

HOME *and* FOREIGN FIELDS

Vol. VIII

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No. 9



A MOUNTAIN STUDENT-PASTOR

"Scores more like this preacher-student hunger for the advantages of our schools, and many must be turned away. No investment is more sure of rich returns."

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THE MISSIONARY PILOT

SENIOR B.Y.P.U.

Sept. 7—Topic, "The Lord's Day a Happy Day." In the reports from the missionaries (see especially page 28) are to be found many striking evidences of the value of Sunday. Contrast the conditions in a heathen land where there is no rest day with the blessings which we enjoy.

Sept. 14—Topic, "Philippians 3." Several good illustrations of the spirit of this great chapter may be found, especially "Faith that Won," page 18, and "Two Brave Young Women of Hungary," page 22.

Sept. 21—Topic, "What is Done for Us by the Holy Spirit?" Let the leader tell vividly the story of "A Thrilling Adventure with Chinese Bandits," page 23, showing how the Holy Spirit guides and keeps; and "Confronting China's Millions with the Living Christ," page 24, showing how the Holy Spirit challenges to Christian service where the need is greatest.

Sept. 28—Topic, "John E. Clough, the Hero of 'The Lone Star'." Southern Baptists have no missionary work in East India, but other places of equal need call for equally heroic service. Illustrate this by the appeal of Missionary Leonard, "Manchuria and Mongolia," page 20; and the striking illustrations given by Missionary Geo. Nicoll, page 12.

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

Our boys and girls need to know more about the organization within the State for missionary purposes. The leader will do well to supplement the program for the missionary meeting with some of the striking statements in the articles by various State Secretaries on the work of State Missions. Pick out some epigrammatic sentences and have them made into neatly-lettered mottoes for blackboard or wall. See also the special material on page 31.

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

"Our State" is the missionary topic for September. An excellent outline program may be found on page 25, and a wealth of supplementary material is furnished in the articles by the State Secretaries, setting forth practically every phase of the State Mission task.

SUNDAY SCHOOL

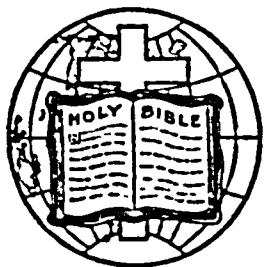
The last Sunday in September is State Mission Day in the Sunday Schools of the South. An excellent program has been prepared, and copies are being mailed to the superintendents. Extra copies and quantities of the necessary posters, music, programs, etc., may be had FREE from the Joint Committee on State Mission Day, 161 8th Ave. N., Nashville, Tenn.

PRAYER MEETING

Pray especially for the preparations that are being made for the great final canvass to complete collections of 75 Million subscriptions, and for the accompanying canvass to secure the fifteen million dollar budget for 1925.

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

G. S. DOBBINS, EDITOR

SEPTEMBER 1924,

Growing an Intelligent Constituency

Baptists, let it be understood, possess no greater lack of intelligence than any other religious body. If we have more ignorance than others it is due solely to the fact that there are more of us. Yet it may unhesitatingly be affirmed that we stand in greater need of an intelligent church membership than any other religious group, because of our democratic ideals and polity. An ignorant Catholic church membership—that is, ignorant of the Bible, of church history, of spiritual religion—is an asset in Catholicism. In Pedobaptist churches ignorance is less desirable, but since the government is for the most part bureaucratic, intelligent leadership is the essential thing, intelligence in the rank and file of the membership being of minor consequence. In the Baptist conception a church is a pure democracy, every member is “a priest unto God,” upon whom rests responsibility for self-determination and for participation in the affairs of his church and denomination. This makes intelligence on the part of the individual member a matter of utmost importance, and the cultivation of this intelligence a supreme concern.

The word “intellect” is often misunderstood. It is frequently thought of as native endowment, or mental capacity, which can be neither increased nor decreased, but merely utilized or neglected. This is a loose use of the word which is scarcely justified by the meaning which the psychologist gives it. To the psychologist “intellect” is that phase of character which develops as a result of an individual’s perceptions and ideas of the outer world. It is the result of information received through the outer senses. “Intelligence” is therefore the degree to which reflective behavior has been developed in an individual, as over against behavior of the instinctive or impulsive type. The *quality* of intelligence depends in large measure upon heredity; but the *amount* or degree depends upon educative processes and personal initiative.

Since the growing of an intelligent constituency is fundamental to Baptist progress and to effective missionary effort in every direction, we may well raise the question, How is this end to be achieved?

Problem solving develops intelligence. Thinking is essentially problem solving. So long as everything moves smoothly life is lived largely on an automatic or habitual plane. It is only when new situations arise, when difficulties appear, that we really begin to think. The greatest thinkers have ever been those who have confronted the most perplexing and baffling

problems. This is one reason for the remarkable development of intellectual capacity by those who go to the mission fields. They find themselves confronted on every hand by new situations and unsolved—often apparently unsolvable—problems. In the effort to reach a solution they develop unusual thinking power—or fail. Pastors in difficult fields are the men who grow to be really great preachers. Struggling teachers and poverty-stricken college presidents and professors are those who eventually write the great books and make the significant contributions in their field. Doctors and lawyers who face the most serious difficulties in the way of their success are the ones who later come to fame and fortune. It has often been noted that the students who struggle under the greatest handicap to obtain an education are almost invariably the highest in rank and the most successful in after years.

It is not otherwise with a church or a denomination. Not until a church has been confronted with a challenging difficulty does it ordinarily find itself and come into its own. Not until a group of religious people, banded together in a denomination, have been staggered with hardship, persecution, misunderstanding, poverty, debt, threatened failure, do they develop the highest intelligence. Religion is accepted as a matter of course, and methods and policies as adequate because old, until new situations arise in which the traditions will not suffice. Then the members of the group begin to think, and with their thinking—their effort at problem solving—comes a new order of intelligence, and a new and more efficient procedure. Baptists have through the centuries faced obstacles, difficulties, problems, innumerable. This accounts largely for our growth and influence. Occasionally we reach a point where all seems smooth sailing, whereupon we begin to lose out. Fortunately this brings fresh difficulties and problems, and a responding intelligence wins fresh victories. This is one of the most hopeful elements in the desperately difficult situation which we now face with respect to our mission boards—gradually the people themselves are being brought to a realization of the problem, and the developed intelligence of the churches is being brought to bear upon its solution.

Intelligence grows through information. A man informed about nothing would think about nothing. The capacity to think grows in definite ratio with the sensations and perceptions which form a part of the individual’s consciousness. The reason why so many people are “narrow” in the genuine sense of the word is that their world of facts is narrow. They have shut themselves up to a little sphere in a small thought-world, and do not know what is happening in the great universe about them. Missions is a marvelous stimulus to intelligence, because through this world-embracing interest new information is sought and found, we learn more about the peoples of other lands, we come into contact with other customs of living, other religious conceptions, other needs and their supply. Only through these widening contacts, only through information that arouses sympathy and understanding, can we hope to increase missionary intelligence among Christian people. Upon the church devolves a very grave responsibility for supplying this information, through preaching, programs, tracts, study classes, addresses, and particularly through the circulation of denominational weeklies and HOME AND FOREIGN FIELDS. No intelligent response to any of our appeals can safely be predicated on ignorance; while an informed church membership can pretty safely be relied on to give thoughtful and sympathetic hearing to the plea for support of that about which they know.

Intelligence must be emotionally vitalized. The mind may be a perfect “logic machine,” but like the locomotive without steam, or the automobile without gasoline, it is powerless to achieve results without feeling. It is not enough to know that there are certain needs—that millions of people right around us are without Christ; that ignorance, poverty, crime, have

spoiled the lives of multitudes; that in other lands are other millions who have never so much as heard the name of Christ: we must by means of consecrated imagination put ourselves in their place, and realize as keenly as possible their suffering, their loss, their dire peril of missing the salvation that has been provided in Christ. Do you ever imagine yourself unsaved? Do you sit down occasionally and contemplate what it would mean if you had to bear all of life's burdens without Christ and the comforting power of the Holy Spirit? Do you put yourself in the place of the Chinaman who is seeking his comfort and consolation from empty ancestor-worship? or of the Japanese who is looking for salvation from Buddha? or of the misguided Catholic who is trying to find peace through vain ceremonies and good works? or of the African whose life is spent in the effort to appease the evil spirits with which his world is filled? Does your heart leap for joy as you realize that out of the millions who are thus in darkness, dead in their trespasses and sins, you have found the Light, and are alive forevermore in Christ? And do your eyes fill with unrestrained tears as you consider that these other millions have just as much right to your peace and joy, that Christ died for them no less than for you, yet they have not heard the story of his love with sufficient persuasiveness—or have not heard it at all—and so are hastening to Christless graves and a heavenless eternity? Oh, how can Christians be indifferent when they pause thus to think! We need all the information we can get, and we ought to face the serious problems of mediating the gospel to the lost, but after all our great, our supreme need is *compassion*—hearts that have been touched, emotions that have been stirred, eyes that have been wet, wills that have been vitalized by Spirit-invoked, Christ-endued, divinely generated *feeling*. He who can do this for his Christian brethren and sisters has done more than any other in bringing them to the level of *effective* missionary intelligence.

Needless to say, *intelligence of this type must lay hold on the power of God*. Intelligence is not something to be developed and used apart from God, as a resource which makes God less and less necessary. God is Supreme Intelligence, and the more intelligent we grow the more we ought to come into harmony, into *rapport*, with God. Intelligence that does not go in this direction is perverted, and has missed its mark. This world's deepest need is not more education, more philosophy, better economic conditions, more good-will. *Humanity's deepest need is God*, and this need can be fulfilled in Christ alone. Our most powerful resource, therefore, is prayer, by which the power of God is tapped, so to speak—released and brought to bear upon human depravity and need. Prayer has need of all the intelligence of which the Christian is capable. Read the prayers of the Bible, particularly the prayers of Jesus and of Paul, and you will be struck with their profundity and intellectual outreach, as well as their simplicity and passion. Much of our praying is doubtless feeble and fruitless because it faces no definite problems, it possesses little information, it is fired by little or no feeling. The growth of a genuinely intelligent constituency demands that we never stop short of this ideal of a praying people who bring to bear the omnipotence of God upon the situations which confront us in carrying on his work in the world.

Baptists, we repeat, more than any other religious group, need an intelligent constituency. The growth of such a constituency is a never-ending task. As fast as one generation is brought to a high level of information, indoctrination, vitalization, skill in performance and power in prayer, another generation comes on for whom the process must be repeated. Mere methods and devices, mere campaigns and special appeals, are wholly secondary to this supremely important task. If pastors, Sunday-school teachers, young people's and women's leaders, missionary secretaries, and all others entrusted with responsibili-

ties of leadership, would only devote themselves with conviction and holy zeal to this fundamental purpose of developing and maintaining a spiritually intelligent church membership, all other things would soon be added unto us.

Just as the development of intelligence in a child demands organized agencies, such as the home, the church, the Sunday school, so the growing of an intelligent denomination demands organization through churches, associations, State and South-wide Boards. At the very heart of the task are our Baptist State Mission organizations, and upon these depend in a peculiar way the processes which are to result in informed and inspired Baptist church members who will carry out a worthy program of evangelization and Christianization at home and abroad. These State forces have grown in power and influence with the passing of the years, and bid fair to become dominant factors in leading out our people to take the South and the world for Christ.

We devote considerable space in this number to messages concerning the place of State Missions in the Baptist scheme. Read these articles, face with the burdened and faithful State workers their problems, inform yourself concerning the needs, let your heart be stirred by the facts, get under the load with your prayers, and you will have become a participating member in one of the greatest religious constituencies of the world, increasing in intelligence yourself and adding to the sum total of intelligence in this great brotherhood and sisterhood.

* * *

The Challenge of God

A challenge is, in a sense, a "dare." The knight of old, confident of his ability, would challenge a rival to joust or combat, thus "daring" him to match wits and strength. To-day athletic teams challenge each other to similar contests; fighters, swimmers, wrestlers, speakers, poets, artists, business men, professional men, are constantly "daring" each other to match skill and brawn and brain to see what the result will be. The challenger says in effect, "You show me what *you* can do, and I will show you what *I* can do." The sportsmanlike challenger does not say boastfully, "I will show you what I can do," but he says, "Enter the game with me, according to the rules, and I'll undertake to match you, and out-point you, if possible, in the contest."

God is the great challenger. When he completed the work of creation, crowning it with the making of man in his own image, he challenged man to the God-like task of subduing and gaining dominion over the created universe. When man fell into sin and the divine image was marred, God challenged him to participation in a redemptive plan to restore that which was lost. When Jesus came he challenged men to definite partnership with him in setting up the kingdom of God. The Holy Spirit has not ceased to challenge men, from Pentecost to this hour, to enter into this fight against sin, to put themselves and all they have and are at the complete disposal of God, to meet him on fair grounds in this contest to overcome selfishness and overthrow Satan.

The challenge of obedience. God says: "If ye will do this thing, if ye will arm yourselves to go before Jehovah to the war . . . then afterward ye shall return and be guiltless toward Jehovah; and this land shall be unto you a possession. But if ye will not do so, behold ye have sinned against Jehovah: and be sure your sin will find you out." Over and over God throws down this challenge to his people: "Obey me, and I will bless you." In the very nature of things, obedience is a condition of blessing. Parents cannot bless a disobedient child, however much they may desire. The State cannot bless a disobedient and law-breaking citizen, however much it may

be inclined. The blessing does not come, and obedience follow; obedience is prerequisite to the blessing. If this were not true God would be a whimsical, arbitrary bestower of special favors, and not a God of justice and truth. Is it not strange that people limp through life, unbled, unhappy, spiritually impoverished, wondering why they are thus afflicted and why God does not bless them, when they have not even attempted to fulfill the condition of obedience? Yet such people are found on every hand. It may be that the reader is numbered among their host!

The challenge to complete consecration. God says: "Wash you, make you clean; put away the evil of your doings before mine eyes; cease to do evil; learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow. Come now, let us reason together, saith Jehovah: though your sins be as scarlet they shall be white as snow; though they be red like crimson, they shall be as wool. If ye be *willing and obedient*, ye shall eat the good of the land; but if ye *refuse and rebel*, ye shall be devoured with the sword; for the mouth of Jehovah hath spoken it." History is a commentary on this "dare" of God's. Occasionally a group of people, or a nation, have dared to take God at his word, and their spiritual power and extraordinary achievements have been the amazement of the historians. More frequently men and nations have refused to accept God's conditions, have rebelled against his just demands, have thrown themselves athwart his holy purposes. The result has been disaster, swift and inevitable. To one who will give the matter sober thought, it is inconceivable that it should be otherwise. *Consecration* means absolute, unconditional *surrender* to the will of God. Nothing is to be held back. When this has been done genuinely and honestly, God delights in showing that he will hold nothing back. What tragedy it is that Christians should refuse to accept God's challenge at this point, and thus miss the joy and peace that come alone from full consecration!

The challenge to faithful dealing. God says: "Will a man rob God? yet ye rob me. But ye say, Wherein have we robbed me. In tithes and offerings. Ye are cursed with a curse, for ye rob me, this whole nation. Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." If the fountain is corrupted, the whole stream becomes foul. Dishonest dealing with God corrupts the very fountain of spiritual life. God is the owner of all things; the Christian is God's steward, the trustee into whose hands he has delivered money and property for wise and faithful use. One-tenth of the increase God demands as a recognition of his ownership and the Christian's trusteeship. To turn over to God *his* tenth is but common honesty; to refuse this is to rob God. God puts the case with utmost clearness, and then issues the challenge: "Try me. Put my plan to the test. Do what I ask of you, and see if I will not go beyond all your expectations in both material and spiritual blessings." Have you ever known God to fail to keep his word when a Christian, with love and devotion as the motive, has dared to accept this challenge? Have you ever known a Christian to attain the full measure of joy and power who failed to meet God's challenge at this point of faithful and honest dealing in money matters? Some years ago a referendum was taken on the question, "Have you ever known a Christian who was less prosperous and happy because he was a tither?" Ten thousand replies were received. Not one answered affirmatively. Multitudes of Christians are living at "a poor dying rate" who long for the joy of their salvation to be restored. They do not realize that they have violated the condition upon which God opens the windows of

heaven and pours out his blessings. Are you among that defeated multitude?

The challenge to generous giving. God says: "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Let each man do according as he hath purposed in his heart; not grudgingly, or of necessity; for God loveth a cheerful giver. And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work." What a challenge! The God who made and controls the laws of the universe says: "Sow sparingly, reap sparingly; sow bountifully, reap bountifully; give, not of necessity, but generously, joyfully; and I will meet your giving with all grace and all sufficiency in all things." The tithe as a hard, legal requirement is an empty vessel. Hilarious giving, out of a heart of love to God and man, with Christlike compassion and vision for the salvation of a lost world, fills full the vessel and fulfills the law. God's "dare" is accompanied by God's promise. The promise cannot be claimed until the conditions have been met. The runner must *run* before he can claim the prize; the fighter must *fight* before he can claim the victor's crown; the poet must *write* before he can claim the laurel wreath. And the giver must *give* before he can lay claim to the "all things" of God. These are the inviolable "rules of the game." Yet, strange to say, there are uncounted Christians who permit the streams of their generosity to dry up, who inhibit every unselfish motive to give, and then wonder why their hearts are heavy and their spirits dull. What a difference it would make if they would throw selfish, worldly-wise caution to the winds, and take up God's challenge to be generous, sacrificial, joyful givers!

Note this: God does not say, "I will do all this for you *first*." In every case he says, "Meet my terms, and *then* I will show you what I will do." This is of the very essence of faith, and without faith, the Scriptures say, it is impossible to please God. God's challenge is in the nature of a test—not of himself, but of us. He needs no testing. His promises are sure. But we need to be tested, purified in the fire of obedience, of consecration, of faithful dealing, of generous giving.

God's deciding time is now. Will you not take him at his word, accept his challenge, and throw yourself with him in the battle of right against wrong, of truth against error, of happiness for men over against the misery which prevails, of heaven for the saved instead of a terrible hell for the lost?

"And thou, when thou hast been converted, establish thy brethren."

* * *

A Needed Book

The Foreign Mission Board strikes out along a new line of missionary endeavor in its offer of one thousand dollars for the best manuscript on evangelical Christianity under the title, "An Alternative for a Lost or Decaying Religious Faith." We trust that a more striking title will be given the book when published, but the suggested heading gives a good clew to the nature of the contents and the purpose for which the book is desired.

In the announcement of the prize offer Dr. Love, secretary of the Foreign Mission Board, calls attention to the indisputable fact that great multitudes of people of papal, heathen and pagan lineage have either abandoned their old faiths, or are in process of this abandonment. Yet man is "incurably religious," and these people feel that there must be a religion capable of satisfying their hearts and meeting their needs. The moral bankruptcy of the world, following the war, imperatively demands that men be anchored again to strong religious convictions. "Morality charged with the religious dynamic alone

will invigorate and transform debilitated and jaded humanity and make that humanity the conservator of the high interests of society and the world." Dr. Love does not put the case any too strongly when he says: "If a religious faith is not found which can meet the world's moral need, then moral doom is certain for men, society and nations."

The call is for a book written with such appealing and convincing power that men and women, reading it, will turn with fresh hope and inquiry to the religion of Jesus Christ for peace and strength. The message of the book must be designed to reach and persuade the intellectual as well as the average reader, the perplexed and doubtful as well as the avowed agnostic. It must keep in mind the nominal Christian whose faith has been shaken by modernism, the Catholic who has lost faith in the authority of "the Church" and its sacraments, the Mohammedan, the Buddhist, the Shintoist, the Confucianist, who have been touched by Western civilization and can no longer be satisfied with the myths and superstitions which make up the bulk of the religions to which they have been traditionally attached. The book, if written, will be offered freely for publication and distribution in any language, no profit being sought by the Foreign Mission Board.

Secretary Love has laid a difficult task upon us. It is greatly to be hoped that many will respond, not so much with the desire to win the comparatively small prize offered as to render the conspicuous service which such a book—or series of books—will make possible. A book of this type cannot be hastily written, but must come out of the profound conviction, the vital experience, the deep feeling, of the author. Surely there are some among us who have been brooding over the terrible need of the world and who are convinced of the sufficiency of Christ for that need who can give their message to the world with such persuasiveness that men everywhere who read it will be constrained to believe.

We print below the suggestions and conditions for those who propose to enter the competition:

1. The book is for men and women in all lands and of all previous religious faiths; the writer will need to have a good understanding of the religions of the world, present day world conditions and movements of religious thought; and especially will the successful writer need to be possessed by a very genuine and universal human sympathy.

2. A deep and confident evangelical Christian experience, a vigorous and seasoned conviction of the truth, a sound and balanced evangelical faith, and unhesitating confidence in the power of that faith in the lives of those who accept it are essential; but the work must be persuasive rather than pugnacious; evangelistic in spirit and purpose rather than controversial. The end sought in genuine evangelical Christian conversion rather than polemical conquest.

3. Manuscripts should contain not less than forty thousand nor more than sixty thousand words.

4. Three copies of the manuscript must be submitted for the convenience of the committee which is to examine them.

5. All manuscripts must be in the hands of the Foreign Mission Board of the Southern Baptist Convention, Richmond, Virginia, U.S.A., not later than May 1, 1925.

6. The prize manuscript will be chosen by the judges on the basis of its adaptation to the purposes set forth in this offer, all aspects being considered, including grasp of subject, use of material, quality and expression of thought, sound views of Christian truth, spiritual insight, convincing and persuading power, etc.

7. The judges who will pass upon these manuscripts will be selected and approved by the Foreign Mission Board, and shall be five (5) in number. The decision will be determined by the majority opinion of this committee on the manuscripts and will be final. The submission of a manuscript commits its author to these terms. The names of the committee will be announced at the proper time.

8. The award will be made as soon as possible after the date named when all manuscripts must be in hand.

9. The winning manuscript becomes the property of the Foreign Mission Board with complete and exclusive rights thereto, including copyright privileges, of translation and circulation in any manner in any land by any arrangement said Board may choose.

10. The Foreign Mission Board of the Southern Baptist Convention may buy any manuscript not winning the prize if it shall so desire at a price to be agreed upon by the Board and the author. The Board is

under no obligation to purchase any manuscript nor the author under binding obligation to sell to the Board.

11. The offer is open to any man or woman who wishes to compete for the prize.

12. Authors should give titles to their manuscript, but the Foreign Mission Board reserves the right to assign to the manuscript which is chosen that title which approves itself to the judgment of the Board.

13. Manuscripts must be submitted anonymously, a letter to the Corresponding Secretary of the Foreign Mission Board accompanying the manuscript. The Secretary will then place on the manuscript and the accompanying letter identifying numbers or marks, and these letters will be filed in a lock-box until the decision of the judges is rendered.

* * *

Prosperity's Upward Swing

News dispatches carry the gratifying reports that more than a billion dollars have been added to the farm wealth of the United States, almost overnight. These values are still mounting, and there seems to be little doubt that the higher levels will be maintained. Foreign trade is being revived, and with the gradual recovery of European finance American foodstuffs are sought with real money and at prices commensurate with the labor and investment of the American farmer.

This return of prosperity has been almost as sudden as the hard times which swooped down upon the country three years ago. There was no basic reason for a long-continued period of depression, the deflation being wholly due to abnormal war-time conditions. Nevertheless the brief season of reaction and readjustment brought terrifying disaster to great numbers of farmers and business men, while still others took violent precautionary measures of retrenchment to avoid threatened bankruptcy. A man's giving, they argued, is to be according as the Lord prospers him—"according as he hath, and not as he hath not;" hence multitudes of people felt justified in withholding their Campaign pledges, some, indeed, being forced to do so of necessity.

It is not our purpose to argue the ethics of their position. We simply state an obvious fact: The money was subscribed in good faith at a time of extraordinary prosperity; unprecedented financial difficulties suddenly arose; fully one-third of the pledges remain unpaid. The question now is: "What shall we do about those unpaid pledges in the face of the tide of prosperity which is everywhere rising?"

Where money was owed to banks or similar creditors, and the obligations could not be met, extensions were asked for, and obtained wherever possible. Did anybody consider that these claims were liquidated thereby? In cases of absolute bankruptcy of course the debts were charged off by the creditors; but such cases were relatively rare. It was generally recognized that men caught in the financial storm should be brought in to shelter, and given a chance to recover, rather than kicked out to perish. But as soon as fair weather came, and these hard-hit men got going again, it was accepted as a matter of course that they would take care of their honest debts. That this has been so universally the case is a high tribute to the standards of honor which prevail, for the most part, in the business world.

What standards will control Christian men and women in similar circumstances where the obligation is moral rather than legal, where the transaction is between them and God rather than their fellow men? Will they repudiate their solemn pledges now that means are at their disposal to pay them? Will they deal honorably in business matters, and less honorably in matters of religion? Have they more regard for the esteem of men than of God? Does their partnership with Jesus in world-evangelization mean anything to them, or is their religion a matter of form and ceremony?

We do not attempt to answer these questions. We merely raise them, and pass them on to our great host of readers that they may pass them on, in serious, prayerful earnestness, to those to whom they apply. We have reached a testing time in our life as a Baptist people, and how we meet this test is of far more consequence to us than the money is to God. May his Spirit dwell in us richly to will and to do his good pleasure!

* * *

It is exceedingly interesting to get the viewpoint of a thoroughly informed missionary in Japan as to the situation which has resulted from the Japanese Exclusion Act, and the attitude of the Japanese people. Rev. C. K. Dozier, a "one hundred per cent American" in his loyalty, but passionately devoted to the Christianization of Japan, writes: "We have received nothing but the kindest treatment from the people of Japan since this bill passed. We know that they are wounded deeply, but they have controlled themselves beautifully. There is not a man in the nation who is not grieved over the action taken by the Senate. We still hope that some measure may be taken by which the Christian principle may be upheld. There is enough of hatred in the world without our adding to it. All we plead for is that race discriminations be removed. This applies not only to Japan, but to all eastern nations. Let us limit the number who shall enter, but let us stay free from discriminations." Our missionaries to Japan constantly express their admiration and high regard for the people of Japan and are amazed at the prejudice which exists in the minds of many, by which these alert and capable people are branded inferior. Won whole-heartedly to Jesus Christ and his principles, the Japanese would doubtless become the greatest Christians and missionaries in the world.

* * *

This is the season for associational gatherings, and these meetings afford unequalled opportunity for setting forward the plans of the denomination and for promoting the interest of our co-operative enterprises. The district association is the unit of denominational co-operation among Baptists. If the district association functions as it ought the churches composing it are invariably vigorous and enlisted; and when the association is neglected, and its meetings grow colorless and stereotyped, the churches almost always take on much of the same tone, at least in their denominational and missionary interests. Let the leaders of the association realize afresh their responsibility, and make much of the annual session; bearing in mind always that the real work of the association is not done during the few days of inspirational meeting, but fifty-two weeks in the year, through competent, earnest officers and committees.

* * *

There are now said to be more Mexicans in Los Angeles than in any city in the world except Mexico City. The task of evangelizing the thousands of Mexicans passing across the border is a Home Mission responsibility which must be met by united co-operation through this great central agency. The local churches are not equal to so great a task.

* * *

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

* * *

The Board of Foreign Missions of the Presbyterian Church in the U. S. A. has fixed its annual budget at \$4,000,000 for the support of 1,600 missionaries and 8,960 native workers.

A Heartening Word

Rev. J. V. Dawes, Tsinan, China

On account of rumors and reports which are abroad in the land, I wish to make a few remarks on a subject that ought to be of interest to every Baptist.

Truly we are living in perilous times. Some are departing from the faith once delivered to the saints, but the number is not so large as some would have us believe. I'm interested in what I have read in print, in the last few months, which is to the effect that "at least half the missionaries in China are modernists out and out, or leaning strongly to that side," and statements from returned missionaries which lead one to think that missionaries in wholesale numbers are going into "modernism" and "evolution."

We came to China in 1898. We have worked all of our stay in China, in Shantung Province, and our acquaintance is largely in Shantung, but we know many in other missions and in other provinces. As to the workers in our own Southern Baptist Missions, I know every one in the North China Mission, which numbers about ninety missionaries, and not one of the number is a "modernist" or an "evolutionist," and of our other missions, I know a goodly number, but only one has ever even been accused of being a "modernist."

Of the several hundred missionaries I know in all denominations, I can count the out-and-out "modernists" or "Darwinians" on the fingers of my hands. It may be interesting to some to know that there are accredited to China about 5,000 missionaries, which number includes, besides the regular Boards, independent societies, Y.M.C.A. and Y.W.C.A. workers, Seventh Day Adventists, Mormons, Scientists, Russellites and what not; more than 2,400 of the 5,000 are members of the China Bible Union which is a Union standing for the integrity of the Word of God; the members of which believe in the deity of our Lord Jesus Christ; his vicarious atonement; his virgin birth; his death, burial and resurrection; his return; and all the fundamental doctrines. The Union is comparatively a new organization and there are missionaries who are sound in the faith who do not know that it is in existence.

I verily believe that we need to devote ourselves to the teaching and grounding of our children, and the converts, in the Word of God, not only on the foreign field, but on the home field as well. We need pastors who really teach the Word in their sermons. We need a grounding in the Word of God these days; it will do more to counteract the false teaching than anything else. Nothing will please Satan more than to getting us all to fighting for "orthodoxy" and slacking our preaching the Word of God, and the gospel of "Salvation by Grace." The Word of God is quick and powerful, it is what is needed at this time.

God has wonderfully blessed the work of the North China Mission this past year. At the last meeting of the association over 1,200 baptisms were reported. One new church had been organized and united with the association. We need the constant prayers of the brethren and sisters for the work, and for the workers. Pray that the Holy Spirit may be very near and dear to the new converts, many of them the only Christians in their family, and often the only Christians in their village. Not a few are still suffering persecution, so we need much real definite waiting on God for all the work.

* * *

Translators are always needed on heathen fields, but the greatest among such is he who can translate the example of Jesus Christ into the dialect of daily life, into the universal speech of pain and poverty and suffering for the sake of others.—Gordon.

The State and the South

Rev. Livingston Johnson, D.D.

The Lord's program for mission work is given in Acts 1: 8, "Ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." In its mighty sweep this takes in the whole round world. Jerusalem represents city missions, Judea State Missions, Samaria Home Missions, and the uttermost part of the earth Foreign Missions. In this article the relation of State and Southwide missions will be considered.

The several departments of our mission work are so inter-linked that it is impossible to separate them. The success of each is dependent upon the success of the others. It will be the purpose of the writer in this article to show how the work of State Missions aids all our Southwide interests.

INVESTED CAPITAL

In the commercial world capital is the basis of business. It is practically impossible for a man to start in business without some capital. He may not have the money of his own, but if he can borrow enough to make a start, even in a small way, and is successful he will be able to pay back the borrowed money and carry on the business on his own capital.

This may, in part at least, illustrate our State Mission work. Take for example a community that has no Baptist church. There are but few Baptists in this community and they are poor. Not being able to employ a preacher or build a house of worship, they appeal to the State Board of Missions for aid, and an appropriation is made which, with what they are able to pay, makes it possible for them to secure the services of a pastor. They build a house of worship, and in a comparatively short time come off the Board. Every mission station which develops into a self-supporting church adds to the working capital of the denomination.

Now let us extend the figure. The chain-store method of conducting business has become quite popular. A man starts a store on small capital, and succeeds so well that he opens another store at what he believes to be an important point, and that, too, succeeds. Other stores are opened, and the proprietor is not confined to his own state, but goes with his capital into progressive towns in other states and opens stores.

States which successfully prosecute State Mission work accumulate a denominational capital which enables them to extend their operations into other states, and so the weak points in the South are reached by the surplus capital given to Home Missions, to be administered through the Home Mission Board.

Having been secretary of the Board of Missions in North Carolina for fifteen years, the writer knows more about mission work in this State than in any other. It is a fact that the churches that are now contributing most of the money raised in our State for the work of the kingdom at home and abroad are the churches which were planted and assisted by the State Board of Missions. Some years ago a rather careful investigation showed that at least two-thirds of all the money contributed in this State for all denominational objects came from churches that had been aided by our Mission Board. There is not an enterprise fostered by the Home Mission Board that is not being strengthened by funds coming from the invested capital in all the stronger states, and, indeed, from all the states, for the weaker as well as the stronger ones contribute to the whole mission program.

Ruin will soon overtake the business man who draws on his invested capital to meet running expenses. So we must guard carefully our denominational capital in order that we may be able to meet the growing demands throughout not only the South but the world.

ENDOWMENT

There is a similarity and yet a distinction between invested capital and endowment. The amount of invested capital is frequently limited. Several men may go into a business and have it incorporated, each putting in so much capital stock. Unless the company desires to enlarge the business, they continue to operate on the original amount of capital.

An endowment, on the other hand, must be continually increased. Our denominational schools, for instance, cannot be conducted on a self-sustaining basis. If tuition and fees sufficient to meet all the running expenses of a first-class college were required of the students, the charges would be prohibitive in most cases. This makes it essential for our institutions to have endowments the interest of which can be used to meet deficits, and as these grow, the endowments must be enlarged.

There is another important difference: capital stock may be expended for other things at the option of the stockholders; but endowment is a sacred trust fund, which the managers of an institution cannot divert without betraying a trust. Sometimes the trustees of a school are sorely tempted to draw upon the endowment to meet an emergency, and, alas it is not always that they withstand the temptation.

As demands in the South increase we must have more contributing churches to meet these demands, and upon our State Mission work we must depend for the growth of our churches in numerical and financial strength. Cutting down our contributions to State Missions in order to give the money to Southwide objects would be like using endowment to meet pressing current needs. So far from reducing our endowment fund, we must enlarge it.

A BASE OF SUPPLIES

During the World War we maintained in this country a base of supplies. Munition factories were erected which turned out implements of war. Training camps were established in which men were trained for service. Far more was spent in this country than in France, though not a gun was fired at an enemy on American soil. Though our men did their fighting in France, preparation for it was made in this country, and guns, ammunition, food and clothing were provided here, this being the base of supplies.

State Mission work has always constituted our base of supplies. It has already been shown that the State Mission churches furnish the greater part of the money for carrying on the work of the Lord, but money is not the only thing, or even the most important, furnished by mission churches. Some of our most useful denominational leaders were brought into the churches through the preaching of missionaries of the State Board. Among the number are preachers, teachers, physicians, lawyers, business men and noble women not a few. Each state must maintain a base of supplies in order to have men and means to meet the growing demands of the South.

INVISIBLE RESULTS

We have been considering things that are tangible. Let us turn briefly in conclusion to some of the spiritual and, therefore, invisible, but far more important results of State Mission work.

High and holy aspirations have been kindled in the hearts of many under the preaching of the missionaries, and not a few have heard and heeded the call to enter the ministry. Many a community has been transformed by the influence of a mission church and the preaching of a missionary. Children who were running wild have been brought into the mission Sunday school and hundreds of them have given their hearts to Jesus. These are a few of the results which cannot be put down in cold type, but they are kept by the Recording Angel "ready to be revealed in the last time."

State Missions in the Baptist Scheme

Secretary R. B. Gunter, D.D., Mississippi

By missions we mean the propagation of the good news of salvation in Jesus Christ to those who know it not.

By State Missions is meant the propagation of this good news (the gospel of Christ) by a Christian constituency within a State. The constituency with which we are dealing is the Baptist denomination.

The work is not limited to a State. It may reach into the ends of the earth. A State Mission constituency proclaims the gospel to the ends of the earth, but through other boards. These boards operate because State Missions make it possible. Hence the States do this work indirectly, furnishing means and missionaries.

Any and all agencies and activities of a State, which activities and agencies are a part of the constituency, are mission factors and auxiliaries. A Christian hospital exists for the purpose of doing mission work. It is supposed to acquaint those in attendance with the gospel of salvation in Christ. We sometimes speak of this as charity, social service, or benevolence. It is mission work, if true to its purpose. The only reason which entitles this work to be done under the auspices and name of a Christian organization is that the Christian element or gospel message is the purpose of its existence. In places, Christianity is socialized to death, following German sociology which puts man ahead of Christ. All of our religious work should be done in the name of Christ. It might be well to add that it should be done by the Baptist denomination in the name of Christ.

No less is it true that orphanages supported by the denomination, and church-supported schools, are established in order that they may both directly and indirectly witness for Christ. The day they lose sight of their mission to witness for him, that day they lose their right to exist and their claim for denominational support. When they lose the missionary note they also forfeit their right to sail under the insignia of "Christian" hospital, "Christian" orphanage, or "Christian" school. So long as they remain true to the missionary ideal they are missionary agencies.

When war is declared it is implied in the declaration that not only soldiers must be had, but everything else needed for the successful prosecution of war. The soldiers must be supplied with arms, ammunitions, food, clothing and all things which keep them fit and in best condition for winning victories. No less was implied when Christ gave the commission to disciple, baptize, and teach all nations. And this full command came to those constituting State Mission organizations. They constitute a company, a regiment, or division of Immanuel's army, which is engaged in a world conquest.

With this in mind we are to consider State Missions in the Baptist scheme.

There is first a Baptist design. This design is the Christianization of the world by means of the gospel of Christ. All of our people should learn this truth. There are none too small and too great for us to seek to win. This design is the heart of the Commission.

This Baptist design calls for a Baptist scheme. Scheme here means a general plan for carrying into effect the Baptist design. This general plan calls for divisions and subdivisions of the work. It might be better to say departments, all of which should articulate in the general plan.

There should then be specific plans with an efficient organization which shall operate in such a way as to carry out most effectively the design of the denomination.

What then is the part of the State Missions in this scheme?

State Missions is the field which must be cultivated in order to supply the mission markets of the world. Without this there will be no products for the markets. State Missions must produce the supplies for all the causes. This cultivation is essential to self-perpetuation. It is necessary to our expansion and development. Every religious cause within the State and unto the ends of the earth is dependent upon State missions for its support. Seminaries, Home Missions, and Foreign Missions, as all other causes, ultimately depend upon what the States are doing.

The real problem for State Missions is to create and to cultivate the mission spirit within its own borders. This begins with regeneration, which is the result of mission work. It results from the proclamation of the gospel. Next, there must be enlightenment. The regenerated person must know the will of the Author of salvation. He must know his mission, the mission of the church. He must know the needs and the best method of supplying those needs.

But his knowledge must not be limited to the needs of his own State. If his interest is limited to his own State the time will come when he fails to cultivate his own. Israel failed here. Early Christianity was failing here when persecution came and scattered the Christians. For State Missions to play its part in the Baptist scheme the need of the foreigner must be looked upon as both a duty and a privilege. Without this vision the State will be incapacitated to meet the demands of both the causes within its borders and those beyond. It is said that a cow whose first calf is permitted to run with her all the time can never be developed afterwards into a great milk producer. Likewise the State which gives only to its own constituency will be incapacitated in course of time for larger service, and will eventually neglect those within its own borders by the process of elimination, fearing it might help a stranger who had come in unawares. The State which has this narrow and selfish vision will be like the cow belonging to a family who were expecting company a week hence. In order to be supplied with dairy products when the company was present, they waited a week before attempting to milk the cow again. But alas! the cow was dry. The reader can make the application.

State Missions must be like the father who while making support for himself must also provide for his wife and children. He is a better man as he gives himself to the larger task. The good father sees more than himself. Again, State Missions must be like the good farmer who while producing his crops sees that his farm is producing those crops which build up the soil and cause it to produce more. State Missions, while providing for her own, must reinforce the spiritual soil. There is no better way to do this than by keeping before her constituency the fact that all that the Master commanded everywhere is to be included in a State Mission program. Funds must be distributed on an equitable basis among all the causes. The Christian spirit, which is the mission spirit, never limits its territory. Foreign Mission work is as much a part of a State's business as it is the Foreign Board's business, which Board is composed of members from the States from which the Foreign Board receives its funds with which to operate.

The organization for State Mission work should be as representative as possible. The State Board itself should be the choice of the churches. If one Board member from each association makes the Board so large as to render it unwieldy and inefficient, then the associations can be grouped and the selection of members can pass from county to county in the group in rotation each year. The churches which co-operate with the organization in kingdom work should select the men who are to represent them. The men selected should have missionary zeal combined with good business judgment.

Then the Board's field force will be elected by the churches indirectly as the Board members are representing the churches. The churches will then be vitally interested in the field force, looking upon them as their selection through their representatives. This field force should consist of, first, a corps of strong evangelists. Then there should be those who give their full time to stewardship work, keeping ever before the churches the stewardship of property. We need also the regular departments.

How can these best function? By keeping before them the missionary goal—the Christianization of the human race. The evangelist with sane evangelism; the stewardship director practising, teaching, and planning; the Sunday school enlisting all in Bible study, preparing the way for preaching; the B.Y.P.U. meeting the young convert with a Bible message concerning the investment of his life; the W.M.U. studying the fields—all should be keyed to the missionary ideal.

The Corresponding Secretary, when not engaged with administrative affairs, should give of his time to mission thought. He should not be a collecting agent. The Board office should not be a collecting agency. The churches should have charge of collections. Offerings should be brought to the churches, and the amount not absolutely needed for home work should be sent to the State Board office. The Board having made an equitable distribution of its budget, should make the distribution regularly to all the causes. But the work of State Missions is to take in more territory, cultivate the fields within its bounds. The churches should do the harvesting.

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The Pastor and State Missions

Secretary J. B. Rounds, Oklahoma

State Missions should be the Christ program for the state. J. C. Stalcup, the first secretary of Oklahoma, defined State Missions as follows: "State Missions in its results means a Baptist church in every community in the State; with an adequate house of worship; a capable pastor, with a living salary provided; with all of its members enlisted and training for service, and all of the churches in the state co-operating together in a world-wide task."

Such a task as that is the most challenging that could be presented to a pastor whose soul is on fire for the fulfillment of the great commission, intensive and extensive.

The comprehensive mission of the pastor is not only to preach, but to do the will of God and lead his people to do the will of God to the best of their ability, considering their talents, training, and task. Of course the pastor must preach, but if he is God's man he must also discover, enlist and utilize the energies of his people for the Christ program.

The pastor's relationship is more important than that of any other person. That conception that insists that State Missions is the task of the State Secretary, is wrong both in concept and practice. He is only the man at the helm to carry out the will of the Baptist forces of his state. Missionary pastors will make a missionary state, anti or omissionary pastors will make a non-missionary state.

Therefore the pastor should have:

A CONCEPTION OF ITS NEED

Is there a real and vital place for the State Mission program? In the shaping of a commonwealth does the religious element have any vital connection with its progress? If so, is the democratic religious *esprit de corps* of the Baptist people in and of itself, in any wise a contribution to it?

The Baptist concept is an individualism. We require personal religion of those who make up our memberships. This requires dealings of a very personal nature with the individual. The persons becoming members are expected to have an individual relationship with God that changes their lives for the better. John the Baptist said to the Pharisees that came to him, "Bring forth fruit meet for repentance." With individuals right, the bodies of co-operating individuals are sure to be right also. The crimes of society are committed by individuals; the virtues of society are performed by individuals.

It is here that we study the talent structure of the person. As the oak tree is written in the acorn, so the life of a giant personality is written in dormant form in the individual. What is the thought that God has written in the life you touch? Does the world need a big man to-day? Where is he? He may be an obscure person in a Baptist church somewhere.

The dealing with individuals by pastors is the heart center of church activity. What enduring friendships are built up! And the most enduring of friendships are those where the pastor has been used of God in discovering a life to itself.

The Baptist concept is a denominationalism. From the days of the Apostles to the present day, there has been friendly and constructive intercourse between churches. The true churches were only driven to cover and into the wilderness when persecution became so severe that they could not co-operate, that is when their denominationalism was destroyed. Co-operation is as essential in a democracy as individual liberty. Co-operation, I said, not coercion. Individualism without co-operation would make church life impossible. As individuals co-operate in churches so churches co-operate in conventions. And State conventions co-operate in Southwide conventions. This ability to get along together within certain boundaries is called denominationalism. From the organization of the two first churches there has been co-operation. Co-operation is as scriptural as the individual conscience. Through the ages there have been two courses of Baptist history. One of them centered around institutions. The other centered around local churches. The movement emanating from Ireland centered around monasteries. In themselves they were all right. These monasteries were simply Bible schools and training schools for missionaries. But instead of building their real life around their local churches, they built it around these monasteries. At one time they were the greatest Bible missionary agencies in the world. Why were they so completely destroyed? Because they centered their life around a single institution and when their enemies could destroy the center they easily scattered the dependent churches. Another stream of Baptist history centered around local churches. This was the church life as it was found in Wales, among the Waldenses, the Paulicians, the Sabæans, the Anabaptists, the Mennonites, and the English Baptists. They centered their life around the local church. They jealously guarded church independence. Still they co-operated. All the kings, and popes, and knights, and inquisitions, of the ages could not, and did not stamp them out. In Baptist history wherever our churches have given the honor of supremacy to Jesus Christ and the local church, the powers of earth have not been able to obliterate them.

The difference between the Southern Baptist Convention and some other Baptist bodies is that the Southern Convention brings its authority from the churches up; while others hand their authority to the churches from conventions, or educational institutions, or some other centralized agency. Lasting denominationalism must elevate the local church.

The Baptist concept is advancement. "Go ye into all the world," "And the gospel must first be preached unto all the nations." "And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations." Every loyal Baptist looks with pride on the growing influence of the Baptist ideal. Every nation shall hear this great gospel. To

do this the churches must co-operate. State Missions give the best and most powerful unit of operations. It is small enough to make personal touch possible. It is large enough to admit of organizations of power. State Missions stand half-way between Foreign Missions and the local church.

A CONSECRATION TO ITS TASKS

Such a concept challenges the very best there is in a person. To go into such a task half-heartedly is to go into certain defeat. The biggest men in the denomination must be enlisted in this heroic service. They must give their best energies. Less than their best is too small. Their best is not enough. They need to supplicate the throne of divine grace for victory.

A study of the problem. Every pastor needs to study his own church forces, the present development of his State, the strength now organized for co-operative effort, the untouched fields in the State, the best available way of bringing the untouched fields into the fold of the church, and then how to best make agencies of power out of the erstwhile unevangelized communities.

Giving vision to his church. "Where there is no vision the people perish." (Prov. 29: 18.) Baptist people are uninterested because they are not given a vision of the great task. Wherever people are informed they are givers. "My people are destroyed for lack of knowledge." (Hos. 4: 6.) The most costly thing to the 75 Million Campaign was the wonderful store of ignorance possessed by our people. It was not the informed person who refused to give. There were mistakes in the Campaign, that is true, but the Campaign was not a mistake. To see the world program and the part a State has in it is a wonderful and inspiring story. To lift the membership to the sublime heights of unselfish service and to know that the program is a fulfillment of the Master's command, increases the gifts of the liberal and enlists the unenlisted.

Producing constant and religious co-operation. It is a joy to get into a great missionary church atmosphere. The joyous service at home and the intelligent aid of the larger program generate a degree of spiritual magnetism that draws and envelops the worshiper. Here you find that indescribable something which leads people to believe in and trust the divinity of Jesus Christ. The service is altruistic and therefore unselfish. It is rendered for Christ and not for self. The glory of Christ is more sought than the satisfaction of the giver.

A CONFEDERATION OF ITS FORCES

One drop of water is powerless, but it trickles through the ground to the rock beneath the subsoil. There it finds its way with other drops to the spring branch. On its way it goes to the small river, then to the great and mighty streams where it adds its tiny strength to others and where the great water power enterprises center. The confederation of the individual Baptist units into the great river of denominational energy and power, makes it possible to harness and generate an irresistible force that moves and wins a world to a knowledge of the living Christ. No one Baptist could do that. No one church could do that. But the individual, the church, in co-operation with others, has moved in the past, and will continue in the future to move on the heart life of nations for the glory of Christ.

THE CONCENTRATION OF ITS FINANCES.

The present day movement of church work as well as of the great commercial agencies of the country are expressed in terms of the almighty dollar. We speak of calling a \$5,000 pastor, a \$3,500 missionary, a \$10,000 college president, of building a \$250,000 church, or a \$1,000,000 college. Our expression of values is on the commercial basis to-day. Instead of scattering our energies we are concentrating and building great financial centers to do foreign, or home, or state mis-

sion work, or to run a college or a hospital, or an orphans' home.

We feel a scurity in such moves. They savor of stability. And they are—provided Christ and the local church are kept their center. Remember Christ is the head and the church is his bride. She is closer to his heart than all other institutions. When you belittle the church you belittle Christ.

May we build a great State mission life! Do this by keeping the Christ at the center of it, by keeping his church by his side. Make the State Mission work simply an expression of the work of Christ and his church, and the funds will be sent to accomplish his task—from center to circumference.

* * *

Stewardship and Tithing—the Next Great Step

Secretary Calvin M. Thompson, D.D., Kentucky

The time has come when a step must be taken by the Baptist churches of the Southland. The Foreign, Home and State Mission Boards and all the interests in the 75 Million Program demand that something be done to relieve their financial condition. If the situation is not changed retrenchments will have to be made all along the line. A step must be taken. Shall it be backward or forward?

Certainly it will not be the part of wisdom to do anything that will rehabilitate and strengthen the periodic campaign method of raising funds. It is to be hoped that that course of procedure will never again find place or encouragement in the plans of Southern Baptists.

In wisely projected work there is always a definite objective. And one of the fine things about such an objective is that the approximation thereto clearly and accurately indicates the measure of success attained. It is equally true in any worthy enterprise that the constant changing of plans and methods of procedure is a source of weakness. Therefore the next financial step taken by Southern Baptists should be a final step. It should be one that will put kingdom work, so far as we are concerned, on a firm, sane, regular and Scriptural basis. As the writer sees it this can only be accomplished along the line of stewardship and tithing.

A steward, according to the Standard Dictionary, is "a person entrusted with the management of estates or affairs not his own; one who manages or disburses for another." The Bible represents God as the possessor of heaven and earth. It adds "the earth is the Lord's and the fullness thereof." "Every beast of the field is mine and the cattle upon a thousand hills, the silver is mine and the gold is mine, saith the Lord of hosts." This claim of ownership includes even the redeemed, for it is written, "Ye are not your own, for ye are bought with a price; therefore, glorify God in your body and your spirit, which are God's." A Christian steward, then, is one whom God has entrusted with time, talent, influence, power and wealth. The steward can "rob the Owner and abuse the trust confided in him." On the other hand, as a faithful steward he can wisely administer that with which he is entrusted, and by so doing make the most of this world and have large and eternal possessions in the world to come.

When it comes to the question of money the wise steward must have a method of expression. This method should be one that is fair and just both to the steward and his master. The demands made by the master in the very nature of the case should not be impossible or work a hardship on the steward. Tithing fairly and accurately conforms to the foregoing.

According to the Scriptures, to tithe is to pay one-tenth of the increase into God's treasury.

The steward in paying the tithe thereby recognizes God's undisputed ownership and by the same act makes conscious acknowledgment of the fact that he is a steward. The tithe required is one-tenth of the income. Nothing is required if there is no income. Where there is an income, no matter how meager, the tithe is to be paid into the Lord's treasury. Thus it will be seen that the tithe is fair and just both to the owner and the steward.

If Southern Baptists recognized the principle of stewardship, and accepted the tithe as the minimum financial expression of stewardship, what would result?

1. It would put the financing of co-operative kingdom enterprises on a sane, practical, systematic and scriptural basis.

2. It would place the financial responsibility where it properly belongs, that is, on each redeemed soul. This, too, would be done in a way that is just to the saved man and also to his Lord.

3. It would eliminate the necessity for change from time to time in the financial program. It is the Bible plan and as such should be carried out till the Master returns.

4. It would enable agencies embraced in the co-operative work to formulate and project their plans on a practical, sane and business basis. All uncertainty about the source and regularity of their income would be eliminated.

5. It would enable individuals and churches to claim the blessings promised to the faithful steward and honest tither. The steward and tither would have an intensified interest in all the activities of the church and would be a constant attendant upon all services.

6. It would enable our Boards to make an immediate and worthy advance in their work at home and abroad. The increase in funds available for the work would compel the making of such advance.

7. It would make the advance in co-operative work constant, instead of periodic, for the financial returns from faithful stewards would increase year by year.

8. It would greatly commend the cause of Christ to a lost world by the attention that would be attracted to the Christian, church and denomination practising stewardship and tithing.

9. But far and above all other considerations it would be a tangible and practical recognition of the Lordship of Christ by proclaiming him Master and Owner of all, including our money.

In practising the doctrine of stewardship and tithing there would come to God's people a strange, new and wonderful joy. The attractions of the world and the allurements of sinful pleasure would be reduced to a minimum. It would hearten workers, send a thrill to the ends of the earth and make possible the widespread proclamation of the gospel message in all the world.

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The Unfinished Task of State Missions

Secretary Lloyd T. Wilson, D.D., Tennessee

State Missions is basal and fundamental to all denominational work and as time goes and the population of the State and the world increases it becomes more and more important. The fact is, State Missions will ever remain an unfinished task, at least in some departments of the work. True, State Mission work is not always the same in its scope of endeavors. Some of our States have departments of work that are not included in other States, but in the main the work is practically the same in all our Southern States.

At one time the work of State Missions was almost entirely confined to the support of missionaries in associations and pas-

tors in weak and struggling churches. In some instances these men were expected to do the work of colporters, representing our State paper and mission journals and distributing Bibles and other good books. To-day the work is quite changed and greatly enlarged in its general scope. In all the States except two or three the work of associational missionaries has been discontinued, but greater emphasis is being put upon the work of supporting pastors in small fields and at strategic points. Indeed, this is by far the most important department of State Missions. But in addition to this we have in nearly all our States the following other departments of work: Woman's Missionary Union, Sunday-school and Baptist Young People's Union, Church Building and Loan, Stewardship and Tithing, Publication and Colportage. In all these departments much emphasis is now being put upon educating and enlisting our people. With the enlargement of our State Mission work there very naturally comes the enlargement of all our great denominational causes. It makes possible their growth. And since there is need of continual growth and enlargement in all our missionary and benevolent enterprises we must of necessity continue to emphasize and push the work of State Missions. The fact is, we must give more attention to this work in the immediate future or we are going to find ourselves badly handicapped in carrying forward the larger work of the kingdom throughout the whole world.

We need more and more to educate and enlist our people in kingdom affairs and this is pre-eminently the work of State Missions. We who are closest to the people from whom must come the money with which we are to finance all our work see this perhaps more clearly than some others, who are far away from the givers, and, no doubt, we are often misunderstood in our zeal for State Missions, but the fact remains that we must not neglect the home base if we are ever to reach out as we should to the ends of the whole earth. And this work of State Missions must continue simultaneously with all other kingdom efforts. Southern Baptists are great in numbers and rich in resources and heaven only knows their possibilities if they are ever fully enlisted. Therefore we must not fail to press upon them the duty of practicing Christian stewardship and tithing. Our greatest need is consecration.

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A Missionary's Message to Fellow-Missionaries

Rev. Loren M. Reno, Victoria, Brazil

(This address was delivered before the South Brazil Mission at its recent annual meeting, and its publication in *Home and Foreign Fields* was requested by vote of the Mission.)

Why are we here in Brazil? We may be staying here just because it is now our job and that it would be hard to get another, but I hope not. That at least is not the reason why we came out in the first place. It was not the thought of a soft job that brought us to Brazil, even though that job has been soft in comparison with what we thought it would be when we decided to take it. I love at times to look back to those days and remember the aspirations when God was making me see his will and the far-away land and getting me to "see less" the loved ones and the home and the home land. I love to cultivate sometimes the impulses and the aspirations and the emotions of those days. I love to feel again the holy joy of those days of decision. Unhappy our state if those things have passed away and if we are now on the job, as I have said, just because it is our job and we cannot well change.

It does me good to remember those days when we left home and the old surroundings and the home land and set our face to a strange land, an "unknown." The sacrifice was not small, neither on our part nor on the part of the loved ones whom we left behind, and the sacrifice that they made for us made ours even greater.

Why are we here in Brazil? Because we are loyal to Jesus Christ; because we heard his voice; because we love the souls of men; and because we want "to win for the Lamb that was slain the reward of his sacrifice." Let us not forget this. May it burn into our hearts again here to-day. I fear that the rush of work, the stress of disappointment in helpers and co-workers, the grind of office and classroom, sometimes make us forget the vision of lost souls and the beckoning Hand. May these things to-day be written anew on hearts that may have become dimmed with the constant wear of the world.

And why are we here in Rio now? I fear that we think of this annual meeting as a time to hand in our reports and ask for what is needed for the next year, and little more. May we not be here in Rio this year to renew that vision, if perchance something has dimmed it in our minds? May it not also be a time of sweet fellowship, especially for those of us that come in from the outfield, where we are alone for so much of the time and so busy as to forget the fraternal love that ought to bind us together? We ought to be a "lovely set," for we are very especially chosen and set apart. We have high ideals, and strong and pure characters. Above all else we have one commanding vision and aim and purpose that ought to make us very especially brethren in Christ our Lord. The fraternal love that all Christians have one for the other ought to be greatly increased by the flame of this great Commission.

Therefore, while I do not minimize the importance of the reports and the estimates, the plans and the methods, at the

same time I hope that especially the hours out of the meetings may be given to rekindling the flame of our love for one another, for our Christ and for the souls of men. May we learn to be expressive in our love; may we learn to be fraternal in our prayers.

I become overwhelmed when I think of the responsibility that rests upon us! The responsibility on the older missionaries for you younger ones. I have been wondering if we have not served Satan in helping to make you lose the vision; in disappointing you in the ideal of what a missionary ought to be; in giving to you an example that you did not expect to see in the field. And oh, the responsibility of all of us, older and newer, for the men and women that we came to save and train! Do we stop to think that these days of Chautauqua are days when we are being measured over and over by the leaders of our churches? Do we realize that we are setting the pace for Christian character for the next two hundred years?

I am taking your time. But let us cultivate this Christian love and fellowship all through the hours of leisure during this week. Let us remember and let us write to some of our absent ones; some that will perhaps never return, and tell them of our love and prayers.

In these days when the enemy is weakening our support by creating lack of confidence in our Boards and schools through charges of looseness of faith let us reaffirm our confidence in the faith that we have defended for our children as we obtained it from our fathers by means of Christian conversation on the essentials of that faith rather than conversing on the trivial things of life.

Let us pray first of all for more zeal, courage and spiritual power, and then let us pray for wisdom to see the whole field, and not only our little corner, and to make the necessary plans for the success of it all.

"Dying for Want of Water"

Some Striking Illustrations and a Stirring Appeal

Rev. George Nicoll, Chefoo, North China

The writer feels himself a great debtor to Southern Baptists for the valued privilege he has had in being associated, for nearly thirteen years, with the North China Mission of the Southern Baptist Convention. During those years he has often craved to meet you face to face. Again and again one's soul has been stirred by reading accounts of conventions and gatherings of the Southern Baptists; so that one could not help longing to be a sharer with you in your spiritual blessings. But the Master's service in China has claimed me: and, believe me, his service here, though mixed with many difficulties and trials, is far from irksome. He is faithful to the promise he gave with his great missionary commission: "Lo, I am with you always." That makes labor for him really worth while, so that proffered pity, by friends in homelands, is spurned. Yet we crave—yes, we beg—your love, your continued prayers, your sympathy, and your unflagging interest.

Will you bear with this unknown stranger, who claims to be one of yourselves, while he pleads with you on behalf of the millions of China? Would that one could bring their needs before you. But to state all the spiritual condition of this people is absolutely impossible. Personally, I have been in thirteen of the provinces of China, in some of which I have

traveled widely, and also lived for long periods. Were it possible to gather all one's observations and experiences, and put them before you, they would be only an infinitesimal speck of the whole. Even were it possible to get the six thousand odd missionaries to set forth all they know of the condition of China, they could give only a very faint conception of all the sin, misery, and hopelessness of this heathen mass of Christless humanity. God alone knows the awful depths of sin, sorrow, and woe, which makes the dire needs of China's millions. He has seen it all through the ages: and nineteen hundred years ago made provision—not merely for their social uplift and betterment (the limit of the gospel of Modernism), but for their regeneration and salvation in time and eternity. All this he did at unspeakable, unreckonable cost and sacrifice. God gave his very best, even the Son of his love, *to die*, that we and the Chinese might be saved. After our Lord had done his part to the full, he honored his redeemed church by calling them to join him in his great work of saving a lost world—of which these Chinese people form the fourth part. Alas! this call in the past has been in a large measure unheeded. The enemy of God, and man, found ways to kill the church's interest in obeying the Lord's command: "Go . . . preach the gospel to every creature," "and make disciples of all nations."

But we today have nothing to do with the failures of the past, except to see we fall not into the error of indifference and disobedience to the will of God. Yet, are we alive to the honor and privilege that is ours, to carry the gospel to these masses, for whom Christ died? There is no labor or calling greater or more glorious outside of heaven than that which was begun on Calvary, by the death of Jesus Christ our Lord. Nor is there a greater manifestation of love and gratitude a redeemed soul can show, for his or her salvation, than a full consecration of their life and possessions to their Lord for carrying on this work of salvation of a lost and ruined world. And let us ever remember that there are none but the Lord and you—*dear child of God*, who can accomplish this great task.

I have referred above to the awful sinfulness of this nation, but no attempt has been made to describe the enormity of their sin. God in his Word has done so. Turn to Paul's epistle to the Romans, chapter one, and you will find their state described. A missionary had a heathen scholar for a language teacher: one day they read together the above chapter, after which the teacher asked: "When was this book written?" He was told, but replied: "I cannot believe you," and added, "you missionaries have got to know what we Chinese are, and have written this book since coming to our country." Here this Chinese scholar had a portraiture of his own land, which he could not but own. Other Chinese scholars have borne a like confirmation regarding this first chapter of Romans. And is it not awful? But it is China! What power can save such a sunken, and sin-full people? Can the Modernists' gospel save them? Can their gospel change the leopard's spots, or bring a clean thing out of this horrible pit of iniquity? No, never! But, thank God, Christ can. He is mighty to save. But do not forget that we must bring them to Christ.

But I referred above to the hopelessness of this people. What is it like? Let me tell you a story. In the beginning of my third year in China I had a young Chinese teacher who held the Chinese degree of B.A., a lad of sixteen, whom I greatly loved. He had a bright, happy disposition, and was a good teacher. He was much attached to his mother, and, needless to say, she was justly proud of her clever young son; but the poor mother was wasting away in consumption. One morning my teacher failed to appear. I wondered why. In time the sad news came—his mother had died. Three days later he came to see me, but oh, so sad, and sorrowful. My heart was full of sympathy and pity for him, and I wished it were in my power to be a comforter and sharer of his sorrow. But what could I say or do to assuage such grief? He had heard of my Saviour, but he did not know him. I thought of my past sorrows and told him of my mother's homegoing, and of other dear ones who had gone to be with the Lord, and of the sure hope we had of meeting again in a land where partings never came. But that brought no comfort; only a sad wail: "Ah, we have no such hope; when our friends die, they are gone from us forever, and we shall never meet again." Poor lad, he had to bear his heavy burden all alone. My sympathy, though welcome and real, was unavailing. But this was only one case.

I beg you to think of this land of heathen darkness for a little while, where a million, each month, pass into eternity. Or to get it more within our grasp, where death enters 33,000 homes daily; where 33,000 Christless souls pass daily, beyond the reach of the gospel; where 33,000 families are stricken daily with uncontrollable grief and sorrow, because they know not, as you and I do, to seek consolation from the "God of all comfort." Think of it. Try to imagine if you can what it all means; and at the same time try to find out, in God's presence, whether or no, it in any way concerns you.

The Word of God declares that "none of us liveth to himself." We all have responsibilities and opportunities that no one

has any right to shirk. Pardon a personal reference to past days, in order to illustrate the above statement. The late Rev. J. Hudson Taylor, the founder of the China Inland Mission, gave his life to Christ for China. Fifty years ago he was burdened with the thought that nine great provinces in China were without a single witness for his Master. After much prayer he appealed for eighteen new missionaries to go, two and two, as gospel light bearers, into those dark provinces. In the beginning of August, 1875, three young men—the writer, no longer young now, was one of them—formed the first party to sail from London for those new fields. My two brethren labored faithfully for many years in China, until the Lord called them to higher service. Our voyage was uneventful until we reached the Gulf of Suez. There was nothing attractive there in those days. Overhead we had a blazing sun, and a cloudless sky. To the east, a long stretch of burning sand, as far as the eye could see. On the west, brown, barren hills, coming down close to the sea. It was all a dreary sight. About fifty miles south of the Suez Canal the first sign of life appeared. A bright white lighthouse came in sight, the lonely home of poor fellows who sacrifice much in their calling, and in doing so become blessings and preservers of the lives of mariners who travel this watery highway. As we neared the lighthouse a signal was observed, in which all on the ship were interested. When read it proved a real signal of distress: "Dying for want of water." The sympathy of the six passengers on board was aroused, and all were in eager expectation of seeing a boat manned, and sent off with water to the famishing lighthouse keepers. But we, as well as the men in distress, were doomed to disappointment. Our captain cruelly replied: "I will tell the first ship coming north," and went on his course. One knows nothing of what the men on the lighthouse felt, but we on the ship thought it more than mere shrinking from responsibility. It was a cruel, wicked sin against God and humanity. About five hours later we met a homeward bound mail ship. Our ship stopped and signalled, but the captain of the mail ship failed to understand how we could be dying for want of water; and bore round to our stern so that the captains could speak to each other. I can see that captain now, as he stood in front of a crowd of passengers, and hear him shout: "What do you want?" And the answer went back: "The men at the lighthouse are dying for want of water." And the sharp, clear question came: "Did you give them any?" "No." Then with a stamp of indignation and an angry shout the other captain replied scornfully: "Go on," and turned his back upon us. Had no light shone that night from the lighthouse there might have been sad consequences, and who would have been to blame?

In writing the foregoing I have tried to hoist another signal of distress, not merely on behalf of two or at most, three, lighthouse keepers dying for want of water; *but for four hundred million souls who are dying eternally for want of the Water of Life*. If you have denounced the ship's captain for his callous neglect to a touching appeal of distress, what of your attitude toward the cause of Christ, and the dying heathen world? It was selfishness on this captain's part. May it not be the same selfishness in the case of my readers, too? Are you going to reply in the terms of our captain: "I will tell the first ship coming north?"

Oh, let this unknown brother plead with you to come—to make haste and come—to the help of the Lord Jesus Christ against the mighty enemy of sin and superstition in China. Time is flying. "The Lord is at hand." And we crave to gather in a mighty company from among this heathen people, who shall join us in the service and praise of our glorious Redeemer King to all eternity. Come for his sake. He indeed above all others is worthy.

Struggles and Achievements of Mountain Boys and Girls

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

The greatest challenge to human observation is to watch the heroic efforts of boys and girls and note their steady advancement to cherished ambitions. Hard is the heart that is not stirred to sympathy and encouragement to such worthy souls.

A DIFFICULT BACKGROUND

Peering into the background many adverse and difficult conditions are observed. Hitherto mountain roads have been rough and in some seasons of the year well-nigh impassable. Even yet great difficulty is experienced in travel. It required three hours for the writer and four others to travel seven miles in a hack drawn by four strong mules. Modes of travel are still crude in vast sections. Mountain families are usually large, and the best parents can do is to give food, shelter and scanty clothing. The public school term averages about four months. Teachers in these schools are poorly equipped. Many in the recent past, and in some places even now, were not even high school pupils. School houses are wholly inadequate. Farm lands are but narrow strips between hills and mountains or along creeks or rivers. How the large families of the mountains subsist on the little grown on the small tracts of tillable land is almost beyond comprehension.

Out of these homes, and the circumscribed life thereof, thousands of boys and girls are coming annually. They have an insatiable desire for an education, and are willing to put forth any effort or make any sacrifice to obtain it. Accompanying this article are some group pictures which show the many forms of work they do. They serve in dining-room, help in kitchen, bake, sew, wash, scrub, chop wood, fire furnaces, serve as janitor, do chores, and other forms of honorable service. Some ply trades as barber, laundry agent, represent publishing houses, do community jobs in leisure hours. Still others work during summer to provide a way for the next session.

A limited number of scholarships are provided by individuals and societies which pay tuition, but are not sufficient for board. We need many more scholarships in our schools. One hundred and twenty-five dollars will pay all expenses in the average school. Junior College expenses run somewhat higher. However, scores are knocking at the doors of the schools, and there is neither sufficient work nor money to give them, and we are forced to



THE "WORKING FORCE" OF GREENVILLE ACADEMY

These young people are not only "making their way," they are making men and women of whom the world will take notice by and by.

turn them away. I am sure Southern Baptists do not want this to happen, and yet it does.

These struggling youths had rather work or receive money as a loan. We encourage that, for our experience is that this method develops strength, self-reliance, independence. We, therefore, encourage boys and girls to do all possible for themselves. Where they accept it as a loan, it is paid back to the school to help other worthy students.

DO THEY APPRECIATE IT?

The answer here is emphatically in the affirmative. One writes: "I shudder to think what my life might have been had it not been touched by your school. As it is I am a poor excuse for service, but I cannot bear to think what I would have been without the training and ideals received while attending school at _____."

"It is impossible to estimate at all the worth of _____ Institute, for it opened to me that invisible field of life which can only be found in the atmosphere that such an institution affords." Scores of similar utterances could be recorded. Unquestionably there is in the heart of every boy and girl who has been a student in one of these schools a boundless store of love and appreciation. There is even more on the part of parents. Parental love yearns for the best for the child. Almost insurmountable obstacles confront fathers and mothers in the mountains. I have heard them pour out their deep appreciation of the Home Board's efforts in building schools where their children could have a chance. These utterances were punctuated with tears dropping profusely. Language was inadequate to express their deep feeling.

MAKING GOOD

Among these are those who are distinguishing themselves as preachers, teachers, presidents of colleges, principals of high schools, superintendents of education, lawyers, bankers, doctors, surgeons, mechanics, nurses, missionaries, farmers, and possibly the greatest achievement, home makers, church builders and citizens of sterling worth. Dozens of strong preachers and efficient pastors pass in review. Among them are such men as Dr. F. F. Brown, pastor First Baptist Church, Knoxville, Tenn., and Dr. W. F. Powell, pastor First Baptist Church, Nashville, Tenn.; Dr. O. E. Sams, president Carson-Newman College, Jefferson City, Tenn.; Dr. W. O. Carver, Southern Baptist Theological Seminary, products of these schools. Special mention might be made of Dr. C. G. Bull, who discovered the serum to prevent lockjaw, and who is now head of the Department of Immunology of John's Hopkins University; Lt. B. C. Reece, who won the D.S.C. and the Croix de Guerre in the World War, and who is instructor in Economics and Director Day Division of New York University; S. F. Wilson, vice-president of Portland Banking Institution, doing a ten million dollar business annually.

Mars Hill College has eleven missionaries on foreign fields; Fruitland Institute, four; and there are numbers from other schools, though the number is not available at present. Suffice it to say that no investment is more sure of rich returns than money and effort invested in the mountain schools and the boys and girls attending them.

"A Noble Army, Men and Boys, the Matron and the Maid"

Rev. A. R. Gallimore, Shiuchow, China

For nearly an hour they came, tramp, tramp, tramp, like unto the marching of a great army—the students from the schools in and around the Baptist Mission compound in Canton, China. A great army, indeed, in quest of an education. They came to greet Miss Mallory, the beloved leader of the women of the Southland in the work of the Woman's Missionary Union, who has been visiting the missions of our Foreign Mission Board in the different sections of China. And when the marching was over and all the schools had arrived, it was a great circle of several rims containing in all over two thousand faces.

"A noble army, men and boys, the matron and the maid." Wasn't that an inspiring scene? I don't know why the one who is writing should have been called upon to tell about this occasion. However, if he could tell, if he could put in words all the feelings which welled up in his heart during the time, that would be an easy task; no, not a task, but a pleasure. And when those hundreds of hats went up into the air, the writer was a boy again, back at the college game. No one can tell what lies beneath all this enthusiasm. As we heard Dr. E. M. Poteat express it once, "You just can't tell what is under a boy's skin." The teacher of Martin Luther used to bow to his pupils every morning as they came in to school. Some one asked why he did it. His reply was: "You don't know what great man is passing before you." In that case he was bowing to the great reformer of Europe. And who knows what great leader of China (there may have been many) may have been in that throng of students last Friday afternoon. It is impossible to measure the powers wrapped up in that body of students.

Why and whence did they come? No doubt they came for different purposes; their motives would vary. Some may have come just to be in the crowd; some came in order that their chances for material livelihood and advancement might be enhanced; and some came because they wanted to receive an education under Christian influences. A woman asked Jesus for a drink of water that her thirst might be quenched. He had more than a cool draught; his was eternal life to give to those who were thirsty of soul. We can not get way from the march; so, on this march, this quest for learning, a great

per cent receive more than they thought they would receive when they came. And in receiving the living water they are enabled to go the second mile. Mr. Yeung of Pooi Ching Academy told us that two-thirds of the students in the middle (high) school became Christians, which goes to show that the longer the march is continued the more likely they are to accept the Saviour. What a blessed thing it is to continue to march with the Master, to follow him who leads the way, to become soldiers of the cross.

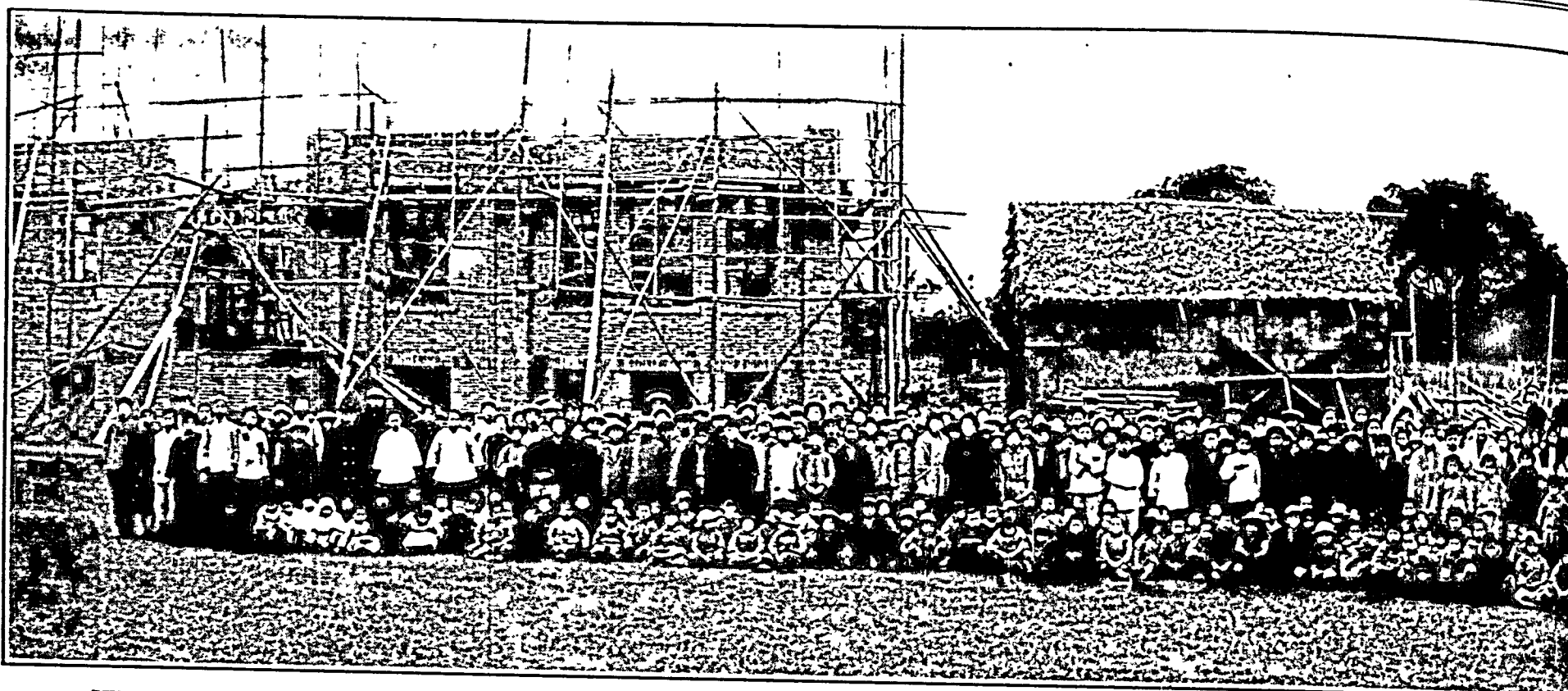
While the students were gathering from every part of the compound, Mr. Yeung Yin Fin, who was known at Richmond College as Ah Fong, gave us further information about Pooi Ching Academy, the school for boys, which has from the first been maintained by the Chinese brethren. The school was started thirty-three years ago with sixty dollars and two teachers. It now has, including the department for girls and the branch school in the city, more than eighteen hundred students. The Y.M.C.A. also maintains a day school in one of the villages and ten boys from the Orphanage are received into the lower grades of the Academy, besides fifty or more poor boys who receive help in their efforts for an education. There are 104 teachers connected with the school, seven of whom have studied in American colleges and universities, and two are graduates of Canton Christian College. Mr. George William Greene is the only missionary who teaches in the school at present. Mr. Wong Kai Ming, who was in America some time since in the interest of the school, is president. "Cuban Hall," which was provided by friends (Chinese) of the school who live in Cuba, has just been completed. It is one of the prettiest buildings on the campus. The Academy owns property worth several hundred thousand dollars.

Pooi To Academy, the great school for girls, we want to notice next. Wherever one goes there will be found girls and young women, wives and mothers, who have received their inspirations and ideals at Pooi To. Teachers and Bible women, the wives of preachers, leaders in the work for women, a long line extending over thirty-seven years, have gone out from the halls of Pooi To. Mrs. Janie Lowrey Graves, who is still an outstanding character in our South China Mission, gave thirty-four years of consecrated service and wise leadership to this school. What better monument could she have built? Chinese women even unto future generations will rise up and call her blessed. Pooi To Academy stands as a living monument to a great soul. May God bless Mrs. Graves in the beauty of her years as she looks toward the sunset.

Pooi To now does only the higher grade work, since the lower grades have become connected with another school, so the number of students is not so large as formerly. Still there are nearly three hundred students who now study in Pooi To. The School is, beginning with the present session, controlled by a joint board of directors appointed by the Leung Kwong Baptist Association and the Foreign Mission Board of the Southern Baptist Convention. Miss Mary C. Alexander is president of the school, and she is assisted by other missionaries and Chinese teachers. Pooi To Academy is always thought of as the head of all the schools for girls in our mission work.

A worthy institution which does a work which none of the others do is Pooi In Bible Women's School. This work was formerly a class in Pooi To Academy, but since 1908 Mrs. Vallie Page Greene has given her time and strength to it, and now this school is one of the great assets of our Mission. The beautiful new administration building, which was made possible by the Seventy-Five Million Fund, has recently been completed, and now the part of the compound occupied by the Woman's School is one of the most attractive spots around Tung Shan. For years and years the school had to be content with very meager equipment, but the women who have gone out from Pooi In are testimonials to the work she has done. The women who attend this school would not in most cases receive any training if this special provision had not been made for their needs. Mrs. Greene is assisted in her great work by Mrs. Valeria Greene Rankin, who is her daughter, and by Mrs. Louisa Bomar Greene, daughter-in-law. The Woman's Bible School has 150 students this term. There are ten Chinese teachers connected with the school. Then, there are those who would not have the privilege of going to school, nay, they might not have bread to eat nor a roof over their heads, some of them, if it were not for the Orphanage which has been provided for them. We all know what James, the Apostle, says about pure religion. Our hearts can be encouraged here. The Leung Kwong Baptist Orphanage cares for fifty-nine boys and girls. This institution was provided by the Chinese Christians and is supported by them. God bless them as they care for the fatherless and motherless. The Lord has taken them up.

And there are those who can not see: God pity them. There are so many in China, and so little is done for them. The Mo Kwong School for the Blind ministers to twenty-nine girls whose lives are darkened to the world about them, but these good women and girls of Blue Mountain College in Mississippi make



STUDENTS OF THE TUNG SHAN (CHINA) SCHOOLS, ON THE OCCASION OF A RECEPTION GIVEN IN HONOR OF MISS KATHLEEN MALLORY, WHOM SHE REPRESENTS, AND TO THE CHRISTIAN

possible a spiritual vision to those for whom they provide. Their blindness is but for a little while, and it is not to be compared to the life which is opened to them through Christ. Mrs. Graves directs and works with the Chinese teachers in this worthy endeavor.

And the little children, they have a part, too. The Tung Shan Kindergarten is one of the brightest places of them all. Mrs. Lo, an estimable Chinese lady, directs the little tots in their songs and in their play, while Mrs. J. T. Williams has general supervision of this work. And thus early do they come to learn of Jesus. Wouldn't you like to hear them sing? It's music to the soul!

The babies? Where are they so numerous as in China? You will find forty or more in the nursery at the Pooi In Woman's School. Their mothers could not study if they were not cared for. But, if their mothers are trained, we need not worry about them, for it is true that "the hand that rocks the cradle rules the world." They think they are having a terrible time now to be deprived of riding on their mothers' backs. They were the only class we have mentioned that did not have a part in the welcome to Miss Mallory. But I dare say many of them were there with their mothers.

We have, however, not said anything about the "School of the Prophets."

That is a good name for a seminary. The Seminary grew out of the class that used to meet with Dr. Graves in his dining room. A beautiful administration building now crowns the top of Seminary hill, and about sixty young men come here each year for study, in order to fit themselves for preaching. An excellent place is this from which to get a vision. Rev. P. H. Anderson is the president of the Graves Theological Seminary. Rev. M. T. Rankin has begun teaching this year, and there are a number of Chinese teachers who have been with the institution for quite a while. May all of these, teachers and students, be led by the Holy Spirit in the interpretation of God's Word to the people who know it not.



WHOSE RECENT VISIT TO OUR MISSION FIELDS PROVED SO GREAT A BLESSING TO HER OWN LIFE, TO THE WOMEN OF THE SOUTH CHINA WHOM SHE SO GRACIOUSLY TOUCHED.

But, back to the march; we can not get away from that. Why not give vent to our feelings and sing:

"Glory, glory, hallelujah!
Glory, glory, hallelujah!
Glory, glory, hallelujah!
Our God is marching on!"

That was indeed an inspiring sight when the marching, the gathering together was over, and more than two thousand youthful voices joined in singing. "All hail the power of Jesus' name," and when more than two thousand heads bowed in prayer to the God of all the earth, the God also of China. All listened to the reading of the Scriptures, and then to Miss Mallory's greetings.

These things we can not picture in words, but we are glad it is possible to send a photograph of this great gathering of students.

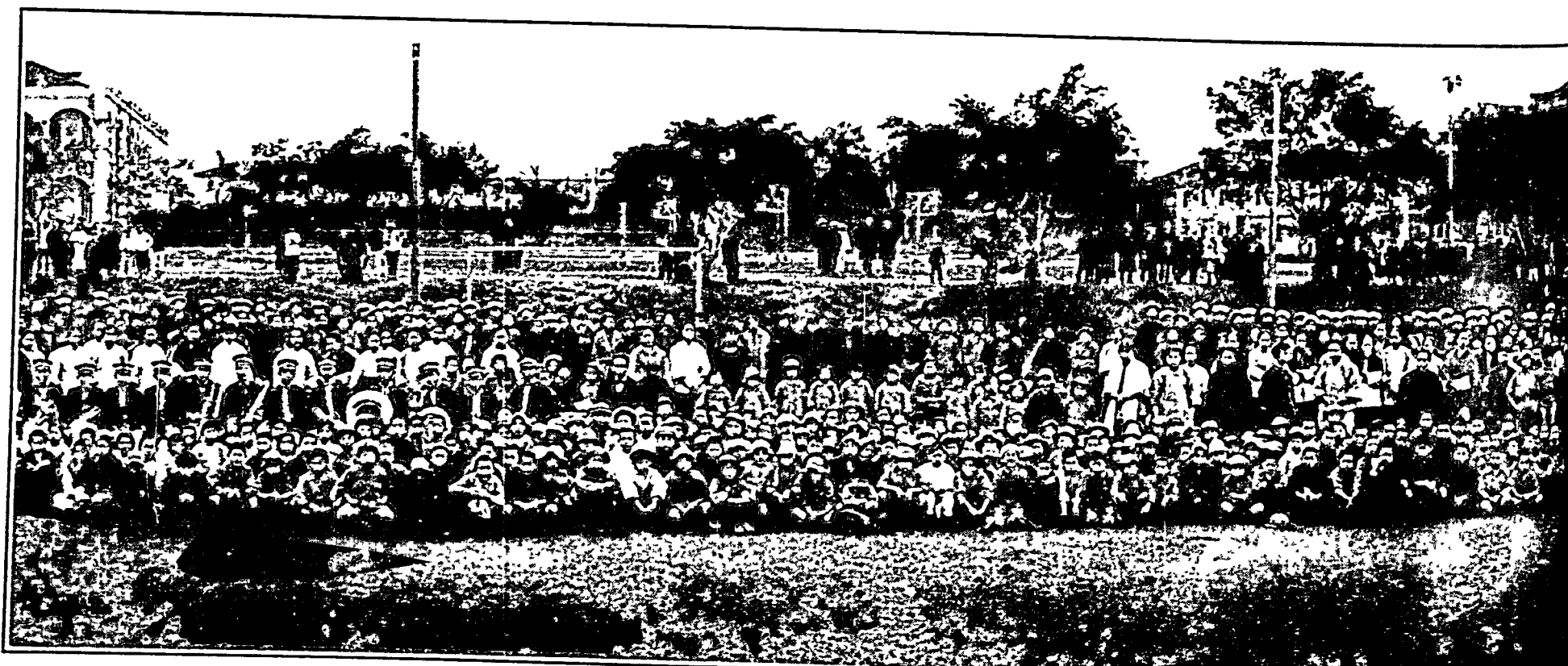
As we return to our homes we pass by the Tung Shan Baptist Church, which is being enlarged and remodeled. The old building was far too small, and the new one will not be large enough to allow all who would come to enter it every Sunday morning. It is necessarily largely a church for students, though many others are members and attend its services. The old building was made possible by the contributions from Sunbeams at home. Those Sunbeams of the South are no longer Sunbeams; many of them are now fathers and mothers of other Sunbeams,

no doubt. Let us hope they are leaders in the churches. What would all these schools be without the church? They are all helpers to the church. As all these students go in and out of the beautiful new building, may they have the feelings of the sweet singer of Israel in their hearts, and be able to say:

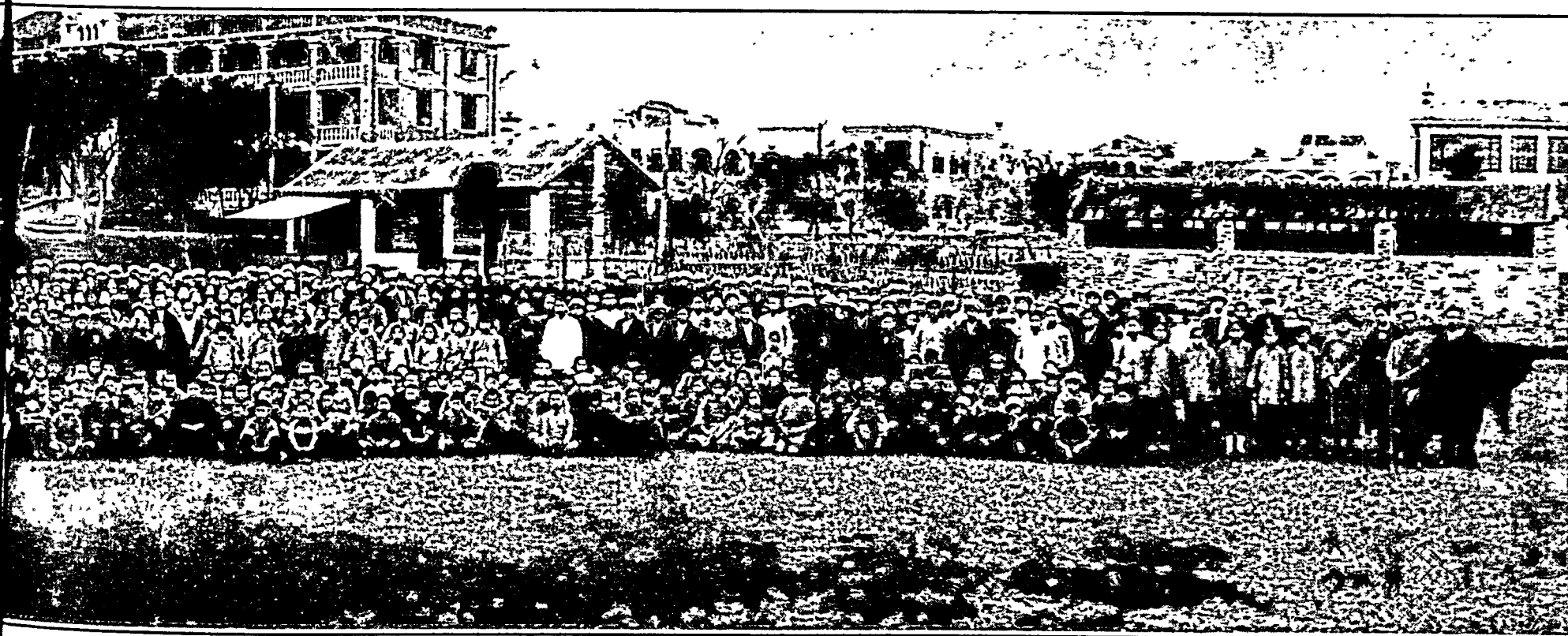
"I was glad when they said unto me, Let us go unto the house of the Lord."

And in their lives and in everything they do, may this great concourse of students

"Crown him with many crowns, the Lamb upon his throne."



"IT WAS INDEED AN INSPIRING SIGHT WHEN THE MARCHING WAS OVER, AND MORE THAN TWO THOUSAND VOICES JOINED IN SINGING 'ALL HAIL THE POWER OF JESUS' NAME,' WHEN MORE THAN TWO THOUSAND HEADS BOWED IN PRAYER TO THE GOD OF ALL THE EARTH, THE GOD ALSO OF CHINA. ALL LISTENED TO THE SCRIPTURES AND MISS MALLORY'S GREETINGS."



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Faith that Won—How Baptist History is Made

Rev. Silas Emmet Stephens, Tsingtau, China

The making of Baptist history is often a fascinating enterprise. The ups and downs of it dispel monotony. Where there are no hardships, sufferings and persecutions, there is little prospect of future triumphs and days of rejoicing in success and victory.

The Tsingtau Baptist church has been tried as if by fire, but is now coming to the days of realizing the fulfillment of hopes long deferred. For years this group of Christians, sometimes but few in number, met here and there in poorly located, cheap quarters, for evening Bible classes and preaching services on Sundays. They moved a dozen times and had quite as many different pastors during the occupations of Tsingtau by the Germans and the Japanese, but they never gave up the fight.

When the Japanese took Tsingtau from the Germans at the beginning of the World War, most of the Baptists who had part in the organization of the church lost their positions and left the city. Among the few remaining were three who were faithful, Tai Ming-i and Yu Chenhan, of the merchant class, and Chao Shouwin, the carpenter. When the Presbyterians approached these brethren, suggesting that they give up the idea of Baptist church organization and unite with those who had larger numbers, they de-



BACK FROM A MOTORCYCLE TRIP

Neither distance, nor weather, nor bad roads, nor any other obstacles, can deter this missionary from his work of spreading the gospel and strengthening the churches.

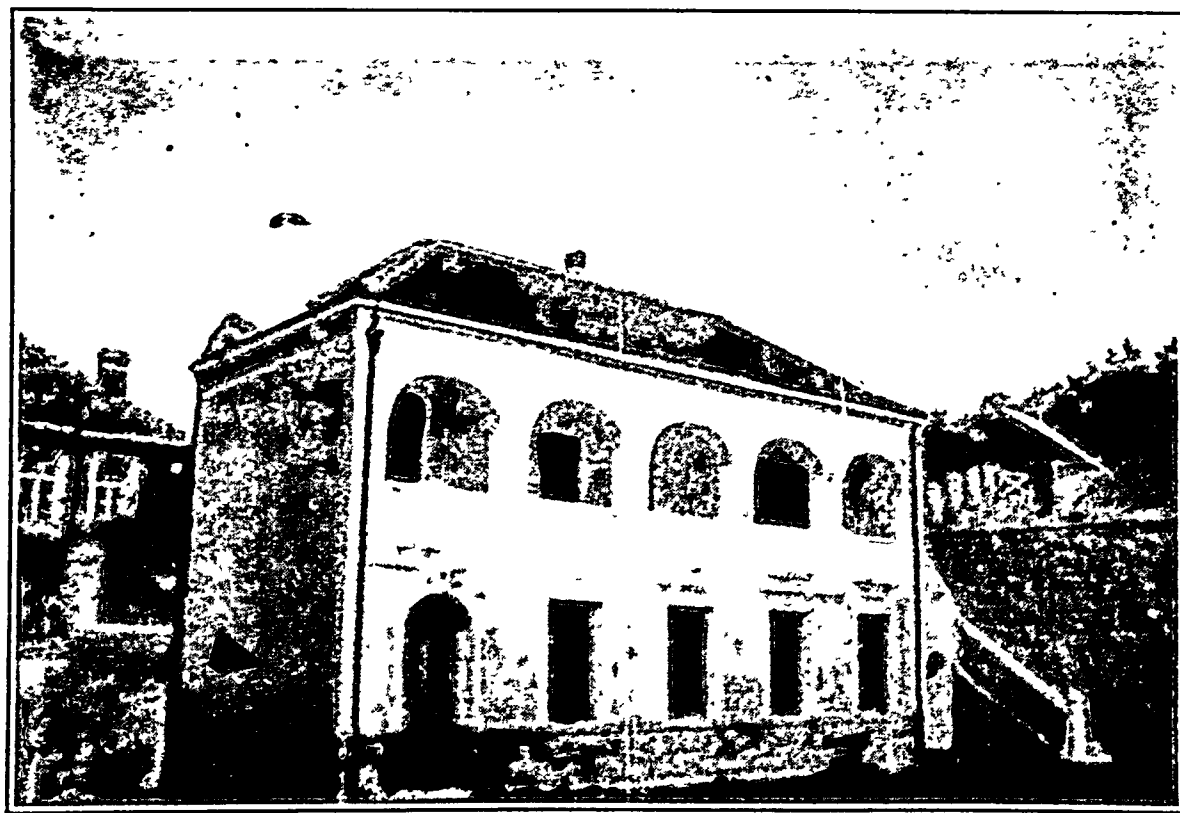
clined, saying they believed there were brighter days in the future for Tsingtau Baptists, so rented what proved to be their last inexpensive, out-of-the-way chapel and continued their meetings.

A little later Tai moved to Tsinan, the capital of the province. In the spring of 1919 Mrs. Stephens and I came to Tsingtau, this being a convenient center for general evangelistic work in Shantung and Manchuria. Soon after we arrived Chao sold his woodshop and returned to his country home in Pingtu. A few months later word came that tuberculosis had

taken him away. Of the original trio this left Yu alone, but other Baptist young men came when business began to pick up, and in the autumn Tai returned with his family, his wife being an exceptionally earnest Christian. We felt it was time to reorganize the church, so some of the young men wrote for their church letters and by late autumn we had nine members, including Mrs. Stephens and myself.

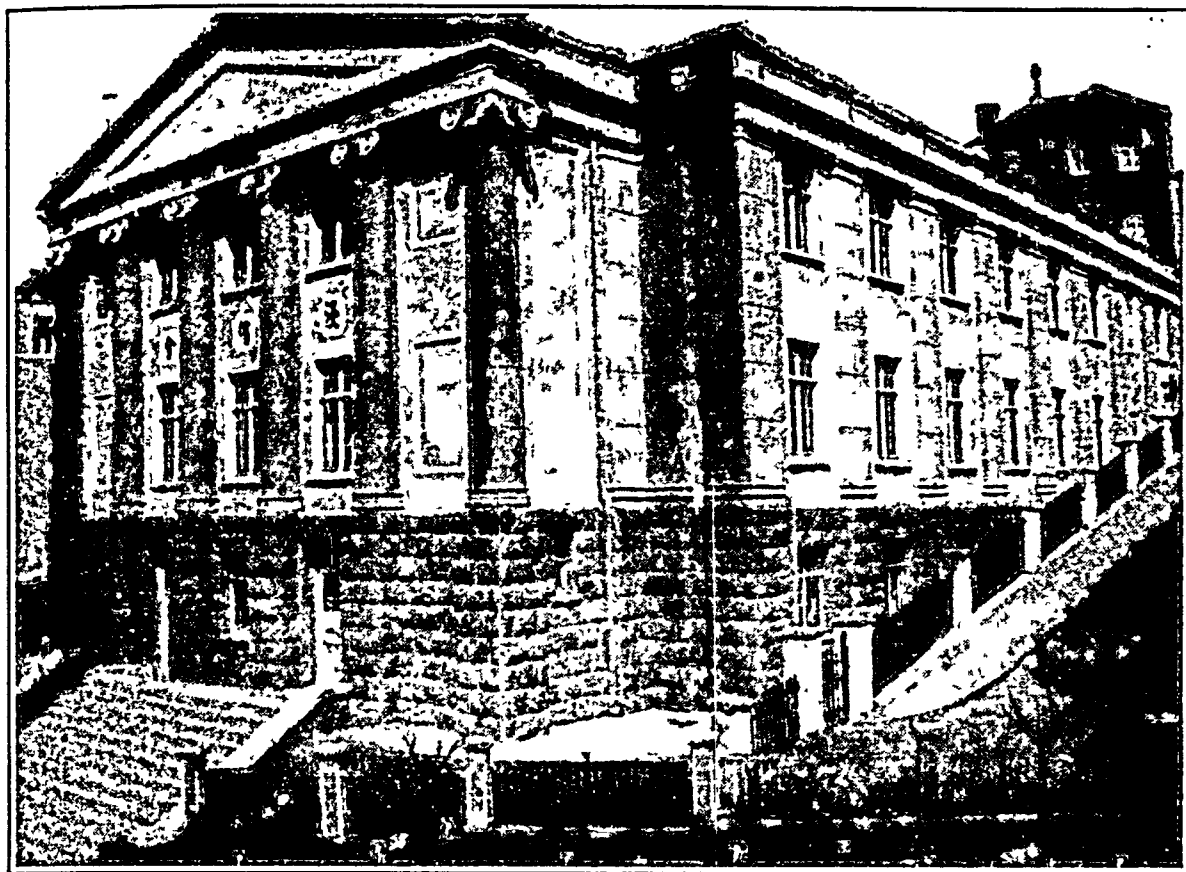
At its October meeting the Board granted money for a church lot, and we had a season of special thanksgiving. Near the Chinese New Year we decided to buy a well-located lot not far from the most densely populated Chinese section of the city, but quite away from the noisy traffic of the main business streets. Seven of us met one night in an "upper room" for prayer and deliberation. It was our temporary home, this dining room, sitting room, study and bed room—a sort of "four-in-one" arrangement. We met up there to keep our plans secret from the Japanese. Now and then during the discussions some one would go to the window to see if anyone was "listening in" from the street below. In those days a Chinese spy appointed by the Japanese government sat through every meeting in our chapel, reporting everything we said to the Japanese authorities. Some aid to unmistakable preaching of the Word and *nothing else!*

During this "upper room" prayer meeting it was decided if the Board bought the proposed lot, the local church would erect the first building. As those five young men returned home that night they went by the new lot and *by faith* dedicated it to the Lord with a joyful offering of New Year firecrackers, thus turning an



THE TSINGTAU SCHOOL BUILDING

This was the first church house of the Tsingtau congregation, and, having been outgrown, is now serving as an excellent school building.



THE NEW TSINGTAU CHURCH HOUSE

Built and paid for largely through the sacrificial giving of the faithful, devoted native Christians.

old heathen custom to new, effectual service. God accepted the offering and gave us the lot in due time.

Spring came and we wanted to hold a tent meeting in Tsingtau. After many days of searching for a suitable location, it seemed quite clear the best thing to do was to put our own lot in condition for these meetings. All things ready, we preached day and night—twelve hours out of every twenty-four—for two weeks, and there were 96 conversions from 42 different localities in China and Manchuria. God was with us in manifest power and we had constant “seasons of refreshing from the presence of the Lord.”

These meetings brought new life to the little church. The members said: “We cannot leave this place for our old inconvenient chapel and we look to the pastor to make provision for the summer, for we shall build a house on this lot in the fall.” I used the thick Oregon pine planks which had served as seats in the tent for a lean-to roof against the retaining wall across the center of the lot and the side curtains of the tent as a protection against the sunshine and the rain from the other three sides. In this simple “meeting house” we had many joyful hours during the summer.

When the rainy season was over, all were enthusiastic to build a real house for the Lord. Before cold weather we dedicated a Mexican \$2,100 two-story brick building, a chapel below and school rooms above, free from debt, all the money but \$600 being raised by the local church. In the old rented chapel we had one Sunday-school class with fifteen to twenty pupils, and twenty to forty at the Sunday

morning preaching service. In our new building the Sunday school soon increased to ten classes with 100 in attendance, and from 100 to 150 at the morning service. How we did enjoy worshiping in our own new house! With a membership of 12 we had from 30 to 60 at the mid-week prayer meeting, each one quoting one or more verses of Scripture every Wednesday night.

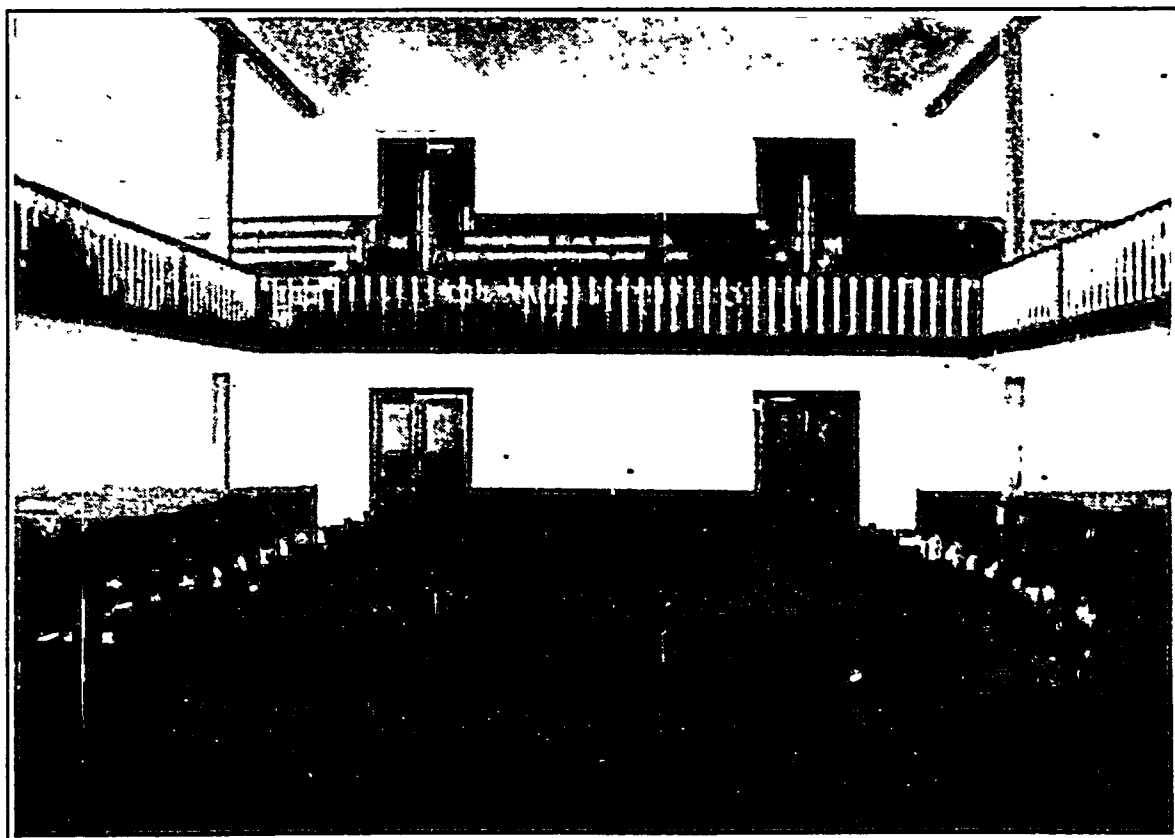
At the beginning of 1921 a school was opened with two teachers and a native evangelist employed, all expenses being

paid by the local church. At present the school occupies the entire building, there being three full-time and two part-time teachers. The entire management is now in the hands of the Chinese and they are making quite a success of the school.

Tsingtau being a historic and important center, the Board was liberal in appropriations for a new church building, and the local Christians have been generous in their contributions for electric lights and general interior equipment. We now have a large, attractive building with ample Sunday-school accommodations, and an auditorium that comfortably seats 1,000 people. Our strategic location puts Baptists right to the front in Tsingtao. Having the largest and most convenient auditorium in the city, our new church is the natural meeting place for all general religious and public welfare gatherings.

In the idol temples and public halls of China there are many images, inscriptions and ancestral tablets. Mr. Tai took the lead in contending for no inscription or pictures on the walls of our main auditorium, saying: “Let all who enter here find nothing to prevent the true worship of the Living God.” In the wall between the doors of the vestibule on a dark stone tablet are the four words—“HOLY UNTO THE LORD” in English and in Chinese with “1923” at the bottom. This simply reminds those entering the auditorium that they are in the house of the Lord.

Recently Bro. W. C. Newton, whose coming to Tsingtau for evangelistic work is a source of great encouragement, was showing a Taoist priest over the church, and while standing on the rostrum, he seemed much impressed with the audi-



INTERIOR OF TSINGTAU CHURCH, FROM THE PULPIT

From a tent to this magnificent building, seating 1,000 and providing for a great Sunday school, is a record of achievement seldom surpassed.

torium, and said: "Where is your God? I wish to worship him!" Newton told him where our God is and how to worship him.

Our church membership is gradually increasing and the present outlook indicates that we shall soon have even larger additions. God has honored the faith of these Chinese brethren in a remarkable way. In answer to prayer God gave us this central location at a late hour, and through the 75 Million Campaign made possible the erection of this useful building.

Working together, you on that side and we on this, with the blessing of God, we believe before long we shall see a strong, self-supporting Baptist church in this strategic city.

* * *

Manchuria and Mongolia —Marvelous Missionary Opportunity

Rev. Chas. A. Leonard, Laichowfu, China

To those of us who have lived in Shantung Province with its population of near forty million people, said to be the most densely populated section of its size in the world, the great open country of Manchuria with all its possibilities cannot but impress us. At the south end of the three provinces which constitute Manchuria there is, however, the large, thriving city of Dalney with a population of 150,000 Japanese and Chinese. From Port Arthur and Dalney runs northward the South Manchuria Railway, owned by Japan but equipped with American trains. Passing old Mukden and other large cities it connects at Changchun with the Chinese Eastern Railway, operated jointly by China and Russia. At Harbin this railway runs westward to the Russian border, where it connects with the Transiberian Railway, across which one may proceed to Europe; and eastward from Harbin the Chinese Eastern Railway goes to Vladivostok, an important Russian and Chinese city on the east coast borderline of Manchuria and Siberia. Other railway lines are being built in Manchuria. Another important city on the south coast of Manchuria is Newchwang, northwest of Dalney. Northward from this city boats ply on the Liao River. Another large river of Manchuria is the Sungari, which passes Harbin and flows northeast, connecting with the Amur River. This drains a large part of north Manchuria and Siberia, and continues northeast to the Pacific Ocean. On this river are not



FAITHFUL TSINGTAU DEACONS

Tai Ming-i and Yu Chenhan, who helped make possible the new church.

only modern steamers which carry the products of north Manchuria, but in winter motor cars run up and down the river on the ice alongside sleds pulled by Eskimo dogs driven by quaint aborigines of the north.

These are some of the means supplied by God and man for carrying on commerce in one of the most interesting and promising parts of the world. Manchuria and Mongolia will be to China what the great west has meant to the United States. The main reason Chinese have not migrated to Manchuria in greater numbers is because there has been little protection from the hordes of robbers which infest the country. But with recent improved means of communication—railways, tele-



TWO RUSSIAN BAPTISTS

Rev. J. J. Vince, in charge of our work for Russians in Siberia, and the choir leader, Brother Vacsely Blochen, of Harbin.

graph, long-distance telephone lines, and even wireless and air service—now being used in Manchuria, there is better protection, Chinese from Shantung and other sections already flocking in by tens of thousands. Some cities are to those who have not previously seen them surprisingly large. The city of Harbin, for instance, having come into existence the past twenty years, has 200,000 Chinese, 100,000 Russians, and 200 English and Americans. The white population alone of Harbin (Russian and European) is larger than any other city in all east Russia, China, Japan, or India. The Chinese city is already large and is growing fast. It is claimed that the Chinese post office at Harbin did, last year, a \$3,000,000 money order business, more than the combined money order business of all the other post offices of China. The great fertile plains of Manchuria are sooner or later to be covered with the more progressive of the Chinese people. These, moreover, are more responsive to the gospel than are those in conservative old China.

The Foreign Mission Board and the North China Mission have done well to plan for several years to send missionaries to Manchuria. But for lack of workers this advance northward has been delayed. In the meantime, however, missionaries have made visits to that promising field, the Chinese Baptist churches in the bounds of our North China Mission have sent workers across northward to open work; and we have already organized churches and out-stations at Dalney, Newchwang, Harbin and smaller places. The writer regards it a high privilege to have been appointed by his Mission and the Foreign Mission Board to assume responsibility of the work in Manchuria and to be able to move his family to Harbin this summer. We are grateful beyond measure that in spite of debt our people at home have appointed Dr. and Mrs. C. E. James to be associated with us and to open in Harbin the first mission hospital in north Manchuria or Siberia; and also for the coming of Rev. and Mrs. Culpepper to Laichowfu, whose coming makes it possible for us to leave dear old Laichowfu, where we have labored these fourteen years.

The writer has just returned from a profitable month's trip to the Manchuria field. At Chefoo I was joined by Brother J. W. Moore, and at Mukden by Dr. James. Brother Moore wanted to see the work being done and the country, and Dr. James wished to help perfect arrangements for moving this summer. These brethren were of considerable help in many ways.

At Dalney we found that Mr. and Mrs. Tsung, evangelist and Bible woman recently appointed to that city, had the work well in hand. The little band of Christians there were glad to see us and gave

a cordial welcome. At Sawhoakou, a suburb of Dalney, a new chapel had been rented and the boys' day school, recently opened, is thriving. New life is being put into the work at the old city of Chin-chow near Dalney, where a seminary student is being used this year as an evangelist.

The next place visited was Newchwang. The spring weather had just cleared the river of ice. Numerous steamers were being loaded to carry to all parts of the world quantities of beans, grain, bean oil and bean cake, which had accumulated there during the winter. The evangelists had not been idle, for 20 inquirers had enrolled and were awaiting baptism. On my return back by this city 13 of these were baptized. Others will be baptized in the summer. At another church in the country 10 more were baptized. Five others were unable to come, one being kept back by persecution. Contributions at these two places will double that of last year.

At Harbin we were given a royal welcome. The church there is made up almost entirely of men from Shantung, so they felt that some of their own people had arrived. The chapel was crowded. A welcome service had been arranged, a special song for this occasion having been composed. After this we were taken to a Chinese hotel where a Chinese feast was given. A daily Bible class for church members and inquirers was begun the next day. Various matters of business were awaiting attention. The former location of the chapel was not suitable, so two de-



A RUSSIAN BAPTIST BIBLE INSTITUTE

"The great immediate need of the hundred or more Russian Baptist churches in Siberia and Manchuria is a theological seminary to train the earnest, zealous young preachers who are entering the ministry."

sirable places were selected to be used hereafter as preaching halls. One of these will furnish temporary accommodations for beginning the medical work, holding of classes, etc. Seven were accepted for baptism at this time. A deficit on local expenses, carried over for two years, was giving some uneasiness. It was decided to have special prayer that God give the needed amount at the next Sunday's meeting. When the day arrived the amount subscribed totalled exactly that for which they had prayed.

A Mr. Song, who, when baptized last year, immediately put his wife in school that she might prepare to tell the gospel to her unconverted Chinese sisters, announced at this meeting his decision to give the remainder of his life to preaching. Impressed with the fact that bandit outrages in China are due to outlawry among people who know not the gospel of Christ, Song declared his intention to give his life to preaching among these people, or go wherever the Lord might lead. He gives up a good position to prepare to enter the Seminary.

The most impressive service held in the series of meetings during this visit to Harbin was on the second Sunday, when at the Russian Baptist church a joint meeting of Russians and Chinese Baptists was held, baptism and the Lord's Supper being observed. The Russian meeting house is usually full, but at this service it was packed and some could not enter. The writer preached first in Chinese and then in English, and Brother Vince, the Russian pastor, then interpreted from English

into Russian. Others also spoke in Russian. This was interpreted into English and then into Chinese, after which the writer had the pleasure of baptizing six Chinese and three Russian brethren in the new baptistry just completed. Singing of the good old gospel hymns was in Chinese and Russian. When those baptized were given the right hand of fellowship one good Russian brother was so overcome with joy that he welcomed with a kiss both the Chinese and Russian converts. After the baptizing the Lord's Supper was observed. To commemorate this special service it was decided to have a picture taken. The service lasted three hours, as



MRS. C. A. LEONARD, LAICHOWFU



C. E. JAMES, M.D., HARBIN

do many Russian services, much time being given to singing—and, let me assure you, the Russians *can sing!* I was simply overcome with the spirit of worship when attending their first service. There is a genuineness and pathos at this time of Russia's troubles expressed in their services which goes to one's very soul. The leader of the choir, a large man of commanding appearance and wonderful voice, was formerly a singer in the Tza'r opera and was later converted to Protestantism.

Our Foreign Mission Board's work among the Russians in Siberia and Manchuria is directed by Rev. J. J. Vince, a capable, consecrated leader. It was a great pleasure to consult with him and to jointly plan for the progress of the Lord's work in that part of the world. Brother Vince and his workers are temporarily forced out of Russia by persecution, but are making the best of circumstances in Harbin and other parts of Manchuria. The great immediate need of the hundred or more Russian Baptist churches in Siberia and Manchuria is a Russian Baptist Theological Seminary to train the earnest, zealous young preachers who are entering the ministry. Pray God that funds for this may be provided.

The opening in Manchuria is indeed a great opportunity for Southern Baptists, as a Christian leader recently declared, "Manchuria and Siberia is the greatest opportunity of this generation." But funds must be had if we are to evangelize this part of the world. A missionary and his wife are needed for both Dalney and Newchwang, and another family should be appointed right away for Harbin and vicinity. The Chinese are praying that we will also be able to send Chinese workers to Vladivostok, Manchuli, Hehoa, Heilungkiang and other large cities in Manchuria where little or no mission work is being done, and a handful of Chinese Baptists in the old Manchu capitol of Mukden are calling for a preacher to come and help there. The Foreign Mission Board has in its five-year program provision for real advancement in Manchuria. Join us in prayer that God will give all that is needed to meet these needs, and may I as one of your representatives on the field urge most earnestly that you come to the help of the Lord in completing the Campaign pledges.

* * *

Some things to remember in making our decisions:

- The pleasure in struggle;
- The worth of character;
- The value of time;
- The power of example;
- The obligation to our decisions;
- The wisdom of economy;
- The value of patience;
- The joy of originating;
- The success of perseverance.



MISSSES KATHERINE AND AMALIA GERWICH

Two heroic young women of Budapest, Hungary, who have come to America to enter the W. M. U. Training School, Louisville, Ky.

Two Brave Young Women of Hungary

Frank E. Burkhalter

Of the many ambitious young women who have studied at the Woman's Missionary Union Training School at Louisville, Ky., during the years of that institution's history, probably none have exceeded in vision, ambition, determination and consecration Misses Katherine and Amalia Gerwich, of Budapest, Hungary, who enter the Training School this fall with a view to equipping themselves for the task of returning to Budapest in a few years and there establishing a training school that will better equip the young women of their beloved Hungary for special work in the Master's vineyard.

The young women are daughters of the pastor of the First German Baptist Church of Budapest, and opportunity for them to come to America and pursue a course of study was provided by a group of Southern Baptist representatives who, after attending the Baptist World Alliance at Stockholm last summer, visited our Southern Baptist mission fields in Central and Southeastern Europe. These representatives met these splendid young women, learned of their character, consecration and ambition, and resolved immediately to provide the cash necessary for them to come to this country and take the needed training for the big task which they hope to accomplish among their own people when they return home.

Great difficulty was experienced in securing passports for the young women, but after much effort on the part of Dr. Gill, our Southern Baptist representative in Europe, and others, the government decided in the spring to grant the passports and the young women sailed for America.

Pending the opening of the Training School this fall (the young women had to sail while the opportunity afforded for fear their passports might be revoked and never reissued) Dr. and Mrs. L. M. Hale, of St. Louis, who were in the party that toured the European fields last summer, opened their homes to them, and indicating the pleasure the host and hostess have found in so doing Dr. Hale has this to say about them: "They are delightful girls, so consecrated and so earnest as to almost make us ashamed of ourselves. It has been a blessing to us to have them in our home and in our church. The women of my church have been doing all they knew how to do by way of getting them ready for school, providing them clothing for the future, and the like.

Indicating the gratitude of the good father of the girls for the manner in which his daughters have been helped on their way, Dr. Hale has permitted the writer to see a copy of a letter he received from him, which is in part as follows:

"You are so lovely to receive our children and to give them a home in a strange land. We cannot speak in words our thankfulness. We pray that the true God who said, 'If you give a cup of cold water in my name you shall in no wise lose your reward,' will return to you and your children manifold. We are glad

our children have a good home and that makes us happy. We give you our most beloved treasure, the most precious we have on earth. If I had boys I would pray the Father to make them preachers, but I have no boys, so we sacrifice the girls on God's altar. May God use them wherever he will, but it is the wish of our hearts that they return to work in our poor country. His will be done. We know that you will be their father and mother. God bless you a thousand, thousand times."

Mrs. W. C. James, president of the W. M. U., who was a member of the party of tourists who worshiped in Mr. Gerwich's church and were entertained in the Gerwich home, pledged the Woman's Missionary Union to see the young women through the Training School, and this summer they attended the Y. W. A. Camp at Ridgecrest. They represent the best in the Baptist life of Hungary—attractive physically, cultured mentally, consecrated spiritually. They are missionary and evangelistic to the core, and while they have laid out a large sphere of service for themselves in the establishment of a training school for the development of the young Christian womanhood of Hungary, they have large faith in God. For one, the writer does not believe God will fail them.

* * *

A Thrilling Adventure With Chinese Bandits

Geo. W. Leavell, M.D., Wuchow

The City of Kwei Lin on the Foo River about 200 miles above Wuchow was under siege for several weeks. One military leader was shut up inside the city and his enemy had troops surrounding the walls trying to get in and constantly pouring shot and shell into the city from the hills and advantage points. No news was available.

There are about 20 missionaries located at Kwei Lin. Some of the Wuchow missionaries thought it was a duty to relieve the distressed missionaries and rescue them if possible. The "Roanoke" was made ready, provisions and supplies loaded. The party consisted of Mr. R. A. Jaffray, Mrs. E. H. Carne, and Dr. H. G. Miller, of the Christian and Missionary Alliance located at Wuchow; and Mr. Rex Ray of the Southern Baptist Mission also located at Wuchow. They left Wuchow Thursday morning, May 22. When nearly half way to Kwei Lin on the morning of May 25, the boat was attacked by an armed band of robbers. The soldiers protecting the boat, numbering about eighty, threw away their guns

and took to their heels at the first rifle shot from the robbers. This left the boat at the mercy of the bandits. Coming aboard they stripped the boat of everything available and carried off the four foreigners and some Chinese to their den to be held for ransom.

The boat was completely sacked and set on fire and left to burn. The crew managed to put out the fire. It returned immediately to the nearest district city down the river to await developments. The next day the captain, having effected his escape from the bandits during the night, returned to the boat.

As soon as the news reached Wuchow regarding the piracy, the American Consul at Canton was notified and sent Vice-



THE "ESCAPED MISSIONARY"
How Rev. Rex Ray appeared after his experience with Chinese bandits.

Consul Chamberlain to Wuchow to negotiate with the Chinese officials regarding the release of the missionaries, two of whom were Americans and two British. Mr. Rex Ray and Dr. Miller are Americans and Mr. Jaffray and Mr. Carne Britishers.

After five days in the hands of the robbers Mr. Jaffray and Dr. Miller were released to return to Wuchow and obtain the ransom money that was demanded by the robbers for the release of Mr. Carne and Mr. Ray who were held. Returning to the "Roanoke" Mr. Jaffray and Dr. Miller proceeded to Wuchow.

They arrived in the fewest of clothes which were wet, torn and dirty. Mr. Jaffray and Dr. Miller had towels tied about their heads and had not been able to shave for a week. They presented a sad picture. They praised God for his

goodness and mercy in protecting them as they traveled long hours over the mountains day and night among the rocks, caves and slippery paths, while being led about in the merciless hands of the armed robbers. They also testified to the grace of God in giving them a great opportunity to witness for Jesus in the robber camps and in personal talks with the bandits.

Negotiations were carried on for the release of the fellow missionaries and Chinese who were being held. The American Consul sent an American gunboat at once to Wuchow to give moral support to the proceedings. The Chinese officials did what they could, but it was a hard situation. The robbers demanded large, impossible sums of money and great quantities of firearms and ammunition. The Consul took the position that the Chinese officials should do all the negotiating and pay the necessary money or demands. No foreign person or agency could afford to advance anything as it would make it unsafe for all foreigners in the province in the future.

While the Chinese officials were being urged to action and little progress was apparently being made, a telegram came from the district city near the robbers' den from Rev. Rex Ray announcing his escape. He proceeded to Wuchow and came in looking very tired and thin. He had been traveling with the robbers over the mountains day and night from May 25, to the night of June 10, when he decided to make a dash for liberty. Late in the afternoon he persuaded the guard to leave him and go on down the mountain side with the others who were ahead. Mr. Ray feigned his inability to go further and the guard thought he would go on to the robbers' den and get help to carry Mr. Ray. As soon as the man was out of rifle range, Mr. Ray made a dash to the path they had just been traveling and ran for his life. A heavy storm covered the mountains, and the prayers of Mr. Ray were answered that a cloud would cover the robber. Mr. Ray traveled all night over unknown trails and the next morning arrived at the place of safety down the river where the military officers were living on their motorboat from Wuchow and carrying on negotiations for the release of the foreigners. The next day Mr. Ray traveled to Wuchow on this motorboat. Mr. Carne was held and refused to try to get away.

Today the latest news from Mr. Carne is that the robber chief demands as ransom \$6,000. Release is promised by the officials very soon. The first demand for the release of Mr. Ray and Mr. Carne was \$100,000.

The "Roanoke" suffered losses amounting to nearly \$1,000 (gold), but we are glad to have her back and running.

The missionaries seem in fairly good spirits and are recovering from the nervous strain and period of anxiety and starvation through which they have passed.

These are perilous days in Kwangsi, but we are comforted to know that the God of Elijah and the God of Daniel still lives. Even as he was able to feed his prophet by the ravens, so we believe he will care for his trusting children in China. And as he was able to stop the mouths of lions and to deliver from the burning fiery furnace, we know he is just the same today, able to deliver his servants out of every furnace of affliction. Praise God, the way of the Throne of Grace is always open to us!

* * *

Confronting China's Millions with the Living Christ

Ullin W. Leavell, Hwanghsien, China

I stood at my window recently, which looks out over wheat fields and country roads, not over busy city streets, and counted the number of people who were within my sight at one time. The total ran well over a hundred persons. There are within the one Province of Shantung, a state no larger than Arkansas, as many people as there are in the entire Southern States of the United States. Each one of these people, together with the others of China's 400 millions, has a soul. These souls can only be "confronted with the Living Christ" through sacrificial service. The term "sacrificial service" implies definite responsibility.

We have in our school faculty of the North China Baptist College a teacher who has recently made the definite decision as to his part in this sacrificial service. Mr. Wu, a fine Christian man, lives in the dormitory with the students, and his influence is constantly felt among the student body. A short time ago he received a letter from one of his former students who has gone to the port city Tsingtau, and has built up a great business there. This young man insisted that Mr. Wu come to the city to talk over the proposition of leaving the school which pays him a salary of sixty dollars, local currency, per month, to go to the city to work, with light duties and short hours, at a salary of \$200 per month. According to Chinese courtesy, Mr. Wu went and talked with his former student. A week later, upon his return to the school, Mr. Wu stated that his only desire is to live and work where his life can amount to the most for the Lord and that he realizes

that his place to do that is here in this school. Here he must teach more than twenty hours per week, with other duties, such as Proctor of the high school dormitory, and Acting Dean of the middle school. We are trusting in this type of financial sacrificial service among our brotherhood at home, that we may "confront China's millions with the Living Christ."

Last Sunday afternoon our Girls' School had a rally, and invited the students of the Government Girls' School to attend. The school church auditorium was crowded to its capacity with girls and young women, more than a thousand young people in the building. An excellent program was rendered, which was arranged and executed by our Chinese young people. There were special songs, addresses, a sermon, and the presentation of the parable of the Wise and Foolish Virgins. The keynote of the service was "Choose ye this day whom ye will serve." It was a most impressive service, incidentally, lasting for more than two and a half hours.

Twenty years ago there were no government schools for girls, and only one mission school for girls anywhere in this area. In this one school, at that time, there were only a few girls, and in most cases the parents of these girls were paid regular fees, for the privilege of allowing their daughters to attend the school. Now our mission schools are overflowing, notwithstanding the fact that a high rate of tuition is charged, considering the economic level of the people. As a result of the example of mission schools, which have been the largest individual factor in changing the minds of the public towards the matter, to-day every city throughout the country has many girls' schools supported by the public. Since a country can and does develop just so much as the standard of living of its women is developed, therefore we have hope for the future of China. For the Christian standard is be-

ing established through the influence of Christian missions. It was Southern Baptist money that started that little school twenty years ago. To-day many girls are asking for admission to our schools who have to be turned away on account of lack of space. Shall we "lengthen the cords" for extended service or not?

This week a young Chinese lady came to our compound to apply for entrance to the Girls' School. There is no possible place for her. But she was insistent and, as a result, her life story was revealed. She is a Christian woman of about twenty years, whose home is in Manchuria. She recently married a man over there who is not a Christian, who brought her here to his home after their marriage. When she arrived here, she found that this man had deceived her, and that he has another wife, with three children. According to native customs this was legitimate on the man's part.

This young woman is trying to enter our school, or to do anything in order to break away from this trap into which she has been ensnared. It is a very brave, if not hazardous thing, according to Chinese law and custom, for her to take this matter into her own hands, and to break away from the man, but she says that she could not remain true to Christ and live under such conditions. This is the spirit which we see manifested by the Chinese Christians, that they might follow Christ's teachings and do his will. We have faith that it shall be matched by Southern Baptists this year as they face a crisis in their personal and denominational relation to the Lord and his cause.

Our Boys' School at Pingtu was recently enlarged, made possible through 75 Million gifts. Two new buildings which were opened this spring were filled with students on the opening of school. One of the Chinese teachers in our Seminary has just returned from there where he did the preaching during a revival meeting. More than a hundred students accepted Christ as Saviour during the meeting. We are praying that this year in Southern Baptist history shall mean that we can continue to enlarge our work, in order that a larger number of China's hope may be "confronted with the Living Christ."

There are well-founded hopes that this mission's pledge of \$50,000 to the 75 Million Campaign will be in hand by the end of the year. Last night, in a meeting arranged by the Volunteers of our school, twenty-two young people certified their determination to dedicate their lives to the Lord's service. The Chinese Christians are coming to see, feel, and live vigorously and triumphantly lives of sacrificial service.

The victory of sacrificial service of Southern Baptists will enable us to confront still larger numbers of Chinese with the Living Christ.



MISSIONARY CHARLES A. LEONARD AND FAMILY, LAICHOWFU, CHINA

From the Woman's Missionary Union

MISS KATHLEEN MALLORY

Into September

Perpetual motion actively describes the summer assemblies of Southern Baptists—the motion of advertisement, travel, study, talk, recreation, travel home, reports—verily it is perpetual motion. But in your childhood you learned that it is perpetual motion more than any one thing which gives pleasure—for instance, it freezes ice-cream—and so Southern Baptists enjoy their active assemblies. Certainly those who travel out from the W.M.U. headquarters in Birmingham enjoy them. In July it was the good fortune of Miss Blanche White to go to the ones at Broddock Heights, Maryland, Russellville, Ky., and Ewing, Illinois; of Miss Juliette Mather to go to the Arkansas, Louisiana and Tennessee assemblies; and of the W.M.U. corresponding secretary to get to the ones at De Land, Florida, Greenville, S. C., Bristol, Virginia, and Ovoca Springs, Tennessee. At each of these places one or more of the State W.M.U. workers were in charge of Union interests, so that mission study classes, W.M.U. conferences and story hours for the children were held. There were over 400 in several mission study classes at Greenville, while at De Land there were 130 who took the examination on Ming Kwong. The same book was taught far out in western Missouri at Liberty, Mrs. Maud R. McLure representing the Union at that assembly where 300 delegates enrolled. Mrs. Geo E. Davis represented the Union at the Virginia Beach Assembly.

At least six of these assemblies were held in Baptist college buildings. It is of course a splendid advertisement for the colleges, but it is a wonderful chance for the young people and their parents to come into such intimate association with the colleges. And now with September there comes the opening of the colleges and academies all over our Southland as elsewhere. Surely our prayers will remember these schools, their professors and students, and surely their crowded conditions will be a challenge for the redeeming of Campaign pledges.

During September loyalty will also express itself through subscriptions to the state denominational papers. They are the only weekly denominational publications and are exceptionally useful in keeping Baptist homes informed about king-

dom work. Their usefulness will be increased by every new subscription and in turn their quality will be improved. Put forth, please, a very systematic and soulful effort in their behalf especially during September.

Always useful, they will be well-nigh indispensable during September for the month's study is on State Missions, and of course the state papers are brimful of the most up-to-date State Baptist news. The last week in the month, September 21-28, will be a time of prayer for State Missions and for the other six causes helped by the Baptist 75 Million Campaign. This week is being promoted not only by the state forces and those of the Campaign but also by Dr. C. E. Burts, the director of the 1925 Program of Southern Baptists, the seven objects of the Campaign being the same for the 1925 Program. The outline program for the Week of Prayer will be found on this page. Please do your best to get the pastor, laymen and young people of your church to enter earnestly into the observance of this week, assuring them that the W.M.S. will bear its full part but that the plan includes the entire congregation.

During September the ocean steamers will bear to the foreign ports many missionaries of the several denominations. Of the Southern Baptist ones there will be at least ten who are being sent out by Miss Varina Brown of Anderson, S. C. Gratitude to God and Miss Brown makes the heart glow with joy that this is so, but all the while there is great sorrow because about eighty other Southern Baptist young men and women will not be permitted to go to their chosen fields. There is but one reason—lack of funds! Time was when youth was afraid of foreign service. But these eighty are eager to go, they are trained in mind, are sufficiently strong of body and, in faith, have heard the call. Can it be that the millions of Southern Baptists are now afraid for the morrow, are anxious about their own bodily comforts—can it be that in our great host there cannot be found at least 80 people who will match their money with these fearless young lives? It will mean only \$1,100 for each of the 80, and surely there are 80 who can do that much over and above their payments to the Campaign and the 1925 Program. "God giveth not the spirit of fear."

Program for September

TOPIC—Our State

Hymn—America

Prayer—For Our Country.

Scripture Lesson—Ideal Citizenship. Psalm 1; 2: 10-12; 19: 7-11; 33: 8-22.

Prayer of Thanksgiving for God's Goodness to America

Solo—"Star Spangled Banner"

Reading from Blackboard;

W.M.U. Declaration as to Moral Standards—"We declare ourselves on the side of all the forces of righteousness in the world: (1) Mission fundamentals; (2) peace; (3) patriotism; (4) enforcement of national prohibition; (5) Sabbath observance; (6) sacredness of the home; (7) maintenance of the family altar; (8) high womanly ideals of speech, dress and conduct; (9) better industrial conditions for women and children; (10) public health; (11) universal education; and (12) Christian Americanization."

Talk—The Above Mentioned Twelve Forces of Righteousness.

Talk—Our State Baptist Schools Upholding these Forces, especially 1, 3, 4, 5, 8, 10, 11.

Prayer for These Schools—Their teachers and students

Song of State Baptist School

Talk—Our State Baptist Hospital Upholding these Forces, especially 4, 6, 8, 9, 10

Prayer for Hospital—Staff and Patients

Hymn—"The Great Physician"

Talk—Our State Evangelists and Colporters Upholding These Forces, especially 1, 2, 4, 5, 7, 12

Prayer for these evangelists and colporters

Hymn—"Sowing in the Morning"

Talk—Our Baptist Orphanage Upholding These Forces, especially 1, 4, 5, 6, 8, 9, 10, 11

Prayer for Orphans and Aged Ministers

Hymn—"Saviour, Like a Shepherd"

Reading of Leaflet—"Whys—Pro and Con" (Order leaflet for 2 cents from W.M.U. Literature Dept., 1111 Age-Herald Bldg., Birmingham, Ala.)

Talk—Our State Baptist Paper Upholding All These Forces

Announcement of Committee to receive subscriptions to state paper

Talk—Our Local Church Upholding These Forces, especially 1, 4, 5, 6, 7

Talk—Our Own Society Upholding These Forces, especially 1, 4, 5, 6, 7, 8, 9, 12

Prayer for pastor and members of church and society

Hymn—"Jesus, Keep Me Near the Cross"

Business Session—Reports from: (1) Associational Meeting; (2) Young People's Organizations; (3) Standing Committees; Plans for: (1) Increasing Circulation of State Baptist Paper; (2) Observance of Week of Prayer, September 21-28; Minutes; Offering

Re-reading of W.M.U. Declaration as to Moral Standards

State Hymn—

Sentence Prayers for God's guidance of State

Suggested Program for Week of Prayer

September 21-28, 1924

Object—Seeking divine guidance for completion of Baptist 75 Million Campaign and for launching of 1925 Program of Southern Baptists

(Note to Leaders: For your convenience Scripture references are given. You will feel free to use as many or as few of them as you may find the occasion warrants, or you may substitute other passages if they occur to you.)

SUNDAY, SEPTEMBER 21

SUBJECT: VISION OF VICTORY

Emphasis on 1919 and 1924 Southern Baptist Conventions in Atlanta, where Campaign and Programs were launched

Devotional: Planning for Prayer

Scripture and songs showing necessity for planning definite times and places for prayer

Scripture References: Isaiah 56: 1-7, Hebrews 10: 19-25, Luke 6: 12-19, Acts 1: 12-14, Acts 3: 1-10, Acts 16: 11-15

Object to be Remembered: S. B. C. MINISTRIAL RELIEF. Included in Campaign and in 1925 Program

MONDAY, SEPTEMBER 22

SUBJECT: ORGANIZING FOR VICTORY

Emphasis upon organization in 1919 and now

Devotional: Purpose in Prayer

Scripture and songs showing the why of prayer and also necessity of being definite in prayer

Scripture References: Numbers 21: 4-9, Genesis 33: 22-30, Matthew 9: 38, Matthew 26: 41, Mark 11: 24, 2 Thes. 1: 11, 12, Matthew 18: 19, 20

Object to be Remembered: BAPTIST ORPHANAGES. Included in Campaign and in 1925 Program

TUESDAY, SEPTEMBER 23

SUBJECT: INFORMATION FOR VICTORY

Emphasis upon wide circulation and use of literature in 1919 and now

Devotional: Privilege of Prayer

Scripture and songs showing that it is God who hears and answers prayer

Scripture References: Psalm 91, Psalm 145: 18, Isaiah 58: 9, Isaiah 65: 24, Matthew 7: 7-11, Mark 11: 24, James 1: 16-18

Object to be Remembered: BAPTIST HOSPITALS. Included in Campaign and in 1925 Program

WEDNESDAY, SEPTEMBER 24

Special Day for Prayer and Fasting

SUBJECT: STEWARDSHIP FOR VICTORY

Emphasis upon Christian Stewardship in 1919 and now

Devotional: Power of Prayer

Scripture and songs showing that prayer has power with God

Scripture References: Mark 9: 23, Matthew 19: 26, Phil. 4: 19, 2 Corinthians 9: 8, Jeremiah 33: 3

Object to be Remembered: BAPTIST STATE MISSIONS. Included in Campaign and in 1925 Program

Schedule of Day's Program in City Churches

7 A.M. to 8 A.M.: Business men's prayer hour

10:30 A.M. to Noon: Women's prayer service

Noon to 1 P.M.: Business woman's prayer hour

3:30 to 4:30 P.M.: Young people's and women's prayer service

8 P.M. to 9 P.M.: Prayer service of entire congregation

Schedule of Day's Program in Rural Churches

Morning prayers in homes

Noonday prayers in homes

3 P.M. to 4 P.M.: Women's prayer service

7 P.M. to 8 P.M.: Prayer service of young people

8 P.M. to 9 P.M.: Prayer service of entire congregation

Objects of Prayer for Wednesday Services

1. The seven causes embraced in Campaign and in 1925 Program:

Ministerial relief, orphanages, hospitals, schools, state missions, home missions, foreign missions

2. Successful completion of Campaign

3. Adequate preparation for 1925 Program

4. Enlistment of all of our people

5. Unity of our constituency

6. Practice of Christian stewardship on the part of all of our people with the request that God will bless our farms and give business prosperity as it seemeth good to him

7. Salvation of the lost at home and abroad

THURSDAY, SEPTEMBER 25

SUBJECT: ENLISTMENT FOR VICTORY

Emphasis upon enlistment in 1919 and now

Devotional: Persevering in Prayer

Scripture and songs showing that prayer prevails

Scripture References: Luke 11: 1-13, Luke 18: 1-8, Matthew 7: 7-11, James 5: 16-18

Object to be Remembered: S. B. C. HOME MISSIONS. Included in Campaign and in 1925 Program

FRIDAY, SEPTEMBER 26

SUBJECT: OUR YOUNG PEOPLE FOR VICTORY

Emphasis upon "Calling Out the Called" in 1919 and now

Devotional: Possessing by Prayer

Scripture and songs showing that prayer enriches

Scripture References: Psalm 37: 1-9, Psalm 65: 1-4, Acts 2: 1-4, Luke 9: 28-36, James 1: 5-8

Object to be Remembered: S. B. C. FOREIGN MISSIONS. Included in Campaign and in 1925 Program

SATURDAY, SEPTEMBER 27

SUBJECT: PRAYER FOR VICTORY

Emphasis upon prayer in 1919 and now

Devotional: Praise Through Prayer

Scripture and songs showing that God is glorified through prayer

Scripture References: Psalm 100, Psalm 95: 1-7, Daniel 11: 32, 1 John 5: 4, Romans 8: 31-39

Object to be Remembered—BAPTIST SCHOOLS. Included in Campaign and in 1925 Program

SUNDAY, SEPTEMBER 28

Special program of Sunday School Board

Sermon on prayer by pastor

Suggested Leaflets—Supplement to Program.

SEPTEMBER—OUR STATE

	cents
Bifocals Needed (Mission Study)....	3
House of Do-What-You-Can (for Sunbeams)	2
Lettin' in the Light (for R. A.)....	4
Night Schools for Immigrants.....	2
The Girl Who Volunteered to Stay at Home	2
The Evolution of the Box.....	5
Tract Distribution	2
Whys—Pro and Con.....	2
How State Missions Came Home to Sarah—Effective playlet on State Missions in current issue of <i>World Comrades</i> , single copy of magazine 15 cents.	

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, Ala.

From the Laymen's Missionary Movement

Secretary J. T. HENDERSON

Pre-eminence

We laymen must admit the justice of the charge that many of us are so thoroughly absorbed in business and professional duties that we have fallen into the habit of giving a *secondary* place to our church duties. This policy is entirely out of harmony with the spirit and teaching of the Scriptures. After paying exalted tribute to Jesus, claiming that he is the image of the invisible God, the first-born of every creature, that by him were all things created, that he is the head of the church, Paul makes the reasonable claim "that in all things he might have the pre-eminence." He is entitled to the first place in our life schedule because of his infinite holiness, and power and because of his matchless sacrifice in the interest of our redemption. "Ye are not your own, ye are bought with a price; therefore glorify God in your body and in your spirit which are God's." He should be enthroned in our hearts and have the first place in our service.

This conception of priority would revolutionize and enrich the lives of our busi-

ness men. One business man gives the following personal testimony: "Some years ago I was able, with the Lord's help, to introduce two new features into my life policy. First, I decided that the claims of the Lord should have *first* place in my program. For instance, I would make no business or social engagement that would conflict with the regular worship of my church. In the second place, I made a covenant with the Lord that I would dedicate to him the *first* tenth of every dollar I might earn." He testifies that the adoption of this scriptural policy completely transformed his life, imparting a richness he had not known before.

If our laymen in general had such conviction, they would display resourcefulness and practice self-denial that the kingdom might be adequately financed. In addition to sacrificial gifts, multitudes would offer their services as personal solicitors during these months of destiny. These are eventful days between now and December 31st; it is only the layman that recognizes the pre-eminence of Christ and the priority of Christ's claim, that will measure up to the demands of the hour.

Horse Cave, Ky

The first service in July was rendered with the Baptist Church of this beautiful town, which is located on the L. & N. Railway about midway between Nashville and Louisville. The church has about three hundred members, a live pastor in Rev. Edgar Allen, and a loyal band of laymen. Some representatives from the Brotherhood met the visitor at the station, extended a hearty welcome, pinned a Brotherhood badge on his coat and made him feel that life is worth living.

In addition to speaking to a large and responsive audience at the morning and evening hours on Sunday, it was a pleasure to accept an invitation to meet with the pastor and deacons in the afternoon and give expression to some serious convictions regarding the qualifications and duties of the deacon.

Perhaps the most significant meeting of the visit was the monthly session of the Brotherhood on Monday night, attended by about sixty men who gave respectful attention to a discussion of a layman's obligation to the kingdom. The refreshments and social hour that followed added greatly to the pleasure of the occasion. About thirty of the men in this Brotherhood will lead in prayer, and it was refreshing to hear the president outline a schedule of service for this organization.

A study class in Stewardship and Missions is one of the items in their educational program.

Pineville, Ky.

It is very unusual, within the compass of three months, to make two visits to the same field. Pineville is so near by, the invitation was so hearty, and the opportunity to render a valuable service so inviting, that it seemed impracticable to decline this call. Considerable progress had been made on the annual every-member canvass some weeks before, but pastor Kelley and the other leaders had the impression that a series of conferences on stewardship and personal responsibility would stimulate the canvassers to make a more thorough work of this campaign. Many churches fail just here; the only policy that will guarantee success is thorough preparation, a thorough canvass, and a thorough follow up.

The people came in reasonable numbers on Friday and Saturday nights and remained for two sessions each evening, with a brief intermission between. In one family, in which it was impracticable for both husband and wife to be away at night, the husband came for the first session and then hurried home that the wife might attend the second. These are people of resources and they have a large place in the program of the church. Sunday was a very satisfactory day. At Sunday school a fine company of men heard a discussion of "Religion and Business," and at eleven the "Qualifications and Duties of the Deacon" had consideration. All the deacons, except one, were present and at the close of the discussion they responded to an invitation of the Chairman to stand as an expression of their purpose to be more faithful to the duties of this sacred office.

Pineville First Church sent in the full amount of its pledges to the 75 Million Campaign by May 1st, and is ambitious to make a similar record in the 1925 program.

Extra Month's Salary

The office of the Laymen's Missionary Movement hopes to receive notice of a large number of laymen that will contribute to the 75 Million Fund between now and December 31st, an extra month's income, in addition to paying their pledge in full.

Louisiana Encampment

Encampment is the proper word, for a majority of those who attended had their temporary abode in camps. This was the second year that Louisiana Baptists had met in this quiet retreat on Lake Ponchartrain, not far from Mandeville. The attendance was large and representative, the Encampment spirit was continuously at high tide, serious work was the order in the forenoon and evening, but the afternoon was devoted to recreation. In the matter of bathing and other amusements, some wise restrictions were announced and enforced.

The young people had a lot of fun at the proper time, but when the hour came for the classes and public addresses, they recognized that they were there on the King's business.

Among the speakers and teachers from outside the state were Dr. Wallace Bassett, Dr. L. R. Scarborough, Rev. Jacob Gartenhaus, Sec. E. E. Lee, H. L. Strickland, Miss Juliette Mather and J. T. Henderson. Louisiana is prepared to conduct a successful encampment without importing any talent. The number of outstanding men and women in the state is too large to record the list here; they were there in large numbers and rendered loyal and effective service.

The gospel singing under the inspiring leadership of Bro. Armstrong was a notable feature of the Encampment.

In addition to making two talks at an open hour, the General Secretary of the Laymen's Missionary Movement was called upon to conduct a class of men in the study of "Financing a Church." More than thirty took this work and they were an inspiring company of preachers and laymen. At the close, the first certificates ever awarded by the Laymen's Missionary Movement, were presented to those who met the requirements. It is hoped that this is the beginning of a large and popular movement.

President Managan and Secretary Mosely, strongly reinforced by Secretary Solomon and other leaders, are to be congratulated on the growing success of the Louisiana Encampment.

The Appomattox

Some leaders in the Appomattox Association learning of this visit, requested the Secretary to start a little earlier and stop off for a day with them. This Association held its two-day session at Hebron, a prosperous country church some seventeen miles east of Lynchburg.

The matter of absorbing interest in this meeting was the worthy completion of the present Campaign and the successful launching of "The 1925 Program." These items were given right-of-way and wise measures were projected for the enlistment of the churches in this twofold objective.

The visitor was impressed with the large place accorded laymen; the Moderator was a layman, the Chairman of the Committee to present and discuss the report on "The 1925 Program" was a banker, and the committee to direct the Campaign on behalf of "The 1925 Program" was composed of laymen. The co-operation of the pastors and laymen was beautiful and a stranger could not distinguish between them.

W. J. Hendrick, Laymen's Secretary for Virginia, made a telling plea for sacrificial giving in the redemption of pledges. Liberty church reported an average per capita gift the past year of \$48.72, considerably more than a tenth.

A sister eighty-five years of age was present and was reported to have put into the treasury of the 75 Million the sum of \$78, which she earned by "piecing quilts."

The Dover

The Dover Association met with the Four Mile Creek Church, some ten miles east of Richmond, and was in session for three days. Sixty-one churches were represented and all but two had made an offering to the 75 Million Fund.

The association was divided into three sections, and from 11 to 12 every day reports of three minutes each were heard from the churches of each section. As the roll of churches was called the messengers arose and the laymen selected in advance then made a report of the salient points for the year. An exhibit was made on a large blackboard which stood on the platform.

The churches of Richmond north of the James are members of the Dover, the personnel of the body was above the average, and the proceedings were conducted in a most orderly and dignified manner.

The afternoon of the closing day was devoted to a Laymen's Meeting, which continued for two hours and a half. The period devoted to church efficiency under the direction of Geo. T. Waite was a most valuable and interesting hour.

Following the talk of forty-five minutes by the visiting laymen, brief addresses of rare interest were made by three Richmond business men. The attendance and interest held up to the close.

This writer has never attended a more significant meeting of a district association.

The closing day opened well. Following a praise service, for forty-five minutes the association gave earnest heed to a most informing address on Argentina by J. C. Quarles, who is spending his furlough in this community, where he was born and reared.

Tennessee Encampment

This annual meeting was held at Ovoca, which is located about three miles from Tullahoma. The Tennessee Knights of Pythias have a well-equipped and conducted orphanage here. The shade of the native oaks, the clear water lake, the neat and comfortable buildings, the waterfall and other attractions nearby, all combine to render this a very delightful summer resort. This equipment is turned over to the Encampment during its session.

In addition to the local Tennessee talent, Dr. W. J. McGlothlin, Miss Kathleen Mallory, Miss Juliette Mather, Dr. Wm. Russell Owen and Dr. R. L. Scarborough from outside the state rendered valuable service as teachers and lecturers. This writer accepted an invitation from Supt. Hudgins to make one talk on the work of laymen, and it was a matter of regret that duties elsewhere prevented his remaining longer than one day. The atmosphere and fellowship were delightful, and the educational advantages were of a high order.

It was a peculiar pleasure to meet Dr. H. C. Sanders at Ovoca and hear him tell of his trip around the world. He speaks of the mission stations in China, Japan, India, as oases in the desert. After this first-hand study of missions in other lands Bro. Sanders says that if he had a million dollar surplus he would be glad to invest it all in Foreign Missions.

With this central and attractive location, the comfortable accommodations, the leadership of Supt. Hudgins and his associates, and the loyal co-operation of Tennessee Baptists, this may become one of the most successful encampments in all the South.

E. M. Poteat, Jr

On July 27, Rev. E. M. Poteat, Jr., of China, delivered two fresh and scholarly sermons at the First Baptist Church of Knoxville.

Two Incidental Meetings

On the visit to Virginia it was convenient to spend a night at Burkeville, located at the junction of the Southern, and Norfolk and Western Railways. Rev. Jno. E. White and his people are engaged in the erection of a church building that will be a credit to the church and an ornament to the town.

During the summer months the churches of the town unite in their weekly prayer service. In response to the invitation of Bro. White, I was glad to speak to this joint meeting at the Presbyterian church on The Stewardship of Life. I have seldom had a warmer reception—about 100 Fahrenheit. While my mission is primarily to men, the women and girls were decidedly in the majority.

Fellowship League

An unexpected pleasure on this trip to Virginia was the opportunity of attending the regular meeting of the Men's Fellowship League of the First Baptist Church of Richmond. Dr. Geo. W. McDaniel had hurried away from the Assembly at Russellville, Ky., that he might be present at this meeting of his men. Although the weather was oppressive, about one hundred stalwart men gathered around the tables for an attractive meal and then gave themselves to a serious discussion of the policies of their organization. In addition to the promotion of good fellowship, it is their expressed policy to promote all the interests of the local church and to

give their support to all the enterprises of the denomination.

It was refreshing to note the intelligent zeal of these men.

In Virginia

For eleven years this writer lived and labored within the confines of the Old Dominion, had delightful fellowship with Virginia Baptists, and always welcomes the opportunity to return to the "Sacred Soil." The invitation came this time from L. Howard Jenkins, of Richmond, a successful business man and moderator of the Dover Association.

W. Y. Quisenberry

This beloved brother, who is a dynamo of missionary zeal, spent Sunday, July 27, in Knoxville and delivered four stirring addresses on Foreign Missions. This writer was glad of the opportunity to hear two of them.

Brotherhood Program

"Our Obligation to the Negro" is suggested as a timely topic for the Brotherhood Meeting in September. The August issue of HOME AND FOREIGN FIELDS abounds in fresh information on this topic. It is suggested that special attention be given in this meeting to the new Theological Seminary for the Negroes that is to be opened in Nashville this fall. Dr. O. L. Hailey, Baptist Sunday School Board, Nashville, Tennessee, can furnish reliable information regarding this institution.

Missionary Miscellany

Secretary T. B. RAY, D.D.

Sailings for August:

August 5, Rev. R. E. Chambers and family to Canton, China, on S. S. *President Lincoln* of the Pacific Mail Line, from San Francisco.

August 9, Rev. C. A. Baker and family, to Rio de Janeiro, Brazil, on S. S. *Vandyke*, from New York.

August 12, Mr. and Mrs. T. Neil Johnson, Mr. and Mrs. C. N. Hartwell and Miss Hazel Andrews to Shanghai, China, on S. S. *President Madison*, from Seattle, Wash.

August 16, Dr. R. V. Taylor and family to Shanghai, on S. S. *President Harrison*, from San Francisco.

August 19, Miss Elisabeth Kethley, to Shanghai, on S. S. *President Cleveland*, from San Francisco.

Arrivals on Furlough:

Rev. and Mrs. W. H. Carson, Ogbomoso, Africa. Home address, 451 Clarkson St., Denver, Col.

Miss Bertha Hunt, Pernambuco, Brazil. Home address, Hillsboro, Texas.

Miss Bertha Smith, Laichowfu, China. Home address, Cowpens, S. C.

Miss Bonnie Ray, Pingtu, China. Home address, Commerce, Ga.

Miss Sarah Fulghum, Fukuoka, Japan. Home address, Macon, Ga.

Rev. and Mrs. J. L. Hart, Temuco, Chile. Home address, Brandenburg, Ky.

Rev. and Mrs. L. T. Hites, Rio de Janeiro, Brazil. Home address, Liberty, Mo.

Rev. Everett Gill, Lausanne, Switzerland. Home address, 3620 Paseo, Kansas City, Mo.

Good News From Sao Paulo, Brazil—A cablegram has just come announcing that the

revolution is ended and all are safe. No damage to mission property. We know this will bring relief and joy to those having loved ones in Sao Paulo.

On July 21 we received a cablegram announcing the death of John T. Littlejohn, III, the two-year-old son of Mr. and Mrs. J. T. Littlejohn, Jr., of Tsining, China. No details were given as to the cause of his passing. Our hearts go out to these dear friends in tenderest sympathy. We know their many friends will pray for them.

Another marriage of which cable announcement has come, occurred in Shanghai, China, on July 21, when J. H. Westbrook, Dean of Shanghai Baptist College and Seminary, and Miss Louise Ellyson were married. Miss Ellyson was visiting her sister, Mrs. J. Hundley Wiley of Shanghai. Miss Louise Ellyson is the daughter of Mr. William Ellyson, who for so many years was President of the Foreign Mission Board. Hearty congratulations to all.

On July 10, the same day upon which the Board appointed fifteen new missionaries, the interest of the occasion was greatly enhanced by the marriage of Dr. J. Mansfield Bailey of Nashville, Tenn., and Miss Ethel Ray Stoermer of Owensboro, Ky., in the home of Mrs. T. Justin Moore, who is a member of our Board. Mrs. Moore opened her home to this young couple for the celebration of the happy event. Secretaries Ray and Love performed the ceremony, and all of the new missionaries together with a new member of the Board were present as witnesses. It was a most delightful occasion.

Need of Hospital at Chengchow.—"A letter from Dr. Wilkerson which I am sure will be of interest to you and possibly to other members of our Foreign Board reads: It is prima facie evidence of the needs of our medical work at Changchow. This work has been growing by leaps and bounds within the past few months and we are rapidly getting to the place where our hands will be more badly tied than they are; it is bad enough as it is. Of course you know and appreciate our very difficult situation; the people are coming to us in great numbers, our hospital is getting a great reputation in this part of the country, especially in surgery. When it comes to getting things done and putting them over in a great way I must hand it to Wilkerson. He is a very able and conscientious fellow and has been making great progress in every way. He is a hard worker. Dr. Taylor said of him in Peking that he was a horse for work.

"It would be possible for our hospital to work up a good name for itself as a place where women and little children get good treatment, but with our present facilities it can't be done. We are so crowded now for quarters for our patients and helpers that we hardly know at times which way to turn. One of our great difficulties is to get dependable help from the Chinese.

"We have to have some one to whom we can delegate some of the detail work around the hospital. The doctors do all they can to see that the patients get proper care and attention and above all to see that they hear the gospel—because we would never have the courage to stay on out here if it were just for the purpose of healing the sick. We take it that our function out here is to try to heal the sick in order that contacts may be made and ways paved for the gospel to get in its great work of healing the souls of these afflicted ones, and their friends. We try to keep this great ideal of Jesus in our minds, knowing assuredly that if we just heal the body they will go back into sin and despair, returning as the hog to his wallow—but if we give them the gospel we feel that we have accomplished something. It will be a great thing if we can get our appropriation for our new hospital this year; it may make the difference between keeping Wilkerson in China or of his returning to America. I say this advisedly and without his knowledge, but I have noticed within recent months that the load weighed very heavily upon him, and more than once I have heard him say things which imply that he would willingly get out from under the load and go back to America. So many demands of such an exacting nature are made on the doctors. And not the least factor in his case is the condition of Mrs. Wilkerson, who is getting along fairly well but is not the same person since her serious illness last year.

"I need not tell you that our hospital could be put on a self-supporting basis within a comparatively short time if we could have some of our pressing needs filled in a permanent and an adequate manner. We are spending our income now in devising ways and means of a temporary character to enable us to carry on, but with new buildings and equipment and new accessions to our personnel in the form of another doctor, another nurse, a dentist and a business manager, many of our problems would be solved in a great way for helping us to reach the millions adjacent to this center with the good news of the Kingdom."—Samuel O. Pruitt, Kikungshan, Honan, China.

Triumphs in Italy.—"One of our churches in Rome has just had seven baptisms, another one five, and still another seven, with eight more to be baptized next Sunday. The Church of Civitavecchia, only an hour and a half from Rome, will have fifteen baptisms next Sunday. Our contributions, according to our last report in Rome, will considerably surpass those of last year."—D. G. Whittinghill, Rome, Italy.

Growing Schools in Saltillo.—"We are looking for a great year in both of our schools this next year. We will have to rent another house for the overflow from the Instituto Madero building, but Trevino and I think we can manage it without asking for any extra rent. We will try to meet this extra expense from economies on general lines. Our preparatory school is rapidly taking rank as one of the best in the land. One of our greatest needs is laboratory and library equipment, but we will gradually build up on these lines. We are hoping by another year when we get in the new building we may find some way to solve these different problems. We have raised the standard of the seminary in that we require all the young men to take the full preparatory course before entering the seminary. Because of this for the next two or three years we may not have quite so many in the seminary, but nevertheless they will be here with us. We had last year in both schools about seventy who are looking forward to the ministry."—G. H. Lacy, Saltillo, Mexico.

Reward of Faithful Work.—"You will be interested to know that one of our brightest students, after nine years in our Pakhoi and Lui Chau schools, has asked for baptism. He is also taking hold of work in Sunday school and church meetings. Much prayer has been made for him by many friends in America, and of course, by us. 'Prayer Changes Things.' Our man servant of four years has also asked for baptism. There are several local men wishing to follow their Lord in baptism."—E. T. Snuggs, Lui Chau City, China.

Effective School Efforts.—"We had our graduation exercises yesterday. There were only two boys in the class, a remnant from the two break-ups of the school, but they gave us cause to be proud of them. Both of them plan to preach

and will go to Shanghai College in September. Chow Hu Kwang, a member of our first graduating class, who has been teaching for several years, has also decided to prepare for the ministry, and will also go to Shanghai College in September. This makes the fourth boy from that first class of eight graduates to decide to preach. Two others are teaching in our Mission schools."—W. Eugene Sallee, Kaifeng, Honan Province, China.

Baptisms.—"Been having some baptisms lately. Hwanghsien has had thirty-one in the last two weeks. Seventeen of them were students, baptized last Sunday. It was a beautiful sight and a happy day. Both Lungkow and Chaoyuen have had baptisms also."—W. B. Glass, Hwanghsien, Shantung, China.

Receipts of Foreign Mission Board to August 1

	1924	1923
Alabama	\$ 6,451.88	\$ 4,746.96
Arkansas	100.00	125.00
Dist. Columbia	1,831.80	1,633.70
Florida	3,630.69	2,079.30
Georgia	10,129.10	10,137.60
Illinois	100.00	
Kentucky	22,219.19	9,111.00
Louisiana	2,974.89	1,744.18
Maryland	5,099.75	2,180.00
Mississippi	7,761.70	2,279.49
Missouri	10,174.05	
New Mexico	200.00	
North Carolina	7,846.99	7,153.66
Oklahoma	2,321.10	1,951.26
South Carolina	1,069.50	4,500.00
Tennessee	10,578.00	4,005.00
Texas	17,761.80	68.75
Virginia	4,754.84	7,232.67
	<u>\$115,005.28</u>	<u>\$58,948.57</u>

From the Home Field

Home Mission Paragraphs

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

Here comes a fine story from Rev. F. P. Gates, of Shonn, Ky., of an experience he had in distributing Home Mission literature. We need a thousand pastors doing a similar work:

"While at Livingston, Ky., in 1904 the Holy Spirit used me in distributing a large number of our Home Board tracts and such periodicals as the *Western Recorder* among members of a church about six miles from town. This church had been in existence for thirty years, but had not joined the association, neither had it given one cent to any mission cause. God permitted me to feed them on the above information. I sent them a few each week and put them into the hands of different members when I met them in our town. After two years of such work, the result was that seventy-two of the members, out of seventy-six, 'lettered up' to the association, reporting that in all their thirty years' history they now for the first time had a Sunday school, an organ, had adopted modern song books, believed in missions at home and abroad and wanted to join the association. They were admitted. I believe in tracts and their judicious use, and that the Lord of the Harvest will use them to the glory of God."

Captain Karl J. Frost, of the Seamen's Institute, makes the following comment on his report for July:

"On looking over the Report Statistics of Jacksonville I find a substantial increase in the ships entering and clearing this port. During the past nine years there have entered and cleared 18,659 ships, of which 16,659 have cleared for the coastway trade and 2,513 for foreign ports. This shows that 876,973 seamen have passed through this port, of which number 223,151 have visited the Institute and availed themselves of the facilities of the reading and writing rooms, where 61,946 letters have been written to loved ones at home, and about a similar number received and distributed to the men.

"The Record shows that 8,538 men have decided to begin to live Christian lives and that 3,581 seamen have enrolled as members in our Bible class, having sixty-eight different nationalities enrolled and every state in the Union represented in our class.

"The Navy Department gives me the information that 30 per cent of the enlisted men have come from the Southern States, and from the statistics of the United States Shipping Commission we find that about 25 per cent of the Merchant Marine Seamen of today come from the Southland. This shows the large number of our Southern lads who have been attracted to

the sea during the world war when we called upon them to man our merchant ships. Although I was in the employ of the Government during the war and had charge of this particular department and knew that we were shipping a large number of our Southern lads who attended Baptist churches, I had no idea the percentage was so high. This fact brings our responsibility closer to our hearts, as we wish to keep the ties of these lads intact, that they may stand fast in their faith in Jesus of Nazareth, who associated with the men of the sea while here on earth.

"Thank you for your deep interest in our work of the Seamen's Institute. I hope and expect and fervently pray to God that the Board may see its way clear to endorse the plans for the new building."

One Hundred Thousand Dollars from a Jew for Christ.—A personal communication from a prominent business man in New York City advised me that a no less prominent Jew in New Orleans had accepted Christ as his personal Saviour. Providentially, the very next day after receiving this letter I had occasion to pass through New Orleans and the opportunity to stop there for a few hours between trains. I took advantage of this chance and privilege to call in person upon this new Jewish Christian. He was most cordial and pressed me to take lunch with him. He was a partner with his father in an exceedingly profitable business, bringing to him an income of one hundred thousand dollars a year. He said to me that he had a vacancy in his heart that neither a profitable business nor money could fill. Long since he had drifted away from the religion of his fathers into atheistic beliefs. This course only brought to him deeper anxieties and unrest. He augmented this disturbed condition of his soul by adopting and becoming a leader of the so-called "New Thought" cult.

One day a Christian woman came to the place of meeting of this cult and handed him some Christian literature. This he read with interest. It led him to Christ as his personal Saviour. This new-found joy compensated for the severing of business and family ties consequent upon his pronounced confession of his saving faith in Christ. He joyfully made the sacrifice of giving up business, family, home, servants and friends, for a full allegiance to his Lord. His wife, truer to her old life than to her husband, decided to take their two children and leave him, while he decided to make special preparation to enter the gospel ministry as a missionary to his people. The daily papers viewed all this as a great sensation and gave to it ample space to satisfy the curious. The day following my visit he was to appear in court in connection with a legal process to determine to whom the two children should be committed.

Had this happened centuries ago, in some far-off land, thousands would treasure the case of such a great and complete sacrifice. This sacrifice is none the less conspicuous and instructive because the example is one in our own generation and right in our midst. Who can gainsay the tremendous influence of the trivial deed of handing a bit of Christian literature, or deny the certain obligation of all Christians to make it a business to emulate the example of this earnest Christian woman?

* * *

At Work for Christ Among Our Foreigners

Supt. B. C. Hening, D.D.

There is no more economical procedure with time and money than to plan carefully to do many things on one trip at points consecutive

and as close together as the business in hand will admit. This policy I persistently follow, though at times it necessitates extended absence from home. The tour under consideration took me into eight states while the duties of peremptory call were mostly about matters in Texas and in Oklahoma.

The main business in Texas was with our work among the Mexicans. I can attend the meeting of the Mexican Baptist State Convention in Texas, meet many Mexican Baptists and special workers, and accomplish more by so doing than by running around over the 265,964 square miles of Texas territory for many weeks at an expense of hundreds of dollars.

The Convention was held this year at Bastrop, Texas, one of the oldest towns in that extensive State. Rev. Paul C. Bell, our missionary at that point, is resourceful and effective and a hard worker. The Convention this year was better attended than ever before. It is growing in power, influence and usefulness. It is organized not only for the sake of fellowship, but in the interest of an all-inclusive promotion of the cause of Christ among the Mexicans. The Convention is taking its stand firmly in the interest of clean living among social workers and other members, as is indicated by the resolution passed by the convention unanimously to the effect that American churches and associations are seriously admonished not to engage Mexicans in Christian service until the officers of the Mexican Convention now under review have been consulted as to the question of consecration, reputation and adaptation to the work desired. In a portion of my address in which I depicted Southern Baptists, their Home Mission Board and the speaker as interested in them, seeking to promote the cause of Christianity among them, and that we rightly depended on them to protect us against idle employees and impostors, they rose to their feet to a person with uplifted hands so voluntarily and suddenly and unanimously as to startle me.

The Convention is also thoroughly in accord with the policy of our Board of inducing the Mexican Baptists to come rapidly and liberally to the conduct of self-support. They are generally poor and unable to do very much in this direction, but they are coming to self-help gradually and generously.

There are too many Mexicans among us for us to be able to place a special worker with every group of them in narrow localities. This would require over two millions of dollars per year in Texas alone. On the other hand, a missionary cannot afford to so scatter his activities as to be ineffective. I think the Mexican brethren understand me at this point and fully concur in

the effort to have missionaries cover as much extent of territory as is compatible with efficiency.

We have 34 missionaries among the Mexicans in Texas, a goodly number in the light of the financial difficulties of our Board; and yet we greatly need at least fifty more such workers to this one people in that single State. Rev. Matias C. Garcia is the president of the Convention and Rev. Mosias Robledo is the secretary. In conference with missionaries and others certain adjustments were made which to the mind of all will greatly help our work.

We greatly need three such schools in the State of Texas. These should be of modest buildings, with not more than three instructors each to begin with. Texas is too large to endeavor to assemble all such students at any one point. The school at El Paso, the delay of which has been so prolonged from financial embarrassment as to greatly embarrass us, should be erected speedily. Our Methodist brethren in that city have 44 buildings and 10 workers for their work among the Mexicans there, while our one building and 4 workers by contrast make a pitiable showing, hurtful to our work and disheartening to our workers.

At Bastrop, Texas, such a school has been begun in a modest way. It was my privilege and profit to appear before the citizens of Bastrop and address them on the utility of such a school in that vicinity, and of their privilege and obligation to help in the enterprise. These enterprising people very quickly agreed to support the project with money and with moral backing.

After the Convention meetings there followed a ten-day Bible and workers' training school, with such men for instructors as Drs. C. D. Daniel and E. G. Dominguez, Prof. A. Velez, Rev. Paul C. Bell, Mrs. Paul C. Bell, and that cultured Mexican missionary, Rev. Matias C. Garcia, present president of the Convention.

Plans must be worked out whereby we can have another of these schools somewhere in the lower Rio Grande valley, where there are over seventy thousand Mexicans.

When will our Southern Baptist people awake to the peril and tragedy of having neglected among us thousands of peoples alien in tongue, traditions, conceptions, ideals, beliefs and customs? Where there are not many Baptists in a given section and the other citizens are Americans, belonging, for the most part, to other evangelical denominations, and loyal to American ideals, the case is heartening; but where there are even more Baptists and yet the other peoples are mostly not of evangelical faith and are manifestly un-American, the case is menacing and

unpleasant. Should some of our boasting Baptists who live where the conditions are cheering with evangelical faith and a lively Americanism, go with me to some sections of our Sunny South where the conditions are, in fact, just the reverse, they would not be willing to live in these sections even though they for so doing were provided a home free.

Italians and Indians in Oklahoma made requisition upon my time and earnest interest. There are, for example, about 3,500 Italians in the valley below McAlester stretching from Krebs to Wilburton, a distance of about thirty-two miles. Brother Arpalo is working among those who live between Haileyville and Wilburton, while Mrs. J. G. McFatrige works among those who live in and around Krebs. At Haileyville and Hartshorne we have an Italian Baptist Church, the one church serving these people for both Haileyville and Hartshorne. The association of the Osage, Otoe, Pawnee, Iowa and the Sac and Fox Indians, which met this year at the "Only Way Baptist Church," located about eleven miles from Cushing, was a matter of interest and usefulness to me. Here I met, as usual, many Indian Baptists and the missionaries of our Board to these Indians. The Pawnee Indian B.Y.P.U. gave an exhibition of B.Y.P.U. work before the assembled association which would have done credit to any such young people's organization anywhere.

The Indians are Baptists where they have been taught correctly the Word of God. To refresh you with this fact and to verify this statement I call attention to the fact that in North Carolina the Government has a reservation for the Cherokees of 56,000 acres of land upon which live 2,500 Cherokees, and these Cherokees though not many in number, as you observe, have 14 Baptist churches.

How derelict we are when we recall that we have only two workers among the Indians in the great state of New Mexico, and that there are many tribes of Indians among us with which we are doing no work. Should we still allow them to snake dance?

* * *

An Old Time Revival Among the Pawnee Indians

Rev. Robert Hamilton, Home Board Missionary

This church has had quite a remarkable history. Some fifteen years ago the Pawnee tribe was following the ways of the uncivilized pagan Indians, dancing in the mud lodge in winter and on the open prairie in summer, gambling and playing hand game between times; several



MISSIONARY T. D. NEW BAPTIZING PAWNEE INDIAN CONVERTS

"The missionaries realize that their great task now is to develop this great Indian church into an efficient working body. It is already perhaps the best organized Indian church in the world."

religious cults claimed the following: the worship of the Beaver Skin, the Sun Dance, and Peyote. Each had their leaders and advocates.

One winter an influential and intelligent young man made a visit to the tribes in the southwest part of the state and was present at some of the winter camp meetings of the Baptist churches. He became greatly impressed with what he saw of Christian work among those Indians. When he came home he called a council of the Pawnees and related what he had seen, and how the Indians of these several tribes under the leadership of white missionaries were coming to follow the Jesus Road in great numbers, that they had nice churches where they met every Sunday to worship and talk about the Bible; that they had better homes, had given up their evil practices and seemed very good and happy. He won over the council to his way of thinking and he was asked to write to the Home Board and request a missionary.

Rev. J. G. Brendle was sent to them and received a hearty welcome. The venture was successful from the start, scores came and accepted Jesus, and Brother Brendle was busy day and night instructing and testing those who requested baptism and membership in the church. Almost all who came gladly gave up all to follow Jesus. A church was organized and it was a great day when Brother Brendle came at the head of a long procession of Pawnees, driving across the plains to attend their first associational meeting when the new church was received by the association.

The Home Board at once secured twenty acres of land and built them a beautiful church building and a neat, commodious cottage for the missionary. For years there was no abatement in their zeal and devotion, but of course the inevitable reaction came and worldliness crept in. Many turned aside, and the love of others waxed cold. Many young people returning from the schools demanded a place of service in the church. Their youthful zeal and up-to-date methods grated on the sensibilities of the dear old saints who had stood by the stuff and had been recognized as leaders. It required patience and wisdom on the part of the missionaries to avoid a breach, but each party graciously made concessions and nothing serious came of it.

During the past spring the missionary, Rev. T. D. New, discovered a young Choctaw Indian preacher and his wife, Brother and Sister D. D. Cooper, students of the Oklahoma Baptist Uni-

versity, Shawnee, and invited them to assist in a meeting with the Pawnees. It was a wonderful meeting. Indians came in cars and wagons for twenty miles around and were entertained by friends or camped near the church. Mrs. Cooper held daily prayer meetings with the women in their homes, and the men's meetings were directed by the Laymen's organization. One woman came four miles through the rain to be at the meeting. When asked why she came so far in such weather, she said she thought Jesus would be ashamed of her if she did not come.

One young man had been praying for and laboring with his father who was not a Christian. At the close of the service Pastor New announced that this young man would dismiss the meeting with prayer. The young man burst into tears and said, "I cannot dismiss this meeting and my father unsaved." The father started at once to the altar and the meeting continued until the father was saved.

A woman who was the hereditary custodian of the sacred Beaver Skin, which represented a religion of which her father had been for many years the priest, brought the skin and paraphernalia to Pawnee Bill, the ex-showman (now a banker and influential citizen), with the request that he sell it to some museum where it would be safely away from the tribe. He did, and realized \$200 for it. Her two brothers, not Christians, when they heard of it were very angry. She gave them the money received from the sale of it and admonished them to come and, like herself, worship Jesus. The meeting resulted in seventy-four baptisms and a great number restored to fellowship in the church, and the reuniting of several families where the homes had been broken up by sin.

Brother New and Miss Mary P. Jayne, the missionaries, now realize that their great task is to develop and train this great church into an efficient working body. It is already the best organized Indian church, I presume, in the world, with Sunday school, two B.Y.P.U.'s, Sunbeams, Y.W.A., W.M.U. and Laymen's organization. Their B.Y.P.U. holds the state and district banner for efficiency over the white B.Y.P.U.'s. Brother New has been on the field only a year and a half, but has won a large place in the hearts of the Pawnees, and has baptized 138 and received twenty-seven by letter from the student church at Chilocco.

Chirst's Call to the Children

First Girl.—

Crowded joyfully around Him,
Childish homage to Him paid.
Jesus called the children to Him,
And they came all unafraid;
Then He said to those around Him,
You must all as children be,
Or you cannot reach my kingdom,
There to dwell in peace with me.

Second Girl.—

Unto us today He's calling,
In His gentle, loving voice;
We may claim His tender blessing,
We may in His love rejoice.
Let us, too, draw near to Jesus,
Meeting Him in prayer each day,
Feeding on His Word most holy,
Doing His sweet will alway.

Third Girl.—

Not to praise and worship only,
Must we join the Master's band;
But to give him grateful service,
Working with Him, hand in hand,
Smiles and sunshine we can scatter,
Speaking loving words and true;
Bravely standing for all right things,
Winning others to Him, too.

All.—

O what honor for the children!
That the Lord needs you and me.
And if we would serve Him truly,
We must strive like Him to be.
And although we're only children,
God will bless our little mite;
And the sparks that we shall handle
May turn darkness into light.

—Emma Post.

Leaders' Note Book.

September is State Mission month and each organization should use the program prepared by its own State Leader. Additional items may be secured from this issue of HOME AND FOREIGN FIELDS.

Alphabet Class.

(Have large letters printed on blackboard)
No. 1

A—America,
The grandest and the best;
When it is saved for Christ,
It will help to save the rest.

No. 2

B—Is the Bible,
The Book of rarest worth,
The message of salvation
For every soul on earth.

No. 3

C—Is Calvary
And the Christ who suffered there;
By this needful sacrifice
He saved us from despair.

No. 4

D—Stands for duty,
Ringing loud and clear;
Then will we not answer
That the whole world may hear?

No. 5

E—Is for effort
We should put forth with might,
That those who are in darkness
May have the glorious light.

Young People's Department

MRS. T. M. PITTMAN

Our Land

(Tune: "Maryland")

Thy vales and plains are very fair,
America! America!
Thou art endowed with blessings rare,
America! America!
Thy God hath given much to thee
That thou a sign to nations be
In blessing all humanity,
America! America!

The nations bow to rule of might,
America! America!
What land shall teach the rule of right?
America! America!
True glory lies in noble life—
Not in the conqueror's envious strife,
Nor where oppression's law is rife,
America! America!

America shall lead the way,
America! America!
Democracy shall have the sway,
America! America!
No man shall claim another's toil,
Nor wrong his brother on thy soil,
Each land shall haughty rulers foil,
America! America!

Thy gleaming stars shall lead the world,
America! America!
Till warlike banners shall be furled,
America! America!
Some day the battle-cries shall cease,
The fighter's trade shall find release,
And all thy voice shall be for peace,
America! America!

No. 6
F—Is fellowship
In your own auxiliary band.
If it gives the best of service,
You must lend a helping hand.

No. 7
G—Is for Gospel.
Go preach it in every land,
That all benighted souls
May salvation understand.

No. 8
H—Is for harvest,
The fields already white.
What our hands find to do
Let us do with our might.

No. 9
I—Is for idol worship,
Where the gods of wood and stone
Are ignorantly worshiped
Because the Christ is yet unknown.

No. 10
J—Stands for Juniors
And the joy of happy youth
In learning how to render
Sweetest service to the truth.

No. 11
K—Is for kingdom
And the King of gospel story.
If we follow where he leads us,
We shall reign with him in glory.

No. 12
L—Is divine love.
Who can fathom its depth or height?
For 'tis greater than all the rest,
And leads to the land of light.

No. 13
M—Is the message
The Messiah brought to earth;
It came from God the Father,
A gift of greatest worth.

No. 14
N—Is our neighbor, in our State,
Or wherever he may be;
Then let us heed each call for help
At home or o'er the sea.

No. 15
O—Is for orphans
We save for Christ our King;
They love to learn of him
And pray and work and sing.

No. 16
P—Is for prayer,
A safe refuge for the soul;
It is sure to bring sweet comfort
When waves of trouble roll.

No. 17
Q—Quarterly reports represent us,
Four times a year we know.
In May, August, November, February,
To our State officer they must go.

No. 18
R—Is for riches.
If to us these have been given,
We may be prayerful, thoughtful and
Lead unsaved souls to heaven.

No. 19
S—Is for study
Of the Bible as our guide.
When we live as it directs us,
All is well whate'er betide.

No. 20
T—Is for truth;
Wherever taught it must prevail.
If we only preach it freely,
Our work for Christ will never fail.

No. 21
U—Is for union
Of all followers of Christ the Lord;
Then in prayer and supplication
We may continue with one accord.

No. 22
V—Is for valor,
That each one must show
To build up the kingdom
Of Christ here below.

No. 23
W—Is for our work
And our women so brave and true.
Though Jesus died to sinners save,
There is so much for us to do.

No. 24
X—The excellent way,
Exceeding great and grand;
Except we faithfully walk therein
We miss the way to Glory Land.

No. 25
Y—Is for yourself;
Your love, your gifts, your prayers,
your praise,
Your life a living sacrifice,
A Christlike use of all your days.

No. 26
Z—Stands for zeal,
That Christly inspiration
Which makes us eager in our haste
To rescue every nation.

—Selected.

Our Puzzle Corner

A Missionary in South China—

FIRST NAME—

1. What relation was Abraham to Isaac?
2. Who was the first man?
3. What nation did Moses lead out of bondage?

4. Who was Abraham's father?
5. Who was Samuel's mother?

LAST NAME—

1. Who succeeded David as King?
2. Was God cruel to Cain?
3. Where did Abram live when we first hear of him?
4. Who made man?
5. What is the first book of the Bible?
6. How did Satan appear to Eve?

Sent by Beatrice Hall, Burlson, Texas.

ANSWER TO AUGUST PUZZLE—

First Name—1. Baal; 2. Laban; 3. Ahab; 4. Nimrod; 5. Candice; 6. Hagar; 7. Esther (Blanche).

Last Name—1. Bethel; 2. Rachel; 3. Allema; 4. Deborah; 5. Lydia; 6. Enoch; 7. Yarn (Bradley).

Answer—Blanche Bradley, North China.

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(Continued on Third Page of Cover)

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