

HOME^{and} FOREIGN FIELDS

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THE MISSIONARIES OF A MISSION FIELD

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HOME AND FOREIGN FIELDS

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THE MISSIONARY PILOT

SENIOR B.Y.P.U.

July 5—Topic, "Cultivating the Spirit of Sincerity." See page 15, "One Hundred Per Cent Christians." Let the leader read this striking story, and apply it to the work of the B.Y.P.U.

July 12—Topic, "The Beatitudes." See page 8, "Grounds for Rejoicing," and other stories from the missionaries in which they rejoice in the midst of difficulties.

July 19—Topic, "What We Mean when We Say that Jesus is God." Read the editorial, "The Missionary Significance of the Memphis Convention," and if possible secure a copy of the Baptist Message referred to, reading the section on the deity of Jesus.

July 26—Topic, "Preparing for Service." Have one or more members of the group go carefully through the articles on our mission schools, and summarize what is being done to prepare native Christian workers for the ministry and other forms of Christian service.

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

Select one of the schools on our mission fields, and make it the subject of a brief study at the beginning or conclusion of

the program each Sunday in July; or make a poster representing the school work being done by Southern Baptists in foreign lands.

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

For the missionary topic, "Our Schools in Foreign Lands," an abundance of supplementary material is provided on page 11 to 20. The leader will do well to follow the outline program on page 30, introducing the stories from the missionaries, and concrete illustrations of the work of the mission school, at appropriate places.

SUNDAY SCHOOL

See the catechism on pages 31, 32. Carbon copies might be made and placed in the hands of certain classes, and as a closing exercise the questions asked and answered.

PRAYER MEETING

Let at least one meeting be given to a consideration of the Co-operative Program as adopted by the Memphis Convention. Pray that our churches may get behind this program in a great and worthy way. Also one meeting might well be given to discussion of the Baptist Message adopted. Pray that our churches may be kept true to the Bible in this time of theological peril.

HOME AND FOREIGN FIELDS

THE MISSIONARY JOURNAL OF THE SOUTHERN BAPTIST CONVENTION



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

JULY, 1925

Missions and Education

What part should education play in the missionary enterprise? Are missionaries justified in devoting their time and energies to the schoolroom on the foreign fields? Is it the best investment of mission funds to put them into school buildings and equipment, and into salaries for teachers?

These are tremendously important questions which everyone seriously concerned with missions must frankly face. As the foreign work enlarges the demand for schools and teachers increases, so that a large part of the money raised is asked for educational purposes. Are we going in the right direction in thus providing for schools and teachers as a major feature of our missionary program?

The question at once arises, What is the primary purpose of missions? The answer, from the Baptist standpoint, is not far to seek: The carrying of the gospel of Jesus Christ to those who have it not, with such persuasiveness and power that they will turn from sin to a living God, through Jesus as Saviour, and then go out to win others, and they others, in an ever-widening circle. Humanitarian, cultural, and ethical purposes are subordinate to this supreme concern of winning lost souls to Jesus and enlisting them in turn in this greatest business in the world. This is the root of the tree, the fruits of which we are confident will appear if given time and opportunity.

About this we are no doubt agreed. The question then becomes, Through what agencies may this end best be accomplished? Jesus answers in clear and unmistakable fashion: *Personal witness, proclamation, teaching, healing.* These were his methods, the methods of the apostles, the methods of the early Christians, and the methods of all the greatest and most successful missionaries since their day. It seems futile to inquire as to which of these deserves the primacy. Sometimes one, sometimes the other, is of greatest immediate strategic importance. Certainly no one of them can be permanently neglected without serious loss to effectiveness and the achieving of desired results.

We do not have to read far into the New Testament to discover that teaching and preaching were pre-eminently the methods relied upon for winning men to Christ. Jesus was called Teacher more than by any other title and his preaching was fundamentally teaching. Even his conversations and miracles possessed teaching value of great significance. By common consent he is looked upon today as the Great Teacher, and pedagogical theory and practice have not yet overtaken

him. A recent writer, an authority in education, says: "If we but understand him, we shall see that all the significant insights of modern psychology and pedagogy into the needs of the growing soul were anticipated by Jesus."

The objection of many thoughtful people to education in missions and evangelism is based on the assumption that it deals only with knowledge. It is easy to see how information about Jesus may be made a substitute for vital faith in him, and how knowledge—even of the Bible and Christian history—may become a substitute for the fruits of the Spirit. Religion is not something that can be taught, in the sense that one comes into a vital religious experience merely because he knows certain essential facts about Christianity. These people are clearly right in opposing the notion that the redemption of lost sinners may be accomplished through schooling. There is undoubtedly a dangerous error here into which many others have fallen, and from which we shall do well to keep clear.

But the danger of a false educational theory is no greater than that of an equally false evangelistic theory, namely, that the proclamation of the message of Christ, in and of itself, necessarily achieves the total purpose of Christian missions. One of the marks of Christianity is that it is an intelligent religion. It appeals to the heart, but always through the head. Emotional response to a fervid appeal, without a clear understanding of what it means, is no more likely to be genuine conversion than purely intellectual assent to a theological proposition. The two—emotion and understanding—always go together in New Testament conversion. Christian education need no more be a substitute for vital Christian experience than emotionalism and clap-trap for soul-winning evangelism.

Educational missions, properly understood, is a method of evangelism not in conflict with direct preaching and personal witness, but correlative and supplementary. Education at its best is not the passing on of information, but growth through experience under the guidance of one who is more mature and experienced. The period of greatest plasticity is of course childhood and youth. The experiences and decisions of these plastic years are of utmost importance for all of life. School-age past, the individual hardens into molds which can scarcely be broken, adult evangelism being thereby one of the most difficult of all fields for fruitful labor. Even when adults are won to Christ they seldom make the most useful Christians, since their days of learning and of acquiring new skills is largely past. On the other hand the growing boy and girl are in the period of adjustment, of decision-making, of life choices. They are open-minded, susceptible to influence, easily led toward Christ from earliest years, and most surely led to Christ if the conditions imposed by the Holy Spirit are prayerfully met. Not only so, but being trained in a Christian school, in a Christian environment, in the midst of Christian activities, they go forth to be capable and dependable leaders, far more effective than the alien missionary can ever hope to be in winning their own people and establishing strong, self-supporting churches.

The mission school, if true to its purpose, is not something in addition to evangelism which might be dispensed with—it is evangelism's chief agency and method for permanent results. There are some solids which melt slowly and with great difficulty in cold water which dissolve at once in water that has been heated. The mission school may—and ordinarily does—furnish the warm, favorable surroundings in which many of the most difficult problems of a mission field are to find their solution. It is not the only means by which the work of the mission is to be done, to be sure, and it should never become institutionalized and made an end in itself; but no missionary enterprise need ever hope to accomplish its best results that does not develop a strong educational program.

It is not surprising, therefore, to find our missionaries emphasizing more and more the needs, opportunities, and achievements of the schools on their fields and in connection with their

work. It is doubtful if any expenditure of time and money will yield richer dividends through all eternity than that invested in these mission schools, filled, as they are, with impressionable youths, and animated by a genuinely evangelistic spirit. The pity is that almost without exception they are overcrowded, undermanned, inadequately equipped. A dollar spent in some forms of mission work is spent necessarily at a venture. A dollar invested in these schools is, in the very nature of the case, underwritten and guaranteed to bring rich returns. If you want to meet your money in eternity, transmuted into saved souls, put it into mission schools, at home and abroad!

* * *

Missionary Significance of the Memphis Convention

So preoccupied had the popular mind at the Memphis Convention become with the doctrinal controversy and other popular issues that not as much time was given to the consideration of the great theme of missions as this greatest of all our causes merited. On the other hand, it must be recognized that until the doctrinal and other popular and more or less extraneous issues were out of the way it was impossible to do anything worthwhile for missions or any other of our great causes, and the adoption of the great statement of Baptist Faith and Message served to clear the atmosphere of its chief disturbing factor and pave the way for a forward march in behalf of all the interests involved in our great Co-operative Program.

The statement of Baptist Faith and Message is sound and evangelistic to the core. It contains all the great fundamental truths set forth in the historic New Hampshire Confession of Faith with such amendments as were believed necessary, additional statements upon such great principles as the kingdom, missions, stewardship, co-operation, education, social service, peace and war. While the statement proper is such as to place the Convention squarely in line with all the great fundamental principles of the gospel cherished by Baptists from the beginning, in order that all people may know that Southern Baptists have no sympathy with the efforts of those who would undermine confidence in great Bible truths affecting man's origin as the direct and special creation of God, the inspiration of the Bible, the virgin birth and deity of Christ, along with his miracles, vicarious death, bodily resurrection, ascension and future physical return, the Convention reaffirmed its statement adopted at Kansas City in 1923 on "Science and Religion."

While the Convention has no authority to bind any other Baptist body, church or individual, and did not intend that its statement shall be employed as a creed, it is believed the adoption of this statement by so large a vote will settle all doubt and unrest on the part of those who want to co-operate and enable them to support all our interests and activities with the greatest enthusiasm and liberality.

It is confidently believed that the bottom of the slump that has been experienced by Southern Baptists, along with practically all other religious bodies in America, has now been reached and that henceforth our contributions will show a gradual increase from year to year.

Our mission enterprises will profit, in the second place, from the unanimity with which the Convention adopted definitely for the future the Co-operative Program as the one best means of providing for all its missionary, educational and benevolent activities. Every general interest and institution of the Convention pledged its heartiest support to this new Program; special, independent appeals were discouraged and an effort will be made by the Program Commission to enlist the co-operation of the various State interests in abiding by the Co-operative

Program to the end that all our activities, State and Southwide, will in the future look to the Co-operative Program for their support rather than to special, independent solicitations from churches and individuals. Such an arrangement will encourage those who are already giving to give more liberally through the regular channels of the churches and affords a basis upon which many churches and individuals not now co-operating can be successfully challenged to do so.

In the third place, the cause of foreign missions, in particular, was advanced through the action of the Convention in approving the recommendation of the Program Commission that foreign missions be given 50 per cent of the Southwide funds available for distribution during 1926.

The cause of evangelism, or missions in the homeland, was greatly advanced in the action of the Convention in urging the Home Mission Board to immediately re-establish its department of evangelism, putting at the head thereof the strongest man available, and asking that he surround himself with a capable force of helpers.

Finally, the cause of missions received a further advance in the naming by the Program Commission, under authority from the Convention, of a strong committee that will seek to formulate a better plan for the study of stewardship and systematic church finances on the part of all the churches. If such a system can be worked out successfully and the churches fully enlisted in its adoption, the time is not far distant when Southern Baptists will go forward in their contributions to missions and benevolences in a fashion they have never done before.

So, while the cause of missions did not have as much time and as large place on the program of the Convention at Memphis as in some previous sessions, the measures taken there were doubtless the best that could have been taken under the circumstances, and if the churches co-operate in the new plan as we have reason to hope that thousands of them will, then the cause of missions will, in consequence, be set forth in a greater fashion than in any other recent year.—F. E. B.

* * *

The Vacation Bible School

As these words are read twenty millions of boys and girls will be happy in the freedom of "school let out." For full three months they will be dismissed from the routine of school and books and regulated living. For some it will be a busy time, on farms and in other places where there is vacation work to do. But for the majority, especially in the cities, the "freedom" of vacation soon palls, and idle brains prove workshops for evil. Many thoughtful school men are seriously advocating a year-round schedule of school work because of the wastage and loss involved in vacation. Distressed mothers look with favor on any scheme that will give children something to do, under proper supervision, during the harring months when school is dismissed.

In this day of conservation, waste is a challenge. Some of the greatest fortunes of modern times have been built by utilizing what formerly was wasted. This wastage of child life during vacation presents a thrilling appeal to thoughtful Christian leaders, and for many years experiments have been conducted in the effort to discover some practical scheme of conservation. To be successful such a plan must possess the appeal of inherent interest, it must take into account the child's need of play and recreation, it must not think of the child as merely a means to an end, it must gather about genuinely worth-while projects.

The Daily Vacation Bible School, as it has thus far developed, meets these conditions in almost ideal fashion. The plan is quite simple—capable workers take charge of groups of

children for six weeks or more during the vacation season, and put on a program of Bible study, worship, dramatizing, storytelling, handwork, supervised play, outings, picnics, and the like, full of interest, "fun," and religious value, to the boys and girls enrolled. No movement since the inauguration of the Sunday school promises more for the spiritual welfare of our children than this enterprise of utilizing thus the vacation time for religious nurture.

Let no one understand, however, that a successful vacation school can be put on with a wave of the hand and a public announcement. Careful and thorough preparation should be made, and the experience of others taken advantage of. The Sunday School Board, Nashville, has established a department devoted to this work, under Dr. H. L. Grice, and information and advice will be gladly supplied through this office. It is perhaps not too late to organize such a school for this summer. At least a beginning may be made looking to the perfecting of plans next summer.

This movement vitally concerns missionary education. No such opportunity has ever before been offered for the teaching of missions. Through stories of missionary heroes and heroines, through the making of maps and posters, through the carrying out of missionary programs and projects, through missionary pageantry and dramatization, through missionary giving, the attitudes and interests of boys and girls—and often their parents—may be wholly revolutionized. One is thrilled by the possibilities that open up in six weeks of uninterrupted attention by choice groups of children to this most interesting and inspiring of all subjects. A Vacation school in every Baptist community in the South, with such a place given to missions in the program, would absolutely guarantee our missionary enterprise workers enough and money enough for a conquering advance in world-wide evangelization.

Somehow, our churches must enlarge their program of educational activities. No more serious matter confronts us than the secularization of education in public schools, and the failure of the home as an effective agency for religious instruction. Dr. William Chalmers Covert, writing in the *Presbyterian Magazine*, points to the emergency we face, and declares that the church is the hope of to-morrow in preventing a pagan civilization. Declaring the church, as a divine institution, to be the only living bulwark against the onrushing tide of materialism, he well says:

"Men representing her are the living bulwark that must be thrown athwart the rising tide of that subtle pervading pagan culture that is spreading like a blighting mist over the spiritual conceptions of life. It is burying out of sight, as though they never were, the holiest realities of our experience, and making of no effect every article of our blessed faith. The sanctities of family life, the meaning of the Sabbath day, the holy ministry of the church, are made subjects of pagan ridicule and mocking indifference.

"Here is the church's enemy. Panoplied in the light of keenest worldly wisdom, trained in all the subtleties of letters, pleading the privileges of liberty and the rights of personality, pagan culture calls the mind to the low levels of the body where lurk sin and death. This is a type of culture the growth of which spells the spiritual downfall of our children.

"What type of culture shall dominate to-morrow? Shall it be the culture of Christ, that flows down from his holy life and death 2,000 years ago, and falls across this dark world like a golden tide of light wherein are peace and rest and joy? Or shall it be the culture of Phidias or Cæsar or Napoleon or Nietzsche or Freud, in which have gone down as in fathomless depths of darkness countless despairing souls of men and women?

"Shall it be a regime of reverence for God and law and prayer and the things of faith and service, in which the beauty and the spirituality of moral character may bloom and fruit? Or shall it be a rule of cynicism and rebellion before all order and decency, regarding all law as an unjust repression of man's personality and native impulses, to express which, without regard to others, is the chief purpose of pagan culture? Shall it be Christ's cross that shall dominate human conduct to-morrow, or the unfettered love of self that knows no cross?

"The church alone can answer!"

The answer, we may be well assured, must be in terms of education and evangelism—or, rather, educational evangelism. A church that seriously sets itself to the task can secure enough of its children's time not only to lead them to Christ but to instruct them concerning and enlist them in the business of winning others, from their own doors to the ends of the earth. Let us seize this golden opportunity while there is yet time!

* * *

The outlook in China grows darker with each new development in the internecine strife which has cast its shadow over the nation. Hope was expressed in the outcome of the reorganization conference which continued in session for three months in the effort to find a way out among the warring factions, but the conference has been dissolved without achievement except the proposal of another citizens' conference. At bottom much of the trouble is economic, the militarists being in reality plunderers and looters and their followers poverty-stricken and desperate men willing to do anything for food. Behind it all is a false philosophy of life that has failed to build character and must continue to keep China in chaos until it is replaced by the religious ideals of the Bible. Never in history has there been such a missionary challenge as China presents today.

* * *

According to William E. ("Pussyfoot") Johnson, the apostle of world-wide prohibition, who has been on a tour of foreign countries, nothing America has ever done has so strengthened the cause of missions in non-Christian lands as constitutional prohibition. He calls attention to the fact that there are 600,000,000 people outside of Christianity whose religion has been teaching total abstinence for over a thousand years. The action of the United States, clearly influenced by Christianity, has given new respect for the religion of the missionaries, and opened the way for renewed effort to secure world-wide prohibition. "In every country on earth, with the exception of Portugal, Spain, and Greece, the drink traffic has its back to the wall fighting for its life," he declares, and ventures the prediction that the drink traffic, an even greater wrong than slavery, is as surely doomed.

* * *

A terrible sidelight on the opium situation is the report that 90 per cent of Hindu children and 75 per cent of Mohammedan children are regularly "doped" with opium pills to prevent their crying and appease their hunger. Christianity's crown is its glorification and protection of childhood. How the heart yearns over those stunted, "doped" babies, who are doomed, if not to early death, to lives of stupidity and slavery! The gospel of Christ is the hope of the world, because it alone of all religions reveals the significance of childhood—and childhood is the only stuff out of which a new world can be made.

* * *

The Y.M.C.A. is to erect a half-million-dollar Association building in Jerusalem, through the gifts of three anonymous contributors, the conditions being that their names are to remain unknown, and that a tablet is to be placed in the building stating that it is erected for the glory of God and in memory of his only begotten Son, our Lord. Many are the evidences of awakened interest in the Christianizing of this land of the Book. Our missionaries in Palestine write of difficulties that are slowly yielding to encouragement. What a great day it will be when Palestine becomes a center of Christian influence!

Southern Baptists and the Co-operative Program

Rev. C. E. Burts, D.D., General Director

Just what was the action of the Southern Baptist Convention with reference to the Co-operative Program, and what is its real significance? The Convention committed itself without reserve to the Co-operative Program, calling upon the churches everywhere to stand by its provisions.

The question still in the minds of many, however, is how are we to pay the debts upon our Boards? The answer of the Convention is simple and unequivocal—*Support the Co-operative Program*. If our churches through their contributions will reach the modest goal suggested for distributable purposes to Southwide objects, our work can be maintained and the debts of the two Boards and other activities greatly reduced. It is understood if this amount should be raised for distributable purposes our two Boards could reduce their debts approximately \$900,000 and still maintain the work in a creditable way.

While the contributions from January to May aggregating a little less than \$2,000,000 are disappointing in view of the needs of the denomination and our denominational possibilities, they are encouraging in the fact that they represent the stabilized and dependable financial resources of the denomination. The financial hope of the denomination is in taking this nucleus of stabilized gifts and build to a standard which will provide adequately for our denominational enterprises. Not more than 500,000 individuals are contributing regularly and systematically. Ours is, therefore, a task of enlistment. Our immediate and paramount task is one of enlistment. If the number of regular contributors could be carried to 1,000,000 during this year, our financial problems would be simplified if not solved.

The Commission on Co-operative Program gives the following reasons why the Convention plan should commend itself to the people:

1. *Because it is the New Testament plan.* Ask every one to give on every Lord's day as God prospers, taking the tithe as the minimum measure of the proportion of giving.

2. *It is the practical solution of our financial problems.* For State and Southwide objects respectively, \$5,000,000 (a possible total of \$11,500,000) is indeed a modest objective. If this amount be realized for distributable purposes for State and Southwide objects from the contributions during this Convention year, it will very substantially reduce the debts of our institutions and activities, and especially of our Home and Foreign Mission Boards.

3. *It provides for the maintenance of all activities with reasonable adequacy.*

4. *Not only the Convention committed itself to this plan, but the State and Southwide institutions and activities accept it as the best and only method of financing these enterprises.*

5. *It carries with it the idea of permanency.* It is to be the plan for the coming years, and is to be builded and developed with each passing year.

The plan, however, itself will not save the situation and meet the needs. It must be worked and worked to a finish.

SOME THINGS NECESSARY TO ITS ACCOMPLISHMENT

1. The brotherhood must accept this as the plan of work and look to no easy and sensational way of accomplishing the end. They must accept it also as the challenge of an immediate task. The churches everywhere must begin now the task of fuller enlistment.

2. The responsibility is a universal one. The blame for the present situation cannot be placed upon the act of any in-

dividual or group of individuals. All doubtless share the responsibility for the present situation. All should, therefore, accept the responsibility for improving it and providing for the great kingdom needs. Pastors, to be sure, laymen and W.M.U. workers, denominational secretaries, heads of institutions and activities, college presidents and faculties, all, and the great body of our people, must now give themselves with consuming effort to this common task.

3. We must be consistent and prove our orthodoxy by our loyalty to the great kingdom causes.

4. We must give ourselves to prayer and supplication and turn our faces to God in confident faith, also cultivating the things that make for fellowship and good will.

By giving ourselves to this common task in this spirit, we believe our Heavenly Father will richly bless us in the successful accomplishment of these great and glorious ends.

* * *

The Challenge and Opportunity of Home Missions

Rev. J. R. Jester, D.D., Winston-Salem, N. C.

Home Missions to-day brings to Southern Baptists a challenge that calls for the heroic and offers an opportunity unsurpassed in all Christian history. The evangelization of this land is, we believe, the greatest factor in the redemption of the world. As Palestine of old occupied a strategic place where God's plan for human redemption was wrought out, so to-day the South holds a key position and may become the torch bearer of saving truth to all the world. Her geographical, racial, political, economical, social and religious situation all tend to place her at the forefront in God's plan for making Christ known to all mankind. Her territory, embracing 1,082,000 square miles, where Anglo-Saxon blood and Protestant principles are in greater ascendancy than in any like area on the planet, affords a stage upon which God can work as nowhere else in all the world and from which he has manifestly ordained that streams of light and salvation shall go to the ends of the earth.

However, we stand to-day at the parting of the ways. Changes within the past generation have come so rapidly that we have been ill-adjusted to them, while we stand upon the threshold of others more sweeping in nature. The very foundations of society are being tested and we are constantly thrown back upon God, who alone stands unmoved amid the changing order and bids us anchor our civilization to the great bedrock of his unchanging and eternal truth. We have no fear of truth, whether long known or newly discovered, and should welcome light from any quarter, but in an age when error steals the livery of heaven and veneers falsehood so deftly that it appears as truth, we need both the insight to look beneath the surface and the courage to face whatever issues arise, fearing nothing but the neglect of duty and the failure to attempt that which is right.

As Aristotle found a cycle in the form of government, so there seems to be a cycle in the thinking of men about religion. Issues have arisen in every age, to be settled for the time. Many of the questions engaging the religious thinking of the times are but the revamping of issues in a slightly different form which have been fought over in the centuries past. The recrudescence of these things should occasion no surprise. But as Southern Baptists we need to avoid blind alleys and sidings, keeping to the trunk line of the Great Commission, giving ourselves to the practical matters of our task, which are so large and urgent that they call for all the ability at our command.

The story of Home Missions among Southern Baptists reads like a romance. In it there are four outstanding dates which we need to keep fresh in memory:

(a) The first was 1845, when, along with the organization of our Convention, the Home Board was brought into existence for the specific task of making Christian the homeland.

(b) The second date was 1879, when the South was slowly recovering from the devastation of war and the scourge of reconstruction. After a lengthy debate in the Convention that year, it was definitely decided that Southern Baptists would carry on throughout our territory without aid from those of like faith in other sections of our nation and heroically face our God-given task.

(c) The next outstanding date was 1882, when Dr. I. T. Tichenor became Secretary of the Home Mission Board and a new era of expansion and closer co-operation was begun. At that time less than \$19,000 was contributed by Southern Baptists to Home Missions. Then the Board had only six missionaries west of the River, with two of them working in the state of Texas and that state was giving to the Home Board the amazingly small sum of \$207. The system of co-operation between the Home and State Boards was then entered upon, which changed the map for Southern Baptists. Well has it been said that "Texas is a trophy to the Home Board" and the same is true concerning the Southwest. Our solidarity as a militant host of Baptists in the South is due perhaps more to the Home Board than to any other agency and if any people should ever acknowledge a debt of gratitude to any organization then we to-day should record our thanks to this Board. The time has not yet arrived (and we seriously doubt if it will ever come this side of the millennium) when we shall be in position to dispense with this unifying agency and commit the work to organizations in the several states, in many of which there is destitution beyond their power to meet and situations beyond their power to direct. These are found not only in the newer sections of our territory, but in the larger cities throughout our bounds.

(d) The fourth date was 1919, when Southern Baptists found themselves in the 75 Million Campaign and became fused together in a great co-operative effort, which brought to earth and heaven untold blessings and joy.

Turning from this glance at the past to present issues, it is no time for us to live in a fool's paradise and imagine that no serious difficulties confront us, if we are to fulfill the divine purpose for us as a people. No great victory was ever won without severe conflict and every advance must be fortified, else it shall be turned into ultimate defeat. Our country must not only be evangelized and Christianized, but this must be repeated in every generation, or we shall fall into the condition of those lands where Paul went as a flaming evangel, which to-day presents one of the darkest chapters in all human history. There are two things, if we shall clearly see them, which will put iron into our blood and nerve our hands for the task before us:

I. THE CHALLENGE TO HOME MISSIONS

Only a great challenge can call forth the best within us. There are menacing shadows that fall about us to-day and call for supreme and immediate effort.

1. *The challenge of the unevangelized.* In America there is a population of 114,000,000, of which 38,000,000 belong to churches of all faiths and 76,000,000 to no church. Only one in three are identified with any religious organizations. In our country we are told that there are 20,000,000 young men between the ages of sixteen and thirty, 1,000,000 of whom belong to the church, 9,000,000 are occasional attendants and 11,000,000 of whom never go to church at all. In the South we have a population of about 37,000,000, of which more than 13,000,000 above ten years of age are not members of any church.

We stand staggered before such a startling revelation. This condition cannot long continue (which, if unchanged for the better, will increase in ratio) without putting to rout Christian principles which have guided our civilization. Though church and state, thanks to Baptist influence, have been separated, yet they have not been antagonistic the one to the other, because Protestant Christianity in the past has been dominant. Should vital Christianity become decadent, then the wicked shall rule and evil will triumph. Our first great task is to make America Christian.

No more far-reaching step was ever taken by this Convention than when at Chattanooga, in 1906, it instructed the Board to send afield a large corps of evangelists, sufficient in number and ability to direct successful city-wide campaigns in our large centers of population. The story of their achievements in our great cities, towns, hamlets and country places cannot be forgotten. More than a half million have been won for baptism and more volunteers secured for service than through any other single agency. We shall be untrue to our Lord, recreant to our privilege and blind to our larger opportunity if we willingly surrender this agency, which has been so blessed of God in winning the lost to Christ and building up the walls of our Southern Zion.

A comparison of returns with expenditures in this department of our work will disclose the fact that no agency employed by Southern Baptists—State or Southwide—has achieved so much. It will be a suicidal policy to force the Board to abandon this field, now that its worth has been so clearly established, and especially at the present, when there is such a call for New Testament evangelism, which alone can turn the tide. "When the enemy shall come in like a flood, then the Lord will raise up a standard against him," and the standard which God desires to raise up is the evangel of saving truth. We shall not be wise if we force the Board through retrenchment to discontinue this work. Educational evangelism, important as it may be, can never take the place of preaching, which has as its prime message to lost men: "Be ye reconciled to God." The Evangelistic Department, instead of being decreased or abandoned, needs to be reorganized, with an enlarged staff, and sent afield for southwide conquest, that it may become a great rallying center for an evangelistic crusade which shall sweep our country from side to side.

At a time when it requires 17.8 Baptists a whole year to win one soul to Christ, we certainly need to stress anew the spirit of soul-winning. Without this we shall fail in every undertaking. This is not said in criticism of the policies of the Board, but rather as a call to Southern Baptists to provide the sinews of war that the Board may be in position to carry out the instruction of this Convention with reference to an evangelistic department strong enough to lead a great southwide crusade in winning the lost to Christ.

2. *The challenge of a changing population.* The old South of whites and Negroes is no more. The presence of foreigners, which has already so painfully effected other sections of America, is now becoming a reality in our territory. There are to-day within our bounds 4,250,000 persons of foreign birth or parentage, or nearly twelve per cent of our population. The tides, having begun in this direction, will run stronger, as other sections of our country are already filled to overflowing and every reason economic and climatic will add constantly to increasing the stream. Let it not be forgotten that one-fifth of the taxable property of New Orleans is in the hands of the Italians—that "Little Italys" are springing up all over the South. In Gallup, New Mexico, (a small place) there are now twenty-three nationalities. Birmingham, Ala., has become almost a babel of foreign tongues. But this influx is not limited to the cities and towns. More than 500,000 foreigners are now farmers in the South. In the past our cities have been kept afloat by the pure, virile blood from the

country and through accessions from country churches religious work in the great centers has been kept going. With the settlement of foreigners in the country places this flow of Anglo-Saxon blood and Protestant religion to the cities will cease and

"A bold peasantry—a country's pride—
When once lost, can never be supplied."

The distressing fact remains that, in the face of restricted immigration, we are getting the bulk of these foreigners to-day from Southern and Catholic Europe and they are turning Southward in ever increasing numbers. Crossing the Atlantic some time ago on one of the great liners, some opportunity was given to observe the vast horde of third-class passengers who were coming from Southern Europe to make their future home in America. They were not only alien in race, blood, tradition and religion, but many of them needed in person a dipping in a bath of lysol and formaldehyde before getting away from Ellis Island. Uncle Sam will require the constitution of an ox and the stomach of a goat to digest and assimilate such a horde. Yet these people will become a growing political, economic, social and religious power. They form either our opportunity or our peril. They make a great religious burden and constitute a new field for the gospel.

Yet in whole towns where the alien is in the majority we have not a single worker. Among this company of 4,250,000 we have only seventy-one workers. We had as well wake up to the fact that we will either Christianize them or they will paganize us, just as Rome first conquered the barbarians, but in turn was subdued by them. To-day they make up nineteen per cent of the population of our towns and cities and furnish four-fifths of the Roman Catholic population. As old Cato cried, "*Carthago delenda est*," so we need to raise the cry that alien principles inimicable to Americanism and Christianity must be destroyed, but the only thing which can root out the seeds of sedition and strife will be the gospel of Christ planted in the hearts of these people, making of them not only citizens but fellow-Christians.

[Concluded in the August Number.]

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The Dissolution of Co-operation Between the Foreign Mission Board and the Near East Relief

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

The whole denomination is entitled to and should have a perfect knowledge of what was done by the Southern Baptist Convention with regard to further co-operation between this Board and the Near East Relief. I am, therefore, asking all our denominational papers to give this statement to their readers, and I hope all who read this statement will pass it on to those who do not read it.

The Foreign Mission Board has for two or three years, acting under the instructions of the Convention, striven honestly and faithfully to have a working co-operation with the Near East Relief. Following the Convention of 1924, the Board had an agreement which was given to the denomination and which we thought secured such explicit understanding between the Board and the Near East Relief that further misunderstanding would be avoided. That agreement called for one day in the year on which a joint appeal and a joint appeal only should be made for Near East and Foreign Board Relief contributions, the object of the Board being to reduce to the minimum the number of appeals which should be made to our people, and to relieve the pastors and the churches of

duplicate appeals and embarrassment, and at the same time get the largest possible relief for human suffering. The Board kept that agreement, but we are sorry to say the Near East Relief did not everywhere keep it. Many pastors have complained that following the relief day and before the relief day the Near East Relief annoyed them and their churches with its appeals.

For the above reason and for others also, such as the character of religious instruction which the Near East Relief favors in its schools, the Foreign Mission Board recommended to the Convention the discontinuance of this co-operative relationship. The following is the report of the Foreign Mission Board on this matter:

"During the year the Foreign Mission Board has had an agreement with the Near East Relief by which a joint appeal only should be made to Southern Baptists for relief contributions, and the amount received should be divided equally between the two organizations. The amount which has been realized by the Board is \$32,654.47. Much of this money has come in late and could not wisely be spent before the books closed. There is, therefore, a balance of relief money in the treasury.

"The Foreign Mission Board recommends concerning relief as follows:

"1. That the Convention approve the cautious spending of this relief money as necessity requires, and that the amount on hand, together with whatever amounts Southern Baptists are disposed to contribute for relief from month to month, constitute a relief fund upon which this Board shall draw as absolute needs are presented.

"2. We recommend that the co-operation of this Board with the Near East Relief be discontinued. We do not wish to cumber this report with arguments for this recommendation, or the reasons for making it, but we feel that the experiment which the Convention authorized, and which we have faithfully endeavored to make, fully justify us in now making the recommendation.

"While there is still in many quarters of the globe much physical distress and wise use can be made of such contributions as Southern Baptists are able to make to relief and are willing to entrust to this Board's handling, we feel that the extreme financial straits of the Foreign Mission Board and the supremacy of the spiritual appeal of foreign missions over a temporal one make it the duty of the Board and of the denomination now to focus with new emphasis upon foreign missions until the Board is free from its burden of debt, has made up to the missionaries some of the things which have been denied them, and the Board is able to utilize the products of our home Christianity which are presented to the Lord in the missionary volunteers who are now begging to be sent to the fields."

The above recommendation with the complete report of the Board went into the hands of the Convention's Committee to report on the Foreign Board's report. That Committee made the following report concerning this matter:

"With respect to relief work, it will be remembered that by order of the Convention the Foreign Mission Board entered into an agreement with the Near East Relief, by which a joint appeal was to be made to our people, the amount received to be divided equally. Our part of this offering was \$32,654.47.

"The Board recommends that our agreement with the Near East Relief be discontinued and that whatever funds may be given for relief work be left with the Foreign Mission Board to be administered where the need seems most urgent."

Therefore the matter is left with the Baptist people and Baptist churches of the South. The Foreign Mission work of the Foreign Mission Board is in desperate need. The denomination is trying to save pastors and churches every possible embarrassment due to unnecessary appeals and collections. Pastors and churches are, however, of course, left with all their rights to admit or reject appeals as they themselves may decide. There are several relief organizations as well as many other objects appealing to our people. The Foreign Mission Board will not this year have a relief day, but if the churches, voluntarily exercising their own pleasure, choose to send their relief contributions to the Foreign Mission Board, we will, as we have in the past, endeavor to keep ourselves informed as to where relief is most needed and faithfully apply to relief in those fields of greatest needs whatever Southern Baptists send us.

We hope that the above information may be made as general as possible throughout the Southern Baptist Convention for we shall not ask space in our papers this year for relief appeals.

Grounds for Rejoicing

H. L. Hargrove, Kaifeng, China

In Matthew 5: 11 and 12 we read: "Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets that were before you."

Scripture is given for comfort as well as for instruction. It contains heart-balm as well as head-guidance. Do we get all the comfort and healing from it that the children of God have the right to? Can we under the efficient light of the gospel see the sweet uses of adversity? Do we find the honey in the carcass? Do we turn our clouds inside out and thus show the silver lining to others as well as see it ourselves? Though they may not sometimes live up to it, Christians have the high privilege—nay, the duty—of rejoicing always. Paul said to the Colossians; "I rejoice in my suffering."

Let us try this high philosophy—this pragmatism—on what confronts us now in China—not a theory but a condition. Pessimistic notes have been heard from time to time even from some who have been here long and wrought a great work. The anti-missionary movement of the students of China is a stern reality—we can not mistake it. They are organized and active and sometimes vituperative. At times there is, in what these students say, more invective than information. A second year junior middle school student in a speech at assembly made these two points: Christians killed Socrates; and Christians waged the World War. Another student who has had six years of training in American universities—a nominal Christian—writes:

"I have been in the United States six years and have studied what you missionaries preach in China in comparison with what Christians practice in America. I think all of you should come back to the States to preach to your own people. I don't believe one-millionth of one per cent of the people of the United States are Christians in the true sense of the word. All ministers and missionaries in other lands are fed by 'Capitalists.'"

The last word in the above letter sounds like a certain kind of propaganda that has been spread over China. But he is behind the time, for the Soviet is now inviting capital.

I am reminded of what a great man says about the three stages of progress:

1. There is the unanimity of the simple.
2. There is the disagreement of the inquiring.
3. There is the unanimity of the wise.

Chinese students are now in the second stage—a fact that should give us some encouragement. When Christianity was presented to them a quarter of a century ago it was swallowed whole. They were often influenced by treaties and decrees—drawn into the churches by wholesale after the methods of the middle ages. This was the first stage of progress—the unanimity of the simple and unthinking Western learning with its science and other appeals to reason; a vague sense of desire for freedom; a clashing of theories as to government—these and other things have ushered in the present or second stage—the disagreement of the inquiring. In the strife and conflict there needs must be some casualties both among the Chinese students and the missionaries; but may we not read in all this the approaching third stage of the unanimity of the wise? Surely those students who are reasonable will, in the end, at least tolerate if not genuinely accept Christianity. China must become Christian.

What is our practical part in this consummation devoutly to be wished? It is, in a word, to show forth the Christ within us. It is to use the soft answer and to turn the other cheek.

It is to be patient—*patient* means *suffering*—and to rejoice in the honor which God gives us.

Here is the way to consider the present student antagonism to Christianity: Get comfort from the fact that it is the very greatest proof that Christianity is being felt among those who are to be the teachers, the scientists, the officers—in a word, the leaders—of China in the immediate future. Whom the gods would destroy they first made mad so these foolish agitators will soon be eliminated. An active opposition means an active advance. Progress comes in waves—action is equal to reaction. The Boxer opposition was physical, resulting in bloodshed and death. This present student opposition, though not reasonable, is in the realm of reason. We are getting on higher ground. There will likely never again be an armed resistance to Christ in China. We are in the second stage of progress. Though differing, they are inquiring. Let us prepare for the third stage—a higher unanimity based on sweet reasonableness.

Let us then take heart. Christ is our captain and we must win. Let each do the work over against his house and strengthen his part of the wall for Christ in China, for the work is great and large, and we are separated on the wall, one far from another.

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What's the Matter With China?

Rev. H. H. McMillan, Soochow, China

One of the most impressive facts of the present civil strife is that it is not a "peoples' war." The civilians of both the warring provinces have very little concern as to which side is victorious. Those who would be patriotic in the true sense know that in either case China will be the loser. The immediate concern is for the people to defend themselves as best they can against the retreating armies in their looting campaigns. The most effective weapons of defense are an American flag or a Red Cross sign.

This outbreak of civil war demonstrates more forcibly than words that China is in the grip of a few war-lords, each surrounded by his armies of professional soldiers, and each struggling for supremacy. This war cannot settle anything but will pave the way for future strife.

China will never enjoy internal peace until these provincial military governors are washed of their warpaints and the soldiers' uniforms changed into overalls ready for work. The military element during peace, as well as war, is sapping the life of the country. How China is to free herself of this menace, she herself will have to decide. It is her problem which she alone should solve.

Her economic life is wrapped up with her political life and the two will rise or fall together.

But there is another fact to be observed and that is this: the gospel is unhampered in its proclamation and power by political upheaval. In fact, the reality of Christianity and its superiority over all other religions shines forth more brightly in such times as these. The pastors and evangelists come forth as true leaders as they comfort the frightened people and lead those of greater faith in service to others. And the Christians who would be timid and of little faith shine forth in bold contrast to those fleeing hither and thither, because they have no safe retreat in Jesus Christ.

I know China is going to be criticized, and justly so, by her friends among other nations. But may we distinguish between her peace-loving people and her "vicious circle" of war-lords. And may we who believe in the power of the Cross, and the efficacy of prayer pray that she may deliver herself of this deadly foe and arm herself with the armour of Christ.

Home Board Meeting

The annual meeting of the Home Mission Board was held June 9 and 10. Probably in no previous session was there a deeper sense of responsibility felt by the members; and there was exhibited an unusually fine spirit of Christian sympathy and fellowship. While the Board was considering the great problems before it, the State Secretaries and others were in an adjoining room engaged in prayer for the Board, that it might be given divine wisdom in its work. It was manifest that the Spirit of the Lord was there. Members who have attended sessions for many years testified that never before had there been a more solemn sense of the gravity of the general situation. The outcome of the deliberations was all that could be desired.

First of all, a general discussion of the various problems was had, and full unanimity was reached in regard to every phase of the work.

Following the suggestion made by the Convention with respect to the Department of Evangelism, a re-organization of the departments of the Board was formulated, whose respective superintendents will serve directly through the several department committees. This will co-ordinate and unify the departments in a manner not heretofore had.

The question of appropriations also was a grave one. The Board decided to provide for the reduction of the debt, and to hold its appropriations within a sum not to exceed its actual cash receipts for 1924-25. This involved a considerable reduction; but the Board felt its responsibility to reduce the debt and not to exceed its cash income.

The State Secretaries were present and entered sympathetically into the discussions of the Board. Every one was hopeful and a note of good cheer marked the deliberations of the body throughout.

Selection of department superintendents was agreed upon, and announcement will be made by Secretary Gray as soon as the nominees indicate their acceptance.

LOUIS J. BRISTOW, La., *Chairman*
CHAS. W. DANIEL, Ga.
C. H. DURHAM, N. C.

Committee.

* * *

To the Baptists and Baptist Churches of the South

The Foreign Mission Board in Annual June Meeting issues the following to the Baptists of the South:

Whereas, the debt on this Board as reported at its meeting today shows an increasing trend and will most probably continue to do so during the next three or four months, and,

Whereas, the appropriations as provided for in this year's budget proving to be considerably in excess of the anticipated receipts for the year, and,

Whereas, should this possibility prove to be a reality by October 1, next, the Board feels compelled to state, though with great reluctance, that it will be absolutely necessary for it at the meeting to be held that month to reduce the appropriations for 1926 to a figure that will be within a reasonable expectation of the receipts allowing for the interest on the debt and some reduction of it; and further that in the accomplishment of this end it may be necessary to withdraw our missionaries and close our work in some of the fields where the Board is now operating.

Your Foreign Mission Board is in deep distress. Receipts are less than expenditure, and our debt is increasing. We are cutting our work cruelly. Not one cent will be spent on enlargement on any mission field.

The following suggestions are made to the brethren and sisters of the South:

1. A call to prayer that our people may realize our emergency and be faithful with their money.
2. That pastors and people spread the information of the urgent need of the Board.
3. That we reiterate our loyalty to the Co-operative Program.
4. We admonish the whole brotherhood to start no more campaigns.
5. We implore our people that no new institutions nor enterprises be started.
6. We implore every Southern Baptist, men, women and children, to follow God's plan of giving, on the first day, etc., with the minimum of the tithe.

J. H. ANDERSON, Chairman, T. W. O'KELLY, F. F. GIBSON, MRS. CARRIE W. MOORE, R. A. WILLIAMS, JOSHUA LEVERING, J. L. WHITE, W. W. CHANCELLOR, H. M. FUGATE, C. B. BOBO, FORREST SMITH, WM. H. WILLIAMS, L. R. CHRISTIE, H. T. STEVENSON, B. M. GWATHMEY, HILL MONTAGUE, L. H. JENKINS, R. E. GAINS, W. A. HARRIS, MISS ALTA FOSTER, MRS. J. P. THOMAS, W. G. MAHONE, W. W. WEEKS, W. THORBURN CLARK, W. H. MOORE, GEO. T. WAITE, S. B. WOODFIN.

Members of Foreign Mission Board, S. B. C.

* * *

An Open Letter to Our Missionaries

TO THE BELOVED MISSIONARIES OF THE FOREIGN MISSION BOARD AT HOME AND ON THE MISSION FIELDS:

DEAR BRETHREN AND SISTERS: The Foreign Mission Board in Annual June Meeting, June 10, 1925, addresses this communication to each of its missionaries and asks for it the faithful and prayerful consideration by each of you and by all of you in an early meeting of your respective missions.

1. The Board is in much distress and embarrassment because of a debt which has increased notwithstanding careful economy in administration and after we have declined to make appropriations to cover your requests for equipment and for new missionaries. No early relief from this debt is in sight, and your Board is, therefore, under necessity of communicating to you sad news. We pray for you that the disappointment which this letter must give you may be borne with Christian fortitude and shall not diminish your zeal for souls.

2. The Board is still left under the necessity of continuing to deny your requests for equipment such as residences, church buildings, etc., and for new missionaries to share the burden of the work with you, and we must in addition to these denials make even more drastic reductions in our expenditures and in meeting your needs. We shall for the present endeavor to keep up the salaries of missionaries and native workers, but we must ask that the most scrupulous economy be practised in every direction and that no appropriations be asked or expected except such as are absolutely necessary to prevent collapse of the work at any point, and such requests only after you have conferred faithfully and put into effect the best economies you can devise, and also after such self-denial as your national brethren and sisters can be persuaded to make for the care of the work in order to help out our depleted resources. Your Board requests that you look diligently for still further items which can be left out of your expenditures with the least disaster to the work.

3. We must request that the expenses of all our schools, hospitals, theological seminaries, publishing houses, etc., be reduced to the lowest running expenses possible consistent with good work, and that in order to reduce the cost of the Board

we suggest that tuition and charges be raised wherever practicable, and that native churches be requested to assume a large share in the maintenance of these institutions, and thus help your Board to get out of debt and save our whole foreign mission program from more serious consequences.

4. Treasurers are requested to return at once all old Letters of Credit having in them items for any building which has not been started, and to return all Letters of Credit quarterly leaving in them the full amount which you are able to save by the economies which we have suggested.

5. We would hold out to you, our beloved missionaries, the hope that Southern Baptists will shortly realize that their foreign mission work is suffering seriously and that marvelous opportunities for winning souls are being lost; and further that they will with larger gifts by those who are able, and with smaller gifts by all who cannot do more, pay the debt on the Board and reinforce you with better equipment and by the appointment of scores of the fine young men and women who are begging to be sent to your relief.

6. The Board again reminds you of the understanding and agreement which it has with all its missionaries that in order that the needs of every one may be supplied alike and impartially, no missionary should appeal to anybody in the homeland for a contribution to any item of need connected with his own work which has not first been approved in regular mission meeting by his fellow-missionaries, and for which the Foreign Mission Board has not afterwards assumed responsibility; but that every missionary should work for the whole foreign mission budget, and advise all contributors to help the Foreign Mission Board meet the responsibilities which it has assumed upon the recommendation of himself and fellow-missionaries. It is not right that one should be eased while others are burdened, and we shall more quickly secure relief for each if all work for the whole budget and take their chances of relief for their own work with their fellow-missionaries.

7. We would again remind you of the action of the Board which has been communicated to all its missionaries, that no deficits and liabilities are to be created for the Board by anybody without the Board's previous consent. With the large number of missionaries and our large and varied activities, it is absolutely necessary that missionaries observe this action of the Board in order to save the Board from great embarrassment in meeting the large and legitimate demands which are upon the Board for the care of the work. The Board cannot be responsible for expenses or expenditures which have not been authorized.

8. We appeal to every missionary of this Board whether connected directly with evangelistic, educational, publication or hospital work, to join with your fellow-missionaries and native Christians and churches, and in concert with the evangelistic campaign at home, in putting on at once and prosecuting throughout the year a most earnest and faithful evangelistic campaign to make this the best year of your life in soul-winning. Perhaps you will find relief and output for your broken spirits, caused by this letter, in pouring your heart into a campaign of soul-winning. It is our joy that all our preachers, teachers, doctors, nurses, etc., look upon soul-winning as their chief business and find in it their greatest joy. Intensify your activity for the next twelve months.

Finally, in the midst of all your labors pray much and often that the Spirit of God may move upon the Baptist hosts of the South until there shall not be one in all our great church membership who is not a partner with you and with our Lord in bringing a lost world to the Saviour; and cherish daily the assurance that your Foreign Mission Board, collectively and individually, together with a host of true-hearted friends of foreign missions throughout the South, pray daily for you and for your work.

FOREIGN MISSION BOARD, S. B. C.

The Final Test in Mission Work

Rev. H. H. McMillan, Soochow, China

One hesitates to use the word "final." There is also a modest hesitancy in applying the acid "test" to spiritual things. Still, one needs to stop occasionally in the rush of a multiplicity of duties to take stock. He needs to look some distance ahead and ask, Whither am I moving.

Let us ask ourselves the question: What is our chief aim in mission work? What test shall we apply to see if our work is really succeeding? I know there are many angles from which this question can be answered. But after eleven years of experience and observation in China I would say that from the standpoint of the mission the most permanent test is *the number of trained natives giving their full time to definite Christian work, who are supported by native contributions*. No country has been evangelized in a complete sense by those of a foreign tongue. In every case it must be done by natives. The successful missionary must become content sooner or later with touching vitally the few whom he trains that they may reach the multitudes. This was unquestionably the method of our Master. This is hard to do in a land where one is surrounded by millions of lost souls. One must have a passion for the multitudes before he can successfully train the few. But he must not get so lost in the masses that he neglects his class whom he is training.

The work of training is not limited to the kind of mission work in which one is engaged. It is more the matter of *attitude or policy* on the part of the individual missionary. Whether one is engaged in educational, medical, or evangelistic work he has an equal opportunity to pursue the calling out and training process if he will.

The test of what a mission is accomplishing is not determined by what the missionaries are achieving. This is the work of the Foreign Mission Board. But the real test of a mission is what the natives are bringing to pass. What is the status of your native ministry? What part are the laymen taking in the advancement of the kingdom?

The Central China Mission is more concerned with this phase of mission work than ever before. We have a large and growing number of consecrated students in our mission schools who have dedicated their lives to the Christian ministry. While they are in training we need to put the burden of evangelization so heavily on the hearts of the churches that they will stand by and support these young men when they are ready to take up the work.

When I shall have been called upon to lay down my work in China, I had rather feel that there were a few dependable native young people who would pledge themselves to carry it on than anything else I know. If I envy anyone it is the person successful in finding and training young men for the preaching of the gospel.

* * *

There are more than 8,000 foreign students in our American colleges and universities. Dr. Robert Speer well says that American life and Christianity have never met a more severe and searching test than they are meeting to-day in the presence of these foreign students in our schools.

* * *

Where God is reigning in the heart there will be an ever-deepening detestation of sin on its own account; of sin because it is sin, because it is so infinitely hateful to God himself.—*Joseph Parker*.

* * *

Only the teachable spirit and the heart united to the Lord can produce abundant life.—*J. Stuart Holden*.

Baptist Mission Schools at Work



SUNDAY SCHOOL TEACHERS AND PUPILS, SEINAN JO GAKUIN, KOKURA, JAPAN

Southern Baptists' Seinan Jo Gakuin in Japan

Miss Phebe E. Lawton, Kokura, Japan

"Ye are the light of the world. A city set on a hill cannot be hid." How Seinan girls love that verse! How often they read it, and how often the teachers and visitors repeat it. How often our own minds turn to it, as new evidences come of our school—the *light set on a hill*.

Now that the fourth year has begun and there is a new class, and new classrooms that make the new class possible, there are 291 pupils. What thanksgiving there is to our Father; and what gratitude to the one who gave so much for the buildings, and to the Board members who've had the building on their hearts and minds. And now there is next year—and then the college with its training school for Christian workers that we are hoping so much can be provided for somehow, before these girls leave us. But there! I'm writing of needs, and I want you to see in this article the successes—the shining of the light.

See first, *the Christians*—136 of the 215 (omitting the class that has just entered)! There was not a one three years ago, when the school was opened. Three along with a teacher have given themselves for life-service. Could you come to our early Saturday morning prayer and study meetings, and see the seventy and eighty-odd girls that fill the science room, and hear them pray: you'd almost forget that this is only a high school, as yet barely three years old, and in a non-Christian land!

The Sunday school! Don't these pictures do your heart good! There is an average attendance of 140. Some of the pupils go to some of our other Sunday schools, as do some of us teachers. Six

of the teachers teach in Sunday schools in the nearby cities—two teaching in two Sunday schools. Have you noticed the eight student-teachers in the picture of the faculty? Three years ago these girls were tiny, timid little "First years"—equivalent to our seventh graders at home, not Christians and knowing little or nothing of Christianity. *Now*, our Christian girls are our standbys. Before, there was a splendid Christian faculty, while now the faculty is as fine as ever and there are the girls, too, who are splendid Christians. So the little newcomers and still unconverted ones have a good chance, we think.

The homes of our girls—We can never know just how much they are being influenced. There is a mother whose little girl's faith all during a long spell of sickness had so touched her that at the little child's death she begged for a *Christian* funeral. And not long ago, a year had passed since her death, the mother and father asked for a Christian service to be held in memoriam. At every meeting of our W.M.S. the mother is present, and is eagerly seeking the Way.

Tsukamoto San after her own conversion has led her mother and now they are both hoping the father will soon become a Christian.

Since Dendo San has been converted her mother has started to the W.M.S. and speaks of what a change has come over her daughter—so much more kind and gentle and refined.

And there is little Miyoshi San's mother who we've been wanting for so long to become a Christian. All of her five children are now Christians, one of them is attending our Seminary at Fukuoka. She has said, "I want to understand Christianity. My children say I just *must* become a Christian—I *must*. And I know it is queer for the children to be worshipping Christ and their father and me Buddah." Not long ago, one of her little girls died, and now she begs, "Oh, teach me and lead me, I want to be with Toshiko San in heaven!"

This is our school, your school, ours together! A group of seven buildings (including two small Japanese residences) that may last for thirty years—or sixty, who knows! But not merely so much wood and stone that will crumble and decay with time. For the Japanese have called it, "a castle shining on the mountain"—a castle shining on the mountain. And it's to place the light of Christ so strong within its castle-walls that it may shine *far out* and *on* and *on* into eternity, that we missionaries and the Japanese Christians are laboring here, and that you at home are praying and giving. God help us that neither you nor we shall fail in keeping the light burning, and in *strengthening* and *increasing* it, until it becomes a *greater*—and *even greater power!*

* * *

The Tenth Year of Seinan Gakuin

Rev. C. K. Dozier, Fukuoka, Japan

Willingham Memorial School for Boys at Fukuoka, Japan, has entered its tenth year. There are 720 boys and young men enrolled in its student body to-day. Fifteen of these are theological students, two hundred and eleven are college students and four hundred and ninety-four are middle school pupils. Forty regular and part time Japanese teachers and seven missionary teachers constitute our teaching staff.

Sixteen buildings, including teachers' residences, are on the school compound, and all are used daily for six days in the week and Sundays find all the middle school buildings in use with our church and Sunday school.

We offer a middle school, college and theological education to the students who enter. Christ is the head, heart and center of all our instruction. There is no soft pedal used in the matter of presenting

Jesus Christ as the one and only Saviour of the world in this school. Chapel attendance and Bible study are requirements for all students. Dormitory students are required to attend church services on Sunday. The two B.Y.P.U.'s are held every Sunday night and most of the earnest boys attend. I wish that we might let you hear one of the programs given by our boys and young men.

We have a regularly organized Baptist church which meets in the school building and we are doing all we can to lead the students and the people of this vicinity to Jesus Christ. We long for a Japanese pastor, but as yet we have not found a man who will attempt the work. They all seem to feel that the position is too difficult. We wish that we had a church building as the chapel building is too much like every day school for some of the boys.

Mr. Chuji Seki, who has been the contractor for most of our buildings recently gave through me 10,000 yen as a foundation fund for a church building. His desire is for a model building and thus he asks that we secure another 30,000 yen before we attempt to build. This money was given as a thank offering by Mr. and Mrs. Seki. We simply took their eldest son to the States with us when we went on our last furlough and put him in Georgia Tech. They are so grateful for this that they made the above gift. Who in the States will add to their gift so that we may have the church building? This makes eleven thousand yen Mr. Seki has given towards this building.

The editor asked for a specimen day in our school life, but we feel a hesitancy in writing this for fear of seeming to boast. We begin the day at 6 A.M., and end it at about 10 P.M., usually.



OFFICERS AND TEACHERS, SEINAN SUNDAY SCHOOL

"Notice the eight student-teachers in the faculty. Three years ago these were tiny, timid 'first-years,' not Christians, and knowing little or nothing of Christianity. Now they are our standbys."

There is teaching, administrative work, which includes being principal, dean of two departments, treasurer, pastor of the church, teacher of Commercial Correspondence, Old Testament, Bible in four classes in the middle school. None of this work is done thoroughly as we do not have time to prepare. What would you think of a preacher in America who would try to teach Commercial English in a school of commerce? Yet that is what we are required to try to do. We have pleaded for some man specially fitted for this work, but no one has been sent, or rather, no one has applied for the job. Other missionaries are as heavily burdened

as we are. We cannot count the number of interviews we are called upon to give daily.

Recently three of our fifth year boys in the middle school, and one of the third year boys in the college were baptized. All stated that when they entered Willingham Memorial School they had no desire to become Christians, but on the other hand disliked the teaching or were indifferent to it. But all are happy in their new found faith. Especially were we impressed with the statement of the young man in the college. When he asked his parents if he might enter this school, they hesitated because it was a Christian school and they were earnest Buddhists. He promised them faithfully that if they would allow him to enter that he would not become a Christian. He himself also disliked Christianity. But after two years of contact with the school he had become convinced of his sin and need of a Saviour and that only Christ could save. I wish that I might give his testimony in full but it would take up too much space. He is second in his class. Practically the whole class have been led to Christ. Herein lies our joy. It is a joy unspeakable. Lives are taken out of death and placed on a firm foundation.

Your money is being well spent. Souls are being saved and trained for Christ.

A word about our needs. We must have a class room building for the theological department by next April. We are at present using the dormitory, but the number of students entering make it imperative that we have the class-room building by next April.

Then another missionary residence is absolutely necessary. The Smiths have



THE SCHOOL FACULTY, SEINAN JO GAKUIN

Of the 215 pupils enrolled, 136 are Christians. When the school opened three years ago not one of them knew Christ as Saviour.



STUDENTS OF WILLIAMS MEMORIAL GIRLS' SCHOOL, CHEFOO

"Four of the wealthiest girls in this city of 160,000 entered this school, and were won to Christ before the year closed. We could have twice as many students if there were room."

been living in the Seminary dormitory and are now living with the young ladies. Suitable Japanese houses are not to be had. Either a very old house in which no Japanese of respectability will live or one in which several people have died of contagious diseases can be obtained by us as a rule. We have had this experience so often that it is an old story. To do our best work we need suitable houses.

Then we are in desperate need of reinforcements in the missionary force of our faculty. Several of our present force will go on furlough next year or the following year and there will be no one to take their places. We beg that this request be not left unheeded.

A library building is one of our fond hopes, and the church building of which we have written above.

It is our earnest wish and hope that Southern Baptists may realize the opportunity that is theirs here in Fukuoka, Japan.

* * *

Williams Memorial Girls' School, Chefoo

Rev. J. Walton Moore, Chefoo, China

To separate and discuss the different phases of work on our field would take more space than we have for this report. In fact, we feel that all our efforts from the smallest country school to the largest city school, chapel or church, are primarily evangelistic. Not that Christian training is less emphasized or below standard, but that soul-winning has

the first place. So when I mention any achievement on the field during the year it simply means an achievement for evangelism.

Many of the villages, which for long years have been closed to the gospel, were this year opened through the preaching in the Gospel Tent. In some of these villages we have opened small schools and chapels. The first self-supporting Christian school that we know about in this section is among the group. In the village where Mr. Holmes gave his life, sixty-three years ago, for the cause of

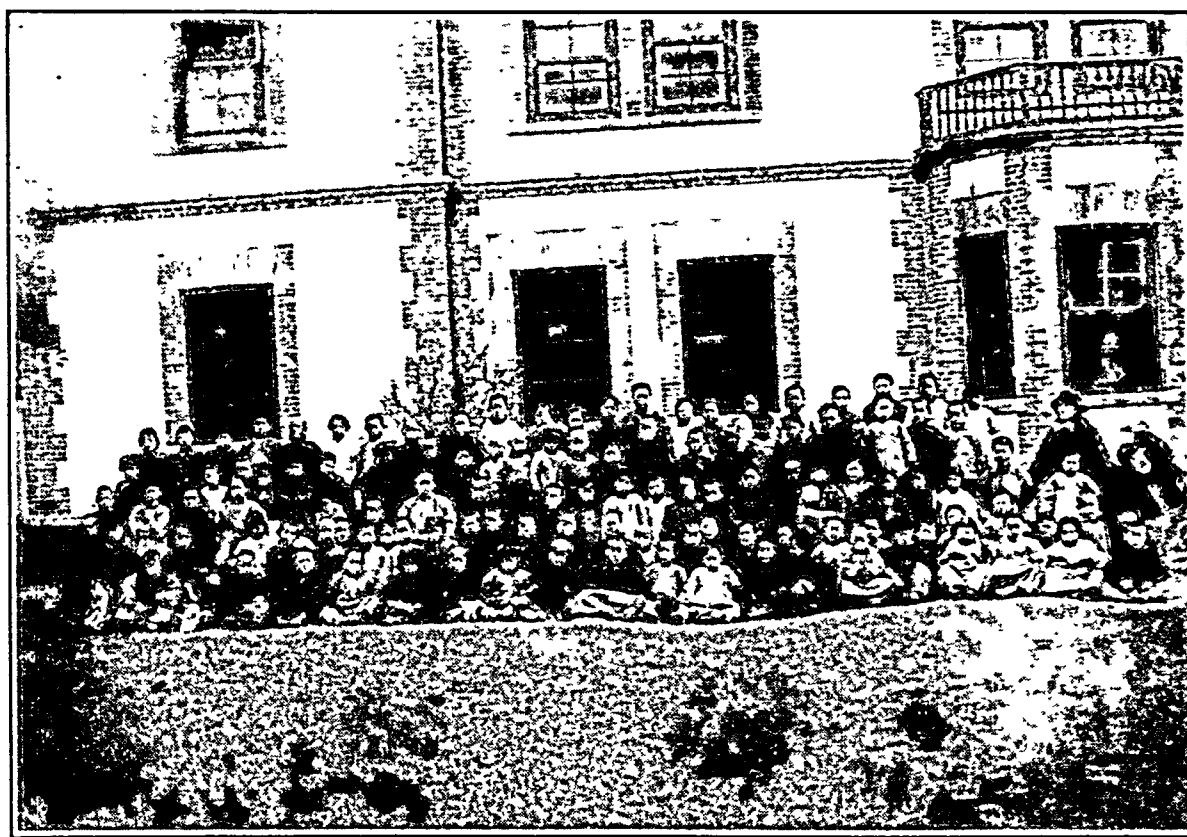
Christ and Southern Baptists, we this year held a tent meeting and baptized the first convert.

One of our young men from Chefoo Baptist church graduated from the Bush Theological Seminary at Hwanghsien this year and is now preaching in the country, with a twenty-five per cent less salary than he was getting three years ago before he entered the seminary. One other young man from the church just this year entered the seminary.

Not long since, it became necessary for the Baptists on the Chefoo field to make clear their position and take an open and definite stand for the fundamentals of our faith. It was a very unpopular thing to do in a city where union tendencies are so strong, but the Lord has blessed the action by giving many on the waiting list for baptism. The loyal way in which the native Christians stood by the missionaries in this action is one of the most encouraging things we have seen in China.

There has been a little persecution on our field this year but we thank God our Christians generally stand the test. One wealthy young lady was rejected by her own brother because she accepted Christ. She is now living with the poor girls in the Girls' Boarding School and paying three dollars and fifty cents a month for food. One young man was beaten until his arm was broken. The county official tried to close one of our Christian schools, but thanks be to our Lord, these are exceptions and not the rule, for many are seeking the Light.

The work among the factory women by Mrs. George Nicoll has borne much fruit. The night classes for the illiterate, both for boys and girls, have borne much fruit.



BEGINNERS' SCHOOL, CHEFOO

"They have Bible stories and worship every day, and can perhaps repeat more Scripture from memory than the average American grammar school boy or girl."

It would stir your hearts to hear these poor ignorant people read from Mark's Gospel and sing, "What Can Wash Away my Sin?" after they have been in the night classes for a few months.

But perhaps the most outstanding advances made during the year have been made in our schools. We are happy yet distressed. Our schools have overflowed. We have no place large enough for the daily chapel exercises, and every school program must be carried to the church in order to have room. Although we dismiss more than two hundred of the smaller students after Sunday school, yet there is some complaint on the part of the regular church members that the students take too much of the church auditorium space. What shall we do about it?

We have doubled the tuition, made very strict rules concerning Bible study, church attendance, etc., and still every available space has been occupied for classrooms not even leaving a storage room. Last year, almost every student in both the boys' and girls' schools who were large enough to understand, confessed Christ and were baptized. Many of the younger students made confessions and are now on the waiting list. Four young girls from the wealthiest home in the city first heard of Christ in Williams Memorial Girls' School last year and all were baptized before the year ended. In the same water, four young girls from the night school for illiterates were baptized.

Will you not pray for the Lord of the harvest to give us grace to reap the ready grain for him? Will you not also pray that he shall in some way provide the needed material equipment for the expansion of our work here? Will you also remember workers are needed? Unless



SUNDAY SCHOOL TEACHERS AND OFFICERS, CHEFOO BAPTIST CHURCH

"We dismiss more than 200 of the smaller students after Sunday school, yet there is complaint on the part of the regular church members that the students take too much of the auditorium space."

some unforeseen provision can be made we shall not be able to take our regular fur-lough next year.

* * *

Soul-Winning in a Mission School

Miss Josephine Ward, Kaifeng, China

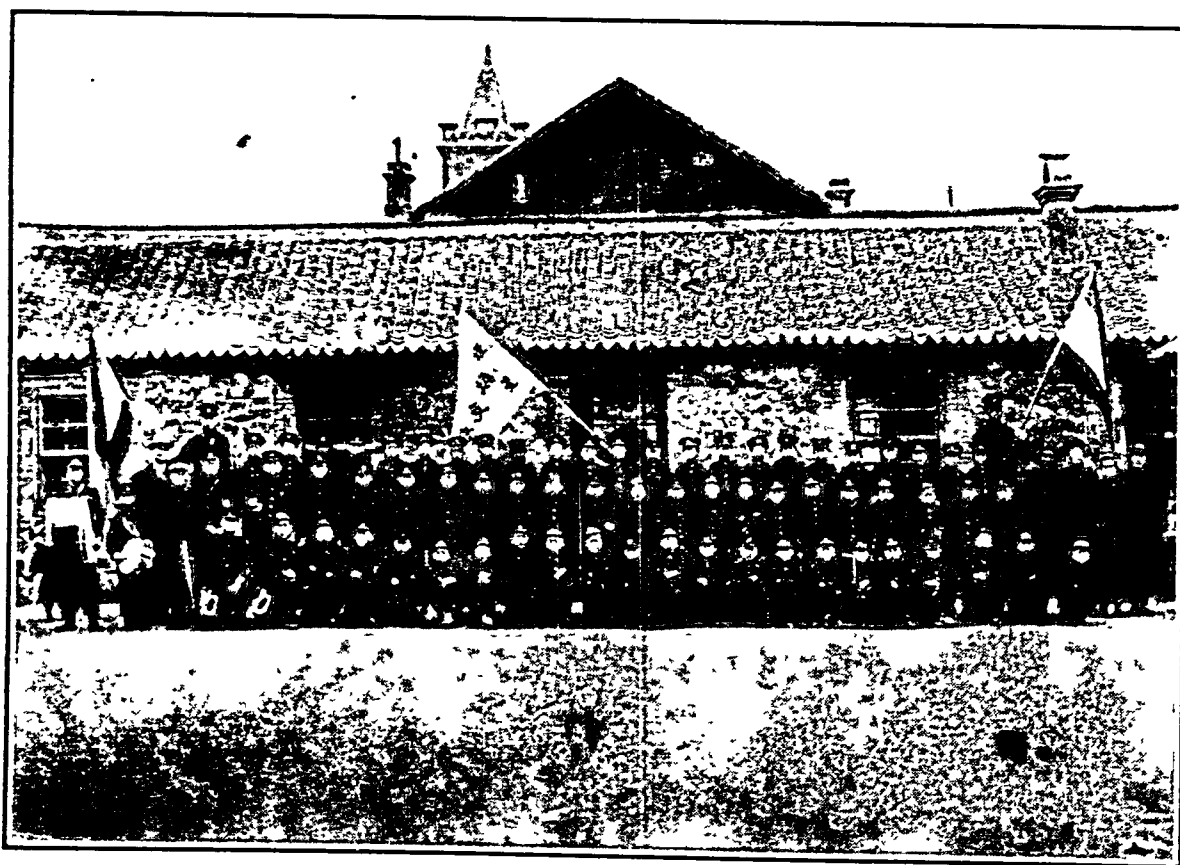
During the first eight months of this year, I spent most of my time on language study. At the same time, teaching some English classes every day and helping in

the Sunday school, B.Y.P.U., and church services, helped me to realize that I was beginning to be a missionary. By September I was allowed to give my full time to the work. These four months have been so crowded with unusual joys and trials that at the beginning of the new year I feel quite like a veteran on the field.

Our school opened this term with a large attendance. We found it necessary to organize three B.Y.P.U.'s, with church members only, and two unions for the boys who claimed to have given their hearts to Christ and to be waiting for baptism and church membership. The rest of the students (40 per cent of the student body) met in the chapel every Sunday evening and listened to messages which were planned to be especially helpful to unbelievers.

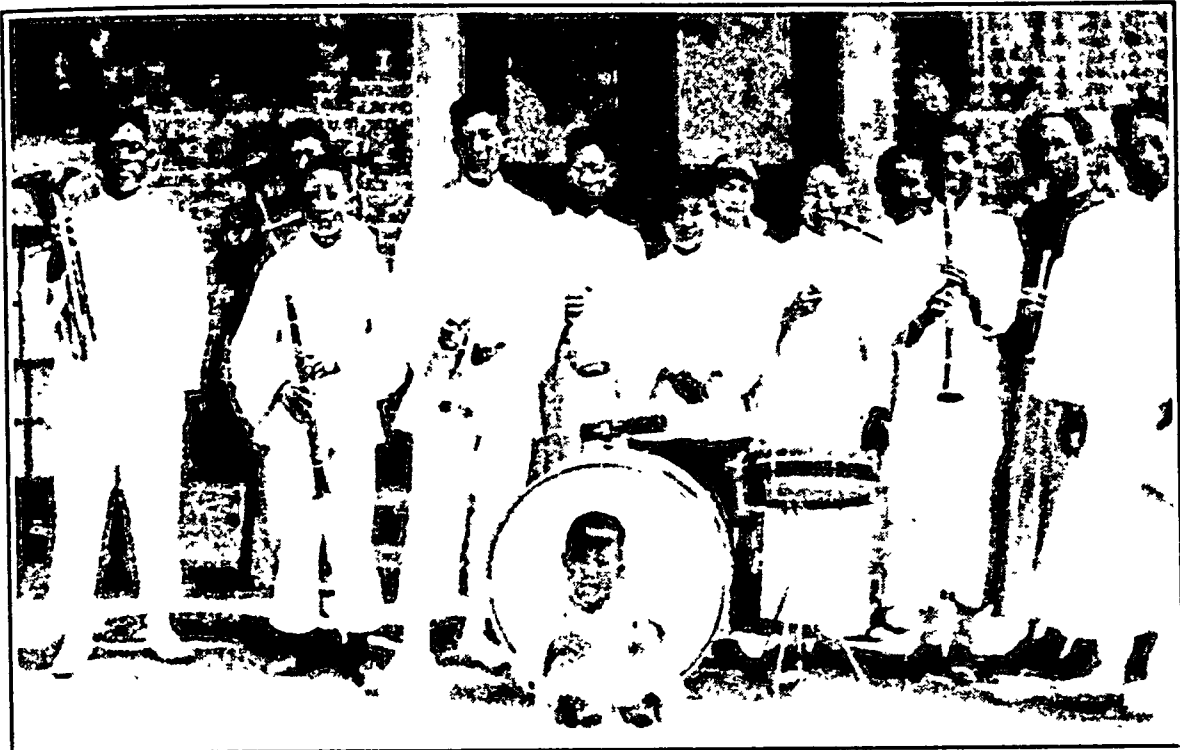
The Lord seemed to be with us in a special way in our Sunday morning services during September and the early part of October. I think I had never before heard Mr. Sallee preach with more of the power of the Holy Spirit upon him. A number were saved during these few weeks. Then about the middle of October we had ten days of special meetings and the Lord was truly with us. At every service the power of the Holy Spirit was felt, and conviction was wrought in the hearts of the students. I think I have never known any one who seemed to have more of a hunger for souls than did the evangelist whom the Lord sent us for the meeting. One missionary told me that in her twenty years in China she had never before been in a meeting where the power of the Holy Spirit was more manifest.

I wish that it were possible for me to mention numbers of individuals who were happily converted. I will take time to



HWA WEN BOYS' SCHOOL, CHEFOO

"All the boys old enough to understand were converted and baptized last year. The school could be three times as large if we had room enough for the students."



MUSIC-MAKERS OF THE KAIFENG BAPTIST COLLEGE

"The Lord seemed to be with us in a special way in our Sunday morning services during September and October. A number were saved during these few weeks."

mention "the little boy with the checked trousers," as we called him. He sat on the front seat every night and drank in the message. One night he was gloriously saved and before the audience of five hundred people he poured forth his heart to God in prayer. I am watching this boy and I believe the Lord will use him. His father is an ardent Buddhist, but we are praying that "our boy of the checked trousers" may be able to win his father for his Saviour.

I must give one of the cases where our prayers were so gloriously answered. Our Senior class this year has twelve boys who call themselves "The Twelve Apostles." Of this number ten were already members of the church. The eleventh boy believed, but had not had the courage to confess openly. He is the oldest son in a well-to-do heathen home, and on him would fall the duty of performing the ancestral worship. During the meeting he decided that he must come out openly for Christ, and since then he has been baptized with the consent of his parents.

The twelfth boy of the Senior class had never taken any interest in Christianity. We were all praying for him. We could not bear to think of his having gone through our school and graduating without knowing him in whose name the school is founded. When the boy made no move on Sunday evening, we got desperate before the Lord. After the service that night Mrs. Sallee called his classmates together and we and they pledged ourselves to pray for this boy. As we knelt there in my office, my heart was exceedingly touched as those big boys sobbed out their confession to the Lord and asked him to forgive them because they had during the years done so little to try to win this boy to their Saviour. It was a solemn

hour and we knew the Lord was hearing our prayers. The next day the boy still made no move, but on Tuesday morning he came, and our hearts within us sang praises to our Lord.

We praise God for the many who during these meetings had their souls washed in the blood. Some one has said, "The gospel when preached in the power of the Spirit convicts or enrages." This is indeed true, and some who resisted the Spirit during these meetings have allowed Satan to use them and they have brought sorrow and trouble to our hearts during these times of unrest in China. We are still praying for these that even yet they may be made to realize that they are resisting the God who loves them and gave his Son for them.

"One Hundred Per Cent Christian"

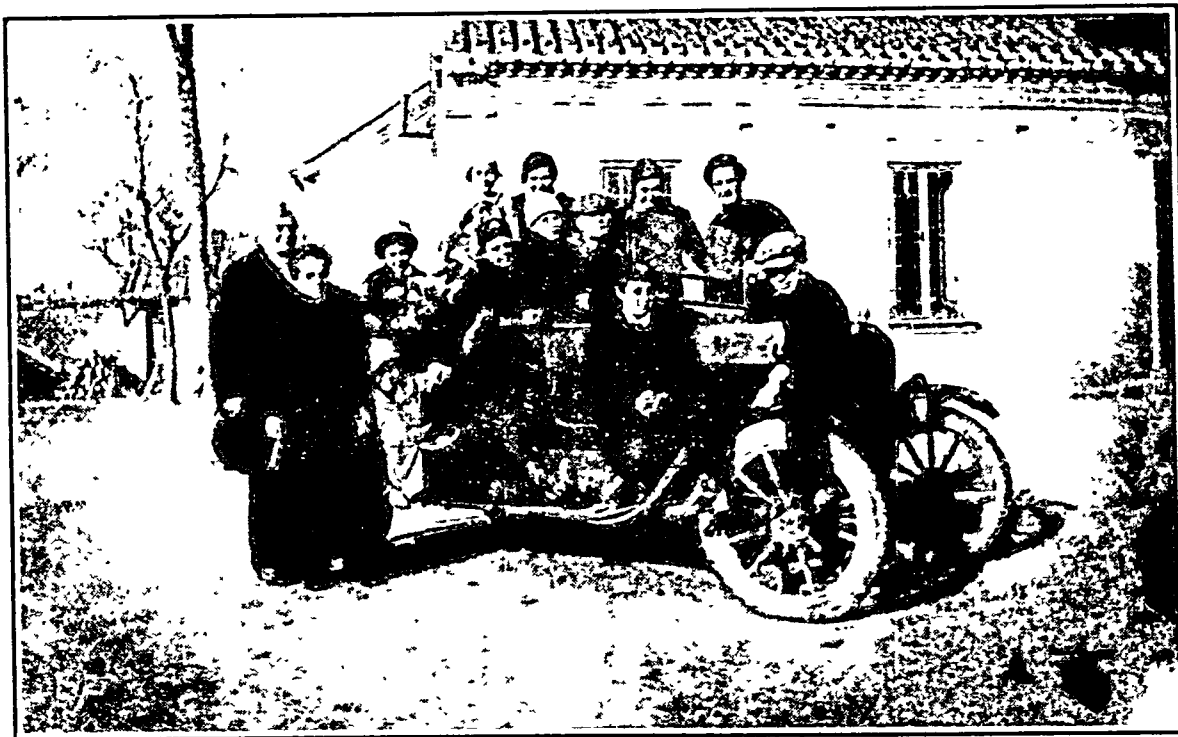
Rev. H. H. McMillan, Soochow, China

Did you ever hear of a class of school boys taking the topic above for a class motto? Well, given herewith is the picture of the Senior class graduating from Yates Academy, 1924, who unanimously adopted "One Hundred Per Cent Christians" for their motto.

It was interesting how they came to adopt such a unique motto. In the fall term after school had opened and found this class of 19 members, the "Senior Class," they began to have class meetings. About half of the class were Christian and one-half were non-Christians. Every time they had a meeting it would end in a bitter discussion and hurt feelings. Early in the fall the entire class had to be severely disciplined for insubordination to school authority.

By this time they all realized that something must be done to create a better class spirit. At this crisis the brightest student in the class who was a volunteer for the ministry, got up with tears running down his cheeks and spoke to this effect: "If we had the spirit of Jesus Christ and were to strive to live up to his teachings we would not have this bad spirit." He made a confession that he was falling far short. Then, one after another, the other Christian students made the same confession. This scene evidently touched the hearts of the non-Christian members. Then and there they adopted the above mentioned motto and strove earnestly to put it into practice.

From that time on they set a fine example of how a senior class can support the faculty in maintaining discipline.



THE BOSTICK BAND AND THE MISSIONARY FORD

"One missionary told me that in her twenty years in China she had never been in a meeting where the power of the Holy Spirit was more manifest."

The ten Christians organized themselves into a personal workers' band and before the year was over had succeeded in winning the nine non-Christians to accept Jesus Christ. Seven of the nine were baptized into the Zia Nga Zien church. Two were hindered by their parents but they made public their faith in Jesus their Lord.

What a difference it made on Commencement day to think of this motto to which they in their class day exercises made constant reference. Of course they do not yet realize all that is involved in striving to attain such an ideal, but let us pray that they may grow in grace and in the knowledge of Jesus Christ.

* * *

The Ogbomoso Baptist College and Seminary at Work

Rev. G. W. Sadler, Ogbomoso, Africa

While we say with Hosea "my people are destroyed for lack of knowledge," we are able to sound the more optimistic note of Isaiah, "The earth shall be full of the knowledge of Jehovah, as the waters cover the sea."

Having as its aim the training of men for Christian leadership, the Baptist College and Seminary is a real factor in spreading the knowledge of Jehovah. Men and women, who have long been bondservants of sin and ignorance and superstition, are being led into paths of



PARADE DAY, KAIFENG BAPTIST COLLEGE

"Our school opened with a large attendance. We found it necessary to organize two B.Y.P.U.'s for church members only, and two for those awaiting baptism."

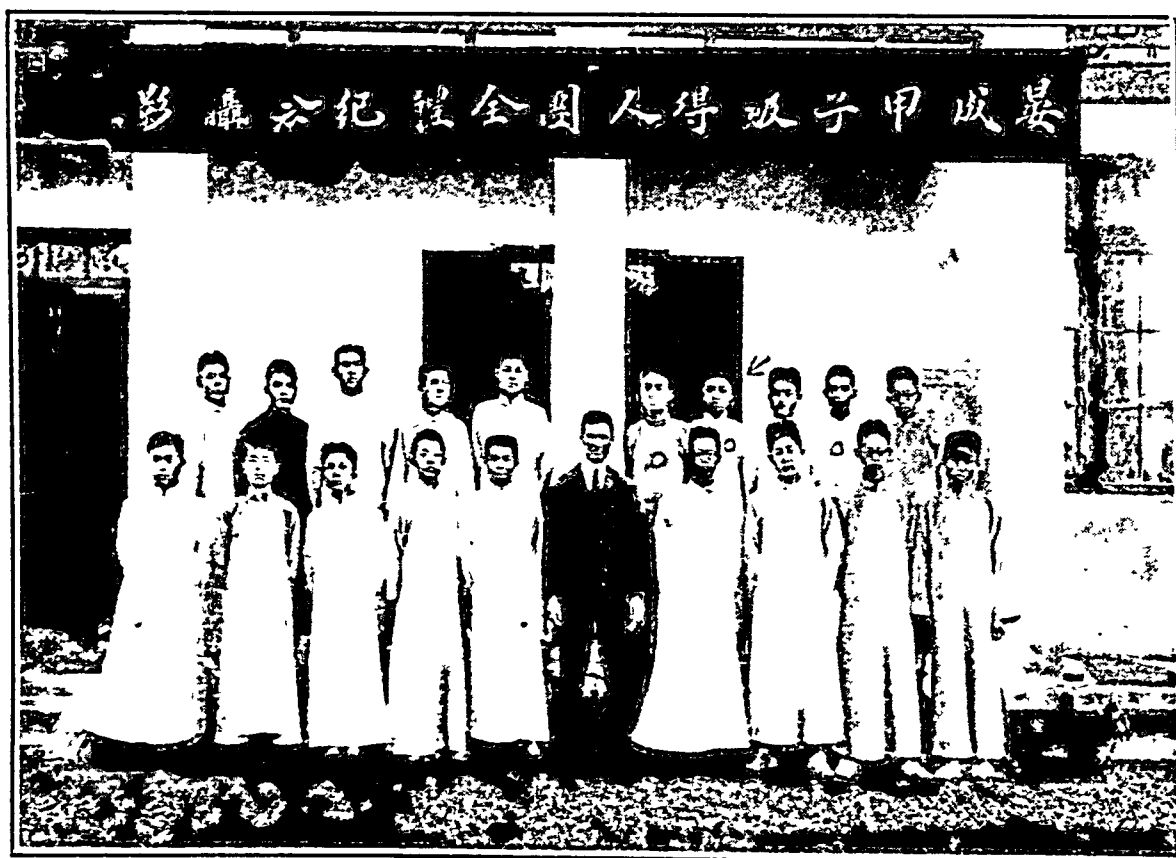
truth and safety by the men who go out from these walls.

Sixty-eight young men make up the student body of this institution. "What manner of youth are they?" you ask. My reply is this: in Christian zeal, in discipline, in studiousness, they perhaps surpass the students of any school of similar grade in the United States. In intelligence many of them compare favorably with our college students in the homeland. The above statements are true in spite of the fact that the majority of them come from heathen homes.

If you should visit us, on the morning after your arrival you would be awakened about 5:30 by the rising bell. You might go back to the land of nod, but

you would be reawakened fifteen minutes later by a second bell that was calling the students to a brief devotional service. Should you be sufficiently interested, you would look out at 6 o'clock and see the students going—some with halting tread—to their manual labor. One group would cook breakfast, another group would draw water, others would wash dishes, others would sweep and still others would work with hoes or picks, doing any work that needed to be done. This would continue until 7:45. At 8 o'clock you would see the hungry youth filing into the dining room. At 8:45 you would go with us to chapel and at 9:00 and later in the day you would visit classrooms where you would find Professor Oyerinde, B.A., B.D. (a native of this city), or Mrs. Carson or Mr. Carson or the principal, or one of the native tutors enlightening the youth. At 1:30 you would perhaps accept the invitation of the students for lunch, but you would rue the day unless you had been previously fortified against the ravages of pepper! You would probably be glad to rest from 1:30 to 2:40, there being no classes at that time. At 4:45 or 5:00 you would enjoy seeing the students play football or practice for the coming contest in track and field athletics. You would decline their invitation for supper on account of the pepper. You would be impressed with the quiet that reigned during the study period from 7:00 to 9:00 and you would enjoy hearing the students sing their closing hymn at 9 p.m.

The Baptist College and Seminary believes in and supports athletics. The accompanying pictures tell something of our recent success in this phase of school life. Great joy reigned throughout our constituency when it was noised abroad that we had won the shield from the students of St. Andrews' and Wesley Colleges.



"ONE HUNDRED PER CENT CHRISTIANS"

The motto adopted by the graduating class of Yates Academy, ten of whom won the other nine to Christ before commencement day.



GROUP OF STUDENTS, OGBOMOSO COLLEGE AND SEMINARY

"We not only impress upon our students the importance of evangelistic work in our teaching, but we go with them to the highways and hedges to preach the gospel."

While we stress intellectual and physical development, we do not forget that our aim is to train men for Christian leadership. We not only impress upon the students the importance of evangelistic work in our teaching but we go with them to the highways and hedges to preach the gospel. Every Wednesday afternoon finds six groups of students and teachers going into six parts of this city carrying the glad tidings to this people.

What you can do:

1. Send us a missionary family for the science department (physics and chemistry).

2. Send us \$30,000 for a mud building that will last a number of years, or \$100,000 for a concrete building that will last indefinitely.

3. Pray for us.

* * *

The Industrial School, Center of African Missions

Rev. E. G. MacLean, Iwo, Nigeria

For twenty years, no new stations were opened in our African field, but in 1922 we came to Iwo to start a new work and to transplant the Industrial School. It is difficult to make sharp divisions as to what has been accomplished each year, but not difficult, with the help of your imagination, to see what can be done in one term in Africa if we have the support of Southern Baptists.

Imagine a ridge of land over a mile long covered with from two to three thousand thatched houses, the homes of over fifty thousand Yoruba, half of whom have

embraced the Mohammedan religion. Just to the south across a small valley, is another ridge which, with its sloping sides, comprises one hundred acres of land. Here since August, 1922, have arisen a mission house, a workshop equipped with modern wood-working machinery, a dormitory to house forty industrial students, a school building, homes for three teachers, and a series of water tanks and other things necessary for sanitation—in fact, a mission village. All this, together with survey and lease, clearing land, and fencing, has cost about ten thousand dollars.

A church has been organized, which has now twenty-one members. These, with sixty adherents, have built a small church building and are now enlarging it to three times its former size. We have

a Sunday school of seven classes and an average attendance of one hundred and fifty, besides four open air schools in the town which average another hundred. There is a W. M. S. of twelve members and a Sunbeam Band of twenty. Every week there are two open-air services in various centers throughout the town.

In all humility do we acknowledge the hand of God—his guidance in all we have undertaken and his blessing upon our labors. We have the interest and confidence of many of the Mohammedan citizens, some of whom are sending their children to the day school. We are expecting Mr. McCormick and his bride in a few days, and they are to be our co-workers in developing this work. Through our industrial work, our schools, our dispensary, we want to arouse the people from their lethargy and lead them to a higher conception of the God whom now they ignorantly worship, until they see their sinful lives in all the repulsiveness, and their idol worship in all its hopelessness. Then can we lead them to the Saviour and to a knowledge of the abundant life.

This is our message to the homefolks:

Upon you we depend for prayer, sympathetic interest, and worthy support. Are you failing us? What is this we hear of the prosperity of the homeland? Unprecedented prosperity and unprecedented debt to God! Are our homefolks robbing God? Are you failing us in these days so full of promise and opportunity?

If not, why the deaf ear to all our requests for 1925? I could fill pages telling you of Africa's needs, but I pray that God may write large the words of Malachi, chapter three, upon the walls of your churches, aye, upon your very hearts. Then shall all nations call you blessed, for ye shall be a delightful land.



TEAM THAT WON THE SHIELD FROM STUDENTS OF ST. ANDREWS AND WESLEY COLLEGES.

"The Baptist College and Seminary believes in and supports athletics. Our aim is to train men for Christian leadership."

Baptist School Work in Saltillo, Mexico

Rev. G. H. Lacy, Saltillo

In a previous article we gave a history of our work in Saltillo up to the time when we were pleading for money to erect new buildings for the two schools, our Theological Seminary and the Young Men's College.

After long delays we finally obtained from the two Boards, the Home Mission Society of the Northern Baptist Convention, and the Foreign Mission Board of the Southern Baptist Convention, money for the erection of the buildings. Owing to the difficult times financially we were not able to get as much as we expected. So we have been compelled to cut out a great many things we wished to incorporate in these three buildings, but with the limited appropriation we will at any rate have three splendid buildings, one building for classroom and dormitories for the Seminary, and another with the same for the Young Men's College. Between the two buildings we will have the administration building in which some of the class work will also be done.

Our buildings are splendidly located on the farm of 175 acres which we bought some years ago near the city. It is our ideal to make this farm as far as possible sustain the expenses of the young men in their struggles to educate themselves.

One of our greatest needs at present in view of our contemplated change to these new buildings and the life on the farm, is proper equipment. We need



FACULTY AND STUDENTS, OGBOMOSO COLLEGE AND SEMINARY

"In Christian zeal, in discipline, in studiousness, they perhaps surpass the students of similar grade in the United States. In intelligence they compare favorably with college students in the homeland."

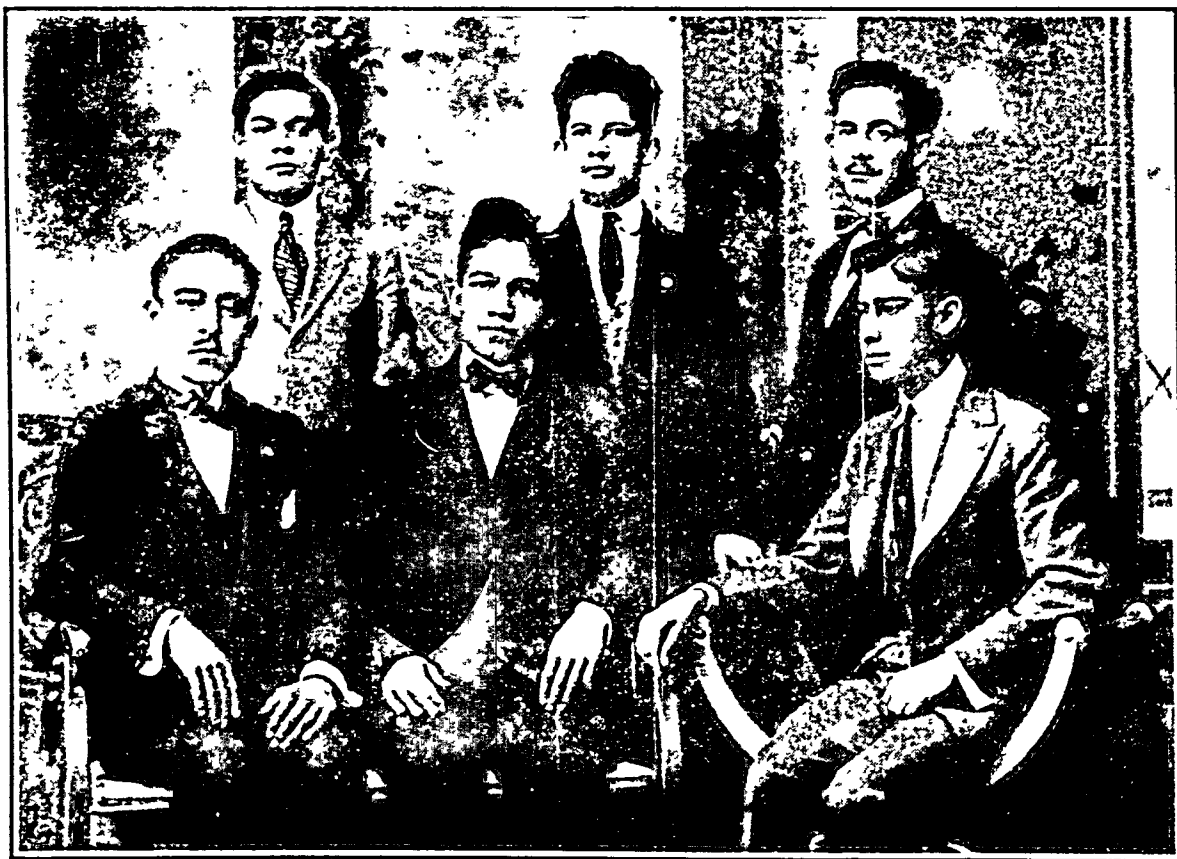
equipment for a small dairy as well as money for about half a dozen cows. We need equipment for a carpenter shop, for a blacksmith shop, for a shop for plumber and tin work; also money to put the farm in such a condition that we may give work to a large number of young men in a way that there will be a speedy return. Furnishing for the three buildings and the auditorium also must be gotten some way. We need a large number of beds, mattresses, tables, chairs, desks and other school furnishings in order that we may do thorough work and at the same time be able to have our work recognized in any official way.

Unless we can do first-class work it will be very difficult to get pupils who will be willing to come and pay us for their board and other expenses, because they can get first-class work, from the intellectual standpoint, in their official schools. If we can only advertise that we are prepared and equipped for the work we have been telling the people that we were going to do, it will be easy to fill our buildings not only with poor boys who will need to sustain themselves in different difficult ways but also with a number who will be to us a considerable help financially in bearing the burdens of the school.

We are striving to make our schools the beginning of what will some day be a first-class Baptist university for the Latin American work north of Panama. If we can make a positive move toward this ideal we will be able to establish that reputation that will make our work in Saltillo a center not only of intellectual power but in a far greater sense a center of great spiritual power for all Spanish speaking North America. If we get the help wanted, with the help of the Lord, we expect to press forward on this line. There will go out from our midst not only a continual line of educated preachers but also trained Christian men for all the other vocations of life. We need evangelical preachers very badly at present.

We expect also to have a first-class teacher-training department or normal course, and certain industrial courses.

Of course in connection with all of the different departments we will continually give emphasis to the principles of a Christian life, and in the most advanced grades the Bible in its history will be continually employed as a text-book.



GRADUATES OF SALTILLO SEMINARY, MEXICO, 1924

"We are striving to make our schools the beginning of what will some day be a first-class Baptist university for the Latin-American work north of Panama."



BREAKING GROUND FOR NEW SCHOOL BUILDINGS, SALTILLO, MEXICO

"Our buildings are located on the farm of 175 acres which we bought some years ago. We hope to make the farm support the young men in their struggle for an education."

A Message from Morelia, Mexico

Miss Annie M. Long, Morelia

It was a quiet afternoon in January. Morelia, seemingly, was at peace. The down town streets were full of shopping people. Soon the schools would close for the day and the streets would be crowded with children laughing and playing on their way home. When—suddenly—Boom! Pang! Pank! sounded out to the west of town and the long expected rebels had arrived and were shelling the city. Stores closed; people left their shopping and rushed toward home; panic stricken children joined the hurrying, frightened multitude.

At the Baptist mission school, just one year old now, the day pupils had gone, the seventeen boarding girls and the mission teacher closed the doors and windows and waited in breathless anxiety to see what would happen to them, alone in the center of the city. The firing kept on until it grew dark. The lights and water had been cut off and so the little group spent the night in darkness, not knowing what might happen.

The next morning the firing started very early, but not before the girls had been able to bring some water from a public fountain near the school and to get in a sack of corn for bread from the corner store. Nearer and nearer came the sound until soon the rebels were firing over the house on one side and the government troops from the other. Fortun-

ately, there were no cannon, and as Mexican houses have very thick walls, the shots could not pass through them though many struck the house from the outside. The girls were safe for the time being. Another dark night passed only for the bombardment to start at early dawn the next day.

The night came for prayer meeting at the church, but as the fighting kept on so late, the little lonely band had prayer services at home and the sweet old gospel songs partly drowned out the constant booming of the guns on the outside. Strengthened in soul the girls went to sleep in spite of the uncertainty, to be awakened about 4 A.M. by the renewed fighting. All the morning there was one constant battle in all parts of the city. Early in the afternoon the rebels rushed down the streets taking one stronghold after another.

The hidden girls heard a multitude rush down the street in front of the house yelling commands of defiance. They took the city and held it for a month. Though there was no water nor lights for a week God encamped about the little group and the water failed not nor was there lack of something to eat. The girls made "tortillas" and the teacher made flour bread. In the early mornings the cook hurried out to the market to bring what she could find. There were many dead in the streets and for a while disorder reigned supreme. Yet school started the next week and though it suffered many bad results from the war, it held its own till the end of the year.

A YEAR LATER

This year the school is twice as large. There are children from some of the best

families of the city. There are pupils from six states of the republic, representing ten of the principal religious centers of South Mexico. The school is the only private school in the city whose work has been accepted by the government. Though it is strictly forbidden to teach religion in the school building the boarding pupils and many of the day pupils go to church every morning for chapel exercises. The Catholics grit their teeth at the sight of the long line of so-called "Protestants" going to church every day. The pupils are assailed by many cruel epithets, yet they seem to be proud of it, and march proudly on though they have to pass right in front of the big Catholic school that is just across the way from the Baptist church. Among the boarding pupils the Sunday School Normal work is taught. There are already twenty-odd holding diplomas, and the first seal. This year there will probably be double that number for the second seal and other new diplomas. May God bless the churches and homes to be filled by these young people who are being prepared for better work.

Brothers and sisters of the dear homeland, your representative from this part of your mission field sends greetings. Many of you do not know what it is to live in a city of 40,000 inhabitants of whom the overwhelming majority are idol worshiping people, people who kneel and kiss the hands of their black-robed leaders; a people who bow down before hideous figures which represent Christ, Mary his mother, Saint John or Saint somebody else—a people who confess on Sunday morning at six o'clock, stop in the street if a peaceful Protestant passes, to make the cross, and in the afternoon spend hours at the bull ring gloating over the butchery of defenceless animals; a people who give liberally to have the priests pray away their sins and their dead ones out of purgatory, yet let a poor ragged blind woman sit at the door of the richest church in town, each year holding a new baby in her lap—a baby which dies before it gets big enough to walk; a people whose religion is superstition, whose worship is for a dead Christ and whose hope of heaven depends upon the prayers of a man sinful as they—from among such surroundings I send an appeal like that of the Macedonian, "Come over and help us." Send your prayers, your money, your young people—for the task is great and the workers few.

The Bible

B—Buy it.

I—Investigate it.

B—Believe it.

L—Love it.

E—Exemplify it.

—Richard Newton.

A Sunday School Doubles its Membership

Hallie C. Neal, M.D., Toluca, Mexico

Come with me and see a Sunday school that has grown in a few short months from 70 to 164, grown clear out of its quarters. See the children seated all around the platform, wriggling, squirming, never still, see the benches with nine or ten children to each bench which is supposed to hold six, see the aisles and corners full of people standing and the vestibule packed. And now it is time for the classes, where shall we put them? Three stay where they are in the small room used for church services, one crowds into the vestibule, and five classes of children, the Primary and Intermediate Departments, follow their teachers to the large open court and stand in groups around their teachers during the class. A little later the rains have begun, but, thank the Lord, the walls and roof of a much larger auditorium have been finished and the children can stand in there until some time in August when Mr. Neal can go back to work and finish the building which will have Sunday-school rooms.

A BLESSING IN DISGUISE

What shall we do? A pastor has been called from our field to work in the U. S. A. under the Home Board with more than double the salary he was receiving. Of course he will go, and don't misjudge him, Brother pastor, until you are sure you would not go. He has a growing family, four children now and ten or twelve is an ordinary family; he can hardly make ends meet and it is easy to see the leading of the Spirit when it means such a big raise in salary. Besides the Home Board pays it all there and here he must depend on his church for fifteen pesos a month.

But what shall we do? There are not enough pastors for our churches. We want to branch out into new fields but can't for lack of workers. One church six days' horse-back from the railroad has been without a pastor for six months already. The pastor that is to leave has done very fine work in some respects. He has had a large number of baptisms, he has fine crowds at the services, and the work has grown except in the way of self-support. We can't make him see that his church ought to give to missions and pay more of his salary. We have heard that he tells his people to "Let the Americans support the work, they are rich and we go around wearing guaraches (sandals)."

That comparison is oh, so very true, and so very natural. I confess that when

I walk all over this town on the cobblestones making corns on my toes and callosities on the soles I can't help but remember the Lincolns and Studebakers and Hudson Super Six cars I rode in over paved streets and on highways when I was in the States last. But the spirit of that man's teaching is all wrong and he made it hard to raise the fifteen pesos of his salary. He left and the church was without a leader six weeks. Then Mr. Neal went there and worked for a month and preached to them and got them to establish the budget plan for their finances. That first month they raised nearly forty-five pesos for pastor's salary, which was 60 per cent. They will give to missions, too, and buy their tracts. Brother Hatchell let us have a pastor from his field.

A GROWTH RATHER THAN AN ACHIEVEMENT

Not many years ago on this South Mexican field there was but one church giving anything to pastor's salary. Now every church but one is giving, and that church is dying of dry rot. One pays full salary, another half, and others a third or more, and so on; besides they give to missions and help in many other ways. Our sixteen churches gave more than six thousand pesos last year for all purposes.

A MISSION SCHOOL

We have a mission school with boarding departments for boys and girls and oh, we are so proud of it! We do thank you and our Father for it. It costs much in comparison to the other work, but it costs very little in comparison to your schools. What it costs you to send five of your girls to a boarding school would pay the expense of this school for a year. It is a small school in its third year, but has received recognition from the government while no other private school has. The Governor has three children in this school and other officials patronize it. If you could only know our deep-felt need of a mission school you would rejoice with us.

HELP US

Our work in Mexico is worth while, it is worth working for and sacrificing for. It gives results—701 baptisms last year, 48 baptisms in my home church in two years and that just about doubles the number of resident members, while Irapuato has more than doubled hers in one year. It is worth your money, we who are working here feel that—we know it.

But we can't work here and make the money too, so we ask you to give for the work, give through the regular channels. You can't dress all the poor and if you sent clothes to-day the father or perhaps the mother would take them to pawn tomorrow for drink or money to gamble. You can only help Mexico by giving her the gospel and Christian teaching that will change the lives of the people.

You dear, liberal people who are so ready to give to whatever is presented to you, give for preachers, for Bible women, for schools, for church buildings, etc. Don't think it is a waste of money to give for equipment, because many times a church building is worth as much to the cause as another worker. And above all pray God to give us more laborers, both missionaries and native pastors.

* * *

A New Reformation

Rev. C. L. Neal, Toluca, Mexico

No doubt you have read something about the reformation which has been started in the Roman Catholic Church in the last few months. The national spirit has run so high that they even want to nationalize their religion. The new sect calls itself "The Mexican Catholic Apostolic Church." They demand complete separation from Rome, and this is shaking the Roman Catholic Church to its very foundations. The Roman Catholics have organized a league of defence which has given much opposition to the government and caused the government to take severe measures against them.

I am sure you will be interested to know their articles of faith so you can judge what the reformation will mean if it goes forward. The following articles were published in one of the daily papers and signed by the head of the new church, Patriarch Perez:

"1. Our church does not constitute a sect, but the true religion founded by our divine Master and Redeemer.

"2. The Holy Scriptures of the Old and New Testament are the foundation stone of the Church, and they can be freely interpreted by the members as also the Traditions and Liturgy.

"3. The purity of the Virgin Mary, our Mother and Lady, is an article of faith and no one can belong to the true religion without accepting this dogma. The saints are also to be venerated.

"4. The power to direct and govern The Mexican Catholic Apostolic Church resides in the Premier or Patriarch, independently of Rome, and the Pope or authorities of the Vatican have no interference in it. The Mexican Patriarch is the only one that shall govern and shall have power to ordain her ministers and confer on them the right to administer the Holy Sacraments.

"5. The Holy Sacraments must be administered without any charges in order to terminate the Simon-like commercialism of the Roman Church, except a voluntary offering can be received for the saying of mass; the faithful are exempt from paying the tithes and first fruits.

"6. The priests of the Mexican Church must be citizens useful to society, obedient to the laws or institutions of our country, and not a person that lives by the work of another but by his own labor.

"7. The ecclesiastic celibacy is suppressed as immoral and unnatural: the priest must form a home, so that respecting it he may learn to respect that of others.

"8. All the services and liturgic books must be in the Spanish language.

"9. The clergy of the Mexican Church does not pretend to exercise temporal or spiritual dominion over those who adhere to it.

"10. Our Lord is a most perfect Being without wrath or vengeance so that he can not condemn through all eternity man who is in his image and likeness. The punishment of the sinner is in direct proportion to his sin and the duration is according to the grade of culpability that he may have."

When you have read these articles of faith you can see that the reformation is very radical, viewing it from the standpoint of the Roman Catholic Church in Mexico. The schismatics have committed the great error of nearly all reformers in what constitutes a true church. They are making it a national affair. The Protestants in the Convention of Cincinnati a few years ago made the same mistake when they established the name "Evangelical Church of Mexico," and now you find that many of the Protestant churches have the name "Evangelical Church" painted over the door of their church. "Evangelical Church of Mexico" is as far from the truth in its idea of a church as the Catholics are.

The schismatics took charge of their first church by force in the city of Mexico, and there was blood shed in the act of doing it. The Roman Catholics say they are ready to defend every one of their church buildings by force, and by the shedding of blood if it is necessary. The government took the church building away from both sides and is going to convert it into a museum of fine arts, but it gave two churches to the schismatics which they had taken from the Roman Catholics some years ago. Really all the Catholic churches in Mexico built before 1857 are government property because they were built by State money.

This new sect has sent out its emissaries to all parts of Mexico and in some states it has begun to show its effect. In the state of Tabasco the government has made the following laws which will stop all Roman priests from continuing as such:

- "1. He must be native born.
- "2. He must have lived in the State five years.
- "3. He must be more than forty years old.
- "4. He must be married.
- "5. He must have completed his studies in the government schools.
- "6. He must never have been arrested."

If this law is carried out no denomination can very easily do work in that state, because not one worker in fifty has completed his studies in the government schools. The schismatics have taken charge of the finest Cathedral in the state of Tabasco, meeting all the legal requirements according to the papers, and the Roman Catholics say the state is lost to them, and two of the great reasons are that the priests have not completed their studies in the government schools and that their religion prohibits their priests marrying.

If this law extends to other states you can see how great the destruction will be to Romanism.

In the state of Yucatan the new law restricts the priests or ministers to only nine to each division, Roman Catholics, Mexican Catholics and Protestants. If this is really the intent of the law, that is, to class all the evangelical denominations in one their cause will suffer also, if other states make such restrictions as Yucatan. Some of the Baptists have tried to teach the people the difference between Baptists and Protestants, but in general we are classed as Protestants.

The State of Jalisco has granted the Catholics one priest to each 5,000 inhabitants, which is very much more reasonable. The Catholics have more priests than they can use in the state, even granting them that number.

The national law is that no foreign priest or minister can officiate, and according to the interpretation of the majority of the legislature this even prohibits the foreigners from preaching, since a priest can not preach without being ordained and they classify all work of the priest as officiating, while we classify administering the Lord's Supper and bap-

tism as officiating since our preachers can preach without being ordained. Of course our interpretation would not stand against the legal authorities of this country.

A few days ago the Roman Catholic leaders stirred up the people to the point of violence in Aguascalientes. Their priest started the rumor that the schismatics were preparing to take charge of the historic church of San Marcos. So a great number of the faithful gathered there to defend the church and because of the unrest several marshals were sent to keep order and they were received with a volley of stones, and then the government sent state troops to disperse the crowd and they were fired into by some of the church people and the troops returned the fire and there were several wounded and killed. On examination of the temple a large quantity of arms and ammunition was found stored there. After an investigation was made more than seventy were arrested and sent to prison.

The unrest continues to increase because all foreign priests have had to leave their churches as pastors, and they have been prohibited from preaching. Most every day you see something startling in the papers about what has happened.

Messages from the Missionaries

A Review of Progress in Africa

Rev. L. M. Duvals, Lagos

Since the completion and public opening of the new buildings for the College and Seminary and the Hospital in Ogbomoso, and those of the Girls' High School, Abeokuta, the Baptist work has been brought very prominently before the eye of the public of Nigeria. Previously we have been content to carry on in a quiet, inconspicuous manner, and have attracted very little attention. Our work has been mostly in the interior, in parts where there is very little traveling. But times and methods have changed and unconsciously we have come more into the public view, with the result that much more attention is being paid to our work. Especially is this true of the buildings just being completed for our Baptist Girls' High School at Abeokuta. These were publicly opened last October by the governor of the colony. Their beautiful design and splendid construction has brought our educational work to the forefront.

But our material advance is only typical of the more spiritual progress that has taken place all over the field. The spread of New Testament ideas as taught by

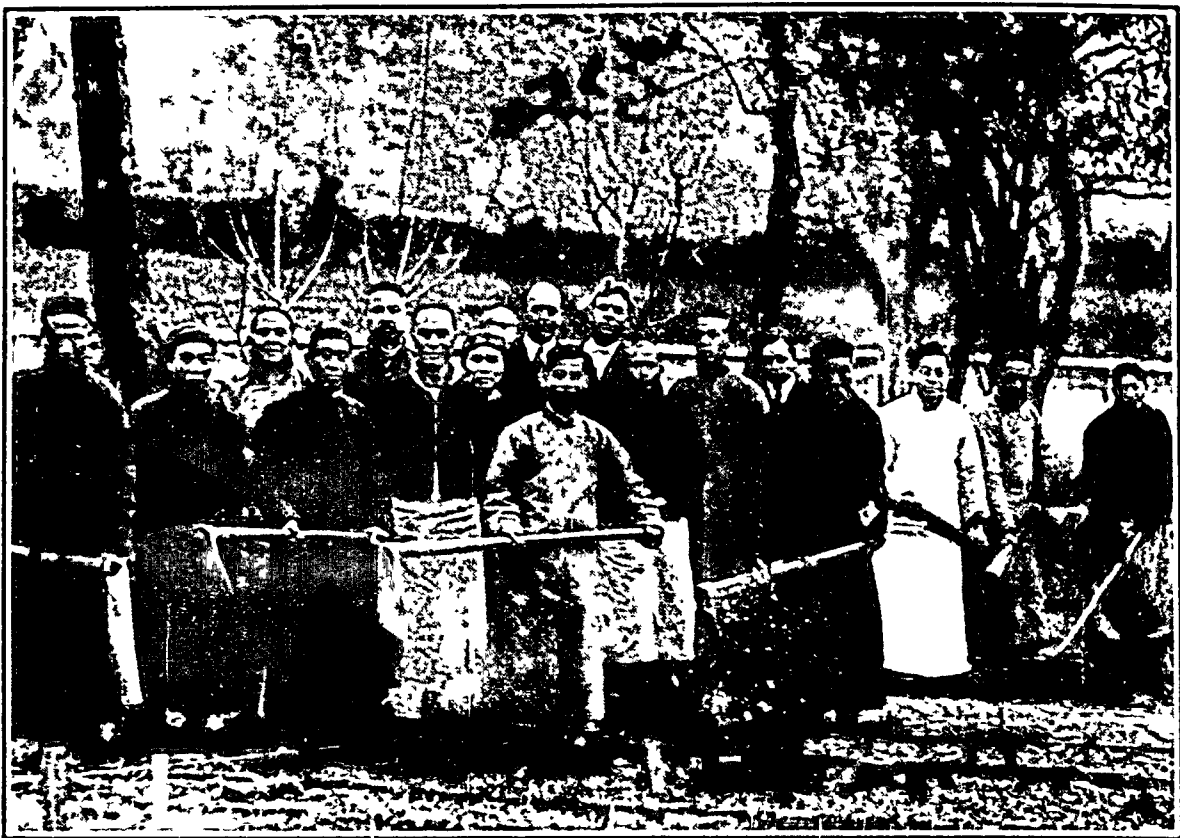
Baptists has taken hold of the people and is spreading into all parts. Baptist churches are springing up everywhere, and from every direction comes the word that new congregations are forming, even in the most distant quarters. Not only in the older parts of the Yoruba country but away up on the border of the desert; at Kano, a body of Baptist Christians have recently formed a church and acquired land on which to erect a church home. Here amidst Mohammedans, where the white missionary is not allowed to preach the gospel, the truths about Jesus Christ are being proclaimed by the natives themselves.

In the Bauchi Highlands, among the naked pagans, where the people have not developed beyond that of our first parents, and wear the same style of clothing that Adam and Eve did immediately after the fall, Baptist churches are being formed. Down among the swamps and creeks of the Niger Delta, where they live much of their time in canoes and houses built on poles along the banks of the rivers, many are being brought to Christ. Here one pastor reports that since his ordination seven years ago, he has baptized over thirteen hundred persons. In the Sapele District, where eight years ago there was not a single Baptist church, there are to-day over fifty; they having increased at the

rate of one every two months during that period. Even into the notorious district of Benin and in that city famous all over the world for its heathenism, a strong church has been organized. To the westward at Porto Novo, in the French Dahomey, we hear of Baptists, who regularly gather themselves together on the Lord's Day for prayer and worship. In many of these places the white missionary of our Board has not gone; this great work having been started and carried on entirely by the natives themselves.

A little over ten years ago it was thought impossible for the Baptists of Nigeria to co-operate, but since our Convention was formed there has developed a stronger and more intimate relationship among the church themselves, and between the churches and the missionaries. A strong spirit of brotherly love and union has grown up, so that the interest in co-operation has increased. Greater and larger plans are being formed and put into execution.

The Twelfth Annual Convention of the Baptists of Nigeria, which was recently held at Abeokuta, was one of the grandest that has been held by this body. The attendance for it and the Convention of the Nigerian Baptist Women's Missionary Union numbered over four hundred, probably the largest attendance of any Christian body of the kind ever held in this country. The meetings were inspiring, and the business transacted ought to mark a great advance along many lines of Christian activities. The delegates represented churches from every section of the colony, where we have work. Not all churches reported, but from the one hundred that did, a very gratifying result of



BREAKING GROUND FOR THE DURHAM MEMORIAL BUILDING

This Bible Training School will train the young men called to carry the gospel to the great unreached masses in the untouched regions beyond.

the year's work was shown. The number of baptisms for these churches was over fourteen hundred, or more than ten per cent increase for the year.

In our missionary staff is the only place we have not made progress. This has barely held its own and is slightly smaller than it was a few years ago, while our work is increasing by leaps and bounds. We are not able to keep in touch with it, and are only superintending about a third. Many of the churches have never been visited by a Baptist missionary, but are the direct results of the missionary spirit of our natives. Great opportunities are open-

ing up. Are we ready for them? We on the field are not because we are too few. From all these sections comes the call for missionaries, but we cannot send them, unless we neglect our other work. It is up to the churches at home to supply the need. Will you do it?

* * *

A Forward Glance

Rev. C. J. Lowe, Kweilin, China

In 1924, the last month, there was a development of the work in Southwest China centering in Kwei Lin, a feature that will no doubt be recognized in the near future as one of the most important steps taken in many years. Already the people in the eastern part of the Southern Baptist Convention territory know of the gift of Mrs. Durham of ten thousand dollars for a memorial building to her son who was killed in France. This building is for the Southwest China Baptist Bible Training School for Christian Workers.

After returning to China from furlough the writer immediately had conference with a number of the Chinese brethren in order to raise funds to build a memorial building to the mother who gave the building mentioned above. The few brethren were very zealous regarding this and have already begun to raise funds for the purpose, and in fact the building is now in process of erection and will be constructed as funds come in from the Chinese Christians and friends. We consider this a most important step because of the fact that this vast section of Kwangsi, Kwei Cheo and southern part of Honan Province are without the gospel of Christ.



CONFERENCE ON BAPTIST BIBLE TRAINING SCHOOL

The gift of \$10,000 by Mrs. Durham is making possible this important forward step in the work at Kwei Lin, Kwangsi.



SECOND BAPTIST CHURCH, MANAUS, BRAZIL

"There are no half or quarter-time churches in this mission. Contributions are small, because the interior churches handle very little money. Still, in their poverty they are liberal."

To us here has come the call to advance into the untouched regions beyond, and the Southwest China Baptist Bible Training School will train the young men who feel the call to surrender their lives on the altar of service. There are now twenty-one men in the school who represent three provinces, and the provinces are the ones that we wish to enter just as soon as the funds are available. This Bible school stands for the scriptures in their entirety, without any taking away or putting in of man. We stand for training the students in the art of fishing for men and in work of any kind that will count for the bringing in of the kingdom of God. The work of the kingdom cannot go forward without men and we plan to furnish men for the work. This school has been the rallying point of the preachers and workers, and with this school either comes success or failure.

To you in the homeland we ask that you please remember your missionaries in China. Our greatest needs are spiritual and they are many, but these needs cannot be supplied unless you prepare men in the homeland to come to China who are spiritual and lay emphasis on the right things. God has called us to his service. Our supreme mission is to witness for Christ unto the uttermost parts and not stop. To you is given the great joy and privilege to hold the ropes and keep the mission fires burning in your hearts and create the fires in the hearts of others. To you is given the joy of sending your own sons and daughters to supply the ranks as some drop by the wayside and some are taken to the rewards.

We stretch our hands across the broad Pacific and grasp your hands in full fellowship and comradeship. You succeed as we succeed. You fail as we fail. Together with Christ we go into the far beyond to gather his children and to break unto them the Bread of Life or give to them the Water, so if any one drinks he will never thirst again.

To you in the homeland we reach out our hands in love and plead with you to please loose the bands that bind so that we can go forward in the work of bringing in the kingdom.

"According unto your faith be it unto you."



ON THE BOLIVIA FRONTIER IN BRAZIL

"The whole field is now a Baptist field, and the authorities respect and protect us. Some of the leading men in Manaus are Baptists."

Thirty-one Years in the Amazon Valley

Rev. E. A. Nelson, Manaus, Brazil

This mission was established November, 1891, at Para, Brazil. We have been alone with the exception of less than two years. The field comprises five states, or a line of over two thousand miles long. Some of the people live in cities of from a few thousand to 150,000. The rest of the inhabitants live along banks of rivers and around lakes, and therefore traveling is by water almost entirely.

Being near the equator the climate is rather warm and damp, and much time is lost because of rain. Because of distances, much time is necessarily lost in traveling, and expenses are high.

The people are all Catholics, and since Europe, especially Portugal, dealt roughly with priests, and the Kaiser joined hands with the pope, many German priests and nuns have come and are fighting hard to keep hold on the people.

My wife's health broke down and I have been alone for some years.

ACHIEVEMENTS

Churches have been established in all the five states. Native preachers working with the missionary in perfect harmony have made it possible to travel and preach almost every night. For the last eight years by boat and launch we have been reaching thousands of people who had never heard the gospel. Penetrating into these forests by way of the water courses and lakes, we are now getting closer to the native inhabitants, the Amazon Indians. Some have been baptized into nearby churches.

One of our preachers has been accepted by the Brazilian Home Mission Board to establish missions among the Indians.

Because of distances, lack of means and lack of paid laborers, each church chooses its own leader, and they never fail to have Sunday school and religious services of some kind every Sunday, in spite of the fact that most of the interior churches have no educated leaders. They also have a prayer meeting, as a rule. There are no half or quarter time churches in this mission. Contributions are comparatively small because the interior churches handle very little money. Nearly all is barter. Still, in their poverty they are liberal.

The whole field is now a Baptist field, and the authorities respect and protect us. Some of the leading men in Manaus are Baptists. We have proved that we can live and work wherever a sinner is found. Alone for over thirty years, living on all kinds of foods, braving the heat, the cold rains, persecutions, and with lack of means for the most of the time—in spite of these things, God has been pleased to give us the victory daily.

Dear brothers and sisters, what's the use of eating, drinking and enjoying ourselves if in the end we shall not hear the "Well done, thou faithful servant"? Is it "well done" to keep up our own church work only? Do I show a Christian spirit when I go to church every Lord's Day and feed my own soul only? Did Christ come to enjoy his Father's presence, or did he come to save, *to give himself for others*, for you and me?

The Amazon Valley is not a paradise, but thirty-odd years ago God sent me here and he has held me up, using your prayers and mean—and I am still alive. *The only dangerous place is the place of disobedience.*

No man who supports his own family considers himself a dispenser of *charity*. The churches that support their own pastors and pay church expenses are not giving to the *cause*, they are simply looking after *their own interests*.

When the churches open up new stations and help spread the gospel in foreign parts then they are showing the Christ spirit, and can look for the smile of heaven.

For thirty-three years I have been alone in this vast field, pleading and praying. "Are you going to send men to take up the work before I am taken home, or are you going to let these poor deluded Catholics go down to their graves and eternal destruction when you have the men and means to give them the gospel?"

Converts from Catholicism need the helping hand of the missionary for years. It took England many years to get over the blight of Romanism and begin a missionary conquest.

We must have a school in Manaus!



THE EVANGELISTIC BOAT, "MISSAO BAPTISTA"

"For thirty-three years I have been alone on this vast field, pleading and praying for help and reinforcements. What are you going to do about it?"

Baptist Work in the State of Minas

Rev. W. E. Entzminger, Book Editor of the Brazilian Baptist Publishing House

The State of Amazonas is three and a half times as large as Minas and three times as large as Texas. But Minas is seven times as large as South Carolina, nine times as large as Rhode Island, twice as large as Great Britain, larger than the German Empire before the War, and the

fifth in size of the twenty states that make up the Brazilian Republic. It is by far the most populous state of Brazil, having over seven millions of souls within its borders. As the name indicates, it became early known for its mines, especially of gold and diamonds. The deepest gold mine in the world, and still one of the richest, is located at Morro Velho, near Bello Horizonte and has been worked since 1725, and continues to yield profits.

Besides its mines of gold and baser metals, of precious and semi-precious stones of every variety, it has become the leading state in cattle-raising, dairy products, agricultural development and fruit culture. In recent years its material and intellectual progress has become notable. In national politics its influence has become dominant, and, together with San Paulo, will be the controlling factor in the destiny of the Brazilian people.

The Minas people differ in several respects from the rest of their countrymen. Like our Virginians, they glory in the place of their birth, and can never be persuaded that there's any other place like home. Unlike Brazilians generally, they show a certain aloofness towards strangers that, at first, gives the impression of unfriendliness, but that disappears on acquaintance. Some of their manners and customs, especially away from the cities, are quite as Oriental as those of the contemporaries of Abraham. Women are considered greatly inferior to men and are to be disposed of in marriage according to the wishes of the head of the household. The finest description of this phase of their social life which we have seen is that of Viscount Taunay's, in his famous novel *Innocencia*, the most popular Brazilian romance ever written. In the last fifty years it has gone through thirty editions and been translated into several for-



MISSIONARY E. A. NELSON

"The only dangerous place is the place of disobedience."



GROUP OF MESSENGERS, MINAS BAPTIST CONVENTION

"If every one of the fifty male missionaries preached regularly three times a week, and each time to a new congregation, it would take ten years to get around this vast field just once!"

eign languages, including English. Its charming diction, fascinating style and powerful descriptions combine to make it a genuine classic of the language that will continue to be read and re-read in the years to come.

Of all Latin peoples the Brazilians are without doubt the most genuinely religious, and of Brazilians, the Minas people excel in their pious devotions. Like the Athenians of Paul's day, their religious zeal is exceedingly pronounced. Upon their altars may be found all the unknown gods of Romanism, ancient and modern. Priestcraft, even in its most halcyon days, was never more dominant than at the present time. Its influence seems wellnigh absolute and universal. It is an indisputable fact, however, that the greater power these agents of Rome wielded over a people the more urgent becomes their need of the pure gospel of Christ's to counteract the moral degradation that invariably follows.

Baptist work in the State of Minas began some thirty-five years ago at Juiz de Fora, for many years the seat of Granberry College, the fine Methodist school that is in the way of becoming the Methodist University of Brazil. Soon after the organization of the First Baptist church at Juiz de Fora, the capital of Minas was removed to Bello Horizonte and a tremendous boom followed that caught in its sweep many pioneer spirits from adjoining towns, including the majority of the Baptists of the newly constituted church at Juiz de Fora. For some unaccountable reason the work so auspiciously begun at Juiz de Fora was abandoned, and the Baptists who remained there were absorbed by the Meth-

odists. Those who had trekked to Bello Horizonte were followed and organized into the first Baptist church of the new State capital. The boom above referred to, while going on merrily for a season, like all extemporized movements of the kind, collapsed like an inflated bubble, precipitating a severe financial crisis especially disastrous to the newcomers, who, destitute of means and work, were forced to seek new adjustments as best they could.

The majority of our members, discouraged with this turn of events, soon found their way into the Methodist fold, where they helped build up a flourishing church. A small group, however, refused to have

the Baptist light put under the bushel of extinction or to allow it to shine from a Methodist candlestick, but heroically resolved to keep the Baptist lamp trimmed and burning and carry on till the coming of a better day.

In the meantime Bello Horizonte began to come back, began to put on strength and grow into a substantial city. Beautiful for situation, favored with a fine climate, it was not difficult to foresee that it was destined in time to become the queen city and mighty emporium of the imperial State of Minas. To be sure, if Baptists should ever again undertake conquests for Christ in Minas, they should by all means make Bello Horizonte the strategic center of their future operations. So thought Brother D. F. Crosland, then a worker in the Campos field, who had caught the vision of Minas' future material greatness and its need of the gospel of Christ, and forthwith decided to answer the Macedonian call from the little faithful band who had persisted through all the years at Bello Horizonte. Some twelve years ago Brother Crosland set up in Bello Horizonte and four years later was followed by Brother O. P. Maddox and family. Five years ago Brother J. R. Allen and wife landed in Bello Horizonte, and two years later F. A. R. Morgan and wife, and Miss Jenny Lu Swarengen came and assumed the direction of the school that had been opened for the training of Baptist boys and girls.

Within this time a self-supporting church of some one hundred and fifty members has come into existence, which is being served by a native pastor, who, with his wife, was trained in our college and seminary in Rio. Progress in the city, however, has been slow and difficult, due to some extent to the unceasing and powerful opposition of the priests, who are able to keep their hold upon the



A FAVORITE MODE OF TRAVEL IN CHILE

Mrs. Moore and children returning from a church dedication, twenty miles from the railroad. The driver is not Mr. Moore!



PASTOR SANSANA BAPTIZING IN BIO BIO RIVER, CHILE

"The number of churches in this association exactly doubled during the year, and there were three times the baptisms of the previous year."

multitude. But even more serious than this opposition of the clergy is the lack of a suitable house of worship, a building commodious enough to supply the needs of the church's expanding work, and, at the same time, decent enough to attract the class of people who refuse to enter in the name of God the old shacks that our churches in this country are compelled to occupy, for the lack of something better. For ten years the church here held forth in a house with a stone floor and poor accommodations, that had been used as a place of business. A year ago the owner gave notice to vacate, since the house had been rented to a business firm for double the amount that he had been receiving from the church. A diligent search throughout the city absolutely failed to discover another house available that would hold a congregation of a hundred people. The situation was indeed distressing, for the church found itself between the Scylla of holding its services indefinitely under the shade of some tree and the Charybdis of indefinite suspension. Fortunately at this juncture the director of our school came forward and offered the hall in the school building as temporary quarters. For the past year the Sunday school and church work has been carried on in these cramped quarters, the location of which, while excellent for the school, is most unsuitable for the church. It is true that the church owns a very choice lot ideally located, on which it had hoped to erect a suitable building, but the failure to receive the expected help from the 75 Million Campaign made it impossible to realize this golden dream. How this heart-rending situation will be relieved does not yet appear.

The school under the direction of the Morgans has been making good progress and doing fundamental work in the preparation of the boys and girls that come

in from every section of the state, especially from the farms. The majority of the beginners are at times so crude in personal appearance and mental outlook that only one of long experience in dealing with human souls could have much faith in the wonderful transformation that is to take place under the magic touch of several years of real Christian training.

On the coming of Brother Maddox to Bello Horizonte, Crosland moved out into the interior of the state, to become an itinerant preacher to the multitudes, who, notwithstanding their devotion to the Catholic faith, had never seen a Bible nor heard a genuine gospel sermon. During these years Brother Crosland has endured hardness as a good soldier of Jesus Christ, and given evidence that he is a man sent of God for the work he undertook. On

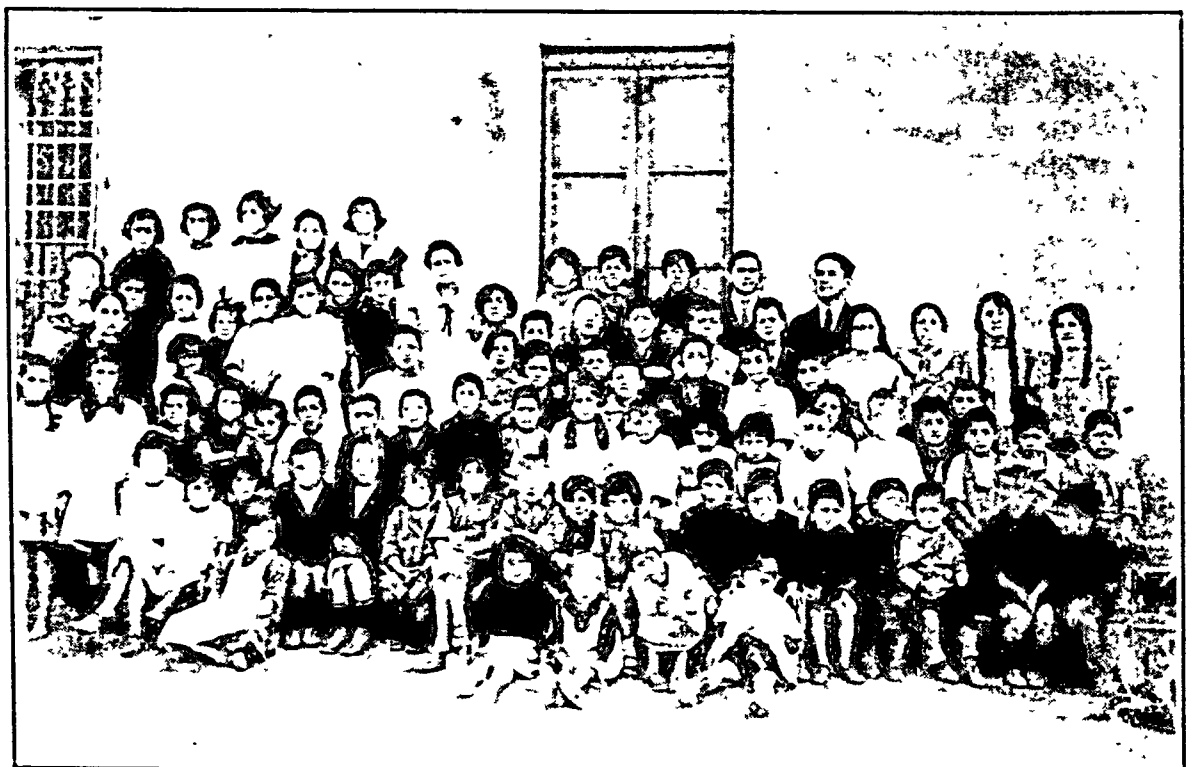
securing a native pastor for the church at Bello Horizonte, Brethren Maddox and Allen also betook themselves to evangelistic work in the interior. And so now there are three missionaries to seven million of souls! If every one of the fifty male missionaries of our Foreign Mission Board in Brazil was engaged in this work in the State of Minas, preaching regularly three times a week and each time to an entirely new congregation, it would require more than ten years to get around just once!

* * *

Development and Growth in Concepcion Station, Chilean Mission

Rev. R. Cecil Moore, Concepcion

The year 1924 was one of splendid development and marked growth in every phase of the work in the Bio Bio Association, which comprises this Station. The number of churches in this Association exactly doubled during the year; there were three times the baptisms of the previous year, membership increased 60 per cent, Sunday schools 75 per cent, and W.M.U. 300 per cent in number. There were an even 100 baptisms during the year. The gospel was firmly established in four new towns by the sacrificial work of the pastors, and one country church was built by the gifts of a noble member of the Concepcion Church and the unselfish co-operation of the country pastor, who lived in a hut and almost went without food and clothes that he might build the little church of Ninhue.



VACATION BIBLE SCHOOL, CONCEPCION, CHILE

"We enrolled 103 children, having an average attendance of 70 during the four weeks. We could easily have had a much larger enrollment had we been able to find more teachers."

Not all was victory and none was easy. In the beginning of the year the largest church in the Association was torn to tatters by an unworthy pastor. However he was soon discovered and repudiated by the membership that had followed him, but not before he had done great harm to the Lord's cause. The church regained her peace and did the greatest year's work of her history.

Our Baptist paper, belonging to the whole Convention but published here, grew more than 50 per cent during the year. At the last Convention the price was raised from two to three pesos per year, thus bringing the paper nearer to self-support. In Chile we have now 1,362 members and 950 subscribers to the paper, or two subscribers for every three members. I doubt if such a ratio can be bettered anywhere in the world for a purely denominational paper.

Also we began in January the publication of a periodical tract, which is sold on subscription to the churches at about half the cost. This is proving a great success, and more than 12,000 tracts monthly are circulated by this means.

Wouldn't you like to help such Baptists as these? They are very poor, ignorant, and comparatively few, but they are heroic souls and are fighting for the true faith of the New Testament and therefore they are your sort and your brothers in Christ Jesus. They need greatly your help.

Let us take a concrete example to illustrate. The Concepcion Church has worshiped in a rented corner for three years, a shabby old house, but the best we could do, and the Lord has greatly blessed them there. In three years they grew from 14 to 80 members. The Jesuits in their magnificent temple a block away became uneasy and set about to buy the property and throw us out. The property is safeguarded, thank the Lord, but only for the moment. We want to buy the property and remodel or build, for which we need something like \$12,000. The church can never raise such a sum. They are doing heroically, but must have help. Can they look to you for it? We, your representatives, will take care that the money is wisely spent—not one peso will be wasted.

Oh, Brother Baptist, the Lord has not blessed you so greatly because you are made of finer clay, nor because you are more precious in his sight than others; never let such spiritual egotism nestle in the hidden corners of your soul! You think you are poor, but you are rolling in wealth compared with your fellow Baptists in less fortunate parts of the world. He has poured out his abundance upon you that you might bless and be greatly blessed in sharing with others. What fairness is there in building such palatial and uselessly luxurious church buildings there in almost every town and village,

while here even in the most important centers your brethren have to worship in shacks where you would not keep your horse? May God help you to see rightly and to deal justly and graciously in your high trusteeship!

* * *

A Daily Vacation Bible School in Chile

Mrs. Mary P. Moore, Concepcion

This school is something new in Chile, but we are glad to report that it was a big success, and we are happy over the results. It lasted during the month of February and we enrolled 103 children, having an average attendance of 70 during the four weeks. We could easily have had a much larger enrollment had we been able to find more teachers.

The school was divided into two departments, the Primaries, and the Juniors, but all followed a course of Bible stories, covering the life of Jesus. In fact we used the same lessons which we have been studying in the Sunday school since most of the children had never been in Sunday school. For handwork the small children made scrapbooks, illustrating the Bible lessons, and did card sewing. The larger girls sewed, making underclothing for themselves, and the boys made doll beds and other wooden toys.

At the close of the school we had a good display of the handwork and the closing exercises showed the parents what their children had learned during the month. One of the little girls told a story of the life of Jesus in her own words and she did it so beautifully that she held the interest of the large audience up to the close. Another interesting part of the program was the dramatization of two Bible stories by the children.

We have found entrance into scores of homes during the weeks of the school, and many of the parents are now attending our preaching services for the first time. We are so happy to see the Sunday school increasing, and every branch of the church has taken on new life this summer.

I heartily recommend the little book, "Vacation Bible School," by Aler, which I translated and used in preparing my teachers before opening the school.

* * *

A Message from Station I. M. O. C., Kaifeng

Miss Blanche R. Walker, Kaifeng, China

What station?
"I.M.O.C."

Please listen now, for Kaifeng is broadcasting a brief of work lately done in I.M.O.C.

War? Yes, war unceasing, and much preparation for siege of Kaifeng, yet no siege.

Bandits? Yes, but little hindered were Mr. G. P. Bostick, Mrs. Wade Bostick and Miss Cox in their faithful soul-winning in the outstations. Were any won for Jesus? More than 400 men, women and students were won and baptized. The Chinese drank in the messages of Mr. and Mrs. Herring and many came to know Jesus through them. Miss Murray has given herself entirely to soul-winning. Mr. Eavenson has been the much appreciated pastor at Drum Tower Church. There are 26 women in this church, and 24 have not failed, the past year, to bring their offerings regularly, each month.

The Lord gave a blessed revival at Kaifeng Baptist College. Some one hundred and fifty boys and girls gave their names as deciding for Christ. A church was organized during the revival. So manifest was the power of God that the evil one seemed to grow desperately wicked. He set a Bolshevik newspaper raging in the city

against Christian schools, and immediately, a member of the school faculty with a number of "raw" students, rose in revolt and gave serious trouble. They said, however, that, "No difference how much we persecute him, we cannot enrage our president, Mr. Sallee."

General Feng asked of Kaifeng Baptist College the loan of some dairy cows to be used in an exhibit, reviewed by the President of China. Mr. Lee and Mr. Sallee patiently "carried" the cows to Peking and back again. As a result, Gen. Feng is now buying fine cattle in America, hoping thereby to help his country in cattle raising.

Mr. Fan, a product of Kaifeng Baptist College, has been made school inspector for I.M.O.C. He teaches and preaches well.

The Bible school, under Mr. Harris, has men and women in training from all our main stations. When not at class, they have been evangelizing the south suburb. One of their number was raised up from a serious illness, and in gratitude to God, immediately won four other men at the hospital.

An educated, middle-aged man, on hearing Mr. Harris preach on winning others, resigned a paying position as teacher and asked to be sent to preach in the hundreds of villages out from Kaifeng. In doing this work he has had to walk in heat and cold and blowing sand, and God has used him. His wife is an evangelist in Mrs. Sallee's Industrial School, and both are supported with funds from sales of this school.

Dr. Mary King and Miss Barrett have made special effort to reach Mohammedans in Pochow City, having for a good helper a former Mohammedan.

Kweichow workers have been greatly blessed by the coming of two new missionaries, one new church building and one new automobile.

The Baptist Student Union, under the direction of Misses Ward, Humphreys and Stribbling had 1,500 students on last Rally Day and a fine offering toward support of their evangelist. The larger Christian students have regularly gone forth witnessing in the villages and hospital.

There is always a special joy in getting back again our missionary children who go to America to study. Dear Olive Lawton has come back and is already at work!

Do you, our beloved Southern Baptists, have in your hearts any question mark after the I.M.O.C.?

You sent us here; you have enabled us to stay; you have put prevailing prayer, much money and many missionaries into this I.M.O.C. Are you disappointed? If you are, we call to you from "down here" and ask you to forgive us and trust us again and keep on working through us. We are obliged to stay; Jesus keeps saying, "Other sheep I have, them I must bring." We rejoice to stay and want your dear hearts to rejoice that ever you sent us.

* * *

Changes in Tsining Field

Rev. John T. Littlejohn, Jr., Tsining, China

The past year has seen many changes in the Tsining Field.

The Connelys came back last October fresh from a furlough, bringing inspiration to us all and many material helps for the work. The Rotospeed prints many letters for the people back at home. The new stereopticon lantern helps bring the gospel message with an added force, by appealing to the eye. The talking machine creates a lot of sensation and helps draw crowds. The great tent furnishes a place where hundreds of people hear the gospel for the first time. The new bicycles help the native evangelists to get about their work easier and faster. The adding machine helps save the missionaries nerves in adding up work accounts. All these were made possible by loving

Christians at home who wanted to do a little outside of their pledges. I almost forget the Ford that has just come to do its share in the work. It is also the gift of Christians at home, and a blessing it is going to be in taking the Word to those who know it not. How we thank all who had a share in making these good things possible.

The foundation of the new church is being laid and by this fall we hope that we will have a nice, big church where many people will learn to know our Saviour. A building at the Boys' School is nearing completion and this will make it possible to take care of more boys in a more sanitary way, the old quarters being too crowded. The Connely's who have waited patiently for many years for a house are rejoicing in seeing the work begun.

The new deep well has just been completed and we are so glad to be able to drink good water and not have it brought from the canal and shallow wells.

Both the Boys' and Girl's Schools have added to their faculty and curriculum. The missionaries are congenial and happy in their work and all extend a hearty invitation to any of the Home Guard who may find it possible to visit us on this side of the world.

Just one request to the people who read HOME AND FOREIGN FIELDS: Pray for your missionaries in whatever land they may be. Pray for those you know personally. Did you know that sometimes a missionary gets tired and discouraged and homesick? Well, when you pray for that missionary earnestly it is going to help him and you too. Pray as you have never done before for the missionaries personally. Pray every day.

tive people. They have resigned in order that they might take up some form of service in America.

Our good wishes and our prayers will follow all of these good friends in their new fields of activity.

We have been profoundly grieved to learn of the drowning of John W. Lowe, Jr., age 14. This sad calamity occurred at Liberty, Mo., on the third day of June. Our hearts go out in tender sympathy to the stricken parents who are now on furlough.

Rev. and Mrs. J. H. Rowe and family, of Japan, have been invalided home on account of the illness of Mr. Rowe. He was desperately sick for a time with pneumonia, which was followed with some complications. For the present they are to remain in Redlands, California, with the hope that Brother Rowe may recover his health in that climate.

Anti-Christian Movement in China.—"I do not know if I have written you anything about the Anti-Christian School Movement, probably others have. It was partly responsible for the trouble in Kaifeng. It has also caused considerable trouble in other interior places. It is making it more difficult even here for us to lead the students to accept Christ, although it has not affected our numbers, but I believe that in the long run it will be a good thing because it will arouse the Christians to greater efforts and it will even interest the non-Christians who have been heretofore apparently indifferent. There are some missionary educators who are in favor of making all sorts of concessions. For my part, I would rather close up our missionary schools than have them stand for anything other than they have stood for."—*F. J. White, Shanghai Baptist College and Seminary, Shanghai, China.*

J. V. Dawes Better.—"The work here goes on as usual, though we are terribly cramped for workers, both missionaries and native. The Mashburns are still away resting, and Mr. Dawes has been in the hospital for about three weeks. You have no doubt heard of the severe attack of pneumonia he had, and of his close call. The doctor gave his case up as hopeless and we all thought his time had come. A circular telegram was sent to all the stations asking for immediate prayer, and in less than a day there was a change

Missionary Miscellany

Secretary T. B. RAY, D.D.

Births:

John Mansfield Bailey, Jr., April 16, 1925, to Dr. and Mrs. J. M. Bailey, Wuchow, China.
Dorothy Ruth Mewshaw, January 23, 1925, to Dr. and Mrs. R. E. L. Mewshaw, Kweilin, China.

Arrivals on furlough:

Mrs. W. W. Lawton, Chengchow, China. Home address, 6 University St., Greenville, S. C.
Mr. and Mrs. S. E. Ayers, Pingtu, China. Home address, Anniston, Ala.
Rev. and Mrs. J. H. Rowe, Kokura, Japan. Home address, 33 Myrtle St., Redlands, Calif.
Sailings:

Rev. and Mrs. H. A. Zimmerman, May 9, on *S. S. American Legion*, for North Brazil.
Mrs. A. L. Dunstan, June 6, on *S. S. Western World*, for Pelotas, Brazil.

Resignations:

At our Board Meeting on June 10, an unusual number of resignations were accepted.

Dr. and Mrs. Samuel O. Pruitt, of Chengchow, China, and Mr. W. E. Hines who has been serving as architect in Shanghai, China, resigned on account of ill health in their families. Miss Nell Hall, of Kaifeng, Interior China, has accepted a position with the Peking Language School and offered her resignation as a missionary of our Board. Rev. and Mrs. S. G. Pinnock, of Africa, have also resigned. We are greatly grieved over losing these faithful missionaries.

Rev. and Mrs. Pinnock have served in Africa almost thirty-six years. Thirty-four years of that time they were missionaries of the Foreign Mission Board. Brother Pinnock went out from England as a missionary of the Western Methodist Church, but after a study of the New Testament was converted to the Baptist position and was baptized on January 18, 1891, by missionary P. A. Eubank. In the summer of 1891 he and Mrs. Pinnock were appointed regularly as missionaries of our Board. They have served in almost every station of our Nigerian field and acquired a remarkable facility in the use of the language. They are greatly beloved by the na-



H. A. ZIMMERMAN.

Arkansas; Evangelistic Work, North Brazil.



MRS. H. A. ZIMMERMAN,

Arkansas, Evangelistic Work, North Brazil.



L. O. ENGELMAN,

Michigan; Educational Work, Morelia, Mexico.

for the better. We all feel the Lord simply worked a miracle in sparing his life. With the pneumonia appeared other complications which will make it much harder for him to recover fully. The doctor has advised that he return to America just as soon as he is strong enough, and they are planning accordingly."—*John A. Abernathy, Tsinan, China.*

Boys' School in Buenos Aires Prospers.—"I may take advantage of this page to report that the new school year has started with large gains in every way. We have nearly doubled our enrollment with a fine class of boys from the district, from the churches and the provinces. We now have eighty on our list and this is about all we can comfortably take care of in the small rooms we have. But what is still more important, we have this year a good set of Christian students and an excellent staff of teachers. Consequently the school is better organized, there is good discipline, and our influence spiritually is much greater. The prospects in the district are exceedingly bright for a steady growth. There is hardly anything preventing us now from going on to the secondary branches (and so living up to our "name" of High School) except a school building. God grant that this may soon come into existence."—*Geo. A. Boulder, Buenos Aires, Argentina.*

Growth in Bahia.—"Our work goes finely. We have baptized 13 in the church here this month. The house has been increased 50 per cent in size and is too small yet. Yesterday we had 140 in Sunday school. We are happy that we have the largest in the State of Bahia. Yet we need to grow a great deal. We have 12 organized classes. In the church there are about 120 members. The Ladies Aid, with two offerings from our home churches, has bought an organ recently."—*F. W. Taylor, Jaguaquara, Brazil.*

Remarkable Showing in Africa.—"I have been compiling the statistics from the reports sent in to our Nigerian Baptist Convention and find that our membership is in the neighborhood of 16,000 and the baptisms reported for last year over 1,400. We are rejoicing in these great signs of God's blessings."—*Louis M. Duval, Lagos, Africa.*

Henry Albert Zimmerman

H. A. Zimmerman, son of Mr. and Mrs. B. Zimmerman, of Jonesboro, Arkansas, was born at Jonesboro, Arkansas, August 23, 1890. He was converted and joined a Baptist church at the age of thirteen. Later he prepared for teaching and taught in public schools four years.

In 1921 he received his A.B. in Ouachita College, was licensed to preach August, 1916, ordained to the full gospel ministry December, 1919, and completed courses in Master of Theology and Diploma of Gospel Music, May, 1924, in the Southwestern Baptist Theological Seminary. During his college and seminary courses he did pastoral work, and in the winter of 1924-25, was connected with the Practical Work Department of Southwestern Seminary.

Mr. Zimmerman sailed May 9, to do mission work in North Brazil.

Mrs. H. A. Zimmerman

Mrs. H. A. Zimmerman, daughter of Mr. and Mrs. S. B. Earle, Arkadelphia, Arkansas, was born at Pike City, Arkansas, August 21, 1899. She was converted at thirteen years of age and joined a Baptist church. The early part of life was spent in Arkadelphia public schools and Ouachita College. Courses completed in Ouachita College include A.B. and one year's post-graduate course in piano and voice.

In 1920, she was elected director of Young People's Work in Red River Association.

Mrs. Zimmerman was appointed by the Foreign Mission Board for work in North Brazil, January 15, 1925, and sailed May 9, 1925.

Loren Otho Paul Engleman

"I was born in Alma, State of Michigan, in October, 1898, exact date now uncertain.

"I attended the public schools in Michigan and Florida, but left home young. I came to Mexico the first time as a sailor in 1913, making a number of trips to the eastern coast. Then I went to Texas and entered high school at Corsicana, where I also began to preach. I spent two years at Wayland College, Plainview, Texas.

"When the war broke out I enlisted. Being discharged in December, 1918, I went to Baylor University, finishing there with the A.B. degree in March, 1921. I graduated at the Seminary at Fort Worth in the summer of 1924. During this time I was generally preaching, usually in missions, and during the last few years with the Mexicans and Spaniards in Texas and New Mexico.

"I came to Morelia, Mexico, September 30, 1924, with the idea of doing all I could while awaiting appointment, and have been since then in our mission school here.

"I was appointed a missionary by the Foreign Board on April 9, 1925."

John Arch Abernathy

"I was born January 3, 1896, in Iredell County, near Statesville, N. C. There were nine children in the family, two girls and seven boys. From the time my parents were married the family altar was never taken down nor unused. Every day after the evening meal we were called

together for worship. Notwithstanding my parents were poor and unable to help me much in a temporal way, I feel it would be impossible to estimate the good done in this spiritual way. No doubt it was largely the prayers of these dear parents, now in heaven, that enable me to be in China to-day.

"At the age of thirteen I was converted and soon after felt a call to do definite Christian work. At fourteen I knew the Lord wanted me to serve him as a missionary in China, and began to prepare myself accordingly. When I made announcement of my call and decision to my parents they were not surprised and said their prayers had been answered, rejoicing that the Lord had laid his hand on me in this special way.

"When seventeen years of age, by order of my church I was licensed to preach, being ordained two years later. After my ordination I served as student pastor in North Carolina, Texas and Oklahoma. I did general evangelistic work for four consecutive summers in North Carolina and taught two years in Hiddenite State High School in Alexander County.

"I received my education in the public schools of Iredell County, Hiddenite State High School in Alexander County, University of North Carolina and Southwestern Baptist Seminary.

"Having had some unusual experiences in faith during my school years, I was led in 1920 to swing out on faith, trusting the Lord directly for support and came to China under the auspices of the Baptist China Direct Mission, with which organization I have worked at Taianfu, Shantung, for about five years. Feeling my time and efforts would count for more, I was led to make application to the Foreign Mission Board and was appointed in February, 1925, to do evangelistic work in Tsinan, Shantung Province.

From the Woman's Missionary Union

MISS KATHLEEN MALLORY

W. M. U. Items

Recognized as an asset in Union work is the W.M.U. Year Book. A copy is given to every W.M.U. organization for women and young people and to every circle of such organizations where they are thus divided. Among other things the Year Book contains: W.M.U. Plan of Work; the Standard of Excellence; organization hymns and constitutions; parliamentary rules; recommended books; suggestions as to mission study, personal service, training of the young people; addresses of state and general headquarters; and a host of other items and ideals. By the middle of this month of July, if not sooner, the state leaders will mail these new Year Books to the local W.M.U. leaders. If by July 15 your society or circle has not received its copy, please see that request for it is sent to your State W.M.U. headquarters. Extra copies may be purchased for 10 cents each. The very name of the publication is significant: (1) "W.M.U." which means that it is for the entire organization and not to be kept in the society's archives but to be shared with every member who will study it; (2) "Year" which means that it outlines work and policies for the entire year and should be consulted constantly throughout the year until next May; (3) "Book" which means that it is more than a leaflet or even a booklet and, therefore, should be studied and its suggestions tested.

One of the many attractive features of the May meeting in Memphis was the decision to

honor or memorialize, as the case may be, the six former Union presidents by giving in their names to the building fund of the Southern Baptist Theological Seminary in Louisville, Ky. These presidents have been as follows: Miss M. E. McIntosh (Mrs. T. P. Bell), 1888-1891; Mrs. A. M. Gwathmey, 1894; Miss Fannie E. S. Heck, 1892-93, 1895-98, 1906-15; Mrs. Charles A. Stakely, 1899-1902; Mrs. J. A. Barker, 1903-05; Mrs. W. C. James, 1916-25. Each of these six "elect ladies" has a host of personal friends throughout the W.M.U. constituency who will join with the Union as a whole in perpetuating their names in the Southern Baptist Theological Seminary. Unless a donor stipulates otherwise, all W.M.U. gifts to the Seminary's building fund will be thus entered, so all Union members and organizations are urged to have their gifts to it so carefully marked in being forwarded that there can be no doubt as to their being recorded as: "Tribute to Former W.M.U. Presidents." Malachi prophesied of the "Book of Remembrance": it is easy to believe that therein is written commendation of the work of each of these six women during the thirty-six years of their volunteer service as W.M.U. presidents, for certainly they heard Jehovah's command to "go forward" and verily, each one led the Union "from strength and strength." In the book of grateful memories, therefore—in buildings of wood and stone—their deeds are to be memorialized while the gifts thus effecting this will make possible the training of more ministers of the gospel. Please urge very generous and general giving thereto.

More than a majority—some say five-sixths—of the people of the South live in rural communities or in decidedly isolated sections. Food for thought is this for any Southern organization, but in particular does it concern Southern Baptists, since the majority—perhaps even five-sixths—of their members are rural people. Closer home does the problem press upon the conscience of Southern Baptist womanhood, for it is easy to believe that at least two out of every three of these rural Baptists are women and young people. While many of the very strongest and most enthusiastic missionary organizations are maintained in the country churches, it is nevertheless true that in many more instances the societies are very weak, are dying or have long since ceased to be if ever they existed. Therefore, deep gratitude is felt by the Union because of the gift by the Southern Baptist Convention Sunday School Board of \$10,000 to be used during this Convention year in the organizing and fostering of missionary societies among the women and young people in rural Baptist churches. The State Unions are to match the gift with an equal amount, the aim for the year being the reviving of at least 1,000 rural societies and the organizing of at least 1,000 new ones.

Speaking of rural communities, one's thoughts easily turn to luscious fruits and wholesome vegetables and the canning thereof. Solomon must have been thinking thereon when in writing the thirty-first chapter of Proverbs he says of the model housekeeper: "She is not afraid of the snow for her household—she laugheth at the time to come." Even so may it be of the thousands of W.M.U. members in rural and city kitchens this summer, as in canning for their own families they "lay by in store" for the aged ministers, the orphans, the sick in homes and hospitals, the mountain and other denominational schools, the Training School at Fort Worth, Texas, the Baptist Bible Institute in New Orleans, La., and the W.M.U. Training School, 334 East Broadway, Louisville, Ky. Be sure to put your address on the inside of the package so that you may be duly thanked.

Far-reaching should be the influence of a decision made at the May meeting at Memphis whereby some of the earnings of the W.M.U. Literature Department will be used in supplying literature for work for and with the Jews. This literature will be prepared and distributed in co-operation with Rev. Jacob Gartenhaus, Home Board missionary to the Jews. The Union's supplying this literature will doubtless prove an added incentive to W.M.U. members to "speak a good word for Jesus" to their Jewish neighbors. For leaflets to use in such "personal service for Christian results" write to Rev. Jacob Gartenhaus, 1004 Healey Bldg., Atlanta, Ga.

Suggested Leaflets — Supplement to Program

JULY—OUR SCHOOLS IN FOREIGN LANDS	
How Thanksgiving Came Twice in Saga (Sunbeams)	2
Mothers of Their Souls	2
The Book He Bought for an Egg (R.A.) ..	2
The Chinese Country Day School Speaks ..	4
The Little Red Schoolhouse	3
Seinan Jo Gakuin	3
School Girl and College Woman in China...	3

NOTE—Any one of the above leaflets will prove helpful in presenting the month's program. They are to be ordered at the quoted prices from W.M.U. Literature Dept., 1111 Age-Herald Bldg., Birmingham, Ala.

Program for July

TOPIC—OUR SCHOOLS IN FOREIGN LANDS

Piano Solo—"Break Thou the Bread of Life"
Prayer of Thanksgiving—that the Word of God is the Light in the Christian's path.

Scripture Lesson—"Going" and "Witnessing" through Prayer: 1 Samuel 7: 4-12; 1 Kings 18: 24, 36-39; 2 Kings 6: 14-23; Matthew 14: 23-33; Mark 1: 35-39; Luke 9: 28-36; Mark 9: 14-29; John 11: 39-45; Luke 11: 1-4; Mark 11: 22-24; Matthew 9: 37, 38; Mark 16: 15; Acts 1: 8.

Season of Prayer that the society's members may believe that through prayer they will be strengthened to go forth as "witnesses."

Hymn for the Year—"Revive Us Again"

Discussion—(1) Why Do People Seek Education? (2) Is Christian Education Necessary?

Prayer—that all Christians may study to show themselves approved of God.

Discussion—(1) Did Jesus Believe in Foreign Missions? (2) Are Foreign Missionaries Needed?

Hymn—"We've a Story to Tell to the Nations"

Review of Mission Study Book—"Today's Supreme Challenge to America," by Dr. J. F. Love. (Order book for \$1.25 from Baptist Sunday School Board, Nashville, Tenn.)

Prayer—that Southern Baptists may gird themselves in the face of this challenge.

Discussion—(1) Did Jesus Teach His Disciples? (2) Why Should Southern Baptists Have Foreign Mission Schools?

Hymn—"Stand Up, Stand Up, for Jesus"

Reading of Leaflet—"The Chinese Country

Day School Speaks." (Order leaflet for 4 cents from W.M.U. Literature Dept., 1111 Age-Herald Bldg., Birmingham, Ala.)

Talk—S. B. C. Schools in the Orient. (See pages 11 to 16.)

Prayer for all teachers and students in these schools.

Reading of Leaflet—"Seinan Jo Gakuin" (order leaflet for 3 cents from W.M.U. Literature Dept., 1111 Age-Herald Bldg., Birmingham, Ala.)

Talk—Our Schools in Africa. (See pages 16, 17.)

Hymn—"The Morning Light Is Breaking"

Prayer that the teacher and pupils in S.B.C. schools in Africa may be true "witnesses."

Talk—Southern Baptist Schools in South America and Europe. (See pages 17-20.)

Hymn—"How Firm a Foundation"

Prayer that S.B.C. schools in South America may be used of God not only in the crusade against illiteracy but primarily, as in Europe, to teach "Christ and him crucified."

Season of Prayer for—(1) All Christian foreign missionaries; (2) all Christian mission schools; (3) all young people unreached by Christian schools; (4) all mission volunteers; (5) all missionaries detained by debts on boards; (6) our Foreign Mission Board, its secretaries, missionaries, schools, appointees and its deadening debt.

Business Session—Minutes; Message from W.M.U. Year Book; Reports of: (1) W.M.U. Organizations among Young People; (2) Every Member Enlistment in 1925 Program; (3) Assembly; (4) Association; (5) Personal Service.

Benediction—2 Thessalonians 2: 16, 17.

From the Laymen's Missionary Movement

Secretary J. T. HENDERSON

A Better Day Ahead

While the condition of our two great Mission Boards is unsatisfactory and depressing, there is prospect of a better day. The following considerations inspire hope:

First, the sentiment for a co-operative program, which shall embrace all the denominational interests, is almost universal. The day of special campaigns is rapidly passing. This means effective co-operation; in union, there is strength.

In the second place, there is unanimity of conviction that we must organize an effective agency in every Association that will teach Stewardship and install systematic giving, based on the tithe, in every church. In this work we must enlist, train, and utilize laymen.

In the third place, there is strong sentiment to the effect that all the churches should remit *monthly* to the State Treasurers and at the earliest day possible make the monthly check *one-twelfth* of the annual pledge. State treasurers express their purpose to remit promptly every month the full amount that is due each interest. The States also express their purpose to increase the percentage for South-wide objects as rapidly as the conditions of State interests will allow. All this will stimulate giving.

In the fourth place, while all did not fully agree on the wording of the Doctrinal statement, we trust we are all sound in the faith and are happy over the indication that everybody means to support the Co-operative Program in a most hearty and loyal way. Let us all become boosters. Post-Convention echoes sound such a note.

Enlisting Laymen

Prior to the recent meeting of the Southern Baptist Convention, President G. W. McDaniel made a brief summary of vital matters that should be considered; among these was the following statement:

"Once more, in our meeting at Memphis we may devise a practicable way of enlisting our laymen as our women are enlisted. The women are better organized and informed. Consequently, they are more efficient. The undeveloped and untouched resources of the Baptist laymen of the South are enormous. Some of our laymen have the vision and are leading nobly. The Convention must encourage and help them in every practicable way. To bring our Baptist men into a co-operation proportionate to that of the women would free us from debt, hearten the secretaries, boards, and missionaries, stimulate all the work, and send us forward with irresistible power. Once the men begin in large numbers to practice tithing and stewardship, the denomination will have needed funds for its program."

Labor of Love

A number of zealous and capable laymen, prominent in business and professional life, have

consented to give some time to speaking in the interest of the Co-operative Program. State leaders who would like to use any of these men for a period of five days, are requested to communicate with J. T. Henderson, General Secretary, Knoxville, Tenn.

It is suggested that arrangement be made for banquets in five leading centers of a State and that men be gathered for these occasions from a radius of fifty or more miles.

There should be two objectives in these meetings: First, to induce these men to adopt a higher standard in their personal gifts; second, to quicken the interest of many laymen to such extent that they may be willing to get back of the Stewardship Campaign in a vigorous way, both in their churches and associations.

It is very encouraging to find such a large company of men who are anxious to render service of this nature.

Strong Endorsement

It is interesting to note that the General Assembly of the Presbyterian Church in the United States, in its recent meeting in Lexington, Ky., reaffirmed its approval of a financial policy in thorough accord with that of Southern Baptists. The following is a statement of the action taken: "Elimination of all special appeals for funds and concentration upon the budget was voted to-day by the General Assembly of the Presbyterian Church in the United States." It recommended that "support of causes not represented on the approved church budget be discouraged until its own needs have been met."

It is claimed that the benevolent funds of the denomination have increased from \$1,500,000 to about \$4,000,000 since this policy was inaugurated in 1915.

In Knoxville

Preparation for the Convention and arrangement for the enlarged policy which the Convention authorized, rendered it necessary that the General Secretary spend most of May in the office. This afforded the opportunity to accept invitations to speak on a Sunday during this period, at South Knoxville and Lonsdale churches; both of these churches have launched building enterprises to meet the demands of their growing membership. Pastors Haynes and Atchley are anxious that there shall be no decline in contributions to the Co-operative Program during this period of enlargement. Their leading laymen are in accord with this policy. Such a spirit is to be strongly commended.

The Secretary is fully convinced that Christian people are quite willing to give earnest heed to a Scriptural discussion of money; he talked at both these churches on the Scripture, "See that ye abound in this grace also," and seldom has he been accorded a more sympathetic hearing.

On the last Wednesday night in May, it was a real joy to speak to the Calvary Church, Knoxville, on Scriptural Finance. Pastor Jones has been on the field only two months but seems to have completely won the hearts of the membership.

Their new and attractive building was full of interested people, many of whom bring their tithes into the storehouse upon the first day of the week.

This church is young but self-supporting; it is also willing to assume its share of the Co-operative Program.

Pigeon Forge, Tennessee

This is a village located on the Pigeon river in the midst of a rich farming section. The Baptists got a late start here and their church is not well located; yet the organization has had fine growth.

The Secretary could reach this church by auto on Sunday morning and was glad to run up for the day, May 31. People came in large

numbers from the regions round about until at least fifteen churches were represented by some of their most interested and capable members.

It was literally an "All Day Meeting;" the building was inadequate and eager listeners stood in the vestibule and at the windows.

Mrs. R. L. Harris of the Woman's Missionary Union spoke in the afternoon to the delight and profit of the people. Her husband, Mr. R. L. Harris, does not speak in public, but he dedicates a liberal share of his money to worthy causes and is happy to use his fine car to transport Mrs. Harris and other speakers to meetings of this class.

It was a significant occasion; the General Secretary had the opportunity of speaking twice to a large company of representative men. He discussed the following topics: "Some Things the Lord Expects of Laymen" and "Scriptural Finance."

The entertainment was liberal and gracious, and Pastor McCarter and his loyal people are to be congratulated on the success of this occasion.

Co-ordination of the Stewardship Movement

Rev. O. E. Bryan, D.D.

In the report of the Laymen's Movement to the Southern Baptist Convention, it was recommended that each State be requested to employ a Laymen's Stewardship Secretary to co-operate with the State organization in applying the Stewardship program.

The Administrative Committee of the Executive Board of the Tennessee Baptist Convention at a recent meeting elected Mr. W. D. Hudgins, the Sunday School and B.Y.P.U. Secretary of Tennessee, as Secretary of the Laymen's Stewardship Program in this good State. He is to do this work in connection with the Sunday School and B.Y.P.U. Departments, thus combining and enlarging the educational work in the churches of Tennessee. Mr. Hudgins has accepted this new department and has already arranged a strenuous campaign of organization in the District Associations. He will publish in the papers his plan of organization in the near future.

We believe that this new co-ordination of our Stewardship Department will be far-reaching in its results. It brings together the Laymen's Movement, the Organized Class Movement, and the B.Y.P.U. Movement, in a great unified Stewardship Program, which has the co-operation of the W.M.U. in Tennessee. Never before has this State had such efficient co-ordination of various departments in a single program. This is not ecclesiastical centralization, but it is democratic concentration of Stewardship sentiment which has with it, a well-defined plan of organization, in perfect harmony with all the departments of the denomination. Mr. Hudgins has the love and confidence of Tennessee Baptists. He has unusual organizing ability and is a tire-

less worker. With his consecration and leadership, we feel confident that a brighter day for Stewardship has dawned in Tennessee.

The Association

In the matter of leading all our churches to adopt a budget, both for local support and the Co-operative Program, the association should be made the unit of organization. There can be found in every district association at least a half-dozen laymen that should be utilized in this vital cause.

These men should be selected with much care, should be induced by personal solicitation to undertake this work, and then should be given some special training or coaching in the matter of putting on and conducting a successful every-member canvass. Here is a fruitful field for the Laymen's Secretary for the State. He needs to have training himself, that he may coach these laymen and help them to formulate a program by which every church may be reached. These men should visit the churches in pairs, do a lot of preliminary teaching and planning, and in some cases assist in making the canvass. Consecrated business men have a special fitness for this class of work and the churches will usually welcome the help of these laymen, who render this service "without money and without price."

Pastors are often timid about pressing the financial question and sometimes have not had training for this class of work. We should make the business men feel that this is *primarily* their job and place the responsibility on their shoulders. Of course the pastors, women, and other agencies will render valuable help.

Program for July Brotherhood Meeting

Open with singing of two songs, led by a layman.

Scripture Reading, or Voluntary Quotations.

Prayer by two laymen, selected in advance.

A Song, all standing.

Business Meeting.

Topic—STEWARDSHIP.

1. Stewardship of Time. (Laymen. 5 Minutes.)

2. Stewardship of Influence. (Laymen. 5 Minutes.)

3. Stewardship of Money. (Laymen. 5 Minutes.)

4. Testimonies on Tithing, by volunteers, 3 minutes each.

5. Remarks by Pastor.

Close with song and prayer.

The following tracts will be helpful in preparing for the discussion of topics given above: "Christian Stewardship" (McDaniel); "Stewardship" (Tyler); "Putting It to the Test" (Henderson).

For these tracts, write J. T. Henderson, General Secretary, Holston National Bank Building, Knoxville, Tennessee.

Young People's Department

MRS. T. M. PITTMAN

Questions and Answers on Foreign Mission Work

Question. What is the "Great Commission?"

Answer. "Go ye into all the world and preach the gospel to every creature."

Q. Name some prominent missionaries of the early church.

A. Paul, Barnabas, Peter, and many other helpers, whose names are found in Acts and in the Epistles.

Q. Through what agency does the Southern Baptist Convention do its work for Foreign Missions?

A. Through the Foreign Mission Board.

Q. What is the Foreign Mission Board?

A. A committee elected by the Southern Baptist Convention to direct the Foreign Mission work.

Q. Where is the Foreign Mission Board located?

A. In Richmond, Virginia.

Q. Who is Corresponding Secretary of this Board?

A. Dr. J. F. Love.

Q. In how many countries are the Southern Baptists doing Foreign Mission work?

A. In fourteen countries: China, Africa, Japan, Mexico, Brazil, Argentina, Chile, Italy, Spain, Hungary, Jugo-Slavia, Roumania, Siberia, Palestine, and Syria.

Q. What can you tell of our work in China?

A. In China we have 172 churches, 24 of them self-supporting. There are 30,096 members in these churches, 3,115 having been baptized last year. The Sunday schools number 531 with 26,309 pupils. In 1924 the Chinese contributed \$82,111 to missions. We have 287 missionaries at work there and 675 native workers. Our schools of all grades number 673 and they have enrolled 24,285 students. The medical work has 16 doctors with 19 native doctors; 4 American nurses and 29 Chinese nurses. The total number of patients for last year was about 76,000. These were treated in 22 hospital buildings and 13 dispensaries.

Q. Will you tell us something of our work in Africa?

A. Our work began in Africa in 1850. For long years it was most discouraging for our workers did not know how to stand the climate. We now have 31 missionaries, 165 native workers, 107 churches, 83 of them self-supporting. Last year 948 were baptized making the total membership 9,318. These native Christians gave \$10,628 to missions. We have 34 schools with 1,653 students; only one hospital, two doctors and four nurses, but these treated 5,354 patients.

Q. What can you tell of Italy?

A. Our work there grows slowly but there are always signs of encouragement. We number 49 churches with 2,085 members who contributed \$16,785. We have but two missionaries there

now with 43 native preachers and workers. There are 42 Sunday schools with 1,299 pupils.

Q. Tell us about Mexico.

A. Of our 52 churches there 3 are self-supporting. The total membership is 3,782,585 having been baptized in 1924. They gave \$16,876 to missions. We have 23 missionaries and 54 native helpers. In our 16 schools are 1,201 pupils. Our one woman doctor treated 4,870 patients. She has no hospital but treats the patients in their homes and in the one dispensary.

Q. Will you tell about Brazil?

A. We have good news about Brazil—320 churches, 151 being self-supporting, 2,418 baptisms in one year making the membership 25,111. These gave \$231,910. There are 345 Sunday schools with 19,534 enrolled. The 115 missionaries are assisted by 282 native preachers and workers. In the 100 day schools there are 5,631 students. They also operate a wonderful publishing house for religious literature.

Q. Now tell us of Japan.

A. The work in Japan is growing marvelously. There were 558 baptisms in the 18 churches, making the membership 1,717. This was almost one-third increase. The 9 schools have 960 students and many were turned away for lack of room. This is all the more remarkable when we consider the excellent public schools of the Empire.

Q. What of Argentina?

A. Our 32 missionaries in Argentina report 38 churches, 2 of them self-supporting. There are 35 native workers, 76 Sunday schools, with 3,145 pupils. The gifts from Argentina amounted to \$49,321, and they also report a large amount of religious literature distributed. In the 9 day schools there are 331 students.

Q. What about Chile?

A. Though work in Chile began in 1917, there are 30 churches, 32 out-stations, 15 missionaries and 21 native workers. 310 were baptized last year making the membership 1,134. This growth is most encouraging.

Q. Tell of our work in Palestine and Syria.

A. This work began in 1920 and we have only 2 missionaries and 8 native workers. The

three churches have a total membership of 55, but there are 459 in the Sunday schools. There are 3 day schools with 236 students.

Q. Tell something of Hungary.

A. Our work in Hungary began in 1921, but we already have 61 churches, 10,079 members, 1,046 having been baptized last year. These members are helping the two missionaries and 616 native workers to carry on work in 487 out-stations and 173 Sunday schools. They teach 4,993 pupils on Sundays. Of their poverty since the war they have contributed \$15,625 in one year.

Q. What do you know of Jugo-Slavia.

A. Work here began also in 1921. They report 4 churches, 75 out-stations, 101 baptisms and 810 members. All their work is done by 6 native preachers and 48 helpers.

Q. Have we work in Spain?

A. In Spain we have 22 churches, 9 of them self-supporting. There are now 723 members, 113 baptized in one year. Here also the work is done entirely by 6 native preachers with 18 other Spaniards to help them.

Q. Are there encouragements in Roumania?

A. Reports from Roumania are full of hope—churches 217 and out-stations 861. Baptisms 3,074 and total membership 24,463. We have 2 missionaries there and they have 270 native helpers. The work can soon be given over entirely to them.

Q. Have we work in Siberia?

A. Work in Siberia was also begun in 1921. There are 3 native workers to carry it on. They care for 2 churches and 2 out-stations, and baptized 226 last year.

Q. How should we feel after hearing of God's blessings on our Foreign Mission work.

A. 1. Thankful to him for his blessings.

2. More responsible for our part of the work.

3. More ready to pray, give, and go.
—Figures taken from S. B. C. Minutes 1924, E. B. P.

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