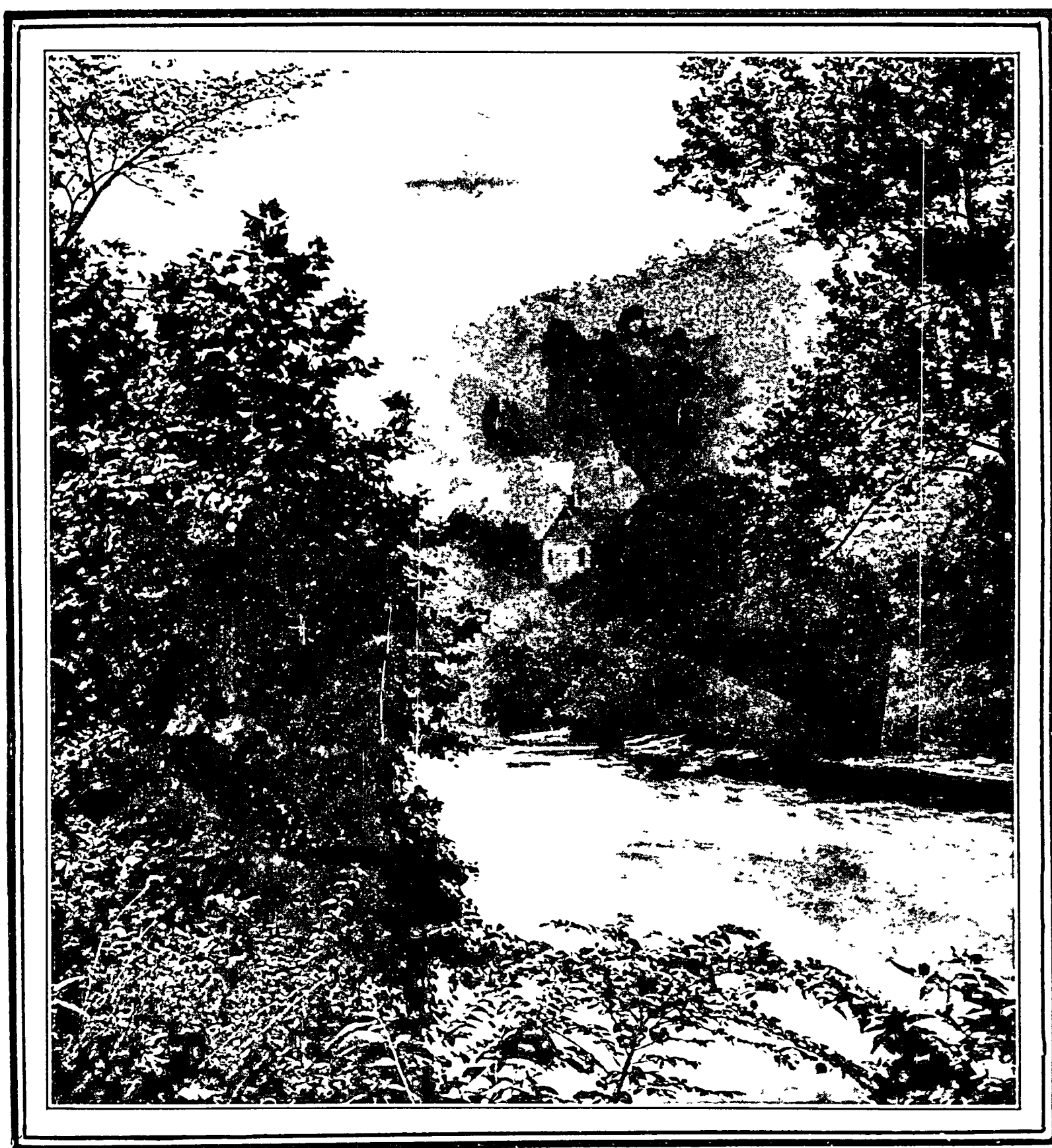


HOME ^{and} FOREIGN FIELDS

Vol. IX AUGUST, 1925 No. 8



MAKE THE SOUTHLAND CHRIST'S LAND!

Our glorious heritage and unspoiled faith must be conserved and capitalized through a mighty Home Mission program.

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HOME AND FOREIGN FIELDS

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THE MISSIONARY PILOT

SENIOR B.Y.P.U.

Aug. 2—Topic, "Cultivating the Spirit of Faithfulness." Many
excellent illustrations are given in this number. See espe-
cially page 17, "Inasmuch as Ye Did it unto One of the
Least of These," page 18, "Some an Hundredfold," and
page 24, "A Church in Spain at Work."

Aug. 9—Topic, "The Model Prayer." See page 24, "The Prayers
of Chinese Children," and the editorial, "Pray for Us."

Aug. 16—Topic, "Religious Liberty." Use in this connection
the article, "Conversions and Persecutions in Aracaju,
Brazil," page 25, closing with "An Earnest Appeal from
the B.Y.P.U. of Siberia," page 21.

Aug. 23—Topic, "The Deity of Jesus, Its Place and Importance."
Gather from the stories of our missionaries on pages 17
to 25, striking paragraphs which show the power of God.

Aug. 30—Topic, "Working Among the Worshipers of Buddha."
See "The Changing Times in Japan," page 5, which
tells of wonderful progress in the "land of the gods." See
also page 11 of July number.

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

Interesting material will be found in the stories, "A Happy
Day in Spain," page 26; "Work Among the Indians," page 27,
for which Indian relics and pictures might be collected; and
"The Americanizing of Hans," page 32.

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

The topic for the month is "Home Missions." An abundance
of supplementary material is provided on pages 7 to 16. See
Miss Mallory's outline program on page 28, and the editorial,
"A Neglected Fundamental."

SUNDAY SCHOOL

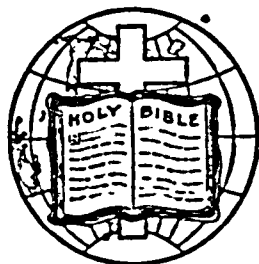
Try the plan suggested on page 31, "About Bible Verses," and
see if your school likes it and is benefited by it.

PRAYER MEETING

Pray for Home Missions; for the Home Mission fields; for
Home Mission workers; for Home Mission needs; for the sup-
port of an adequate Home Mission program. Let the leader use
especially the editorial, "The Better Plan of Denomination Sup-
port."

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

AUGUST, 1925

"Pray for Us"

There is a constant, ever-recurrent phrase, repeated in every variety of circumstance, by our missionaries in their reports. It is: "*Pray for us!*" Sometimes the report tells of apparently insurmountable difficulty and deep discouragement; again it may be the story of victory and blessing. In either case, and all between these extremes, the writer pleads, "*Brethren, pray for us!*"

Why this insistence on our prayers? Is it a mere pious exhortation that always seems in place, and always makes a good closing sentence? Do these missionaries expect us to obey their request? And if so, do they expect it to do any good? Do we really pray for them? And if so, does it make any difference?

Such questions open up one of the most serious problems with which we are confronted in the religious life of to-day. The scientists and psychologists have revealed to us that this world in which we live is a world of law, in the mental and spiritual realm no less than in the physical. More and more it is becoming difficult to reconcile the idea of prayer with the scientific outlook and methods of our time. The plain fact is that multitudes of people—many of them so-called Christians—have practically put prayer outside their philosophy of life. They cannot see how the praying of one infinitesimal human being, one of a billion and a half others on a planet that is itself a mere dot in space, can be of any large significance to God, if so be that there is a personal God. Granting that there is a God back of the unchanging and unchangeable laws of nature, and that these laws simply show how God is working in his world, why should we expect the miracle of altered law to be performed at our bidding? If we go a step further and think of God as omniscient and omnipotent, of what use is it for us to try to advise him as to what to do, particularly where his own work is concerned? While occasionally some remarkable evidence is given of answered prayer, is it not a fact that ordinarily prayers are not answered? Does not the missionary sicken and die, often just when he is most needed? Does not disaster frequently overtake the work and the workers? Is it reasonable to expect that a prayer uttered three thousand miles away could possibly alter the law of cause and effect in the affairs of missionaries in China or Africa?

There is no use blinking the fact that such questions are constantly presenting themselves to people who think—particularly younger people whose education and whose reading

are being shaped by modern scientific thought. To rebuke them for their "doubts" is but to confirm them in their skepticism, and fix them in their attitude of rejection of prayer. How may we help them, and ourselves, to lay hold afresh on the power of prayer, and respond with spiritual and intellectual sincerity and enthusiasm to the appeals of our missionaries to pray for them?

In this brief message we can only offer a few suggestions stimulative to further thinking. The subject is too deep and broad for exhaustive treatment.

In the first place, prayer must of necessity seem futile and vain to one who conceives of God as "Law." If God is the sum total of all things, the Principle of Causation and Uniformity, the Great Uncaused Cause, the Summation of Universal Law, and not a Person and a Father, it is empty nonsense to pray to It—as useless and superstitious as the prayers of the ancient Egyptians to the sun. But if God is the God revealed by and through Jesus, as infinite Personality, knowing to the very numbering of the hairs of his head every human being on the earth, and loving each one as if he were the only soul in the universe, then it becomes natural and reasonable that communication should be possible between God, the intelligent, personal Creator, and man, his intelligent, personal creature.

Again, prayer will seem of little avail to those who think of God as a divine ruler dwelling far away from the earth and ruling it as an absentee emperor. Prayer in such a conception is a device for attracting the attention and securing the favor of One who is ordinarily too busy with other matters, or too little concerned with earthly affairs, to interfere in our favor unless we can somehow gain an audience. If we can get the ear of a priest, and he can get the ear of a saint, and he can get the ear of Mary, and she can get the ear of her Son, then he can get the ear of God, and we shall get what we want! This is the prayer-philosophy, with variations and modifications, of millions of people. Can we blame rational, educated young people for rejecting it? Much of their difficulty disappears, however, when they come to see that God is in the world, as well as transcendent; that no device is needed to attract his attention, and no intermediary to secure his ear; that the Holy Spirit, Revealer of the things of Christ and God, and Enlightener, Comforter and Guide for every man, is as pervasive as the air we breathe and as real as the sunlight; that Christ can and does dwell in the believer's heart, and that the sense of his Presence is as genuine an experience to countless Christians as the companionship of a human friend. If God is a present reality, here in the midst of men and women, co-operating with them and working through them for eternal purposes, communion with him about our part and his, about our needs and the needs of others, is as natural and reasonable as the child's conversation with his wise, tender, loving, strong father.

Prayer may lose its power in our lives for still another reason: We may come to think of it as having merely a reflex influence in our own lives, as a sort of spiritual gymnastics, by which our sympathies are enlarged and our good resolutions strengthened. With this as our refuge we can still pray, and justify ourselves in so doing. We can even pray for our missionaries, feeling that it may influence us and others, possibly, to give more generously and take a deeper interest in the work. The outcome of such praying is inevitable—it becomes more and more a form of words, a ceremony, and in the end is abandoned altogether. It is true that praying has a reflex influence, and we often answer our own prayers; but if this is all there is to it, God pity us! The only philosophy of prayer that can maintain it for intelligent people is that *prayer changes things*. It changes our attitudes, our desires, our purposes; it changes God in the sense that he can do with and for and through us what he could not, or would not, do in our prayerlessness; it changes conditions, in that our prayers

form a channel through which the grace and power of God may flow, in accordance with divine spiritual law. True, God *could* do these things without our prayers; but when he took us into partnership with him in his plan of world-redemption he ordained intercourse with him on *our* part as a condition of fulfilling *his* part. Why we do not know, any more than we know why we must perform certain labor in raising a crop before the laws of nature become operative. It is not difficult to see what disaster would befall if God gave us our food and clothing without requiring that we do our share. Why should it seem less reasonable in the spiritual realm?

The missionaries are right. The supreme problem in winning this world to Jesus Christ is not the problem of money, nor of more missionaries, nor of better equipment, nor of more efficient organization. The supreme problem is to get Christians to utilize this vast and mighty power God has placed at our disposal in prayer. Prayer is not an easy thing. At bottom the trouble about prayer is that *it is answered*. When we begin really to pray our lives are changed, our attitude toward our money is changed, our desires and purposes are changed. *And we do not want this change thus to occur*. Therefore we invent all sorts of subterfuges to escape praying, while the Holy Spirit grieves, God is shut out from using us, Jesus loses our witness, and immortal souls perish. It is no light thing, this sin of prayerlessness. The coming of the kingdom awaits our repentance of it, and learning with Jesus and his chosen the secret of prevailing intercessory prayer.

"Brethren, pray for us!" Will you do it?

* * *

The Better Plan of Denominational Support

Why have the great needs confronting our Home and Foreign Mission Boards as well as many of our other denominational agencies, state and Southwide, accumulated? The simplest answer lies in the fact that seven-eighths of the money contributed by Southern Baptists to missions and benevolences is given by one-eighth of the membership. This means that over 3,000,000 Southern Baptists are doing nothing, or next to nothing for evangelizing a lost world.

And how shall a better means of denominational support be provided, every one recognizing that we cannot afford to continue at our present rate of giving?

Without question not only our *best* but our *only* practical hope for lifting the debts on our general boards and providing more liberally for their support and that of all our other co-operative enterprises and institutions, lies in a marked reinforcement of the Co-operative Program, embracing as it does all our general missionary, educational and benevolent work.

There are those who favor a special campaign for funds with which to lift the debts on the Home and Foreign Mission Boards. As great as are the needs of our general mission boards, such an effort at this time would be unfair to our other co-operative enterprises, which are also in great need, and would tend to break down that system of regular weekly giving that has been built up in so many of our churches and which to-day constitutes the backbone of our denominational support. It has taken a quarter of a century to build up the plan of weekly, proportionate giving in the churches that have adopted this method and these churches have given practically everything that has been given so far in 1925 to the support of the causes embraced in the Co-operative Program. To break down this chief dependence of denominational support at a time when it is needed more than ever be-

fore would work an injury to the denomination that another quarter of a century of effort would scarcely overcome.

Of course, the debts must be lifted and larger provision must be made for the maintenance of all our work in the future, but the true course to pursue in the accomplishment of this task does not lie in individual campaigns for special interests but in a more general and generous support of the Co-operative Program on the part of all our churches and church members.

Our recent experience in the 75 Million Campaign when Southern Baptists increased their offerings to missions and benevolences practically 400 per cent, demonstrates that the co-operative plan is far superior to the individual plan in procuring larger resources. The Campaign in five and one-half years provided nearly as much money for both home and foreign missions as the denomination had given to these objects in all the previous seventy-four years of their history!

As an enlistment agency the co-operative plan is far superior to the individual plan, where only a few favored churches and individuals are approached. God's plan for kingdom support is that every member of every church shall give regularly, week by week, in proportion to his ability, and that he shall give to the extension of the kingdom elsewhere as well as to local church support. A survey has revealed the fact that 81.5 per cent of the Baptist churches of the South had some share in supporting the 75 Million Campaign, our first great co-operative undertaking, by far the largest number of our churches that have ever shared in a single denominational enterprise.

Supporting the Co-operative Program more largely through enlisting a much larger number of our churches in active and regular contributions to it, is not an easy task. But in this direction lies the largest assurance of more resources as our recent past experience in co-operative effort has abundantly demonstrated.

We need more preaching upon the great interests embraced in the Co-operative Program; more praying for these causes in public and in private worship; more study of missions and benevolences in all our church organizations; and a fuller recognition and practice of the principle of stewardship on the part of old and young, rich and poor alike.

Regular, systematic giving on the part of the many will supply our financial needs. Our mission boards and other agencies need the larger resources which such a system would provide; our churches need the benefit which a fuller enlistment of their members in Christian service and the adoption of a budget for missions and benevolences as well as local church expenses would bring; and our individual members sorely need the culture which a regular, proportionate support of all our kingdom enterprises would produce.

If all Southern Baptists will get behind the Co-operative Program with all their might it will produce the funds with which to supply every need.—F. E. B.

* * *

A Neglected Fundamental

Why should Christianity be missionary? Why must we as Christians make elaborate and complex plans for carrying our religion to other peoples, many of whom already possess carefully devised and widely accepted religious systems?

Answers to such questions crowd each other for utterance. The very genius of Christianity demands its propagation; the founder of Christianity explicitly outlined and commanded a world-wide, age-long program of evangelization; the welfare of the world demands that it be Christianized; the very life of a church depends upon it having worthy and challenging missionary objectives.

These, and more of similar import, are fundamental reasons for missions, and cannot be repeated too often nor emphasized too much. But there is another fundamental which we are prone to neglect, namely, *respect for the personality and appreciation of the infinite worth of every human being.*

Kant expressed the thought in his famous ethical dictum: "So act as to treat humanity, whether in thine own person or in that of any other, in every case as an end withal, never as means only." Jesus incarnated this principle in all his dealings with men and women—indeed, he it is who revealed it and gave it practical application.

Here is a principle in missions of the highest value and importance—respect for the personality of *every* individual, the treatment of *every* person as an end, not as a means only. It goes deeper than mere fulfillment of duty in giving and service; deeper than unreflective obedience to a command; deeper than spreading Christian civilization and its benefits; deeper than creating great enthusiasm for altruistic and benevolent causes. It goes to the root of our reason for doing these things. It asks with Jesus, "Of how much more value, then, is a man than a sheep?" It puts one lone soul in the scale with all the material world, and finds with Jesus that the balance tips in favor of the individual.

Daniel J. Fleming, in his "Building with India," puts it thus strongly: "If we are ever to work with India for a better world, there must be a development of mutual appreciation and respect. Pity and compassion may go forth to those whom we do not respect, but if we are to enter into Christian co-operation with another people, there must be admiration for what is worthy in them. We must think of them not only as recipients of help, but as contributors of a rich store of customs and habits all their own."

In place of the word "India" he might have put the name of any other country which we look upon as a mission field; or he might have put "the Negro," "the Indian," "the foreigner," or any other class of people here at home whom we are seeking to evangelize and Christianize. Until we recognize that people, of whatever race or color or condition, are of infinite worth *in themselves*, and not as means to an end, however worthy the end, we cannot fulfill the New Testament conception of missions.

But, it may be objected, when ordinarily do we do otherwise? Is not this the principle upon which we usually act? Unfortunately, it is not. Many a church budget is made up with the thought uppermost that the church must give a certain amount for missions in order to meet the expectations of the pastor, or the demands of the apportioning committee, or the competition of a neighboring church. All too frequently gifts are made with these or similar motives uppermost. Sometimes the workers themselves are tempted to build up missionary institutions or carry on missionary activities with an eye chiefly on "the cause," and only incidentally on those whom they are seeking to win and serve. By some subtle transformation we are all in danger of looking on people as *means* rather than as *ends*; and in so doing we are violating a fundamental principle of our Lord's in the establishment of his kingdom.

This does not mean that the motives back of this violation are wholly reprehensible; better relatively low motives than none at all. It does mean, however, that we are in danger of choosing the lower rather than the higher appeal, thus building on insecure and unworthy foundations.

Every human being is of infinite worth to God in and of himself; every group or race has characteristics and traits worthy of our admiration and respect; every nation has a history and body of traditions from which others may well learn, and for which we should show thoughtful consideration. To win all these, of whatever tongue or color, to the Lord Jesus Christ is an end in itself, not a means to an end; and no expense or time or labor can possibly be too great in bringing together a soul and its Saviour.

Unionistic Efforts in Latin America

Rev. James C. Quarles, Montevideo, Uruguay

Across the River in Montevideo, the capital of Uruguay, the Ancient and Independent Order of Self-appointed World-fixers have just been holding a conclave. It is true that they have been functioning under the name of the Second Congress of Christian (!) Work in Latin America, but they are the same old world-fixers nevertheless.

Since this is their second congress, it may be necessary to say that the first one was held in Panama early in the year 1916. The first idea of such a get-together meeting was born in the minds of certain friends of missionary work in Latin America at the time of the meeting of the World's Missionary Conference in Edinburgh in 1910, when through Jesuistic influence of the high-churchmen—I have never been able to understand why they are any higher than other church men—no mention of missionary work in papal lands was permitted. Consequently there was a need for some such conference to study the needs of Latin America, and real honest-to-goodness missionaries began to take an interest in the meeting and to have great hopes for its influencing Christian opinion in favor of the evangelization of these needy lands.

But those who appointed themselves to prepare the coming "missionary conference," while giving us the impression that it was to be what the proposed name implied, at the last moment out-Edinburghed Edinburgh; changed the name from "Missionary Conference" to "Congress of Christian Work," and even went so far as to study plans for co-operation with the Church of Rome in the evangelization of Latin America!

I was in Louisville when the first congress met, and anxiously followed the *Courier-Journal* to get the important news from this important (?) congress. I was edified to find that Dr. Samuel Guy Inman was appointed general secretary—which I could have guessed without the need of the Associated Press going to the expense of sending the cable from Panama—and that one young lady, a missionary of the Y.W.C.A. in a speech before the congress told the North America mission boards that if they wanted to evangelize Latin America they must send out missionaries who know how to dress well! Possibly they did other important things in the "Congress," but that is all the inspiring news I reaped from an important daily.

But to come to the recent meeting of the World-fixers: The former meeting had produced, in its effort to force co-operative or union schemes, a fairly well marked division in the forces that are generally classed as evangelicals, so that there was little temptation for our Baptist missionaries to take part in the Montevideo meeting—except for mere curiosity to know what they were going to do and how they were going to do it. So far I have heard of only two Baptist missionaries (not Southern Baptists, however) who came as "unofficial observers." But to satisfy our curiosity the daily papers of Buenos Aires and Montevideo have been sufficient for the need, and, furthermore have given us food for thought.

The prominent subjects to be discussed by a conference that pretends to be Christian and assembled to consider the needs of Christian work in Latin America, according to the papers, were: The Monroe Doctrine, Pan Americanism, Woman Suffrage, Sex Hygiene, Child Labor, Labor Legislation, etc. It is highly possible, however, that some uninitiated North American delegate may have committed the imprudence to mention some things distinctively Christian in this great meeting, but the papers did not feature it.

So far as we at this distance could observe, there was not much talk about "co-operation," although there was some. The great result of the First Congress was to make impossible all Christian co-operation except for those bodies that entered the kind of co-operative schemes that were to be engineered from New York. But toward the end of the sessions the Northern

Methodist Bishop for South America did propose a plan for unifying the evangelical churches of America—under the Methodist flag, I suppose.

But the discussions on subjects logically without the spheres of a Congress on Christian Work will not fail to do harm to missionaries, especially North American missionaries working in South America.

This co-operative, modernistic brand of people often talk about constructive work and plans and positive results. It is hardly to be denied that the recent Congress failed to reach results; they have succeeded in "constructing" enough racial, nationalistic and ecclesiastical antipathies to last us real missionaries for twenty years after the tourists-delegates have returned to their well-furnished offices in New York City.

The interpretation that the archbishop of Montevideo gave to the meeting was a manifestation of a desire on the part of Protestants to return to the Roman fold. The Catholic daily of Montevideo raised several questions in commenting on the Congress: it asked why, if it was a Christian meeting, they were discussing commercial affairs, and if it was a Protestant congress, why the Catholic delegates?

One distinguished invited guest, who first accepted the invitation and later was persuaded from attending by the organization of Catholic women, sent a letter to the Congress imploring the delegates to work for an "approximation of the two churches: the Protestant and the Catholic." A Methodist editor in Buenos Aires tacitly admits that such an "approximation" is desirable though not under the conditions the pope wishes to impose.

This "Christian" meeting in which there was a "place for people of all beliefs and even for those who did not believe in anything" according to Dr. Inman, the general engineer of the first and second Congresses, did not have smooth sailing—perhaps not so smooth even as in Panama. Though they attempted as in the former case to have regional follow-up meetings throughout the continent, in several cases the "ball came out of the breach of their gun," as a Spanish maxim runs. A number of things did not go as the "bosses" had hoped.

There were a number of things in the conclave we feel inclined to resent both as Christian missionaries who are striving to establish a self-governing and self-supporting Christianity in these countries and as citizens of the United States—the general secretary set the ball to rolling by slinging mud at the North American government in an interview with a Montevideo reporter, and certain prominent Southern American invited guests followed his example and "paid their respects" to the Yankees. South Americans, too, I feel, resent a Latin American Congress imported from New York. South American evangelicals resent an evangelical church government managed by a foreign committee. They have had a plenty of that with their own established foreign Roman church.

And be it said in behalf of many—though not all—South American Christians that they resent this and other attempts to foist upon them rationalism, if not rampant atheism, in the name of evangelical religion. They further resent an attempt to bring them into an alliance with the church of Rome, of which they have seen and experienced enough, and already know too much to be humbugged into any such hare-brained schemes furthered by ignorant sentimentalists who know far too little of genuine Christianity or of its Romish counterfeit, working perhaps as mere tools or pawns of some Jesuit.

This recent conclave has served, we hope, to open the eyes of many Christians in South America. It will doubtless produce a reaction; in fact we can already see a reaction in certain individuals. But, oh that it would bring about a reaction in our brethren in North America, who are perhaps contributing their money for the support of schemes and committees that in reality are working against the spread and development of true Christianity in these lands that so need the gospel.

The Changing Times in Japan

Miss Florence Walne, Shimonoseki, Japan

A glance at the outstanding events of the year will help Southern Baptists to arrive at a better understanding of the general situation in the country and of the part Christianity will be called upon to play in the Japan of the immediate future.

THE POLITICAL SITUATION

One of the most capable governments, so far as individual abilities of its members were concerned, was forced out of office by the attempt on the life of the Prince Regent—that is, forced out of office in the sense that the Cabinet, in true Oriental fashion, assumed responsibility for the attempted assassination and resigned. The appointment of the aged Viscount Kiyoura as Premier was a decided retrogression, throwing the politics of Japan back at least two decades. Unable to command a majority in the Lower House, it was a foregone conclusion that his government could not hope to survive any length of time, and the dissolution which was expected to follow shortly after the wedding of the Prince Regent took place when the election on May 10, 1924, resulted in a decisive defeat for the hated "Peers' Cabinet." (Perhaps the only act of the short-lived Premier which has any interest for us, was his calling for a Conference of Buddhist, Shinto and Christian leaders on successive days, to discuss the prevalence of so-called dangerous thoughts and ideas and the disintegration of public morals over which he professed to be deeply troubled. The purpose of these conferences seems to have been to secure the aid of religion for the improvement of public morals. Their real value is variously estimated, but there is good reason for believing that the Conference with Christian leaders indicated a sincere recognition on the part of the Government, of the important part Christianity is beginning to play in the moral life of the nation.) The new Ministry represents a coalition of the two leading political parties with Viscount Kato at its head. At least thirteen Christians were elected members of the new Diet. The National W.C.T.U. secured pre-election pledges from two hundred candidates that they would support reform movements and in particular that they would vote for the abolition of licensed prostitution. Eighty out of the two hundred were elected.

Perhaps the most severely criticized measure growing out of the domestic policy of the present government is the one providing for compulsory military training in all government schools of Middle School grade and above. The passage of such a measure is viewed as a militarist triumph and is bitterly resented by all of the better-thinking men and women in the country. The "luxury tariff" which has been in operation since last September has had no visible effect upon conditions which furnished the government with an excuse for enacting a law which has worked hardships upon both the Japanese and the foreign residents. The present government will probably have to its credit, however, the passage of a measure which will profoundly affect the Japanese political world. The franchise seems to be at last practically within reach of the unpropertied classes. The bill providing for universal manhood suffrage is now before the Privy Council for consideration and its passage by both Houses is pretty well assured. The women see in the success which is at last about to reward the efforts of those who have long struggled to obtain their rights in a matter of so much importance, the promise of a similar victory for their own cause, and are beginning seriously to "gird themselves for the fray."

In the foreign policy it has consistently pursued the Kato Government has only cause for pride. With a good oppor-

tunity to dabble in Chinese affairs presenting itself a government headed by none other than the author of the Twenty-One Demands himself *has kept its hands clean*. In fact more emphasis needs to be laid upon the marked change in this country's attitude toward China. Since the Washington Conference Japan has definitely launched out on a new policy of conciliation and peace, resulting in a marked improvement in Sino-Japanese relations. Her attitude is more accurately reflected to-day in the release of the leased territory in Shantung than by the Twenty-One Demands of ten years ago. It is also of interest to note that Japan has decided to do what America has done and devote the whole amount of the Boxer indemnity accruing to her from 1922-1935 to help advance the civilization and progress of China.

As regards America, Japan is extremely fortunate in having Baron Shidehara as her Minister of Foreign Affairs at a more or less crucial time in the affairs of the two nations. He knows America and the American people, and he represents them to his own people as being fundamentally moral and just and urges his countrymen to permit these qualities to assert themselves in the matter of immigration, pointing out that impetuous moods or impassioned utterances on the part of the Japanese can only be harmful to Japan. As a matter of fact Japan's resentment of the unnecessary and unchristian piece of legislation known as the Exclusion Act rarely shows itself now in a public manner.

SOCIAL AND ECONOMIC CONDITIONS

There has been in recent years a large infiltration of undigested socialistic, Bolshevistic and revolutionary ideas. Consumption of literature without Christian backing, French and Russian radical literature, novels with an appeal to free love and lust, scientific literature not grounded in true psychology, is having its unhealthy effect upon the moral and social life of the people. National attempts to arrest these forces have been weak and not constructive. Instead there has been an appeal to repression and an emphasis on militarism. Communism gained sympathy immediately after the earthquake because of the persecution by the authorities of its exponents, apparent more especially at the time of the murder of Osugi, the socialist leader. There are those who see in existing conditions a menace which warrants them in prophesying a revolution within the next decade unless present tendencies are brought to a halt by the Christian dynamic. A Christian speaker has said "Social conditions in Japan to-day are strikingly like those in England when the Wesleyan revival took place." There is a profound religious hunger and need, a deep desire to know religious certainty and reality. There is a groping and an uncertainty, a nervous depression. To those who wonder from whence healing is to come the answer is—"Christ."

Organized labor received its first official recognition in the appointment of Mr. Bunji Suzuki, president of the Japan Federation of Labor, as labor delegate to the International Labor Conference at Geneva. The labor problem is increasing in magnitude as the already enormous number of the unemployed continues to grow. Times are hard.

The cost of living is mounting. On account of the luxury tax and the depreciation in value of the yen, prices of all commodities, imported as well as domestic, having risen until they threaten to reach the peak attained during the war. Japan is suffering intense economic depression. Her adverse balance of trade, showing a steady increase of import over export, has caused those in authority to seriously consider the advice of experts who tell them that Japan's only salvation lies in her becoming an industrial nation, making up for her lack of raw materials by exporting manufactured articles. It is tremendously encouraging to observe the already considerable number of great industries and factories that have already come under the influence of Christianity. "Christ is

blazoning new ideals and new standards across Japan's industrial sky."

THE RELIGIOUS SITUATION

"There are many signs of modern revival in the ancient religions in Japan," so we are told in an interesting article in a recent number of the "Japan Evangelist," the organ of the Federation of Christian Missions in Japan. Some Buddhist scholars are attempting to unite Buddhism with modern science, "lining transmigration up beside evolution and identifying Buddhism with Kantian and Hegelian philosophy with Buddhism having the last word. Another group of new Buddhists, frankly acknowledging the strong points of Christianity, discovered in Buddhism nearly everything that is best in Christianity and adopted modern methods of education and many Christian institutions. Three definite results are already noticeable: (1) The Buddhist system has been re-organized. (2) Young priests are being well educated. (3) Great interest is being taken in social service." Apropos of the last mentioned fact the following statement is of interest, "According to the government report of 1919, 42,000,000 Buddhists are helping approximately the same number of needy cases as the 200,000 Christians."

The attempts to bring about a revival in Shinto circles are largely instigated by the government. Modern Japanese statesmen are anxious over existing conditions in society and they are seeking to better these conditions by reviving primitive forms of shrine worship, trusting to the influence of belief in and reverence for the accepted divinities. "Their problem is difficult and their anxiety real, but one wonders at the naive attempts so persistently made to meet inevitable modern conditions of society by an insincere appeal to religious device rather than to religious conviction and truth. No wonder that so many Japanese students claim to have no religion!" There are also revivals of Shinto religious sects, but they are much alike, some of the best elements in their doctrinal statements being derived from Confucianism, Buddhism and Christianity. The revivals in both of these Japanese religions, elementary though they are, are characterized by active missionary effort, and indicate a felt need for religious inspiration and faith. But no elementary superstitious presentation of any religion to-day can satisfy the cultured mind, and Christianity must come forward with a clear demonstration of its ability to supply that which is so apparently lacking in the other faiths. Recently a movement has been launched by some Christian, Buddhist and Shinto leaders to bring about "mutual understanding among the religions affected and gain the co-operation of all for the realization of righteousness and the good of humanity." A so-called Religious Fellowship Society has been founded, and some have presumed to hope that a single or universal faith will eventually grow out of the union. If there can be co-operation in the common task of abolishing the social evils which are festering wounds at the heart of the nation threatening its very existence, there is indeed cause for rejoicing, but we believe with all of our strength that Christianity and Christianity alone can save Japan.

The country was greatly stirred early in December of 1924, when it was announced that the Empress would include Doshisha University (one of the oldest Christian institutions in Japan) in a series of visits which she was paying to outstanding religious schools for girls in Kyoto, the other schools, of course, being Buddhist and Shinto. On the morning of December 5, she stood in the chapel of the great school founded by Joseph Niisima, and bowed her head with the others when President Ebina led in prayer. It was remarked that for the first time in history one of the Imperial line had in public bowed before the Christian God. Of course it is a mistake to attach too much significance to an event of this nature, but it is of undoubted interest to note it as a sign of the "changing times."

A Program of Home Missions for Southern Baptists

Meeting the Challenge of Opportunity In a Compelling Task

An Adequate Program in Evangelism and Enlistment

Rev. H. R. Holcomb, D.D., Mansfield, La.

The first question to definitely settle is, "Has God a program for Evangelism and Enlistment?" If he has not, then Baptists ought not to have. If God has, then Baptists ought to have his plan or none other. If God has a plan, and most assuredly he has, it is an adequate plan. We should get it definitely fixed in our minds and hearts that God never had but one plan regarding any one thing. He had a plan for the making of the world, and made it so. He had a plan for the making of man in his own image. He has a plan of salvation. He has a plan for church organization. He has a plan for baptism, and there were never two plans regarding any of these, or any of God's work.

GOD'S PLAN FOR EVANGELISM

He said to blood-bought, blood-washed, spirit-filled men and women, "Go." He has promised his presence to energize and bless. "For lo, I am with you." The denomination that has lost its *go* has a name to live, but is dead. The church that has lost its *go* has lost the purpose of its existence, and the same thing takes place in the heart life that takes place in the battery of the car that stands long in the garage—a dead battery.

Go out, out beyond kith and kin, out beyond the co-operation line, out beyond the race line.

Go when? "Quickly." The slowness of the messenger has paralyzed the message. Hurry, it is a message of life and death, and we cannot afford to loiter along the way.

Go out where? Into the streets, lanes, hedges, for Baptists have a message for every soul in every place in every condition. Go into the streets and the busy markets where big business is done, for this business of evangelizing is the biggest business of the world. God, the Father, thought so. He invested his only begotten Son. God, the Son, thought so. He invested his life and blood. The Holy Spirit thinks so. We need to make no apology to anybody for the message God has put in our hearts and upon our lips.

Go out into the streets and lanes, that is, the alleys. Don't miss the alleys. There may be another John Bunyan around the corner, or a Dwight L. Moody.

Go to whom? The poor, the lame, the halt, the blind. The poor may be the man who is rich in this world's goods, but has not the imputed righteousness of our Christ. The lame and halt are many. Lameness comes through many causes—a fall, the weariness of the journey, etc., and many are blind because of the god of this world.

Go, why? "That my house may be filled with guests." The all-consuming, burning passion must be that men be saved, and that Christ may be honored and glorified in the filling of the Father's house.

GOD'S PLAN OF ENLISTMENT

God has a definite plan of enlistment as he has of salvation. "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." Let every one of you. Preachers, deacons, Sunday school teachers, widows, orphans, every one. There are no exemptions. Not only lay by in store, but bring. The Bible knows nothing of collectors, and our enlistment men must forever get away from "collection takers." There is a wide difference between *enlistment* and *collection*. Collections may get the money and lose the man. Enlistment gets the man and the money, and saves the life of the man. Bring, bring, bring! God wants his offerings brought, for he is more concerned about the offerer than the offering. Abel brought his gifts, and throughout the Old Testament days offering were brought. Mary brought hers. The Wise Men brought theirs. The First church brought its gifts.

Bring what? "All the tithe." "All the tithe of the land is Jehovah's; it is holy unto him." (Leviticus 27: 3). It does not say that the tithe is God's if we bring it. It is God's whether we bring it or not, and by bringing it we free ourselves from robbery. Obey the living God and fit into God's financial plan. God planned that there shall be a steady income. Because of his missionary program there must be a steady out-go.

Bring where? "To the storehouse," which can mean nothing in this day, unless it means the church.

If those who read this article will please pardon personal reference to our church, I will say that for seven years we have run wholly on this plan, and have been brought into the storehouse ten times as much as any previous seven years. We adhere as strictly to this plan of God's as we do to immersion for baptism. It has gripped our men, and I feel that I can truthfully say that the life of every one who has accepted this teaching, and practiced the same, has been saved, and they have come to know that they are not regarded in God's plan as a mere pocketbook of the church, but as a living, vital factor in real Christian service. Let me say, brethren, that God knows no enlistment that does not first enlist the heart and talent. And inasmuch as the Convention has ordered that a Department of Evangelism be set up and men sent out, I trust that no evangelist shall be employed who does not really believe in and practice tithing as God's one financial plan.

This I believe to be an adequate plan for Evangelism and Enlistment.

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An Adequate Program for Church Extension

Rev. J. T. McGlothlin, D.D., Anniston, Ala.

An adequate program for any enterprise is one that will meet the need as it exists to-day and also provides for conditions that may arise in the future.

Loss in kingdom work has been suffered all along the line by failure to determine the ultimate objective, and then patiently but persistently working to that end. Lack of funds, too, has

frequently caused the immediate need to utterly eclipse the goal—an adequate program stretching through the years.

The Church Extension Department of the Home Mission Board exists in order to assist churches in erecting suitable houses for worship and work. At present the fund in hand for this purpose amounts to \$1,270,786.54. This is a good beginning but can in no wise meet the tremendous need of the hour. For years the Lord has really embarrassed Baptists by the opportunities he has set before them and the blessings he has poured out upon them.

In my own state of Alabama there are few churches that have buildings that give them adequate facilities for service. The forward looking churches are suffering from growing pains. The backward ones would be stimulated by better workshops. In our great cities it is almost impossible to plant churches fast enough to keep up with the growth in population. In the issue of the *Alabama Baptist* for June 25, there was an earnest appeal for help to establish two new churches in Birmingham. The same conditions exist in other cities. When we think of the Florida and South Texas development we know that the local Baptist churches cannot meet the need of the great influx of population. It is appalling to think of what the result will be when so many people come together for making money, or for pleasure, with a lack of facilities for worship.

The one-room church still stands on every highway in the South. The newspaper, the radio, the automobile and better roads have put the people in touch with the outside world and have brought many rural sections abreast of the times. Many of these glorious old churches have poured out their blood to give the city churches life. They must not be allowed to die. Help, to fit themselves for meeting the needs of the day, will give them renewed hope and courage. A suitable church building in keeping with the best architecture of the present or future of the locality is a mighty asset for any church. It helps to line up those who are already Baptists, and is many times the deciding factor for those who are unaffiliated. It gives an atmosphere of permanency and a dignity to the cause in that community.

Viewing the matter with the thought of lasting results, no department of the work of the Home Board is more important than Church Extension. Surely then an adequate program should be set before us. It seems that the following items should be embraced in it:

1. *An adequate building wherever there is need for a Baptist church.* Let it be understood that where people live, a Baptist church is needed. They should have a full gospel preached to them. There are between five and six thousand homeless churches in the South. New organizations, fires, floods and storms constantly add to the number. Staggering debts are sorely hindering many. Not more than ten per cent of the others have adequate buildings. To house all these in keeping with the need and the glory of our Lord is a task that challenges the best in any true man. The temple of Solomon was the source of holy pride in the hearts of Israel. May our churches so stand out in our affection. If our Southern Zion is to be the salt of the earth, the altar fires must be kept burning brightly.

2. *A greater use of the Architectural Department of the Sunday School Board.* All too frequently inexperienced men plan the most important building in a community. The results are usually unsatisfactory. The money has then been spent and the opportunity gone. It seems that the Home Board should insist that the advice of Dr. P. E. Burroughs, or his assistants, be secured before granting a request for help. Much money would be saved and greater efficiency secured. Many divisions in churches would also be prevented.

3. *To carry out an adequate program the financial end must be considered.* The kingdom is spiritual but much of the means for bringing it in is material. Dr. Alldredge in his excellent new book, "Southern Baptists Working Together,"

says that a fund of \$20,000,000 is needed for this work. When we consider the many calls made for gifts or loans it can readily be seen that this sum may be too small, but it is certainly not too large. To reach this goal provision should be made for constantly increasing the fund. Many of our people should make immediate gifts, put this cause in their wills, or buy annuity bonds. It is said that while Miss Fannie E. S. Heck is buried in Raleigh, N. C., that her monument is the "House Beautiful" in Louisville, Ky. Shall not many others erect their memorials in houses where God shall be glorified and Christ shall be lifted up as the years pass by?

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An Adequate Program for Cuba and Panama

Rev. William Wright Barnes, D.D., Southwestern Theological Seminary

In the progress and development of the kingdom of God, as in the kingdoms of this world, strategic personalities and places count for everything. In the development of the British Empire Gibraltar, Malta, Cyprus and Suez were seized and fortified as necessary for British supremacy in India. In the progress of American imperialism Hawaii, Guam, the Philippines, Guantanamo, Porto Rico, Danish West Indies, the Canal Zone, were necessary items in the realization of "manifest destiny." Paul in his missionary labors attacked the cities, strategic centers in the Græco-Roman world.

Latin America has been growing in importance for the past century. The present century has seen a wonderful development. In international diplomacy the names of Calvo and Drago are stars of the first magnitude. The battle ground between Romanism and New Testament Christianity seems to be shifting to the Americas. If Rome makes permanent her strangle-hold on Latin America and succeeds in her plans in Anglo-Saxon America, the Lord have mercy on this sin-cursed old world. If New Testament Christianity can increase its position and influence in Anglo-Saxon America and find permanent and expanding enlargement in Latin America, the hope of the world will be brighter. The reflex influence of Latin America on Latin Europe will be great. Already Brazilian Baptists are sending missionaries to their motherland, Portugal. Baptist work in Spain, France and Italy will be greatly strengthened by winning the sons of those lands presently domiciled in Latin America.

Cuba is the Pearl of the Antilles, the largest and most important of the West Indian groups of islands. Panama, originally an unimportant state of the Republic of Columbia, has become one of the strategic centers of the world's life through the opening and operation of the Canal. In the peaceful pursuit of commerce or in the activities of war the little Republic of Panama will hold the attention of the statesmen of Europe, Asia and America. If these centers of influence are won and held for Christ, what mighty factors for further progress in Latin America! Through a chain of providential circumstances, interesting to trace but unnecessary to recount in this connection, Northern and Southern Baptists through their Home Mission agencies are seeking to plant New Testament Christianity in these strategic centers. The work has been barely begun. A generation of labors has made a good beginning. Shall the work go on on the present scale, or shall the Home Mission Board be instructed and enabled to use past and present achievements for accelerated momentum? The success and progress thus far achieved constitute a challenge and promise for greater things to-morrow. It behooves

Southern Baptists, therefore, to seize the opportunities now presenting themselves and enable the Home Board to plan and execute great things for God in Latin America.

First of all, it must not be forgotten that the ultimate objective in mission work is a self-governing native Christianity. This holds with any people in any land. Some day, be the time far or near, the Home and Foreign Boards will withdraw from Latin America and the Baptist churches in those lands will be completely self-supporting and self-governing. The program of the Home Mission Board must have that objective in view and must be so planned as that a native leadership shall be ready to lead into a deeper understanding of and a larger work in the kingdom of God. This leadership must consist not only of pastors of churches but of laymen and women also. What would be the loss to our church life at home if the laymen and women, educated in our Baptist colleges, were removed! The same holds with increased emphasis in Cuba. Hence there must be an enlarged system of schools. Our work in Cuba gathered together in the early years a group of pastors that compared favorably with those gathered by any other denomination. In fact, it has been generally conceded that the native workers under the Home Mission Board in Cuba were the finest group on the Island. The years have made inroads into their ranks. Some are bearing the burden of years in the service and others have already been called into a higher service. The Board has never had many Americans at one time in the work. A splendid group of younger men have been prepared to enter into the enlarging work and to take the leadership laid down by their elders. The school facilities must be enlarged to train more of these fine young Cuban pastors. And these trained pastors must have the co-operation of trained laymen and women to assist them. Many of the teachers in the State schools in our country are devout Christian men and women, and the boys and girls trained in those schools return to their homes and churches for active Christian work. But for this and succeeding generations in Cuba our own Christian schools must train the pastors, deacons, women and other workers.

A second important item in enlarged program is adequate building facilities. Latin America has been familiar for four centuries with the massive, substantial, imposing Romanist Cathedrals and churches. Those buildings give a stability to Romanism in the minds of Latin Americans. I do not suggest that we put hundreds of thousands and millions in imposing ecclesiastical structures, but we must give adequate facilities in well constructed buildings with a measure of architectural attraction that New Testament Christianity may impress the Latin American mind with the element of permanence.

Lastly, let there be put into Spanish, either by authors writing in Spanish or by capable translators, a literature of New Testament Christianity. And let this literature be widely scattered throughout Cuba, Panama, and all of Latin America. Would it not be feasible for the Home and Foreign Boards to place in Nashville a man well versed in English and Spanish to put into Spanish much literature that our Spanish speaking churches need? This could be published by the Sunday School Board. If the same could not be done for Portuguese, the educated Brazilians could use the Spanish. And let Baptist natives of Latin America, men of ability, be encouraged to submit manuscripts to this editor for publication by the Sunday School Board.

Thus with a trained native leadership, suitable physical facilities and an adequate literature of evangelical tone in their own tongue our Latin American brethren would go on from strength to strength.

An Adequate Program for Work Among the Jews

Rev. J. McKee Adams, Th.M., Southern Baptist Theological Seminary

Southern Baptists will react with enterprising enthusiasm and quickened loyalty to the effort of the Home Mission Board to present to the denomination a program adequate for all compelling needs and worthy of the best traditions of a great people. The Board holds a unique position in kingdom work and under the superb leadership of its faithful Secretary has wrought effectively. Confronted with the stupendous problems of education, enlistment, and evangelism, it has concentrated its labors on the conservation of Baptist life in the interest of missionary achievement, but while engaged in conserving our forces for foreign work it has found itself face to face with all the complications of a mission field brought to our own doors. With an insistent demand for an aroused denominational conscience on the perils of omissions and anti-missions it has sought no alternative plan for world-evangelization (and there is none), but has urged us to find the evidences of a virile Christianity in its fruits of extension and reinforcements both at home and abroad. The point of departure in mission work is necessarily the Christian consciousness, and the Home Board has zealously labored to maintain that consciousness alert, sensitive, and responsive. One cannot know with exactness the effects of a spiritual agency of such potency though he feels that in the marvelous development of the denominational life in the South and the unparalleled impetus given to foreign missions, the Home Board has stood at the center.

It is still that mighty agency in calling forth earnest responsiveness to the causes of and for missions. There is no disposition among thoughtful Baptists to listen too intently for earth-sounds of human frailties—the heavenly vision of a world to be saved is too alluring. The great venture of faith involves a constructive program which minimizes the garrulous questions and magnifies the glorious quest. The chief fault in connection with our Board's activities has not been the absence of an adequate program—the objectives have always been challenging—but the absence of an *adequate purpose* on the part of Southern Baptists to see the thing *done*. I have confidence to believe that during this convention year our people are going to give more serious attention to the oft-repeated imperatives of a diversified work and set themselves more assiduously to their accomplishment.

Among the ends that *must* be reached, and of vast importance because so long deferred, is the evangelization of the Jews. The proposition of the Home Board is the salvation of the Chosen People through whose rich and varied antecedents the Christian spiritual heritage has been glorified. It is an adequate challenge and an essential part of a complete program of Christian endeavor; it is also a hazardous undertaking since it involves a deliberate acceptance or rejection of a task and privilege perpetually obligatory (one wonders, however, whether the deliberate refusal to make a *real effort* to evangelize the Jews would be more pitiable than that passive acquiescence which has so consistently obtained up to this time, an acquiescence in a missionary policy which was so extensive as to include earth's remotest bounds but so unthoughtful as to exclude *the one man whose spiritual background would constitute him the most potent evangel of the Christian faith when won*); it is a discouraging venture, too, since it involves perhaps the frequent rejection of the Christian hope and the Jewish Messiah, but one suspects there is much of a disposition here to

prejudice a situation which has hardly had earnest attention since the first century of the Christian era.

But the proposition is not one of problem but privilege. The purpose of God to save the world is not a problem but a *passion*, and its consummation is clearly revealed in Jesus of Nazareth. It is not a question of a probable Jewish response—the raising of an inquiry as to that which is likely takes no precedence over a divine imperative. We shall have learned a great deal when we are willing to do what Christ commands and leave results to him. God's attitude toward the Jews has never changed. The passionate cry of the great Apostle's heart was for the salvation of Israel, but this cry was based on the abiding conviction of God's purpose of grace which still anticipated that his chosen people should come to share in the heritage of sons and daughters in the kingdom.

Though the apostle to the Gentiles, Paul demonstrated in a wonderful way the province of the gospel by the treatment accorded his brethren in the flesh. Throughout his ministry the burden of his passion was with the Jew *first*. Paul had his reasons for that ardor, and one needs only to read his epistle to the Romans in a sympathetic way to come to share the earnestness which the passage provokes. Let it be understood that there is no effort here to stress the *priority* of Jewish evangelization; our hope is that the Jew might in some way be considered a *necessary part* of our program in kingdom labor. Even should he come last in the providence of God he might be placed first among potent agencies for world redemption. There is no plea in this connection for Jewish conversion—such is not within human power under any circumstances—but rather that the gospel should be given to the Jews. We would hardly be fair to ourselves, much less to the Jews, to assume for a moment that any serious attempt has ever been made in modern times to win Israel to its Messiah. If there is any problem at all in this business, in my judgment, it is not Jewish but Christian. Under the present arrangement there is obviously no channel of saving the world except through the saved, of winning others except through the won, of giving the gospel except through those who have received it and find in it the answer to all questions and problems in the world and out of it.

Any adequate program for work among the Jews needs to incorporate first of all a serious probing of the Christian consciousness on this point. The fact that practically nothing has been done to evangelize the Jew is as plain as a pike's staff. Objectively considered we have failed at a very vital business and have hardly been profited by our policy of splendid isolation. Is there any explanation for the sorrowful plight in which we find ourselves? I think there is: The Christian consciousness has failed to evaluate mentally and spiritually the condition of a people who have not only lost their fatherland but who are perilously near to losing an interest in their heavenly Father. Attention is called to the following considerations in particular. There is real need for each.

A PROPER UNDERSTANDING OF THE MODERN DISPERSIONS

The wandering Jew is proverbial. Grateful indeed would we be were his wanderings only geographical. There are millions of Jews in the United States, and of these five hundred thousand present to Southern Baptists a perennial challenge and opportunity. The racial pursuits, commercial, industrial, and financial, which have characterized these people since their expatriation subsequent especially to the conquests of Alexander the Great, have had a decided reaction.

In a real sense theirs has been a constant struggle for survival. It is the glory of the Jew that he has won at least this one phase of his determination to maintain his identity. That he has race pride gives a measured dignity to his soul and

marks him as an object worthy of loving and winning. It is the sorrow of the Jew that in his unceasing struggles in materialistic spheres there has come a pitiable diminution in his fidelity to his spiritual heritage. While struggling in trade to win the world he has gambled with religion and is perilously near to losing his soul. The modern Jew follows in general the line of demarcation existing in ancient Israel: The Pharisee whose perversion of the picture of the Messiah was accomplished by the introduction of a purely political significance which still obtains and renders it so difficult for him to recognize the glory of Israel manifested; the modern Sadducee, a kind of extraverted Jew, has grasped at materiality so intently and compromised his spirituality so easily that he has practically lost both.

Judaism to-day presents a sad spectacle; no longer is it characterized by that optimism which projected into the future the golden age of prophetic vision; rather, the deferring of Israel's messianic hope has to the Jew largely issued in a despairing cry of hopeless pessimism; out of this darkness it is possible that there should come a renewed willingness to consider the Christian claims and message and always with the balance leaning to the side of serious appraisal of him who claimed to be what every Jew now hopes. I make the plea for a sympathetic and prayerful attitude among Christians that they may intelligently estimate the stupendous difficulties of these aspects of Jewish life.

A CLEAR CONCEPTION OF THE SPIRITUAL STATE OF THE JEW

A man without a country is bad enough, but a man without Christ is lost. A troubled conviction on the part of the Christian that the Jew actually needs a Saviour would be a far step in meeting the necessity. The absence of any such conviction has largely been the mystery of our failure. We have been the subjects of a false emotionalism which has oscillated between the tender mercies of God and the glories of an ancient people in covenant relations with God, and have dared to hope that in some way the redemption of Israel would be miraculously produced—and in some other way different from that alone by which any man can be saved. It is one of the splendid inconsistencies of the desire which is father to the thought.

There is an urgent need for an exposition of the fundamental tenet of the Christian faith—Jesus Christ. If salvation is mediated only in and through him, then the rejection of Jesus can mean nothing else than the forfeiting of eternal fellowship with God. If the only hope of the world is Jesus, then the Jew, of all in the world, is the most hopeless. But to express it in such a way would be to disparage that divine optimism in the Good News which regards no man as hopeless but *helpless*. It is the hope of God that all men shall be saved and for that end he supplies the one means of redemption; we also hope that the Jew shall be saved, but, if through Jesus whom they reject, upon what do we base the expectation? I contend that what we most need at this critical junction of kingdom work is to have the awe-ful conviction that the Jew without Jesus *cannot* be saved.

No doubt we have cherished such a hope for the Jew because we have felt his rejection of the Messiah so deeply. But there is envisaged underneath this superficial view a false conception of the elective grace of God which borders on hardshellism. Undoubtedly the purpose of God is to save the world, the progressive revelation of himself in redemptive activity confirms that, but undoubtedly also the human agency is an integral part of that purpose. Assuredly it is the purpose of God to save the Jew, but not by angelic mediation. It is hardly irrelevant to raise the question that if Southern Baptists have been chosen to give the gospel to the whole world.

—a glorious conviction and one which I believe with all my heart—why have we so studiously refrained from the Jew, and especially at home, regarding him in some mysterious way as immune to ills to which others fall heir, and in some fashion delivered from them all? Before we can ever do anything for the Jew we must believe with all conviction that he *needs something to be done for him*.

THE PROBLEM OF RESPONSE

Hitherto we have shrugged our shoulders and satisfactorily excused ourselves from Jewish evangelization on the basis of racial prejudices both Jewish and Gentile, on the basis of a presumptuous skepticism that prejudged the workings of the Holy Spirit in the hearts of a rebellious, disobedient, and gain-saying people; or, measuring the possibilities of Jewish response of the future by our callous and intermittent efforts of the past, we have refrained from expecting much. There is imminent danger that our expectations shall be so emphasized as to almost become the criteria of what God can or cannot do. We would be more spiritually minded and vastly more of the mind of Christ were we to leave off counting noses and set ourselves to the real business of *obedience*.

But whatever grounds we had for excusing ourselves hitherto, to-day we are suspended in mid-air with a task to be done and no reason for leaving it undone. Racial prejudices are practically forgotten in a complicated social order of individuals, interdependent and reciprocative, in which the good of each is the desire of all; our skepticism has been disappointed by the marvelous interest of the Chosen People who are really seeking if haply they may find; and our half-hearted attempts at winning the Jews have been unexpectedly blessed in the salvation of a greater percentage of people than obtains in any other section of our non-Christian population. All barriers have been broken down and the door of faith and opportunity stands open. There are many adversaries, Jewish and Christian, but it helps much to believe that the Master of us all is seeking to bring us together at his feet. There are no limitations to the gospel except the response which Christians give to it.

One remark in closing. So far as the kingdom of God is concerned there is neither a Jewish nor a Gentile problem. The only problem which confronts us is that of unbelief. I have no disposition whatever to enter into any futile theological controversy as to what is the ultimate purpose of God with reference to the Jew; my earnest prayer, however, is to raise the question as to whether his *present purpose* with the Christian can possibly have a definite relation to Jewish evangelization. I believe that it does and, further, that we have reached the crisis when something must be done. In my opinion there can be no adequate program for work among the Jews until there is an adequate conviction that such is needed, that it is obligatory, and a vital part of our missionary endeavor. And while I am sure that both are true, I am rather inclined to fear that the Jew is more sinned against than sinning. Suppose we try evangelization; it might succeed if conducted with passion. It cannot fail since by it God is expressing within the realm of the temporal his eternal purpose to save all—Jew and Gentile.

Let us not circumscribe the message of Christ by hard and unsympathetic barriers of race, color, or condition. There are no national or international boundaries in the kingdom of God; no racial or inter-racial distinctions; no preclusion by prejudice or otherwise of the universal import of the gospel to all men and to every man. There should be no such boundaries, no such distinctions in our message. If we are missionary God will bless us; if we are anti-missionary, we have not sensed either the outer fringe of the mind of Christ or understood with remotest comprehension the significance of God's supreme gift to the world. It is our business to give Jesus to Jew and Gentile.

From our daily devotion in song let us remove the bewailing note that God should "Pity them, pity them, the sons of Israel," and come rather to the full expression of the Christian consciousness of debtorship. The Jews need no pity from any of us; what is their heritage, at least from our standpoint as ambassadors of Christ, is a square deal. I believe that Southern Baptists are going to enter into that privilege of service and that the message of "peace and good will" shall once more be proclaimed to those who first heard it and rejoiced in its tidings of love.

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Baptist Responsibility and Baptist Opportunity

Rev. W. L. C. Mahon, D.D., Jacksonville, Fla.

No greater opportunity to do Home Mission Work exists to-day than can be found in Christian service among the soldiers and sailors of our Southland. No greater claim upon the attention and consecrated effort has been made upon Southern Baptists since the cry of the mountaineers for help in the matter of religious education was first heard and answered.

It is true that the Government makes an effort to minister to the religious needs of the Army and Navy through chaplains, which is as efficient as can be expected from such a combination, but the great hosts of men "who go down to the deep" in the Merchant Marine Service are overlooked by every denomination save by the Seamen's Church Institute of America, which is under the auspices of the Episcopal Church, and the Seamen's Institute of the Southern Baptist Convention located at Jacksonville, under the control and auspices of the Home Mission Board.

This Seamen's Institute at Jacksonville should be the beginning only of a great far-reaching service for these men, which should extend in the near future to Miami, Tampa, New Orleans, and Galveston. When it is taken into consideration that this work has to do with men only—men in the very prime of life, virile, strong, young, uncultured it is true, but open to the truth, susceptible to teaching and big hearted, many of them as willing to be led as children—we can readily understand what a propitious field this offers for Southern Baptists to enter with all of their energy and zeal. In order to understand how ready is the response that comes to the labor of love and service of sacrifice put into this work some results must be noted, and it will at once be seen how abundant is the fruitage of even a sparse sowing.

The Home Mission Board of the Southern Baptist Convention accepted and adopted September 1, 1919, as part of their work and responsibility what was then known as the Jacksonville Seamen's Institute, which had been started some four years previously as an undenominational work by Capt. Karl J. Frost.

Captain Frost having become a Baptist decided that he would like to see the work to which he had dedicated his life under Baptist control. The building in which the Institute was located was purchased by the Home Board August 30, 1920, for \$47,000, and was remodeled October 14, 1920, giving the present quarters which now need to be replaced by a great building characteristic of the cause and representative of the greatness of the work.

During the past Convention year 386 men have been received into Baptist churches, 112 of these by baptism, 27 of this number coming from Baptist families. A Bible Class has been organized in which 3,945 men have been enrolled; it is to be understood, of course, that only a small portion of these men are in attendance at one time in the meetings of this class for they sail on many ships and are from nearly every state in

the Union as well as from foreign countries. The past Convention year 19,780 ships visited the port of Jacksonville, 2,726 of foreign trade and 17,054 belonging to the coast-wise trade.

One-third of the men enlisted in the Navy is from the south-eastern section of this country, and one-fourth of the Merchant Marine Service is from the same section.

Surely God in his providence has as it were put into the program of Southern Baptists this great work, for we cannot fail to recognize his leadership in this matter. It is ours not because of our seeking nor because of our effort in any way whatsoever. It was turned over to us organized and well started before even our attention was in any way attracted toward it.

Our great responsibility in this matter cannot be overlooked. This great army of men are waiting for us to respond in an adequate way to the demand which is being made upon us. They are our sons largely, from Southern homes, many of them the very flower of the land. For a long time have they been neglected, at least by Southern Baptists.

It is time that the Baptists of the South give the Home Board to understand that we not only approve the cause but are heart and hand in the work. We should do this by responding to the Board's urgent, pressing needs with our money as well as our prayers.

Due to the fact that the U. S. Army provides chaplains for the men in the army and pastors adjacent to permanent army camps are encouraged to co-operate with the chaplains in ministering to the spiritual needs of the men in the military service, the Home Mission Board has not felt the necessity of providing permanent equipment for its service to the men of the U. S. Army such as has been provided at Jacksonville for the benefit of seamen and sailors.

However, the Home Board is ministering to the men of the army as fully as its resources and opportunities will permit. A permanent worker is maintained at Oteen, N. C., to minister to the ex-service men in the tuberculosis hospital there, while a Baptist chaplain is maintained at the U. S. Naval Academy at Annapolis, Maryland.

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An Adequate Program for Publicity and Mission Study

Rev. J. Marcus Kester, Wilmington, N. C.

The emphasis should be placed on the word *adequate*, for already in most churches some thought is given to publicity and mission study. What is needed most is that the program should be enlarged, made comprehensive, and so emphasized as to make missionary education and work central and fundamental in the churches.

"My people are destroyed for lack of knowledge," wrote a prophet, speaking the mind of God, centuries ago. The same message with tenfold greater emphasis might be written to-day. Our opportunities and need for knowledge are manifold greater than when Hosea lived. Another wise man set forth the law of development in the words, "Where there is no vision the people perish," or, as Revised Version has it, "cast off restraint." Vision comes from knowledge and leads to great undertakings.

If Southern Baptists are to have an adequate program for the salvation of the homeland and ultimately the salvation of the world, that program must include provision for informing and developing our people along missionary lines. Beyond a doubt the greatest educational problem before us is the cultivation and enlistment of the more than two-thirds of our church members who are at present undeveloped and unenlisted. This problem is greater than that of educating the thirty-eight thou-

sand students in our schools and colleges; for they make up but one per cent of our total membership. The ninety-nine per cent are out of school and in our churches, and the majority are doing little or nothing to further the kingdom work. They are a liability, not an asset.

The need for a well-rounded program of publicity is seen from many angles. Only about one in a hundred is taking HOME AND FOREIGN FIELDS, our Convention's missionary journal. Less than ten per cent are seriously studying missions. Only a fraction of our members are, therefore, making any effort to keep themselves informed about our work.

The tragedy is that these people are perishing for the lack of this information. Lacking missionary vision, they are "casting off restraint," giving themselves to indulgence, and spending their money for that which is not bread. Information on missionary work at home, or anywhere, creates inspiration and leads to consecration.

"A church informed will very soon become a church transformed," says Mrs. Carus Wilson in her book, *Expansion of Christendom*. The full paragraph is well worth our thought: "The flame of fervour must be fed continuously with the solid fuel of facts that it may burn and glow steadily; for if we only throw the straw of passing emotion on it, the blaze will quickly die away. Indifference in the rank and file of church members, which is really a more serious hindrance than the hostility of the world, can only give place to interest, interest to enthusiasm, and enthusiasm to enduring, reasoned zeal, through ordered knowledge of what the missionaries have done and are now trying to do. Reluctant silver wrung by mere importunity from ignorant and therefore apathetic people is not good enough, and will never be sufficient for the inevitable extension of the work; but those who have added knowledge to a general faith in missions will say no longer, 'I suppose I must give something,' but will gladly and spontaneously lay their gold on the altar, exclaiming, 'I cannot miss the privilege of a personal share in the work.'"

If we would make our mission study more effective, we must cease associating it with efforts to raise money. We have done this so long that a great many are suspicious when the study of missions is mentioned. They fear that it is only another method to raise money. We have thus pulled the fruit before it ripened and have injured the tree. The study of missions will naturally lead to liberality in giving. But giving should come as a natural product and not forced; for there are greater objects than giving in mission study, namely, sympathy, intelligence, conviction, etc.

Instead of associating money-raising with our mission study, we must pursue the study as a matter of stewardship in order to be "wise and faithful stewards" such as the Lord desires. No one can adequately discharge his stewardship of the gospel who does not know something of missions. One cannot pray for missions intelligently or give to missions wisely without some knowledge of the fields and facts of missions. How can I pray for Mountain Schools, for example, in an intelligent way without some knowledge of the schools, their problems, their teachers, their struggles? We must have an adequate program of mission study and publicity for the development of our people to give with conviction and constantly for the support of the kingdom work as a matter of stewardship to God.

Again let us stress that the program to be adequate and effective must be made comprehensive enough to take in all departments of the church and all its members. We have carried it on too often as a side issue, or by a special organization as if it had no direct connection with the main work of the whole church. The local church in its entirety must be considered as a missionary society. The study of missions must be made central and fundamental to the church's work and mission.

What would be an adequate program for Publicity and Mission Study in the case we are now studying, namely, Home Missions?

First, definite study of Home Missions in School of Missions, using Home Mission text-books, should be held from time to time. As far as possible all members of the church should be enrolled and brought to face their responsibility to the homeland. Many helpful text-books on Home Missions are now available. "From Strength to Strength," by Mrs. Lackey, covers the general work of the Home Mission Board. "Cuba for Christ," by Mrs. Lawrence, deals directly with the Home Board's work in Cuba. "Oak and Laurel," by Mrs. Withoft, deals with the Mountain School work. "Along the Highway of Service," by Miss Buhlmaier, presents the Home Board's work among the foreigners in the South. These books cover the work of the Board in an interesting way, and are adapted for use among all ages.

Second, special classes on Home Missions might be held at intervals. These should enroll as many as interested, and in turn seek to bring definite information to the entire church.

Third, a Circulating Library of Home Mission books should be kept by the church. This should be in charge of a person who is deeply interested and who will see that the books are read and passed until as many as possible have read them.

Fourth, tracts and leaflets, dealing with the many phases of the Home Board's work, should be distributed in the church and Sunday school several times during the year.

Fifth, pictures, posters, and stereopticon views of the work being done by the Home Mission Board should be used at convenient times, especially in connection with study classes, or the school of missions. If the churches have a Trans-Lux Day-light Screen and machine (this machine was on exhibit in Memphis at the Southern Baptist Convention), the pictures used in the HOME AND FOREIGN FIELDS, and post card views of the work of the Home Board could be used to great advantage, and at practically no expense.

Sixth, sermons and addresses, dealing definitely with Home Missions, should be given from time to time during the year.

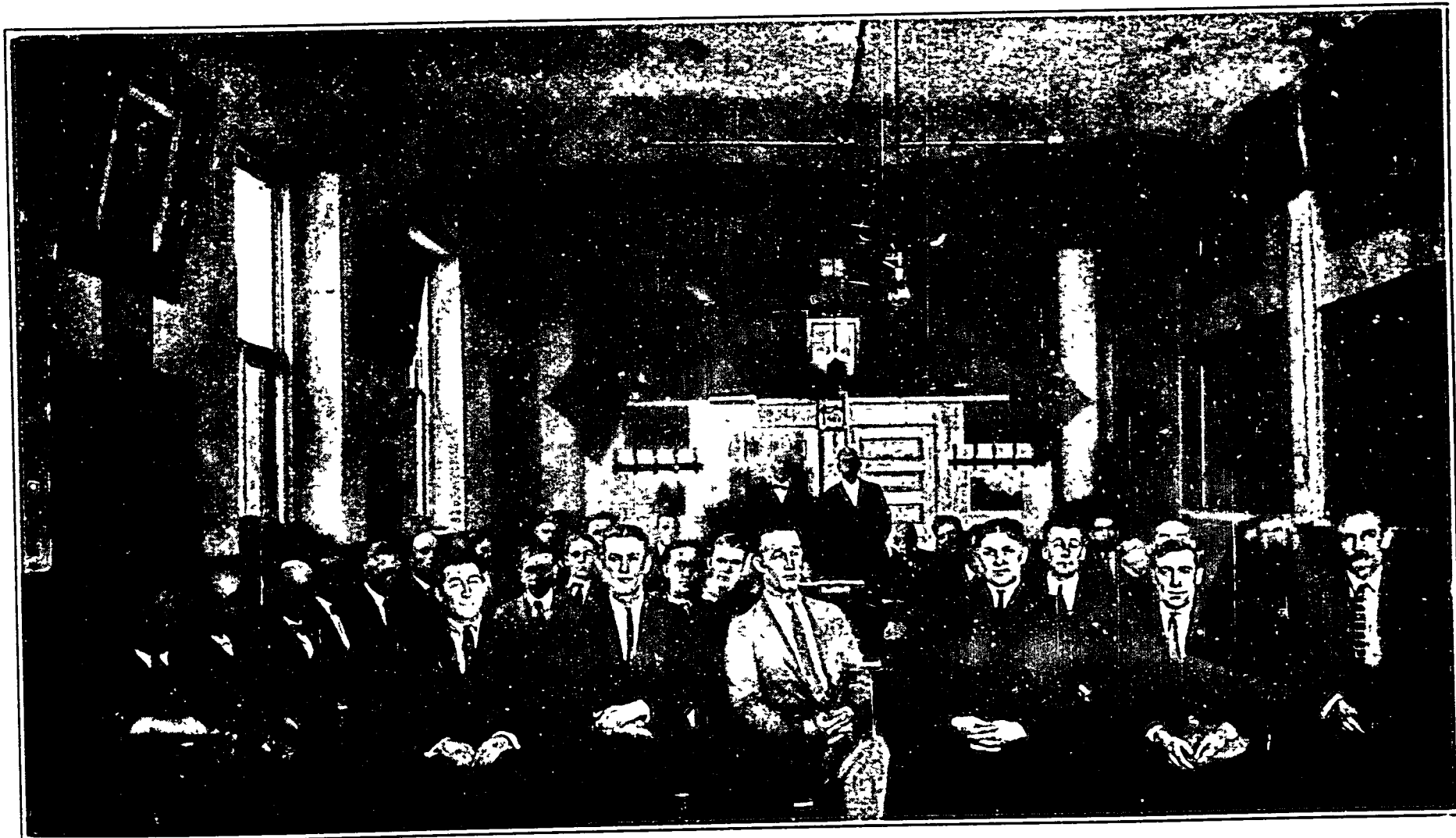
Several phases of the work call for special sermons, such as the work among the foreign people, the race question, the co-operative work, etc., etc.

Seventh, no program of publicity and mission study would be adequate and complete without the HOME AND FOREIGN FIELDS in a large portion of the homes of the church. Only as we keep informed monthly by this missionary magazine can we do our best for the cause.

From what has been written, it is clear that the Home Board will need to enlarge its Publicity Department if it is to prepare and make possible for the churches such a program as above outlined. Talent to write books that will grip and enlighten costs money. Leaflets well prepared and on good paper are expensive. Pictures and posters and stereopticon lectures and slides to be worthwhile cannot be had for nothing. The Home Board cannot give the churches this service unless the income of the Board is increased so as to make possible a liberal amount for this special department.

"Do we mean business," asks Dr. Patton in his helpful book, "The Business of Missions," "when wholesale measures are not put on foot to correct the deplorable lack of knowledge throughout the church of what missions stand for, of what they are doing, and of how God is using this agency for the mightiest of all demonstrations of the divineness of the claims of Christ? . . . Would people who mean business continue to spend extraordinary sums upon organs, choirs, stained-glass windows, parish-houses, cathedral-like places of worship, on the ground that these minister to the religious and aesthetic taste of themselves while they bestow the trifles of benevolence upon the world for which Christ died?"

If the South is to be made thoroughly Christian, we must strengthen the work of the Home Board. Our churches must be informed and educated in the actual program and work of the Board. This is a tremendous but a worthwhile task. It should arouse every pastor and church. It challenges our best now. *Let us make the Board adequate to its opportunity. Adequate publicity and mission study will do this.*



BIBLE CLASS, SEAMEN'S INSTITUTE, JACKSONVILLE, FLORIDA

The Challenge and Opportunity of Home Missions — (Continued from last month)

Rev. J. R. Jester, D.D.

(After having reviewed briefly the glorious history and stirring achievements of Home Missions, and pointed to the new conditions which are now confronted in a time of change and unrest, the writer summons to a frank facing of the responsibilities and opportunities which are inescapably ours in the evangelization and Christianization of the South.)

3. *The challenge of the negro.* There is a debt that is always owed by the strong to the weak. Other races came to our land of their own volition, but the Negro was brought here against his own will, no doubt by providential sanction. Let the present generation never forget the loyalty with which this race served our fathers and at last stood guard at the fireside when the white master was at the front in a fratricidal battle, one issue of which related to his future freedom or bondage. In spite of interference from outside sources, the thinking Negro of to-day recognizes the Southern white man as his best friend and is asking encouragement and help in working out the best destiny for his race. Be it said to the everlasting honor of our fathers that one of the prime purposes in the formation of the Home Board, at its organization in 1845 when 245,000 slaves had membership in white Baptist churches of the South, was the evangelization of this race.

We acknowledge our debt to give the gospel to this race, sunken to the lowest depths in Africa and separated from us by thousands of miles of rolling seas. Then how much greater is the obligation upon us to lend a helping hand to the 9,000,000 of that race among us, forming twenty-four and a half per cent of the population of the South, employed as servants in the home, shop and field and whose Christianization or degradation will react upon us for weal or for woe?

The Negro is predisposed to religion and, if undisturbed, when converted will be a Baptist. While we are giving but little aid for the spiritual development of this race, Roman Catholicism is now making its appeal by the outlay of many thousands of dollars to turn them to that faith. The shortest and surest route to the enlightenment of the Dark Continent is through the Christianization of our colored neighbors, that they may go as Christ's evangel to their own people and kindred, who now sit in darkness, reaching forth their dusky hands in piteous appeal for saving light. For half a century we have scarcely made a dent on dark Africa. This race could largely achieve its evangelization in that length of time, if equipped and set at the task.

As the son of a Southern planter and master before the days of civil strife, I would plead that our Board be so reinforced that it may render a Christly service to those whom God has placed like Lazarus at our gate and if we are faithless to our debt of the strong to the weak, we may, like Dives, stumble over him into hell. In working out this matter we need that the spirit of him who broke not the bruised reed, nor quenched the smoking flax, shall control our thinking as Southern Baptists and lead us in the discharge of this duty and obligation.

4. *The challenge of Appalachia.* In the mountain system traversing the South, nearly 100,000 square miles larger than the combined states of Virginia and North Carolina, there is found the purest Anglo-Saxon blood on the continent, comprising a population of 4,500,000. In this section is found one-fourth of the Baptist population of the South, though it forms only one-twelfth of the territory of the Convention. Through the years forty-seven schools have been aided and at present thirty are the beneficiaries of the Board, which institutions have a property holding of more than \$2,000,000, with 5,001 students. From these have gone out from twenty-

five to seventy-five per cent of the teachers in the adjacent territory, hundreds of lawyers, physicians and others in useful pursuits, thirty missionaries and three hundred and fifty preachers. To-day we have in these schools two hundred and nineteen preachers in training. Many of the noblest leaders in this Convention have been discovered by them and sent out into service. Thousands of recruits for the ministry in future years will pour forth from the fastnesses of the mountains to carry the evangel of Christ to all the world. Within the quiet of these everlasting hills, far removed from the deafening din of the marts of commerce and trade, the youth can and will hear the still small voice of God calling for service. Let us rise to meet the challenge, which they bring to us as they match their lives against the wealth of more favored sections and say: "Give us a chance, that we may help to win the world to Christ!" The religious destiny of this empire of Appalachia is largely dependent upon the future leadership developed in these Christian schools. Their work shall be as abiding as the everlasting hills from which they come.

5. *The challenge of the homeless church.* While in great centers like New York there are many churches less than there were a generation ago, though the population has increased with unprecedented strides, yet there are fewer Protestant members than in former years. We have to-day within our bounds more than 5,000 church organizations which have been unable to provide houses of worship. In the years past more than 1,700 churches have been aided in their building program by this Board, but we find the present demand unequaled in any past time. The favor of God has outrun the ability of the Board to meet the need. Other denominations with much smaller constituency have far outstripped us and have provided foundations reaching up into the millions of dollars for this purpose. A houseless church stands but little chance to survive and now when a building era of consolidated schools and better physical equipment for churches is to the fore, that church without such equipment is fighting a hopeless battle and will soon become extinct. In the face of such appeals and opportunity unmet the Board is borne down with distress and anguish of soul. If we wait much longer to meet this need, we shall confess to the world with shame that we utterly failed in the day of God's visitation. A small amount of aid, loaned now, at many strategic points will result in streams of millions of dollars flowing back into the Lord's treasury in the oncoming years. Here is a call for kingdom investment that will pay tremendous dividends in future growth and power.

6. *The challenge of the new frontier.* The appeal of the old frontier is dying away before the tides of emigration that have swept over the Western plains. The old frontier was in the West. The future frontier is now arising in the East and Westward it will take its way. We have but to make a survey of New England to-day to see the force of this statement. There the growth of cities and industrialism have occasioned gospel destitution as acute as ever existed on the plains and in the mining camps of the West. The same condition is coming Southward, due to the change in economic conditions. Industrialism and the growth of cities in the South have moved with such strides that evangelism and religious development have been far outstripped in the race and a destitution, paralyzing in nature, is seen on many sides which is doubtless greater than in all of the Convention in 1845. An alien population, the distractions of a jazz age, a continental Sunday and a wave of worldliness, with its breath of spiritual death, present a challenge to God's hosts that only a new crusade can successfully meet.

So long as these conditions continue to grow as a menacing cloud on the horizon, there will be the need among Southern Baptists for a great central agency of Home Missions through which the unity and solidarity of the denomination can be

brought to bear upon the great and growing centers where the cohorts of evil are massed. There the forces of righteousness may be strengthened and sent with renewed determination and zeal into the inevitable conflict that awaits the message of the Cross.

To weaken or impair this central agency would be as foolish as to reduce the capacity of a lighting plant in the face of a rapidly increasing urban population. We might as well recognize at once that Southern Baptists will never be able to meet their obligation to our Southland, to our fellowmen and to Christ while we give the paltry sum of about eighteen and one-half cents per capita to Home Missions. To permit Home Missions to decline will mean that we may expect to see a decline in Foreign Missions, a decline in denominational unity and Ichabod will be written over our name, as a people to whom God had entrusted a great mission to all the world. Our challenge is of God. We dare not shirk the duty and take to our tents, lest we share the fate of Meroz and inherit the curse which befell him. The salvation of the Southland is the task that lies closest to hand. Well did Benjamin Hill, of Georgia, say: "Who saves his country saves himself, saves all things and all things saved do bless him; who lets his country die, lets all things die, dies himself ignobly and all things, dying, curse him." To stand firm in this crisis hour will mean that Christ will raise up reinforcements and grant ultimate victory, but to quail before difficulties means everlasting shame and defeat.

Standing one afternoon upon the top of the monument at Waterloo, while listening to the guide as he unfolded before our company the plan of battle, I thought of the agony of soul of Wellington. When it seemed that defeat was sure, he cried: "Would to God Blucher or night would come!" But fighting on, without thought of surrender, a cloud of dust was seen on the horizon and soon the reinforcements of Blucher fell upon the flanks of the enemy, sent Napoleon reeling to defeat and the prison isle of St. Helena. Christ has his reserves, to be thrown into action if we but face the challenge of the hour and quit ourselves like men. Edward Bok says he never had an interview with Roosevelt but he went away feeling as if he could move mountains. If we but go aside with Christ, we shall return to our task in the same spirit. May we meet our challenge!

II. THE OPPORTUNITY OF HOME MISSIONS

In the face of the challenge, a word needs to be said about our opportunity—more glorious than has been given to any other people. There is a three-fold opportunity that awaits us:

1. *The Opportunity of the Open Door.* Of the 13,000,000 people in the South above ten years of age without church connection (or thirty-five per cent of the entire population) seven million (or more than half of them) have a preference for the Baptist faith and position. Did any such predisposition ever exist in favor of any other denomination in any land since Christ went back to glory? What a harvest of souls awaits us, if we but enter the field in earnest! To whom much is given, much will be required. We cannot face this opportunity without a keen sense of frightful responsibility. This condition makes a call that is imperative to the nth degree. The predisposition in our favor affords an opportunity for us to make vocal the courts of heaven and cause despair to reign within every recess of hell. O Christ, give Southern Baptists the vision of mighty possibilities that lie out before us!

2. *The Opportunity of Enlistment.* Of the 22,000 rural and village churches (or eighty-eight per cent of all our churches) 18,000 have absentee pastors. Not a tithe of our 27,000 churches are really enlisted. More than 4,000 of them are constantly pastorless. Less than 1,000,000 of the 3,500,000 of Southern Baptists gave all that was given in the 75 Million Campaign. How does this measure up for

efficiency? What other business could keep out of the hands of the receiver that had as low percentage of efficiency? This condition must in some way be changed. The time has arrived when Baptists are to be weighed, as well as numbered. After all, our problem is not one of the Orient, but of the Occident. In 1923, 9,000 of the 27,000 (or about one-third of them) reported no baptisms. Over a period of eleven years recently it was also found that we had lost to the world and false faiths thirty-seven out of every one hundred that we baptized. Much of our work has been like a field that is planted and then turned out, for want of cultivation. The energizing of our forces on the basis of the last half of the Great Commission must go hand in hand with the work of evangelism. A Southwide enlistment program, reaching as far as possible every church and every individual, is the supreme need to-day. Our forces, if thus energized, are sufficient to make an impact upon the world such as has never been wrought by any denomination. The Home Board should be put in position to aid and direct such a Southwide enlistment campaign. Without this we shall never come to our own.

3. *The Opportunity of Consecrated Wealth.* No land on earth to-day is as favorably situated as our own. The increase of wealth in the South, as revealed by such an able statistician as Richard Edmonds, is staggering in its grand totals. In this Baptists have a large part. This wealth will either be a lever to lift us Godward or a millstone to sink us to the depths of moral and spiritual ruin. There needs to be an army of crusaders composed of preachers and laymen who shall be fired with as strong a zeal as ever strengthened the arms of the knights who went forth to rescue the sepulchre of the Lord from the hands of the followers of Mohammed. Stewardship of wealth and of life is the one message which can deliver our people from the enthralling vice of selfishness and release for kingdom purposes the wealth which is God's. Other nations and empires have gone to pieces on the rocks of luxury, dissipation and selfishness and when our country loses its soul, no better fate will await us. There is no truer index to the character of an individual or a people than is seen in the hoarding or right use of wealth.

Our duty with respect to right teaching at this point is inescapable. We will either be stewards or embezzling trustees. Our people cannot escape the righteous judgment of God, if we are negligent concerning this great duty and privilege, about which the Master spoke so constantly. The reaction from right practice here will do more to stem the tides of worldliness that are seeking to engulf modern-day Christianity than any other line of action. Whether we shall go forward to triumph or defeat depends in great measure upon our faithfulness or dereliction in pressing this Scriptural teaching upon the consciences of our people.

During the past century our country added to its population 70,000,000 people. Continuing in the same ratio, by 1950 we will have 195,000,000. In this the South will add millions upon millions to her population. In 1900 Dr. I. T. Tichenor spoke with the vision of a seer, as he depicted the position which the South would hold in the world affairs during the coming years. Shall our Anglo-Saxon population give to the world a Christian leadership or one that is sunken in selfishness and shame? There is one comprehensive answer to that question and only one. If Christ shall be enthroned, our leadership will be secure and beneficent. If the evangelism and religious development of our people shall go *pari passu* with material advancement, then all shall be well and we shall be in position to send streams of healing and salvation to other lands; but if Home Missions falter, then all shall be lost. Well did Lowell say:

"New occasions teach new duties; time makes ancient good uncouth;
They must upward still, and onward, who would keep abreast of Truth;
Lo, before us gleam her campfires! we ourselves must Pilgrims be,
Launch our Mayflower and steer boldly through the desperate winter sea,
Nor attempt the Future's portal with the Past's blood-rusted key."

At the World's Alliance at Stockholm it was manifest to all that the eyes of millions of Baptists from every quarter of the globe are riveted upon Southern Baptists. God has given us a place of world leadership. We dare not fail, for that would be to default when our brethren in other lands are looking to us for guidance, as the light-bearers of truth for the emancipation of all mankind.

Going through Flanders field on a summer day, where "The poppies blow between the crosses, row on row," there is one line of that immortal poem that dings itself continually in one's ears—"If ye break faith with us who die."

That appeal is applicable to Southern Baptists to-day. The heroic souls of our fathers in Israel struggled on in toil and sacrifice for enthroning him as both Lord and Christ and from falling hands threw us the "torch" that we might lift it high. By faith they saw the day of triumph from afar. Shall we to them be faithless, as unworthy sons of noble sires? But, highest of all, Christ is asking. Shall we break faith with him who died, when he is now expecting that his enemies (through us) shall be made his footstool, that he may see the travail of his soul and be satisfied? He calls to Southern Baptists to-day to arise and rededicate ourselves to the task of saving the homeland, that it may bring deliverance to all the world.

John Oxenham's Prayer

God grant us wisdom in these coming days,
And eyes unsealed, that we clear visions see
Of that new world that he would have us build,
To life's ennoblement and his high ministry.

God give us sense—God-sense, of life's new needs,
And souls aflame with new-born chivalries—
To cope with those black growths that foul the ways—
To cleanse our poisoned founts with God-born energies.

To pledge our souls to nobler, loftier life,
To win the world to his fair sanctities,
To bind the nations in a pact of peace,
To free the soul of life for finer loyalties.

Not since Christ died upon his lonely cross
Has time such prospect held of life's new birth;
Not since the world of chaos first was born
Has man so clearly visaged hope of a new earth.

Not of our own might can we hope to rise
Above the ruts and soilures of the past,
But, with his help who did the first earth build,
With hearts courageous we may fairer build this last.
—Quoted in *July Missions*.



STUDENT BODY, MARS HILL COLLEGE, MARS HILL, N. C.

"Inasmuch as Ye Did it unto One of the 'Least of These'"

Rev. Robert Hamilton, Westville, Okla.

Lucy Lincoln, wife of Deacon Sam Lincoln, of the Otoe Indian Baptist Church, Red Rock, Okla., is a full-blooded Sioux Indian. She met and married Mr. Lincoln about twenty years ago while he was engaged in Government service among her people. He was not a Christian then, but by her prayers and persistent effort, backed up by a godly life, she was enabled to win him to Christ. We have no more faithful or efficient Christians among our western Indian churches than Mr. and Mrs. Lincoln. We have the following interesting story from her of her father's conversion and her early life in the Dakota's:

"In 1862 there was war between the Sioux and white people. Nearly all the men were taken prisoners, and forty of them were hanged. My father was held in prison two years, chained by his ankle to another Indian. He carried the scars made by the chain on his ankle until his death. At the time of his imprisonment there were four children.

"Because of the uprising the Indians forfeited all their lands in Minnesota, and all those not imprisoned were removed to Crow Creek, South Dakota. They were fed on very thin soup and almost starved. My mother and her four children, with some other families, stole away and went on foot to Yankton, another band of the Sioux. Mother carried the youngest on her back, and they subsisted on roots and whatever they could gather from the woods. Mother did what she could to secure work with the families at the Agency to earn bread for the children, but we nearly starved during the two years father was away.

"During his imprisonment two ministers often visited the prison, became interested in the Indians and began teaching them the Christian religion. They learned the Sioux language from the prisoners and translated some hymns, and soon they were singing them together. Father said it took him a long time to give himself up to God.

"When he was converted he promised God that if he was ever released and permitted to return to his family he would give up all his Indian ways and live like the white missionaries wanted him to. After two years he was released and joined his family, and they were removed to the Santee Agency near Niobrara, Nebraska. My father began preaching at once and soon there were many Christians among the Sioux.



MRS. LUCY LINCOLN

"I thank God for Christian parents, and for the white missionaries who interested themselves in my poor father and his fellow-prisoners."

"The Agent and his wife were very kind to the Indians. His wife made many visits among us, taught the women to cook and make garments and quilts and to knit. The men were also taught to plow and plant grain. They did not know how to raise crops, except a little Indian corn. One year my father had good wheat, but the threshing machines could not cross the canyons, the country being very rough, so he and mother threshed it by hand, cleaning it by tossing it in the wind.

"My father built a long log house of two rooms, one of which had a rough board floor, but the other had only earth. The winters were very cold and there was much deep snow, but we had plenty of wood, so we were very comfortable. In the springtime many birds made their nests near our cabin and I loved to hear them sing. Those were happy days. There were ten of us children, besides a little cousin whom mother adopted at the death of its mother.

"Father burned all his Indian medicine and relics, and gave himself fully to the service of God. Every morning we began the day with singing and prayer. We children were permitted to take turns at leading the singing at the morning worship. For a long time we went to church behind an ox team, but later father secured a team of horses and a new wagon, and then we were very proud. Father continued to preach until his death at the age of fifty-seven.

"Mother was converted soon after father's return, and they were legally married. She lived to near her eighty-second birthday, and saw all her children Christians and active in the church. I thank God for Christian parents, and for

the white missionaries who interested themselves in my poor father and his fellow-prisoners. I have no children of my own, but am trying to do for others what I would have done for mine. My husband is Superintendent of the Sunday-school and I teach a class of girls."

* * *

Southwest China Baptist Bible School for Christian Workers

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

The Southwest China Baptist Bible Training School has just had its second class of young men to graduate. It was a small class because of a new plan to increase the time from two to four years. Five young men have been sent out to proclaim the Glad Message of Salvation to their own people.

China to-day needs men who know their Bibles and use them more than she needs men of theology. The Holy Spirit will use only his sword which is the Word of God. The students in the Bible School represent a very large number of places as well as several provinces. To Baptists has been entrusted the carrying out of the command to go and preach as well as teach.

We are situated in the center of a large territory where the gospel is new, and there are many places where they really have not heard the message of salvation in its purity. We plan to open this great field just as soon as the people in the homeland get the vision with us and make the opening possible. We plan to open Kwei Cheo Province and will soon have a man from there in the Bible School. We have a man from Hunan Province where we want to open. There is a man from the mountains who is preparing to go back to his own people who have never heard, for millions of aborigines are in these provinces. There are men from a large section of this province.

We have now sent out sixteen young men, most of whom are preaching the gospel. They have returned to the school the amount of money lent to them for their training. They have also organized their Alumni Association and will no doubt take more responsibility in the future. As Mr. Moody used to say to the boys at Mount Hermon, so we say to these young men, "You are our endowment."

Pray for this school which is your school too.

"Some An Hundred-Fold"

Miss Mary Alexander, Tung Shan, Canton, China

Three decades and more have passed since the seed-sowing in girl's education began in South China. Miss Emma Young, Mrs. Lei Tsai Leung and others sowed in faith; Mrs. Graves, Mrs. Lake, Mrs. Chambers, Misses Anderson, Hine, Dodson and others have planted and watered in love; but God in his grace and mercy hath given the increase. And what of that increase—what of the harvest, you ask? An increase in student personnel from the few timid, shrinking, questioning, censured older girls and women to the hundreds of self-reliant, independent, ambitious, and encouraged girls; an increase in grades of work attempted from the Lower Primary to Senior High School; an increase in staff membership from several ones to several tens; an increase in annual budget from several hundreds of dollars to several tens of thousands of dollars—but why continue such an enumeration when true to type are all God's gifts, "supplying all our needs," and that "abundantly above all we can ask or think."

As one humble reaper in this his great harvest field, I wish I might let you, dear reader, catch a glimpse of the fields as yet unsown, of the fields already white unto harvest. I wish that I might cause you to catch the sound of the blending

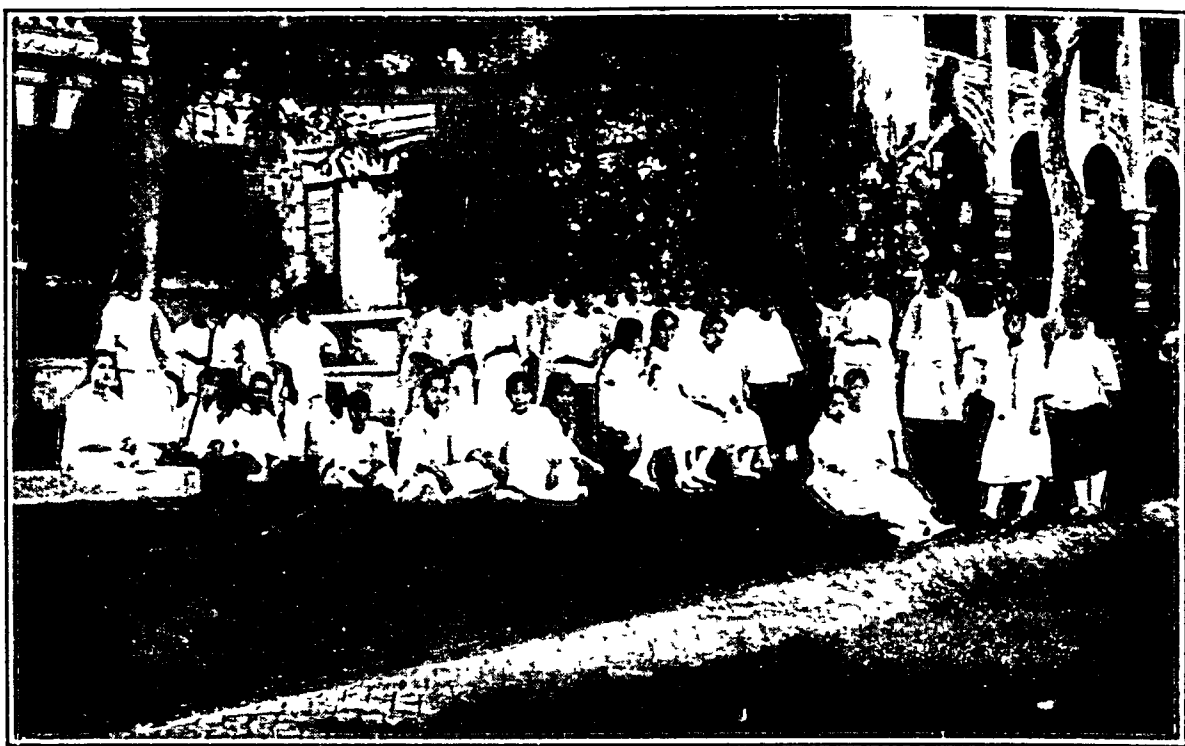
strains of the songs of the sowers and reapers as they rejoice together and work side by side for the bringing in of his kingdom. "One that is an enemy," Satan, has preceded us and has sown the tares of sin, indifference, prejudice, doubt, hatred, mistrust. In spite of his evil work, victory in the name of the King of Kings is seen and sung on every hand. Something of the triumph of the Lord's cause may be witnessed in Pooi To Girl's Academy, Tung Shan, Canton. May I recite for you a few facts which may enable you to rejoice with us?

An increasingly large number of girls are able to complete the higher grades of the school. This year for the first time we are offering four elective courses in the Senior High School—College Preparatory, Education, Music, Domestic Science and Religious Education. In the first eight years of organized high school work there were fifteen graduates from the High School. In June, 1925, there were twenty young women graduating from Junior and Senior High School. The enrollment in Junior and Senior High School and Junior Normal was over two hundred.

Baseball, volley ball, tennis and other forms of athletics make possible a normal, healthful life for the girls. Games for sports' sake was unknown a few years ago among Chinese girls. Now they are really learning how to be good losers as well as good winners, and they have had real experience in losing and winning.

Twice daily chapel service, thrice weekly Bible lessons, Sunday school, B.Y.P.U., Y.W.A., Y.W.C.A., and White Cross Society (Life Service Band)—each makes its contribution toward the spiritual development of the students. Although the majority of the girls are Christian, regular and systematic effort is made to win to Christ those who come to us in ignorance of Jesus and his salvation.

Six music teachers, one violin teacher, eight pianos, three baby organs, more than one hundred music pupils and still several tens on the waiting list for music lessons is the story of the marvelous growth of our Music Department. Miss Laura H. Coupland, herself a most talented musician, and her assistants are doing a most splendid work in training and preparing music teachers and church organists for our schools and churches.



GRADUATES, POOI TO JUNIOR HIGH SCHOOL, CANTON, CHINA

"The 1925 enrollment in Junior and Senior High School and Junior Normal was over two hundred."



SUNDAY SCHOOL TEACHERS, POOI TO GIRLS' ACADEMY

"Although the majority of the girls are Christian, regular and systematic effort is made to win to Christ those who come to us in ignorance of Jesus and his salvation."

In imagination will you let the former students and Alumnae of Pooi To Academy pass before you in review? First, a long line of Christian mothers, then kindergarten teachers, primary school teachers in city and country, Bible teachers, teachers in schools for the blind, high school teachers, English teachers, Bible women, pastor's assistants, college students, music teachers, doctors, nurses, science teachers, Sunday-school teachers, Young People's leaders—and the end is not yet. What are the possibilities of the future, who will dare to predict?

In closing these paragraphs, let me lay on your heart two great needs, and this is to leave unmentioned many other all but absolute necessities:

First, your prayers that every student who comes to Pooi To may become a hot-hearted Christian and be given a real vision and a real passion and love for lost souls, such as shall send them forth into the thickest of the fight to the places of greatest need. In China as in America the din of the world-call sometimes deafens us so that God's call, the still small voice, is not heard.

Second, your prayers for our material equipment in the shape of a new dormitory. One hundred girls were graduated from our Chinese Baptist Higher Primary School in June. In our High School dormitories we see places for probably twenty of these. What shall we do with the other eighty and the dozens who come each year from unaffiliated schools? At least for the time being, sufficient classroom facilities are on the horizon.

God's coffers are full. God grant that his stewards in China and America may arise in his name and build for his glory—not only here where God has already so abundantly blessed, but also in the other "fields white unto harvest" and where the laborers and wherewithals of labor are so few.

* * *

Winning to Christ on the Tsingtao Field

Rev. S. E. Stephens, Tsingtao, China

The most encouraging part of all mission work is the definite winning of men and women to Christ. Among the ninety-seven added to the Tsingtao Station churches during the last Convention year are some choice spirits. Space permits me to mention only one family.

During the fall of 1922 a Mrs. Dzo manifested a deep interest in her own salvation, and it was not long before Mrs. Stephens believed she was con-

verted. She soon began to witness for Christ and was faithful in church attendance. Her deep concern for her husband was ever kept before us. The daughter, who was in our day school, also believed. After much prayer for Mr. Dzo he was finally persuaded to come to the church on Sunday.

Late in December, 1923, we decided to take a public collection in the new church to raise the money promised for the benches and electric lights. At that time we had only thirty-two members, and the amount we had agreed to raise for all equipment was \$1,500, Chinese currency, a liberal undertaking for so few when their salaries were small. The appeal for funds met with generous response. It was a deeply spiritual occasion and Mr. Dzo had a new experience. As the collection proceeded he was moved to give \$10, and his wife gave thanks and praise to God. She knew what this meant—he had certainly come over to the Lord's side. She afterwards said: "If I had asked him for \$10 at home before he experienced the spiritual influence of that meeting, he would not have given me ten cents."

After months of Bible study and church attendance, Brother Dzo was received into full fellowship of the church along with his wife and daughter, who had been waiting to be baptized with him. The daughter is an earnest student and a modest Christian girl. The mother is one of the most faithful work-

ers in our church, bearing joyful witness day by day out of gratitude to the Saviour, "without money and without price," and the father is a liberal giver of both time and money to the Lord.

Southern Baptists are strategically located in Tsingtao, and since last Convention have added valuable land to our former possessions, especially a well-located lot for our Girls' School, but we have no buildings. Our Girls' School is crowded into the basement of the church, consequently we are forced day after day to see the daughters of our neighbors, largely of the official class, pass our doors for other schools.

Our new location makes contact with the official and upper classes easy. Is it not lamentable that for the lack of suitable buildings and well-trained missionaries we should be deprived of entering the present doors of opportunity which God has opened so wide to us?

The need of a capable, thoroughly-trained woman to take charge of our Girls' School is imperative. Our Boys' School, together with the superintendence of country schools in two different counties, offers an unusual opportunity of large usefulness to some man who is well prepared and feels the call to this work. Above all is the deep need of a powerful outpouring of the Holy Spirit upon the churches and all the workers, both native co-laborers and foreign missionaries.



TEACHER-TRAINING CLASS, CANTON, CHINA

This group of specially selected preachers, chosen as key men, were taught by Dr. J. T. Williams. They will go to churches over the country to put into practice what they learned.



B.Y.P.U. TRAINING CLASS, HWANGHSIEN, CHINA

This group of 115 students of the North China Baptist College received diplomas after "Study Course Week" in B.Y.P.U. Manual.

The North China Baptist College

Rev. C. W. Pruitt, Hwanghsien, China

We are sixty miles inland from Chefoo, located in a flourishing district of the Shantung province. If there is a more suitable place for the location perhaps that would have been Tsingtao about which our American people have heard so much.

The school includes fourteen years' work in its courses, and to this should be added the kindergarten. We attempt only two years of college work, the other twelve being six of primary and six of middle school. The present is the sixth year since the foundation, and our annual numbers have ranged from six hundred to a thousand students.

We have a fine lot of students here, because we have a fine lot of teachers. Some of our teachers are splendid. I am thinking of one dear man who is such a devourer of mathematics that he can hold a large audience in his grip for an hour on some mathematical intricacies, and have their faces all aglow with joy at the close. This is true of others in their departments. One of the most interesting features is the way the "primary" has built up. To have four hundred boys at our very doors pour into our classrooms every morning is a marvel. I seriously doubt if it can be duplicated anywhere else in China.

We are very proud of the girls' primary. Here we have a considerable number of married women who would not otherwise have an opportunity to learn to read. To be sure these may not be what you would call "college students," nor do

we call them such. They are by-products of our factory. They contribute toward an environment that is very helpful. We have all these young people of both sexes, and some of them not so very young either, who furnish our opportunity. The few college students we have are all the better for such an environment.

But the Seminary is the department that calls forth our greatest enthusiasm. Young men come from various parts of the country to fit themselves for the Christian ministry. It is a joy to think that if we were all recalled there would still be the seed of truth abiding in these hearts. All in the Seminary have the approval of their churches for taking this step. Some have gone through definite experiences in suffering persecution that goes a long way toward fitting them for their sacred office.

Our plant is gradually becoming better fitted for our work. We have seven and a half acres of land on which are erected a main administration building, classrooms, dormitories, assembly hall, dining halls, etc. I should have said "assembly halls," for no room we have holds much more than half of our school.

Southern Baptists by making this school possible are affording us a most blessed opportunity for doing the work of the Lord.

* * *

An Indian missionary in the state of Washington was called on to address a large church gathering. Rising, he began to speak to them in the jargon of his tribe. Noting the look of consternation that spread over the faces of his hearers, he apologized, saying: "I forgot for the moment that I was addressing foreigners." —*The Continent*.

The Saltillo Field of Mexico Mission

Rev. C. W. Branch, Saltillo, Mexico

The most interesting happening at the present on this field is the building of the first unit of the group of buildings for our school work in Saltillo. There are three buildings in the first unit. The Administration building is in the center, and on each wing, connected by arches, are the dormitories and classrooms.

This first unit includes the Seminary and Boys' High School. Later we hope to add a Girls' High School, and when Southern Baptists raise the money for the buildings and equipment we hope to have a Baptist University here in Saltillo.

This is a small field, including the territory around Saltillo. There is one self-supporting church, that of Saltillo, with a membership of 271. The other churches are smaller, but all testifying to the power of Christ, for most of them are reporting baptisms.

The other day I received a letter from the Bible Woman of Viesca telling about her work. She has been in this place only a few months, but she has made friends with several Catholic women. She is a welcome visitor in the home of nine Catholic women, and five of these nine are so far advanced that they have expressed their desire to unite with the Baptist church.

Our newest work is the establishment of the mission at Mazapil. This is the mining camp of the Mazapil Copper Company, with a population of three or four thousand. On the second or third visit of the missionary he brought back a petition signed by seven men, women and girls, asking the Saltillo church to send someone to Mazapil to baptize them. Two women had already visited Saltillo and joined the church. In a few months we hope to organize a church in Mazapil.

Miss Sarah Hale, Baptist missionary to Mexico for over thirty years has offered her home in Monterrey to the National Baptist Convention of Mexico for an orphanage, if the Convention will accept it and support it. The subject will be discussed at the next meeting of the Convention in October. There is a good deal of interest among the brethren and I believe the Convention will gladly accept the offer of Miss Hale. If it is accepted she will build a sixteen-room house. At the present Miss Hale is not under the Board, but supports herself, since she inherited some money several years ago. She is a very liberal contributor to the mission work among the Indians, which is fostered by the National Mexican Convention.

An Earnest Appeal from the B.Y.P.U. of Siberia

To the Foreign Mission Board of the Southern Baptist Convention

BELOVED BRETHREN: Peace and grace be with you. We, the Baptist youth of the Russian Far East, address this letter to you with the following proposal:

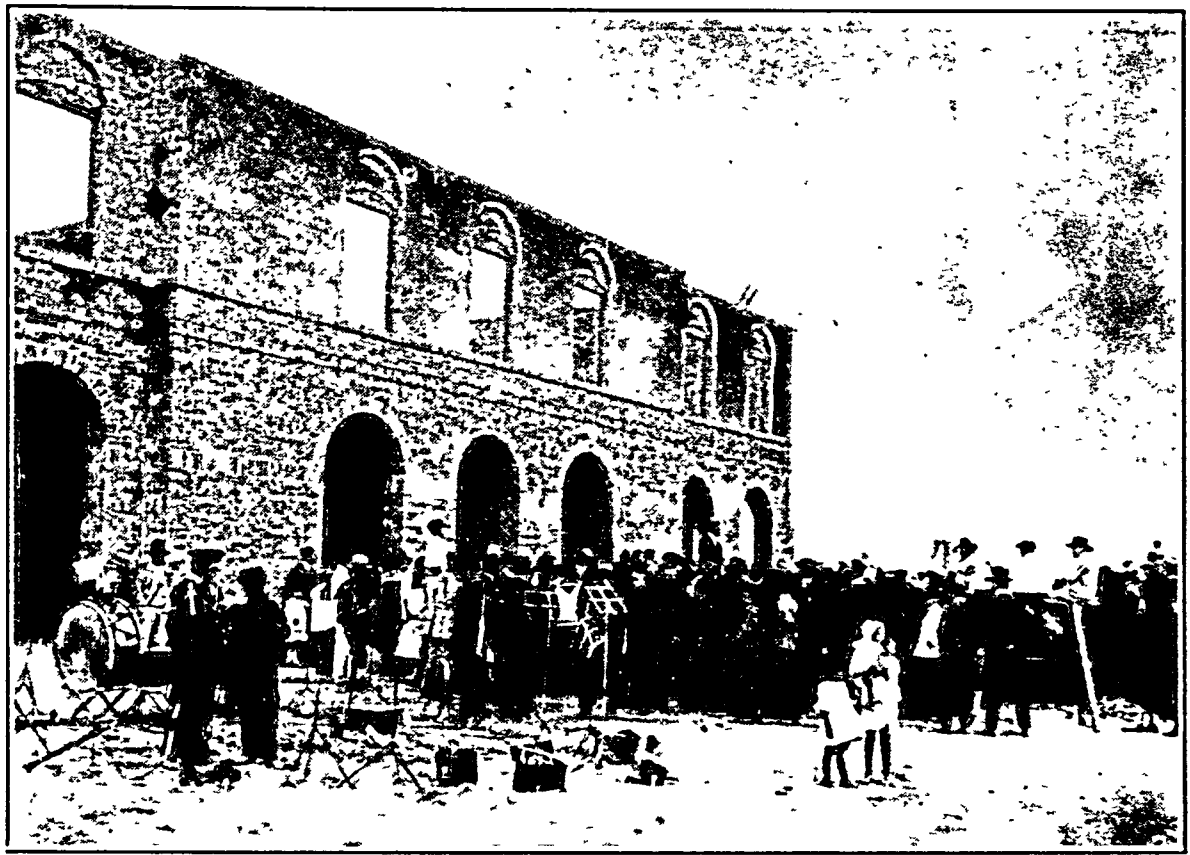
Our gracious Saviour, according to his perfect wish called us into his redeemed church in the early years of our life, for which we are very thankful to him. We feel his mighty call and have the ardent wish to give all our strength and capacity to him and his church in order to save others and to refute the false doctrines, which as hissing snakes try to intrude into our Baptist brotherhood.

But to our great sorrow we have not the advantage of theological education to take up this great and responsible work. Our hearts are burning and the internal voice urgently calls us to the work of his harvest field. We hear from everywhere the lamentation of the unsaved people, crying for spiritual help. We have received a vision of the great need of fully-consecrated preachers, pastors, evangelists, teachers and Sunday-school instructors, but we are not in the proper state to gratify these wants, because we have not received the necessary education. The conscience of our weakness to show assistance to our unhappy people who are suffering such great distress, breaks our hearts. We shed bitter tears with contrition before our merciful God.

The short Bible courses periodically arranged and led by our beloved Brother, and Missionary, Rev. J. J. Vince, are not able to satisfy all demands of God's work in our country, and so the best years of our youth pass away in useless impulses.

A hope enlightened our hearts when we received the news about the supposed to be established theological seminary, with its location at Harbin, China. Oh, what a joy overflowed our hearts at this news and what hearty thanks were given to God by all of us whose hearts are longing for good and serious search of the Word of God in order to get prepared to do a fruitful work on our Saviour's harvest field.

Brethren, you are our elder brothers and to you we are looking up for help. We cry and raise our voices, asking you for assistance. The Almighty God has blessed you with abundant spiritual knowledge and experience, as well as with financial means. America has furnished our country with agricultural implements, railroad apparatus and with different heresies,



ADMINISTRATION BUILDING, SALTILLO, MEXICO

A group of three buildings constitutes the first unit for Baptist school work in Saltillo.

which are very strange to us and to our people, *but won't you, dear brethren, give us a chance to get a good theological education for the sake of his blessed gospel and for the good of many unsaved Russians?*

Ah, we want so much that you could hear this our voice as St. Paul heard the voice of the begging Macedonian man at Troas. We incessantly pray to God about this matter, believing that he, our merciful Creator, is hearing us. May our Lord gain your hearts to comply with our fervent request to open in Harbin a theological seminary so soon as possible, gratifying by such action the greatest need of our Russian Baptists of the Russian Far East.

Yours in faith, love and hope by charge of the Far East Russian B.Y.P.U., Blagoveshensk, Siberia.

P. V. POTLOFF, Secretary.

* * *

"If Our People Only Realized the Need"

Miss Agnes Graham, Temuco, Chile

Although the Colegio Bautista of Temuco, Chile, is just three, going on four years of age, it would perhaps make my letter too long to give even a brief history of its establishment and the steps in its development from a girls' boarding school with ten boarders and sixty day pupils to what it now is, a co-educational institution with thirty girls in the girls' dormitory, twenty-eight boys

and ten seminary students in the boys' dormitories three and five blocks away, and two hundred day pupils.

The housing conditions have kept pace with this rapid increase in numbers enrolled. The first six months we were in a rented building very inadequate in every way; now we are in our own new building which we have built by funds from the 75 Million Campaign. The girls' dormitory is located in the attic of the main building, these rooms being opened up just last year in order to leave extra classroom space on the second floor by moving the girls' dormitories from there to the attic. There are also six teachers who room in this building. At the same time the main building serves as administration building and classroom purposes for the two hundred and fifty pupils, girls and boys, among the latter the ten seminary students, who take their literary work in the school and have their seminary work in a special classroom of the same building. Besides the main building we have a gymnasium, which is just a rough frame building without lining, with two classrooms cut off at one end, and a long shed with outhouses for wood, laundry, bakery, and on one end another classroom. This is the extent of our buildings on the campus, which is sufficiently large for two or three times the number we now have and still leave sufficient space for playgrounds and gardens.

This has been a splendid achievement in co-operation; because, without the willingness of each missionary to lay aside for awhile his desire to do his own special work for which he had come to Chile and put his shoulder to the task of edu-



GIRLS' DORMITORY, NORTH CHINA BAPTIST COLLEGE

cating a great number of our boys and girls of the second generation of Baptists, which are now growing up about us, to be able to be leaders in the training of the third generation, it would have been impossible. It is a great privilege to put one's life into other lives in this way and through these lives into others, and on and on, until the final reckoning shows just what has been accomplished.

We have reached the limit of our growth in numbers until we are granted more buildings and more teachers. We might find space for eight or ten more girls in the attic by doing away with a small room used as an isolation room in case a contagious disease breaks out, and the sewing room which also serves as a guest room when we have conventions or associations in Temuco. But the boys' dormitory is full this year.

I wonder if you know just how difficult it is to refuse people who have been waiting three or four years to be able to put their children in an evangelical school? That is just the most difficult thing I have to do. A man came with his little girl a few weeks ago after we had closed matriculation for day pupils on account of having all the classrooms literally full, and said, "I have been waiting ever since this school was built until my little girl grew large enough to come to it. She has talked about it ever since I brought her to see it when it was being finished. I don't want her to begin in another school, because I want her to begin right." When I told him the beginners' class was full because we had already allowed our hearts to over-persuade our heads to take more than fifty for this class, he was actually moved to tears. I told him, however, that we should likely have to divide this grade, taking each division a half day and, in that case, his little girl might be able to come a half day. He gladly accepted

this arrangement and came back several times to find out if there were a vacancy.

The same thing has happened over and over every year. If we had equipment and teachers we could easily have double the number we now have in the school. We have not advertised nor gone out to hunt pupils. They come to us begging to be let in. In the boarding department the same experience is repeated over and over. A member of one of our churches in the country wrote me last week that his child had had nowhere to attend school and, besides, he wanted to put her in a Christian school; but we had to refuse him because we cannot attempt more this year on our appropriation. The doors are wide open—one has the feeling of trying to shut them in the face of such earnest, urgent seekers for what we have to offer, that his strength is being used in trying to hold back those who may not enter because there is no more room inside.

I am convinced that all our people need in order to make them give with more liberality of their substance and their lives is to be made to realize the great need.

The first week in March a party of tourists from the States came through Temuco on their way to the southern lake district, "the Switzerland of Chile." They came to visit the school, which had not yet opened, and being very interested in the Indian rugs and blankets we have on the floors and couches, we offered to take them to town and help them buy to the best advantage. When we were returning, one of the women, a Northern Baptist, handed me a \$100 (peso) bill, and said, "Use this to get something for the school or yourselves." I said, "We shall use it to help pay a girl's way." The next day, because of changes in the train schedule, they were still in Temuco and we invited them to meet all the mis-

sionaries of all the denominations in Temuco. They proved to us that the basis of interest is first-hand or convincing knowledge of any sort. When we had finished our social hour together and many of us had answered their informal questions regarding our work, Mrs. Coleman, who had given the \$100 the day before, said she wished to speak to me alone. She asked, "How much does it take to keep a girl in school a year?" When I told her that \$60 (gold), \$12 a month, would pay a girl's board, she said, "Well, I will respond for one girl this year." When Mr. MacGavock was answering some of the men's questions, one man said, "I'll pay \$50 of that debt." Two others offered a like amount, and the debt was cancelled right then and there.

Oh, if our people could just be made to realize the urgent, pressing need they would do as these sightseers—give of what they have to meet the need, and we should have an end of that answer from the Board: "After the heavy appropriations granted for this purpose we could not afford to do any extension work." That answer always means that some immediate opportunity to go forward in the work must be left unmet and that our efficiency already hampered by shortage of man-power is to be further hampered by shortage of funds.

Do we not hear the same challenge from our Lord, given through Moses: "Speak unto the children of Israel that they go forward"?

* * *

"Sorry? No Indeed!"

Rev. Wade D. Bostick, Po Chow, China

Thirty years ago, when I was twenty and just leaving the graded school for college, the fact that these five counties, including their five walled county seats with tens of thousands of villages, representing some four million population, all without a missionary took hold of me and never left me. I landed in China ten years later and began my work at Po Chow, to which my brother moved the same time I came. There had been a few missionary itinerating trips into these counties previous to our arrival, but no missionary had ever before been located here, or in any part of this vast field. So in a real sense it was virgin territory.

There had to be much done in the way of preparation or in making our way into the hearts and confidence of the people. So there was a long season when we had no regular preaching places, when we had but little to help us in getting at the people. But with the quiet proclaim-

ing of the Word, we were slowly getting acquainted with the people when one of the bad famines came. During that winter and spring tens of thousands got the badly needed help through us, and ever since the Po Chow Mission has been well known, and appreciated throughout this field.

This, though, had its danger, for it is so easy for them to get the bodily help so fixed upon their minds and hearts that it hinders the spiritual. We have been very cautious as to receiving church members, and it was after some ten years of work that we began any schools in the field. We have, by the grace of God, been able to work patiently and wait for the work to take a slow, and we sincerely hope, a healthy beginning. All the helpers, teachers, etc., now associated with us are local people, about half of whom have been in our own schools.

My work for the past ten years has been given largely to school work. At the central station here I have charge of the Boys' Boarding School, which is fed by our twenty-five out-station schools and goes through the seventh grade, the out-stations only taking through the fourth grade. I consider that my most important and most hopeful work is with these out-stations, all of which are in villages, except two, which are in the walled cities. These average about twenty pupils and half of the expense of running them is borne by the Chinese. One school, twenty miles from here, has fifteen other schools within eight miles of it. At this center all of the fifteen schools come together once a year for a day of contests, in Bible, songs, arithmetic, Chinese language, and drills. Small prizes are given and this annual meeting is doing much toward developing a school spirit for us, as is an annual Normal Class to which all the teachers gather.

Half of the teachers are still with the school where they first began work for the Mission, and a goodly per cent of them have been with us nearly ten years. I am deeply thankful for it and greatly encouraged by the fact that I have much to make me feel that the thirty men now associated with me are loyal to the work and are now showing a large measure of sympathetic co-operation with each other and with me. You cannot be surprised that I have become very much attached to them. I do not think I had ever before thought definitely of anything I should care to mention to have done after my death, but a short time ago I found myself wishing that I might have these teachers as my pallbearers. Then when I thought further, I realized that these same teachers have a very large place in my heart and a strong hold upon it.

Throughout China and in all missions, it is only one out of twelve that can go



KINDERGARTEN CLASS, HWANGHSIEN, CHINA

along to the boarding school when they have completed the work at the out-station school, so it is a matter of great concern how to help them in the boarding school. To give them the help outright has not proven satisfactory, even if any large number could thus be financed. Consequently many missions and people are trying to solve the problem by providing a self-help feature in connection with the school.

We have a farm and small dairy by which means we have been able to offer work and part support to some fifty boys each year. This is proving a most encouraging feature. The boys who have thus gone through our school have proven to be the very cream of our student body, and a goodly number of our best teachers and helpers are from this class. The privilege of thus working their way has been begged for by three times as many as we have been able to provide for and support, even though it costs us only about \$1.50 a month to board one, the income of about \$75 being invested in the farm land. It is hoped the equipment may be enlarged and thus make it possible to help many others.

The school and evangelistic work are most intimately related. Each little school is an evangelistic center, and all have it made clear to them that evangelism must have the pre-eminence. We feel that so far we have been doing foundation work, and even now we feel that a few foundation stones have been placed and that the structure is somewhat on its way, and God only knows the structure that may be the possible outcome of the work begun here. Rather than being sorry, I am glad that God led me to plant my life right here instead of any other place in all his vineyard.

Fruits of the Gospel in North Brazil

Rev. John Mein, Maceio, Brazil

How would you like to live in a town of five thousand inhabitants where the priest blesses the homes only of those who have been married by the Roman Catholic Church and curses those who comply with the civil requirements? That is what is happening all over this state. Fanatical superstition is rife. However, the Lord's work is prospering. The richness of his grace is manifest in our every effort. Many are being saved.

In a very prosperous agricultural center a certain man was the terror of the district. His fame as an outlaw reached far beyond his own neighborhood. He not only freely broke the laws and killed his fellowmen, but also gave refuge to all who did likewise. About four years ago I had the joy of telling him about the "power of God unto salvation," and from time to time we have visited him. He has been coming to the Light and his transactions bear witness to a transformed life. Instead of spreading strife and fear, this man now speaks of Jesus and his power to save. A few days ago I paid him another visit and found him almost ready for baptism. On my next visit he hopes to bear witness to his Master by being baptized.

We try to develop the work along all lines. Our churches are encouraged to build, and we seek to train workers.

In July of last year we held a Bible Institute for two weeks, to which all the workers came. In the study of the Normal Manual twenty-one received diplomas and twelve others received seals. There are at present thirty-six diplomas and eighteen seals held by our workers, and

the Sunday school of the First Church, Maceio, has attained to the Standard of Excellence and is an A-1 school. This year the Institute will be held in August. For those who cannot come to the Institute we hold Bible Institutes in some center every fifth Sunday.

A new church was organized in February of last year with eighteen members, and in November they inaugurated their new house of worship. It was a heroic effort as there are no wealthy members. The most any one earns is fifty cents a day.

In connection with our evangelistic work we have a sixth grade school with a matriculation of over fifty. Of these, eighty per cent are either believers or come from believers' homes. We place emphasis on the religious phase of the work, and are seeking to inculcate the truth into the plastic minds and lead to decision for Christ.

We have two urgent needs. The work is developing so that we must have someone to help us, and the acquisition of the school property is imperative for the furtherance of the work.

We are grateful for all the homefolks are doing for the bringing in of his kingdom in the "country of the open door," and would appeal for the continued support and, above all, for the dedication of life for the reaping of the harvest. Pompous processions don't satisfy perishing peoples. Nothing but the power of the gospel can transform sightless superstition into fervent faith. God uses regenerated personality to this end.

"How shall they believe in him of whom they had not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" Those who can, come over and help us. Those who cannot come should send those who can, for "as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff."

* * *

A Church in Spain at Work

Rev. V. L. David, Barcelona, Spain

In all of Spain there is not a single Baptist church which has its own building. Thank God this statement will not be true many months hence.

At Tarrassa, a city of thirty thousand people on the interurban twenty miles out, there is now being built a house of worship. This church has been organized only three years. Its organization was made possible by one Baptist family moving from a nearby village to Tarrassa where another Baptist family resided.

That the parents in these two homes had not failed to give "precept upon precept," is evidenced in the fact that the church was organized with sixteen members, all of whom were from these two families. One family is named Abello, and the other Vila. One of Brother Abello's sons has been in the seminary for the past two and a half years and is now laboring at Valencia

in Southern Spain. Brother Vila's son is pastor at Tarrassa.

Three years ago the group of sixteen met in a home for worship. Later a walled enclosure having no roof was used. It had to have walls or the brethren would be breaking the Spanish law, which forbids open-air services. When the church was visited in March of this year some one hundred men, women and children were packed in a narrow, low-roofed room. At the Sunday-school hour one teacher had fifteen children in a kind of a stable-looking room or shed. But they were happy! One would have to search far to find a more cheerful group.

On the Sunday in March, to which reference has been made, the far-famed musical talent of the Spaniards was demonstrated. Two violins and a flute accompanied the organ. That the violins were out of tune mattered little for the performers adjusted their fingers to the instruments. Led by the pastor, this orchestra and a hundred voices gave forth voluminous rhythmic tones, testifying of a happy people—happy in their worship and the love of God.

The church has only sixty-three members. This is a small body but they have religion enough to wish for a better and larger place to serve God.

To start the building one brother gave the ground (he is the only member possessing any land) and a thousand pesetas. Other members did what they could, but all of these gifts and promises did not guarantee a sum of money large enough to meet the needs. God does things in different ways and often in the most unexpected ways. There is a widow in this church whom he used for this occasion. She had a few thousand pesetas which she loaned to the church, saying a little interest would furnish all the money she had need of.

In order to build the best building possible it was agreed to use all the money which had been raised for the buying of material. This meant another solution must be found to pay the laborers. The Catholic *fiestas* helped to solve this. As all the offices and factories are closed on these days the people are free to employ their time as is thought best. Some go to the bull fights, some to the country, others have picnics. The latter diversion was chosen by this church one day during March. Shovels, picks, cement and other essentials were brought and ere night had come it was known by many clericals that a chapel was being erected by some "criminal evangelicals." Since that day one member has given practically all of his time to the church. Whenever there has been a feast day all the men of the church have joined him in labor.

The walls have now been completed, two men are working every day and by August the building will be finished. Some may wonder what the building will look like; who the architect was; whether the building will have Sunday-school rooms, etc. The architect is the man who has given all of his time so freely. He also served as bricklayer, mortar-maker, and general utility man. The building, including the galleries, will comfortably seat five hundred. The plan is based on one in the "Normal Manual." There are seven classrooms having solid walls, besides portions of the building which may be conveniently curtained off.

Lo! what faith this church of sixty-three working and under-paid people have demonstrated. Not a cent of the money put into this church came from outside the province of Cataluna. God is truly raising a people worthy of the appellation, *Christian*. It may be added here that there are eight candidates awaiting baptism.

Not a word has been said about persecution. Suffice it to say this missionary received his initiatory embarrassment at Tarrassa while walking with some of these good brethren.

The Prayers of Chinese Children

Miss Clifford Barrett, Pochow, China

We have had a special sorrow this week in that one of the young girls who has been in school since the opening of the day school here in the fall of 1923, a girl sixteen years old, one of the girls in the highest grade in school became ill from a cold and sore throat, of which there has been and still is quite an epidemic here, and died on Thursday of this week. I feel quite confident that this child was a real believer and that now she is happy with Jesus. She has given evidence of conversion and was very warm-hearted in trying to live a Christian life. Just before she died she told her mother that she was going to heaven and pleaded with her mother to repent. She died with a prayer on her lips and died without fear. She learned to know and love Jesus here with us at the school, and I am thankful. She comes from a home that lacks a lot of being an ideal one and I do hope that the witness she gave just before her death will be the means of leading her whole family to repentance.

She was one of five girls who are working very hard on a Bible Study Course. The whole class has almost completed the course as laid down for them. After they had recited to me the part of the course on which they had prepared about three weeks ago I suggested that we all have a little prayer meeting together. I was quite impressed with the prayer of one of the girls who is about twelve years old. She said, "Dear Lord Jesus, you know that I love you and want to give my whole self to you. My mother is not willing to let me unbind my feet. Please, Lord, make her willing to let me do this. My mother does not understand the Jesus doctrine, and she does not want my father to join the church, though he has already been examined for baptism. Do not let her keep on hindering my father. Please, Lord, open her heart and make her willing for my older sister, my little brother, myself and all our family to be Christians. I know that I have many sins. Please, Lord, forgive them all."

Another one of my school children is quite an interesting character. She comes from a Christian home. Her father while he was living, was one of our evangelists. Her mother and her sister-in-law are quite warm-hearted Christians. They live in a yard with another woman who is not a Christian. This non-Christian woman lost her own girl some time ago and when Mrs. Pi and her little girl and boy moved into the yard Mrs. Liu, the non-Christian woman, wanted the little girl, Ai Lien, to call her "mother." The child said to her, "If you will go the Jesus road along with us, then I will call you, 'mother.'" That night as the Pi family knelt down to pray as their custom is Ai Lien said, "Dear Jesus, please let Mrs. Liu go along the same road toward heaven that my mother and all our family are going."

This afternoon three or four of the women who have been coming to church regularly all this year are coming to be examined for baptism. Several of them are Mohammedans. I am so glad that we are reaching some of this class of people. My Bible woman is especially glad because she herself is a converted Mohammedan, having been a Christian for about twenty years.

Our protracted meeting to which the people from the out-stations come is to begin on Wednesday of this week. We are expecting a good meeting, for as Mr. G. P. Bostick remarked the other day, it seems that the people out in the country and at the out-stations have been more eager to listen to the gospel message this year than ever before. I dare say that this is partly due to the fact that there has been so much unrest and the people are looking for something stable to which they may pin their faith.

There are quite a number of patients at the hospital now. We do not have a real hospital and Dr. King treats their diseases under great difficulty, but when the patients come to stay several days at a time as a number have done recently it gives a good opportunity to talk to them of Jesus and his saving power.

The lumber for Miss Olive Riddell's school building, which has been held up for some time because of poor transportation facilities, has at last arrived and the carpenters are busy at work. She is planning to get the building all finished before she goes home on furlough in July of this year. I hope that nothing further will occur to delay the work there.

We rejoice to know that the mission work here is backed up in prayer by the friends far away who know and love Jesus. May the Lord watch between us while we are separated one from the other and cause his work at home and abroad to prosper.

* * *

Lui Chau City, Main Station of Pakhoi Mission

Rev. Edward T. Snuggs, Lui Chau, China

In the spring of 1924 Lui Chau City became the main station of the Pakhoi Mission. All five missionaries now reside there. Lui Chau is more central than the treaty port of Pakhoi. With the exception of that place all out-stations can be better supervised from Lui Chau, and further extension of the work is more possible and easy.

A school house of six class rooms with an office and lavatories has been built. It is at present used as a residence for the missionaries. This is a great boon, as living in a Chinese house with a mud floor is far from being healthy, neither is it helpful towards mental and spiritual development.

Preaching and Sunday school services are better attended in Lui Chau. Hundreds are turned away each Lord's day. Five baptisms have taken place. Self-support has taken on new life, the average yearly subscriptions per member have increased from \$3.85 to \$7.25. As the Foreign Mission Board cannot help, a score of native Christians have started a subscription to raise twenty thousand dollars, local currency, to build a church house. Could faith be more sublime?

The Co-Educational School has been extended from lower Primary to High School grade. Scholars and students now number around fifty. Kindergarten, Girls' Primary and Woman's Day Schools have been commenced with a good outlook. A native Preacher's Institute has been held with great profit and more are contemplated. Perhaps the most important development of the year has been the opening of a Bible School with five earnest students. Four speak the Lui Chau dialect, thus enabling special services to be held for those who do not understand the Cantonese dialect. Baptists are the first to preach in this language, even as they are the first to open up this important city to the gospel.

Important work has also been done outside of Lui Chau. Pakhoi graduated a class of five girls and one boy in the Primary School, and a class of twelve in the Kindergarten. On P'o added the Higher Primary grade to the Boy's School. God is also moving the hearts of the people in this place, perhaps a dozen would be accepted for baptism if the only ordained preacher in this Mission had time to leave his station-work and sick wife in Lui Chau to perform this service. Another out-station, Ma Cheung, without financial assistance from the Board has opened a Boys' Primary School with some forty scholars. Preaching opportunities are also good at this place. The remaining out-station, Sui K'ai, has had better opportunities of late.

In this field with a territory about equal to the area of North Carolina and South Carolina combined, and a population of three and a half million, a band of five Baptist missionaries with a few native helpers and eighty-three native Christians are trying to do something towards carrying out the Christ's last command to "preach the gospel to every creature."

Why is this band so few among so many? Is it because many in the homeland are failing to live up to their promises to him that died to save them, and that they own as Saviour and Lord?

Where is the man and wife for general missionary work so greatly needed right now? the physician and wife for the ministry of healing for the Chinese and missionaries? One missionary is now seriously ill, necessitating that a young missionary stop her study of the language to nurse the sick one. Where is the consecrated young woman to tell the sweet story of Jesus to myriads of her sisters who have never heard, to work among the girls "sitting in darkness and the shadow of death"? Who will tell them unless you at home send or come? Oh! hasten, "for the day is far spent—the night cometh when no man can work."

* * *

Conversions and Persecutions in Aracaju, Brazil

Rev. C. F. Stapp, Brazil

"To work, to work, let the hungry be fed." I awoke with a start, for I was taking a nap on the train that leaves Propria at an uncomfortably early hour. It was the conductor softly whistling a hymn to call me and advise me that he was a Christian. I immediately gave him a warm greeting, because he is an old friend.

The day before in Propria I had baptized four and had a great service. Just about two years before this we had been stoned out of town a number of times, and I am sure that the priest thought that he was through with us.

About the time that this happened the priest said that our Bible is false and a young teacher, an atheist, got a Catholic Bible and two of our Bibles and with some friends began an examination which not only convinced them that there is no such thing as a false Bible but what was more important, they were convinced that they were lost sinners, that Christ is a loving Saviour. Then the new band master arrived and had it written in his contract that he would not be bothered in his religious belief. His wife was of a different mind and persecuted him bitterly.

A little more than a year ago in passing I looked up the band master and got a line on the others. Returning I had a long talk with the telegraph operator, D. Archiminea Barreta, converted by the teaching of the writer and several others. We arranged a meeting at the band master's house and slipped in and talked things over. I found six or seven already converted and actively at work preaching the gospel quietly among their friends. We made no attempt to have a preaching service.

Then about the time for another trip the band master's wife visited her daughter in Aracaju and was induced to go to a preaching service where she was gloriously converted. Her conversion made quite an impression on the little city, for she was known as a zealous Catholic.

The next move proved to be the most impressive baptismal service at which I have had the privilege of being the administrator. We met at nine o'clock at night in the band master's house and the candidates were duly examined and approved by those present who were already church members, and by one another. We slipped out at ten o'clock and went quietly to a desolate place on the banks of the great San Francisco river and I baptized four men and

two women. D. Josepha, the band master's wife, was not one of them though she helped us in every way she could.

Another thing that stirred the town was the return of Alvaro Soares. For six years he had appeared there as a Catholic seminary student, dressed in the long black robes that they wear in this country, but was not a dutiful son or so very well behaved at any time. When he got sick he went to visit an older brother and entered the Brazilian army where he served a year. The next day after he was discharged from the army he happened into the San Christian Baptist Church, in Rio de Janerio, and three days later was converted. Entering our Seminary immediately, he studied a year and is now back in his home a preacher of the gospel. Everybody was curious but also ready to persecute him. His family mistreated him till he was just about afraid of his own mother. His sister refused to speak to him in public and abused him in private. He did not stay much with his folks, but went on to Penedo, where he preached everywhere, even in the band stand on the most public square of the city. This made a great impression on his own townfolk, who became very anxious to hear the twenty-year-old wonder.

Saturday, February 16, 1924, we quietly got together and without any loud preaching or singing or other noise to attract attention we organized a church with eight members. We were happy and full of courage for we knew that victory was in sight. Those six valiant men and two courageous women are the kind that win battles, and then there were already several more ready and waiting to be baptized. We marched two more down to the river and baptized them.

Alvaro Soares and I went to the police officer and told them what we had done and asked his protection. He said very cordially, "Protect you when you preach, certainly, that is what I am here for. I'll give the third degree to the first one that so much as pokes fun at you. Go on and preach, you are safe." We did go on and preach, and have kept on preaching and have never been bothered since.

Holy Week is a great time in this country and often leads the people to extremes of piety that are not happy for us. Alvaro and I decided to have a week of preaching, but failed to notice that we had chosen Holy Week. We only took pains to get in after a week of fanatical preaching by two Franciscan monks. I arrived Saturday night and began the services and Alvaro came in on Monday. When he preached for the first time he was half scared to death because his folks had told him so many stories of the persecutions that would come, even hinting that there men were ready to kill him. Then on Wednesday the most famous polemist that the Catholics have in Brazil began to preach. We just let him go first, and then we preached to his crowd as they came away from the Catholic church. It was glorious to see the people hang on the words of the gospel message. They even stood in the street in the torrential rain and listened. We closed services on Sunday night with the baptism of D. Josepha, the converted persecutor, and baptized her in the middle of the street for the river was all over town. Hundreds saw the baptism that Easter Sunday and marveled at its impressiveness.

Now that a year has passed and there have been fourteen baptisms and preaching services in many parts of the city, our church is a recognized institution in the city. The little professor who examined the Bibles, preaches every Sunday. They have prayer meetings, and already have nearly enough money in sight for a house of worship. Most of the more prominent people welcome me and show their appreciation of me and other preachers that pass, and even the priest speaks to me on the street.

Missionary Miscellany

Secretary T. B. RAY, D.D.

Births:

Mr. and Mrs. T. B. Hawkins, of Rafaela, Argentina, announce the birth of Emma Katherine on May 28, 1925.

Arrivals on Furlough:

Dr. and Mrs. P. S. Evans, of Tsinan, China. Home address, 5 Park St., Bloomfield, N. J.

Rev. and Mrs. Sidney J. Townshend, Kweitch, China. Home address, Saxon Lodge, Sandy Lane, Wallington, Surry, England.

Rev. E. A. Nelson, of Manaus, Brazil. Home address, 412 Knoblock St., Stillwater, Okla.

Miss Addie E. Cox, Kaifeng, China. Home address, Carrollton, Ala.

Rev. and Mrs. E. P. Lide, Hwanghsien, China. Home address, Georgetown, S. C.

Mr. and Mrs. S. E. Ayers, Pingtu, China. Home address, Hattiesburg, Miss.

Rev. A. Scott Patterson, Saki, Africa. Home address, Gainesville, Ga.

Miss Sara Funderburke, Kong Moon, China. Home address, Route 8, Monroe, N. C.

Sailings for July:

Rev. and Mrs. Victor Koon, S. S. *Taiyo Maru*, June 23, for Chengchow, China.

Rev. and Mrs. W. H. Carson, S. S. *Celtic*, July 11, for Africa.

Miss Neale C. Young, S. S. *Celtic*, July 11, for Africa.

Mr. and Mrs. H. P. McCormick, S. S. *Reliance*, July 14, for Africa.

Marriage:

On June 19, Rev. G. W. Strother and Miss Martha Krause were married at Spring Hill, Ala. These young people were appointed at our recent Board meeting held June 10. We extend to them our congratulations and best wishes.

Resignations:

The Board was saddened at its meeting in June by the resignation of the following missionaries: Mr. and Mrs. C. D. Boone, who for several years have been serving in our Publishing House, El Paso, Texas. They resigned to take up the publishing work in California. Mr. W. E. Hines, who for sometime has been doing service as an architect in Shanghai, China, resigned in order to take up work in the United States. Rev. and Mrs. L. T. Hites, who have completed one term of service in Rio de Janeiro, Brazil, resigned in order to enter work in this country.

We are sorry to lose these friends from our missionary force, and bid them Godspeed in whatever endeavor they may enter.

New Appointments:

At its meeting in June the following young people, whose salaries, outfit and out-going expenses had been especially provided by churches and friends, were appointed to service in foreign countries. While we rejoice with all our hearts that we are able to send out these young friends, we cannot, however, put from us the sad recollection that there are quite a hundred more who would like to go if the financial condition of the Board would justify their appointment:

Miss Mary Ellen Caver, Africa; Miss Martha Linda Franks, Hwanghsien, China; Miss Lydia Earle Greene, Canton, China; Miss Lolita Irene Hannah, Kokura, Japan; William B. Johnson and wife, Soochow, China; Miss Ola Vaden Lea, Soochow, China; Victor Koon and wife, Chengchow, China; Mrs. H. P. McCormick, Iowa, Africa; Wynne Q. Mær and wife,

Temuco, Chile; Louis B. Matthews and wife, Argentina; Miss Marjorie Spence, Temuco, Chile; G. W. Strother, Pochow, China; Miss Martha L. Krause, Pochow, China; Miss Mad-die A. Whaley, Guaymas, Mexico.

Missionaries Safe in China.—A recent cablegram from Shanghai says that the missionaries in that general region are all safe, and that the situation is improving. A cable coming from Hong Kong says that the missionaries are all safe at Hong Kong. They have had to leave Canton on account of active fighting which had been taking place in that region. This, of course, is an inconvenience for the missionaries to be temporarily taken out of their field, but we are thankful for their safety, and hope that the conditions will so improve soon that they may be able to again take up their regular service.

Anti-Christian and Anti-Foreign Movement in China.—Friends in America should bear in mind that the daily news dispatches are often highly colored for sensational effect. While the so-called Anti-Christian and Anti-Foreign movements in China are serious, we should not conclude that everything is going to pieces, or that the missionaries are necessarily in very grave danger.

The Anti-Christian movement will probably be met very largely by the fine body of genuine Christian Chinese which now exists in China.

The Anti-Foreign Movement is more specifically aimed at the British and Japanese. The Anti-Foreign Movement is not specifically directed against Americans. The Chinese are quite favorably disposed towards the Americans. Neither is the Anti-Foreign Movement specifically aimed at Christianity. However, all this may be, we should not be discouraged over-much. The cause of our Lord Jesus Christ is as certain to triumph ultimately in China, as the might of God is above the might of the evil one. We may halt a bit now, but we will press on to certain victory.



JOHN ARCH ABERNATHY

Arkansas; Evangelistic Work, Tsinan, China. (Sketch in July number)

The Heart Struggle of the Missionary.—"No matter how much you fight it out on the American side, or how completely you surrender yourself to the Lord's will; it has to be fought all over again on foreign soil. I say this because I know you love to know the missionary's heart and mind. But I say it mostly to add this: these struggles come to prove one. If you are really called, they only make the call more real. I knew I was called six years ago. I know more intensely now that I was born to serve him here. The times when I have felt so helpless among people whose language I speak very poorly and deficiently, have made brighter the beautiful gleam, as Tennyson would say, and I must follow the gleam."—Ewa Majors, Kweilin, China.

Persecution May Help.—"I don't think we need to be too disturbed about conditions in China. Persecution will help blow away the chaff and make the Christians stronger. I believe it will do good."—Frank P. Lide, Hwanghsien, China.

* * *

A Happy Day in Spain

Rev. V. L. David, Barcelona

Monday, June 1, which is a *fiesta* day, hence a holiday for working people, the Baptists from Tarassa, Sabadell, and Barcelona gathered in a large grove of trees near Sabadell for their annual picnic. There was no difficulty in getting to the place as the three cities are served by the same interurban.

Some of the people came at daylight, others two or three hours later, but by ten o'clock all were completely occupied with games. The large pines afforded shade for those playing soccer football and the oaks in the vale offered branches for swings. I had thought the American girls the only ones who enjoyed such exercise, but after seeing those girls running I have a doubt in my mind. And the way the boys can handle a football you would think they are jugglers.

When the cool of the morning gave way before the heat of the sun, the orchestra of three violins and a flute, from Tarrassa, rallied the people to a central place where religious songs were sung. Soon a large group was singing gospel songs to an audience of unsaved excursionists. Frankly, if any one had told me this could be done I would have doubted it as I understood services are not permitted in the open, but then this was not a service.

After every one had enjoyed a good dinner and the boys had indulged in more sports, we were told to assemble. Then one of the big surprises of the day occurred. There was singing and prayer, then a young man from each of the churches read a Scripture and gave a brief talk. They were so earnest and happy in their religion, and glad to speak for Jesus.

The hours were hastening along though, now, and our faces turned toward the city where there was to be a fitting climax to the day. Evidently the service which was to follow had been advertised for there were many strangers waiting for us at the church.

After a song and prayer Brother Celma, the pastor at Barcelona, called on Brother Almodeva to speak. He told why he believed in immersion. Brother Villa of Tarrassa followed, speaking of Phillip and the Eunuch. Mrs. David then sang a solo. With this preparation the command of Jesus was obeyed by fourteen converts who were baptized.

I wondered how many were becoming tired of the lengthy meeting, but not a person left. The congregation sang as the rostrum was being arranged, and with reverence and quietness the other ordinance of our Saviour was commemorated.

It always pays to obey Jesus. We can never tell what Jesus is using as a special light to the unsaved. As the crowd was leaving the church one of the members noticed a young man who seemed to be in anguish. Several gathered, ask-

ing the trouble, but the young man only grunted. Recovering his speech in a few minutes, he said, "There is nothing the matter, I am saved." With this happy event the people turned their faces homeward.

From the Home Field

Home Mission Paragraphs

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

"On June 14, we ordained seven deacons for the First Mexican Baptist Church, Cameron, Texas, and licensed two brethren to preach the Word of God, and baptized three. On Sunday, June 21, we had eleven professions. After Sunday school and the morning service I went to Maysfield where we had forty-three in attendance, thence to Burlington where we had twenty-six in Sunday school and forty-eight at the church service, making it a glorious day. The Milam County Baptist Association has bought me a car for use in my work for which I thank our Heavenly Father for his mercies. Many times my feet have bled while I walked through the country during the past five years. Yours, with fervent love of our Divine Master and King of kings, in his service."—F. A. Hernandez, Cameron, Texas.

"Please find enclosed my report for the month ending with even date. Please note that I have preached four sermons, visited four churches, delivered seven addresses and held two Bible conferences besides giving attention daily to the Bible work in the summer school composed of more than 230 public school teachers, preachers and Christian workers. The Summer School will close July 10.

"The commencement exercises May 27, were witnessed by a large number of visitors interested in the 600 students enrolled. Thirty-two finished the Normal Course and six preachers completed the Pastors' Course. The fine annual address was delivered by Dr. J. H. Garnett, Nashville, Tenn. Our president, Dr. R. T. Pollard is very much encouraged over the outlook for another year's work."—A. F. Owens, Dean, Selma University, Selma, Ala.

"I think I will get along all right. Last Sunday night I held meeting till midnight. The Iowa people were well pleased with the meeting. I will be with them again next Sunday. The lumber will be at the Iowa church and I am going out there to begin the building for my house."—Rev. William Harris, Missionary to Iowa Indians.

Captain Karl J. Frost, Chaplain of the Seamen's Institute, Jacksonville, Fla., gives an interesting account of the work done during the past ten years at the Institute, July 27, 1915, to June 30, 1925. We mention the following:

Enrollment of seamen 4,022; conducted 1,909 religious meetings; decided to live Christian lives 9,744; baptized 400; added to the churches 713; first aid and sent to hospitals 1,318; distributed 10,866 Bibles and Testaments; visited reading room 257,706.

Visits made to hospitals 1,074; institutes of correction 421; ships while in port 2,752; tracts distributed 78,161; helped out of trouble 300; total number visited by workers 56,987.

Under Social Work there were conducted by the young people from the churches 191 meetings; entertainments and social gatherings 146; lectures 196; marriages and funerals 29; letters written 74, 781.

Temperance societies held 119 meetings; pledges signed by 1,136; comfort kits by W.M.U. 408; money kept for seamen \$5,589.74.

The Employment Department has the record of helping 4,284 seamen; cared for 5,315 bags and valises; furnished 3,100 with clothing; assisted in transportation 118.

The Relief Department helped 5,840 sick and distressed seamen; gave free lodgings to 34,981; cost of free lodgings \$9,051.55; free meals given which cost \$3,265.65; approximate cost of maintaining this department \$12,317.20.

* * *

Work Among the Indians

Rev. Robert Hamilton, Westville, Okla.

There are 158,563 Indians living within the bounds of the Southern Baptist Convention, divided among thirteen states, Oklahoma having the larger share.

They are not a vanishing race. A few of the backward tribes are decreasing, others are holding their own, but most of the tribes are increasing rapidly owing to the cessation of destructive wars, by adjusting themselves to civilized living and by the good work being done through the missionaries in the schools and the Health Department of the Government in teaching sanitation and the care of the sick. It is believed by some that there are more Indians in the United States now than when Columbus discovered America.

Many of them possess considerable property while others are very poor. All are self-supporting. Morally they are equal to the white race. The number now in the Oklahoma State prison bear about the same ratio to their population that the white prisoners bear to the white population. However, a large part of them are in for life, or for long terms for killing during pre-prohibition days. Prohibition has proven a great boon to the Indians. Crime among them has decreased fifty per cent.

The educated Indians are making a place for themselves in our commonwealth, filling places of trust with honor and efficiency. Many are teaching in our public schools, clerking in banks and stores, while many others occupy offices in the county and state. A number of counties have Indian sheriffs and they make excellent officers.

There are 152 Southern Baptist Indian churches or about one church for every 1,430 Indians.

The churches in North Carolina, Mississippi and the civilized tribes in Oklahoma have native pastors mostly supported by their churches. A few have their salaries supplemented by the State Mission Board in co-operation with the Home Board. A general missionary or superintendent, Rev. G. Lee Phelps, has the oversight of the five civilized tribes in Oklahoma, under the co-operative plan.

Among the Cherokees in North Carolina, Rev. J. H. Lee is employed by the Home Board as general missionary and has the oversight of fifteen churches and very gratifying results are reported from time to time from this field.

At Pembroke, N. C., Rev. J. K. Henderson has the supervision of the twenty churches on his field and is building a manual training school for the 8,000 Indians.

In Mississippi Rev. P. C. Barnett has the oversight of seven Choctaw churches near Union, and a day school.

Rev. L. A. Weathers, Malcolm, is the missionary to the 405 Alabama Indians, the Cajans.

Rev. F. E. Graham, Farmington, is the only missionary to the 9,000 Navajo Indians in New Mexico.

OKLAHOMA

Rev. C. W. Burnett, Pawhuska, and Rev. R. D. Sheldon, Fairfax, are the missionaries to the Osage Indians, said to be the richest people in the world. The churches are gradually gaining ground and some fine Christians are being won and developed in kingdom affairs.

Rev. T. D. New and Miss Grace Clifford are the missionaries to the Pawnee Indians, Pawnee. This is the greatest church of all. It has more than 250 members. They are well organized, liberal and faithful in attendance at all the services.

As missionary to the Otoe Indians Rev. M. B. Hurt is building well at Red Rock. A feature of this mission is an excellent choir, all Indian young people.

Rev. William Harris (a Sac and Fox Indian) is the missionary to the Iowa Indians. This church has been organized only four years. During the past year, with some help from the churches of the association, they have built a very neat church house.

Rev. Solomon Kent (an Iowa Indian) is the pastor of the Only Way Indian Baptist Church (Sac and Fox). Only recently he moved to this field but the work is starting off well.

Work was begun some time since among the Shawnees and Kickapoos, a church having been organized and received into the association last year. Brother Orlando Johnson (a Sac and Fox Indian) is in charge of this work and the church has called council to meet soon for his ordination. They are doing a good work at their own expense.

Rev. Robert Hamilton, Westville, is the missionary among the students, having the oversight of the religious work in twelve of the government schools and three Indian hospitals, a student church at Chilocco, with 280 members and six B.Y.P.U.'s. He has baptized more than 1,000 converts in these schools and hospitals during the past ten years.

Mrs. George F. English, Newkirk, Oklahoma, gives half of her time to the B.Y.P.U. work at the Chilocco Indian school and half of her time to a new work recently started among the Ponca Indians.

The Indian evangelist, Rev. D. D. Cooper, (a Choctaw), came to the assistance of Mrs. English during the winter. A meeting was held in which twenty Ponca Indians professed conversion. We have now thirty-five baptized Indians among this tribe and hope soon to organize a church. A chapel is much needed here. The white church at Ponca City has co-operated splendidly with the missionary in this work.

The Education Board of the Southern Baptist Convention has taken over the Indian School at Muyaka, which has just completed its second year and graduated six from the eighth grade. This school ought to receive a patronage equal to its capacity.

The Indians are everywhere eager for an education and the government and our mission schools are all full to overflowing.

Mountain School Items

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

Another successful year with the Home Mission Board mountain schools has closed. During the year 5,001 pupils were enrolled, and were taught by 235 teachers. There were 547 graduates sent out from the schools this year; 344 conversions are reported, and 219 ministerial students were given instruction. The total income of the schools was \$238,627 of which the Home Mission Board paid \$52,250. The total expenditure for improvements was \$247,399 of which the Home Mission Board paid \$59,500. It will be seen from these figures that the schools were not only successful, but the mountain people are bearing a large share of the expenses.

A new appraisal of the mountain school property has been made during the year, which reveals facts as follows: Dormitories, \$836,100; dormitory equipment, \$102,977.61; administration buildings, \$826,000; administration building equipment, \$118,439.07; dwellings, \$48,950; light and water plants, \$15,200; land, 636 1-2 acres, \$167,500; miscellaneous buildings, \$14,625; endowment, \$37,879; making a total of \$2,167,670.68. There is some indebtedness on many of the schools, but this is being liquidated as rapidly as possible.

Edward Cole, Senior of Round Hill Academy, Union Mills, N. C., won the Price-Carpenter Oratorical Essay Contest over eleven contestants. His four-year average has been 95.1. He is not only a good student but an active church worker. He also won the scholarship to Wingate Junior College.

An educational film has been prepared exhibiting the mountain schools. The title is "Americans in the Making." It was first displayed at the Southern Baptist Convention in Memphis, and was heartily approved as well as much enjoyed. It is hoped that this film will be used in all the churches in the South. A letter either to the Superintendent or to Dr. B. D. Gray, Atlanta, Ga., will secure the needed information in reference to the use of the film. There will be no expense attached to it except charges in transportation. We commend it to the churches throughout the Southland.

Cosby Academy, Cosby, Tenn., reports not only a successful year, but a soul-stirring revival near the close of the session. Dr. J. H. Sharp did the preaching. Eight were baptized. Dr. Sharp was compelled to leave before the scheduled time for closing the meeting came, or the results would have been greater. The trustees of Cosby Academy have under consideration the erection of a science building during the summer. Prof. R. L. Marshall is the wide-awake principal.

A good friend of the mountain schools in Baltimore recently furnished a copy of "The Americanization of Edward Bok" for each of the thirty schools. This same friend makes the latest gift, ten sets of the New World's Encyclopedia, to certain of the schools. It is needless to say that all of these books are greatly appreciated.

The enrollment of Southwest Baptist College, Bolivar, Mo., has been 250. In this number are found sixty ministerial students and forty volunteers for other forms of Christian service. It is impossible to estimate the influence of this large number of special workers in the kingdom. Southwest Baptist College is enlarging its quarters in the erection of an auditorium and athletic building.

Great interest has been shown during the year in helping worthy students. Many gifts have come from different sources. A great number of pupils have been enabled to remain in school to the close of the session because of these gifts. Friends interested in worthy students have not only given assurance of help for this coming year, but have under consideration plans for a permanent student loan fund. No form of investment will be attended with greater results than money invested in the lives of mountain boys and girls.

The Superintendent's report for the year shows 344 conversions. Revivals were reported in all of the schools. Few unconverted pupils remain without Christ at the closing of the session. At the close of the commencement sermon of Newton County Academy, Parthenon, Ark., a young woman was converted, and the four members of the graduating class volunteered for missionary service. The entire student body of this institution, as well as many others, are professed Christians. During the year teachers and pupils have been active in winning souls.

Carroll County Institute, under the leadership of Prof. J. H. Lauck, reached ninety-eight in enrollment. Fifty-nine of these were from Arkansas and thirty-nine from Missouri, Christian, Taney and Stone Counties in Missouri all having representatives. The enrollment would have been larger had there been greater dormitory accommodations. Doctors Barton and Masters and the Superintendent had a conference in Memphis in reference to the future of this school. Plans will be worked out and announced later whereby this school will be developed to its largest capacity.

Prof. Roy Wright has been elected as principal of Mt. Ida Academy, Mt. Ida, Ark. The local trustees and the citizens of Mt. Ida are consummating a deal for a school site and building. Dormitories for housing the pupils are likewise under consideration. Mt. Ida Academy is in the midst of a large territory where such a school is needed, and its influence is being felt throughout the entire section. A large number of ministerial students were in the school this year. *The Philoponian* is an interesting twelve-page paper published by the student body.

A new dormitory will be erected at Eldredge Academy, Eldridge, Ala., during the summer to replace the one burned December last. It will be modern in construction and equipment. Principal J. H. Longcrier reports a very successful year notwithstanding the crowded condition in the only dormitory remaining. The school reached the accredited list this year. Construction work is contemplated at other schools so far as funds will justify.

Most of the schools during the year kept well within their income. They report not only current expenses met, but in many instances great reduction of indebtedness. Campaigns are in progress in the vicinity of a number of the schools, having in view reduction of indebtedness and more adequate equipment. Great interest is being shown in these efforts.

Two new mountain school papers have been started. The Sylvia College Institute *Light* is a twelve-page monthly. Its motto is, "By deeds, not words, we unbar the gates." It is an attractive paper. *Mountain Dew* is a four-page paper published by the Doyle Institute Press, Doyle, Tenn. Prof. J. L. McAliley is the editor and the students do the work.

From the Woman's Missionary Union

MISS KATHLEEN MALLORY

Pray for the work for the Jews as conducted by Rev. Jacob Gartenhaus of the Home Mission Board.

Excellent attendance were the June district meetings in Arkansas, it being the privilege of the W.M.U. corresponding secretary to attend the ones at Russellville and Van Buren. Arkansas is a big state and each district is quite large, but the women and young people came in spite of distance and drought. The presiding officers, Mrs. Flenniken, of Little Rock, and Mrs. Pearce, of Batesville, had faithfully prepared their programs and had enlisted many other gifted women in carrying them out. Certainly one of the chief benefits derived from such meetings is the enlistment and training of many co-workers. In each place the young people very impressively presented the pageant entitled "Yes—but," thereby showing how any society can be made efficient and truly missionary. Mrs. J. G. Jackson and other state workers greatly added to the interest in the meetings, as did also the faithful "W.M.U. pastors."

Pray for the S. B. C. mountain school teachers and pupils that their new year may be unusually blessed educationally and spiritually.

From Arkansas the trip was made to Ridgecrest, N. C., for the Second Southwide Y.W.A. Camp, 170 being in attendance from church, college and hospital Y.W.A.'s. Those who have been to Ridgecrest in former years would hardly recognize it now, for the S. B. C. Education Board has during the past few months greatly improved Pritchelle Hall and its surroundings. It can now comfortably care for about 200, has an abundant water supply, a large though temporary auditorium, a big swimming pool fresh with mountain water, a most picturesque spring, entrancing vistas, sloping terraces and a wide verandah with lofty southern columns. It is indeed a property of which Southern Baptists may be justly proud, a fact which will be verified by those who journey thither to attend its August conferences. Certainly the Y.W.A. Camp, under the direction of Miss Juliette Mather, assisted by the various state leaders of W.M.U. young people's work, inaugurated with enthusiasm and yet with deep reverence the summer's session at Ridgecrest.

Pray that all unredeemed pledges to the church Building Loan Fund of the Home Mission Board may be paid as quickly as possible so that more of the homeless churches may be housed.

After Ridgcrest the W.M.U. corresponding secretary had a week at the Alabama Union's summer assembly at Mentone Springs in the very picturesque mountains south of Chattanooga. Mrs. Ida M. Stathworth and Miss Hannah Reynolds, assisted by the district and associational leaders, had planned so well that the attendance broke all former records and was thoroughly state-wide. Fully one-fourth of the associational superintendents were present, each pledging to teach at least three mission study classes during the year. Fidelity to the task in hand is realized from the fact that a driver of the sightseeing company complained that too few of their cars were in demand! Following earnest talks by Dr. T. W. Ayers, of China, and Mrs. W. B. Miller, of Cuba, an "Alabaster Box" offering of \$103 was made for foreign and home missions.

Pray that through the Good Will Center work of the Home Mission Board many souls may be saved.

Please remember that, unless otherwise desired by the donor, all W.M.U. gifts to the building fund of the Southern Baptist Theological Seminary in Louisville, Ky., will be made in memory or honor of the six former presidents of the S. B. C. Woman's Missionary Union: Miss M. E. McIntosh (Mrs. T. B. Bell); Miss Fannie E. S. Heck; Mrs. A. M. Gwathmey; Mrs. Charles A. Stakely; Mrs. J. A. Barker, and Mrs. W. C. James. Since there were six of them it may be helpful to encourage individual and society gifts in multiples of 6—\$60,000; \$30,000; \$18,000; \$12,000; \$6,000; \$3,000; \$1,800; \$600; \$300; \$150; \$90; \$60; \$30; \$18; \$12; \$6. Surely in such a list each woman, young person or organization may find the right multiple—some six, some thirty, some sixty fold! God grant that each may give and that before January just as many multiples of 6 as possible!

Program for August

- TOPIC—HOME MISSIONS
- Piano Solo—"Wonderful Words of Life"
- Prayer of Thanksgiving that "faith cometh by hearing, and hearing by the Word of God"
- Scripture Lesson—"Going" and "Witnessing" through Bible Study: 2 Timothy 2: 15; 3: 14-17; 4: 1-8; 1 Peter 3: 13-16; Romans 10: 8-11; Ephesians 6: 10-18; Matthew 4: 1-11; Luke 4: 20-30; Acts 6: 1-4, 7; Galatians 6: 6; Psalms 119: 11, 105
- Hymn—"Holy Spirit, Faithful Guide"
- Sentence Prayers that the society's witnessing power may be increased through Spirit-guided Bible study
- Talk—Jesus' Convincing Use of Scripture
- Hymn—"Break Thou the Bread of Life"
- Two Talks—Home missions in: (1) Old Testament; (2) New Testament
- Hymn—"Faith of Our Fathers"
- Talk—American Colonial Home Missions
- Prayer of Thanksgiving for such missionary leaders as Jonathan Edwards and Roger Williams
- Two Talks—Southern Baptist Home Mission Work under: (1) Triennial Convention; (2) Home Mission Board
- Review of Mission Study Book—"Along the Highway of Service" by Miss Marie Buhlmaier. (Order book for 35c from Baptist Home Mission Board, Atlanta, Ga.)
- Six Impersonations (Order leaflets as listed below, the price being by each, from W.M.U. Literature Department, 1111 Age-Herald Bldg., Birmingham, Ala.)
- 1—"I Am the Immigrant" (2 cents)
 - 2—"The Soul of the Indian" (6 cents)
 - 3—"How Can We Help the Negro?" (2 cents)
 - 4—"Living and Working in Panama" (3 cents)
 - 5—"Cousin Jane in Cuba" (2 cents)
 - 6—"Marthy's Home-coming" (2 cents)

Prayer that Southern Baptists may very clearly see the need for home mission work and that they may increasingly help it through their personal service, their prayers and their gifts

Business Session—Minutes; Message from W.M.U. Year Book; Reports of: (1) W.M.U. Organizations Among Young People; (2) Associational Meeting; (3) Personal Service; (4) Every Member Enlistment in 1925 Program; (5) Treasurer (If possible use blackboard or chart showing society's apportionment for 1925 Program, amount paid in and amount due before January)

Season of Prayer for (1) Society's pastor, church, community, association and state; (2) Home Mission Board's corps of workers, schools, churches and appeals for help; (3) clearing of debt on Home Mission Board

Hymn for Year—"Revive Us Again"

Benediction—John 20: 21

Pray that God will grant good crops this summer and fall and that the tithe and first "offerings" of them may be brought into his storehouse.

Suggested Leaflets—Supplement to Program

AUGUST—HOME MISSIONS	Cents
How Can We Help the Negro?.....	2
Marthy's Home-coming	2
Who Was the Braver?	5
The Soul of the Indian	6
Living and Working in Panama	3
I Am the Immigrant	2
Foreign Facts	2
Cousin Jane in Cuba	2
Give Them a Place to Play (poem)	2
(Order early, please, the above leaflets at the listed prices from W. M. U. Literature Department, 1111 Age-Herald Bldg., Birmingham, Ala.)	

A Year's Financial Record, May 1, 1924, to May 1, 1925, Woman's Missionary Union, Auxiliary to S. B. C.

Mrs. W. C. Lowndes, Treasurer; Reported by State Treasurers

STATES	Foreign	Home	Ministerial Relief	Christian Education	W. M. U. Specials	Training School		State and Other Objects in S. B. C. Program	Cash Total	Cash and Box Total ***
						Endowment & Enlarge't	Scholarship Fund			
Alabama.....	\$25,226.69	\$13,246.33	\$3,058.07	\$64,994.33	\$1,306.53	\$1,077.08	\$1,355.00	\$31,503.96	\$141,767.99	\$141,767.99
Arkansas.....	83,272.86	25,497.09	744.76	20,473.81	1,218.00	420.35	1,392.00	56,757.74	189,776.61	190,276.61
District of Columbia.....	3,250.40	3,060.80	.....	.....	416.16	193.96	.....	5,221.18	12,142.50	12,142.50
Florida.....	11,213.45	7,688.11	1,495.59	8,934.88	590.00	755.87	1,050.00	20,474.19	52,202.09	52,752.09
Georgia.....	50,399.63	33,599.75	.....	.....	1,950.00	3,440.00	1,490.00	114,159.13	205,038.51	205,038.51
Illinois.....	5,190.15	2,724.54	600.45	6,403.94	680.69	299.00	10.00	6,916.77	22,825.54	22,825.54
Kentucky.....	53,048.90	24,902.70	6,600.74	37,423.47	3,802.00	4,275.26	**3,569.77	122,550.05	256,172.89	265,475.03
Louisiana.....	15,349.81	11,718.10	543.20	38,747.37	702.00	1022.86	62.56	44,109.19	112,255.09	112,255.09
Maryland.....	6,687.03	3,400.00	1,062.50	3,825.00	423.00	364.00	25.00	7,225.00	23,011.53	23,011.53
Mississippi.....	36,979.86	24,750.93	2,275.78	24,651.26	2,185.00	2,074.71	722.50	46,964.76	140,604.80	154,532.29
Missouri.....	34,768.16	17,284.14	2,270.43	15,177.85	1,628.00	148.67	3.40	27,727.94	99,008.59	109,442.46
New Mexico.....	2,762.24	2,596.64	.....	1,557.15	90.55	75.10	5.00	1,915.03	9,001.71	9,205.41
North Carolina.....	79,112.98	39,188.74	13,791.96	91,946.58	3,226.00	1,603.26	2,141.71	91,288.20	322,299.43	324,431.67
Oklahoma.....	8,964.10	4,984.00	1,267.05	12,916.61	1,349.30	1,164.64	50.00	30,626.98	61,322.68	72,638.83
South Carolina.....	57,667.91	18,714.78	4,257.35	65,447.99	2,859.00	1,462.78	2,368.75	55,583.55	*249,344.11	265,930.24
Tennessee.....	50,049.39	26,976.30	8,689.71	61,158.08	1,787.39	1,639.64	1,096.70	65,981.44	217,378.65	218,452.65
Texas.....	69,607.40	46,934.50	3,803.29	26,063.46	3,502.00	1,743.57	202.00	391,719.15	543,575.37	600,383.60
Virginia.....	85,522.47	51,757.38	18,006.05	63,072.93	3,958.00	5,299.01	1,330.00	86,191.32	315,137.16	315,137.16
TOTAL GIFTS.....	\$679,073.43	\$359,024.83	\$68,466.93	\$542,794.71	\$31,673.62	\$27,059.76	\$16,874.39	\$1,206,915.58	\$2,972,865.25	\$3,095,699.20
Gifts for 1924.....	\$707,552.79	\$403,302.92	\$89,709.96	\$722,007.12	\$27,264.02	\$22,161.30	\$15,229.14	\$1,043,937.88	\$3,031,165.13	\$3,124,966.07

* This includes special gifts to the Foreign Mission Board from Miss Varina D. Brown of Anderson, S. C., amounting to \$40,982.00

** This includes \$2,507.52 for a scholarship in honor of Mrs. George B. Eager of Louisville, Ky.

*** This column includes \$122,833.95 from boxes.

From the Laymen's Missionary Movement

Secretary J. T. HENDERSON

The Most Urgent Need

There is perhaps difference of opinion among thinking Baptists as to what constitutes the most urgent need of the hour in our denominational program. Each of the following needs would have a host of advocates: the cultivation of deeper spirituality through prayer and the devotional study of God's word; more information regarding the Scriptural doctrine of Stewardship, the pressing needs of the kingdom, and the marvelous blessing of God upon the labors of his servants; the enlistment of the two million five hundred thousand Baptists that are not supporting the Co-operative Program. All these are vital and fundamental, but the kingdom halts at this hour because of inadequate funds to finance its enterprises. Consecrated and cultured workers abound, the Macedonian cry is heard from all lands, and the Lord is on the giving hand. All conditions are auspicious but the money necessary for enlargement is withheld.

In supplying the three needs enumerated above, we will greatly stimulate the flow of funds into the Lord's treasury; there must be, however, in addition, a systematic and thorough campaign installed in every association that will seek to reach every member in every church. Many of these churches need help on *methods*; some capable men should visit them and show the members exactly how to install a budget, and even assist them in conducting a thorough every-member canvass. In many cases these helpers should make two visits; on the first they should arouse interest, adopt a budget, effect a simple organization, distribute literature, and agree on a day to secure the pledges.

On the second visit, they should help to make the canvass; they must not only encourage and coach the canvassers, but participate in the canvass itself.

This is pre-eminently the work of business men; they will have ready access to the churches, will go at their own charges, and their practical business experience will prove a valuable asset.

Two matters are fundamental and vital. First, the selection of a strong steering committee, either by the Association or Executive Committee; it should be composed of a pastor, layman and woman. This committee should organize and direct this campaign; it can get in touch with the churches and arrange for the visits of the helpers.

The second vital matter is the selection, enlistment, and training of the laymen who are to do this work in the churches. Here is the demand for a capable layman as Stewardship Secretary for the State. There needs to be a man whose business it is to see that local men are selected, trained, and organized in every association; he will seek the counsel and help of the steering committee in this matter, and will depend on it to see that the organization set up shall function.

This is a thoroughly practical and inexpensive method, and should be adopted and pushed with vigor in every association; it would more than double the number of systematic supporters of the kingdom and relieve the Boards of their present burdens.

Ridgecrest Conference

When this issue of HOME AND FOREIGN FIELDS reaches the reader, it will be about time to start to Ridgecrest for the Laymen's Conference, which opens at 10:00 A.M., on Wednesday, July 29, and closes on Sunday, August 2.

Classes for men will be conducted daily in two books: "Stewardship and Missions" and "Financing a Church."

There will be two addresses each morning, and one each evening; the afternoons will be devoted to rest and recreation.

Among the platform speakers the following have definitely accepted: Mr. J. H. Anderson, Knoxville, Tennessee; Judge U. V. Whipple, Cordele, Georgia; U. S. Senator W. F. George, Vienna, Georgia; Mr. T. Russ Hill, Middlesboro, Kentucky; Judge G. T. Stephenson, Raleigh, N. C.; Dr. A. T. Robertson, Louisville, Kentucky; and Honorable W. D. Upshaw, Atlanta, Georgia.

There will be large opportunity for interchange of ideas in the class discussions.

The hotel has been enlarged and improved, the grounds decorated, and many other attractive features added.

Write R. F. Staples, Ridgecrest, N. C., for room, call on railroad agent for excursion ticket and come to the mountains to cool off physically and to warm up spiritually.

With the Women

The first public service rendered by the General Secretary during June was a talk to the Woman's Missionary Society of the First Baptist Church of Knoxville. The topic assigned was Foreign Missions, and for more than a half hour, these women gave sympathetic attention, as the speaker undertook to stress seven pleas for this vital cause.

This is a zealous and progressive company of women; as the leaders of the different circles submitted their reports of money contributed to the Baptist Program and of the different classes of service rendered in the community, one was bound to be impressed with the wide range and magnitude of their ministry.

In Florida

An eight day tour of Florida opened on Sunday, June 7, with the First Baptist Church of Jacksonville. Dr. Broughton was at Mercer University delivering the Baccalaureate sermon and the services were in charge of D. L. Spooner, pastor's assistant and director of music. The song service was thrilling.

It was a rare privilege to attend the Men's Bible Class at the Sunday-school period in the auditorium and hear a very lucid exposition of the lesson by Dr. Stough, the evangelist. The one hundred forty-three men present gave substantial expression of their appreciation of the discussion.

Because of failing health, Dr. Stough was compelled to retire temporarily from his evangelistic campaigns. He and his many friends are happy, however, that he is regaining his health and all hope that he may soon be able to resume his large and fruitful ministry. He recently joined the First Baptist Church of Jacksonville.

Dr. Broughton's ministry with this church has been marvelously blessed. He has preached to packed houses all the while, multitudes have been added to the membership, the auditorium has been enlarged, and yet there is not room. The church is now considering the erection of a twenty-one story building, a large part of it to be used for offices or a hotel.

Lake City

Lake City is sixty miles west of Jacksonville, claims a population of nearly five thousand, has a government hospital operated in the buildings once owned and occupied by Columbia College, a Baptist institution, which rendered valuable service during the ten years of its existence. The Florida real estate boom has reached Lake City and lots in the community have advanced in recent weeks two hundred per cent.

Pastor Jamerson came to this field from Newport News, Virginia, eighteen months ago; one of the first events of his administration was a back door revival, which eliminated more than two hundred members who could not be located.

The pastor now claims that it would be difficult to find a more loyal company than the five hundred that remain. He is strongly supported by the twelve deacons, every one of whom is interested and dependable.

The church has a brotherhood which hopes to furnish help to any church in the Beulah Association that may need assistance in the matter of installing the budget and scriptural giving. The discussion of ways and means to compass this end was the leading issue before the conferences.

The church on Sunday night was crowded with attentive people and the attendance at the conferences on Monday was select, giving opportunity to do some practical work among these leaders. Some came from other churches. The church has a new \$75,000 building well under way in a most attractive location. The Secretary is indebted to the pastor and local church for generous kindness.

Main Street, Jacksonville

It had been announced that the Secretary would speak at the prayer service of Main Street Church, on Wednesday night, June 10, but there was some uncertainty in regard to his ability to reach this meeting. The Lord sent a greatly needed rain about church time; this refreshing shower more than compensated, however, for the absence of a number whom it kept away from the house of prayer. While the conditions were unfavorable, a goodly company of the elect were present and listened with patience while the Secretary discussed in an imperfect manner, "See that ye abound in this grace also."

A number of the laymen in this church are very active and useful in the Evangelistic Brotherhood of the Jacksonville Association, indeed, Brother Roberts is the zealous president. This company of laymen means to extend their work a little by helping to enlist all the churches that need assistance in the systematic support of the Co-operative Program.

It is reported that Main Street is one of the best organized and most active churches in Florida; it has had remarkable growth under Dr. W. L. C. Mahon, the beloved pastor, and is now planning the erection of a new plant that will cost more than three hundred thousand dollars.

This church recognizes that it is undertaking a gigantic task, especially as it means to conform to its purpose to keep its benevolent gifts growing at the same time that it is enlarging its equipment.

Hastings

The visit to this town on the East Coast was one of the most delightful this wayfaring man has had in many days. The meetings were quite satisfactory, both in attendance and interest, while the reception and entertainment were unusual. Three laymen met the visitor at the station with a hearty welcome, gave him a seat in a fine car, showed him the rich potato and corn section round about, and all of the four laymen had a fine meal together at one of their homes. Ex-pastor H. A. Hunt and wife were invited to share in the delights of this occasion.

At the opening meeting on Friday night, the church was virtually full of interested people, with the men a little in the majority. The meeting on Friday was an appendage to an All-Day Meeting of the Woman's Missionary Union, but the preachers and laymen came in satisfactory numbers.

While the men and the women held separate conferences, they came together both morning and afternoon for a joint praise service and to hear addresses by Dr. C. M. Brittain and the writer.

At the two Men's Conferences, methods of installing the budget and systematic giving in all the churches of the St. John's River Association, were discussed; this was the chief objective of the meeting.

It is gratifying to find laymen so interested to fit themselves to render service in the Co-operative Program.

These laymen not only entertained the Secretaries in a royal way, but conveyed them by auto to their next engagement, a distance of more than sixty miles.

Gainesville

The last meetings of the Florida itinerary were conducted in the First Baptist Church of Gainesville. On Saturday, June 13, at 10:30 A.M., representatives from several of the churches of the Santa Fe River Association assembled for a Conference on practical church problems. Loyalty to the Co-operative Program and the importance of teaching Stewardship and Scriptural Giving in all the churches were discussed with the utmost freedom. There are laymen in this association that are qualified and disposed to assist in the matter of installing the systematic support of the Co-operative Program in every church. Here is a great field for zealous business men.

On Sunday it was a great joy to speak at the Sunday-school hour to the fine company of laymen composing the Men's Bible Class. Dr. A. A. Murphree, president of the State University, is the teacher, and these men count themselves fortunate to have the privilege of hearing the exposition of the Scriptures Sunday after Sunday by this scholarly and consecrated man.

Dr. T. V. McCaul, the popular pastor, is a native of Richmond, Virginia, and a graduate of the University of Richmond. At the recent commencement, this institution honored Brother McCaul and herself by conferring on him the degree of Doctor of Divinity. He is held in highest esteem by the members of his own church and by the people of the city in general.

It is rather striking that Dr. McCaul and President Murphree, members of the same church, should have been invited by Clemson College, South Carolina, to deliver the Baccalaureate Sermon and the Baccalaureate Address respectively at the recent commencement.

The First Baptist Church of Gainesville has one of the most attractive buildings in the South and there is every indication of harmony and progress.

This writer will be surprised if the pastor and his capable laymen do not make themselves felt in a large way among those churches in their association that may need assistance in the matter of installing more effective methods. Superintendent Brittain means to follow up the preliminary work in the associations visited.

Harlan, Kentucky

This town is located among the mountains of Southern Kentucky in the midst of one of the richest coal fields on the continent. Harlan is a substantial town of perhaps six thousand inhabitants, has an enterprising citizenship, and there is a fine spirit of aggressiveness among the churches.

The Baptist church has a commodious and attractive new building, the most imposing structure in town, it reports more members than all the other churches of the community, having added above nine hundred during the five years of Rev. J. R. Black's pastorate. Brother Black has the loyal support of a strong company of laymen; at the close of the evening service on June 21, the men organized a Brotherhood with F. D. Perkins, a former college professor but now a successful business man, as president. Pastor Black is ambitious to train and harness up this man power to the enterprises of the kingdom that his church may prove to be a mighty force for righteousness in this rapidly developing region and to the uttermost parts of the earth.

Young People's Department

MRS. T. M. PITTMAN

The White Thoughts

Little bad thoughts have black, black wings;

Little good thoughts have white.

Little bad thoughts make wrinkles grow;

Good thoughts bring dimples bright.

Little bad thoughts give mothers pain,

But little good thoughts bring joy.

I'd rather think hard for the good white thoughts

That make me a happier boy.

Little bad thoughts make feet go wrong.

But good thoughts lead them right.

Fly off, little thoughts with the naughty black wings;

I wait for the wings of white.

Phila Butler Bowman.

About Bible Verses

Below are verses selected from the Bible by boys and girls. They learned them and they took written examinations on them; and it was done in a Sunday school.

What! you exclaim. Yes, it was done, and it was done this way. One Sunday morning the superintendent announced that everybody should come prepared on the following Sunday to hand in a Bible verse beginning with the first letter of the alphabet. Many had not thought about it until they appeared the next Sunday. Then they began to use their Bibles. Each one put his reference on a supplied piece of paper and a committee of two took these verses and selected one from the list to memorize on the following Sunday. During the week the committee found some one from the officers or advanced classes to put this verse on the blackboard, talk on the verse briefly, and drill the school on it. At this time another slip bearing a verse beginning with the next letter of the alphabet was handed to the committee.

After a number of verses were passed over, the superintendent or some one would briefly drill the school on past verses, calling on classes and individuals. When the letter H was reached the school indulged in a written quiz. The committee graded all papers; the grades ran from a hundred to thirty. The names of those who made above fifty were posted on the bulletin board. The same thing happened when S was reached, and when Z was reached and a number of Sundays passed for review, a grand final written quiz was open to everybody. Many members of the school shied from the final, but a goodly number attempted to write down the twenty-six verses from memory. Their grades ran from ninety-nine down into the twenties. It took several weeks over a year to work through the alphabet in this manner. I believe everybody in the school above the Primary learned many verses never to be forgotten.

It was something that made a number of people visit their Bible through the week. It brought the old and young into close relationship with many of the most quotable things of literature. No quotations could be learned that fasten themselves in the mind as do those from the Bible. This scheme not only got people to learn many Bible truths, but gave them a familiarity with the Bible from searching it for the desired verses. One boy in my class hunted until he found a verse beginning with Z. This happened to be one in a genealogical enumeration in the Old Testament and the committee passed it by for one having Z within it as well as a soul-inspiring thought. The verses selected by this school are here given: A nd all things, whatsoever ye shall ask in prayer, believing ye shall receive (Matt. 21: 22). B ear ye one another's burdens, and so fulfil the law of Christ (Gal. 6: 2). C ome unto me, all ye that labor and are heavy laden, and I will give you rest (Matt. 11: 28). D raw nigh to God, and he will draw nigh to you (Jas. 4: 8). E nter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat (Matt. 7: 13).

For the Son of man is come to seek and to save that which was lost (Luke 19: 10).
 Greater love hath no man than this, that a man lay down his life for his friends (John 15: 13).
 He came to his own and his own received him not (John 1: 11).
 I am the vine, ye are the branches: He that abideth in me and I in him, the same bringeth forth much fruit: for without me ye can do nothing (John 15: 5).
 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God (John 3: 3).
 Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? (1 Cor. 3: 16).
 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven (Matt. 5: 16).
 My little children, let us not love in word, neither in tongue; but in deed and in truth (1 John 3: 18).
 Now faith is the substance of things hoped for, the evidence of things not seen (Heb. 11: 1).
 Offer the sacrifices of righteousness, and put your trust in the Lord (Psa. 4: 5).
 Put on the whole armor of God, that ye may be able to stand against the wiles of the devil (Eph. 6: 11).
 Quench not the Spirit (1 Thess. 5: 19).
 Remember now thy Creator in the days of thy youth (Eccl. 12: 1).
 Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth (2 Tim. 2: 15).
 The Lord is my shepherd; I shall not want (Psa. 23: 1).
 Unto the upright there ariseth light in the darkness: he is gracious and full of compassion, and righteous (Psa. 112: 4).
 Verily, verily, I say unto you, He that believeth on me hath everlasting life (John 6: 47).
 Watch ye, stand fast in the faith, quit you like men, be strong (1 Cor. 16: 13).

— O Lord, our Lord, how excellent is thy name in all the earth (Psa. 8: 9).
 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? (Matt. 7: 16).
 — Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, Zealous of good works (Titus 2: 14).
 — A. R. Bechtel, Ithaca, N. Y., in *Sunday School Times*.

The Americanizing of Hans

Hans was a German immigrant boy, and he had been in the United States only a few months when he began to attend the public school.

One morning, as he was entering the school building, a rough hand was laid upon his shoulder. He turned in alarm. There stood a big fellow whom he had often watched leading the games on the roof-garden.

"Dutchy, I want your pencil. Hand it over. Quick!"

"Vat for you want mein pen-cil?" asked Hans.

"Never mind 'vot for.' Give it up or I'll thump your jaw into jelly."

"Thump" and "jaw" and "jelly" were words unintelligible to Hans, but he understood the tone. He grasped his pencil more tightly and started to run. But by accident—or was it intended?—another boy got in his way, he was thrown to the ground, and a moment later his assailant was strutting off richer to the extent of a lead pencil. This was the first step in the Americanizing of Hans.

The next experience befell him one recess, as he was looking over the new reader which he had bought at the teacher's request.

"Hello! Sauerkraut," growled a rough voice in his ear. "What are you reading?" It was one of his classmates.

"Mein book. Warum?" answered Hans.

"But, you fool, that isn't the book you want. That is the book for the American boys. This is the one the new German boys like you read out of," and he drew from his pocket a torn and dirty volume.

"Nein, nein, sie haben wrong," protested Hans. But his objections availed as nothing against the other boy's wiles.

"No, I'm not wrong. But I'll tell you what I'll do, Dutchy. I'll change books with you, and then you'll be all right." And before Hans comprehended the situation, the trade had been effected. The book he found in his hand was a worn-out and useless copy of the same text-book which his benefactor was now carrying triumphantly up stairs. This was the second step in the Americanizing of Hans.

Remembering these two experiences, Hans took refuge behind a barrier of cold suspicion, when a third schoolmate, some days later, essayed conversation.

"Nein, I vill do nodings mit you Americans," declared Hans.

"But, Hans, I want to help you," said his companion. "Our Sunday school teacher, last Sunday, told us to be good Christian boys, to find some other lonely, friendless boy and try to give him a good time. Won't you come to my house and play horse this afternoon?"

Then Hans relieved his mind. "Jah, jah, I know how ve play horse. You vill say, 'Hans, you be de horse, I be de drifer,' und den you club, club, club leetle Hans till he be von sausage. Und den you say, 'Nein, ve no play horse no more, ve play store,' und you gif me moneys vor mein marbles, und ven I go home to mein vader he say, 'Hans, you von big fool! Ihre moneys is no moneys, it is tins!' Nein, nein, I do nodings mit you Americans. I like me petter die Deutcher vay."

And the third step, which ought to have been the first step in Americanizing of Hans, never came.—By Rev. Herbert A. Jump, in *Congregational Home Missionary leaflet*.

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