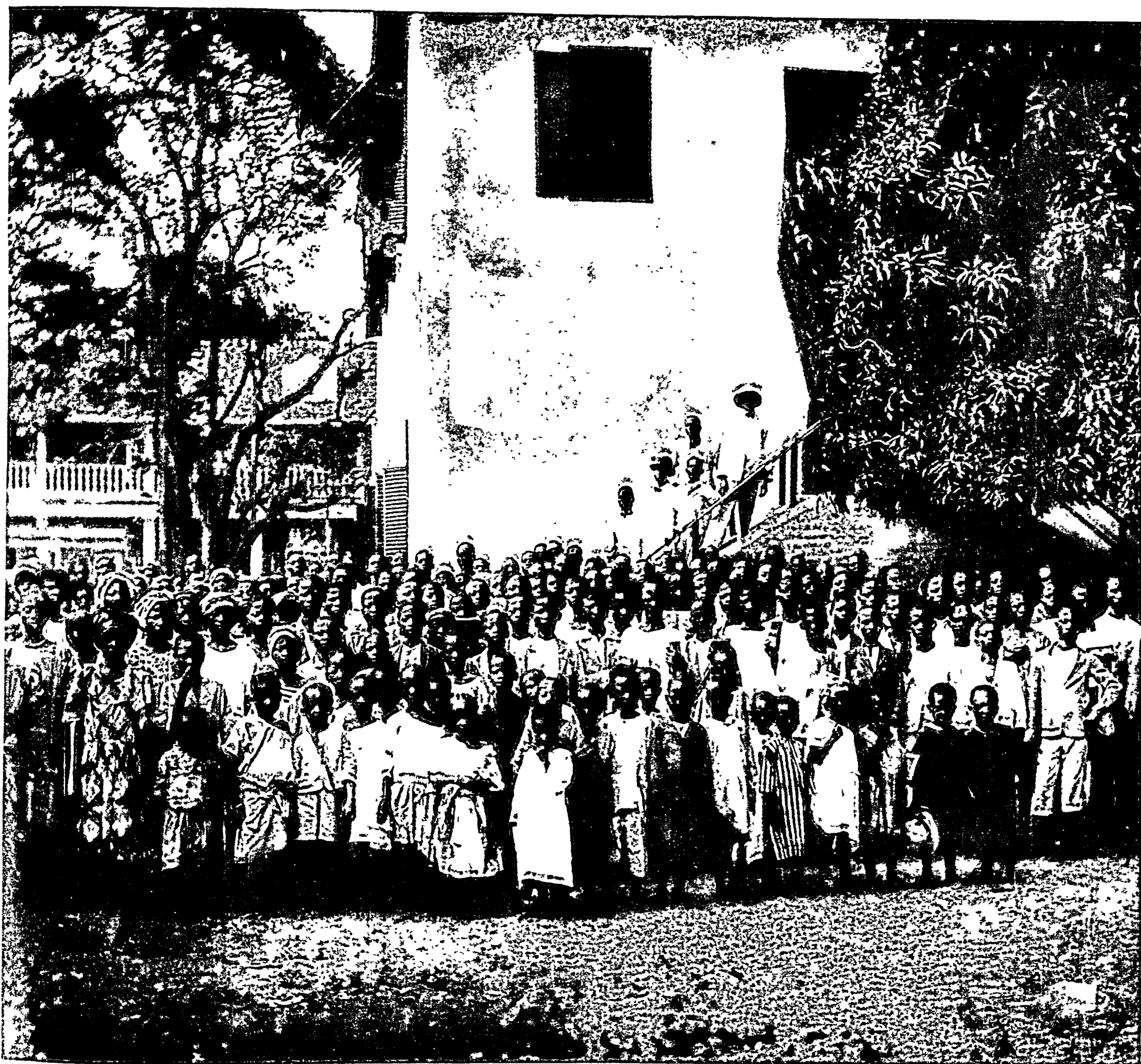


HOME ^{and} FOREIGN FIELDS

Vol. X

JULY, 1926

No. 7



Group of Students and Teachers, Baptist Academy of Lagos, Nigeria, Africa

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HOME AND FOREIGN FIELDS

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THE MISSIONARY PILOT

SENIOR B.Y.P.U.

- July 4—Topic, "Dwelling in God." See page 18, "The Man Without a Hoe." Let the leader close the meeting with this impressive appeal from Missionary Reno.
- July 11—Topic, "Pearls from the Psalms." See page 5, "Training for African Leadership." Emphasize the significance of training native leaders as teachers and preachers of the Bible.
- July 18—Topic, "The Mind of Man." See page 12, "Making Visions Realities, and Dreams Come True." Illustrate from this story the power of the mind to visualize the future and transform visions into realities.
- July 25—Topic, "Roger Williams: Champion of Religious Liberty in America." Read the Interpretation of the Houston Convention as given by Mr. Burkhalter on page 19, and Dr. Love on page 21. Contrast the beginnings in Roger Williams' day with the marvelous program which Southern Baptists have inaugurated.

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

The children will be intensely interested in the pictures and stories from Africa. Have them make an African poster or scrapbook. See also "Young People's Department," page 30.

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

The missionary topic for July is "Nigeria." The leader will find ample material for a program of thrilling interest on pages 2 to 11. See outline program on page 26.

SUNDAY SCHOOL

Sunday-school teachers will find in Dr. Carver's "The Missionary Message in the Sunday School Lessons," page 20, a wealth of information and suggestion. Let the superintendent plan at least one closing service of worship with "Africa" as the theme, using some of the stirring stories from our missionaries on pages 2 to 11.

PRAYER MEETING

At least one prayer meeting in July should be devoted to a consideration of the Co-operative Program, utilizing the material in the Editorial on page 12, and the special articles on pages 19 and 21. Mr. Henderson, on page 28, gives a suggested program for a "Men's Brotherhood Meeting" which could be used with great effectiveness in the mid-week prayer meeting. Pray for Africa and the four millions of souls for whom Southern Baptists are directly responsible.

Healing the World's Open Sore

Stories That Reveal Africa's Dire Need of the Gospel



MOHAMMEDANS AT PRAYER DURING ONE OF THEIR YEARLY FESTIVALS, LAGOS, NIGERIA

"Every Mohammedan, both by precept and practice, is a missionary and propagandist for the faith and the teachings of Mahomet, and many Africans are turning from paganism to Mohammedanism."

Nigeria, Our African Mission Field

Rev. George Green, Ogbomoso

The Colony and Protectorate of Nigeria is the largest of the British West African possessions, its approximate area being 335,700 square miles. It is bounded on the west and north by French territory, on the northeast by Lake Chad, on the east by the Cameroons, on the south by the Gulf of Guinea, and lies between 4 and 14 degrees north latitude and 3 and 14 degrees east longitude.

The African population of Nigeria, approximately nineteen millions, is divided into a large number of tribes speaking different languages and possessing different characteristics. The important tribes are the Fulani (the ruling tribe of the north), Kanuri, Hausa, Yoruba, Ibo and Nupe. In the northern provinces the bulk of the people, the Fulani, Kanuri, Hausa and Nupe tribes, are Mohammedans, but have pagan tribes scattered among them. In the southern portion of the colony more than three-fourths of the inhabitants are pagan fetish worshippers.

Southern Baptists are working among the Yoruba and kindred tribes such as the Itsekri, Ijaw and Sobo people of the Sapele district, these numbering, all told,

about 4,000,000 people. In the territory of the Yoruba tribe are to be found the largest native towns in Africa. The Yoruba people engage in many useful crafts as a means of earning a livelihood, such as farming, cloth weaving, blacksmithing, pottery making, carpentering, trading, tailoring and sewing; and since the introduction of education and an organized government with civil service attached, large numbers of youths and young men aspire to the position of a clerkship with the government or the position of a mechanic with either the railroad or public works departments, where the salaries are good, the duties not too arduous and with good prospects of a pension after twenty-one years of service.

The spirit of progress along lines of industry, commerce, economics and politics is marked in Nigeria. Deep water harbors at Lagos and Port Harcourt afford excellent shipping facilities for both the export and import trade of the colony. The export trade of Nigeria consists chiefly in palm oil, palm kernels, cotton, cocoa, rubber, coal, tin, peanuts, and hides, this export trade links up the

colony commercially with Great Britain, Europe, the United States and the world at large. The growing civilization of the peoples of Nigeria calls for a large import trade of the various commodities necessary for an advancing people. Railroads connect these deep water seaports with large and important towns on the edge of the great desert, one of which is Kano, which is perhaps one of the most cosmopolitan towns and trading centers in the world. Motor roads connect large and important towns all the way from the seacoast far into the interior offering facilities for trade and motor traffic.

The opportunity for the propagation of the Christian faith is quite commensurate with the opportunity for industrial, commercial, economic and political progress and propaganda. In fact the propagation of the Christian faith with its ideals and teachings that make for character and right living is a necessity if the propaganda for so-called civilization is to be of real and lasting worth and benefit to the people. An evidence of so-called civilization occurred last night. A store just a few hundred yards from our

mission compound was burglarized—the door taken off its hinges, an iron safe was carried out from the store, smashed open, nearly a thousand dollars stolen from it; several bales of cotton goods and eight cases of gin were taken from the store and the entire booty carried away evidently on a motor truck, no trace whatever being left as to who were the thieves. A wooden image was nailed to the door on the outside by the thieves and a design in colored chalks was drawn on the floor inside the store; these were medicine, or juju as we say, to keep the proprietor of the store asleep while the robbers did their work. The thieves doubtless think that their juju or medicine did the work for the proprietor slept all night and they got away with the plunder. A civilization that is not Christian will utterly fail to meet the need of this progressive colony of Nigeria.

Christianity must invade and permeate the industrial, commercial, economic and political life of the millions of Nigeria if the truest and best type of colonial life for the native African is to be realized. Herein lies the opportunity for Southern Baptists. What people more than we who know the colored people of the Southland should plant and propagate the gospel of the kingdom among the colored people in their native land of West Africa? The opportunity is a large one and it is urgent. We have within the bounds of the Nigerian Baptist Convention more than one hundred and fifty Baptist churches reporting more than twelve thousand members, and these are contributing freely toward the support of their churches and the work of kingdom extension in Nigeria. Numerically the Baptists rank second in strength among the several de-

nominations working in Nigeria, but it is the trained, active, consecrated church member that counts as an asset in kingdom affairs. Every Mohammedan, both by precept and practice, is a missionary and propagandist for the faith and teachings of Mahomet; his distinctive dress, public prayer four times daily, his knowledge, repetition and teachings of portions of the Koran, his oneness and association with the people; these all exercise a wonderful influence upon the pagans, and many of them are turning from paganism to Mohammedanism.

It is our duty and opportunity to instruct, train and develop the members of our churches so that every Baptist may become a herald and propagandist of the gospel of the living and divine Christ even as every Mohammedan is an emissary of the teachings and practices of the human deceased Mahomet. It is our opportunity and obligation to take the true gospel of Christ to the pagans before the followers of Mahomet reach them with their teachings of half truths, so that the pagans may turn from their idols and fetishes not to serve Mahomet but the living and the true God. This we are trying to do through the preaching in our churches, in market places and public highways; through our schools which touch and influence the lives of hundreds of boys and girls and young people, and in addition train those who are to be our future preachers, teachers, mechanics and business men among their own people.

Through the evangelico-medical work of the hospital and dispensaries for our patients, the preaching and healing bring to thousands of people annually the opportunity to hear the Good News of the love of Jesus Christ, which is the power

of God unto salvation to every one that believeth. The large Mohammedan districts of the Northern Provinces are closed to Christian Missions, but there are many pagan districts and towns where no Christian missionary or teacher resides, and in some of these districts the gospel has not yet been preached nor the language of the people reduced to writing. Some of these districts would be open to us if we had the missionaries and the equipment with which to open up these new centers. We need more missionaries, we are in sore need of trained nurses for our Ogbomoso hospital (only one lone nurse on our staff); we need buildings and equipment for our college and seminary and for our hospital; at Ogbomoso we need a plant for electric light and running water (major operations at night by the light of kerosene lamps is not ideal).

We need mission residences for missionaries who shall press forward to open up new stations. A tent, a grass roofed shed, a corner in the piazza of a native chief may sound romantic and may offer a temporary dwelling place for a missionary opening up new work, but in interior towns where hotels, apartment houses and boarding houses are things unknown, a house for the missionary is a real necessity, a building for a chapel or school, and if the pioneer missionary should be a doctor a dispensary and small hospital, add considerably to the effectiveness of the missionary's work of preaching, teaching or healing—any one or possibly all three phases of the work. Yes, we need many things that pertain to material equipment, but in addition, or I might say primarily, we need every Southern Baptist brother and sister; we need your love, your prayers, your co-



WHO SHALL RULE IN AFRICA—MAHOMET OR CHRIST?

"We must take the true gospel of Christ to the pagans before the followers of Mahomet reach them with their teachings of half truths; this we are trying to do through our churches, schools, and hospitals."

operation and your loyalty to your Lord and our Lord in every phase of the work of his kingdom.

It was Sunday morning, January 10, 1926. A boy carried on his head to one of our Ogbomoso churches a basket of wooden images. I saw the images, seven in number, on the platform in front of the congregation. Those images represent three sets of twin babies and a devil god. Two elderly women had recently turned from their idols to serve the living and true God. They were mothers and at some time in their life had given birth to twin babies (this had happened twice to one of the mothers), the babies, named Taiwo and Kehinde (all twin babies are named Taiwo and Kehinde, the first born is named Taiwo and the second Kehinde) had all died, and the mothers had the wooden images made to take the places of the dead children. The family marks were cut upon their cheeks and everything the mothers would have done for the children had they lived they did for the images, thinking that by so doing they were ministering to the spirits of the departed children. In times of sickness in the family kola nut and food would be offered as sacrifices to the departed spirits for the recovery of the sick one. Having been converted, these mothers would not continue their ministry to the spirits of the dead children represented by the images, hence they were brought to the church as evidence of the conversion of these mothers.

The image of the devil god likewise tells its story. The devil is not an object of worship but a demon to be feared and appeased. One day of the Yoruba week is named after the devil god. One of

these mothers had thought of the devil as a demon needing to be appeased and to have a sacrifice offered through the image so that misfortune and trouble might not come to her, and that she might have success in trading and daily occupation. But she had learned of One who had put all demons under his feet, and who was able to deliver from the power of the prince of the demons, hence no more sacrifices would be offered to the devil through the wooden devil god. So she sent the image to the church. Thus the knowledge of the true God is bringing light and salvation to those who long have sat and lived in the darkness of heathenism and superstition. To God's name be all the glory.

* * *

The Story of Alabi

Miss Nannie David, Saki, Africa

Saki is a beautiful little town 400 miles in the interior from the Southwestern Guinea Coast of Africa. There was a population of 50,000 people, including five missionaries. (Mr. and Mrs. Carson, Misses Caudle, Anderson and I were the only white people).

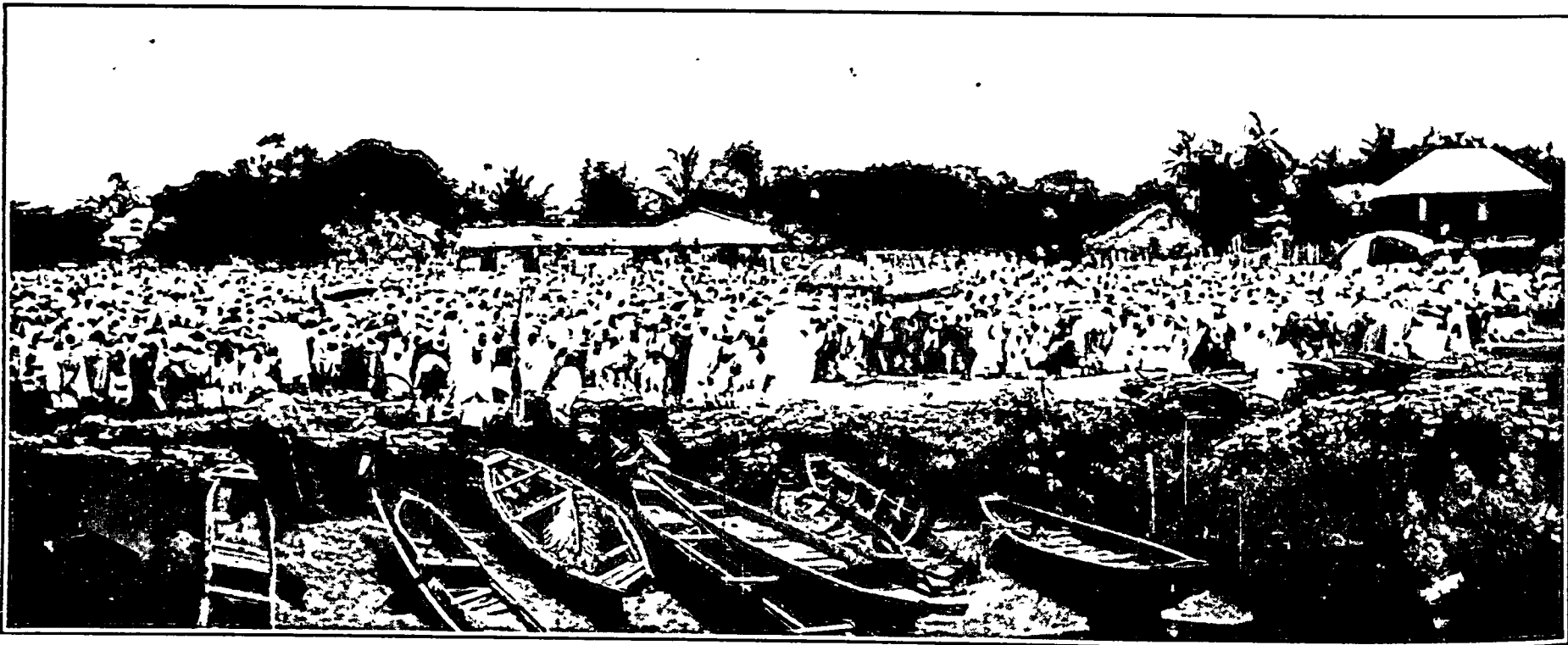
Every Sunday we scattered and went to different sections of the town to hold services. In a Sunday-school class of young women there were some from the Mission school, together with girls from heathen homes. One Sunday morning as I was going to Sunday school I saw Alabi. Now Alabi was dressed in her regular Sunday apparel: A one-piece cloth draped about the body and neatly rolled

under the arms. Alabi was eating food and at her feet were hollowed rocks on which she had placed half of her food. The beautiful native salutations passed between us and then I said in the native language, "Alabi, you are coming on to Sunday school aren't you?" She appeared shy as she tucked her head, smiled and said nothing. As the Mission children and I passed on, I asked what Alabi was doing there. Babalola said "Please Ma, didn't you see that food? Why, she was sacrificing to her god," and he continued to explain that all those rocks and boulders before us were her gods. Alabi did not come to Sunday school that Sunday but after that day she was a faithful attendant.

The missionaries and native Christians visited in her home and in a few weeks she entered school in our Baptist Girls' School at Abeokuta. Alabi was a happy and good student and greatly appreciated her opportunity. She became a Christian. After attending school not quite two years her heathen parents insisted that she should marry. She married one of the native preacher boys of our Baptist Seminary.

Alabi and John were sent by our Mission to a town forty miles north of Saki. This town had a population of 40,000 people and no missionary. Among these people there were five Christians. Alabi was the only Christian woman and the only woman among the 40,000 population who could read even her own language.

I well remember when Alabi told us "good-bye" at Saki and seemed so happy as she was going with her husband to tell



WHICH SHALL PREVAIL—MAHOMET'S CRUEL FANATICISM OR CHRIST'S REIGN OF LOVE?

"The large Mohammedan districts of the Northern Provinces are closed to Christian Missions, but there are many pagan districts and towns where no Christian missionary or teacher resides, and in some of these districts the gospel has not yet been preached nor the language of the people reduced to writing."

the 40,000 people of Jesus. How anxious Alabi was to tell the people to do as she did: Cast away the gods of wood and stone and know Jesus as their Saviour!

May we pray for Alabi, for she is one of whom Jesus said "Ye are the light of the world."

* * *

"God's Way is Best, but it is Hardest"

Mrs. I. N. Patterson, Sapele, Africa

Near one of our Baptist churches in Abeokuta there is a place where the women gather to make dye. Always on Sunday mornings there is a group of heathen women who know little about the one true God whose law they are breaking. One Sunday morning Miss Anderson and Rachel, one of our teachers at the Girls' School, stopped there to talk with them. While they were talking a pleasant-faced old man had been listening. He was the leader of a heathen religion, and he immediately began to warn Rachel that it was very wrong to try to turn her people aside from the teachings of her fathers. The white man's religion is not good for the black people, so he said. Very patiently Miss Anderson explained to him about the love of God for all people. He listened and invited her to go with him to see his home which was near by. He promised to go to Sunday school on the following Sunday to hear more about this God and his great love.

This was the beginning of a gradual change in the life and beliefs of this old

man. Miss Anderson is working at another church now, and another missionary has taken her work at the church near the old man's home, but he comes every Sunday, in spite of his heathen wife's pro-



"ALMOST PERSUADED"

"Will it mean anything to the cause of Christ if one old heathen man opens his heart to the teachings of our Saviour?"

tests. One day recently he went to salute Miss Anderson and confessed to her that God's way is best, but it is hardest. He believes that Christ is the Son of God. Will he accept him as his Saviour? He

has stopped worshiping his idols—and there was a long row of them in his home. Will it mean anything to the advancement of the cause of Christ if one old heathen man opens his heart to the teaching of our Saviour? Pray with us that he and many other lost souls in Africa may come to know and love our Lord.

* * *

Training for African Leadership

Rev. Geo. W. Sadler, Ogbomoso, Africa

The avowed aim of the Baptist College and Seminary is to train men for Christian leadership. It gives us pleasure to record that the entire group of students who completed the course last December went into definite Christian work. Eighteen of these young men are scattered far and wide over southern Nigeria, holding the torch of Christian civilization in the pathway of their benighted brethren. As can be imagined, theirs is not an easy task, for they must stand—often almost alone—against the evils of heathenism and Mohammedanism. However, reports indicate that many of them are acquitting themselves like men.

While we were pleased with the size and the character of the senior class, we were grateful that there was evidence of real spiritual growth on the part of other members of the student body. As a matter of fact, it would be difficult to find a school in any land with a finer tone than our school possesses.



MISSIONARIES AND STUDENTS, BAPTIST GIRLS' SCHOOL, ABEOKUTA, NIGERIA

Through this school scores of African girls are reached for Christ and trained as Christian leaders and home-makers. The pity is that there are not a thousand such schools scattered throughout south Africa.



NATIVE FACULTY OF BAPTIST BOYS' HIGH SCHOOL, ABEOKUTA, AFRICA

"We have four full-time teachers and all are graduates of our Baptist College and Seminary in Ogbomoso. These teachers are filled with the spirit of Christ and are helping to make this school more thoroughly Christian."

In the annual track and field meet our students succeeded in wresting the coveted shield from the students who represented St. Andrew's and Wesley Colleges. This shield was won by us in 1924 by a small margin, but last year we overwhelmed our rivals, having won more than twice as many points as were scored by our closest competitors.

Recent developments in the field of education in this country make it imperative that we increase our teacher and minister output with the greatest possible celerity. Much of the educational work that is normally done by the state in other countries is entrusted to the missions in this country. This condition prevails because of the fact that missionaries were pioneers in education and have the machinery with which to carry on this work, and because it is recognized by the government that education in this country must be built on a strong religious foundation.

Our entrance into the field of education brings opportunity for us and it places responsibility upon us. We have assumed the task of educating a large number of persons. If we fail to perform this task, either the government or other religious bodies will educate those who would naturally come within our province. This means that many who would logically be Baptists will form other affiliations. So it can readily be seen that the number of teachers and preachers must be greatly increased.

The government proposes to require better trained teachers and it follows that the men we train must be as good as the

best. Another consequence is, the minister must be of a higher type. He must be better prepared, if possible, than the teacher for he must be the teacher's spiritual guide. We must be able also to lead the masses for whom much of this educational work is designed.

We are trying to press forward in our task, but our spirits often droop when year after year we fail to receive the money that we so much need for buildings and equipment. We have the greatest oppor-

tunity of our history, but we cannot grasp it unless the people in the homeland rally to our support. It is well enough to send missionaries into the dark corners of the earth, but you do them and the cause a grave injustice when you fail to give them necessary equipment.

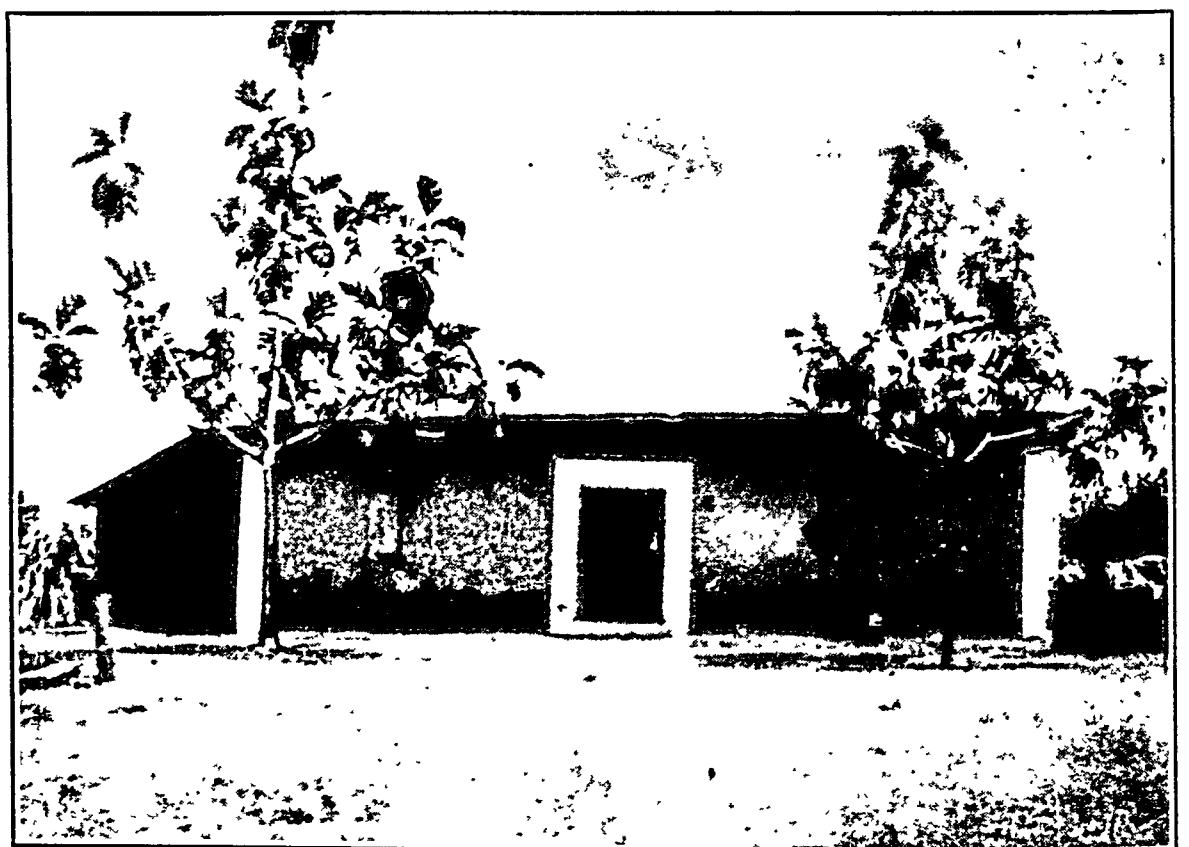
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Winning Souls and Saving Lives in Abeokuta Baptist Boys' High School

Rev. I. N. Patterson, Sapele, Africa

Nine months ago Mrs. Patterson and I came to Abeokuta to have charge of the station and out-station work in general and of the Boys' High School in particular. The school was new and had never had a great deal of attention. For more than a year it had been left entirely in the hands of native teachers, but at that time almost one hundred boys were enrolled and some good work was being done. Among the improvements which have been made since our coming, the following are worthy of mention:

Our present enrollment is 118, which is 22 more than that of last session. These boys come principally from homes in Abeokuta, but they represent many classes of people. Most of them are Christians, of course, but quite a number are Mohammedans. Some who are Christians come



ABEOKUTA HIGH SCHOOL DORMITORY

"Our enrollment is 118, which is 22 more than that of last session. These boys come principally from homes in Abeokuta, but they represent many classes of people."

from heathen homes. Olatungi, a boy in our sixth standard, comes from a Mohammedan home, but for more than a year he has slipped away from home on Sundays in order to attend services at one of our Baptist churches here.

Last year we had only three native teachers and two of these were dividing their attention between the High School and other heavy work. This year we have four full-time teachers and all are graduates of our Baptist College and Seminary in Ogbomoso. These teachers are filled with the spirit of Christ and are helping to make this school more thoroughly Christian.

The first hour of each day is devoted almost entirely to the Bible and Christian teaching. We open each day's work with a chapel service of about twenty minutes' length. The members of the teaching staff take turns at conducting these services, and once a week the boys themselves give the program. After chapel each class has a lesson in Bible, the Bible itself being the text-book. The biblical knowledge of some of these boys is remarkable. It is my honest conviction that these boys of Africa who attend our Christian schools have a knowledge of the Bible which is equal to, and often times greater than, that of the boys and girls of similar school standing in America. I would like very much to witness a Bible contest between African Baptist boys and Baptist boys in our Southern States.

Africa is a land of sores. In fact, it has been called the open sore of the world, but these sores are never so evident as on Tuesdays and Thursdays when time



AFRICAN BOYS LEARNING TEAM WORK

"These boys of Africa who attend our Christian schools have a knowledge of the Bible which is equal to, and oftentimes greater, than that of the boys and girls of similar school standing in America."

comes for physical training. Students don't like the African sun at ten-thirty o'clock in the morning, and they present even the tiniest sores as an excuse for escaping it. We are seeking to build strong physical boys in our school.

A flourishing B.Y.P.U., composed principally of our students, meets every Sunday afternoon. They do not have quarterlies from which to memorize their parts, but their parts are so well worked out that they seldom refer to notes. The

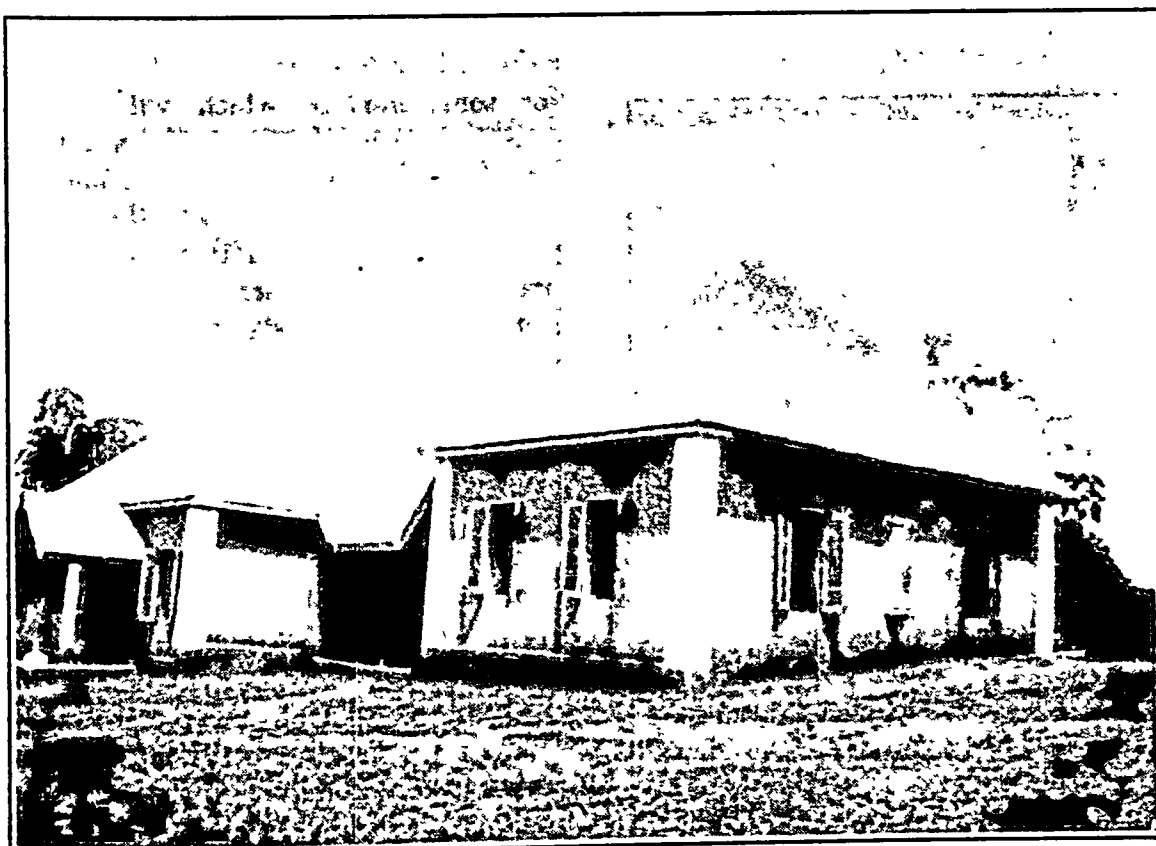
programs are generally given in English.

If we had money we would ceil all the school rooms, none of which are ceiled now. Teaching with helmets on all day grows monotonous and a bit tiresome, too, but that is absolutely necessary to protect our heads from the heat of the sun. We are very anxious for an organ to be used for teaching music and also for use in the chapel services. We have not even the beginning of a library. A one-room dormitory will not hold a growing boarding department many years. It is too small now when arguments arise among the occupants—twelve in all. Lanterns give a very poor kind of light for study, and yet, what can we do to remedy this when we have no money? Two of our classrooms have no blackboards whatever. These African boys must both see and hear before many ideas find a permanent lodging in their minds.

In winning boys we are winning lives as well as souls, and it has been proven beyond doubt that education is the surest means of Christianization. Remember the Baptist Boys' High School when you are praying for our work in Africa.

* * *

"I am convinced myself that there is no more evil thing in this present world than race prejudice; none at all! I write deliberately—it is the worst single thing in life now. It justifies and holds together more baseness, cruelty and abomination than any other sort of error in the world."—H. G. Wells.



BAPTIST BOYS' HIGH SCHOOL, ABEOKUTA

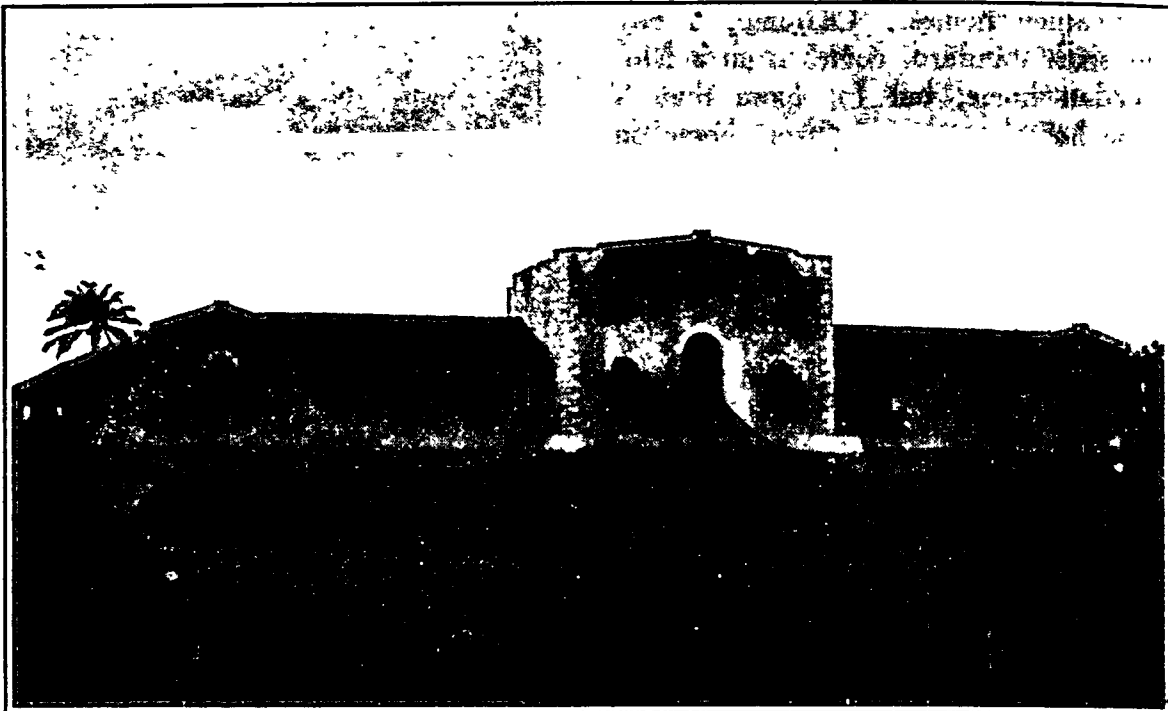
"It is well enough to send missionaries into dark corners of the earth, but you do them and the cause a grave injustice when you fail to give them necessary equipment."

"Woe Unto Them That Fail to Lead the Innocent Aright!"

Mrs. Mary Reeks McCormick,
Ogbomoso, Africa

Iwo is our newest Mission Station in Africa, and here is found the one Industrial School under our Board, in this country. The work was started about four years ago and has grown very rapidly under the careful supervision of Dr. and Mrs. MacLean, who are so wonderfully fitted for this particular task. Each detail of the work was carefully planned. A thriving church has sprung up, a good day school which does high school work and will some day go even higher, a well organized Sunday school which extends into different sections of the town, women's societies and many other things which tell the story of months and months of persistent and painstaking work.

The object of the school is to train young men in the Christian life while they are learning a trade that they may return to their own villages able to establish Christian homes and help to lead their people to Christ, encouraging them to lead larger and fuller lives for him. The boys attend school four hours a day and work in the shop four hours. Each one is assigned a certain amount of evangelistic work in the church and in the town. When an apprentice has completed three years in the shop and school he is admirably fitted for work in his home community.



BAPTIST GIRLS' HIGH SCHOOL COMPOUND, ABEOKUTA

"To those who have given thoughtlessly, carelessly or not at all, we know you could not refuse those who are pleading for teachers to guide them to the Saviour."

A scheme similar to this is to be worked out for the agricultural phase. Unfortunately this branch of our work has been stunted in the early years of its development by the shortage of funds. This will retard its growth and force it to make a very weak attack against this stronghold of superstition, polygamy, ignorance and sin, when it should strike with full force and no uncertain aim.

In short, the aim of this school is to bring all to the feet of the Master as a token of love and devotion to the cause, not on the part of the missionaries alone, but of every one who contributes to its welfare. Our school building is crowded. This first quarter there will be many begging for an opportunity to learn to

read their Bibles. Shall we deny them an entrance?

There is also a Dispensary work in connection with the station, which is growing very rapidly. Our nearest doctor is about fifty miles away, but there is a trained nurse in charge of the work and we are treating about twenty patients daily. This does not seem to be a large number to those who are accustomed to thinking in terms of hundreds, but when we realize that most of the people are Mohammedan and that this is almost the only way of reaching them we can at least call it an entering wedge. Most of the cases are due to neglect. Small infections which are neglected become serious even under the care of the native doctor. The average man will go to the native doctor and pay sometimes as much as two dollars or more, which is quite a sum to the native, for some mixture which will probably cause a worse infection. Several months later he will hear of our work and come for treatment. So it is with the children, parents have spent all they have for native medicine and then come to us as a last resort, in many cases too late. Little by little we are gaining their confidence and through the evangelistic service conducted each day at the Dispensary many are going to church.

The town of Iwo alone has a population of more than fifty thousand people. More than half are already Mohammedan.

It is very hard to draw the line between the heathen and Mohammedan, as the king of the town belongs to the latter and this makes it very popular. There are dozens of small so-called schools in the town where boys are being taught to pray to Allah, and one can hear the call to prayer each morning from the top of mud walls



BUILDINGS OF THE BAPTIST GIRLS' HIGH SCHOOL, ABEOKUTA

Christian homes are the bulwark of civilization, and the girls trained in our Christian schools are the hope of the future for Africa.

here much the same as from the minarets of Turkish and Persian mosques away to the north.

In an article of this kind one can only touch here and there on the work which is being done and upon the many urgent needs. But in closing I must say that unless Southern Baptists come to the rescue and give a little of their abundance to carry on the work we must stand by and acknowledge Mohammedanism victorious over Christianity in this generation. The true followers of the Desert Prophets are busy gathering in the children and teaching them to deny Christ, advocating polygamy and contempt for the followers of Christ. "Woe unto them that cause the innocent to stumble," and I think we might say, "Woe unto them that fail to lead the innocent aright." We covet for each of you at home a first-hand view of the field and the needs here, for we know it would be ample compensation for those who have really sacrificed to assist in this work. And to those who have given thoughtlessly, carelessly or not at all, we know you could not refuse those who are pleading for teachers to guide them to the Saviour, who loves them and gave himself for them even as he did for you and me.

* * *

One Missionary to 200,000 Souls in Oyo and Saki Districts

Rev. J. C. Powell, Oyo, Africa

When I first came to Africa I had the impression that all a man had to do was to parade the country and preach. As much as I love to preach and as little as I would like to discredit preaching, I must confess that I do not now think that this is all of a missionary's work. The missionary has to be preacher and teacher, carpenter and builder, bookkeeper and banker, editor and correspondent, bishop and associate worker with these people for the glory of God and the advancement of the Master's cause.

The vastness of the territory that I am now trying to cover is appalling. I have a scope of territory from thirty to fifty miles one way and one hundred and twenty the other. I can probably get to one-fourth of the churches and preaching places by motor; the other part I can get to in about thirty days by bicycle if I could ride all the way. I think by hard walking and cycling where I can, I can get to all my work in fifty days, provided I trek every day and use the remaining part of the afternoon to visit the people

in the town where I am spending the night. There are somewhere between seventy-five and one hundred villages and towns in the district. In the four largest towns of the district there are about 20,000, the other towns and villages have from 250 up to 150,000. I would say, roughly speaking, there are about 200,000 people in the district. The above figures do not include Ibadan, the largest West African town of over 165,000 population, and to which I am the closest missionary.

I know you are asking why all this territory to one man, and are there no other missionaries available to help out with this work? My answer is: All have their hands full and there is *no one else* available. My work now covers both Saki and Oyo districts—the Richardsons having been sent to Sapele to take oversight of work among several small tribes—leaving me with double work, for which I commend the judgment of our Mission, as Sapele had no one to look to, and we can double up. While the Saki work needs much supervision, I am afraid we will have to let them do a good bit of their own supervising as I have only enough traveling expense money to fill my Ford tank three times with gas. I think any fair-minded man can see that this money is not going to last very long. However I expect to do from sixty to ninety days trekking from now until Christmas, money or no money; but I will be glad to give any one my Ford car and what I will receive from the Mission for traveling if they will pay my traveling expenses from now until Christmas. Even though our help is short and our money is scarce, by the help of the Lord we are going to take care of the work.

I wish the people at home would stop listening to some who do not know how to serve God unless they are in a theologi-

cal fight. These men who are doing so much fighting, as a rule, are doing but little to help pay off the debt of the Board or keep the work going. It is doubtful if at heart they love the Lord half as much as those who quietly give to the cause in order that a crucified Saviour might be held up before a lost world.

In the Saki and Oyo districts as well as the other fields of our Mission, Christianity has become popular. Church buildings are going up. Last Sunday at Fiditi we dedicated a new church that cost over 880 pounds, or nearly \$5,000. Of this amount they borrowed over \$200 from our Mission, and have paid it back with 5 per cent interest. When Christianity is making mass movements close supervision is necessary. The financial condition at home is forcing us to do double duty at the time when close supervision is most needed. In this same church at Fiditi in the past two years we have baptized 120 candidates. This church six years ago had only a handful of members and they were worshipping in a small grass-covered hut as a church—now they have dedicated a \$5,000 church to God.

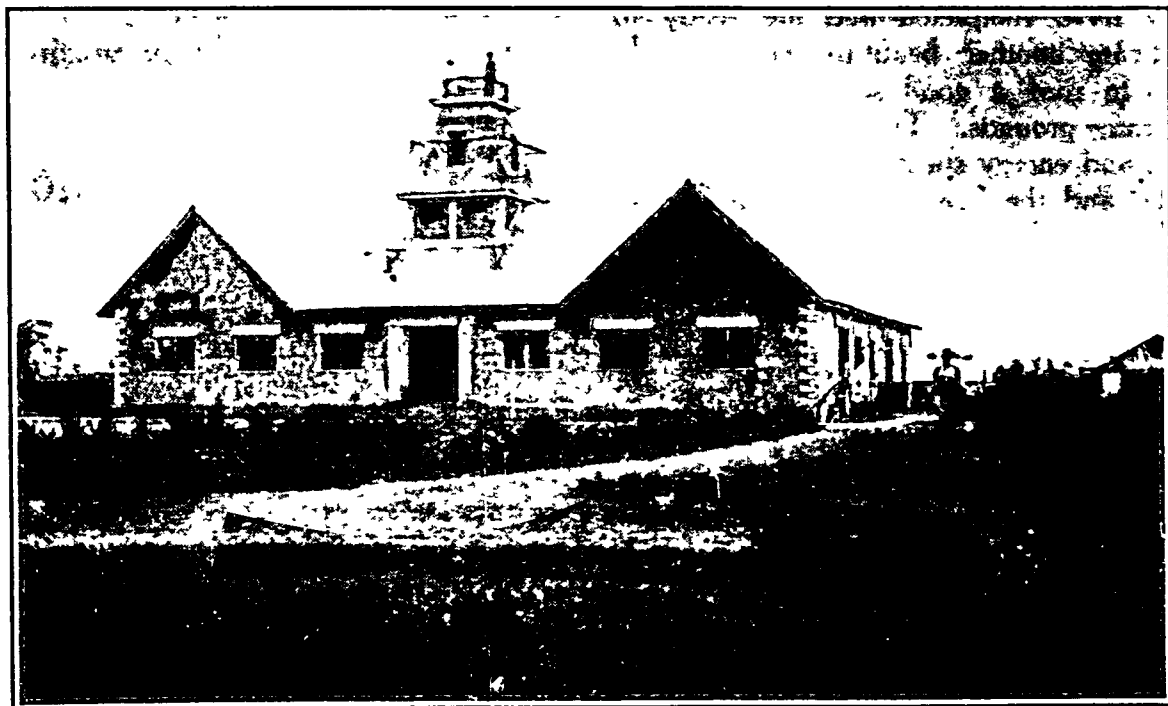
If the above argument convinces you that missionary supervision pays, then get on your knees and ask God to forgive you of past neglect, and open up your heart and purse and send us more money and missionaries to do our work, for many new fields are calling for supervision as they have just called for Mr. Richardson and wife.

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"The best way to teach a virtue is to live it."

* * *

"No one is useless in this world who lightens the burden of it to any one else."
—Charles Dickens.



MAIN SHOP BUILDING, IWO INDUSTRIAL MISSION

"The town of Iwo alone has a population of more than fifty thousand people. More than half are already Mohammedan."

Two African Churches

Mrs. J. C. Powell, Oyo, Africa

The work in the Oyo district grows, and it is most interesting to watch the progress, particularly in Aweh and Fiditi. The Aweh people have a lovely church of which they are very proud. They spent about \$6,800 on the construction, and borrowed from the Mission only about \$1,000, which they have given back as regularly as payments became due. They are now contributing approximately \$700 during the year toward the support of their teachers, pastors and native missionary in Iseyin, in addition to other current expenses which necessarily devolve upon them. They spend yearly on the work at Ifon about \$12, and care for both a blind man and an old man. The small girls' school is some expense, and their idea as expressed in that seems to be that of helping girls who cannot go to Abeokuta. The Aweh women, fifty-two of whom are pledged tithers, take care of one girl entirely and help another in order that they may go to school. Their contribution to the rebuilding of the wall at the girls' school in Abeokuta was about \$19.50. They visit in the towns about Aweh, and do not hesitate, because of finances when itinerating time comes. Last year and the year before they visited Iseyin and Okeho and preached in several towns in that vicinity. They sent two of their women to a school for training in soul-winning, which Miss Young conducted in Ibadan last fall; so did Ilora and Fiditi.

The rate of progress in Fiditi has outstripped even that of Aweh. They have entirely outgrown the men who labored unceasingly to lay the foundations for Christianity in their town. The walls for one church were almost completed, and rains washed them down. Since then they have completed and are ready to dedicate another beautiful new church, also to roof a good school building on the same grounds. The amount of money, time and energy spent on these is no mere trifle, and the Mission loaned them only \$240, which they have refunded every penny with interest on same. True, they are not bearing all of the expense for teachers and pastor, but they are doing twice as much as they did last year, and contributing toward the support of an associational native missionary in Iseyin. Twenty-two of their women are tithers and they gave \$9.60 to help rebuild the wall of the girls' school in Abeokuta.

My friends, these people want to serve and are serving. They have given of their means to the good of their towns and fellowmen, and to the establishment of Christianity in and about their towns. They have given and they must get some-

thing in return. The churches, pastors and teachers cost them something, so they attend the services, night schools, etc., in order that they may keep pace with the progress they are making. These houses are filled with people attending afternoon as well as morning services on Sunday. They are not asleep and do not let visitors sleep within their precincts.

Would that some of you in the homeland could visit these two towns. A spirit of joy would rise within you as you beheld the religious life of the people. At the same time you would breathe most earnestly a prayer in behalf of the betterment of their home and school life. Little by little they are building better homes. Their schools also are improving, but oh! the need for better and more equipment.



AN AFRICAN MOHAMMEDAN MOSQUE

The Only Baptist School in an African City of 100,000

Miss Elma Elam, Lagos, Nigeria, Africa

I am sending you a picture of our Baptist Academy of Lagos. (See the cover.) The picture shows some of our pupils and a few of the teachers. The building about which the children are standing is our school building owned by the Mission. The building in the background of the picture is not ours, but is a government building in which the government officials have their offices.

Our present building was built in 1883 and is in very good condition, but it is far too small for our present student body. This year we have that building filled to the extent of having one class on the front veranda and another in a small room seven by thirteen feet, which was originally built for the store of books that was necessary to be kept for the students so that they could obtain the needed books for school use. Besides this we are renting a small open chapel where we are having four classes. One room of our own building is also large. Originally it was used as a chapel, but we are now having four classes in it. We have no room at present large enough for a chapel, so when we meet in our chapel service we meet in the open air out beside the building. Fortunately there are some large trees which furnish shade for our chapel service and also serve as a covering for some of the classes that must be brought from the crowded class rooms for their reading and other oral recitations.

We are expecting you people to give us a new building soon. At present this is the only Baptist school in Lagos, a city of over 100,000 people.

I am sure you are wondering if we have any proper equipment. Well, we really do not have proper equipment for any of our classes. You must realize when we have four classes in one room that we do not even have four walls, only a corner. In these corners we have long forms, twelve feet long, and here are benches without backs, as well as in the most of the other classrooms. We have a few double desks which were made about a year ago.

Several years ago when the school was first established we had very good equipment and the school was the best in Lagos, but about twenty-eight years ago it was considered unwise to continue to keep a missionary here. The school continued for a time, but began to decline and part of the time there was no school at all. In the meantime the equipment of this school was moved up country to some of our schools which were under missionary supervision.

About five years ago the Mission asked Mr. and Mrs. Duval to come to Lagos. They came and began to build up the work here again. Soon they had to go home for rest. After returning to the field Mrs. Duval went into the school and has done much to push the work forward. In January, 1924, Miss Lucille Reagan was asked to come to Lagos and help Mrs. Duval. Miss Reagan was here until October when she left for her furlough. I came to help Mrs. Duval while Miss Reagan was in the homeland. Now Mrs. Duval is on her way to America and Miss Reagan and I are trying to carry on the work.

The school has made wonderful progress since Mrs. Duval entered it. At present it is considered one of the best schools in the city. We hope you will be interested in it and will be willing to help us with your prayers and give financial aid. If you will send us a man and his wife for the principal and his assistant, and the money for a new building, we believe the work will go forward much more rapidly.

* * *

Tafa's Inheritance

Rev. L. M. Duval, Lagos, Africa

All Tafa's people were Mohammedans. His father and uncles were priests of that religion, and he himself had been trained for the priesthood. When about twelve years of age he came in contact with the Mission through the medical dispensary, to which he came for treatment of a bad sore on his foot, and here he heard the story of Jesus and God's love. Being impressed he begged the missionaries to take him as a yard boy, in order that he might attend school, for, as he pointed out, he could not live at home and go to school, his people not only objecting but threatening him with curses. In school he learned to read his Bible and became a believer in the Saviour of the world. He did not, however, prove himself much of a scholar, but was very faithful in whatever duties were placed upon him.

As he grew to manhood his people continued to urge him to renounce his faith in Christ and come back to the old religion. This he refused to do, and when they kept annoying him he left the home town to come to Lagos. Here he worked at various occupations until finally he got a position under a white contractor, and proved so honest and faithful that he was placed in positions of trust.

All the time he had been saving his money, and after a few years went back to his home, where he purchased himself a wife, a widow with one child. With his newly-acquired family he returned to Lagos, where under his instructions and example the woman soon became a Christian and was baptized. Not long after this his father died, and he had to go back home for the funeral celebrations, and spend a lot of money on the usual feast. He found that he had inherited along with other property three of his father's wives. These, being a Christian, he refused to take. His uncle, however, kindly relieved him of this care, and he again returned to Lagos.

After a few years the uncle died also, leaving quite a fortune, consisting of fifty-five pounds in money, clothes, and five wives. The young man ought in Yoruba estimation, to have considered himself very

fortunate; especially in inheriting so many women; for, since the inter-tribal wars have ceased the proportion of women to men is getting much smaller, and, therefore, cost much more than formerly. To the surprise of all he again refused to accept these women, even offering all the other property to them that they might go in peace. All his friends urged him not to be so foolish. His old grandmother, who was always very fond of him, especially urged him, being very ambitious that her favorite should be considered a great and rich man. Even to her entreaties he turned a deaf ear. Privately two of the inherited women came to him saying that they loved him and begged to be allowed to go with him to Lagos. Finally the friends called in an old Mohammedan priest, a great friend of his father, and an influential man in their religion. Finding even this to fail they cursed him, and told him that the other woman in Lagos had given him medicine, or used charms on him to prevent his taking any others. To all these he had but one answer; that he was now a Christian and that it was contrary to the teachings of the Bible for a man to have more than one wife. This was strange to them all. It was easier and more to their understanding and early teaching that charms and medicine had more to do with his unheard-of actions than the result of religious belief.

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The Thirteenth Annual Convention of the Yoruba Baptist Association

Rev. J. R. Williams, Pastor, First Baptist Church, Lagos, Africa

The institution of the Yoruba Baptist Association in 1914 was a desideratum, and to many of our indigenous constituency was an unknown thing. And when it was organized in Ibadan City it appeared an innovation.

It was a little religious fire kindled which has ever been spreading and spreading until it has developed into an extensive organization now known as "The Nigerian Baptist Convention," which takes in not only the Yoruba but all the united Nigeria as it is to-day—not merely for the purpose of a big game, but the work has actually spread.

While it cannot be said that the significance and purpose of its existence have been fully understood and appreciated, yet its usefulness and educative influence are becoming felt.

This year brings us to the thirteenth annual convention. It has been a means

whereby a reunion of our different workers is made possible yearly. Before its birth, Baptist workers were practically strangers to one another. It has been the means of promoting interest in our Baptist Mission in Nigeria, putting us in close touch with our growing work and making us to understand and sympathize with one another.

Its offshoots are the W.M.U., which has proven an invaluable auxiliary; and the *Nigerian Baptist*, an organ of our denomination. The former has done and is still doing great work to promote God's glory, while the latter has borne and is still bearing the once unknown inspiring and gladdening denominational news to our scattered constituency.

It has raised a monetary campaign, realizing some hundreds of pounds with which to do some specific work, and is contemplating starting Home Missions at no distant date.

Though still in its teens it has begun to feel its responsibility, and bids fair to become a denominational religious power to be reckoned within the religious world on this part of the globe, as it is in America.

This marked development is absolutely due to the foresight, magnanimity and progressive spirit of our good missionaries whose one and only aim and thought is for forward movement and effectiveness. It is earnestly hoped that our Convention and the W.M.U. in the near future shall stand on all fours to win Nigeria for Christ.

* * *

What Tithing Means to Me

Mrs. J. A. Idowu, Member of an African W.M.S.

Tithing makes me glad, because if I did not tithe I could not be happy. Everything I have comes from God, and from his Book, the Bible, I can find that I must give him one-tenth of all I have, and if I do not give him one-tenth of all I have I am stealing from him. I consider it very wrong to steal from God, as I do not want anybody to rob me of my things, because my things are mine to use for God.

If a person lends me money I try to pay all the money that I owe him back, and I am not going to do less for God than I do for a friend.

God wants my tenth for the appreciation of what he has done for me. My tenth is not enough to express it, but he will know that I am trying to show that I appreciate what he does for me. He will not come down to use it himself. The money that I give will go where I can not go to tell someone about Jesus who died for us.

This tithing reminds me that I must be honest to every one, that I must not be a selfish Christian woman. Because our friends in America are not selfish Christians they gather one-tenth of all they have and send their sons and daughters to us to tell us the best tidings of Jesus Christ. Let us pray for them that God may bless them in their ways. And let us start from now, we who are in Nigeria, to give one-tenth of all we have to God for the work of his kingdom, that we may not be selfish Christian women.

Making Visions Realities, and Dreams Come True

Rev. L. M. Bratcher, D.D., Dean Rio Baptist College

The true missionary is a seer of visions and a dreamer of dreams. Many times these visions remain visions and the dreams never appear in the sphere of reality. They take their place in that great outflowing tide that is the burial place of so many lost hopes. They remain unreal and from that world of unreality they cast their burden upon those who have seen and dreamed, to break their hearts and to destroy their courage because they can never be realized. Many a missionary has gone on to meet the Great Father, not because of the failure of the body but because of these unrealized visions and these dreams that always remained in the land of unreality.

What is true of the missionary is true also of those devoted co-laborers of his, the religious leaders of the country in which he is working. Many of them pass on without seeing their visions realized or their dreams come true.

Sometimes, however, there are glorious exceptions. Sometimes there are such glorious realizations of visions and such a fulfilling of dreams that one's heart and life are so thrilled that it is impossible to express this joy in human words. In Rio de Janeiro to-day, a pastor, one who has

labored through the years with a vision in his heart, is seeing that vision come true, in the shape of a great church building that will be a worthy home for his church and people. His devoted wife is seeing a vision come true in the realization of her dreams in the great nationwide-known school for young women. This pastor is Dr. F. F. Soren and his wife is Mrs. Jane Filson Soren. Those of us who know these two servants of the

Lord feel that God brought them together, though their homes were as far apart as Rio de Janeiro, Brazil, and Louisville, Ky., to do a work that only they could do.

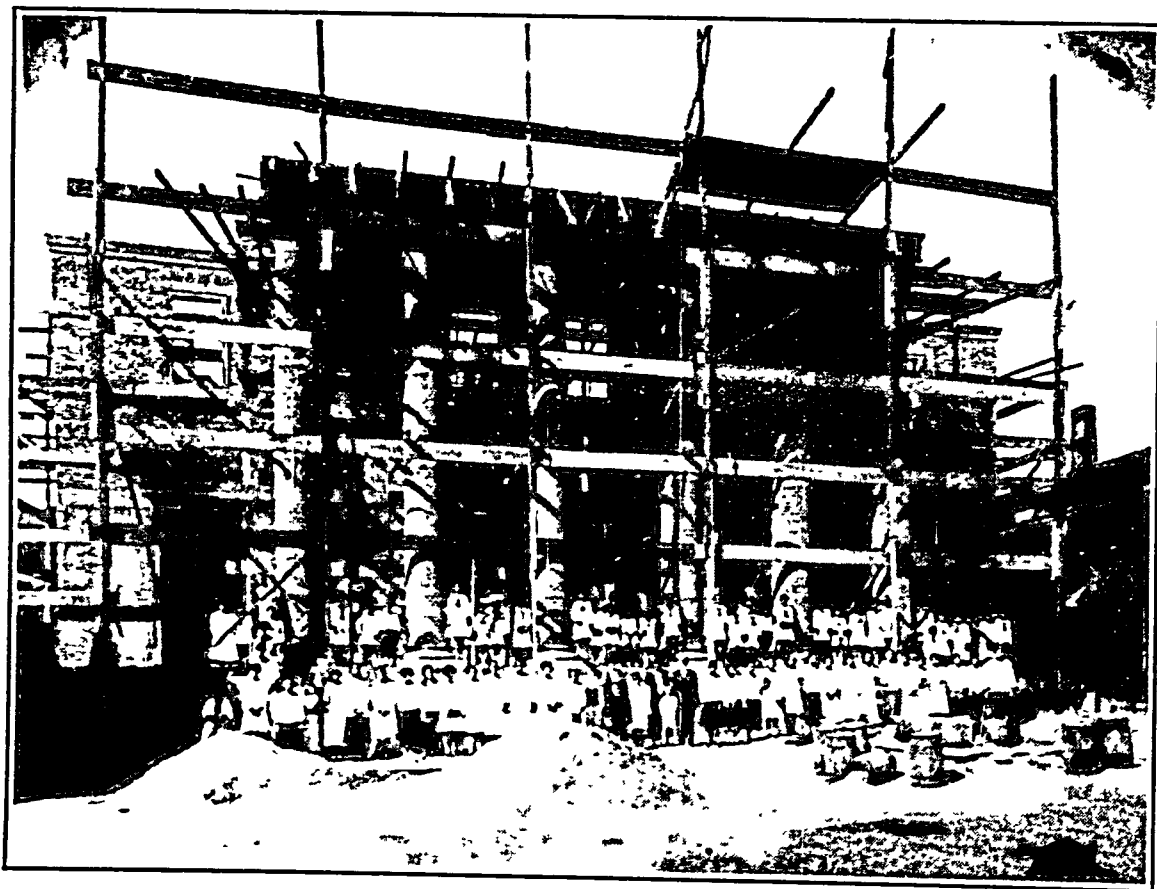
The realization of the life-long dream is illustrated by the picture which shows the pastor and his wife together on the future site of the church building. At that time the dream was only a pile of broken stones and brick, that marked the ruins of the building that had been torn down to make way for the church. But it is a beginning. For twenty-five years this noble pastor had been seeing a vision of the beginning, but it had delayed so long. One of the items in the Judson Centennial was this very building and the pastor labored in the States to raise the money. But the Judson Centennial passed into history and the First Church was still worshipping in the old store house. The promise was again given in the 75 Million Campaign, but that is almost forgotten and the house was still a dream. Finally a godly woman, Mrs. G. W. Bottoms, caught the vision of the necessity and a large part of the money necessary was given by her. To this was added that which the church itself had heroically gathered together and the work was begun.

The result can be seen in the next picture, showing a great modern church building taking the place of the pile of rocks and stones. But the sad thing about the matter is, that the work cannot be finished with the funds in hand. If some other does not come to the aid of these noble people, the complete vision cannot be realized at this time and the beautiful



THE PILE OF ROCKS THAT BECAME THE SITE OF THE RIO FIRST CHURCH

After twenty-five years Pastor Soren and his wife are witnessing the realization of their dream that at this spot should be built a Baptist church worthy of Christ and a great city.



FRONT VIEW OF FIRST BAPTIST CHURCH, RIO, UNDER CONSTRUCTION

"This magnificent building is being made possible through the generous gift of Mrs. G. W. Bottoms, of Arkansas."

church will be unfinished. Surely those at home whom the Lord has blessed with the riches of this world will not let this happen. Pastor Soren has spent twenty-five years in waiting, how long will he be permitted to enjoy the realization of his life's vision?

The pictures are very significant which show the pupils of the Girls' School visiting the future church building. One picture was taken in front of the church and the other on the inside. The girls are standing near the place of the pulpit. It will be a glad day when they, together with all of those interested in the work, can enter into the completed building. We wonder when that day will come? Southern Baptists must say whether it be soon or in the distant future.

As I said in the beginning, the two great institutions have grown up together and in order that we may get a glimpse into the religious life of the school we can do no better than to quote the words of Mrs. Soren. They show how carefully these fine girls are being trained. The quotations are from an article, written by her at the insistence of others, and published in the *Jornal Baptista*.

"We have always been very careful of the spiritual life of our students. We are very vigilant as regards the bad literature that is so easily brought into a school like this. The boarding pupils were never taken to the theater, moving picture show, circus, carnival or other place of amusement. We have about fifty pupils studying violin and piano and not one of these is permitted to play dance music.

"We have worship twice daily, at the opening in the morning, led by most competent speakers, chosen by the President of the College, Dr. J. W. Shepard. This month the speakers were C. A. Baker, J. W. Shepard, F. F. Soren, L. M. Bratcher, A. B. Langston. The other hour of worship is at night, half an hour before the study hour. This is led by myself, my husband, by a teacher or one of the students. There is also a prayer meeting on Sunday afternoon led by the young ladies, who are believers.

"A religious organization of the greatest value in the college is the Y. W. A., led by Miss Bernice Neel, which meets once a month. This society is a fine training school, not only for the young ladies to study the courses which it offers, but also for the development of leadership among them. This was the first society in the Federal District to reach the standard of A-1.

"This is not the only means of giving the young ladies the art of leadership, for the whole direction of the Boarding Department is systematically planned to prepare women for leadership. All of this work is done by the young ladies themselves, naturally under my supervision. My ideal is to make them independent and with the capacity to guide others to that which is best. Fine young women, trained in this school are already occupying in other schools positions equal to the one which I fill here, others are fine teachers, others the wives of pastors, two are our missionaries on the foreign field, without mentioning a large number who have accepted Jesus as their Saviour. All of this, however, is but a promise of the glorious service that this school will render in the future to the blessed cause of my Saviour.

"I have already written at length, but I ought not to stop without a word as to the rela-

tions between this Boarding Department and the First Baptist Church of Rio de Janeiro, which have always been the most beautiful. On the first Sunday, after the opening in 1916, I took all of the boarders to the First Church, and have continued taking them until to-day. However, the number of boarders increased, and the difficulty of finding a place on the street car became a problem. For this reason the First Church rented a trailer, which was attached to the regular car and in this way the boarders were taken to the church and returned to the school. The number continued to increase and the church was compelled to hire a regular car, then the number became so great that a trailer had to be attached.

"Every Sunday, every boarder goes to Sunday school and to the preaching service. The Boarding Hall is about three miles from the church and our street car taking and bringing the students, in their uniforms, is very well known and is called the "Baptist Car." The car stops at the door of the church where the students are received by two deacons. When they leave the church, again two deacons help them enter the "Baptist Car." On the second and fourth Sundays of each month the students sing in a special choir for the church.

"A few days ago as we were on our way to the church the students made a visit to the new church building which is in construction and a friend took our picture there, in this way showing the real union which exists between this school and that church."

These words show us as nothing else could do the marvelous work that these two institutions are doing for the bringing of the knowledge of our Lord and Saviour Jesus Christ to Brazil. They must be developed, they must have the finished building that will give to them the equipment for the work of the Master which they are doing so well.

In each of these pictures can be seen these two great workers in the cause of the Master, Dr. and Mrs. Soren. For

many years they have been making "bricks without straw," but oh the wonderful creations that under God have grown through their leadership. Only the power and blessing of God could have wrought this. But years have passed and with the years the strength of soul and body. To show what we mean we will quote the closing words of the article of Mrs. Soren.

"We took this work hoping that the Lord would raise up some one who would substitute us, and a little while ago my husband called Dr. Shepard's attention to the fact that ten years have passed and that with the passing of time and the increase of work, our strength was passing also."

And she spoke the truth, their lives have been poured out in this service, surely we ought to gladden and strengthen their lives with the fulfillment of this life-long dream of a church building that will adequately house the church and be an honor to the name of our Lord in this great Capital.

(Note.—Another gift by Mrs. Bottoms of \$17,000 has been announced, making possible the completion of the great church building. Thank God for such vision and consecration.—Editor.)

* * *

Studies in Philipians

The Finished Work. 1: 1-6.

Love Abounding. 1: 7-11.

The Apostle's Bonds. 1: 12-18.

Life and Death. 1: 19-26.

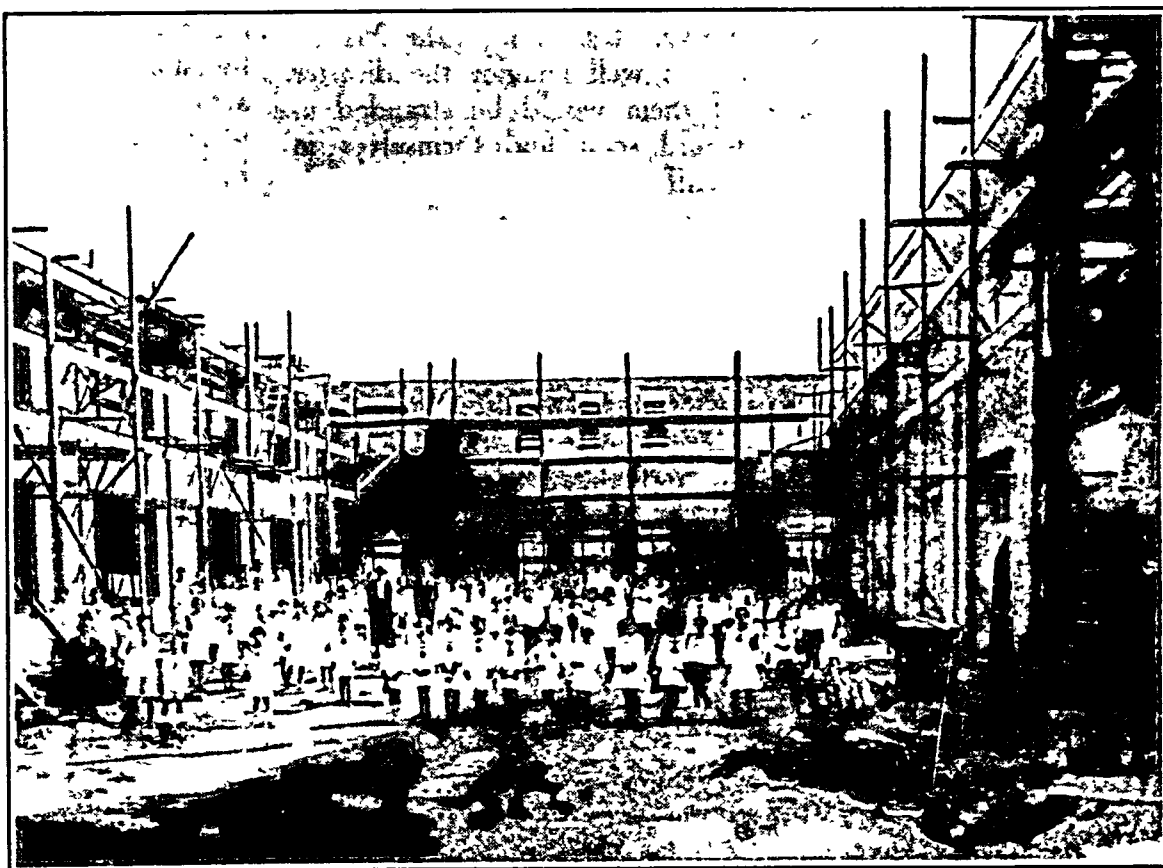
The Mind of Christ. 2: 1-11.

Christian Joy. 2: 12-18.

The Contest and the Prize. 3: 1-16.

Christian Union. 4: 1-7.

—Rev. J. East Harrison.

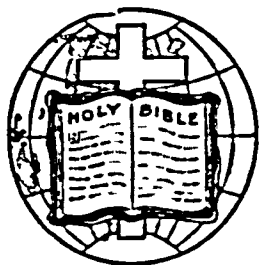


INSIDE THE WALLS OF THE RIO FIRST CHURCH

"The girls are standing near the place of the pulpit. It will be a glad day when they, together with all of those interested in the work, can enter into the completed building."

HOME AND FOREIGN FIELDS

THE MISSIONARY JOURNAL OF THE SOUTHERN BAPTIST CONVENTION



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I. J. VAN NESS, D.D., Corresponding Secretary
G. S. DOBBINS, Editor

JULY, 1926

Southern Baptists in the Main Stream

Returning from Texas to Tennessee one crosses the Mississippi at a point near New Orleans. As the ferry carries the train and its passengers across the Father of Waters one is impressed with the majesty and greatness of this mighty stream. Into it flow thousands of creeks and rivers, each contributing its bit to this chief artery of navigation of a marvelous empire, whose welfare in many ways is dependent upon the Mississippi.

Upon the bosom of this great stream float scores and thousands of vessels. Near the river's mouth they are nearly all headed in the same direction—toward New Orleans, where they will discharge their precious cargoes, much of which will then be re-loaded and shipped to the ends of the earth.

Suppose the pilots of the vessels, out of curiosity, or love of adventure, or hope of gain, or ignorance, should turn these ships away from the main stream and undertake to have them steered up the little creeks and rivers tributary to the Mississippi? If they succeeded, one can well imagine the disaster which would follow. Some of them would be stranded in the shallow streams; others would soon find themselves in dangerous shoals and shallows; still others would get off their schedules, even though they managed to keep afloat, with immense loss of time and energy, and sometimes with loss of precious perishable freight.

One finds in such a possibility a parable of our denominational life. The main stream of our Southern Baptist life has throughout our history been obvious and unmistakable—missions, evangelism, education, benevolence, stewardship, all confined within and given power and direction by the Bible as our sole, sufficient, authoritative, and final guide. Hundreds of streams have been tributary to this main stream, each having its own place of importance and making its own distinctive and necessary contribution; but no one who knows the history of the Southern Baptist Convention can doubt that from 1845 to 1926 all other streams of interest and effort have been subsidiary to the great main business of extending the kingdom of God through our faithful witness, beginning at home and reaching to the uttermost part of the earth.

Sometimes we have been tempted to do what the boat's pilot may at times wish he could do—leave the well-established and familiar channel and go off in quest of adventure. Sometimes brethren have felt that it was more important to

explore some side-stream of theological debate or political issue or exigency of method. The Southern Baptist Convention came into existence largely as a protest against the old Triennial Convention making a political issue its uppermost concern. Occasionally we have forgotten the lessons of the past and lost sight of the chief objectives, always to the hurt of the cause of Christ, and with loss of power to the Convention. But always we have swung back into the main stream again and gone forward on our divinely ordained mission.

Such a turning point was reached at Houston in the recent meeting of the Convention. For several years attention had been centered on matters which, though of importance, were secondary to the great primary missionary interests and purposes of Southern Baptists. With unmistakable determination the messengers at Houston set themselves to dispose of these subordinate issues and give their time and attention to the consideration of the vital and urgent matters that relate to the welfare of our Home and Foreign Mission Boards and our other Southwide agencies.

Christian education received a great hearing. Few speeches ever made at the convention surpassed in power the address of Dr. Truett on this subject. Characterizing as "cheap clap-trap" the effort to discredit our schools and school men, he showed how the foundations of all we are trying to do for Christ and his kingdom must be laid in an educated constituency and a trained and competent leadership. Missions and education, he pointed out, must clasp hands in any Christlike and effective program of world-evangelism. One cannot succeed without the other. Our Christian schools at home—which must be kept truly Christian at any cost—and our mission schools on foreign fields, are our greatest assets for future world conquest.

The cause of Home Missions was presented and received with fresh enthusiasm. The mouths of those who have been whispering that the day of Home Missions is gone were hushed by a holy challenge that thrilled one of the greatest gatherings of the Houston meeting and held them gripped in a mighty spell for more than three hours. As there passed in review the needs and opportunities of the homeland, among the foreigners, the Negroes, the Indians, the country churches, the city frontiers, the afflicted and handicapped, the sick and needy, the lost and undone, in Cuba and Panama as well as in the South, hearts swelled with sympathy and imaginations responded with quickened determination; and when upon the screen was thrown the story of the old mountain preacher and the struggles and achievement of a mountain lad and lassie, cheeks were wet with tears and wills grew strong in determination to give our great Home Mission Board a new chance to do its work in this great new field of Home Mission endeavor.

Seldom has the Convention witnessed such an hour for Foreign Missions. The imperative demands of this holiest of all causes were set forth in soul-stirring stories from the missionaries; in an address that moved the convention as it has seldom been moved by Dr. John R. Sampey, who told of his recent visit to South American mission fields; and in the presentation of the distress of the Foreign Board because of inadequate support and accumulating debt in the face of unprecedented and unparalleled need and opportunity. The Convention was called upon to instruct the Board as to its course, and with deep conviction and unmistakable earnestness the Convention told the Board to go forward with an enlarged program based on faith in God and the brethren.

One of the greatest achievements of the Convention, in the thinking of many, was its indorsement of the Co-operative Program, and the expression of unswerving determination to make this plan our dependence for supporting all our causes. When opportunities for deviation presented themselves, sometimes in most appealing and attractive form, the Convention steadfastly refused to compromise, and committed itself unreservedly to

this plan of unified budget and a united appeal. It seems as if we are definitely done with "spasm" in our financial campaigns, and agreed once for all that "system" shall be written permanently upon our standards.

A great year lies before us in which to demonstrate that we have truly got upon the main stream, with our denominational and church life headed, under full steam, toward the destination of the Great Commission. God grant that there shall be no turning aside, but that we shall come gloriously into port in Louisville a year hence with a cargo of nine millions of dollars and more, and a multitude of saved souls and consecrated lives, to lay at the feet of Jesus as our tribute of love to him and as an earnest of his approval upon us.

* * *

The "Happy Heathen" in Africa

Have you ever been tempted to envy the lot of the "happy heathen?" Have you ever thought what a relief it must be to live the free and untrammelled life of the native African? Have you sometimes secretly wished you could exchange places with these men and women, boys and girls, in this land of primitive conditions, where you wouldn't have to worry about a job, or fret yourself over money, or bother about church and school, or be anxious about the fashions, where the only house needed is a mud hut with a thatched roof, and the only clothing a loin cloth and a pleasant smile?

Have you sometimes thought what a pity it is that we should have snatched the Negroes in America from this happy, care-free existence, and brought them to this country with all its hardships of civilization? Would they not be infinitely better off roaming the wilds of Africa, living their happy nomadic lives, eating food as they find it, working only when they feel like it, and under no compulsion to keep up in the hard race for economic existence and independence which our highly developed civilization imposes upon them?

If you have ever thought thus, or raised these questions, you will change your mind when you read the articles and stories about Africa in this number. You will be made to realize afresh the tragedy of heathenism, and you will not be so ready to say that "there are enough Negroes at home to whom to preach without going to Africa."

Contrast the Negro in America with the Negro in Africa. Our American Negro often has a hard time, but he has a thousand advantages and blessings denied his heathen brother. He has fairly regular hours of work, and a fairly dependable income. Schools for his children are gradually raising the level of ability, self-respect, independence. Christian influences have wrought marvelously to raise his moral and social standards. Sanitation and medical science enable him to combat disease and relieve him of much needless suffering. Comforts and luxuries undreamed of by the most fortunate native heathen are his as a matter of course. Given industry, an elementary education, thrift, courtesy, vocational ability, and good character, the future for a Negro in America is bright with hope.

Think now of the estate of the native heathen African, as revealed by the accounts given by our missionaries to Nigeria. From birth to death his life is lived under the domination of fear. He has no scientific knowledge of causes, hence attributes all unusual phenomena to good and evil spirits. The good spirits he must make allies, the evil spirits he must propitiate. This thinking finds its practical organized expression in

the activities of the witches, wizards, medicine men, who gain a power over the people that is almost unbelievable. Care-free? The most burdened, distressed, harassed, worried people in the world are the heathen, enslaved thus by ignorance and superstition.

For instance, a missionary tells of a family in which tuberculosis appeared. The members of the family lived together in a mud hut, without ventilation. Absolutely no precautions were taken to prevent the spread of the disease, until every member of the family became afflicted. Every device known to the medicine man was tried to drive away the evil spirits causing the sickness, but to no avail. At length a "specialist" medicine man was secured at great cost, who finally traced the trouble to the departed spirit of an ancestor who had been wronged. Amid great rejoicing that the seat of the trouble had at last been revealed a feast was held, to which all the neighbors were invited, when the last cow of the family was slain and eaten. The medicine man received his fee, and moved on. Needless to say, the disease persisted, and one by one the members of the stricken family succumbed.

What of the economic freedom of the native heathen? For the most part he has been reduced to a state of peonage far worse than American slavery at its worst. There are about 300,000 Europeans in South Africa, whose chief interests are commercial. They have been attracted by the diamond mines and other sources of wealth. They soon discovered that it was almost impossible to secure native labor for the work in the mines, because wage-earning was foreign to their traditions and they could live without it. To bring sufficient pressure upon them, the Europeans devised a law which allotted to each family a limited amount of grazing land, and prevented them from moving their cattle and farms from place to place at will. Having no knowledge of scientific farming, the natives soon exhausted the fertility of the soil, which was used over and over until it became barren and unproductive. Their cattle died from starvation and disease, and reduced to want, the men were compelled to accept positions in the mines. There they labor under hard conditions until they get a little money ahead, when they quit and go back to their little farms, only to repeat the tragedy of failure.

Polygamy is the rule, and moral conditions are unspeakably bad. There is little to look forward to here, and even less hereafter. Custom rules with an iron hand, and woe to him who departs from its edicts! There are few schools, except those provided by the missionaries, and the vast majority of children are doomed to utter illiteracy. The white man in coming to Africa has brought his vices and diseases, but has brought little of value to the native's social, economic or religious life. The missionary alone has brought hope and healing, and but for the missionary the future would be dark indeed.

Our children sing: "Black and yellow, brown and white, they are precious in His sight." Do we really believe it? Does there rise before you the vision of a multitude of little black faces, like the sands of the sea for number, who are as precious to Jesus as the white children of our own land, for whom the future holds nothing but fear, ignorance, hardship, suffering, poverty, spiritual destitution, Christless graves and a heavenless eternity, if they are not rescued from their sins? May our hearts not become hardened toward these helpless and needy ones because of their color, and may we not grow careless and indifferent toward them because of the distance which separates. God give us hearts of compassion for them, to the end that we shall do far more than ever before to send emissaries of the cross to this great field who will bring the blessings of Christ to a people so responsive and receptive.



THE EIGHTEEN GRADUATES OF THE BAPTIST COLLEGE AND SEMINARY, OGBOMOSO, NIGERIA

"The spirit of the school has grown under Mr. Sadler's leadership, and the students are looking, in a new way, toward the evangelization of Africa."

Commencement in Sunny Africa

Rev. W. H. Carson, Ogbomosho, Africa

As it is summer always in Africa, it does not matter if we have commencement in December. We can have almost as many flowers, for we can have all the palms that we want from the back of the



DAVID OJO

who is thought to have broken a Nigerian record in putting the 16 lb. weight 35 ft. 2½ in. from a circle 7 ft. in diameter.

school campus, red lilies and bougainvillea are in their bloom, and ferns grow close by the riverside. If you will think of a small chapel with the platform banked with these flowers, a graduating class of colored boys dressed in white gowns instead of white boys in black gowns, a visiting speaker who is also a black man but possessing an education and ability equal to most of the Negro educators of America, you will get a mental picture of our commencement last year.

Your Baptist College and Seminary had a great year, with its largest graduating class, eighteen in all. The spirit of the school has grown under Mr. Sadler's leadership, and the students are looking, in a new way, toward the evangelization of Africa. The spirit of service has been kept before these boys and just to-night Mr. Sadler spoke to the students on his favorite text, "Quit Yourselves Like Men."

When you consider that twelve years ago most of these boys knew only the language of their mother-tongue, when you also consider that before they finished their work last year they were writing very good English and studying Rhetoric, advanced in mathematics to Trigonometry, and pursuing a course (with the exception of Science) equal to that of an American

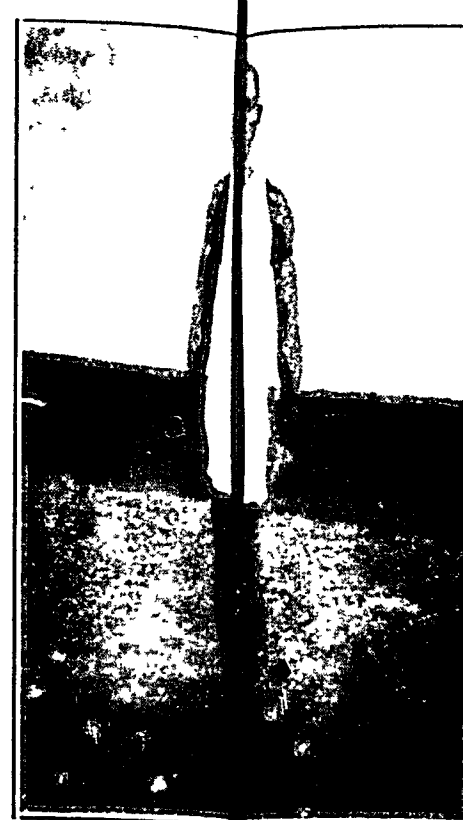
Junior High School boy, you will understand something of their tasks. Of course, they have Bible and religious training every day.

There are four of these boys who deserve special mention:

Theophilus Dokun won the first place in the high jump of our athletic contest in November. He is one of the best jumpers in Nigeria.

Oni Williams has passed his second certificate examination in the Government examinations for teachers and he is now head teacher in one of our high schools.

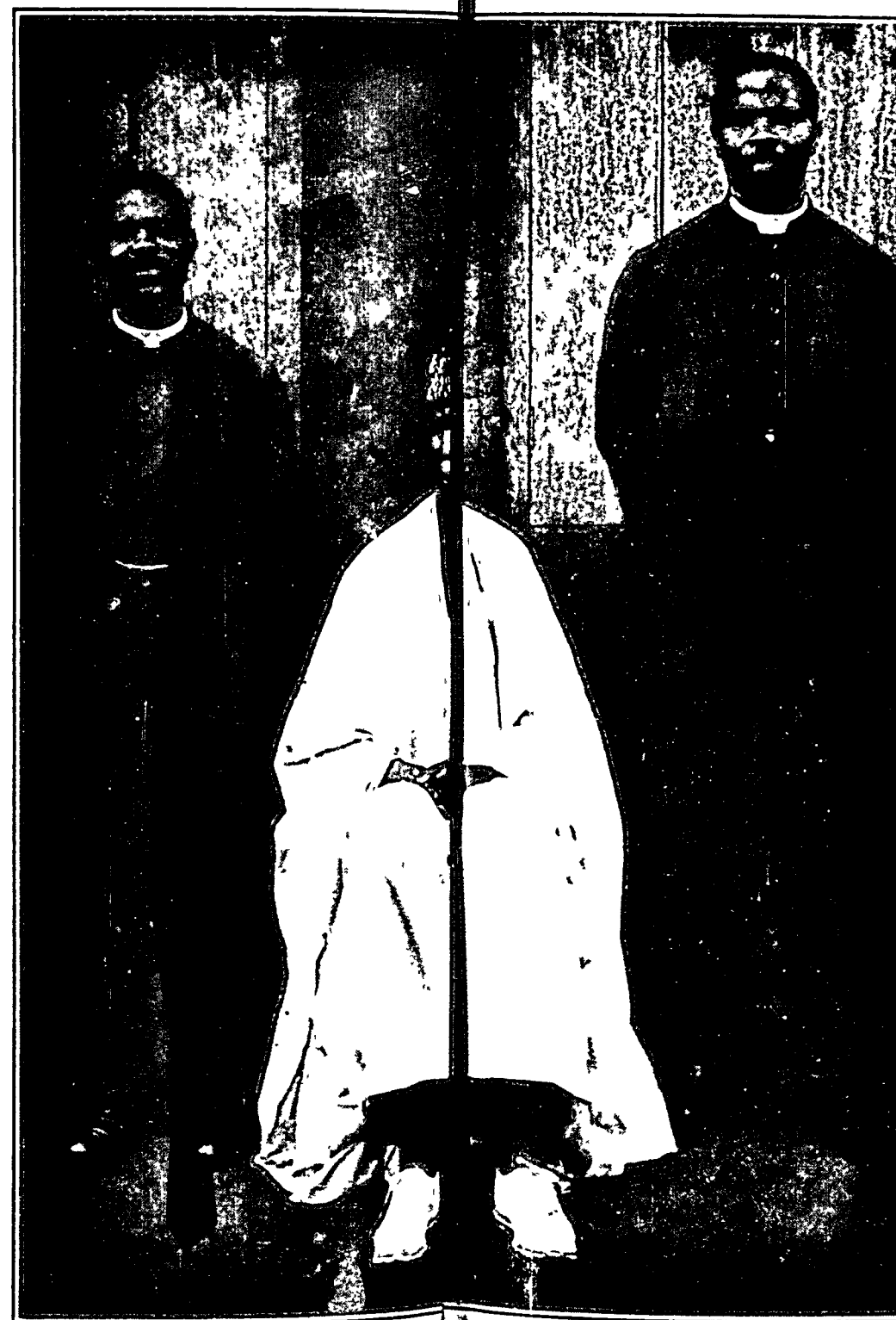
Samuel Lasebikan came, as a Mohammedan, to Mr.



SAMUEL DOKORE who jumped 19 ft. in the Long Jump.

Sadler and began to cook, when Mr. Sadler was a bachelor in Saki. Although Lasebikan was not young, he started to school and went through the course. He, too, has passed the Second-Class Teachers' Examination and is now teaching in high school.

Charles Dale is beyond most people's conception of a young man in Africa. He has a beautiful baritone voice, and with a few years' voice training he could demand a salary that any missionary would enjoy. He could even make his living painting signs, if he so desired. He kept



THEOPHILUS ADENUGA TUNWASE, NEAPPOINTED KING OF THE IJEBU PEOPLE
This is said to be the first paramount chief of this country who is a Baptist.
At his left is Rev. S. P. Osinuga, pastor of Baptist Church, Ogbomosho; and at his right Rev. J. R. Williams, pastor of Baptist Church, Lagos.



THE WINNING TEAM OF THE BAPTIST COLLEGE AND SEMINARY

"Winning the second time in succession, we doubled the score of the Episcopalians and made nearly ten times as many points as the Methodists."

all the school organs in repair and he sang the leading part in our last year's quartette. He sings and speaks very good English.

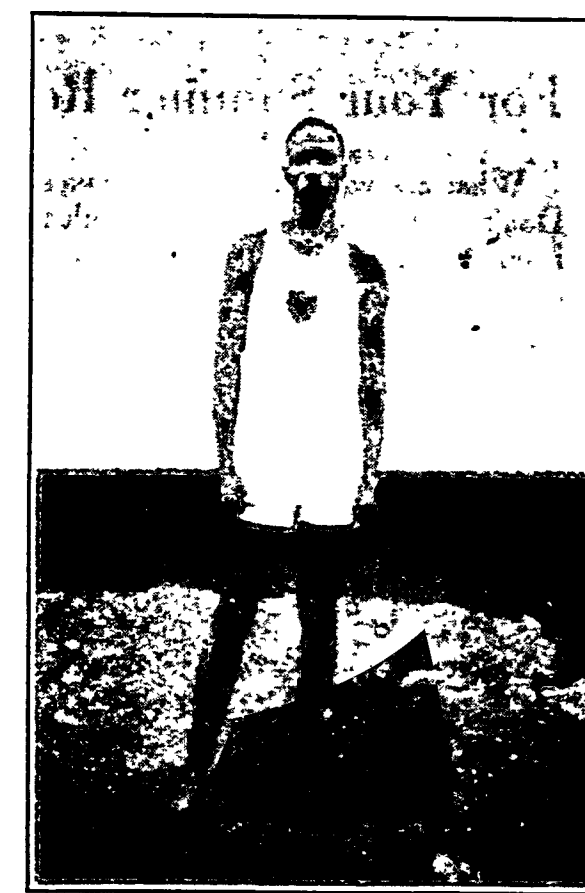
THE RECREATIONAL SIDE OF OUR BAPTIST COLLEGE AND SEMINARY

Since Mr. Sadler has asked me to write something about our athletic contest of last November, and since so many people think that most African boys are still getting their exercise by running down missionaries and clubbing them to death for the stew pot, I take great delight in telling this bit of news, and showing some of the pictures of our boys.

For eight years, the Church of England (Episcopalian) School has been taking the honors from the Wesleyan (Methodist) and the Baptist. Our boys worked quietly and developed slowly until 1924, when they surprised the opponents by winning the shield. As the Baptists had done that once in 1916, nothing was thought of the Baptists having it for one year. So this year, the visiting teams came down determined to take back the victory, but our boys were just as determined to keep the shield. Mr. Sadler and others of us knew that we had a better team than the year before, but we kept quiet lest our boys become over-confident. The principal of an opposing school said, "You may beat us but you will have to work, and if you win, you will win only by a few points." We almost doubted his score and he had second place.

The list of events and scores are as follows:

	Episco-	Meth-
	palian	odist Baptist
The Long Jump	1	5
The Pole Jump	5	1
The High Jump .....	.	6
The Hundred Yard Dash..	4	2
The Quarter of a Mile....	3	3
The Mile	1	5
Throwing the Cricket Ball..	.	6
Pitching the Weight	1	5
The Tug of War	4	6
Total	17	39



SAMUEL AYORINEE

who is thought to have broken a Nigerian record by running a mile in five minutes six and one-eighth seconds.

A Notable Occasion in Rome

Our Baptist churches in Italy under the lead of that in the city of Rome celebrated in April last the arrival of Dr. D. G. Whittinghill in Italy. In the magazine *Il Testimonio* for April there is a very interesting account of this appropriate and delightful celebration. Dr. Whittinghill came to Rome as the assistant of Dr. George B. Taylor on April 18, 1901. As is well known, he later married the younger daughter of Dr. Taylor, Miss Susie Taylor, and she has been his faithful and sympathetic helper these long years. Miss Mary Argyle Taylor, the accomplished sister of Mrs. Whittinghill, has also given valuable service through a number of years to the mission work. It was in every way fitting that the churches of Italy should unite in thankfully celebrating the coming and the labors of these faithful and cultured Baptist workers.

Some of the brethren started a fund to buy and present a suitable testimonial to Dr. Whittinghill, but when he heard of it he suggested that the fund should take the form of a contribution to the George B. Taylor Orphanage, which had been named for that great and good man. But still the brethren felt that some tangible and beautiful memento should be given to Dr. Whittinghill as a token for the affection of the Italian brethren. So voluntarily and beautifully the Baptist churches throughout Italy made their contribution for the memorial gift to the Taylor Orphanage and a small part of it was set aside to purchase a token. There is in our church in Rome an eminent artist, Mr. Paschetto. He devised a parchment which should be decorated and engrossed in memory of the occasion and inclosed in a beautiful metal case. The inscription on the parchment reads: "The Italian Baptists to Dr. Dexter G. Whittinghill in recognition of the twenty-fifth year of his missionary work in Rome, Italy, April 18, 1901—April 18, 1926." At the church in *via Teatro Valle* a reception was held for Dr. Whittinghill and his beloved family and addresses were made to which suitable responses were given by Dr. and Mrs. Whittinghill. The lovers of missionaries, and particularly the friends of the Whittinghills, will rejoice with them in this timely and appropriate recognition of their faithful and fruitful services.—E. C. D.

* * *

For Your Summer Reading

What are you planning for your summer vacation reading? Don't load your reading table with fiction and magazines and leave out the great missionary books of recent issue which you ought to read. Some of the titles and authors which will repay you are as follows:

Master Missionary Series: *Chalmers of New Guinea*, by Alexander Small. *Ion Keith-Falconer of Arabia*, by James Robson. *Jackson of Moukden*, by Mrs. Dugald Christie. Published by George H. Doran Co. (\$1.35 each).

Robert Morrison, a Master-BUILDER, by Marshall Broomhall. Published by George H. Doran Co. (\$1.50).

The Quest of the Hidden Ivory, by Josephine Hope Westervelt. Published by Fleming H. Revell Co. (\$1.75).

Francois Coillard, by Edward Shillito. Published by George H. Doran Co. (\$1.50).

Glimpses of Indian America, by W. F. Jordan. Published by Fleming H. Revell Co. (\$1.75).

Nyilak and Other African Sketches, by Mabel Easton. Published by Fleming H. Revell Co. (\$1.00).

The Winning of the Far East, by Rev. Sidney L. Gulick. Published by George H. Doran Co. (\$1.35).

African Idylls, by Donald Fraser. Published by Fleming H. Revell Co. (\$1.50).

"The Man Without a Hoe"

Rev. Loren M. Reno, Victoria, Brazil

Perhaps I am gloomy tonight, but I think not more than circumstances oblige me to be. Two things are surging through my mind and I can not get rid of them. They are not the result of a bad supper nor a defective digestion. They are the constant growth through two or more years of just hoping from month to month that things would change. "When hope is lost all is lost," I learned to write in the little old white school house. *I am losing hope.*

The two things that surge through my mind and dominate me are the once famous picture "The man *without* a hoe," and the words of the old hymn, "Must I go and empty handed?"

We came out here to Victoria almost twenty-two years ago young and strong and full of hope. Then there were only about 150 believers in all this field, not a Sunday school, not a B.Y.P.U., not a Woman's society—nothing. We have given our lives; we have grown old in these twenty-two years; we have left no stone unturned; we can answer before God for these twenty-two years if he calls us tonight. In this time we have seen thirty churches organized; we have seen member after member join the ranks until they are now about 3,000 strong; we have seen the offerings grow from nothing to three times more per capita than they are at home; we have seen more than half of the strategic points in the state taken for Christ; we have seen the native churches assume the responsibility of a missionary family in Portugal; we have seen Christian education extend all over the state; we have seen scorn turn to praise and favor; we have organized and built a fine Christian college with 100 boarding pupils, most of whom are preparing for Christian work, and with the finest property of any school private or official in the state, but we are at the end of our rope. For three years we have been marking time; we are "holding our own"; we are in the trenches but with strict orders not to move out of them. We are not content to die in the trench; we came out after "no man's land."

Three years ago we bought the land, one of the very best lots in the city, 80x130 feet, for our Institutional plant. Three years ago we placed in the hospital the three girls that were to be the helpers of the trained nurse that you were to send us for this work. These three girls will soon have their diplomas and one of them her graduate work done, but we are at the end of our rope. We have to have money to buy the hoe that you have not given us to use, or we shall soon have to go before God empty handed. We have repeatedly refused help from the State Government that they have insisted on our taking. I call to you once again for help and before God wash my hands of the responsibility.

I am sad. I know that our days are not many here now. We are the only missionaries on this field. The Brazilian brethren are well along to self-responsibility but they are not yet quite ready to carry on these plans and work out these problems. Shall we get the means to do it before throwing down the broken hoe? It seems not. It will take at least ten years, every day is precious. O God, for life, O God, for strength to finish the job! O God, we cannot do it without some more money!

The vastness of the job, the awfulness of the need and the opportunity of establishing the cause of Christ in this state make one ready for any sacrifice if only that banner might be placed, if only the kingdom might be established. We are not reluctant to give our lives tomorrow if that would do any good. We feel that our work is not done until we can erect this building, organize this Child's Welfare Work, get the young people of the city into line, and the gospel planted in the eight suburbs of this city.

Brethren, is it possible that when a man puts his life against your money, you'll fail him? Will you let him kill himself in the face of so great needs and opportunities for the lack of a hoe, when all he asks of you is the hoe and prayers? Will you make him go before God leaving behind him thousands he might have taken along if he had had your money to help him reach them? Brethren, it's up to you!

Brethren, I have wanted to pour my heart out to you for a long time. Before God we have done our best, and we are doing our best, and we are going to keep on doing the best we can, but that best depends on the funds to put the thing through. If some day you hear that the Renos have fallen, you will know that it was in the trenches, or then beyond them. But let it be known that they fell sooner than was necessary for the lack of funds.

* * *

Houston Convention Gives the Co-operative Program Right of Way

Frank E. Burkhalter, Publicity Director

Next to clearing the atmosphere of the doctrinal agitation that has occupied so much attention for the last two or three years, and more closely welding the forces of the Convention on every issue, the most vital action of the recent session of the Southern Baptist Convention, in the writer's estimation, was the impetus given the Co-operative Program.

The Co-operative Program, representing an effort to enlist as many as possible of our Baptist churches in systematic and proportionate giving to all our denominational enterprises as well as to their own local work, was heartily and unanimously approved by the Convention as the best means for providing the funds for the operation of our mission work and institutions and for the gradual retirement of their indebtedness as well.

While recognizing the inalienable right of both individuals and churches to designate their gifts to whatever objects they may wish to aid, the Convention adopted unanimously the report of the Co-operative Program Commission which expressed the hope that before making designated gifts both churches and individuals would first do a worthy part by the whole Co-operative Program, representing as it does all our general missionary, educational and benevolent work, both state and Southwide.

And not only did the Convention refuse to sanction any special campaigns in behalf of any special interest or institution, but it urged that no interest or institution undertake any special campaigns in its own behalf, but on the other hand, that all of them throw their whole influence and effort behind the Co-operative Program with a view to realizing \$9,000,000 in distributable cash during 1927. Assurance was given the Convention by the Program Commission that if this amount of distributable cash is raised in 1927 it will be possible for the general boards and institutions to continue their work without further retrenchment and at the same time make some appreciable reduction on their obligations at the banks.

It is the conviction of every member of the Co-operative Program Commission that the denomination has reached the bottom of its financial slump and that from now on our collections as well as the general tone of our denominational life will improve. With \$9,000,000 in distributable cash raised in 1927 it will be a comparatively easy matter to go on with a gradual advance each succeeding year until we begin to measure up not only to the pressing present needs of our various

departments of work but enable our boards and institutions to meet some of their challenging but unimproved opportunities as well.

From this budget of \$9,000,000 it is anticipated that at least \$4,000,000 will be realized for Southwide objects, in the event the total amount is raised, and our people generally will be challenged to insure this amount upon the assurance of their denominational representatives that this sum will continue all the general work on its present basis and make possible a gradual retirement of the debts.

Here is the basis upon which the Southwide funds will be apportioned in 1927, provided the States adopt the allocations approved by the Southern Baptist Convention:

Foreign Missions.....	50 %
Home Missions.....	22½%
Relief and Annuity Board.....	9 %
Education Board.....	2 %
Southern Baptist Theological Seminary.....	5 %
Southwestern Baptist Theological Seminary.....	4½%
Baptist Bible Institute.....	3½%
New Orleans Hospital.....	2 %
W. M. U. Training School.....	1 %
American Baptist Theological Seminary.....	½%
Total	100 %

Looking to the fuller enlistment and development of our people in systematic and proportionate giving, the only source of any material and permanent increase in our denominational receipts, several recommendations of the Co-operative Program Commission were adopted as follows:

1. That a special aggressive campaign for the enlistment of at least 500,000 tithers be conducted by the Commission.
2. That continued emphasis be placed upon permanency in financial plans through the Bible principles of stewardship and tithing.
3. Every church is urged, after a careful study of local and denominational needs, to adopt a definite budget and install a weekly plan of giving, with the use of the duplex envelopes, and to give as large a proportion of the total budget to general denominational enterprises, state and Southwide, as possible, reaching if possible a standard of a 50-50 distribution of their funds as between local objects and denominational enterprises.
4. That preceding the Every-Member Canvass for the Co-operative Program budget in the late fall two months of intensive preparation and organization for that task be given. It is hoped in this way to enlist more churches and individuals in regular support of our denominational work than ever before.

The people attending the Convention had a definite understanding of the plans, ideals and purposes of the Co-operative Program. That they believe in it is evidenced in the fact that all its recommendations were cordially and unanimously approved. Alert pastors and other local workers are committed to it as the best possible means of solving the problem of an adequate support for all our organized work. Along with many, many others, the writer came away from Houston with the conviction that the Co-operative Program will now be given a fair chance by the churches and the various co-operating causes and institutions.

We feel absolutely certain that if all our churches and institutions and activities give to the Program the support and Co-operation which the Southern Baptist Convention desires that they do, the day is not far distant when our denomination will begin to measure up in something like an adequate way to its opportunities and responsibilities in the extension of the kingdom of God in the world.

The Missionary Message in the Sunday School Lessons

Rev. W. O. Carver, D. D., Professor Religion and Missions

JULY 4—ISRAEL ENSLAVED IN EGYPT. Exodus 1: 8-14

General Topic: ISRAEL OPPRESSED BY A DESPOTIC KING

Missionary Topic: HUMANITY OPPRESSED BY SIN, IGNORANCE AND SUPERSTITION

Missionary Text—Verse 8: *Now there arose a new king over Egypt, who knew not Joseph.*

This lesson falls on Independence Day. How better can we use it than thinking of those who are oppressed the world over, waiting for their deliverance; and thinking of the Christ who came "to preach good tidings to the poor," "to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the year of the favor of the Lord"?

1. Let us not make the mistake of having great sympathy with oppressed Israel and forgetting the present world in oppression. In the Jerusalem Conference (Acts 15) the Holy Spirit taught the early Christians that "his name is called over all the nations." He had given this message through Amos, but it had been overlooked. It is still overlooked and rejected by all too many of even the Lord's devout followers.

2. Joseph had turned out to be a veritable foreign missionary to the Egyptians. Taking him as a slave they had found him a saviour, had been led to see the greatness and the goodness of his God, for "in him was the Spirit of the living God." (See Genesis 41:38). Long afterward they forgot Joseph, and stirred by fear and by pride they moved against the people of Joseph. There is a close parallel to-day in the opposition that is arising to the missionaries and their work in some of the lands where once the missionary was received as the bearer of blessing and the messenger of God. China is at the moment the most striking example. In a wholly different way we may to-day pray and expect that God will deliver his missionaries; and not alone deliver his missionaries, but will make this the occasion for delivering the Chinese and all the heathen from their spiritual oppression in a measure and on a scale never before seen in all the history of Christianity. God was with Joseph when he was carried unwillingly into Egypt. He has especially promised to be with those who willingly go at the word of Jesus into the lands that are in darkness and in the shadow of death.

3. Not alone in heathen lands, but in all lands, is there to-day the bondage of sin, and the strife and oppression that are born of race pride and class hatred. The Egyptians were afraid and they were arrogant. Arrogance and fear are the two great "complexes" of the world to-day. Over against them are the love of God and the humility of the Saviour. One writer has well put it: "There is the spirit of Rameses and the spirit of Jesus." Which will solve the problems of men? Rameses seeks to solve by oppression and repression. Jesus by freedom and love. With which do we stand?

JULY 11—CHILDHOOD AND EDUCATION OF MOSES. Exodus 2: 1-10; Acts 1: 22

General Topic: TRAINING FOR LIFE'S WORK

Missionary Topic: EDUCATION IN MISSIONS

Missionary Text—Acts 7:22: *Moses was instructed in all the wisdom of the Egyptians, and he was mighty in his words and works.*

1. Our missionary text applies especially to missionaries. There is a direct relation to the might of Moses and his education. He had other education besides that of the Egyptian learning, else he would have been of no value to God in this great enterprise. But this phase of his education enabled him to use with much wonder and effectiveness that knowledge of God which began with his mother. He knew God and he knew Egypt. Even so the missionary needs to know God and his gospel, and to know the land where he is sent of God to deliver the people. The missionary needs to be instructed in all the knowledge and wisdom of the people to whom he goes. It is a great task. Moses took a third of his life to get this, and another third to relate it to his knowledge of God. This helps us to see what sort of missionaries we need, and helps us to pray for them more intelligently.

2. The lesson suggests to us most strongly the importance of education in all preparation for service. It is terribly important to-day in all lands, and it needs to be of the right sort. The world is learning—learning as never before. But so much of the education is of the wrong sort. All the backward lands are rapidly becoming literate. But to be literate is not to be educated. There must be the wisdom of the Egyptians, and the wisdom that begins in the "fear of the Lord." This leads directly to the emphasis that needs to be placed on education as a method in our missionary work. There is too much tendency to discount and discredit this phase of our missionary method. The committee on the report of the Foreign Mission Board at the Convention in Houston had this disposition in discussing the need for reducing our work. The worst thing we could do for missions just now would be to diminish our educational work. The deliverers of the Chinese and the Africans, in far the greatest part of that work, must be Chinese and African Christians, and they cannot do this unless they are educated for the work and for the leadership that can change the ideals and the destiny of the peoples. Southern Baptists have, for most of the time, done far too little for educating leaders. They are doing better now, but have only begun. When God wants to deliver a multitude he educates a leader.

3. How powerful is the appeal of the appalling ignorance and superstition of the people of non-Christian lands! With all the educational reform and enthusiasm in China it is not possible to hope that even one-fourth of the present generation will get even the rudiments of an education. My memory is haunted by the sight and the cry of a boy in Shiuchow pleading to be taken into our Christian school, and for whom there was no room. He is one of millions.

JULY 18—THE CALL OF MOSES. Exodus 3: 10-15; 4: 10-12

General Topic: GOD CALLS MOSES TO A GREAT TASK

Missionary Topic: GOD'S CALL OF MISSIONARIES

Missionary Text—Exodus 3: 10. *Come now therefore, and I will send thee that thou mayest bring forth my people. . . .*

1. Let us begin here with Moses' inquiry concerning the name of God who sent him. He says the people will ask that, first of all, and "What shall I say unto them?" This was a discerning beginning. All men need to know the

name of God, and increasing millions want to know his name. By *name* we mean the *nature* of God. There was never more of conscious and eager questioning about just this than there is to-day in all the world. It is supremely a time when God will send to all the ends of the earth men and women who know his name, and can tell the inquirers what God is like. God's answer to Moses strikes just at this need. He is the self-existent, and so, the eternal God. When we bring into that idea the love and grace revealed in the Lord Jesus we have the answer to the need of humanity. Recall that it was because "No man hath seen God at any time" that "the only begotten Son, who is in the bosom of the Father hath made him manifest."

2. It was a task of great difficulty to which Moses was called. It is a difficult task to which the missionary is called. In both cases it is a task of supreme importance. Only by having some one to do this task could God, then or now, go on with his plan for his people, for his kingdom, for humanity. There is great responsibility and great honor in being thus linked with God at the center of his grace and purpose and power.

3. Observe the emphasis which God puts on the resources for the task. Difficulties are matched by grace and power. God gives the most definite assurances. All the greatest promises of the New Testament are definitely linked with the command to go to the ends of the earth with the gospel of redemption through Jesus Christ. "The resources are always mightier than the tasks," and "the difficulty enhances the glory," the glory of God which is made perfect through the very weakness of the instrument. Moses did well to face his limitations and see the difficulties. We should see the difficulties; then go *to God*, not *away from the work*. Judson, Carey, Livingstone, Morrison, Paton, Hudson Taylor, faced tasks of supreme difficulty and importance, relied on God's promises, and found that in him they could do the tasks. Note especially the assurances here in 3:10, 12; 4:10. God sends. He will certainly be with his messenger. The proof will be found in the worship of the delivered captives in the mountain where his servant was called. God will be with the servant's mouth and teach what to speak. Now, compare the missionary commissions and see how closely they correspond, and how fully God gives assurance of success. Recall that the Son himself came into the world counting on just such promises of his Father. We and he go together into our great tasks.

This lesson ought to lead to definite committal of young people to definite tasks for God and for bound humanity.

JULY 25—THE PASSOVER. Exodus 12: 21-28

General Topic: A MEMORIAL FEAST

Missionary Topic: PROPITIATION FOR THE WHOLE WORLD (See John 2:2)

Missionary Text—Verse 23. When he seeth the blood—Jehovah will pass over the door, and will not suffer the destroyer to come in. . . .

Three years ago I was in Shantung Province, China. On the eighteenth of June I saw over the doors of the homes bunches of artemesia. I knew it was the time of the "Dragon Festival." But here was a new feature. I learned the story. Centuries ago a tyrant was periodically slaughtering the people, out of spite and revenge for a slight by the emperor. One day he saw a woman with two boys, five and two years of age. As he and his men neared them she tried desperately to get away. Finding that she was not likely to succeed, the woman dropped the smaller child and ran with the older. She was captured and asked why she left the baby. She explained that the baby was her own child, whereas the boy was the only son and hope of her husband's brother. Confucian ethics demanded that she protect the boy at all costs, and this she

was endeavoring to do even at the sacrifice of her own baby son. The tyrant was so moved that he told the woman that his soldiers would be on a raid the next day, but that they would be instructed to spare all her kin provided their homes were marked by a bunch of artemesia over the door. The soldiers returned to their master to tell him that every home in all the region was thus marked. In anger he sent for the woman, and said to her: "You do not mean to tell me that all the people are your kinsfolk?" By a very slight change in intonation the same word means, in Chinese, *artemesia* and *love*. By use of this intonation the woman replied: "Where love is, kinship is." The legend has it that the tyrant was so affected and convicted that he changed his whole career and became a great benefactor of all men. One form of the legend has it that he subsequently sacrificed himself in the river to a cruel dragon that was a terrible scourge and dread of all the land, and the dragon disappeared forever. At once I thought of the Passover, and of Christ, our Passover, who has been sacrificed for all men.

1. In many lands there are traditions and legends and festivals that suggest this principle of sacrifice. The sense of need in the souls of men has invented an atonement for them. How important it is that the only true and effective way of deliverance shall be told and interpreted to all men everywhere.

2. The New Testament all the way through lays hold on this idea to show us what the Lord Jesus has done for us and for all men. Jesus made much of the Passover days. Our first meeting with him, after his dedication in the temple as a baby, is when, at twelve, he is attending a Passover. During his ministry the Gospels show us his relation to this feast each year; and the Passover feasts have staked out the chronology of the ministry for the students of his life.

3. "The blood of Jesus Christ his son cleanseth us from all sin." Nineteen hundred years ago he shed his blood that he might be "the propitiation for our sins, and not for ours only but also for the whole world." And he committed that atoning blood, in symbol, to his followers with the commission that they sprinkle it, as speedily as possible, on the posts and lintels of every home and heart and institution of the human race. How we have failed him! How they wait for us to come with the atoning blood! Where love is kinship is, and with the Chinese woman where love is artemesia is, so where love is the blood of Christ will be carried. This is missions.

4. Passover was made for the Hebrews "the beginning of months." They reckoned time from that passing over in the grace of God. In the same way the atonement of Jesus Christ has been made the date line of the history of the world. Now, at last, even Mohammedan Turkey has changed its calendar and now in all lands dates are written as before or after Christ—B.C, A.D. Shall this formal change correspond to an inward experience?

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The Houston Convention and the Co-operative Program

Rev. J. F. Love, D.D., Secretary Foreign Mission Board

The Houston Convention marked progress in understanding, agreement, and in brotherhood. The doctrinal soundness and solidarity of Southern Baptists was made evident. There has never been a doubt in my own mind that the overwhelming body of Southern Baptists are sound to the core as regards Christian truth or doctrine. The heresies designated by the term "Modernism" have not tainted Southern Baptists as a body. There are, however, some good brethren among us who have desired reaffirmation and reassurance. The Memphis Convention gave this and the Houston Convention has sup-

plemented what was done at Memphis. Certainly those who have had doubts and misgivings can now entertain such no longer. The Convention showed the true Baptist spirit in consideration for brethren by going as far as anybody could ask to meet those who desired affirmation. Some will doubtless think the Convention went too far, but if that action will put an end to criticism and agitation which has hurt the work of the Convention, reestablish the bonds of fellowship among Southern Baptists, and secure co-operation of everybody with the Convention's program, the latter will, I think, accept the action cheerfully. The action of the Convention lays upon those whose contention has been complied with the most solemn and binding obligation to give the Convention their cordial and liberal support. They have been given the opportunity to prove sincerity and devotion. Enough has been done to put at rest among Southern Baptists all dissension and strife and to win from every sincere Baptist in the whole land a loyal and devoted support of the work of the denomination.

If the talk around the Convention Hall, on the streets, in hotel lobbies, and on the trains is any index to satisfaction with a Convention, then the talk during and following the Houston Convention is significant to a high degree. I have never known the talk around the Convention to be so uniformly favorable to what was done in the Convention as at Houston. Everybody seemed to have the optimistic spirit. Such expressions as "Surely God helped us," or "We have turned the corner," or "We are out of the woods now," or "Our differences are now settled," or "It will be higher ground from now on," were heard on every hand. All seemed satisfied and hopeful and a new spirit of fraternity and a stronger purpose to get in the game for practical achievement were evidenced.

It must be evident to everybody that Southern Baptist difficulties can and will be settled by themselves in their constructively organized capacity and not from the outside. Southern Baptists can be trusted by all who sincerely desire that truth and right shall prevail, and all such will find in the Convention their great, their only opportunity to promote these high ends. The Houston Convention furnishes a new inspiration and a stronger motive for working in, through, and with the denomination, and of championing truth and right in the name of the denomination.

The Convention gave evidence of a marvelous unity in the denomination and exhibited a spirit which is worthy of a Christian body. I was impressed by the considerateness and fair-mindedness of the messengers; and I would, if I could, say to my Baptist brethren in the remotest parts of our Convention territory, and to those who may have been led to believe that the Convention cannot be trusted, that they may, without hesitation, give their confidence and their support to the Convention. The Convention truly represents Southern Baptists as they are not represented anywhere else in the world. The Convention is simply an aggregation of ordinary, every-day Baptists, and any ordinary, every-day Baptist may feel perfectly at home in that Convention and perfectly confident of its actions if he cannot attend its sessions.

Now, what about the Co-operative Program, as it is left us by the Convention? In the first place, What is this Program? In the second place, Should every Southern Baptist support it?

Let us look at these two questions with calm candor.

I. WHAT IS THE CO-OPERATIVE PROGRAM?

Never mind what someone has represented it to be, or someone has represented it not to be. It is before the denomination and the denomination has a right to understand it, and the Co-operative Program has a right to be understood. It is then a plan agreed upon by the largest company of Baptists that assemble anywhere in the world, for taking care of the large

and great interests of the kingdom of Christ, and if anything which Southern Baptists have agreed to and recommended to the brotherhood has any claim upon the brotherhood, this Program has. Personally I believe in open, public, candid, full discussion of all great denominational matters in the Convention. After discussion, the great number of Baptists who represented the Baptists of the South at Houston pledged their loyalty to the Co-operative Program. It was a beautiful sight to see all those thousands of Baptists standing in solemn token that they would "strive together" to make this Program a success. I believe that if all the Baptists of the South could have shared the atmosphere of that hour, they, too, would have stood pledging their loyalty.

But just what is the Program thus warmly commended to Southern Baptists? It comprehends the raising by brotherly co-operation *nine million dollars* during the present Convention year to take care of those objects for which the state conventions and the Southern Baptist Convention must provide support. It is a State and Southern Baptist Convention Program. For instance, it embraces not only Home and Foreign Missions, but it embraces the work of the State boards, the schools, hospitals, etc. All our great enterprises are to share in the proceeds realized from this Program. It is, therefore, patent that all should be equally loyal to it. What a thrilling realization it is to know that my Sunday by Sunday contribution to this Program helps to take care of all that my beloved brethren are doing at home and abroad! That which alone I have no ability to do, I may have a winning part in by making my gift to the Co-operative Program with those who are my brethren in faith and whom I love as I do not any other folks in the world. Ah, this Program gives me a great privilege.

While setting forth a practical and efficient way by which Southern Baptists may practice the New Testament principle of co-operation, the Program frankly acknowledges right of individuals and churches to practice the grace and duty of Christian giving in some other way if they are disposed to do so. Indeed the constitution of the Southern Baptist Convention itself is explicit on this point. It says: "*The bodies and individuals co-operating with this Convention shall have the right to specify the object or objects to which their contributions shall be applied. But when no such specification is made, the Convention will make the distribution at its own discretion.*" That is Article XI of the Constitution and, of course, this is acknowledged in the Program.

The inalienable right of individuals and churches is made so plain that no one can miss it, and certainly no one should misrepresent it. But we should not abuse even a right. Good men and good Baptists will not make the acknowledgment of their right to independent giving a pretext for not giving at all. A gratifying and remarkable fact connected with the designated gifts which have been made in recent years is that the overwhelming majority of those who have made these gifts have been regular contributors of the Co-operative Program. To illustrate, take the women. They are doing more to promote intelligent co-operation and sacrificial giving to the Co-operative Program than anybody else in the South, while they have set everybody an example in extra sacrificial gifts. They have declared their intention to give during the present year in extra gifts *three hundred thousand dollars* on the debt of the Foreign Mission Board and *one hundred thousand dollars* on the debt of the Home Mission Board, and they ought to have everybody's God-speed; but they are already regarding themselves for a great reinforcement of the Co-operative Program. The case is illustrative. Little money in designated gifts has come from those who have set themselves against Southern Baptist co-operation.

The right to criticize co-operative plans and discuss and improve them is also freely granted, but all of us shall need to keep a guard upon ourselves that dissatisfaction does not become a habit and criticism a profession. Free discussion is baptistic, but it must be followed by free giving. We validate our right to criticize and discuss co-operation by the support which we give to co-operation, and we invalidate our criticism and discussion by failure to give.

II. WHY SUPPORT THE CO-OPERATIVE PROGRAM?

Should everybody support the Co-operative Program? Let me offer some reasons for its loyal support:

1. Co-operation is plainly and strongly taught in the Scriptures. Baptists are supposed to be scriptural.
2. Baptists cannot overcome the odds which are against them nor fulfil their mission if they fail of a great co-operation at this time.
3. The necessity and duty of co-operation are magnified by present world circumstance, need, and opportunity.
4. The Co-operative Program has been adopted and commended by a representative body of our brethren sent to the Convention to act for the brotherhood. The Convention constitutes the largest body of Baptists that can be assembled. There is no legal authority in the Convention, but for this very reason the recommendations of the Convention ought to appeal to our voluntary support.
5. The sacredness and urgency of the causes which are dependent upon this Co-operative Program make strong appeal to true Baptists everywhere. Foreign Missions may illustrate this need. This Board has, at great loss to its work, cut down its appropriations and cut out many forms of operation in order to meet the denomination half way. If this Program fails, disaster for Foreign Missions is inevitable. Relief for everything can be secured if everybody will heartily and liberally co-operate.

Therefore I appeal to all whom my voice can influence to give co-operation your confidence and loyal support. Do not let mistakes and misunderstandings prevent a cordial co-operation, a rich fellowship, and the largest liberality. *Nine million dollars* can be raised this year if Southern Baptists will throw themselves into this co-operative effort. Let us not, my brethren, hold grudges and quote grievances at the expense of Christ's cause. Let us start the year in prayer. Pray until all unbecoming feelings are dispelled from all hearts and the whole denomination. "Rise, shine, for thy light has come." The day and the opportunity are glorious for Baptists.

I make one further suggestion. If in order loyally and liberally to support the Co-operative Program some things which your church or your board has planned must be deferred, defer it in the interest of this Program and the sacred causes which depend upon it. The Foreign Mission Board has done this. If it can stop all building operations, all missionary appointments in the face of the world's great need, surely there is no church, board, or agency which cannot defer things which interfere with the co-operation of Southern Baptists in saving its enterprises.

* * *

Twenty-five Years in Italy

Mrs. Susy Whittinghill, Rome, Italy

My husband and I have just returned from a visit to Tunis, which had not been visited for a number of years by a representative of our Mission. In that city our preaching hall is in a central position and we have a good class of brethren. However, on Sunday night when baptisms were performed the ceremony was done under difficulties. As there is no bap-

tistry in the preaching hall an ordinary bath-tub, hidden by palms and flowers and plants, was used as a substitute. Notwithstanding this fact we had the pleasure of seeing six catechumens immersed and the rite was decently performed, although it lacked the impressiveness which this ordinance deserves.

The little Sunday school seemed awake and the sisters begged us very earnestly not to abandon them nor to forget them.

The Italians in Tunis are rather cut off from the world, as the Jews and Arabs have the greater part of the city for their particular use. Their dress and customs are very picturesque and oriental, while everywhere one sees much evidence of French domination. On the whole our brethren are respected and at the time of our Sunday-school celebration, during the Christmas holidays, notable subscriptions are received from both Jews and other non-evangelicals for our work.

This church was founded twenty-two years ago when my husband first visited this city. At that time he baptized thirty-eight converts, who became a substantial nucleus which has constantly grown from that time. At Tunis the work is considerably easier than in Italy, as there is much more liberty for propaganda under the French government than is now found in Italy.

We sailed back by way of Sardegna, stopping at its chief city, Cagliari, where we had the pleasure of meeting the pastor and some of the church members. The preaching hall in this city is well located and adapted for our purposes. But we shall never be properly fitted for efficient propaganda in Italy until we have churches of our own with baptistries, Sunday-school rooms and parsonages.

From Cagliari we sailed to Civitavecchia, at one time the only papal sea port. Here we have a beautiful chapel nearing completion, which was designed by Prof. Paul Paschetto, a deacon in one of our Rome churches. This church is admirably equipped for work. It has been greatly blessed during the past three years. More than fifty people have been baptized in that length of time and there is a large number of catechumens awaiting baptism at the present time.

On our return to Rome we found that the Italian churches had prepared a surprise for us in the way of an anniversary celebration for my husband. He has been in Italy for twenty-five years and somehow the fact became known, so that for the last ten days letters and telegrams of congratulations have been pouring in from our ministers and personal friends all over Italy. Many flowers came from brethren and friends in this city. Last Thursday night at the Teatro Valle chapel there was a special service in which the four Baptist congregations of the city united to honor my husband. The pastors of these churches made addresses and then presented a collection of more than 5000 lire, as an offering from our Italian churches for the Orphanage on Monte Mario. There was also presented to my husband an "illuminated" parchment in a very beautiful and artistic frame. One of the Roman churches presented him with a handsome bookcase for his study in the administration building. In spite of the embarrassment of the occasion in which many extravagant things were said which we do not deserve, it has touched us to realize anew the affection of our brethren, and we trust this occasion will help us to go forward in Christ's name to do greater things in these difficult days, praying that what has been sown in tears may be reaped with joy.

* * *

A London newspaper offered a prize for the best definition of money. The prize was awarded to a young man who sent in the following: "Money is an article which may be used as the universal passport to everywhere but heaven, and as a universal provider for everything but happiness."

The Serampore Beginning

S. Pearce Carey, M.A.

KHIDURPUR would have been out of the world: Serampore was on a highway, at a mainstream. Withdrawn from Calcutta, and secure from those who would have thwarted the work; yet only two hours' distance. Here the Mission found a city of refuge, yet impact on the world. Its line went out into all the earth.

Yet it demanded double courage to plant the Mission there. "The district was overwhelmingly Hindu, and Brahmin influence specially strong. Next to Puri it was the provincial seat of Jagannath," whose Car festivals are still famous and thronged.

Indeed, so great was their concern, that they sued from the Home Committee local authority to exclude any who might prove intractable.

Yet the Fellowship was fused, and was sustained by these first Covenanters in every case till death,—which, whilst claiming Fountain and Brunsdon within few months, withheld itself from Ward, Carey, and Marshman for 23, 34 and 37 years. The threefold cord was never broken, though many would fain have cut or torn it apart.

In the formative months, with Thomas at a distance, Carey was the one expert. To him they looked: on him they leaned. The more, as they marked his courteous sway, confirming the assurance of the Home Committee, that "they would find him far from that temper, which would make it burdensome to follow his advice."

The Settlement's salvation lay in the mutual forbiddance of trading and of labour for personal gain, in the pooling of all the earnings, the apportionment of frugal pay to each family according to its needs, and the consecration of the whole surplus to the Mission's expansion. Here they strictly followed Moravian precedent, smothering all covetous impulse ere its birth.

Allocation of function settled itself. Publication of the Scriptures was the business most urgent. Preparation of the clear copy and correction of the proof was the joint solicitude of Carey and Fountain. Expert Ward was to print, helped by Brunsdon and Felix. To make money towards its heavy cost, the Marshmans opened boys' and girls' boarding schools—soon the best in Bengal—of which wealthy Europeans took thankful advantage. As Colonel Laurie says, "Everybody sent a son to Serampore." These boarders and the missionaries' children helped to keep the Settlement in lively humanness and moral health.

In his colleagues Carey found deep joy.

"All have their hearts entirely in the work. Ward is the very man we needed. I have much pleasure in him, and expect much from him. Marshman is a prodigy of diligence and prudence. Learning the language is mere play to him. He has acquired in four months as much as I did in eight."

Thankful beyond words he was, too, for Hannah Marshman, whose unruffled temper, "extraordinary prudence," devoutness and zeal made her the Settlement's true mother, the Mission's saving health.

Soon after they moved into the Mission house by the river, Thomas came on a visit from Birbhum, completing their circle and heating their zeal. He and Carey had not met for a couple of years. The town was thronged for the Ganga mēla, and the newcomers could sample their illimitable task.

He counted himself most fortunate, within two months of reaching Serampore, in getting into communication with



THE MISSION CHURCH, SERAMPORE

Panchanan, the skilled old Indian smith, who had learned punch-cutting and type-making in Hugli under Charles Wilkins himself, India's Caxton. Joyfully he engaged him and Manohar, his nephew, for the Mission. By May, Carey pulled the first page of the Bengali New Testament, and for nine months thenceforward Ward, Brunsdon, Felix, and an Indian compositor kept at his heels.

Hearers constantly increased, but none dared link themselves with them. "The Brahmins," they said, "must embrace the faith first." These Brahmins were surprised at the little Englishman's knowledge of their Shastras—Shastras which not one in hundreds of themselves had so much as seen. At first they crossed swords with him; but soon were mostly more discreet. Sometimes they invited him to their villages, or met him on some temple steps, and talked with him till dark. Oft they declared their religion and his own essentially the same, and that all must be saved by the faith of their own race; he would ask whether a rupee and a pice were the same, and which they would choose upon offer. Sometimes they confessed there was no salvation in their gods or debtahs, and they would accept a Christian hymn, though not in the presence of the river. Sometimes they protested that the mere reading of a Christian Scripture would break their caste, or that it was a sin to be taught by an inferior! Often they demanded a sign, to authenticate his message. They would draw off any fellow-Brahmins who might be listening, or they would threaten Carey and the people with their curse. "And, remember, our curses bite home." Now and then they even hired lewd youths to mock his person, preaching and prayers, and to hiss him from amongst them.

Satire had to be his frequent weapon. "You think you'll be saved by the incessant naming of your god or debtah? A parrot's holiness and yours is one." "The Ganges make you holy? Why, it is infested with thieves! And, see, it flows past Calcutta's jail, which is filled with Brahmins, whom it can neither make honest nor release!" "You look on the paita; God looks on the heart." "As soon expect mangoes on brambles as holy living from sinful hearts!" "What, sin as necessitated as goodness, seeing that God has made hell and heaven? There's a jail in Serampore, but you needn't commit robberies to fill it." "Self-indulgence only obedience to nature? A doctor orders you medicine in strictly measured doses. You treble the dose and die. Is the doctor responsible?" "You, sir, especially holy—a debtah in the making? Seest thou a man wise in his own conceit? There is more hope of a fool than of him. You'll be meek enough, when God calls you to account." "See, say you, the protective power of our idol? It has just sheltered a snake. I break

the snake's back: what strength has your stone image to save it?" Oftenest they defended image-worship by the sheer custom of the country. "Then, perhaps, cheating and lying are good; they are unquestionably a custom amongst Bengalis." A fakir, loudly boasting to have transmuted a pitcher of water into milk, he invited to dine with him. "You need not fear, even should the food be 'forbidden.' Who can change water into milk can change forbidden food into lawful." Asked why he was thus rough with Brahmins, he would say: "I am like one finding his neighbor asleep with his house on fire. I fetch him hard thumps to warn him of danger and promote his escape."

He trusted less, however, to these "hard thumps" than to the story of Christ's Passion. As early as May, 1800, Ward writes:

"Carey and I went to a village this morning. Our congregation was noisy; but whilst he was relating the sufferings and death of Christ, they were all attention. This is more and more his theme" (instead of his aforetime frequent appeal to fear).

Ward sometimes saw even Brahmins weep under this love-news, and Carey himself in tears. "There is a Ganga that can take away sin," he would say, "but it is not the Ganges." "Why did not God strike dead the slayers of his Son? His forbearance is the gospel's wonder and glory." He pitied the multitudes, who rejected Christ's simplicity for Hinduism's "hard labour." "I hire a boat and bid you take me down to Calcutta. Instead, you pull up the stiff river to Nadia. You toil to no purpose, and against my bidding and will." "And what fruit have you for your hard following of your religion? You expect it in another life? From Christ we have fruit now as well as then. Missing it now, how can you ensure it then?" Robert Hall would never now have challenged his preaching as lacking similitudes. He had acquired the oriental mind.

One day Thomas, meeting a carpenter, who was also a guru, asked where was the nearest great school of the Brahmins. On being told, he said, "Can I get there in an hour?" "Nay," replied the carpenter, "'tis a long day's journey thither"—as Thomas, of course, well knew. Then the deft catechist told of Christ's school, and of how quickly it could be entered, through his costly redemption.

This was not *Krishna Pal's* first encounter of the gospel. Years before he had heard it from Johannes Grassman, for whom he sometimes did carpentry. From John Fountain, too, much later, in the first month of this year. But from neither in a way so fervent and direct. As a youth of nineteen, after an illness, he had become a chela of Ram Charan Pal of Ghospara, who had taught him many mantras: this first,—“O moon-bright Lord, I breathe, speak, and walk at Thy pleasure. Thou art ever with me, Bread of my life.” Now, at thirty-five, he was himself guru, teaching mantras to others: yet with little peace, because sin was unremedied. So he fain would know more of these new Christian gurus.

He needed other help from them soon. For on November 25, at his morning bath and homage, he slipped and fell on the ghât, and put out his shoulder. Reaching home in dreadful pain, he sent to the Mission for the doctor-padre, of whose presence there he had now learned. Thomas hastened the half-mile to his help (with Marshman and Carey) and recognized the carpenter he had directed to Christ's school; whereat a great hope leapt within him. Against a tree they set his shoulder, and then left him to ponder this saying, “A father chastises a child whom he loves.” That afternoon Thomas and Marshman returned, and gave him and his neighbours in rhythmic Bengali this printed gayatri, to be their daily devotional chant, which “Thomas expounded with unusual enlargement of spirit.”

“Sin confessing, sin forsaking,
Christ's righteousness embracing,
The soul is free.”

And this he began to receive as more thorough than the mantras of Ram Charan Pal—the Mission's skilled mercy to his broken body making him tender and trustful of soul. The next morning, as he was still in much pain, he was taken by Carey to the Mission for relief. Soon he was resorting thither daily for spiritual instruction, both Ward and Felix leading him further along the way of salvation. All that he learned he taught Rasamayi, his wife and Jaymani, her sister. On Sunday, December 7, “neighbours listened to Carey's message with great attention, though trembling with the cold.” “So new and different grew the Mission,” said Ward, “that the country itself wore a fresh aspect.” None cherished the inquirers more than Felix, out of his own new love for Christ.

At length, on Monday, December 22, Thomas asked Krishna whether he understood what he had learned. He replied that “the Lord Jesus Christ had given his very life for the salvation of sinners, and that he and his friend Gokul did unfeignedly believe this.” “Then you are our brothers,” said Thomas. “Come, and in love let us eat together,”—for “Serampore” was resolved to eschew the compromise of Ziegenbalg and Schwartz, and boldly to require of every convert the abandonment of caste. Gokul and Krishna consenting, they sat down with the Mission families and ate with them, having first withdrawn into a quiet place for prayer. A Eucharist indeed! The Master was once more made known to men in the breaking of bread! In the evening Rasamayi and Jaymani also joined them, and the rapture was complete.

Their testimonies were most assuring. “Christ's words have blessed our minds. He has removed our sins. He is all to us. The love that died for us is wonderful. Our hearts are nailed to his cross. Henceforth, debtahs are nothing: a Brahmin's curse or blessing is nothing.” Their baptism was fixed for the next Sunday. Thomas was delirious with wonder. He had waited fifteen years for this joy. Carey himself had almost abandoned its hope.

“Sing, soul, sing,” exclaimed Thomas. “Sing aloud! Unutterable is my gladness. If thou canst, my soul, sing through thy tears a song of fifteen years. The fifteen years seem fifteen moments now. One poor fox throws down Sanballat's wall. It seems to me the joy will never cease. Oh angels, see! Oh, this is bliss!”

The joy-bells rang in the Mission. Hell's wolves compassed and bayed round Krishna's home. At dawn they haled him before a magistrate, who sent them to the Governor. “This man,” they shouted, “has eaten with Europeans, and has become one.” “Nay,” answered the valiant old Governor, as soon as he learned the facts, “he has become a Christian, not European, and he has done well. I will answer all demands against him. I forbid you to harm him.” They withdrew from the Governor's presence, but could not be quieted. Some had already snatched from Krishna his eldest little daughter, as contracted months before for marriage to a Hindu neighbour. Hundreds mobbed and mocked him, shouting “Feringhi.” Carey met Rasamayi frightened and sobbing in the road, and wept with her—which she never forgot, nor the words of his soothing, “Fidelity to Christ has brought you to this trouble. He'll treasure your tears in his bottle, and will never forsake you.” They would all, however, have been murdered that night had not the Governor learned of the plot, and sent a guard to protect them.

Then kinsfolk and neighbours plied all pleas, taunts, threats to break their baptismal purpose; till on the Sunday Krishna alone was still ready to go forward—the rest begging more time. Just the one stood intrepid and in spite of their hissings, “Krishna, the devil's own; in hell's your throne.” He only smiled and gave the reason for his confidence.

From the Woman's Missionary Union

—MISS KATHLEEN MALLORY—

Hymn for the Year

Each year the Woman's Missionary Union endeavors, in selecting its hymn, to choose one which shall be sufficiently familiar to be generally used, while at the same time it shall quicken the missionary zeal of Union members, both women and young people. Accordingly, one was chosen at Houston, the selection being "Jesus Shall Reign." At first thought this would appear to be entirely for mature Christians but on second thought, especially after much singing of the hymn and a study of its history and the many tunes to which it may be sung, one is convinced that its majestic, stately cadences will catch the ear and win the approval of even the smallest Sunbeams.

The author of the hymn, Isaac Watts, was born in England in 1674 and died in 1748. He is described as "the very father of English hymnody," being the author of more than one hundred hymns. Among the most familiar of these are: Come We Who Love the Lord; Welcome Sweet Day of Rest; Our God, Our Help in Ages Past; Joy to the World; When I Survey the Wondrous Cross; Alas! and Did My Savior Bleed; Come Holy Spirit, Heavenly Dove; Am I a Soldier of the Cross? So Let Our Lips and Lives Express; When I Can Read My Title Clear; There Is a Land of Pure Delight.

Isaac Watts was a Congregationalist, being a minister of that denomination. The records show that he was untiring in his pastoral ministrations; in fact, that he seriously injured his health by his constant work. Knowing this, one can better understand the sincerity of his hymns, such as "So let Our Lips and Lives Express," or "Am I a Soldier of the Cross?"

One of the chief blessings derived from a great hymn is the Scripture which it unfolds. Remarkably true is this of the hymn under discussion, namely, "Jesus Shall Reign." It was founded upon the seventy-second Psalm, which was written by Solomon. The title of the psalm is: "The Reign of the Righteous King." Some of the lines of the psalm and of the hymn are certainly identical in thought if not in word:

Psalm: "He shall have dominion also from sea to sea."

Hymn: "His kingdom spread from shore to shore."

Psalm: "Will break in pieces the oppressor."

Hymn: "The prisoner leaps to loose his chains."

Psalm: "All nations shall serve him."

Hymn: "Let every creature rise and bring peculiar honors to our King."

It has been said that there are three hundred tunes which may be used for the words of "Jesus Shall Reign." Among the most familiar of these are: Duke Street, Hursley and Hamburg. To the tune "Hursley" is also sung the well known words of "Sun of My Soul! Thou Saviour Dear!" To Hamburg one is accustomed to sing, "Oh Happy Day That Fixed My Choice," and another of Isaac Watt's hymns, namely, "When I Survey The Wondrous Cross."

At the May meeting in Houston the year's hymn was sung several times each day, the different tunes being used. Such a policy is heartily commended to the societies. The horizon of one's Christian interest will surely broaden if at each meeting W.M.U. members sing and sing again:

Jesus shall reign where'er the sun
Does his successive journeys run:
His kingdom spread from shore to shore,
Till moons shall wax and wane no more.
From north to south the princes meet,
To pay their homage at his feet;
While western empires own their Lord,
And savage tribes attend his word.

To him shall endless prayer be made,
And praises throng to crown his head;
His name, like sweet perfume, shall rise
With every morning sacrifice.
People and realms of every tongue
Dwell on his love with sweetest song;
And infant voices shall proclaim
Their early blessings on his name.

Blessings abound where'er he reigns;
The prisoner leaps to loose his chains,
The weary find eternal rest,
And all the sons of want are blest.
Let every creature rise and bring
Peculiar honors to our King;
Angels descend with songs again,
And earth repeat the loud Amen.

—Isaac Watts.

Suggested Leaflets—Supplement to Program

JULY—NIGERIA

	CENTS
A Week-End at Idi-Aba.....	3
Brass Rods and Beads.....	2
Happy As They Are?.....	2
Nana the Mother.....	4
Pen-Pictures of Some African Mothers.....	3
Social Life of African Women.....	2
So Much to Do at Home (Poem).....	3
The Unconquerable Hope.....	3

To be purchased from W.M.U. Literature Department, 1111 Age-Herald Building, Birmingham, Ala.

Program for July

TOPIC—NIGERIA.

Hymn (all standing)—"America"

Sentence Prayers of Thanksgiving that America was founded upon Christian principles.

Hymn (all kneeling)—"Jesus Keep Me Near the Cross."

Sentence Prayers that American Christians will humbly seek and bravely follow the guidance of God.

Reading and Discussion of Article—"Hymn for the Year" (see page 26).

Scripture Lesson—"The Reign of the Righteous King": Psalm 72.

Talk—The Fulfillment of Psalm 72 in Christ. *Hymn for Year*—"Jesus Shall Reign" (Tune: "Duke Street").

Prayer of Thanksgiving that Christians are given the privilege of extending the reign of Christ.

Talk—Foreign Missions Essential to the Universal Reign of Christ.

Prayer of Praise for all foreign missionaries.

Hymn for Year—"Jesus Shall Reign" (Tune: "Sun of My Soul, Thou Saviour Dear").

Talk—The Evangelization of Africa Essential to the Reign of Christ.

Reading of Leaflet—"Pen-Pictures of Some African Mothers" (Order leaflet for three cents from W.M.U. Literature Dept., 1111 Age-Herald Bldg., Birmingham, Ala.).

Prayer that Southern Baptist women may tenderly yearn for the spiritual and physical relief of African womanhood.

Hymn (by Isaac Watts)—"Come Holy Spirit, Heavenly Dove."

Talk—S. B. C. Schools in Nigeria (see page 10).

Prayer for all such schools, both teachers and faculty.

Talk—S. B. C. Medical Work in Nigeria.

Prayer for the hospital at Ogbomoso, both patients and attendants.

Recitation of Poem—"So Much to Do at Home" (Order poem for three cents from W.M.U. Literature Dept., 1111 Age-Herald Bldg., Birmingham, Ala.).

Talk—S. B. C. Churches in Nigeria (see page 2).

Prayer for all Christians in Nigeria, both pastors and people.

Talk on New W.M.U. Watchword—"Seek ye first the kingdom of God": Matt. 6: 33.

Repeating of Watchword (in Unison).

Business Session—Discussion of: W.M.U.; Plan of Work for New S. B. C. Year; Every Member Enlistment in 1926 Program; W.M.U. Young People's Organizations; Mission Study; Personal Service; Tithing; Summer Assembly; Associational Meeting—Minutes; Offering.

Sentence Prayers that "Jesus shall reign" through work and faith of: (1) Local W.M.U. organizations; (2) Woman's Missionary Union; (3) Southern Baptist Convention.

Hymn for Year—"Jesus Shall Reign" (Tune: "Oh Happy Day That Fixed My Choice").

Seventh Annual Meeting of the Nigerian W. M. U.

Miss Neale C. Young, Ogbomoso, Africa

The W.M.U. of Nigeria has just closed its seventh annual meeting in Ogbomoso. Two hundred and forty-six women from all parts of Nigeria registered. The meetings began Wednesday, April 7, and reports from the various societies were heard that day, three-fifths of all the societies in Nigeria sending in their reports. The contributions through the Convention this year amounted to \$875, not including what was given through the churches nor what the societies spent locally. A gift of \$500 was presented to the Baptist Girls' School with which to rebuild the fallen wall.

WOMAN'S MISSIONARY UNION, AUXILIARY TO SOUTHERN BAPTIST CONVENTION

First Quarterly Report, January 1, 1926 to April 1, 1926, as Reported by State Treasurers

MRS. W. C. LOWNDES, Treasurer

States	Foreign	Home	Ministerial Relief	Christian Education	W.M.U. Specials	Sisterhood Special	Training Endowment and Enlargement	School Scholarship Fund	State and Other Objects in S.B.C. Program	Cash Total
Alabama	\$ 16,684.74	\$ 6,815.69	\$ 977.02	\$ 7,813.34	....	\$ 4.00	\$ 64.00	\$ 300.00	\$ 10,843.46	\$ 43,503.15
Arkansas	1,799.90	3,130.74	371.91	4,120.97	....	58.00	14.62	300.00	7,234.94	17,031.08
Dist. of Columbia	1,417.65	783.56	300.00	600.00	\$ 5.00	....	....	....	1,590.00	4,696.21
Florida	20,448.89	3,639.59	946.37	3,785.52	....	37.50	....	....	16,942.48	45,800.35
Georgia	6,842.82	2,911.84	1,455.92	2,911.84	900.00	56.16	50.00	500.00	14,995.97	30,624.55
Illinois	2,011.25	967.81	55.53	565.13	175.15	....	....	....	2,719.43	6,494.30
Kentucky	12,282.84	8,163.18	1,287.58	4,204.87	2,005.00	....	....	367.62	9,566.88	37,877.97
Louisiana	3,670.68	1,650.76	698.48	6,290.50	....	....	69.32	....	9,451.99	21,831.73
Maryland	577.41	930.45	51.58	92.85	....	....	....	....	1,111.05	2,763.34
Mississippi	26,580.13	7,408.26	838.81	4,326.52	1,050.94	60.00	....	....	4,792.41	45,057.07
Missouri	15,075.72	3,531.87	122.86	506.54	537.00	31.00	43.74	283.85	2,586.29	22,718.87
New Mexico	170.79	330.77	....	1.25	....	....	3.85	....	4,692.59	5,199.25
North Carolina ..	29,600.71	5,754.12	2,079.70	14,736.35	....	38.00	250.00	230.00	12,133.12	64,822.00
Oklahoma	10,114.49	1,815.82	286.90	1,575.75	426.72	....	27.89	....	12,751.63	26,999.20
South Carolina ..	16,392.80	7,248.55	1,293.95	3,844.48	....	181.00	483.81	714.46	14,770.69	44,929.74
Tennessee	10,237.87	10,253.66	1,727.18	10,017.69	450.00	80.00	....	95.00	11,234.72	44,096.12
Texas	25,843.91	11,171.54	3,336.35	81,872.04	1,200.00	140.00	....	....	70,533.56	194,097.40
Virginia	18,295.89	12,482.25	1,557.26	9,112.51	410.57	116.00	....	500.00	20,745.06	63,219.54

Total Gifts ..\$218,048.49 \$88,990.46 \$17,388.30 \$156,378.15 \$7,160.38 \$801.66 \$1,007.23 \$3,290.93 \$228,696.27 \$721,761.87

Of the above total \$674,339.43 was given by W.M.S.; \$28,108.78, Y.W.A.; \$7,327.07, G.A.; \$3,774.31, R.A.; and \$8,212.28, S.B.

Value of boxes to missionaries, \$15,568.41.

From the Laymen's Missionary Movement

Secretary J. T. HENDERSON

Laymen's Conference, Ridgecrest

This meeting is to open at 10:00 A.M. on July 29, 1926, and continue for four days, closing on the evening of August 1. Except on Sunday, the last day, the afternoons will be given to recreation.

PROGRAM

The program will consist of a study class, Conference periods, reports from the field, and inspirational addresses. Two conference periods will be given to the consideration of the Scriptural Qualifications and Duties of the Deacon; other topics equally vital will be discussed with the utmost freedom. There will be three or more formal addresses each day.

SPEAKERS

All the speakers except one are laymen; Dr. W. O. Carver, Professor of Missions in the Southern Baptist Theological Seminary, will deliver two great addresses on Sunday, August 1, on the following topics: "Missions in the Home Land" and "Missions in Other Lands."

The following laymen have so far accepted the invitation of the Committee to speak: W. J. Kendrick, Richmond, Va.; W. S. Farmer, Frankfort, Ky.; W. P. Fraser, Pittsburgh, Pa.; G. T. Stephenson, Raleigh, N. C.; Dr. R. L. Sanders, Memphis, Tenn.; J. H. Anderson, Knoxville, Tenn.; Ben A. Morton, Knoxville, Tenn.

ville, Tenn.; W. D. Hudgins, Tullahoma, Tenn. and E. H. Rolston, Chattanooga, Tenn. Others have been invited but not heard from up to this time, June 1.

VACATION

Some laymen in remote sections are deliberately planning to include this Conference in their vacation program; their good judgment is to be commended. For a cool and inspiring place to rest, Ridgecrest is unsurpassed. The climate, landscape and water are ideal.

The Education Board is making valuable and attractive improvements this summer, and visitors will be given comfortable entertainment.

Do not fail to write in advance to Rev. R. L. Staples, Ridgecrest, N. C., for a room.

Will pastors and laymen who see this announcement help to give it publicity, especially in their own churches?

Three Sundays

A considerable portion of May was spent by the General Secretary in preparing for and attending the Southern Baptist Convention.

On Sunday, May 2, he had the privilege of speaking to 170 men in the Glad Hand Bible Class of the Broadway Baptist Church, Knoxville, Tennessee.

On Sunday, May 9, he made a brief talk to 131 men in the Baraca Class of the First Baptist Church of New Orleans, followed by an address at 11:00 A.M. at the Napoleon Avenue Baptist Church of that city.

On the following Sunday he addressed a large company of men at the Sunday-school hour in the South Main Street Baptist Church of Houston, Texas.

These classes of men afforded a coveted opportunity to impress them with the seriousness of living.

Elizabethton, Tennessee

This town is now enjoying a revival in business, because of the mammoth silk factory which was recently established here. Real estate is active and the town is growing in population.

The occasion of the visit on Sunday, May 23, was to assist in the every-member canvass to secure pledges to cover the two-fold budget for the year beginning July 1. The twenty-four men appointed to make the canvass took their work seriously, set a worthy standard in their personal pledges before starting out, and entered heartily into the canvass. On Sunday afternoon these men secured more subscriptions and a larger sum than ever reported before. The canvassers pledged themselves to continue this campaign until every member should have a tactful and urgent solicitation to enlist as a regular contributor.

The church adopted a worthy goal, including a large advance for the Co-operative Program.

The new pastor, Rev. Richard N. Owen, is an enthusiast for the unified program and the church is responding to his wise leadership.

Some interesting incidents occurred in connection with this campaign. One brother, prominent in business, when invited two weeks before to assist in the canvass, declined, also remarked that he did not believe in the Co-operative Program and would not subscribe to it. He made a pledge in advance to local support; after the discussion on Sunday morning, he called for his card that he might make a pledge to benevolence; he then filled out a two-fold pledge for his wife and expressed his desire to help in the canvass. With a Christian, information is the solution.

Another brother of mature years, who had never signed a pledge, neither had he assisted in an every-member canvass, and had made his offerings irregularly, went out on the canvass, rendered most efficient service, made a liberal pledge by the week for local support and benevolence, and duplicated his pledge for his wife. He has been a good man for years, loved his church, but had never adopted the weekly plan of giving.

Rome, Georgia

Rome claims a population of 15,000 and has six white Baptist churches with an aggregate membership of 2,500; including the negro Baptists, the total would perhaps reach 3,500.

The services of the visitor, May 30, began with a brief talk to the men of the "Scrap Iron Bible Class" of the First Baptist Church. He was followed by the teacher, President W. D. Furry of Shorter College, in an able discussion of the lesson; the patrons of this popular institution should congratulate themselves that the President is a staunch defender of the old faith.

It was gratifying to find the large audience at 11:00 A.M. so responsive to a discussion of the Co-operative Program; at 2:30 P.M. the church auditorium was comfortably filled with representatives of nineteen churches of the Floyd County Association. At this hour Rev. G. A. Bowdler of Argentina made a very informing address on this fruitful field; J. P. Nichols and C. H. Westbrook, two zealous laymen of Griffin, Georgia, came to Rome for this meeting, and made brief but very impressive talks. The General Secretary spoke of eight duties God has imposed on laymen. The men present pledged themselves to a more generous support of kingdom enterprises.

Dr. J. E. Sammons, the popular pastor of the First Baptist Church, was the promoter of these meetings; he is thoroughly denominational in spirit and seeks to extend his helpful service beyond his own church. The membership recently gave him a most substantial expression of their devotion to him.

Calhoun, Georgia

Following the afternoon service in Rome, the General Secretary traveled by auto to Calhoun, a distance of about twenty-five miles, for the evening service. Rev. H. P. Bell, the pastor, has been on this field only a year, but speaks in a very encouraging way of the progress and outlook of this church of four hundred fifteen local members. It was gratifying to hear him commend the loyalty of his laymen; they are in thorough sympathy with the Co-operative Program.

The new building, constructed of loose weathered stone, is unique and attractive; it provides every facility for a growing work.

Solution of the Problem

The proper solution of the problem of raising nine million dollars for the Co-operative Program in 1927 is to lead the churches in general to install the budget and scriptural giving.

This policy will not only enlist a great company of new contributors, but will lead many who now make irregular gifts to become systematic and more generous in their offerings. One of the greatest blessings that can come to any Christian is the adoption of the tithe and the policy of bringing it to the storehouse every Lord's Day. This will deepen his interest and enrich him spiritually. This is so vital that it calls for "line upon line and precept upon precept."

Let some associations that have interested and aggressive leadership, effect such a thorough organization and preparation of the local forces as will lead them to install this scriptural policy in every church. We need a demonstration of the feasibility of this plan.

The Laymen's Secretary in one state gives the following report from an associational men's meeting: "We had an easy time getting a dozen men to agree to go anywhere in the association to put on the work." Such a group of men, with the counsel and encouragement of their pastors and the active help of the women, can work a revolution in any association. This plan involves little or no expense, utilizes workers that are near the churches, develops a company of new leaders, enlists the churches, and brings a

large sum of new money into the church treasury.

Group Organization

Small groups of men in the churches for prayer, study, conference and personal work are found to be very effective. In one church these groups were organized in five different geographic areas and each group was asked to work toward Christianizing its own area.

Suggested Program for Brotherhood Meeting

Praise, including songs, quotations or reading of Scriptures and Prayer. Business Session.

TOPIC—STATE MISSIONS

- (1) Explain the object and work of State Missions. Five minutes.
- (2) Speak briefly of five leading Mission points in your state, giving the name of the missionary in each case. Five minutes.

Song—Standing.

- (3) Relation of State Missions to Foreign Missions, etc., five minutes.

Missionary Miscellany

Secretary T. B. RAY, D.D.

Births:

Rev. and Mrs. Wilson Fielder, Chengchow, China, announce the birth of Lennox Gerald, April 26, 1926.

Arrivals on Furlough:

Rev. and Mrs. I. D. Eavenson, Kaifeng, China. Home address, Marks, Miss.

Dr. and Mrs. G. W. Leavell, Wuchow, China. Home address, Clarksville, Tenn.

Rev. and Mrs. Ben Rowland, Shiuchow, China. Home address, 2448 Wabash Ave., Los Angeles, Cal.

Miss Ida Paterson, Shanghai, China. Home address, 5 Spring Bank Terrace, Aberdeen, Scotland.

Rev. and Mrs. W. E. Entzminger, Rio de Janeiro, Brazil. Home address, Ridgcrest, N. C.

Dr. and Mrs. T. W. Ayers, Hwanghsien, China. Home address, 172 Myrtle St., Atlanta, Ga.

Rev. and Mrs. Rex Ray, Wuchow, China. Home address, Bonham, Texas.

Resignations:

For family reasons on account of the recent death of her father, Miss Alvada Gunn, who has been on furlough from South China for almost a year, has offered her resignation.

Mrs. Thomas Faucette, who went out as a missionary to Japan in 1923 as Miss Phebe Lawton, has resigned as our missionary, but will remain in Japan and together with her husband co-operate heartily in the work of our Japan Mission.

Dr. and Mrs. R. E. L. Mewshaw, who came home some months ago, on account of the schooling of their children and the disturbances in Kweilin, China, have offered their resignations.

We give up with great regret all of these dear friends as missionaries. All of them have been faithful workers, and they will continue to strengthen the foreign mission cause to the utmost of their ability.

- (4) Importance of attaining self-support as speedily as possible. Five minutes.

Remarks of two minutes each by volunteers.

Suggestions

1. Under the first topic, the object of State Missions is to preach the Gospel in destitute communities, especially those in which there is promise of establishing a church; the State Mission Board assists the few Baptists there to support a preacher and to secure a building.

2. If you are not informed on second topic, write your State Headquarters for information. Discuss the growth of the work in these missions.

3. When these Mission Stations develop into self-sustaining churches, they should become liberal supporters of missions in foreign lands; they should also contribute to every other enterprise of the kingdom.

4. The members of these churches should be encouraged to assume more and more of their own support each year until they can relieve the Board entirely. Such a policy will be a blessing to the members themselves and will enable the Board to do a similar work in some other needy and promising field.

Your State Mission Board will be glad to furnish needed literature on application.

Remarks by the pastor.

Song and closing prayer.

Better Days Coming.—"There are at this writing signs on the horizon indicating the coming of better days.

"I look for Canton to enter upon an era of prosperity greater than any I have witnessed, and mission work is going to share in the general prosperity.

"Our task of establishing the kingdom in South China has already commenced, and Southern Baptists ought to prepare for a liberal and increased support of the work in the two Kwong provinces, but we must give the Chinese the unmistakable evidence that we are here in no sense their masters, but only as their helpers. We shall defeat our own aim if we insist upon controlling the work ourselves. We must, of course, safeguard the work, but I am persuaded that this can be done by dealing with our trusted Chinese and leaving them without any strings tied to them."—R. E. Chambers, Canton, China.

Silent in Two Languages, But.—"I have tried to keep silent in two languages many times in the past few months. We need the prayers of God's people. The burdens we bear over here are enough to break us down without the added worry of deficits in the budget of the Board. We gladly put our lives on the altar against the gifts of our fellow Christians at home. We pray that they may wake up to the serious situation that is before us. Our ranks have been thinned to the breaking point. We shall not be able to carry on forever at this breakneck speed. Our bodies will give in under the load.

"We shall celebrate our tenth anniversary as a school next month on the tenth, eleventh, twelfth and fifteenth of May. It was ten years ago the eleventh of this month that we started a little school at 105 Daimyo Machi with two buildings. Now we have a nice campus and fifteen buildings. We are going to make a drive for money for a library building at this time. We hope to raise a substantial amount in Japan but as this is our first effort we do not know how well we shall succeed. We have over seven hundred young men and boys in the school and

fifty odd teachers on the staff. We are no longer a babe but a full grown man. There are many adversaries and there is an effectual door opened to us.

"We are climbing a steep hill these days because of the indifference of so many at home and in this land, but I believe that the people here are eager to hear the gospel as never before. University young men and the students from the government college are coming Sunday after Sunday to services. Quite a large crowd of women and young ladies are also coming regularly to our services."—C. K. Dozier, Fukuoka, Japan.

Serious Consequences.—"I am glad to say that even though I have received some mighty hard and harsh letters because of having to 'turn off' preachers because of the drastic action of the Board, these men have not thus far done anything rash. It is a pity the Board had to take the action it did, for now of all times we must help and encourage our constituency in every way. Now is the time, for they are being told the foreigners are untrue and imperialistic, etc. The action by the Board forced us in fact to become untrue, for we have had to do things that we should not do as missionary workers. We have honorably made contracts, etc., that have had to terminate even in the face of the wrong thing. The constituency in the Southland should be made to see it too. We have made a great deal of the persecution received by the European brethren, but I want to say that many of our Chinese Christians are now being persecuted and facing things of a graver nature than over yonder."—C. J. Lowe, Kweilin, China.

Where the Cut Cuts.—"The rural schools have been such important evangelistic centers. One of the reasons for this field's rapid growth is that we had many rural schools. Each school was a preaching place. In the woman's work the value of the girls' school can't be overestimated. When we go to a village we go to the school for our meetings. The teachers assist us and the pupils go out to the homes and invite the mothers and children to come. Then they assist in the services by singing. Their example is worth much in interesting the non-Christians too.

"If we have no part in these schools we can't go into these schools as before. Miss Hartwell told of meeting this difficulty already. My going into a school was questioned once recently. The non-Christian students, or those parents from such homes, have a voice in the school if they attend; and in order to maintain the schools the churches are encouraging all that will to come. We have an Educational Committee that has made a standard for all Christian schools. But this Committee can have no authority over a school that is independent of the Mission. If we can have a school examiner, as asked for, that will give us the right to examine the schools and assist them in making them what they should be.

"Because the churches haven't enough money to support all of their workers and the schools, they are using inferior teachers. In one school they are using a teacher that has been to school only two years rather than do away with the school. In another school they had a graduate of our girls' school. They could not give her enough to live on, so she went home. They came to the school here and took a girl of that village out of school to teach the village school. In another town we had a graduate teacher. I was so impressed with the work she did last autumn. One little child came to school for the first time. This child's mother is dead so an aunt is rearing her. The aunt is not a Christian. After the child had been in school a few

days she went home for lunch one day, and after the lunch was ready she told her aunt they must not eat before returning thanks to the heavenly Father. The aunt did not know how, so the child did it. That school has been discontinued and that fine teacher has no work. This is just to show you how important are the schools on this field and how difficult is the situation."—Bonnie Jean Ray Pingtu, China.

It Is of Grace.—"Now a word about the results of the cut. When we got your letter we were dumbfounded, but we finally got our bearings and realized what we were up against. Fortunately, we had made a cut in the evangelistic work and that helped some. I called all the pastors, evangelists and Bible women in and announced it to them. They were simply 'stunned.' We had told them that it would likely come but they hadn't realized it any more than we had. The thing that hurt them worst was that all the country schools were cut out. They took their own cuts with good grace but they pleaded with us to do something for the schools. We assured them that there was nothing in our power to do. Then they said, 'Cut off some more from our salaries and save some of the schools.' These country schools are their opportunities for preaching to the people. They finally said to Miss Huey and me, 'Just take the money that is left and divide it out the best way you can and we will be satisfied, but please save some of the country schools.' We took all the money we had left, and first for the two months salaries that we had already paid, then we cut out all extras such as incidentals, travel, etc. We divided out the balance and found that our workers could get only from one-half to two-thirds of what we had promised them. We reported back to them and they showed a most beautiful spirit. They said, 'The Board has been helping us for a long time and now they are hard pressed and if they send us only one dollar it is still grace and we are satisfied and thankful.' From that day I have not heard one word of criticism. The Executive Committee approved of us using the four hundred dollars, and twenty of the schools have opened."

Tell the Churches.—"Please tell the churches that they must come to our relief soon. Six or eight missionaries have already gone home within the last year physically disabled and next month there are eight more of our Mission going home probably never to return to China on account of health. There are nearly that number more that are right on the ragged edge now. We have very little hope that we will get any reinforcements this year. We are scattered out so thinly now that we just can't 'spread' any more. Some of us younger missionaries are having to take responsibility that more experienced men should have. We have faith in God, and believe that Southern Baptists are going to stand by the work, but we urge that the churches hurry and give us some relief or the results will be disastrous for the work."—C. L. Culpepper, Laichow Fu, China.

"What She Says Is True, Mother."—"The Sunday before the revival Dona Argentina, a Brazilian woman and I visited in the home of a public school teacher. We found there a worn Bible which the mother said she sometimes read for pastime. She said she had attended a Spiritist meeting and found it only a cover for disgraceful deeds, that there were so many creeds one could never find the truth; therefore she would go neither to Catholic mass nor any other place. The daughter said she thought the mass helpful if one concentrated on its meaning, giving as an example the priests kissing the altar to represent Judas' kiss of betrayal. Of course the central idea was betrayal, but instead of arguing with her I quoted some verses from Romans

and the gospel of John, then read to them from the Bible. The daughter, who seems desirous of knowing the truth, finally said, 'What she says is true, mother.' We gave them tracts and a 'chosen portion of God's Word.' First the mother and son attended the services, later the daughter and another son; and before the close of the meeting the four had taken Jesus as their only Saviour. Another young woman for whom many of us had been praying for more than a year also made profession of faith. So we rejoiced together, grateful to God 'who giveth the increase.'—Jennie Lou Swearingen, Bello Horizonte, Brazil.

Let Us Give the Stimulus.—"In view of the Board's great straits the Rio State Convention which met at Campos the first of the month (with an enrollment of about 150) adopted enthusiastically a budget of ONE HUNDRED AND TWENTY CONTOS FOR THE YEAR. This means more than twice what they raised for these causes last year. The causes included in this plan are State, Home and Foreign Missions, the Campos School, the Seminary, the Hospital and the new building of the Rio College and Seminary. Each interest is to make their propaganda in direct appeal to the churches, but work for the budget. All they are able to raise is to be applied to their part of the whole budget. Last year every one of the seventy-eight churches contributed something to the general work. A rally of all the Southern Baptist churches to your Co-operative Program would serve as a stimulus and inspiration to us in Rio State to follow in your train."—E. A. Jackson, Rio, Brazil.

Ultimate Triumph—But in the Meantime?—"I, too, have no doubts about the ultimate triumph of missions, but it is tragic that so many lives must be sacrificed, so many souls lost and so many opportunities left unused, just because God's people are slack in prayers and gifts."—Mrs. W. E. Allen, Rio de Janeiro, Brazil.

Revivals in North Brazil.—"I have never seen this city so open to the gospel. The Zimmermans and I held a one week's meeting with Mesquita's church. There were 56 professions and 35 baptisms. I preached one night in Orlando Falcao's church and there were nine professions. I have baptized 17 in Capunga church within the past thirty days. Within one month there were more than 100 professions in four of our churches in this city. We now have eleven churches in this city co-operating with the Brazilian Convention and all are growing rapidly. The Brazilian pastors are co-operating beautifully and seem to be very happy in their work. Falcao and Mesquita are doing the best work of their lives. We have much for which to be thankful, and we are thankful, but oh how it pains us not to be able to take advantage of the many opportunities!"—H. H. Muirhead, Pernambuco, Brazil.

New Station in Africa.—"We are now getting settled and into the work in our new field down here. Our moving to this location came as a result of the action of our annual Mission meeting last July and the further action of our Executive Committee last January.

"We are now living in a house which belongs to one of the native chiefs, who is a Baptist. The people are preparing to build a house for us to live in until such time as the Foreign Mission Board is able to put up a building for the missionaries. They also propose to erect the buildings and furnish the money required for the operation of an academy, of which we are to have charge. This will give you some idea of how anxious these people are to have the help and direction of the missionaries."—J. S. Richardson, Sapele, Africa.

Young People's Department

Get Right With God!

I welcome every new-born day,
When I am right with God;
How quickly pass the hours away!
When I am right with God.
As friend with friend with him to talk,
And step by step with him to walk;
By grace made right with God.

With lightsome feet I walk each mile,
When I am right with God;
I face life's duties with a smile,
When I am right with God;
I sing while carrying my cross,
And triumph over earthly loss,
When I am right with God.

How empty were the years before
My soul was right with God!
My mind was dark, my heart felt sore,
I was not right with God.
Nothing my inward void could fill,
Nothing my restless will could still,
Till I was right with God.

The Saviour died and rose again,
To make us right with God;
And men profess his name in vain
If they're not right with God.
So let us, then, this very hour,
Lay hold by faith upon his power,
Get right, keep right, with God.
—Max I. Reich, in *Sunday School Times*.

Some Proverbs of the African

It is said that in order to understand the wisdom of a people it is necessary to study their proverbs. Here are some that show wisdom, brevity and force:

"The weasel has pride, the snake having gone out of its hole"—When the cat is away, the mice will play.

"You are big in the mouth"—You boast.

"Pots are made while the clay is in good condition"—Make hay while the sun shines.

"The cow licks the one that licks her"—Kindness brings its own reward.

"A chip killed an elephant"—Get out of harm's way.

"The potter eats out of a broken kettle"—The shoemakers' children go worst shod.

"Do not begin with the meal before the water is boiled"—Do not count your chickens before they are hatched.

"The old corn is sprouting again"—said when a ruined man gets a fresh start.

"He gathers firewood with centipedes in it"—a threat to a meddlesome man (A proverb of the Temnes in West Africa is, "If you plant peppers they will grow"—hateful deeds and words call forth more of their kind).

"The cow eats its milker"—Be sure your sins will find you out.

"It is better to turn the enemy back on the hill than to drive him out of the village"—Prevention is better than cure.

"A dog of the wind"—a person with no settled home.

"It is the foot of a baboon"—the sign of a treacherous person.

"He weeps with one eye"—He is insincere.

"You kindle a fire and leave it"—You are a talebearer.

"The heads being cut off, let us leave the rest"—The main points being settled, let us proceed.

"One does not become great by claiming greatness."

"You are lighting a fire in the wind"—said of a person who favors strangers rather than his own people.

"No clever man ever licks his own back"—Do not try impossibilities.

"The hut of a man who professes, but does not perform, leaks."

"He has a cockroach in his ear"—He is always in trouble.

"The eye crosses a full river"—Desires go beyond the possible.

"We will ask for it when it is cooked"—Events will prove.

"Height is not reached in a hurry."

"The lion that kills is not the one that roars"—said of braggarts and bluffers.

"He is calf of the old cow"—a chip off the old block.

"There is blood in the dregs of the cup"—Too much beer drinking leads to quarrels.

"All countries are frontiers"—Wherever you are you are exposed to dangers; said to grumblers.

"Water is never tired of running"—said of folks who talk too much.

"Tomorrow will become the day after tomorrow"—said to procrastinators.

"Hunger is hidden under the sacks of corn"—said of people who are vain about their wealth.

"Harness is never tired"—travel has no ending.

"A thief catches himself"—murder will out.

"Anger is a warmth which lights itself."

"Right has no age."

"Quails nest in the garden of a lazy person."

"The lent knife never returns alone."

"Scarcity lives in the house of the quarreler."

—Dr. C. E. West, in *The Other Sheep*.

Omo Rogodo

I came to live with my parents at Saki, Nigeria, West Africa, September 6, 1925. I weighed six pounds, but my mother says precious things come in small parcels. My time has been divided between eating, sleeping, and growing, and I have done this so thoroughly that at six months of age I weigh nearly fifteen pounds and have one tooth.

Since I am too small to wear a sun helmet I cannot go out of doors unless the sun is low, so I am always glad when evening comes and I can be put in my little buggy and wheeled out in the cool air.

One evening I went with my daddy and mother down into town and a great crowd of little Yoruba boys and girls gathered around us saluting us and crying, "Ebo Adagba baba omo rogodo," which in English means, "The white man from Adagba hill, father of the little fat baby."

I am discovering many interesting things about this big world in which I have come to live. I soon learned to chew my toes and find my fingers very useful in pulling my daddy's hair when he comes in to play with me.

LOIS LEE RICHARDSON.

A Young W. M. U. Worker of Nigeria

Miss R. T. Knye

I think you will be surprised to see my letter, but before I write anything else I am going to introduce myself to you. I was born in this country and some of my people are Christians, but most of them are heathen. I have a brother and two sisters, and my brother has given me much of the training and education that I had before he sent me to the Baptist Girls' High School, where I was graduated and also where I taught for four years. In teaching I had opportunity to help the native girls who are not Christians, but last year I felt that I would have more opportunity to help the native heathen girls and women if I gave up teaching and put myself in women's work, so in January I began my new work with Miss Young, who has charge of all the work among the Baptist women and young people in Nigeria.



LITTLE LOIS LEE RICHARDSON

How would you like to be the only white baby in a great African community? The black children call Lois "omo rogodo"—"the little fat baby."

In February we went on a trip visiting many women in many towns and villages. In some of our trips we found difficulties on the way—we climbed high hills and came to places where it was very hard to find water to drink. Everywhere we went the heathen women and children came in great throngs to look at us, but we did not let them go. We drew them nearer to us and told them stories and taught them "Jesus loves the little children," and "Jesus loves me." It is hard for some of them to understand, because they never heard such things before, but they tried to listen well. We taught them how to act Bible stories such as the Good Samaritan, and Ananias and Sapphira, and the children were greatly interested in them.

In one district we visited all the churches and taught the women and young people, then we invited the women to meet us in Ibadan for a week or two where we had a school for them. We had about four women from each church, even some of the old women who had just become Christians were there. The special subject we gave them was on soul-winning, and they were interested in this, even the old women who could not read tried to repeat what we taught them. One verse in particular they liked to repeat and continued to say it over and over in the school and after they left. Two of these old women have died since then, and I am happy to think that during the weeks we spent together studying the Bible and other things that these two learned better what it means to be a Christian, and they also learned to love and serve Jesus better.

Our seventh annual W. M. U. Convention has just closed and reports from each church were given. They gave good reports, and we give thanks to God for the work that has been done among the women of Nigeria. There are many heathen people here, but the missionaries are working hard among them and many are turning to Christ.

I have many things to tell you but I will stay here for sometime. May God be with you.

Seven Little "Whities" from Darkest Africa

Miss Susan Anderson, Abeokuta, Africa

Here we are—seven little "whities" from darkest Africa. We are all children of your missionaries. There are really eleven of us, but two are home on furlough and our oldest one is in America at school. Seven of us live in Ogbomoso and all but four were born in Africa. Now I am going to tell you just who we are.

Our very newest baby is William Pendleton McCormick, called "William Penn" for short. Next comes little Lois Lee Richardson, nearly a year old. Master W. P. Meredith, Jr., is nearly two years old and is now in America with his parents and sister Anna Joe Meredith, who is nearly five. Our next three are so near the same age we call them our triplets; they are Charlotte Green, George Sadler, Jr., and Mary Hester Powell, all four years old. Next in order are our little schoolmaids, Henrietta Sadler, Dorothy Green and Lydia May Green, seven, eight and ten years old.

We would like to invite you to come over and have some games on our nice large green lawns, for there is lots of room, and you could see our many pets, which some call a young zoo. We have dogs, cats, monkey, polly, rabbit, canary bird and a graceful deer. Our rabbit is not named Peter Rabbit, for this a really a very nice little rabbit and not a naughty one at all.

We have much fruit, too, such as bananas, oranges, pawpaws, pineapples and others that you do not know in America. But we do not have apples, peaches, melons, grapes and others that you have. We do not miss them much as we have these others.

Those of us who go to school have our mothers for teachers and they teach us our Sunday school classes as well. We sometimes think it is rather hard to have to answer all of the questions in class and do all of the reading and have all of the arithmetic to do, but you see

when there is only one of us in a class there is nothing else to do.

We like our homes in Africa and are just as happy here as any little folks in America.

There are many little black boys and girls here and we have schools for them, but of course there are still many, many boys and girls who are heathen and do not go to church and school and that is one reason why our fathers and mothers are in Africa.

If all of these little boys and girls could find Jesus then when they grow up there would be many Christians in this heathen land. These little black boys and girls are very bright and quick and learn rapidly.

All of us hope that you in America will not forget to pray and send help for spreading the good news among these children who do not know Jesus.

Letters from Two Baptist Girls in Far-Away Africa

The Baptist Girls' High School,
Abeokuta, West Africa,
March 22, 1926.

My dear friends in Christ:

It pleased me very much when my teacher told me to write to you about how we came to this new building.

We had been living in the town for a long time, but the place was very small for the girls and the missionaries too. Sixteen years ago our principal began thinking about how we could get another place.

She dreamt a dream and that dream has been fulfilled now in this new building. The buildings were begun November 11, 1923, and the school was dedicated on October 2, 1924, by Sir Hugh Clifford, the governor of Nigeria.

The building is very big, with many beautiful classrooms and a beautiful chapel.

In our school we have six native teachers besides the missionaries. We have from kindergarten grade to standard grade seven. The girls in grades six and seven and the teachers are studying music.

Every girl has her own work. There is one girl to take care of each of the eight classrooms, and one girl for the chapel. There are three rooms for the missionaries, so that takes three girls. Some are taking care of our compound. Some are working in the garden; some are taking care of the table for the missionaries. Two girls are taking care of our dining rooms. Four girls cook our food each week. Everything is going on nicely. We have fresh air, too. Oh! we are proud of these new buildings.

I close with love.

Yours in the Lord,
CHRISTIANA.

THE WORK OF THE ABEOKUTA GIRLS' SCHOOL By a student

We have three missionaries and six native teachers in our school. These missionaries are helping our teachers and us too. They have part in teaching us with the native teachers.

When we came to this school, we thought that it was only the books that our parents sent us here to learn; we did not know that there are various things to learn besides books. Our principal changes our work every month, that all of us will not do the same work for a whole year. This is the work that we are doing: some of us are chosen to sweep, some to clean lamps, some to take care of school rooms, some to care for our dormitories, others to take care of the missionaries' rooms, and some to care for flowers. Some are chosen for laundry, and some to set the table for our missionaries. We have to do this work before we go to school. We have our study from 5:30 to 6:30 P.M.



THE "SEVEN LITTLE WHITIES" FROM DARKEST AFRICA

Standing, left to right: Mary Hester Powell, Henrietta Sadler, Dorothy and Charlotte Green; sitting, Lydia May Green with baby, William Pendleton McCormick, and Master George Sadler, Jr.

We have a chapel in our school in which we have our morning prayer. We have evening prayer in our compound. But on every Wednesday we have another prayer in the chapel from 4:30 to 5:00. When we go to this chapel we have to wear our uniform—white dresses and yellow headkerchiefs. Sometimes our matron leads, and sometimes our principal chooses some of the big girls to lead, too, and our native teachers lead sometimes. On Sunday morning we have to walk from our school to a church that is not very far from us. In the afternoon we do not go to any church, but we stay in our school and have our societies. There are three societies, Sunbeam, Girls' Auxiliary, and Y.W.A. Our principal helps the Sunbeam band, the other two missionaries help the G.A. and Y.W.A. When we come out from our societies, some of us go to nearby villages to preach for the heathen women, children and men. From these villages there are about ten children who go with us to church.

Our missionaries are not teaching us only. But on Sunday our principal goes with us to a church which is called Ago-Ijaige, and helps the women and little heathen children to become Christians. One of the two missionaries with some girls goes to church which is called Oke-Saje for helping the women. The other missionary goes to Ago-Owu church with some girls for helping the women and heathen children there.

"The Pet of the African Mission"

Mrs. B. L. Lockett, Ogbomoso, Africa

Virginia Green is the oldest child of the present missionary force in Africa. All of us lay a claim to her, though she is the child of Doctor and Mrs. George Green.

In this land where it is always summer and never winter, where the relentless sun beats down its direct rays, causing one to wear a tropical helmet from nine in the morning until four in the afternoon, and where one must take quinine daily as a prophylactic against malaria, white children are scarce; and they were even more scarce fourteen years ago. In fact, Virginia was the only white child of our missionaries on the field at that time.



MISS VIRGINIA GREEN, OGBOMOSO, NIGERIA

She was the baby of the mission, and not only our pet, but the pet of various other missionary societies and of the government men, and traders as well. It was no unusual thing for white people to go out of their way to go by Ogbomoso that they might have a peep at the white baby and to bring her a little remembrance in the way of a toy or some sweets.

She was much loved by the natives, too. When the king of Ogbomoso found she was named Virginia for her native state, he gave her

the Yoruba name, Ogbomoso, for the town in which she lived.

Virginia spent the first three years of her life in Africa, during which time she never saw a white child. She conversed in the Yoruba language as fluently as in English.

Virginia's grandmother was deaf, and when she addressed her in English upon her arrival in America, and she received no answer, she promptly spoke to her grandmother in Yoruba. As time went on Virginia knew the native language so well that she acted as interpreter for Miss Young when she first worked with the W.M.U. in Nigeria.

During Virginia's first furlough in America, she went to a kindergarten in Norfolk. While on the next furlough she entered the fourth grade at Dunbarton School near Richmond, remaining there for the nine months' session. On her return to America for the third furlough she entered the seventh grade, Junior high school, Richmond, Virginia.

While in Africa, Virginia was taught by her mother. The very fact that she entered the fourth grade after three school years under her mother attests to the splendid teaching of Mrs. Green, as well as to the aptitude of the pupil herself.

While Virginia was on her first furlough in America a little sister was born, and later two other little sisters were born in Africa. Virginia was truly her mother's little helper. "Gina" was much loved by the children as well as by her mother and father, and when the time came for them to leave her behind in America to pursue her studies while they returned to Africa, it seemed well nigh impossible to go away without her.

In 1924 she was placed in Averett College, Danville, Virginia, to complete her high school course, and she is there at present.

When Virginia left Africa, her wish was to become a nurse and return as a missionary to our work in Nigeria. She has gone a step higher now and wishes to become a doctor.

There are other mission children on the field, at present, but Virginia has a place in our hearts allotted especially to her because she was for several years our only white missionary baby.

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