

HOME ^{and} FOREIGN FIELDS

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THE MISSIONARY PILOT

November 7—Topic, "Worship the Lord." Have some one read the story of the Lamas, and their "Devil Dance," as given on page 18. Contrast this senseless heathen worship with the worship of Jehovah.

November 14—Topic, "Covetousness." See the startling story, "Some Realities of Banditry," as given on page 19. Show to what depths covetousness, unrestrained in a heathen land, will lead people.

November 21—Topic, "Repentance." Let the leader read the editorial, "A Square Deal for Missions," and point to the need of repentance on the part of God's people in their attitude towards the commission of our Lord to make disciples of all the nations.

November 28—Topic, "Pioneer Baptist Missionaries." Add to the material given in the Quarterly the fine story by Mrs. Appleby (page 14), "The Romance of Early Mission Dreams in South America."

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

Devote a few minutes of each meeting during November to some European mission field and work, as given in the stories on pages 2-5. Have the children make a poster telling of the work being done by Southern Baptists in these fields. Special

Thanksgiving material may be had in the Young People's Department, pages 30-32.

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

The missionary topic for November is "Europe and the Near East." Dr. Gill's splendid analysis of religious conditions in Europe should be read and discussed, and excerpts given from each of the articles descriptive of the various fields. Let the leader summarize Dr. Love's article on "The Status of Our Baptist Program in Europe," page 5.

SUNDAY SCHOOL

Excellent programs for the opening or closing worship may be arranged on the basis of the interesting and informing article on Europe, pages 2-5. See also the Young People's Department for program material relative to Thanksgiving.

PRAYER MEETING

Arrange for a Men's Prayer Meeting, using Secretary Henderson's Brotherhood outline, page 26. Let one prayer meeting for the month be on "Christianity in Europe," gathering material from the several articles on pages 2-5. Pray for torn and distressed China, and for our faithful missionaries over there.

Christianity in Europe

A Great Crisis and a Challenging Opportunity

Rev. Everett Gill, D.D., European Representative, London, England

All great civilizations of history have been in the North Temperate Zone. It will be admitted by many that the greatest of all have been in Europe, and America, which, ethnologically speaking, is a prolongation of Europe. Though conceding the great heights reached, in their best periods, by the yellow civilizations in the Far East, in many respects man has seen his best days on earth in the classic period of Greece and Rome and latterly in the home-lands of the white race in Europe and America. In the realm of mind—in art, literature and philosophy—man's best days are in the past. In material achievement and religion we are seeing our best days now, perhaps, though there remains much to be desired.

It is Christ who has differentiated our European from the civilizations of the past and present. Even Greek culture, according to their own philosophers, could exist only upon slavery as a basis, and none of the ancient civilization recognized the rights or possibilities of the common man. Christ discovered the individual. Mankind was never the same after he came. Thenceforth the slave was the brother of his Christian master. No wonder that all subsequent history was dated from his birth.

By a strange and inexplicable providence Europe became the second home of Christianity. Though born in the East, the religion of Christ did not sweep the Orient as one might have expected. Notwithstanding its extension as far east as Mesopotamia, Persia, and even to West China, Christianity never laid hold on Asia in an imperial and world-influencing way.

Strangely enough, the mystical message of our Lord, with its Sermon on the Mount and Golden Rule, crossed over into Europe and became the religion of our non-mystical, practical, powerful, imperial, enterprising, colonizing, war-like and, sometimes, cruel race. The fundamental principles of Christianity antagonize our most prominent and dominant racial characteristics. And yet, our heathen ancestors accepted, at least nominally, the religion of the Prince of Peace, without, however, relinquishing any of our wars. After Mohammedanism had swept the Middle and Near East and North Africa even to Spain, Europe was left as practically the only home of Christianity, with all its imperfections.

Barred by the Moslem from going eastward, the European turned his face to the west across the wide seas. Then was enacted, during these last four centuries, the most thrilling epic in all human history. The Christian European, first of all, carried on his devastating wars with his own kinsfolk in Europe, at times depopulating whole districts and setting back the normal development of the nations by centuries. The worst of all these wars was fought for thirty years in the name of Christianity, Catholic and Protestant. At the same time, this same Christian European swept the seas with his fleets conquering, colonizing and exploiting the lands of the west. Spanish Catholic Christians annihilated a civilization in South America that from the standpoint of ethics was superior to their own so-called Christian civilization, and all in the name of Christ and his "Holy Church." After a period of cruel and bloody seizure of the lands of the setting sun, there ensued a period of more peaceful exploitation of the lands of the rising sun. The merchant took the place of the soldier, though supported by the latter in his enterprises.

By the end of this four-century epoch the Christian European white man had succeeded in securing the mastery of approximately three-fourths of the earth's surface and holding in subjection or subservience through fear the colored races of the world yellow, brown, black and red.

Then came the World War, the most unspeakable, self-inflicted calamity that ever befell the Christian white race. "While all the world wondered," the white race perpetrated the almost unbelievable act of race-suicide of all history by sacrificing upon the altar of their national jealousies ten millions of their young men, the choicest and best of heart and brain, the very flower of the highest Christian civilization of all time, the potential fathers of a royal race that will never be born. Any one who has visited the great centers of learning of England and Europe and seen the war-memorials of their illustrious and lost youth can only stand with streaming eyes and breaking heart. O, the pity of it—and the utter wickedness of those who made such a sacrifice necessary!

And what of the present hour? Europe is not cured of her war-madness. She is armed to the teeth as never before. There are more men under arms now in Europe than ever before in the history of the race in peace times. It is my duty to travel from land to land. I talk with the average man as well as with men of culture. I know the peoples. I know how they feel over their injustices. Europe is sitting over a live volcano. Only the lack of resources deter the peoples from a new and deadlier war.

You ask: "What is the matter with Europe?" The answer is simple and plain. Europe is only partially Christian. Europe is semi-pagan when it comes to ethical principles. She has never wholly adopted Christianity. Her psychology is non-Christian. She thinks in terms of force. Yesterday it was Germany; today it is France and her allies.

It is true that Christ has softened manners and regenerated individual lives and produced saints of the first degree in Europe. But, war-cabinets and governments in their international relations know not him. In fact, they think of the principles of the gospel as an intrusion. While I am writing the war-lords are planning and plotting further destruction of millions of the best blood of Europe's youth in some future pagan war.

On the other hand, what of the inter-racial situation? Because of Opium Wars atrocities on the Congo in pre-war days, quasi-slavery under the white man in Africa, lynchings, political, industrial and domestic oppression the white man has succeeded in arousing the whole non-white world against him. The missionary of the Cross has gone to the ends of the earth preaching oneness in Christ and the brotherhood of man, and the thrilling and inspired words of the late and lamented President Wilson have taught the colored peoples that they have by right a place in the scheme of things; and they are determined to have it. They note the difference between what the missionaries teach and preach and what the business men and governmental representatives do. They see a difference between our preaching and our practice. The grim determination of the yellow, brown, black and red men of the world to have their rights is the most serious fact in the world today. At present they outnumber the whites three to one (approximately). At the present rate of increase it will be

only a matter of a relatively short time when they will outnumber us ten or twenty-five to one.

It is evident upon consideration, that all this has a direct bearing upon our subject, for Europe contains the largest block of Christian whites on the earth, and at the same time is the war-center of the world. So we have before us a double situation that has a direct relation to the missionary problem. On the one hand we have Europe with her war-psychology, materialism, interminable national jealousies, her present hatred of America, her lack of the simple gospel of Christ, her state churches with materialistic and political aims. On the other hand we have the fear, jealousy, and hatred of the colored races against the white peoples of the earth. These two facts constitute the most formidable menace to world-peace and to the continuation of our so-called Christian civilization.

What is the evident duty of those who call Christ Lord? Is it not that of Christianizing the white peoples and taking the gospel of salvation and brotherhood to all non-white brothers? What better way of becoming more fully Christian ourselves, than to seek to make others Christian?

From the foregoing it ought to be evident that the task of helping on the gospel in Europe is not something that is merely incidental in our missionary plan, but tremendously fundamental. It ought not to be considered as an inpertinence or an unnecessary undertaking.

The profoundly significant fact is that the state-churches in Europe, though having centuries of opportunity have not risen above the still partially pagan psychology of the peoples. Priests and prelates have played the game of war and politics instead of lifting up their peoples to the standard of Christ. These churches have been weighed in the balances and found wanting. A new beginning must be made. Europe must have the chance of hearing the pure gospel.

Our work of helping the struggling groups in Europe is modest. We must strengthen it. We must keep on doing what we are doing. But, we should seek other means of reaching the governing classes. Could not our Convention send a great Commission of our outstanding men who might make a tour of the capitals and metropolises of Europe and in a highly dignified and impressive way speak to great audiences on the fundamentals of the gospel of Christ? Some such plan would seem worth the trial, for we face a world-crisis that only Christ can meet.

In conclusion, let us take to heart the fact that the world-missionary enterprise is the most far-reaching of all human undertakings. If performed in a worthy manner it has more to do with world-peace and the welfare of the peoples than the labors of all the experts in politics and finance. The 500,000,000 of white folk on the globe are the custodians of the Christian religion. How depressing when we see the type of Christianity they exhibit. Over against them we have 1,200,000,000 of colored peoples who for the most part do not know our Lord. Ours is a double task. First of all, we must be better Christians so that we may more faithfully represent our Lord. Then, we must give the gospel to all our non-white brothers and thereby become better Christians.

We must make Europe and America Christian while and by means of seeking to win the world to Christ!

* * *

Let us remember that God's call comes to us most often and most continuously through the needs of men. Every burden we help to bear will prove us in partnership with him who is ever calling men to roll their burdens on him.—G. Campbell Morgan.

The Lord's Work in Hungary

Milhaly Baranyay, Th.B., Secretary Hungarian Baptist Union, Kishörös, Hungary

Baptist work began in Hungary in the fourth decade of the nineteenth century. A small group of Hungarian workmen went to Germany in search of employment. One of them, John Rottmeyer, not only found work, but found Christ also. Returning to his native land he began to preach Christ to his relatives and friends. Priests and the police opposed him, but he perserved undaunted.

Then came the Revolution of 1848 against Austria, which, unfortunately for Hungary, was sternly put down. As a result of this unhappy uprising well-nigh all liberty was repressed for a period of twenty years. Rottmeyer, however, worked on, employing, in addition to his oral message, evangelical literature which he obtained by translation from the German. He was at this time assisted by a lady of high rank.

In 1865 Rev. G. W. Lehman, of Berlin, arrived in Budapest, and secretly baptized six persons by night in the Danube. In this same year the eldest son of Rottmeyer was baptized, and he became a faithful servant of the Lord.

About this time a new impetus was given the work by the conversion of a master-tailor, Novak by name, who gave up his trade and dedicated himself to the work of colportage. He traveled throughout the land, gathering together in private houses groups for worship and the study of the Scriptures. Rottmeyer, along with his other work, organized Sunday schools.

The year 1873 is a notable one for Baptist work in Hungary. It was in that year that Henry Meyer arrived from Germany as a colporter of the British and Foreign Bible Society. In that year he organized a Sunday school and a Baptist church in Budapest and became pastor of the same. He sought connection with the scattered groups in the country. Later he resigned his position with the Bible Society and gave himself to the Baptist cause. His missionary work was greatly blessed; new workers were raised up; young Hungarians were trained for the ministry and the work went forward with power. As might have been expected persecution was aroused. Both people and priests and the police did all they could to suppress the movement. But fines, imprisonment and other forms of persecution did not stop the ongoing of the gospel.

During the forty-five years from 1873 to 1918 the Baptist work had grown from practically nothing to a religious body of some 23,000 members. Of these 11,000 were Hungarians, 10,000 Rumanians, 1,000 Germans and 1,000 Slovaks. For thirty-two years of this period the Baptists had had a paper which is now issued weekly with 4,000 copies. They also have a paper for the young people who are organized, active and enthusiastic in the work of the Lord.

The World War brought terrible consequences to Hungary as a nation and to the Hungarian Baptists. Of the territory occupied by the Hungarian people for a thousand years two-thirds was taken from them by the Peace Treaty, creating for the Hungarian people and government an almost impossible situation, financially and economically. In like manner the Hungarian Baptists lost some sixteen thousand members to the Rumanians, Jugo-Slavs and Czecho-Slovaks.

After the War came revolution; and after revolution came the Bolsheviks; and after them came the Rumanian invasion; and after all this came suffering and hunger and at times well-nigh despair. Our widows and orphans and many others were in need of food and clothing.

At this time the brethren of Europe and America held out their hands to us. Words cannot tell what their help meant to us. The help from the relief fund and the aid for mission work from the Southern Board saved the work and lifted up our souls. The arms that hung down were lifted up and the feeble knees were strengthened. The naked were clothed and the hungry fed. The help was more than words can express.

With the help from our Board we were able to reopen our Seminary and put our missionary workers back into the field. Preaching began again with great power and many souls have been saved. At the close of the war we were reduced to only about 7,000 members. Now, with the help received and the power of the Lord, we number more than 11,000 members; so greatly has God blessed our labors!

Thank God, the gospel is now preached throughout the land and the Lord is known more and more. It is true that even to-day we have still many difficulties, but with God's help and the co-operation of our brethren of the Southern Baptist Convention we are going forward and are full of hope. The help and sacrifices of the Southern Baptists are not in vain in my beloved Hungary. Europe has religion of a kind. But what Europe needs most of all is to know our Lord Jesus Christ. May he be gracious and glorify his great name in the land of nine millions of Hungarians!

* * *

Have You Thought About it?

Rev. J. Wash Watts, Jerusalem, Palestine

Today I have been "boning" over figures. The problem was a budget. Requests for appropriations for our mission work in Palestine and Syria for the coming year had to be made out. Cuts made this year will in all probability have to be enforced next year as well. Our plans, our hopes, *all reasonable expectations* concerning our work must needs be made to fit the nips, the slices and the gaps.

Naturally I was interested, as we missionaries came to the end of our task, in the total figure. It barely slipped over the \$10,000 mark.

As my eye rested—no, not rested, but hung 'round that \$10,000 figure like a dumb creature 'round a stake to which it is tied—my memory brought to me a notice seen a few days before. It told of the fine spirit in one of our churches that voluntarily raised its pastor's salary to \$10,000.

Now, do "*for goodness' sake*" get this mind o' mine on this matter *straight*. I am not criticizing what that church did. I know there are differences between pastorates, and differences between pastorates in general and mission fields.

It is to be appreciated that those churches which pay their pastors well want to realize their expectation of them. Their pastors are able men. They cannot utilize their talents to best advantage without ample means. They are given not only salaries of \$10,000, or less, or more, but good homes, assistants in office and pastoral work, etc. Their people think they are worthy of great expectations. They make it known that they do expect much of them. Therefore, they try to match their expectations with their provision for them and their work.

But the similarity between that salary and the total of the budget we will ask for—*ask for*, not necessarily get—struck me hard, all the same. Why?

Why, because of the tremendous difference between the expectations placed upon these two tens of thousands! Our budget is supposed to care for all our work in Syria and Palestine. That includes workers and chapels and homes and all accessories of the work. There are a missionary and

his wife, three native pastors and their wives and another native worker included. There are, by the way, fourteen children of those workers reckoned upon in the budget. There are four mission stations. Of course the workers assist themselves in looking after all details. There is all else of what is included in this budget.

Is our \$10,000 the measure of our people's expectation of this work?

I do not say, "our people's expectation of *us*." We are not asking for higher salaries. What we want is more workers and more to work with.

But, is \$10,000 the measure of our people's expectation of this work? Of Syria and Palestine? Doubtless those who think about the matter will answer, "No." Doubtless you do expect much of it. Have you a right to? Are you willing, in this case, to match your provision with your expectation?

O brethren, have you thought about it?

* * *

The Second Reformation in Spain

Don Ambrosio Celma, Secretary Spanish Baptist Union, Barcelona, Spain

In writing this article we desire to give only some information about the evangelical labours carried on in Spain by the Southern Baptist Convention, in order to present to our brethren a bird's-eye view of facts. We hope this may make our friends understand better the difficulties our work has to encounter. Also we want to express thankfulness which we have for the triumph of truth, accomplished through the preaching of the gospel in hundreds of hearts, in spite of the lack of liberty in the past and present, to believe and worship the Lord God after the teachings of the Holy Bible.

Perhaps the title of this article will seem too broad on account of the modest work accomplished up to the present time in contrast to the great labor which lies before us. However, if the progress is small for the human eye it is unspeakably large in the believers' hearts who see the souls which are rejoicing in their Saviour. These happy souls are faithful to the Lord under all kinds of circumstances. Accordingly we dare to speak of "the Second Reformation in Spain" because we know that we have a message which is "the power of God unto salvation to every one that believeth." In giving this message to the people we are confident that the future of the Baptist work in Spain will be as glorious as are the promises of God.

Visiting the different fields of the Mission we find in each one different experiences. The experiences vary with the locality because the liberty in each place is regulated by the mayor or the governor of the province.

There is one small place where the brethren are obliged to hold their services each Sunday in a cave. This is done in order to avoid possible persecution or scoffing by the Roman Catholics. In this same place we have been hindered by the authorities in preaching the gospel. Our evangelist has been stoned by a group of women under orders from the priest. Nevertheless that small group of believers remain faithful to the Lord.

In another town where there has been initiated a religious awakening the people came to hear the gospel by the hundreds, there having been several conversions. However, the pastor and his wife have now been expelled from the town. The brethren have been threatened with expulsion if they continue to propagate their beliefs.

In some parts our places of worship have been closed under the pretext that they did not meet the necessary conditions of

safety and hygiene. All classes of impediments are used to prevent the preaching of the gospel. Our brethren and friends are deprived of their work with the hope that they will denounce their faith.

Through those illustrations one can understand how difficult it is for our work. When we think of how few we are and how limited the means at our disposal in comparison to those of our adversaries, the handicaps are increased. The marvel of the case is that our work is maintaining its strength and in many respects it is growing. The fight against us makes our brethren stronger for conquering all difficulties. We are living in an epoch of great religious reaction, and although this is not favorable to us we ought to seize this wave of religiousness which is in the country before the present opportunity passes. The opportunity does really exist.

Never have we seen greater interest in spiritual matters than in these days. The people are seeking something to satisfy their souls. Those who are deceived in their spiritual desires through Catholicism, and these are many, are turning their eyes toward us, hoping to find in our teachings the true Christianity. If in these present days we should have full liberty of propaganda and were fairly equipped, surely our progress would be much greater. Nevertheless, the Spanish Baptists are trying to do all possible to face the spiritual need of the country.

During the last year a church built its own church house with its own facilities and this year a brother in another town has built a new house, converting the first floor into a beautiful chapel and equipping it entirely at his own expense for the service of God.

Another of our churches has rented a much larger hall for its services, where with the help of God it hopes to make much progress. In other places we await the opportunity of having larger places of worship because the present chapels are inadequate. Often we have seen people standing because there was no place to sit.

One of the best helps of the Mission is the bi-monthly periodical, *The Baptist Messenger*, which enters many homes of friends and brothers, carrying in its printed pages the message of the pure gospel of Christ, and inspiration which is useful for the strengthening of the believers.

The Mission also has a well-organized Baptist Institute where several young men are preparing themselves for the Christian ministry. These young men will be the equipped workers of the future who will put into practice the methods and teaching which they are now learning in this institution. The director of the Institute, V. L. David, is occupied during the vacations in the giving of special courses to the members of the churches. He is also preparing for the opening of two day schools this fall, one for boys and one for girls. Besides receiving good teaching the students will have a daily lesson in the Bible with the object of making the students know in their childhood the way of salvation.

These are, briefly reviewed, some of our difficulties and opportunities. We ask our heavenly Father that he give us his abundant blessing that we may be able to conquer the difficulties and fully realize the opportunities to the end that he will be glorified in all, and many souls may be won for Christ in this country.

* * *

Baptists in Jugo-Slavia

Vincent Vacek, General Missionary of the Foreign Mission Board, Daruvar, Jugo-Slavia

Jugo-Slavia is a great field for Baptists at the present time. The majority of the people are dissatisfied with the Roman Catholic and Greek Orthodox priests and churches because

they recognize the falsehood and sinfulness of the priests and the deadness of the ceremonies of the churches. Although many are tossed about by incredulity and are leaving the church and going away from God, there are many souls who are desirous of hearing about the love of Christ. This gives us Baptists our great opportunity. We, here in our modesty and weakness, do what we can, though many times we must sigh and pray, "Oh, Lord, send forth laborers in thy harvest."

Our plan of work is that of the oral preaching of the gospel, the printing of tracts and the distribution of our monthly paper and the extending of the kingdom in every possible way. One of our great difficulties is the language question. We are carrying on work among at least five language-groups. Brother Jekic labors successfully among the Serbians. Brother Novak works courageously among the Croats while being opposed by the Roman Catholic priests. He and his people are building a chapel that they hope to finish this year. We have a worker in each of the Hungarian and Slovak groups. The German brethren are helped by their American brethren.

Our greatest need is schools for our young people. Nearly all our workers are young men. They are faithful but without experience. They need training. Our hope is in our children and the younger generation. We have a faithful body of young people who have surrendered themselves to God. Our great need is a seminary for training our young workers.

It would be a delight if you could look in on our Sunday schools in some places. They have not the means and equipment of the children in American Sunday schools, but they learn from the Holy Bible. Some children learn the entire lesson by heart. One drawback is that we do not have uniform lessons among the various language-groups. We shall try to correct this, if possible.

In spite of our difficulties God is blessing our work. I have baptized, this summer, forty-four souls among the Slovaks and Croats. The German brethren, also, have had baptisms. Our annual Union Conference met September 12-14. After that some of us will attend the Regional Conference in Budapest, to meet Dr. Mullins and other brethren from abroad.

Owing to lack of time this report must be brief. Brethren, pray for us. "Peace be to the brethren and . . . grace be with all them that love our Lord Jesus Christ in sincerity."

* * *

The Status of Our Baptist Program in Europe

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

At the Southern Baptist Convention in Atlanta, Ga., 1919, the Foreign Mission Board was instructed to proceed at once to make a survey of Europe and the Near East with a view to dispensing relief in the name of Southern Baptists to those who were impoverished by the war which had just ended, and for a Baptist European missionary program. Accordingly at the June meeting of the Board Dr. Z. T. Cody and the writer were commissioned by the Board to make the survey. Dr. Everett Gill, formerly a missionary in Italy, then in the States, was requested to accompany the Commission to Europe. In 1920, at Washington, D. C., the Commission made its report which was approved by the Convention, and the Board was instructed to proceed with relief and mission work in Europe and the Near East. Accordingly Dr. George W. Truett and the writer were appointed by the Board to attend a European Baptist Conference in London, July, 1920, to take up with European Societies, and other Baptist Societies interested in a European Program, the question of the territory in which these

societies would prosecute their work, respectively. That Conference was a memorable one. Many have pronounced it as the most significant religious Conference in which the Baptists as an organized body have participated since the Jerusalem Council.

For some fifty years Baptists had been at work in Italy, and, without a fixed policy, they had made some small contributions to the work in the territory which is now known as Czecho-Slovakia, but they had never had a European Program. The London Conference made one, and this Program was approved by the Foreign Mission Board and by the Southern Baptist Convention. Under the Program of the London Conference the Foreign Mission Board assumed co-operative missionary responsibility with the small Baptist groups in Spain, Jugo-Slavia, Hungary, Russia, Palestine, Syria, and Siberia.

The immediately urgent business was to save the lives of as many people as we could, and steps were taken to this end. Conferences were held with Mr. Hoover who was then at the head of the government relief, and the privilege was secured to send Dr. Everett Gill on a relief survey into Russia as well as other parts of Europe. We shortly secured permission to put Rev. Hoyt E. Porter in Russia for residence since Dr. Gill could not tarry there. Conferences were held with the American Baptist Foreign Mission Society concerning this relief work and the two societies dispersed relief in money and clothing to a large part of devastated Europe and Asiatic Russia, and there is no question that many live to-day who would be in their graves had not American Baptists poured out an expression of their Christian sympathy in a most beautiful way. Of course, Dr. Rushbrooke, who was made Baptist Commissioner for Europe by the London Conference, has had a leading part in all this relief work. His linguistic attainments, as well as his familiarity with Europe, and his abounding energy, greatly facilitated our task in reaching the needy and in supplying the need.

Dr. Gill, being appointed European Representative of the Foreign Mission Board, proceeded as rapidly as possible to establish connections with the Baptist groups in the territories assigned this Board. In the readjustments some societies withdrew from the countries for which Southern Baptists had assumed responsibility, and left these countries for sole cultivation by us so far as outside Baptist help is concerned.

It is significant of the importance of our European missions that these new alliances have given Southern Baptists a missionary population among white people of more than 125,000,000. This immense white population residing on the European base of the white race is to be a determining factor in the evangelization of this world.

What is the present status of this European Program which Southern Baptists set up? Well, it was never contemplated that large numbers of American missionaries would be sent to Europe. A few have been sent and are necessary to the maintenance in Europe of missionary policies consistent with the universal policies of this Board. In addition to the appointment of Dr. Gill as European Representative, Rev. Dan T. Hurley and wife have been appointed to Roumania, Rev. V. L. David and wife to Spain, and besides Rev. J. Wash Watts and wife are laboring in Jerusalem with an oversight of the work in all Palestine and Syria, with great need for another couple to strengthen their hands and counsel with them about the work.

We have a theological school in Barcelona, Spain, for which we have not been able to secure ground or buildings; a theological school in Bucharest, Roumania, for which one small unit of a building was erected largely out of money saved from exchange, and the Woman's Missionary Union has

now given \$10,000 as a Mrs. W. C. James Memorial which the latter has designated for a training school building in Bucharest; and a theological school at Budapest, Hungary, building for which was donated by Miss Varina Brown, of South Carolina. Theological schools are greatly needed in Jugo-Slavia, and there is crying need for a building in Barcelona and for more buildings in Bucharest.

During this period of European service Dr. J. H. Rushbrooke has prosecuted with vigor and courage, and with an exhibit of fine diplomacy, the important undertaking of securing for our Baptist people in certain European countries the right to worship God according to their consciences, and to put a stop to their persecution by petty officials and others who are incited by priests. Full religious liberty has not been secured, but a Baptist definition of it has been made known to wide circles, and there is no thought of letting up in our crusade for religious liberty until every Baptist, and everybody else for that matter, shall be accorded this right without modification or qualification.

Dr. Gill has pursued a cautious and economical policy in our mission work in Europe. Some other American religious bodies have put \$10 to our \$1 into their European Programs without getting results anything like as large as Baptists have got. The revival of democracy in Europe made an atmosphere of hospitality for the Baptist message.

It has not been easy to get complete statistics for all our European fields, but in the reports of the Foreign Mission Board for the years 1922-1925, or a period of four years, will be found the record of 15,503 baptisms, not including Italy, our older territory, and, of course, not including Palestine, Syria and Siberia which are Asiatic territory, and not counting any part of Russia for which no reliable figures can be compiled.

Other statistics are these: In this new European territory we now have 338 Baptist churches with 41,960 members, 1,716 out-stations, 477 Sunday schools and 15,971 scholars.

There is for Europe no Baptist record like this for near two millenniums. The records for baptisms and other statistics are only indicative of the progress which has been made in other phases of the work. Unified organization has been effected; a fellowship created; a large advance has been made in strictly religious educational work, such as Bible distribution and teaching; the circulation of literature which has promoted a better understanding of the Bible; and a better knowledge of Baptist faith and a new acquaintance with the Baptist world brotherhood and Baptist polity.

The investment which Southern Baptists have made in Europe has produced glorious results. We might have done more, and we ought speedily to do more, but God be praised for the privilege of doing what we have done, and for the blessed results of our labors. From the London Conference until now world evangelization has turned back on the trail of missionary advance of centuries and while not withdrawing from the fields that lie in our westward course. We have undertaken, with success, to revive the white man's base of missionary life and resources. If Southern Baptists would make it possible for the Foreign Mission Board to strengthen with a few missionary appointments our work in Europe and speed up the equipment for work in these lands, we would soon have a tale to tell which would gladden the hearts of all lovers of missions and all who covet a universal kingdom for their Lord Christ.

* * *

"At best our least endeavor
Must faint and fail forever
Without God's guiding finger to point the how and where."

The Missionary Message in the Sunday School Lessons

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

NOVEMBER 7—THE FALL OF JERICHO. Joshua 6: 12-20

General Topic: OVERCOMING BY FAITH

Missionary Topic: GOD'S PEOPLE COPING WITH HEATHENISM

Missionary Text—Verse 18: *But as for you, only keep yourselves from the devoted thing, lest when ye have devoted it, ye take of the devoted thing . . .*

For Christian missions every country is a Promised Land. They are all to be entered and overcome by faith, and in faith. In them all we face the strongholds of heathenism. Here is the point of contact with this lesson for missionary teaching. It is not far-fetched. We find in our work and Israel's both contrasts and similarities.

1. Much depends on beginning right in attacking heathenism in a new land. Israel was led to begin by celebrating the Passover after crossing the Jordan. The crossing had been by God's special provision and protection. They were there with a profound sense of God's leadership, purpose and care. By their great religious ceremony they paid tribute of praise to their God on the soil of the land that was theirs, but in possession of others. They face their first walled city. Only their God can give it to them. All this has in it the principles of conviction, promise, dependence, faith, obedience, worship that have pre-eminently marked the progress of the missionary advance of the people of Christ.

2. Israel had to destroy the enemies of the religion and of the plans of Jehovah. Ours is a higher and a humaner task. We are to save them. It is our mission to destroy heathenism, but to save the heathen. This needs emphasis and constant attention, in both its statements. One of the greatest weaknesses revealed in the history of missions and the history of Christianity has been the failure faithfully and thoroughly to destroy heathenism. Equally serious has been the failure of "Christians" who went along with the missionaries to heathen lands to be careful to save the heathen. Whole civilizations were destroyed by the Catholics in Central and South America and the name of God was invoked in the doing of it. At the present moment in China we face the question whether "Christian" nations will save or destroy the "heathen."

3. Even in the city of Jericho Rahab and her household were saved because they had faith in the purposes and ideals of the God of Israel. And this heathen woman was permitted to enter the lineage out of which came the Christ according to the flesh. How significantly that speaks of the wide love of God and the saving concern he has for the lowest and most lost of mankind.

4. The Hebrews were required to "devote" the entire city, people, goods, livestock, everything to God. No man was to get any sort of material gain from this first victory. Their curse would be just this corruption of their high purpose for coming to Canaan, with a desire for personal material gain. That is the thing that has cursed the advance of the West upon the East—subordinating spiritual values, to be given and gained, to material advantages which they were bent on getting at all cost of spiritual neglect and loss. God taught them the lesson in their first victory. But they forgot. So have we forgotten. Missions must be kept aloof from material gains from the people to whom we go with the gospel.

5. The conquest was of God. "Jehovah hath given the city." And it was given to faith. And this is still, and forever, "the victory that overcometh the world, even your faith." Missions is ever a work of faith. God threw down the walls of Jericho. He has now thrown down the walls of all the heathen lands. Have we the faith and fidelity to go in and take the cities for the Lord of Life?

NOVEMBER 14—CALEB'S FAITHFULNESS REWARDED. Joshua 14: 6-15

General Topic: BLESSINGS THAT FOLLOW WHOLE-HEARTED OBEDIENCE

Missionary Topic: HONORED AGE IN GLORIOUS SERVICE

Missionary Text—Verse 14: *Hebron became the inheritance of Caleb . . . because that he wholly followed Jehovah.*

Two facts about Caleb have brought his name down through the centuries to inspire common men to faithfulness all

along the way: His faith begat a courage that led him to urge the acceptance of the difficult task of making conquest of Canaan in spite of the giants whom he had seen and did not under-estimate; and his romantic request for the very seat of the giant Anakim as his inheritance once they were in the Land of Promise, and his conquest of it in his old age. Such a man is worthy of our best study, and worthy of the place which he won by his courageous faith.

1. Most fittingly does such a man suggest to our minds the missionary pioneers, men and women, who have made glorious the "conquests of the cross" in foreign lands and in home lands. The visions that called them, the faith that steadied them, the presence of God that enables them, these qualities make humanity worthwhile, and encourage effort to redeem it. Missionary history has at every stage of its advance such men—and women—to mark its growth and to glorify its idealism.

2. Caleb was perhaps an ordinary man until there came to him the crisis that gave opportunity to realize and express his faith in God. Then he became great. And by his faith he remained faithful and grew in the proportions of his spiritual manhood. He was thus a spiritual giant and ready to go against the physical giants that held the place God had appointed for him. The missionary enterprise has made spiritual giants of many men and women. It has given occasion for the exercise and the growth of a faith so great that they could not but come into grandeur; and they went on with God in a great and glorious task. There are many men and women notable in worth and influence in missionary lands who would be of but ordinary stature had they remained in America. Meeting a crisis in faith and doing a difficult work in the conscious strength of God grows character and nobility. The unschooled shoemaker of Paulersbury was made the world-famous and age-influencing Doctor Carey by the growing power of a great idea accepted in faith and practiced with fidelity.

3. There is a powerful influence for good, running on through generations, in old men whose lives exemplify the grace of God and the power of faith. Such was Caleb. Such are many missionaries. One wonders how they live through so much and live so long, and come to a great age with so much of vigor and vitality. One who reads missionary literature or knows many missionaries will think of numberless examples of this fact among those who have gone out to the ends of the earth to witness for Christ and to build for God. Roman Catholic missions of the middle ages have some names that are notable in this way, like Verbiest, Schaal, Las Casas. Early modern Protestant missions can give us many notable examples, as S. Wels Williams, John L. Nevius, Dr. Mateer, Hudson Taylor, M. T. Yates, Drs. Hartwell and Graves, all of China; Verbeck of Japan, and many another. Nor are they lacking today. There is Dr. A. H. Smith, far beyond eighty and very active still in China. He did me the honor to come from his station to dine with me in Peking. There was Dr. Learned, who was one of the first in Japan and still vitally active in the annual Missionary Conference at Karuizawa when I had the privilege of attending it in 1923. There is Dr. W. B. Bagby and his remarkable wife, our first Southern Baptist missionaries to Brazil, and still at work while they are able to rejoice in one of the most successful fields in the modern undertaking of missions.

Caleb received his inheritance because he "wholly followed Jehovah." That is a wonderful tribute. None more deserve the same testimony than a host of our missionary men and women who are now in the midst of their labors abundant and blessed.

NOVEMBER 21—JOSHUA RENEWING THE COVENANT. Joshua 24: 14-25

General Topic: THE VALUE OF COVENANTS

Missionary Topic: KEEPING UP THE FIGHT AGAINST HEATHENISM

Missionary Text—Verse 15 (Golden Text): *Choose you this day whom ye will serve . . . but as for me and my house we will serve Jehovah.*

Before his surrender of his leadership and his life Joshua most skillfully and effectively makes his plea with the people to continue the fight against heathenism, and binds them in a

beautiful and solemn covenant to the committal which they make to do this.

1. This is our fight, to resist heathenism, to eradicate it, from ourselves, from our religion, from our country, from all lands. It is a difficult fight. The Apostle John was at the heart of our danger and difficulty when he closed his First Epistle with the plea and warning, "Little children, keep yourselves from idols." Israel had largely won their land. They had settled down into the practice of their religion as given them by Moses. But they had compromised all round. Thousands of the heathen still lived in the land, and dominated considerable sections of it. In their religious practices there were many heathen rites and customs; and there was much that God had commanded them through Moses that they did not undertake to keep, or which they did but feebly and imperfectly. And they had come to take all this for granted. It no longer troubled them as it should, and so as to stir them to correction and improvement.

It is even so with our Christianity. It is as yet far from perfect in our practice of it and all too often in our understanding of it. We have compromised in our worship. God does not command all our affection and a complete response. In every land heathen ideas and practices have influenced worship and conduct. We need to call ourselves to a renewal of our covenant in the light of our defection. Every local community needs purification of its ideas and worship. There is call for "district missions." Every city is half heathen when it is not more than half heathen. There is urgent need for "city missions." Heathenism has experienced a recrudescence in every state in our country since the war. And the forces of heathenism are aggressively taking advantage of the lowered moral consciousness to legalize forms of heathenism so as to make it more difficult to combat them. The enormous extension of horse racing with gambling permitted, legalizing the "continental Sunday," commercializing vice and sport on a sordid basis, these are some of the examples of our danger from aggressive heathenism. There is need for "State missions." Our nation is facing an inrush and an uprush of heathenism in many forms. There is great need for "Home Missions." And surely no informed Christian can fail to see that there was never such need for World Missions as at this moment.

Nor can we ignore the fact that we have terribly let down in the fight with heathenism. It is not alone that we give less for the support of missions than a few years ago. It is also that we feel less the terror of the heathenism. There is need to hear the call to a new covenant. We must decide afresh whether we will serve God or mammon, pleasure, and narrow nationalism.

2. Joshua illustrates the need and value of great, consistent and heroic leaders in this carrying on of the fight against heathenism. The men and women who bear the burdens of leadership see the need more desperately; and they see God and appreciate him more. The power of the leader is to be manifested first of all in his own home. He needs to say: "As for me and my house, we will serve Jehovah." Let us thank God for such leadership. Let us seek more of it and heed its call. Southern Baptists need to make a fresh covenant to carry on the fight against heathenism.

NOVEMBER 28—GIDEON AND THE THREE HUNDRED. Judges 7: 1-25

General Topic: WORKING TOGETHER WITH GOD

Missionary Topic: GOD WINNING WITH THE FEW WHO ARE IN DEAD EARNEST

Missionary Text—Verse 19: So Gideon, and the three hundred men that were with him . . . blew the trumpets, and brake in pieces the pitchers that were in their hands.

The greatest work of the world has always been done by God and a very small minority. Christian missions serve well to illustrate this. In the case of Gideon, it was no mere humorous and bizarre test by which his winners were selected. The stream into which they were marched hot and tired was in full view of the enemy. Those who had the insight and the self-control to see that they must not for an instant take the eye off the enemy, would drink only as they could scoop up a little water in the hand as they went and lap it out. The rest would stop and stoop and satisfy their physical want at the risk of danger and at the price of discipline. All but ten thousand of the mighty multitudes had left at the first invitation to cowards and preoccupied persons to go. Now only three hundred of the ten thousand stood the test. By the three hundred God delivered Israel. It is ever so. Jesus said:

"Many are called, but few are chosen." And was he not talking about men for his great kingdom task, his missionary undertaking, to evangelize the world?

1. There were times in his ministry when Jesus had tens of thousands of followers, professed disciples, "Many believed on him, but he did not trust himself to them." In the last year of his ministry Jesus eliminated the vast majority of his following. He did it by a process similar to that used by Joshua. He showed the difficulties, hardships and dangers of following him, and the spiritual nature of what he had to offer; and allowed all who did not wish to go on with him to go away. Most of them went. Then he led them into the depths of severest testing. It was not many that were left to own him. After the Ascension there were but a hundred and twenty or so to wait in the upper room for the promise of the Holy Spirit. With this little group Jesus chose to deliver the world. He began with them. He keeps on with such as they.

In the early church there came to be some who lacked the vision and the loyalty to go out to the ends of the earth to carry the Christ and his gospel. But with these few God carried on.

2. When it came to inaugurating modern missions there were very few in any of the churches that saw the vision and would hear the call. William Carey and the little group of Baptist ministers were long the butt of ridicule for the keen wit of unspiritual ministers who claimed to be interpreters of God. But God went on with them.

3. Even to this day God must depend on the few to carry on his best and widest work. Among Southern Baptists it is still shamefully true that the vast majority are not ready for the sacrifice and the heroism of the task to which God calls us. Not more than one-fifth of us consistently and whole-heartedly enter upon this great work.

4. It seemed a very unusual, hopeless, absurd method that was adopted by Joshua, under the revelation of God, to win. But it succeeded. So the way of Jesus to win the world is contrary to all the worldly wisdom of kingdom builders. But it has been already a marvelous success. We win by obedience to his plans and methods. It is hard to keep the people to this way of obedience to the simple plans of our Lord. We want bigness, prestige, magnificence. He wants faith and simplicity.

5. It is notable that when the three hundred had got the Midianites on the run, when the success was made possible, the multitudes who had taken no part at the first, and were unfit to take part, now came by multiplied thousands to share in the chasing and the victory. And it is equally to be noted that they were allowed to take their part now, and that their part was an important part of the outcome. Not all men, indeed very few men, can rise to the demands of beginning a great work. They can help to carry it on. We are too apt to discount the value of the weaker ones who come not at first into the conflict. Let them come when the work is going and their part will help. It is essential.

6. Let us note, finally, what it was that made Gideon the leader that he was. We read in verse 34 that "the Spirit of Jehovah came upon Gideon." An exact translation is still more to the point. "The Spirit of Jehovah clothed himself with Gideon." There is the explanation, and there alone. On the day of Pentecost the Spirit of the Lord clothed himself with the waiting group. That is the explanation. Thus Jesus had planned and commanded and promised. It is the same today. The Spirit of the Lord clothes himself with men and women and goes forth to all the lands and testifies of the Saviour and Lord. That is Missions.

* * *

The Ministry of Education of the Chinese Government has promulgated recently some regulations regarding religious schools supported by foreigners, specifying certain requirements which must be met if these schools are to be recognized by the Government. The main items in the pronouncements are: (1) The president or principal (in some cases the vice-president only) must be Chinese; (2) a majority of the board of managers must be Chinese; (3) the institution must not have for its primary purpose the propagation of religion; (4) the curriculum must not include religious subjects among its required courses. All this is in line with the so-called "anti-foreign movement," and indicates a determination to separate church and state in all matters educational. So rapidly does governmental control change that the ministry which has set up these requirements may not last long enough to enforce them. They create some real problems for our mission schools, but on the whole appear to be reasonable, and in line with our historic position as to public education.

HOME AND FOREIGN FIELDS

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

NOVEMBER, 1926

A Square Deal for Missions

From illuminating figures furnished by the Headquarters Office of the Co-operative Program Commission it is learned that Southern Baptists are contributing far more money through their church treasuries than ever before. This should be a natural result from our growth in numbers, the development of our members and the increased prosperity of the nation in which the South is sharing liberally.

The significant and distressing fact about the total gifts of the churches is, however, that an ever-increasing proportion of the total contributions is being reserved by the churches for their purely local work and an ever-decreasing proportion is going to missions, education and benevolences, or the work of building the kingdom of God beyond the borders of the local communities.

In 1917, for instance, Southern Baptists as a whole gave 52½ cents for missions and benevolences to every dollar they put into local work, whereas by 1925, although the denomination's general program had been greatly enlarged in every direction, the average contribution to missions and benevolences had fallen to less than 27 cents for every dollar given to local work. This means that while the total gifts of all our churches to all objects had greatly increased in those seven years, the proportion going to missions and benevolences had been reduced one-half!

Under the impetus of the first year of the 75 Million Campaign Southern Baptists gave \$14,037,611 to missions and benevolences to \$20,843,421 to local expenses, or a ratio of 67 1/3 cents for others for every dollar retained for themselves. That year witnessed the highest total amount as well as the highest proportion going to missions and benevolences since Southern Baptists definitely launched their missionary enterprises over eighty years ago. The secret of that achievement? Our people were prosperous, but of much larger significance was the fact that the denomination had been more fully informed than ever before on the needs of every department of our organized work and challenged to do a larger thing by that work.

But what of our record for 1925? It shows \$30, 771, 574 given to purely local work to only \$8,255,435 for all missions and benevolences, or less than 27 cents to every department of our missionary, educational and benevolent

work to every dollar expended locally! Surely every friend of missions will admit without argument that this is not a square deal.

No one will deny that our vast increase in local expenses has been highly desirable if not absolutely necessary. Local congregations, and especially the Sunday schools, have grown to where new and better plants are necessary to adequately house them. This growth in local work has demanded more employees, while the rise in the cost of living, along with increased demands upon and appreciation of pastors, has made necessary a marked and general raise in salaries.

However the salient defect in our Baptist record for the past few years is not that we have put too much money into local church work, but far too little into our great missionary, educational and benevolent enterprises. Southern Baptists are well able to match every dollar they put into local church expenses with another dollar for the Co-operative Program and those seven kingdom interests which it embraces. If this were done they would, upon the basis of their 1925 record, have given only 40 per cent of a tithe of their total income.

Having stated the situation frankly, what do we propose to do about it? It is a matter for the churches to consider and we would ask pastors, deacons, finance committees, W.M.S. officers and other responsible leaders in our churches everywhere to ponder thoughtfully and prayerfully the duty of their own churches in the support of our kingdom causes. In some churches the thought of the people is largely absorbed in a local building program. Perhaps in thousands of other churches the lack of response to the missionary and benevolent program of the denomination is due to lack of information and to spiritual indifference on the part of the majority of the members. In many thousands of our churches there are some faithful, generous souls whose hearts are responsive to every interest and they give liberally while many, many other members give little or nothing.

For all these situations there is a remedy and that remedy embraces something like the following: (1) Much prayer on the part of those who are informed and interested for those who are not, as well as for the causes of the kingdom; (2) preaching on missions, conduct of mission study schools and distribution of tracts and other mission literature; (3) emphasis everywhere, in season and out of season, on the Bible doctrine of stewardship and plan of finances; (4) conduct of a thorough every-member canvass with a view to securing a pledge from every man and woman, every boy and girl in the church; (5) a consistent follow-up method that will bring about prompt payments of the subscriptions; (6) solicitation of cash offerings from those who refuse to subscribe; (7) formation of teams of workers in strong churches to visit weaker neighboring churches and assist them in informing their membership on our great denominational enterprises and in securing offerings for this work.

Southern Baptists are a numerous, united, and materially prosperous people. If they would but wholly consecrate themselves and their resources to the Lord they would immediately give missions a square deal in their offerings and become a mighty factor in the greatest of all tasks—winning a lost world to Jesus Christ.

* * *

"Output and not intake; giving, not receiving; losing one's life and not saving it—this is Christ's way of making life great. That is the plan he himself followed. Because he gave everything, his name is great everywhere."—B. T. Kemmerer.

China's Confusion

It is exceedingly difficult for a layman at this distance to understand political conditions in China just now. In fact, those on the scene seem to be finding it scarcely less difficult.

Two British merchantmen, the news dispatches tell us, were carrying consignments of munitions to one General Wu Pei-fu. In the course of events the ships arrived at Wanhhsien, several hundred miles up the Yangtze River from Hankow. Apparently all Chinese looked alike to the captains of the merchant vessels, for the guns and ammunition intended for Wu's army were delivered to a detachment of the Red Army of Canton—Wu's enemy! When it was discovered that the British ships had been furnishing arms to the enemy, without waiting for an investigation Wu's forces opened fire on the merchantmen, capturing both ships and taking the crews prisoner. The English Government, outraged at what seemed to be a wholly unjustified attack on its citizens, undertook the rescue of the captured men, which was effected in a bloody battle. Out of this single incident complications have arisen that threaten to take on international aspects.

This is but one of many illustrations which might be multiplied to show the confused and chaotic conditions which exist in China at this hour. A land of four hundred millions of people, with no strong central government, preyed upon by rival aspirants for power who raise armies much as an American contractor would go out after cheap labor, exploited by the stronger nations of Europe, tossed about on a sea of political trickery—is it any wonder that progress towards stability and autonomy is slow? The wonder rather is that life moves on so serenely for the great majority, who seem little affected by the turmoil in which they live.

Notwithstanding the reality of China's troubles, it is well to bear in mind that in this land, as in ours, the spectacular gets in the headlines of the papers, while the ordinary and commonplace go unnoticed. The really significant events are not those which attract the newspaper man's eye, but the undercurrents of change which are steadily, though slowly, transforming the nation. Far more significant than bandit raids and flurries of civil war and outrages committed against foreigners are the movements looking toward public education of a more efficient type, encouraging the Chinese youth to become independent thinkers even to the point of disregard for the vaunted superiority of the Westerner, refusing to bow in servile apology to a foreign government for striking back when offended.

The thoughtful student will recognize the confusion in China as that of a people who are finding themselves, not of a people who are hopelessly lost. The student of missionary history will see in the transitions through which the Chinese are passing encouragement for the planting and propagating of the gospel far beyond anything we have yet known in this country of need and opportunity. A static condition never has been as favorable as a dynamic for Christianity; and no one can keep up even in the most superficial sort of way with the changes which are occurring in China without realizing that it is anything but static. It is the irony of history that the one nation that felt most sure she had "arrived," and that her status was forever fixed, is the nation which above all the nations of earth today is least settled, and knows least the destination toward which she is going.

But that China will eventually arrive, no one can seriously doubt. The people are too resourceful, too vital, too virile, to stagnate again in the midst of so powerful streams as that which is bearing them onward. Perhaps the greatest question of the East, and one of the most poignant among the nations of the whole world, is: What of China's future? China is

going somewhere—but where? China will some day arrive—but at what destination? The history of the world will be changed by this answer within the next century or less.

Let us not lose our faith in China. Above all, let us not lose faith in the power of the gospel of Jesus Christ to save China, and make the answer to our question an affirmation that China is yet destined to become the greatest Christian nation of the East, to lead the world into a new era of peace and righteousness.

* * *

Europe's Deep Need

Slowly, painfully, toilsomely, Europe is recovering from the devastation wrought by the World War. German credit has been re-established, and economic pressure is re-establishing some of the relationships broken by this terrible conflict between the Allies and Germany. Time is healing a bit the wounds of Belgium and France, and they seemed to have weathered successfully the financial crises which for a time threatened their very existence. Human nature has again demonstrated its power of recuperation, and time is again proving its efficacy in restoring to normal.

At the close of the war hope ran high that Europe would experience a spiritual re-birth as a result of her sufferings, in which the people would turn from all ceremonialism, all man-made devices for religious expression, all dependence upon trickery and diplomacy, all suspicion and hatred toward one another, all reliance upon force and coercion, and turn to the simple, spiritual religion of the New Testament and the Way of Life of Jesus. Now we know that such a hope has little promise of fulfillment, and we stand disillusioned as we confront the actual situation in the Old World.

"Europe is not cured of her war-madness," declares Dr. Everett Gill, our Baptist European representative, whose intimate knowledge of conditions throughout the entire Western world enables him to speak with authority. "Europe is only partially Christian," he affirms. "Europe is semi-pagan when it comes to ethical principles. She has never wholly adopted Christianity. Her psychology is non-Christian. She thinks in terms of force. Yesterday it was Germany; today it is France and her allies." Europe is an armed camp, with more men under arms at this moment than at any other time in her history during peace.

But this is not the only significant phase of the situation, as Dr. Gill points out. The World War, he asserts, was "the most unspeakable self-inflicted calamity that ever befell the Christian white race." Ten millions of the flower of European manhood perished in this awful holocaust. The non-white races, already outnumbering the whites three to one, bid fair to increase at the present rate until they outnumber us fully ten to one. Almost throughout the world they are antagonistic toward the white man, jealous of his world-mastery, and waiting only for the time and occasion to arrive to seek to wrest it from him.

The picture is not a happy one, and perhaps it is slightly overdrawn if we look only at this side of it. There is another side, and it is this that gives hope and courage. New Testament religion is emerging from the rubbish of tradition and sacramentarianism in the State churches of Europe, and Baptist movements are commanding widespread attention and following. The principles of democracy are re-asserting themselves, and men will not forever bear the yoke of the war-lords who are primarily responsible for the militarism of Europe. The anti-foreign movements in the East are reacting to place responsibility upon the native Christians as never

before, and the Christian movement in China, in Japan, in India, in Africa, are becoming native movements, in which the foreigner has only an incidental part.

There is, therefore, one hope for the future of our civilization, and that is, that it shall become genuinely Christian. A Christian Europe, dominated by New Testament ideals, will forget her war-madness, in a Christian brotherhood that draws all men together on the basis of salvation alone through Christ and self-realization alone through service and self-sacrifice. The democratic movement will be saved from suicide alone as it accepts the headship of Christ and the equality of all men in him. The menace of another devastating war can be avoided only as the principles of Jesus are permitted to guide not alone in individual lives but in international relations. The "Yellow Peril" will cease to be a peril only as the colored races of the East are bound together in common bonds of Christian love, and linked up with the white races in the mighty enterprise of bringing in the kingdom of God upon the earth.

In the light of the actual situation the above may sound like mere rhetoric—the idle dream of a dreamer. Yet this was the dream of Jesus, and it would be a sad day for his cause if we were to cease to believe in it. But, as Secretary Love so well points out, we must not be content with the ideal, the hope, the dream, we must back it up, as Jesus did, with our lives. Nothing in the affairs of men is more practical than the missionary enterprise, which undertakes to bring to actual realization this vision of world-peace, world-brotherhood, of salvation and righteousness for all men everywhere.

Read Dr. Gill's stirring analysis of the conditions in Europe, and the reports which are given from various countries where we have Baptist work; then read Dr. Love's interpretation of Baptist obligation and opportunity in this crucial hour. Pray that we shall not fail our Master in such a day, but that he shall see of the travail of his soul, and be satisfied!

* * *

Laymen and the Kingdom

True New Testament Christianity has from the beginning been a lay movement. By no stretch of the imagination can Jesus be conceived of as an ecclesiastic, a priest, a professional religionist. He broke with the ecclesiasticism of his day, and incurred the fierce hatred and unrelenting enmity of the religious leaders who represented the organized religion of Judaism. The early Christian leaders were not ecclesiastics, but zealous laymen called of God and their brethren to devote their lives, their time, their property, to the propagation of the gospel.

The greatest single disaster which befell Christianity in the years that followed was the organization of the Christian ministry into a priestly caste, who monopolized the spiritual functions of the church, leaving their lay brethren to be mere spectators, recipients, supporters, rather than participants and sharers. Out of this terrible blunder have grown nearly all of the heresies, mistaken creeds and politics, aberrations and weaknesses, which have afflicted Christianity for more than fifteen centuries.

It is significant and encouraging that on every hand laymen are taking their place in the churches in ever increasing numbers and with constantly enlarging vision and enthusiasm. It was a striking fact that in the recent meeting of the Southern Baptist Convention laymen were given a worthy and responsible part in its proceedings, and were placed freely on boards and committees. The women, through their W.M.U. organization, are coming more and more to share in the organized life of the churches and the denomination, and the young people, through the B.Y.P.U., have ceased to be mere onlookers and are becoming independent, aggressive, intelligent participants.

In an address delivered recently by Roger W. Babson, the famous statistician and business man, the new attitude of the layman was emphasized, and churches and laymen alike challenged to fresh consideration of the place and need of business men in the life and work of the churches. Among other things Mr. Babson said:

"We laymen know that education is of itself a mere tool which can be used either to construct or destroy according to the motives actuating the man or woman with this education. We see two men graduating from the same law school with the same professors and the same training; one without religion uses his education to help men break laws and get away with it; while the other with religion helps men enforce laws. We see two men graduating from the same scientific school as chemists; one without religion uses his education to adulterate foods; and the other with religion uses his education to purify foods. We laymen well realize that the educational system of today is like a twenty-story building erected on a foundation built for a two-story building. Why? Because it hasn't developed its religious side correspondingly with its material.

"We laymen know that the only hope of real world peace lies in changing men's hearts—in substituting love for hate, justice for injustice, trust for fear, sympathy for jealousy. These religious qualities which we hear about in the churches are the only hope of world peace. Laws, treaties, and even leagues of nations, are truly mere scraps of paper except as the people are actuated by right motives. I have never yet talked with a successful layman who is not only glad to admit that everything which today is worth while is due to the church, but that the solution of our great problems lies with the church if it would only rise to its opportunities."

Some day we are going to awake more fully to the possibilities of lay leadership and participation in the affairs of our churches on the part of laymen. Some day we are going to plan to give them training in church membership, stewardship, missions, that will equip them for as effective service in the business of the church as in the business of making money. Some day we are going to harness the ability, sense, judgment, enthusiasm, idealism, consecration, devotion, of a great host of business men and women to the tasks of the kingdom. And when we do our Boards will cease to be burdened with debts, our pastors will no longer be underpaid, our churches will no longer carry on their work in poorly equipped houses, our boys and girls will no longer feel that Christianity is an affair of the preachers in which they have little part or interest.

The coming of the kingdom waits on this next great revival—the revival of lay leadership, of lay responsibility, of lay participation, of lay competency in spiritual things. May there come such a revival—and may it start in your church!

* * *

Man cannot live without religion. When he rejects what he thinks is religion he immediately puts in its place something else that in a little while becomes to him religion. This is well illustrated in the "youth movement" in Russia. A great group of thoughtful, earnest, sincere young men have banded themselves together in a sort of Y.M.C.A. which they call "The Young Communist League." They have broken forever with Greek Catholicism, and since this is the only religion they know, they set themselves up as atheists. With tremendous zeal they are undertaking the betterment of social conditions, refusing to indulge in any form of sensual pleasure, such as the dance, the use of cigarettes and liquor, and the like. To such a degree of enthusiasm have they been aroused that the new movement has been described as "a new religion fighting against the shackles of the old, outworn religion," a religion of atheism attacking the religion of formalism. What a tragedy unspeakable that the religion of Jesus Christ in its simplicity and purity is unknown to these young idealists! They would find in him the fulfillment of all their hopes and the realization of all their aspirations, and they would follow him with unconquerable enthusiasm. It is a great Baptist hour in Russia. God grant we may not delay too long in seizing it for Christ.

In the Valley of Jezreel

Rev. J. Wash Watts, Jerusalem,
Palestine

One morning during the early hours I was running along that little mountain range that holds Nazareth in its bosom. At that part of the Haifa road that swings over to the southern side until the whole of the Plain of Esdraelon, or Jezreel as known among the Jews, comes into view, I had to stop for sheer joy in the scene laid out before me. The plain with its variegated portions, some in strips, some in squares, some showing the dark brown of freshly plowed earth, some the green of growing grain; with its historic sites and modern colonies like artistic figures woven in; and with the railroad track drawn through its center like a thread of odd color, seemed like a fancy quilt of the old kind stretched upon a giant frame of mountains. As I looked down upon this scene, I observed that many places in it are today laying aside the drab garments they have worn through many centuries, great stretches of time that seem to have brought no change at all. And I remembered this question that comes to me rather often now, "Will the Jews remain and succeed?" Then I found myself wishing that every questioner could look upon that scene with me.

All kinds of questions are raised in these days about the efforts of the Jews to establish a national home in Palestine. To attempt to answer them directly is apt to raise more, without giving satisfaction concerning any. Many big, almost overwhelming problems are faced. Crises naturally arise. There is a financial one upon the movement now. It is serious. No sane person dares to think he can tell all the turns and twists affairs are apt to take. However, it is spirit doubtless that will be the deciding factor in the outcome. And in the midst of the problems, despite the failures, there are many things to witness concerning the will to succeed that is in this people.

Visions are what give the most definite impressions. Would that those who have questions to ask could pass through the land and see what is going on! It is a pity that more of the tourists who do pass through it pass in such haste or with attention so concentrated on antiquities that they do not see the modern developments.

In many places there are remarkable things to see. Jerusalem is spreading out over its surrounding hills. Tel Aviv is spoken of as the Los Angeles of the East. Since the World War its population has sprung from about 5,000 to nearly 40,000. Around the Sea of Galilee, in the



THE PLAIN OF ESDRAELON—NAZARETH IN THE BACKGROUND

"It is not strange that land purchases of the Jews have been concentrated in this region. Within the past three years 50,000 acres have passed into Jewish hands."

Lake Huleh basin, through the Plain of Jezreel and around the Haifa-Acre Bay are very, very interesting developments.

However, that section that gives the most striking vision of all is the Plain of Jezreel. It and the plain around the Haifa-Acre Bay are naturally connected and naturally considered together.

Nature has made this a wonderful region. Of course, all students of the Bible have some idea of its very unusual topography. This series of plains makes the only gateway through the southern part of the mountain ranges that hem in the Mediterranean at its eastern end. The Lord's hand simply turned aside Mt. Carmel from its place among these mountains and made it run out into the sea, thereby forming a harbor with the solitary gateway to a vast hinterland. But not every Bible student has had a chance to drink in its beauty. Indeed, it is very beautiful. In the following words of a modern Jewish poet, Jessie E. Sampter, there is a fine tribute to its beauty:

"Beyond the valley open toward the Jordan,
The steady cloud-wall of the Moab hills
Pastelled against the shaded blue of heaven,
Confines the valley spreading rounded arms
To heaven that holds the earth against her breast.
O light, holy light! The valley of Esdraelon
Is an opal set between two sapphires,

The deep blue-green Mediterranean
And the deep blue-green sea of Galilee, Kin-
nereth."

It is not strange that the land purchases of the Jews have been concentrated in this region more than in any other. Mostly within the last three years some 200,000 dunams of land in this region, about 50,000 acres, have passed into Jewish hands.

These words of Sir Herbert Samuel, the first High Commissioner for Palestine under the British mandate, cast light upon the development that has been taking place upon these lands: "And so one came down into the Valley of Esdraelon, the Emek Jezreel. When I first saw that vast plain stretching from the sea to the Jordan between the hill-land of Galilee and the mountains of Ephraim, it was one great waste, almost a wilderness. The rivers and springs had been allowed to form swamps; the whole place was infested with malaria. Three or four Arab villages at long distances dotted the plain; the population was sparse; the cattle were few, and the whole place bore an air of misery and desolation. Now Jewish organizations have spent close upon a million pounds upon the redemption of that valley. The greater part of the land has been bought in trust for the Jewish people. The swamps have been drained and



THE PLAIN OF ESDRAELON, WITH MT. TABOR IN THE DISTANCE

"The Jews have bought the land around the bay, are draining the swamps, and gradually bringing about a great agricultural and industrial development."

cultivation extended over the larger part of the valley. Twenty villages have been established there, and—because there are twenty villages—there are twenty schools. A thriving dairy industry, supplying the town of Haifa and other places as well, has been set up, and what was a swampy, malarious wilderness has been turned into a prosperous countryside, already the home of thousands of healthy and happy people."

Every few months during the past three and a half years my work has caused me to cross this plain. When I first passed by, I could see but two or three settlements down in that part that drops away to the Jordan, also Balfouria beginning to be built on the lower slopes of Little Hermon and Nahalal already laid out beside the Nazareth Haifa road. Now, besides the numerous colonies scattered here and there, a center for them is being built at Afule where the Jerusalem-Nazareth highway crosses the Haifa-Damascus railway. A year and a half ago all that stood there besides the railroad station was a group of miserable mud huts. Those are no more. Spread about the site is what is already a real town, struggling with growing pains. In the northwest corner of the plain, not far from the place where Jael drove the tent-

pin into Sisera's temples, a colony for textile workers from Poland is springing up. An artesian well has been struck there, the first in the country. Nearer to Haifa a great cement factory has been in operation about a year. A large flour mill and soap factory have also appeared. And around the bay between Haifa and Acre the initial steps in a huge development have been taken.

In this last named area the Jews are dovetailing their developments into those of the government. Here the government is to build its harbor. It has entered into agreement with the French powers in Syria to build a new railroad from here to the Lebanon border, and the French are to build from there to Beirut. The pipeline which is to bring the oil of Mosul to the coast is planned to end here. And the Jews have bought the land around the bay, are draining the swamps, stopping with plants the encroachment of the sand dunes, planning to change the course of the Kishon river, and to gradually bring a great city, agricultural and industrial development.

How inextricably these scenes are intertwined in Israel's history! A few weeks ago I started from Nazareth to Megiddo to see the excavations being made by the archeologists from the University of Chi-

cago. At that point where the road drops down its corkscrew curves to the plain, Mt. Tabor came into view on the left. On the same side but nearer in front was Little Hermon. On its sides lie Endor and Nain and Shunem. Beyond it were the Mountains of Gilboa. About them are the sties of Jezreel, Naboth's vineyard, Gideon's exploits, the death of Saul and Jonathan. Straight ahead were the hills of Samaria. At their edge lie Taanach and Megiddo. Away to the right was Mt. Carmel, lifting against the skyline the old monastery that witnesses to the contest between Elijah and the prophets of Baal. I saw Elijah's victory, his prayer for rain, his outrunning of Ahab's chariot as they hastened across the plain to Jezreel, his flight later from the face of the terrible Jezebel and his collapse 'neath the juniper tree in the far south. I remembered that he said, "Oh, Jehovah, take away my life;" that he went on forty days and nights into the wilderness, even unto Horeb, the mountain of God; that he thought, "And I, even I only, am left of the prophets of God;" and. . . . that Jehovah, after asking him, "What doest thou here, Elijah?" and strengthening him with a vision, sent him back whence he had come, gave him great tasks to perform, and said to him, "Yet will I leave me seven thousand in Israel, all the knees which have not bowed to Baal." With eyes resting upon those colonies down there in the plain, my mind turned to those groups of secret believers in the Lord Jesus Christ which we know to be among the colonists, which we have contact with now and then, and which we know to gather now in one place, now in another to read the Scriptures and to plan to bring about that day when they will be permitted by their fellow Jews to confess Jesus of Nazareth as the Christ and yet remain among their people as a leaven. And I dreamed of chapters in the history of Israel yet to be wrought amid those scenes.

The experiences of Hosea symbolized for the Children of Israel terrible experiences they must endure for unfaithfulness. But his prophetic heart always sprang back from those tragic pictures to paint the hope of the future in words like these, "And it shall come to pass that, in the place where it was said unto them, Ye are not my people, it shall be said unto them, Ye are the sons of the living God. And the children of Judah and the children of Israel shall be gathered together, and they shall appoint themselves one head, and shall go up from the land; for great shall be the day of Jezreel. Say to your brethren, Ammi (my people); and to your sisters, Ruhamah (that hath obtained mercy).

The Romance of Early Mission Dreams in South America

Mrs. Rosalee Mills Appleby, Rio de Janeiro, Brazil

Henry Martyn, the great missionary en route to India, passed the city of Bahia in 1806, and with great pity in his heart cried out, "I see crosses everywhere, but when, O when will the doctrine of the cross be preached!" It was seventy-six years later that the first Baptist church for Brazilians was organized in this city.

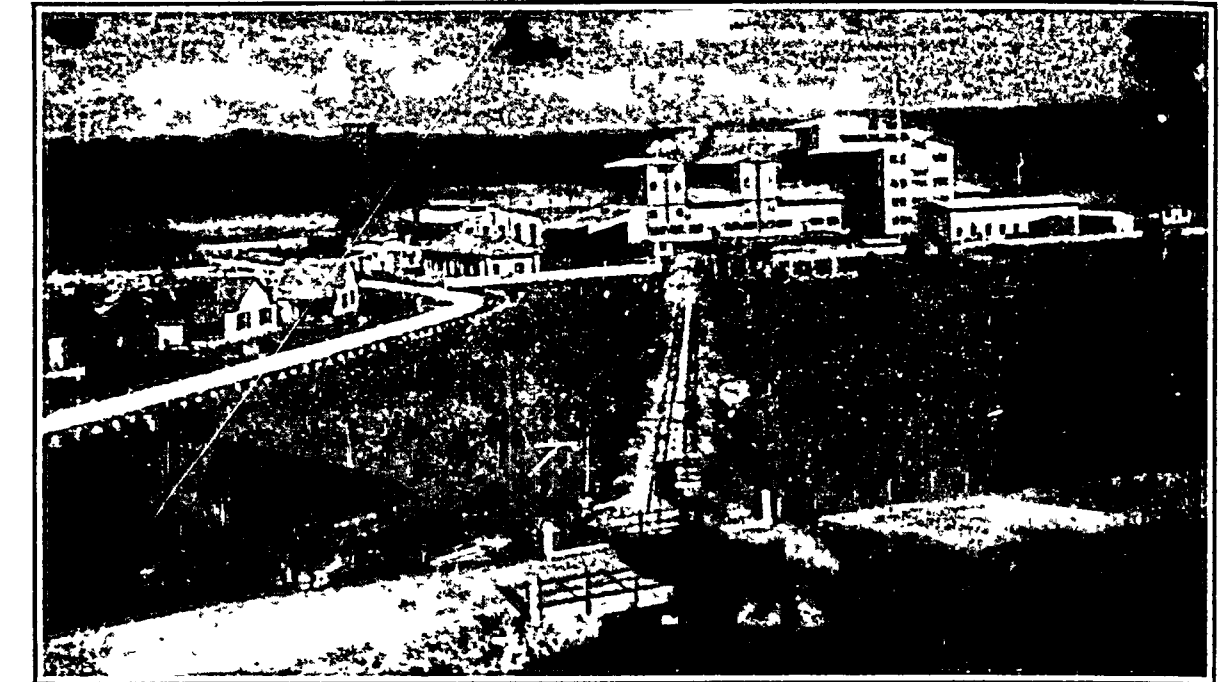
It so often happens that a movement of eternal moment is born in an hour of darkness. When the reconstruction days of the civil war found families discouraged, and in poverty, many came to South America to build again lost fortunes. Among those who settled in the colony at Santa Barbara, in Sao Paulo state, was a small Baptist host who longed for a church.

General A. T. Hawthorne, an ex-Confederate general, travelled over Brazil under the Brazilian Emperor in interest of emigration. He returned to the states for his wife and daughter, and to enlist others to emigrate to Brazil. While at home his only child died, and there was born in the moments of darkness a new man. His wife was not able for them to come to South America, but remembering the beautiful hospitality so characteristic of the Brazilian, he longed to return their kindness. General Hawthorne knew Brazil, and her needs—and he knew that no gift could be made to her that would mean so much as the gift of eternal life. Where was the man to carry Christ back to the people he had learned to love?

In the Lone Star state he found W. B. Bagby, a graduate of Baylor, who was waiting an opportunity to go to the foreign field. Mr. Bagby had been B. H. Carroll's first student in theology—the first theological seminary dream for Texas, which has developed into the Southwestern Seminary. He was pastor of the church that baptized Dr. E. Y. Mullins.

One of the teachers in Baylor College at this time was Miss Anna Luther, who had promised to share the joys and sorrows of Mr. Bagby. These splendid young people were enlisted for Brazil by Mr. Hawthorne, and Texas promised their support when the Foreign Mission Board appointed them.

At this time Matthew Yates was pleading for relief in Shanghai, China, and the Board felt that China needed the help worse. They were not sure of the advisa-



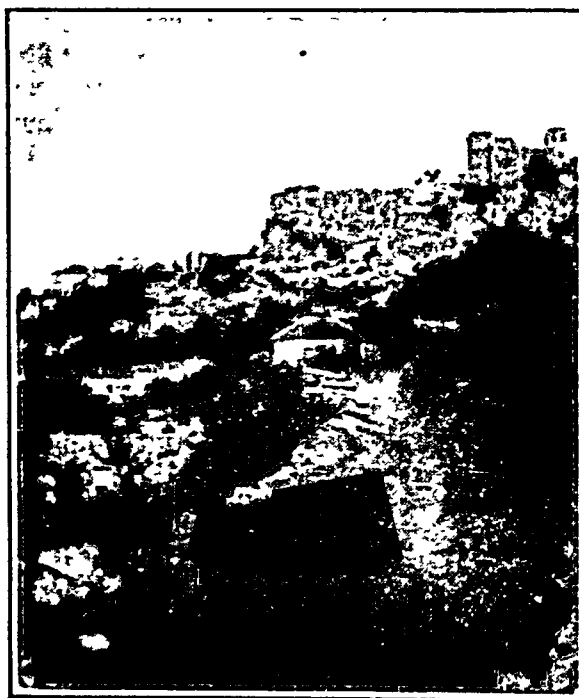
NESHER CEMENT FACTORY, NEAR HAIFA, PALESTINE

"This is a \$3,000,000 proposition, the largest of its kind in the Near East. It lies at the foot of Mt. Carmel, with the plain behind it."

bility of beginning work in South America yet, but Mr. Bagby had heard the call of Brazil, and would not go elsewhere.

It was midwinter, January of 1881, that this young man and his bride came aboard the small, merchandise vessel, the *Yamayden*, loaded with flour and bound for Rio de Janeiro. Dr. Graves, the great missionary of Canton, China, came on board before the little bark put out to sea, and kneeling there, committed them to the heavenly Father. A gale blew the little ship to and fro, and for three weeks the Bagbys were too sick to eat. They were the only passengers on board.

Forty-eight days with no sight of land, and then to come into the beautiful harbor of Rio—called the most beautiful in the world! Across on another vessel, they saw an American flag flying in the breezes—a sight that only an American in a foreign land can appreciate!



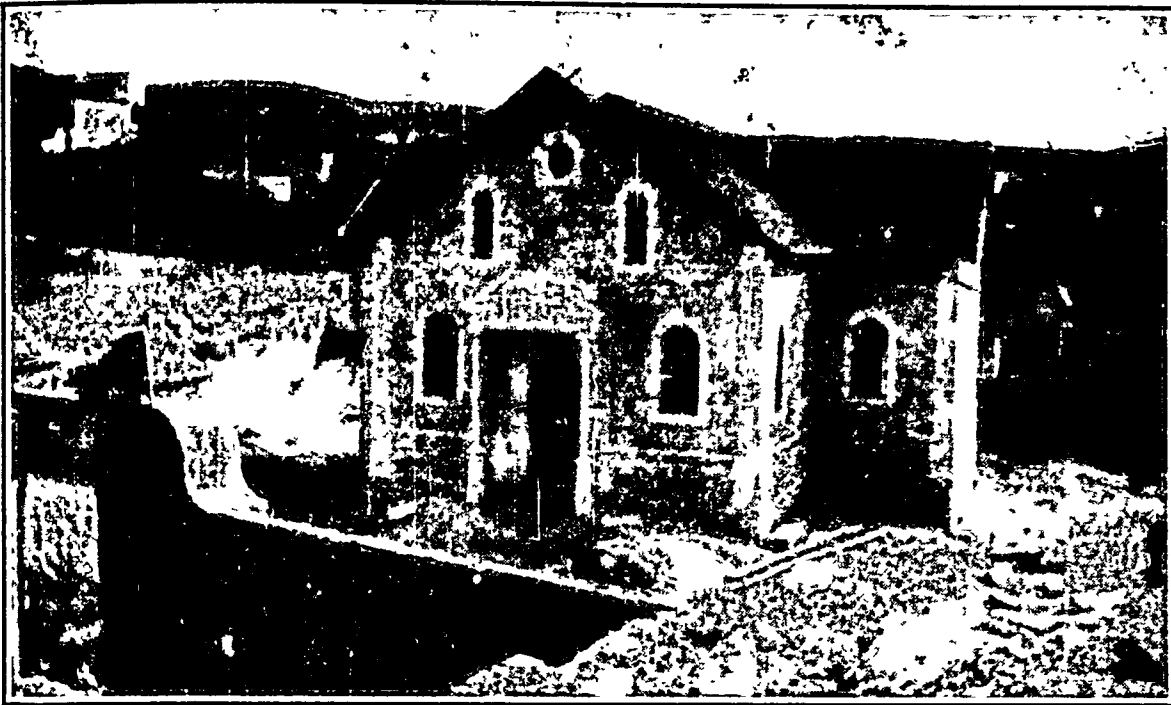
CASTLE AT RASHEIYA, PALESTINE

One of the worst battles of the war was fought near this spot.

Mr. Bagby left his wife on the boat, while he went out to look for the only American General Hawthorne had remembered in Rio. When Dr. Bagby reached his office, imagine his dismay at being told he was in the States. An Englishman passed, and Mr. Bagby stopped him, and introduced himself. Was God's providence ever more manifest than in this incident—the Englishman carried in his pocket a letter from a devout Baptist there, inviting Dr. Bagby to preach in Santa Barbara. She had in the most marvelous providential way heard of his coming to South America, and had taken chances on the letter reaching him through this man in Rio. Within thirty minutes after he landed, the way was shown him.

During the next year the Taylors joined these two in Brazil. After prayer, Bahia was decided on as a place to begin the work. The stories of struggle and persecution in those early days, when mission dreams were young in the heart of Southern Baptists, are many. I will mention the first persecution out in the home of a believer across the bay at Bahia, when Dr. Bagby had been warned against having services. Rocks came thick and fast into the meeting that knocked out the light, injured some of the crowd and at last crushed Dr. Bagby to the floor. The result was ten conversions for the church, and greater crowds. Dr. Taylor looked on the scar with a pale face, and his lips quivered when he said, "Bagby, I would rather wear that scar than to wear any crown in Europe." The first church in Brazil was organized here in 1882.

After a year's work here, Dr. Bagby moved to Rio, the political capital, to begin work in this great city, where he knew no one at all. Again God led, and within ten minutes he found a man from the American colony, who said, "I am board-



UNCOMPLETED BOTTOMS MEMORIAL BAPTIST CHURCH, NAZARETH

How the imagination kindles at the thought of a beautiful house of worship on the very spot where Jesus spent his boyhood and youth!

ing with a devout Baptist, who is a member of Spurgeon's London church. She is very anxious for work here, and will be glad to have you in her home." She was one of the five who constituted the First Baptist Church in Rio in 1884.

One evening Dr. Bagby preached in the rented dance hall. Outside a boy was strolling by, a devout Catholic, who had walked to mass six miles most of his boyhood—a boy who prayed daily to the image of his saint above the bed, and visited seven churches on Good Friday. He was attracted by the music, and came inside to join the other fourteen present. He gazed up into Dr. Bagby's face in amazement to hear for the first time, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Again the boy was strangely drawn to the hall, where he heard, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Three times Dr. Bagby repeated that Scripture until it burnt itself into the boy's very soul. He was miserable, and went to the priest to borrow a Bible. Then he started searching for that Scripture, beginning in Genesis, and reading until he came to the twentieth chapter of Exodus, where he read: "Thou shalt not make unto thee a graven image, nor any likeness of any thing that is in heaven above, or that is in the earth beneath." He took the passage to the priest, and asked, "Is this Book the inspired word of God?" The priest told him that it was. "Then we are wrong!" All the explanation he received was that Popes could change the Bible decrees,

and that he should not bother with such questions anyway—to forget it.

But peace did not come again to the heart of Francis Soren until there in the study of Dr. Bagby he gave his life to Christ. Probably no Brazilian in all this great Republic has meant so much to the Baptist cause as Dr. Soren, who succeeded Dr. Bagby as pastor of the First Baptist Church here twenty-five years ago. The boy who accepted God's gift to the world has drawn his thousands to the same Christ.

This boy brought immediately his friend Theodore, to hear Dr. Bagby, and they led him to Christ. When Theodore heard the old, old story, he said, "I must go back to Portugal at once and tell my father and mother, for they may die without Christ."



PASTOR BOUCHY AND FAMILY

The development of a capable native ministry is the supreme need in Palestine.

Over forty years have passed since Dr. Bagby and his bride landed in Rio. Recently when the new missionaries arrived, we came on a large ship with every convenience and made the voyage in twelve days from New York. On the pier stood hundreds of Baptist students, church members and missionaries to greet us with open arms and showers of flowers. We passed Baptist churches, and beautiful school buildings and publication houses with the BAPTIST name above. In my heart is still ringing the song from the Brazilian students' lips: "The Light of the World is Jesus." I could not understand the words of the song, but I knew what they knew—and what all of us know—that the *Light of this World is Jesus*. If the new recruits are worthy of the name of *missionary*, and worthy of the heritage that such pioneers as Dr. Bagby has given us, and worthy of the confidence Southern Baptists have in us, we must live, and teach and preach *Jesus, the Light of the world*.

* * *

Catholic Carnival and Baptist Convention

Miss Azile M. Wofford, Mendoza, Argentina

The season of the year which brings us to celebrate the birthday of the "Father of our Country" brings to Argentina the season of Carnival, the Mardi Gras of Latin America. It begins on Sunday, continues a week and after the lapse of a second week ends on Sunday. February 22 is included in this time. Carnival is far from being a religious celebration in Latin America, and only those who understand moral conditions existing then and now can grasp the effect of a week of freedom of intercourse granted to youth held in check at other times.

Picture a scene at night in Buenos Aires of 2,000,000 people, or in Mendoza of 100,000, with the principal avenue blocked from traffic and swarming with masked youths and maidens in the gayest of costumes. Colored confetti fills the air and perfumed water is sprayed on the passing crowds. During the day, Carnival privileges are on for certain hours and unattended girls and women are more than ever subject to the advances of men. Even the boys on the street may drench one with a bucket of ditch water poured from the housetop or dashed from some corner of hiding, as happened once to us as we left the church after a woman's meeting. My Spanish Bible will always show the effect of a "globita" of water hurled at and landing on my shoulder on the way to church. Such is Carnival!

It can easily be imagined that a time like this would not be conducive to public gatherings and the services in our various churches do suffer. Our faithful members, who take no part in the celebration, hesitate to become targets for those who do "play the Carnival." However, this is the time set aside for the annual Convention of River Platte Baptists and delegates from the more than forty churches meet: To pray while others play, to talk of the Lord's work while the public tramp the streets in parades, to be still and know that God is God while noise and stir are stylish and sin is rampant, to listen to God's messengers while masked masses meet and move about the streets, to receive the baptism of the Holy Spirit while the street urchins engage in a water battle. Baptists celebrate Carnival with a Convention.



AMONG
THEIR
LEADERS



(1) Plenary Committee, Russian Baptist Union, meeting in Moscow. (2) Office and collaborators of the Russian Baptist Union. (3) Baptist leaders of Middle-South District. (4) Meeting of Baptists of all Siberia. (5) Leaders of Baptist young people of Russia. (6) Leaders of Women's Union. (7) Meeting of Armenian group of Baptists in Baku.

The Devil Dance of the Lamas

Rev. Victor Koon, Chengchow, China

Lamaism is a degraded form of Buddhism which has been imported into China from Thibet. The priests of this cult who call themselves "lamas," meaning "superior ones," have so subjected the Thibetans by their teaching of demonology and their usurpation of civil authority that their influence has extended even to the capital city of China. In times past various of the Chinese emperors have courted the favor of this powerful hierarchy by royal grants of land and money and fat allowances to the lamas in order that they might maintain their power in Thibet, which was then a tributary state of the Chinese Empire. This accounts for the fact that they have been able to build a chain of temples reaching from Thibet on the east to Peking, the center of north China, and even into Mongolia on the north. The most famous of these is the Yung Ho Kung, or as it is commonly called, the Lama Temple of Peking. It is an immense enclosure consisting of a number of courts surrounded by buildings of various sorts wherein are to be found the numerous images revered by the followers of Lamaism. In one part of the enclosure are the homes of the lamas, about fifteen hundred in number. On the thirtieth day of the first moon, lamas come from far and near to engage in the annual ceremony of the Devil Dance. Numbers of these people come from far away parts of Thibet and Mongolia for this famous festival.

A few of us, while in Language School in Peking, were fortunate enough to receive an invitation through a Chinese friend from one of the lamas to come to his house for tea and remain to witness the Devil Dance. We left early in the forenoon and were conducted to the temple by our Chinese friend. The street leading to our destination was crowded with people, among whom were many Mongolians easily distinguishable by their yellow robes and copper-colored faces shined with oil. Some of the women wore immense earrings made of bone or beads that reached down to the shoulder. Their feet were incased in leather boots that reached almost to the knee and turned up at the toe, while around their waists they wore bright red sashes. We passed several small booths where they were selling hideous masks such as are used in the Devil Dance.

A walk of about twenty minutes from the end of the streetcar line brought us to the temple grounds, which are located



TWO LAMAS, HIDEOUS IN THEIR "DEVIL MASKS"

"To the slow cadence of drums and the shrill of flutes the dancers advanced in fours, bowing and circling."

in the northern portion of Peking. Our guide conducted us by a number of narrow passage ways to the home of the lama. Our host met us at the gate and ushered us into one room of his small two-roomed house where tea was served in typical Chinese fashion, no cream or sugar.

The room contained the ordinary furniture, consisting of a large couch built into one end of the room, on which the Chinese recline when drinking tea, also a small table and several square wooden stools. On one side of the room was an altar about two feet in height made of beautifully carved wood. Within the altar were three figures about six inches high, representing the three beings greatly revered by Buddhists. Kuan Yu, the one in the center, was a famous warrior of the Han dynasty. He had a long white beard and wore a garment of green. On the left was his adopted son, Kuan Ping, who held in his hand a seal of authority wrapped in a yellow cloth. The other figure was Cho Tsang, a servant with heavy black beard and hideous face. In his hand was a spear. Before the altar was a porcelain lamp called "the always bright lamp."

We were unable to learn the full significance of the images because of our limited knowledge of the language, so after chatting for awhile we were guided to the great central court where the crowd was already gathering to witness the ceremony. Our host had provided some seats on the steps of the temple, from which point we had an excellent view of the court. Guarding the entrance were two bronze lions on marble pedestals, the male with a ball under his paw, the female with a cub taking nourishment from her paw, both renowned specimens of cast-

ing. Within the temple proper was a Laughing Buddha, an image some twenty feet in height, before which a censor of sweet-smelling incense was burning. The Laughing Buddha was once a monk and the friend of little children, and his cheerful face may be seen in almost every temple of China or Japan.

Before long the courtyard was crowded with the thousands who come each year to witness the spectacle. They poured over the ropes ignoring the feeble efforts of the Chinese police to keep an open space for the dancers, until all available space was taken even two hours before the dancers appeared. It gave us an impression of China's millions that we will not soon forget, the blue garments of the coolie class making a background for the brilliant silks of the rich, a sea of color filling the enclosure and extending beyond the gates as far as we could see.

After a long period of expectant waiting we suddenly heard several sharp reports as from a rifle and the crowd became a seething mass struggling to escape the long whips of two lamas who emerged from the temple door and slashed their way to the center of the court, dividing the crowd as they went. In about two minutes the pop of the whip lash had done what two hundred police had been unable to do and the space was cleared at least for the time being.

Closely following the lamas with the whips came a group of musicians who seated themselves at one side and began to play slow-measured music in a minor strain. Suddenly several beings half human, half devil, hurled themselves into the midst of the throng and with demoniacal yells drove the crowd farther to one side. Their costumes were weird resembling those of red Indian medicine men.

Death's head masks of hideous countenance covered their faces. Painted flames adorned their limbs from foot to knee and their vestments were of many colors and grotesque design. To the slow cadence of drums and the shrill of flutes the dancers advanced in fours bowing and circling, their heads lolling from side to side with the movement of their bodies. From time to time new dancers came to take the places of others as they became exhausted. We were told that the men who take the part of the devil dancers in the ceremony are trained for weeks ahead and consider it a great honor to be selected for the occasion. Many of them display remarkable endurance, some dancing for hours at a time. The climax of the performance was reached at last when the lamas with the whips drove the dancing devils out of the temple grounds and down a long avenue to the outer gate. This act represented the victory of the lamas over the devils and the expulsion of all evil spirits from the vicinity of Peking.

* * *

Some Realities of Banditry

Mary E. Lawton, Chengchow, China

It was in the village called Dates Hill, so called because of the produce of that part of the country, that Chang Chen Li lived. It was a sparsely settled village on a hill one and a half miles from the neighboring walled town and twenty-five miles south of Chengchow.

The sun which had risen on the nineteenth of July had gone to rest, and the hands of the clock pointed to the hour of ten. Seated on the street, some on old carts and some on nearby stones or logs, were some men talking over the events of the day—their failures and successes in farm life. Chang Chen Li, his brother and a dumb cousin were among the group. Two of the number were Christians, being members of the Baptist church in the town.

Chang Chen Li's little ten-year-old girl had retired for the night with her sixty-six-year-old grandmother. Both were tired from the numerous duties of the day, so did not join the villagers outside.

Out of the stillness of the night shots were heard a short distance away. The conversation immediately ceased and all listened intently. They soon realized that it was the Red Spear Society, an organization for the protection of the villagers, answering the attack of a band of thirty bandits. The bandits were threat-



THE LAMA DEVIL DANCE, WITNESSED BY THOUSANDS

"The climax was reached when the lamas with the whips drove the dancing devils out of the temple grounds to the outer gate."

ening the home of a wealthy villager. The Red Spears, fifteen in number, held their own against the bandits and finally drove them away. However, they did not pursue them any great distance.

The course of the retreating bandits lay through the part of the village where our little party were enjoying the cool of the evening. As the bandits' plan for plunder had been thwarted, they decided to wreak vengeance upon the poor innocent family. Running up to the group of men, they demanded of Chang Chen Li's brother entrance to the courtyard and house. Upon his refusing they put a shot

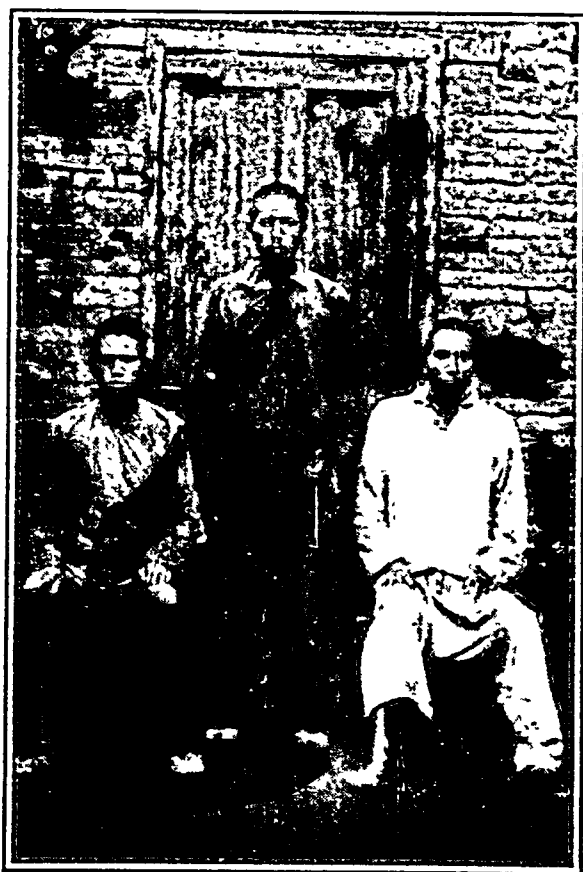
through his left elbow and lung. Then turning to the dumb cousin, they asked him a few questions. His mumbling replies vexed them. They immediately shot him in his knee. In the face of all this, Chang Chen Li and the others fled.

The bandits entered the yard and then the house. Finding the little girl in bed with her grandmother, they decided that she was loot enough. The grandmother, realizing their evil design, threw her arms around the child and pleaded with them to leave her. Their heartless answer to her pleas was the placing of a loaded pistol in her mouth and the pulling of the trigger. Upon securing the child, they set fire to the house before leaving.

These miserable men, within a very short time had killed two people, wounded five, burned three houses, and carried off the little girl. After three weeks they still hold her for a ransom of three hundred dollars.

Even though the Chinese custom is to wait days and often months and sometimes years to bury their dead, yet Chang Chen Li, because of the emergency of the case, buried his mother the next day. Then he brought his wounded brother and cousin to Chengchow for treatment. As our Mission Hospital is closed he had to take them to the Chinese hospital.

Mr. Chang has been a Christian for ten years and his brother for three or four. Just a few months ago the brother came to our Chengchow Bible Class, walking both ways and paying all expenses while here. This is no small evidence of his desire to learn the true doctrine. Although they have some money, they cannot secure enough to release the little girl.



CHINESE BANDIT VICTIMS

Human life is cheap in China, and the poor are often the worst sufferers at the bandits' hands.



THE MENDOZA BAPTIST SCHOOL, ARGENTINA

"This school serves as an educational center for our Baptist folk of Western Argentina, our students coming from all parts of the province."

This is only one instance of what our brave Christians are having to face in this bandit-ridden region of China. Pray that the God of peace may reign in their hearts and that they may realize that "whom the Lord loveth he chasteneth." Also pray that such instances may not shake their faith, but may make them "strong in the Lord and the power of his might."

* * *

The Mendoza School

Rev. T. B. Hawkins, Rafaela, Argentina

In a quiet but efficient way this school has been doing its appointed work during the last six years. The first four years of its history were years of rapid growth so far as attendance was concerned. The last two have shown no increase in this respect, due to the fact that the capacity of the buildings has been reached. It would be an easy matter to increase the attendance by at least fifty per cent if there was space. But we are crowded with the actual attendance. However, it can be said that every year has seen growth in other particulars. The aim of Brother Fowler has always been to make the school a little better each year, and this year while he is on furlough and we are taking his place we are trying to follow his good example.

This school really fills a need. It serves as an educational center for our Baptist folk of western Argentina. Our students come from all parts of the province of Mendoza and from the neighboring province of San Juan. Possibly some girls will even come from the far-off

province of Santa Fe next year, due to the fact that this is the only Baptist school that has accommodations for girls. About half of our boarding students come from unconverted families. About sixty per cent of the day students are from unconverted families. It is universally recognized that our school stands in a class by itself in that we endeavor to instill ideas of morality and good conduct while most of the schools do otherwise. Then we are told that the thoroughness of our teaching is exceptional in this section of the country.



TEACHERS IN MENDOZA SCHOOL

Senorita Antonia Panella and Senor Francisco Manino (standing); Senorita Filomena Maldonado, principal (seated).

We do not give as much time to Bible teaching as might be desired, due to limited personnel, but we do what we can. Every class is begun with a passage of the Bible read and a prayer. Then we have four chapel services a week when some invited speaker talks to the children. Then we have a Junior B.Y.P.U. for the boarding students. Besides, all of the boarding students and a large number of the day students attend Sunday school. The larger students attend all preaching services.

This year we have enrolled 80 pupils, 24 of which are boarders, 19 boys and five girls. We have only three teachers, all of whom are consecrated Christians. We give five grades of work, besides lessons in piano, English and typewriting. The three last named subjects are taught by special teachers. The patrons pay a fourth of the expenses of the school. Our charges are necessarily very low because our constituency is poor, but we believe that little by little we can get the patrons to carry a larger part of the burden. We are looking forward to the day when we can give more grades, have more teachers, and have room for more students, and we hope that the money to make this possible will come from the constituency of the school and not from the Foreign Mission Board.

* * *

Unbelief

There is no unbelief:
Whoever plants a seed beneath the sod
And waits to see it push away the clod,
He trusts in God.

Whoever says when clouds are in the sky,
"Be patient, heart; light breaketh by and by,"
Trusts the Most High.

Whoever sees 'neath winter's field of snow
The silent harvest of the future grow,
God's power must know.

Whoever lies down on his couch to sleep,
Content to lock each sense in slumber deep,
Knows God will keep.

Whoever says, "Tomorrow," "The Unknown,"
"The Future;" trusts the Power alone
He dares disown.

The heart that looks on when eyelids close
And dares to live when life has woes,
God's comfort knows.

—Edward Robert Bulwer Lytton.

* * *

"Let no day pass without my having done something pleasing unto thee. Thus alone would I live, that I may live more unto thee; thus would I die, longing to love thee more."

* * *

"No bank ever closes its business day until its balance is found to be absolutely correct. And no Christian should close a single day until his accounts with God for that day have been perfectly adjusted alone with him."—R. A. Torrey.

Signal Fires Upon the Mountains

Una Roberts Lawrence

Time was when any one wished to cite proof of the backward condition of Arkansas, he had only to turn to Newton County to find abundant material. There is no railroad in Newton County. For all the years until these past four there was no main highway passing through the great square expanse of its territory. Its people were shut away behind the beautiful ranges of the Ozarks into a world all their own, with but rare contacts with the world of commerce and business, the outside. There was no high school within the county, and only infrequently did boys and girls leave the county to go to high schools in distant towns for educational advantages. For years upon years there was not a single resident Baptist preacher in the county. Indeed, little record can be found through long stretches of time of resident pastors of any faith.

But that was before the 75 Million Campaign and the establishment of Newton County Baptist Academy through the providence of God and the vision of a few men of the county. Born in a time of high consecration, launched by faith in a community in the very heart of that mountain region, fostered by the devotion and sacrifice of teachers and patrons, this institution has in the six years of its existence brought to pass what would seem to be the miraculous, were it not for the fact that such marvels are to be expected when God moves through his people to accomplish his purpose. There is no other explanation for Newton County Academy.

The setting of the school property is symbolic of its place in the life of that



A MOUNTAIN RIVER IN THE OZARKS

"The Academy buildings face the upper and lower valleys of the Little Buffalo, forming the gap through which the Scenic Loop of the Jefferson Highway winds its way."

region. A large native stone building, with two other frame buildings clustering near, faces from the two great doors of its hallway the upper and lower valleys of the Little Buffalo, the stream that forms the gap in the mountains through which today the Scenic Loop of the Jefferson Highway winds its smooth way. Above its second story towers the strangely pillared mountain peak that some long ago explorer, well versed in Greek history, named Parthenon,—a name which had long lost its meaning to the people until the school teachers came and re-told the story of Greek glory. Down below the ledge upon which the school stands, runs the rippling waters of the mountain river, noted far and wide for its game fish, and here upon its banks beneath the school clusters the little mountain town, significant only because it fosters this institution.

Today there are high schools in Newton County. There is school activity in the little mountain districts stimulated by a county superintendent who knows that

from the Baptist Academy there are coming teachers to reinforce his work. There is a Baptist pastor in the county seat, another at Parthenon, and little Baptist churches are springing up under the zeal of the boys and girls who go back to reproduce in their remote communities the activities of Parthenon Church.

This is practically a student church, with its deacons from the tall young men of the school, its Sunday school entirely manned by students, a fully graded Woman's Missionary Union with leadership under the direction of a girl who graduated from W.M.U. Training School at Louisville, B.Y.P.U.'s and a prayer meeting. There is a mother's club for the timid mountain women, a debating society, and various other outlets for the eager activities of these splendid boys and girls who come crowding the doors of the school.

If you search for the secret to the amazing development that has come to this school, and to this region through it, you will find that it lies in the fires of evangelism that are lighted in the hearts of all these students through the school year, culminating in the one big event of the school and church and church life,—the annual revival meeting.

All plans in school and church bend toward this one event. Boys and girls write back home urging that fathers and mothers come in for "the meeting," hoping that thus the gospel will be heard by these elders who often go from year's end to year's end without ever a sound of its truth. Classes are taught in soul-winning, every program in the church organizations sound forth this note and by the time the revival date comes the call has gone forth into all the region that this is the great event of the year. Many of the students have been won in this preparation time. Now comes the ingathering when the greatest effort is made to



WHILE THE BUILDINGS GO UP THE CHILDREN GROW UP

Four years ago Newton Baptist Academy was built, and the transformations already wrought are little less than marvelous.

reach not only the entire student body, but the whole mountainside.

For two weeks of last February Rev. M. L. Voyles and Singer Roland Lawrence led two services each day. Prof. W. T. Burdine, principal of the school and leader in all these plans, writes of them:

"Brother Voyles was at his best delivering a burning message from a heart on fire for the lost. The singing led by Brother Lawrence would almost make a man of God wish for the moment to be a sinner, so that he could come and lay his sin-stained soul at the feet of Jesus."

Up to Parthenon last fall there had gone a little Catholic girl from Little Rock. She had been reared in St. Joseph's Catholic Orphanage, was devout and earnest in her worship according to the teachings of the nuns. Few of the mountain boys and girls had ever seen a Catholic before. They could not quite accept her as one of them, and she had moved among them, doing her work as a student, but not quite a part of all the eager life of the school. She was fascinated by the story of the gospel as the preacher unfolded it in service after service, morning and evening during those two weeks. She was captivated by the power of Christ and surrendered wholly, joyously, eagerly to the glorious light that broke upon her soul.

So completely did she give herself to this newly found Saviour that she immediately threw herself into the work of the meeting and found to her amazement that she had a new and wonderful fellowship with her classmates. They quickly took her in as a friend, Christian and fellow worker in a great cause.

And the mountain people came, for miles and miles about—came to hear the gospel preached at this school where it was taught and lived as well as preached. They came to listen, ponder, and accept. Over the mountains that hem the school about the light of the everlasting love of God through Christ Jesus broke. The revival time at Parthenon was the signal fire of God's love for the people.

Twenty-six confessed their faith in Jesus, and eighteen were baptized into the little church at Parthenon. Others went to join the little Baptist churches nearer their own homes. The comment of the evangelist and his singer upon the meeting:

"We can never forget how eagerly the people came to hear the gospel." An offering to missions of \$70.65 attested to the gratitude of this mountain people for the coming of the evangelists.

Throughout the Southland, in just such communities as this one in the very heart of a state, the revival times at the Baptist mountain school is as a signal fire of God's love. And as of old when the sig-

nal fire brought out the fighting men of a clan, so today is the proclamation of the gospel in these behind-the-mountain regions bringing forth the finest volunteers the army of the Lord can enlist.

* * *

Helps and Hindrances, Opportunities and Oppositions

Miss Faith M. Snuggs, Pakhoi, China

The funds received from you people at home through the Foreign Mission Board help to make possible any work here at all. Though far from sufficient and oftentimes important advancements in the work are being checked due to the lack of funds, yet we have thanked God for what has been received. We have one missionary to every 700,000 natives, one Kindergarten to every 3,500,000 natives, and no doctor, hospital bed, or nurse for 3,500,000 natives. The prayers of you people have helped far more than all the good American gold dollars could do. "The gift without the giver is bare." Did we not know that you Christian people are holding us up in prayer I am afraid your missionaries would "sink under" more than they do with discouragements and disappointments. The greatest of all helps is God himself being with us "for without him we can do nothing." He has promised to be with us always and trusting in him we can go forward, working wonders in his name.

In this comparatively new field hindrances abound. Idolatry and gross superstition is on every hand. Vices in many forms are prevalent, while the ignorance of the masses is appalling and dangerous. In the Lui Chau districts another great hindrance is lack of workers able to speak the native dialect—Lai Wa. So far no missionary or native helper has had time to master this dialect, as the few preachers that we have succeeded in obtaining give all their time to Cantonese speaking peoples. It is very difficult to get native helpers to come to this field. Most all of them demand a salary at least equal to that paid in Canton, as they say it's so far from home, dangerous and expensive. The Chinese Christian helpers expect the salaries to be in proportion to the distance they are called upon to travel, just opposite to the foreign missionary, as the farther he is from the homeland the less he receives and expects. Another great hindrance is the lack of a workshop. For eleven long years the lack of this necessity has been a real hindrance and we hope for relief soon. Perhaps the

greatest hindrance is the spiritual weakness of the native Christians. So many to-day seem to have their hearts so engrossed in gaining material things, that they use a local church more as a Mutual Benefit Society than as an assembly of converted men and women organized for the worship of God, the study of the Scriptures, and the proclamation of the gospel. Still another great hindrance has been the falling into gross sin of several native workers, the temptations here are so strong that several have failed to overcome. Last but by no means least your missionaries have changed residence five times in one year and for many months lived in unsanitary Chinese houses. Four out of the five missionaries have had sickness, while Mrs. E. T. Snuggs is still so seriously ill that it may necessitate her leaving the field temporarily to obtain medical attention.

Opportunities—"kei ooi"—in the Cantonese dialect, is a great word among Chinese native helpers. It is not too much to report that opportunities abound on every hand but, because of lack of equipment and workers much that should be done has to be left undone. Still we are striving to reach as many men, women and children as possible through preaching and teaching. Regular preaching and other religious services are held in most of the chapels every day of the week, while on the Lord's Day one to four meetings is the rule. At several places the small chapels are far from large enough to hold the crowds that come. In Lui Chau City not only the aisles in the building are used for standing purposes, even the door openings and also the window sills have their quota of listeners.

Hundreds of would-be hearers are turned away each Lord's Day for lack of even standing room. Several classes in the boys' and also the girls' schools cannot be started as there is no class room or teacher. Opportunities for preaching and selling of Christian literature at places other than in the church are numerous, but there is no one to take advantage of such openings. As there is no foreign doctor or hospital in the Lui Chau district for 3,500,000 people, medical opportunities speak for themselves. In fact, our opportunities are so many that if the man and wife for general evangelistic work, the physician and wife, the trained woman nurse, the single woman for evangelistic work among women and girls, and the single woman for settlement work, all of whom have been requested of the Board for several years were to arrive to-morrow by aeroplane and go to work at once they would scarcely be able to make a beginning of the work our present opportunities give to us.

Oppositions—In the proclamation of the gospel opposition is inevitable. In this field the native pagan religions with their ultra conservatisms are so entrenched in the lives of the masses that it is only natural for them to be opposed to the gospel of Jesus with its democratic principles. While there is no pronounced outward manifestation of opposition we can see signs of a silent, powerful boycott and this is now being strengthened by the influence emanating from the anti-Christian movement operating in the Canton Province. Some of the native customs and particularly immoral ones such as polygamy, polyandry, opium smoking and gambling are also opponents of the gospel. Much more could be written on oppositions if space permitted. While opposition is a great hindrance we do not fear it as much as indifference, as opposition can be more easily met and if patience is practiced it often turns into an opportunity. Let the following circumstance illustrate: When Ma Cheung, the youngest outstation of this mission was being opened, a certain building had been promised for rent. While the lease was being written a prominent member of the owner's family suddenly became very angry and opposed the building being rented for a chapel. The right to the place was given up without a protest. In less than two years the protesting person became a constant attendant on the preaching services in another building and we now look for his conversion at any time.

* * *

"Life has achieved its business when it has reduced us one by one to tenderness, to entreaty, to supplication, to faith. This is the whole conspiracy and contrivance of life, to urge us and soften us and dispose us one by one to lift up our eyes unto God."—*John A. Hutton.*

* * *

Suggested Leaflets—Supplement to Program

NOVEMBER—EUROPE AND THE NEAR EAST

Cents

A Cart-wheel and Sunday School.....	3
As It Happened Over There.....	4
A Venetian Baptist	4
Boy Life in the Holy Land (R. A.).....	2
Motoring into Palestine.....	5
The Hope of Islam.....	5
The Pilgrim Woman	3

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

From the Woman's Missionary Union

MISS KATHLEEN MALLORY

Preliminary Christmas Offering Plans

New Year's day often registers a resolve to get ready early for Christmas and many people wisely carry out such a resolve. But there are many ways of "getting ready for Christmas"—the chief one being through prayer and study of God's Word concerning the real meaning of Christmas. Thus among Christians the world around there is a deepening consciousness of a call for sacrificial giving for the publishing of the Glad Tidings rather than for selfish receiving at Christmas time. Thirty-eight years ago the Woman's Missionary Union gave expression to this "consciousness" by raising its first Christmas Offering for China. All through the intervening years the custom has been observed, resulting last Christmas in an offering of over \$306,000.

And now again the blessed day draws near and once more all W.M.U. members are urged to bring unto the Christ their choicest Christmas gift. To encourage them thus to do, it is suggested that as a part of the regular November program or at some Sunday or Wednesday evening service, the need for the offering be impressively set forth. It might be well to have a large chart or poster of the candle design (see page 27) displayed prominently in the place of meeting, preferably for one or more times before the explanatory service night. Upon that occasion, call attention to the fact that, when the offerings are brought in during the December Week of Prayer, openings will be made at the points of the star thus letting the light shine through the darkness. Have all repeat the slogan: "Starlight in Lands of Night." Then have all but one of the lights in the room put out, preferably using a candle for this one light. In its steady but small glow let some well informed member of the church—preferably the pastor—explain how sure but still small because of inadequate numbers and equipment is the missionary work on foreign fields. This should be followed by earnest prayers and some such song as "Send the Light." Then there should be distributed the Christmas Offering envelopes and alabaster boxes, explanation being made that the boxes will be daily reminders for sacrificing for the offering which is to be brought in the envelopes at the time of ingathering, on or near December 3.

From the state W.M.U. headquarters the boxes may be obtained for the asking; these state headquarters also supplying all W.M.U. organizations with their respective envelopes and Week of Prayer literature. Please write for yours if everything desired is not received early in November, for the Week of Prayer really commences on the fifth Monday—namely, November 29.

A Going-Away Gift

This time the gift was "from" and not "to" the one who was leaving. It happened in this fashion. In the summer there was sent to the W. M. U. headquarters in Birmingham a series of Chinese sketches which had been written by Miss Blanche Rose Walker of Kaifeng, China, the author expressing the hope that they might be published in booklet form, thus increasing interest in the clearing of the debt on the Foreign Mission Board. Realizing that the Woman's Missionary Union does not publish books but remembering that it was largely due to the tireless zeal of Miss Blanche Sydnor White of the Virginia W.M.U. headquarters that there is the book, "Gospel Triumphs in Argentina and Chile," the manuscript was mailed on to Miss White. Its note of missionary triumph struck a responsive chord in her heart and she decided that with additional stories there could be put forth not just a booklet but a real mission study book. Accordingly, she got in touch with two other Kaifeng missionaries, who were on furlough, Miss Addie Estelle Cox and Rev. H. M. Harris, securing much valuable material from them.

Really, just in this connection came the caption for this article, for in a very true sense the material from Miss Cox was a "going-away present." On one of the very last nights of her furlough she sat up until far past midnight writing reminiscences of her seven years in China!

With such "blood-bought" stories in her possession Miss White arranged with the Foreign Mission Board for the immediate publication of the book under the pleasing title of "Glimpses of Missionary Life." There are five chapters in the book, each having its set of questions for the recommended examination to be rewarded with a foreign mission seal. The suggestive chapter titles are: A Call; Many Gods; Social Customs; From Village to Village; Results. The price, postpaid, is only 25 cents and orders for it may at once be sent to Baptist Foreign Mission Board, Richmond, Va.

Twofold at least is the purpose of publishing this book: (1) to give to W.M.S. and Y.W.A. members a "brand-new" foreign mission book for study just before the December Week of Prayer; (2) to quicken interest in the Christmas offering by a recital of Christian victories among heathen women and children. As it comes from the press, Miss Cox (and perhaps Miss Walker also) will just be getting back into the life so appealingly presented by the book. May its use fully justify not only its publication but many previous sacrifices.

But it is a "gift"—costing only the 25 cents, only the reading and meditation, only the gathering of a group for careful and prayerful study thereof, only a Christmas offering matching if possible its story of sacrifice, service and salvation! Be sure to accept and acknowledge it!

Christmas Card

Before purchasing your Christmas cards or planning for real Christmas gifts, please order one of the W.M.U. Christmas Cards, price five cents each, from W.M.U. Literature Department, 1111 Age-Herald Bldg., Birmingham, Ala. Candidly, the real purpose of the card is to forestall much of the usual Christmas shopping, the earnest hope being that a host of Southern Baptist women—why not a million of them?—will use this altogether attractive but quite inexpensive means of expressing Christmas good wishes to friends and loved ones, thus "saving the difference" for the "Christmas Offering for Foreign Missions," the minimum aim for which is \$300,000. Certainly the card is attractive. It is made of soft grey paper, done in gold, red and black ink. On its front page there is a symbolic drawing of a red cross emerging from a glowing, golden center, typical of the Star of Bethlehem with its promise of "a Saviour, who is Christ the Lord." At the foot of the cross there is inscribed the following—may it also be truly "prophetic": "W.M.U. Christmas Offering for Foreign Missions." This inscription was drawn by Mr. August Dietz of Richmond, Va., who is reputed to be one of the five best letter artists in the United States. His valuable but voluntary service was by courtesy to Miss Emma Whitfield of Richmond, who gave the drawing and also the following words to be used on page three of the card:

"Glory to God in the Highest"
for "there is born
a Saviour, Christ the Lord."

We bring him our gifts of gold, frankincense and myrrh. We ask our Foreign Mission Board to use this Christmas Offering in helping carry around the whole world the Glad Tidings of

"Peace on earth among
men of good will."

ALLELUIAHI

Greetings to you, my friend.

May Christmas peace and joy fill your heart.

Certainly, also, the card is inexpensive, costing only five cents with envelope to match. The size is $3\frac{3}{4} \times 7\frac{1}{4}$ inches. Pages two and four are blank, thus leaving abundant space for personal messages. Please place your order early with W.M.U. Literature Department, 1111 Age-Herald Bldg., Birmingham, Ala.

Program for November

TOPIC—EUROPE AND THE NEAR EAST

Thanksgiving Hymn—"We Praise Thee, O God."

Sentence Prayers of Praise.

National Anthem—"America."

Prayer for United States and all in authority.

Devotional—"Thy Kingdom Come": (a) Hindering It, 1 Cor. 6: 9; Matt. 23: 13; Luke 9: 62; Mark 6: 14; Matt. 13: 24-30; (b) Hastening It, Matt. 13: 31-33; John 15: 8; 2 Thess. 1: 3-12; (c) Having It, John 3: 3; Mark 10: 14; Rom. 14: 17; Matt. 6: 33.

Praying of Lord's Prayer.

Hymn for Year—"Jesus Shall Reign."

Items of Importance—(1) New Study Book. (Refer to article on page 23 concerning "A Going-Away Gift.") (2) W.M.U. Christmas Card (explain purpose and price according to article on this page). (3) Preliminary plans for Christmas Offering (display candle design as shown on page 27, giving chief points of article, page 23).

Hymn—"My Jesus, I Love Thee."

Season of Prayer for: (1) Christmas Offering Plans; (2) Missionaries Awaiting Returns from the Offering; (3) Guidance in Study of European and Near East Work.

Talks—Evangelical Work in Italy and Spain
Prayers for Dr. and Mrs. D. G. Whittinghill and for Rev. and Mrs. V. L. David.

Prayer for all Christians in these countries.

Talk—Baptist Trials and Triumphs in Central Europe (see articles on pages 2-5).

Hymn—"Faith of Our Fathers."

Prayers for Dr. and Mrs. Everett Gill, Dr. J. H. Rushbrooke and Rev. and Mrs. Dan T. Hurley.

Prayers for: (1) Baptists in Central Europe; (2) Results of Recent European Conferences Conducted by Dr. E. Y. Mullins; (3) European Baptist Students Now in America.

Reading of Leaflet—"A Venetian Baptist." (Order leaflet for 4c from W.M.U. Literature Department, 1111 Age-Herald Bldg., Birmingham, Ala.)

Talk—Evangelical Efforts in the Holy Land. (See article on page 31.)

Prayers for Rev. and Mrs. J. Wash Watts and all Baptists in Palestine.

Hymn—"Jerusalem, the Wonderful." (See words by Mr. Watts on page 30. Tune: "America, the Beautiful.")

Two Moslem Women—(For sketches, see articles "Nafeesa" and "Sobha" on this page.)

Hymn—"There Is a Green Hill."

Business Session—Reports concerning: (1) celebration of Margaret Fund Anniversary; (2) plans for mission study class preparatory to December Week of Prayer; (3) arrangements for redeeming of all W.M.U. pledges to 1926 Programs; (4) plans for securing member-wide participation in 1927 Co-operative Program; (5) arrangements for observance of December Week of Prayer; (6) leaders of Young People's organizations; minutes; offering.

Hymn—"O God, Our Help."

Benediction Verses—Num. 22-26.

Nafeesa

Recently there came into my home as temporary help a young Moslem woman about thirty years old. She is much taller and broader than most of these Arabic women, and as strong as a man. She bears herself with dignity and has a rather striking and handsome face. She gave me my first opportunity to know intimately a Moslem woman, so of course there were many revelations being made to me each day concerning her former life and way of thinking about things. She has been under Christian influence at many times during her life and at present claims, among Christians, to be a Christian, but as I talked with her I found that she had little conception of what real faith in Christ as a Saviour from sin means. But at least she is not prejudiced against hearing the gospel, and quite often attends Christian meetings. Woven into the story of her life are so many of the threads of Moslem customs, tragedies to me but merely normal experiences to her, that I am face to face anew with the great untold blessings that have been mine because I was born in a land where the name of Jesus is known.

When Nafeesa was a young girl of fourteen, an old neighbor and friend of her father paid him one hundred pounds for her as a wife. He was only sixty years old, his first wife had died some months before, leaving several children nearly grown, and the price offered was an unusually good one in those days. So the offer was quickly accepted and the marriage arrangements were made. And this child, who thought and still thinks that she was none too young for marriage, went to the home of this old man to be his wife. And she was well pleased with her circumstances. He gave her a home, all the food she wanted, good clothes, and did not bring another wife home to live with her. One year later a baby girl came to them, receiving perhaps a little better welcome than most girls do in such a home, for there was still plenty of time for sons to be born. After another year the much-desired son came, only to live a few short months, and then the old father died. He had

been the owner of considerable property, but no small part of it could come to his widow with her baby girl, because there was no son. And so the sons of his first wife seized all the property, forcing her to return to her own family, empty-handed. She really had, and still has, the right to claim her dowry, but these step-sons desire her little girl as their own, to do with her as they will and she fears to take the matter to authorities, for fear they will claim some proof of a right to her daughter. And she, being a woman, would have little chance against them.

During the years that have passed since then, she has drifted about without a place to call home. Her own family soon let her know that she was an unwelcome burden upon them, and so when the baby was three years old, she was put into a combination of orphanage and school and the mother has been getting work where she can as a servant. Since the coming of the English, she has learned to speak some English and to do excellent housework and cooking, so that she is practically independent. Constantly offers of marriage are being made through her brother, and several times her family has threatened to force her to accept some one of them, especially when they are needing the money offered as a purchase price for her. But her contact with English peoples has given her some new ideas of what she wants in marriage, and so in spite of threats, she has continued to refuse to accept any of her suitors.

Six months ago her brother was killed in an automobile accident, leaving behind him a young wife of eighteen years with four small children, the youngest a baby of only a few weeks. Since then the young widow and her children have been supported by her husband's family, since three of the children are boys, but her father still holds the right to dispose of her as he will, even as though she were a piece of household goods. And so about two months ago he engaged her to another man, the money has been paid, and just as soon as this youngest baby has been weaned, she will marry this second husband. All of which may be very well, but the shocking part is that when she marries again, she ceases to have any responsibility for her own children, leaving them without further thought to the care of her first husband's family. And so her mother-love is bartered away by a father who wants her marriage-price!

These customs that are so repugnant to us, and that bring so many heart-breaks and so little real joy to the hearts of these Moslem women are due, not merely to different peoples, or different countries, but to different religions. Christianity has given to us women our opportunities, our privileges, our considerations, and our thousands of other untold blessings, and yet how often we accept them, merely as our expected rights, with no thought of thanksgiving to him who first honored us!—Mrs. J. Wash Watts, Jerusalem, Palestine.

Sobha

Can a Moslem come to know, understand, and accept the love and forgiveness that is in Christ? How often have we heard that the Moslems are beyond our reach and how often have we, as Christian churches and individuals, failed to attempt things for the Lord among them, because of the seeming hopelessness of the task? But they are humans with the same sinful natures, and also with the same desires for better things that you and I have—and more than that, they are among those for whom Christ died. And even the most humble, the most ignorant, and the most oppressed among them can show a great faith and courage when the light of the gospel does make its full way into the heart.

About five years ago the wife of the Baptist pastor at Nazareth secured for a helper in the home a young Moslem girl. She had been married when only a child, as is usual among

them, but her husband had died during the war. A pitiful little widow she was, small for her age, undeveloped in body because of neglectful care and undernourishment, and with a sad, sad face. Of course she was exceedingly ignorant, apparently hopelessly so, and filled with the superstitions and fears of the Moslem religion.

Soon after her entrance into this Christian home a great improvement in her physical being was noticeable. Better food, enough rest, work that was not beyond her strength, all these very quickly made a change apparent. The face remained sad, but there was a quickening of expression, an interest in things about her, a mental awakening that was good to see. And the spiritual development was just as surely taking place, though not to be noticed so quickly. Some of the truths which she heard read at family prayers each morning began to make their way slowly into that mind that had never been trained to think, and the beauty and joyfulness of the hymns she heard sung in the little chapel beneath the home enthralled her. She, too, wanted to sing—a thing she had never done! Through the teaching of the children in the home she learned a few of the hymns, but she had not only become hungry for the things she had always missed, but greedy! So she must read, in order that she might learn those songs for herself. And she was taught to read, so that she could join with the rest in the services each Sunday. And naturally she read more than hymns, for the Bible was at hand and curiosity, interest, and perhaps a great longing led her often and reverently to it. And the simple truths sank deep into her heart and life.

Two years ago she begged to be baptized. There was no doubt in the minds of those with whom she had lived that her conversion had been genuine, for they had seen the change that had come in her heart and life, but a great, and seemingly overwhelming great, obstacle had come to interfere with her baptism. Against her wishes her family had engaged her to a man, a Moslem of course. After engagement papers are signed, the man has complete control of his fiancée, holding her as he might a household possession, to do with as he will. If he cared to interfere with her baptism, he had a perfect legal right to do so. If she should run away in order to avoid marrying him, he would have the legal right to follow her anywhere within the country and force her to return. There seemed nothing to be done concerning baptism without his permission and of course that was undreamed of.

About a year and a half ago she went out from our pastor's home to become this Moslem's wife, apparently hiding her light under a bushel. But one Sunday night about six months ago she appeared at church, accompanied by her husband! The surprise of those present can hardly be imagined, but they had occasion to see the same happen often during the next few months. And her husband did not avoid conversation or discussion of Christian teachings with the pastor. This tiny, humble, self-effacing woman, accustomed as all well-trained Moslem women to absolute acceptance of the word of her husband as law, had in some way told him of her Christian beliefs in such a way that he was drawn to them rather than driven away. The Word had become a part of her life so that she not only must live it, but tell others of it. And about two months ago she publicly made her request for baptism and church membership. A little baby was expected in the home within a short time and she refused to face the ordeal of childbirth without having gone the full way of discipleship. And, though naturally he disapproved, her husband dared not say her nay.

Immediately afterward the new baptistry in the incomplete church at Nazareth was dedicated to the Lord through the baptism of this little woman. And two weeks later a fine baby girl came to make her home with her. There has been much bitter talk, there have been slights and jeers, but her husband dares not turn her

from his home, and not long ago she expressed to her pastor's wife a great joy in her heart in spite of all that has come or may come. And the little newcomer faces the possible opportunity of growing up under a Christian mother's care. What a blessing to her it will be, if her early years may yet see mother and father united in their acceptance of the Lord, who died that we all might live, be we heathen, Jew or Mohammedan!—Mrs. J. Wash Watts.

Trip Notes

The Shelby County Y.W.A. Training School takes the honors so far in such affairs. With an average of 114 young women and counselors each night, September 5 to 11, and with the largest per cent taking examination that was ever known in Memphis institutes of any kind, Shelby County Y.W.A. challenges others to equal or surpass them. Of course, Memphis has the president and Mrs. W. J. Cox started the week by one of her choice, uplifting messages on Sunday afternoon, but apart from that Mrs. A. M. Wall, county Y.W.A. superintendent and Miss Signe Erickson, vice-president and chairman of the training school, planned and prayed until every preparation had been made for that mass meeting and for the entire week. The Women's Missionary Societies, five each night, vied with each other in providing delicious suppers; Y.W.A.'s out-did each other in recreational songs, Miss Clara Garner, president, presiding

each supper time hour, and so it went—everything B-E-S-T, best. There were three classes: Miss Cornelia Rollow, Y.W.A. and G.A. leader for Tennessee W.M.U., teaching the methods course; Miss Elizabeth Cullen, Gospel Triumphs in Chile and Argentina; and Juliette Mather, Stewardship of Life. The visiting faculty spoke in turn at the short assembly hour following class each evening. Thursday night brought the nice surprise of Mrs. Una Roberts Lawrence, mission study editor for the Home Mission Board, arriving with lantern and slides to give one of her interesting lectures on Cuba. It was a happy and a helpful week in every way. Memphis looks forward to surpassing herself next fall in her second Shelby County Training School. Then several Y.W.A.'s are planning to snatch the training school banner away from McLemore Y.W.A. who carried it off this time by virtue of having the highest per cent in attendance throughout the days together. —Juliette Mather.

An Invitation to Join

The American National Red Cross will hold its tenth annual roll call from Armistice Day, November 11, to Thanksgiving, November 25, when are all cordially invited to become members of this great organization. Membership dues paid at that time maintain the work of the Red Cross—local, national, and international—throughout the coming year.

From the Baptist Brotherhood of the South

Secretary J. T. HENDERSON

Our Weakness

Here it is: In very many of the churches there has been no Every-Member Canvass, and in a multitude of others the Canvass has not been intensive and thorough; indeed, it has usually stopped far short of an every member canvass. A large number of these churches need the inspiration and direction of sympathetic helpers; this calls for the organization and training of a company of local workers in every association. State leaders cannot do a more fruitful work than to see that a well-defined program is set up in every association and that dependable workers are enlisted and prepared to put this program over.

This service can be rendered on Sunday, when the people assemble in largest numbers; these workers live among the churches, have the confidence of their membership, and will render this needed service without cost. It is impracticable to secure salaried people from the outside for this gigantic task.

Central rallies do not touch the churches that most need inspiration and direction. Organization and training within the association is the remedy.

Greensboro, N. C.

Through the generous spirit of the First Baptist Church of Greensboro, the pastor, Dr. J. Clyde Turner, in company with Mrs. Turner, had the opportunity of visiting the Holy Land and other places of interest in the Near East and in Europe, during the past summer. In the meanwhile the activities of the church went forward in a most gratifying manner through the acceptable ministry of Dr. A. J. Fristoe and the hearty co-operation of a united church. Unsaved people were led to Christ and the baptismal waters were troubled from time to time. Dr. C. H. Nash, so useful in the days of his active ministry, is a loyal member of this church and officiated in the administration of this sacred ordinance.

During the absence of the pastor, the laymen decided that a Brotherhood would contribute to efficiency in their service of the church. The delightful visit of the Secretary was made in response to the invitation of these laymen. While the pastor was in thorough accord with the movement, he was glad to have the men take the initiative and assume the responsibility. To be sure they waited until his return to launch the organization that they might have the benefit of his counsel.

About fifty of the most zealous men in the church met at a supper on Wednesday night, September 8, and after remarks by the visitor took the initial step toward organization. At eight, the prayer meeting hour, these laymen marched up to the auditorium in a body and occupied seats immediately in front of the pulpit. The loyalty of these laymen greatly encourages and reinforces the pastor, and his extended pastorate continues with increasing usefulness.

The welcome, the entertainment and the brotherly courtesy extended by these men were very refreshing.

In Georgia

At the invitation of interested laymen, the Secretary made a recent visit to Waynesboro, Louisville, Thomson and Augusta; the invitation was communicated by Mr. W. Blanchard, the Treasurer of the Georgia and Florida Railroad. Busy as the farmers and merchants were in the cotton market, an elect company of men came together in the Baptist Church of Waynesboro on Saturday night, September 11, and gave respectful attention to a discussion of "Business and Religion." Sunday, September 12, was a most strenuous day; it called for three talks at Waynesboro, one at Louisville (the first capital of Georgia) and a closing effort at Thomson.

On this round the visitor was in the hands of laymen and royally cared for.

Rev. P. H. Anderson, the new pastor at Waynesboro, received his call en route from China, where he had served effectively as a missionary for eighteen years. He and his fine family have had a great reception and he has begun his pastorate with a most hopeful outlook. He thinks he has the choicest company of men on the continent; they are thoroughly missionary and this church ranks among the first in Georgia in its support of the Co-operative Program.

At Louisville in the Hephzibah Association there was a fine Sunday afternoon audience, representing six churches; at Thomson the house was crowded with representative men from ten churches of the Kilpatrick Association; these laymen decided to organize a Brotherhood and very promptly elected W. H. Fowler of Warrentown, president. The President with two other laymen and Pastors Kiser and Brooks, were made a Committee to prepare a Constitution and nominate the other officers.

The visit to Georgia reached its conclusion and climax in a banquet which was held on Monday night in the Sunday school building of the First Baptist Church of Augusta. About one hundred twenty-five men, representing the six churches of Augusta, assembled for this significant occasion. After a delightful supper, these men gave most respectful attention to a rather extended appeal for deeper consecration, more zealous activity and larger gifts on the part of the men, that their own souls might be enlarged and the enterprises of the kingdom have a glorious triumph. Some of the men gave expression to their interest in a striking way and a motion to organize a Brotherhood had unanimous adoption.

The leading laymen of these churches are deeply concerned for the success of the campaign to enroll a half million tithers among Southern Baptists this Convention year and are ambitious to secure their full quota.

Gaffney, S. C.

For several years the General Secretary had purposed to visit this interesting community, but as Paul said regarding his desire to visit Rome, he had been "let hitherto." Sunday, September 19, furnished the coveted opportunity and the day proved to be full of activities which had been scheduled by Dr. C. V. Cook, the efficient pastor of the First Baptist Church.

While this church is doing well, it has large capacity and the pastor is ambitious to see it "lengthen its cords and strengthen its stakes."

Limestone College had a great opening the week before and nearly two hundred teachers and students swelled the attendance at the Sunday school and the morning service until the building was crowded.

The substantial interest of this church in Limestone College is demonstrated by the hearty welcome accorded the teachers and students, the multiplied courtesies extended during the year, and the unusual gifts that have been made from time to time. Among the nine attractive build-

ings that adorn the beautiful campus, two of the most imposing are the gifts of local Baptist laymen, Mr. Carroll and Mr. Byers.

President Granberry is ambitious to see this institution recognized as a standard college, and it is quite likely that his business genius and energy will bring his dream to pass in the near future.

The above is something of a digression inasmuch as the Secretary's business is with the laymen; morning, afternoon, and evening he laid himself out on their behalf. The afternoon Conference on Church Finances with an elect group of men, was perhaps the most significant performance of the day. Rev. C. A. Kirby, the aggressive pastor of Cherokee Avenue Church, which has more than nine hundred members, was in this conference and regretted that he did not receive notice in time to secure the attendance of a representative group of his laymen.

Dr. A. C. Cree, who was visiting his family, attended all the meetings and his presence was a great inspiration.

Birmingham

The visit to this enterprising city began on September 22, and continued for ten days.

WEST END BAPTIST CHURCH

For the first five days the General Secretary was engaged with the West End Baptist Church in helping promote their annual Every-Member Canvass. The preparatory work had been performed with unusual thoroughness and the leaders attended the special conferences each evening in very gratifying numbers. Most of the canvass was made on Sunday afternoon, and the Chairman of the Board of Deacons reported that the canvassers on this afternoon secured about double as much in pledges as ever before. While their budget for the Co-operative Program is still far short of their ideal, it is about five times the amount contributed last year, and this sum was virtually covered in pledges the first afternoon, with more than a fourth of the membership yet to be seen.

The pastor, Dr. J. A. Sutherland, has been on the field only a few months, but he is inaugurating a large program of enlistment and evangelism, and is encouraged by the co-operation of a united membership. While the church is in the midst of a building program, which seems to be the order of the day just now, Dr. Sutherland insists that the membership shall not neglect their obligation to the "regions beyond."

TRAINING SCHOOL

The second service was rendered in connection with the annual Training School of the Birmingham Association. The Program Committee arranged two class periods each evening for deacons and other laymen. These men came evening after evening to the number of about two hundred fifty, and represented some thirty-five churches. One period was devoted to the discussion of the Qualifications and Duties of Deacons and the other to the study of "Financing a Church." It was inspiring to note the interest and responsiveness of this great company; they remained also for the inspirational addresses each evening. One hundred twenty of the men in the classes qualified for the Layman's Stewardship and Mission Certificate, and these were presented on the closing evening.

A brief address on Stewardship before the entire school between the class periods each evening, made it pretty strenuous, but one would find it difficult to decline a call that afforded such a large opportunity. At the close of the

last address, the response to a call for tithers was virtually unanimous in an audience of more than seven hundred.

The men attending the two classes appointed seven laymen, in connection with an Advisory Committee of five pastors, to formulate a plan to enlist all the churches of the association in the systematic support of kingdom enterprises.

It is suggested that it is fair to withhold our criticism of laymen until we shall have given them a fair chance.

Stewardship of Our Bodies

"We must regard our bodies as a sacred Stewardship with which God has intrusted us. They are a part of the capital he has placed in our hands for investment. He expects us to make the most of them, to protect, preserve, develop and use them, producing returns on this capital for the benefit of ourselves, our fellow men, and our divine Master. Our bodies are not our own to use as we please; to pamper, indulge, mistreat, neglect, overwork, destroy; they belong to God, as a part of his creation, and are held by us in trust for his wise purposes.

"The Stewardship of our bodies involves everything pertaining to their growth—food, sleep, exercise, recreation, hours of labor and study. It involves our habits and companionships. The duty to conserve and develop and discipline our bodies is beyond question."—*Luther E. Lovejoy.*

Suggested Program for Brotherhood Meeting

Devote fifteen minutes to a spiritual service, consisting of Scripture (the reading of a passage or voluntary quotations), song and prayer.

Spend ten minutes in transacting any legitimate business, including the reception of new members.

SUBJECT: CHILE

1. Location, Resources and Government of Chile. Five minutes.

2. Name the four stations of Southern Baptists and two missionaries at each. Five minutes.

Song—

3. Give the stories of Gideon Bayolo and Santiago Correa. Five minutes.

4. Tell the story of Honorio Espinoza's early Christian experience and his marriage.

Song—

5. Tell of the Conversion and Christian life of Senora Alvarez.

6. Opportunity for voluntary remarks of two minutes each.

SUGGESTIONS:

1. For information on first topic, consult a Geography or Encyclopedia.

2. On inside of back cover of HOME AND FOREIGN FIELDS will be found the information for second topic.

3. For information on third topic, read Article on page 2 of HOME AND FOREIGN FIELDS for October.

4. On page 3 of same paper is information for fourth topic.

5. For information on topic five, read latter part of second Article in October issue of HOME AND FOREIGN FIELDS.

Closing Song and Prayer.

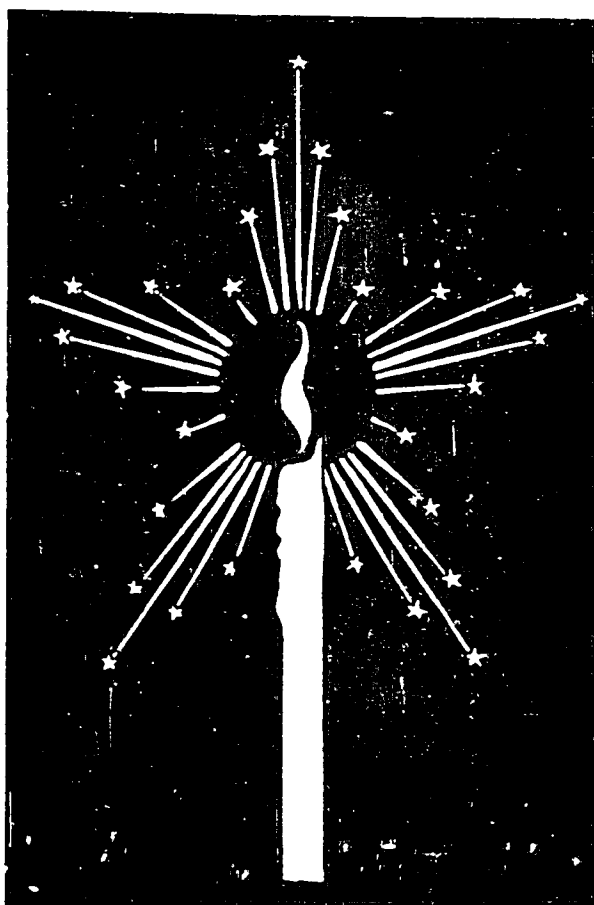
A Visit to Olla- Christianity and Heathenism

Rev. George Green, Ogbomoso, Nigeria,
Africa

Twenty-five miles from Ogbomoso by motor road and bush path, or twelve miles as the crow would fly, near to some splendid hills is the town of Olla. This is a heathen town of several thousand people and is four miles' walk through the bush from Ejigbo, one of the large out-stations of the Ogbomoso station. From time to time the native workers stationed at Ejigbo would visit Olla and preach the gospel, often using the large Sunday-school lesson pictures issued by our Sunday School Board, the gospel thus being presented to the people by both eye and ear gate.

As one or another of the people would be converted they united with the Ejigbo Baptist Church. Like the mustard seed in the parable of the kingdom this small beginning of Christianity at Olla commenced to grow until it has become quite a good-size tree, for others of the people turned from their idols to serve the Living and the True God until there was quite a good company of believers, and these while holding their membership at the Ejigbo church built a grass-roofed shed for a meeting place and had their own services, thus becoming a light sending forth the knowledge of the gospel among their own townspeople and kinsfolk.

Every African congregation in Nigeria is ambitious to have a good house of worship, so the congregation at Olla gathered together about five hundred dollars (\$500), this to pay for building materials such as lumber, sheet iron, cement and such skilled labor as had to be paid for, the members themselves doing the unskilled work of laborers free of charge. They erected a good church building, fifty feet long by twenty-five feet wide. The walls were built of sun-dried mud, (really well puddled clay) and cemented outside and inside; the roof is of corrugated iron, the roof timbers, windows and doors are of iroko wood which is white ant-proof, and a good concrete floor was laid, and all this they did without any financial aid from our Foreign Mission Board or money outside of Olla. I think some of our homeless churches in the Southland if they would follow the plan of some of our African congregations, contribute liberally and labor enthusiastically with brain and brawn, they too, could erect a modest church home without going into debt or depending on financial aid from outside sources. True this church building at Olla would not ap-



STARLIGHT IN LANDS OF NIGHT

pear to be a pretentious and handsome structure to a fastidious and critical American congregation, but the walls are straight and substantially built, the iron roof is fire-proof which is a big consideration in a town of grass-roofed houses, and there it stands as a witness to the presence and growth of Christianity in that heathen town.

The date was set for the opening service in the new church. Brother Sadler and I traveled in my car, "Virginia Ford," as far as Ejigbo and then walked four miles through the bush to have the pleasure of being present, and the missionary having the oversight of the work preached a dedicatory sermon. We had a good service.

Now, there is another side to this story. There had been a palaver (African word for misunderstanding) at Olla between the heathen king of the town and some of the Christians. The priest of the king's idol had died two years ago and the corpse was left unburied in the idol house, the custom at Olla being for the corpse to remain unburied until the idol should speak and name a successor to the deceased priest. Shortly before Christmas a big bush rat much coveted for soup was being chased by some Christian men and boys and the rat having taken to its hole was being dug out when the rat hunters dug into the idol house where the unburied corpse was. The king raised a big disturbance over it and the case came before the white official of the district, who exonerated the Christians, ordered the corpse to be buried, and sent one of his native

policemen to Olla to see that his instructions were properly carried out.

The day for the burial of the corpse happened to be the same day that we were there for the opening of the new church building (we did not know this when we left Ogbomoso in the morning). On our arrival at Olla the native policeman came to salute me, as I had known him for years, and reported that the king's people were digging the grave and preparing the corpse (literally the remains) for burial. I went to the house where this was taking place. It was quite close to the church lot, and following native etiquette I entered to salute the king and his people, where a heathen ceremony was being made over the corpse to be buried. I then went to the church for the service.

The service completed, Brother Sadler and I ate our lunch in the church, and while eating, the policeman came and reported that the corpse had been buried and that the king and his people wished to fire off their guns and have their drummers to drum as is their custom. I told him to tell the king to proceed with the burial ceremony in the usual way, that we had completed our service and that he was at liberty to proceed in his way, that it would not in any way disturb us. Soon the guns were fired, the drummers began to drum and the people to wail and mourn as their custom is. The king sent us some kola nuts, a friendship offering, so before leaving his town we went to again salute him and eat kola nuts with him; also to assure him that we desired only the good of his town and that we were willing to help him and his people in any way possible to us.

I had previously spoken to the Christian congregation as to the necessity and wisdom of a quiet and orderly daily Christian walk and conversation, and that although the burial of the corpse contrary to the practice of their fathers was a triumph for Christianity and civilization, yet they should not be puffed up over it nor should they laud the victory gained over the heathen. Human nature is the same the world over, and the missionary to Africa needs a large measure of patience, tact and common sense, and also a knowledge of "that which is in man."

Heathenism is dying in Nigeria, slowly but surely (but Mohammedanism is advancing). This story in the town of Olla shows how that gradually the gospel is working in and influencing the hearts of people, leading them to that Light which is the True Light, that dispels the darkness of heathenism and superstition, that reveals the new way, the better way, the True Way, God's Way.

* * *

"Search, that you may know the Lord's will. Accept, that you may delight in his will. Stand fast, that you may fulfill his will."

Heathen Ladies Attend a Bible Class

Miss Margie Shumate, Shiu Hing, China

At the close of a busy day I am at last settled down in the little loft which at present serves as my "boudoir." I am in the midst of a week's Bible class for women at Hoh Tau. In some of our stations where we have from a score to fifty or sixty Christian women such classes can be held most successfully, giving a connected lecture course on the Life of Christ or some fundamental doctrines of the Bible, in addition to teaching hymns and Bible verses. But in the Hoh Tau field comprising a population of, I should estimate more than 100,000 people we have scarcely a dozen Christian women. Some of them are old and live in far distant mountain villages and cannot come to these meetings. The field in which I work is so large that I have to neglect some part of it, and Hoh Tau being far distant from headquarters, difficult of access, and dangerous on account of robbers, has had more than its share of neglect, not only by me, but the men's work has been sadly neglected, too.

When I announced that I was coming to Hoh Tau to conduct a Bible class I really did not know whether a class of this kind could be held or not, but thought I would try it. We are having a class all right, but I am having to change my tactics with this crowd, for I have never had a class quite like it. We have three meetings each day, one for children and two for women, but the children come en masse to every meeting. The congregation at each meeting usually consists of the following: fifteen or twenty coarsely-dressed, barefooted women, a small army of their offspring, also coarsely-dressed and barefooted, two dogs, two pigs and a couple of dozen chickens, all of which wander in and out during the services.

None of the women can read. Most of them are heathen, and some have never before attended Christian services and know nothing of the rudiments of proper conduct at such.

The following will give you an idea of the proceedings of one of these meetings, though each meeting varies in the things which happen during its progress. After some scuffling and pushing we get the folks seated on the high, narrow benches which have no backs. A half hour is spent in teaching the words of a verse or two of a hymn, after which we sing it. Most of the congregation joins lustily if not melodiously in the singing, even the chickens cackle and crow, and the pigs grunt. After singing the hymns I ask them to be quiet while we pray. But, before we can get our heads bowed a buxom matron in the middle of the room bursts into loud laughter. The folks on each side and behind her punch her in the ribs, and others further away "raise their voices" and loudly berate her, but still she rocks with uncontrollable laughter. We try to find out what she is laughing at but receive no enlightenment. I quietly announce that we will wait until the lady's mirth has subsided before we have prayer. After a time she gets control of herself and we have prayer, but the "Amen" is hardly reached until she breaks out again and we have to wait till she has finished before we can proceed.

When things finally become quiet I begin the message for the meeting. I have not talked long before I have to stop and try to "squell" the irrespressible, unsquelchable little boys and the gringling, wriggling little girls who have by degrees become so noisy that I can hardly be heard. The Bible woman comes to my rescue by rising up and solemnly announcing that the next room is very dark and has many rats in it—both of which facts are literally true, for the next room is a bedroom, and like most bedrooms in a Chinese village, is dark as midnight and has many rats in it—and if the children do not keep quiet we will put them in there. They ponder that

possibility, and settle down, turning their little brown faces up to me as if intent on listening to all I have to say. I proceed with my message, giving it with all the eloquence, which is very little, and earnestness within me. In the midst of it fat little Ah Sz tumbles off her bench onto the mud floor, so I have to wait again until the commotion raised by this accident quiets down. Further interruptions by howling babies and restless children occur from time to time, but at last I have come to the end of my message, and aside from the interruptions the women have seemed to listen with rapt attention, so I take the opportunity to make an appeal to them to make a definite decision about accepting Jesus as their Saviour. An old woman in the back pipes up and informs me that she doesn't know what I have been talking about, that it didn't get into her ears. The crowd in the middle begins to giggle, but four young women on my right and four others scattered through the crowd express a desire to be Christians and I believe they are sincere for I have previously talked with them personally. So I am not in the least discouraged even if my "Bible class" is being carried on amidst noise and confusion.

After the meeting is closed an hour or so is spent in personal work and in applying salve to their cuts, boils, and eruptions of various kinds. Most everyone has some spot on her anatomy which she thinks requires some of my ointment, and, poor things! most of them do need it, some very badly.

My heart is stirred within me when I look out upon the scores of heathen villages around me. I hope that the next time I write of the Hoh Tau field that I will not have to confess to having neglected it. It would be better for me to neglect some of the other fields where the work is more developed, and give more of my time and strength to these fields which are destitute of the gospel. God helping me, I am going to do it.

* * *

Chinese "Twins"—And How They Have Grown

Rev. Frank H. Connelly, Tsining, China

They were twins, and pretty poor looking specimens, being so undernourished, but still with proper care there was hope for them. So we went to work and fed them the nice rich milk of the gospel, with some seasoning of reading, writing and arithmetic, and they have thrived wonderfully on that diet. To think that these two little schools started out five years ago under the guidance of Mr. and Mrs. Connelly with only fifteen girls and twenty boys—all the children of the neighboring Christians and other close neighbors—with only one Chinese teacher for each school! The schoolhouses were simply old tumbled-down houses that for decades had been the homes of poor Chinese families.

To-day we see their wonderful growth. These two children have long ago outgrown their homes, though the Foreign Mission Board has been unable to provide them with new ones because of the great debt overburdening them for the past three years.

The Boys' School has grown from that little infant Primary Day School into a splendid Junior High School with a large boarding department for distant pupils. The enrollment for this spring term was one hundred and twenty. Instead of having only the neighboring children come during the day for a little instruction from one teacher, to-day this school with a faculty of six, is educating the children of our Christians scattered over ten counties of this great province. Its influence is rapidly spreading over this section of the province and is preparing men for God's service in this benighted section of China. Already teachers trained during these few years are teaching in three separate counties.

The Girls' School, with its little handful of girls from neighboring homes, has also grown from a little Primary Day School into a Junior High Boarding School with sixty pupils. Here girls from the surrounding country and neighboring counties are given a chance to learn, for there are no schools for girls in most of the towns in this section of the country, and only a very few girls have an opportunity to secure an education. Not only are they given a chance to learn to read and write, which makes them outstanding girls in their community, oftentimes being the only girls or women in all their town that can read, but they are also trained in the Master's service. *First, last, and all the time, our schools are centers of evangelism*, giving the pupils a personal knowledge of Jesus as Saviour and Lord, and also teaching them to become "fishers of men."

Soon we will be sending out our first class of graduates, and with this class will come the establishing of centers of the gospel light for the women of this section of China.

Under the efficient leadership of Miss Mary Crawford, as principal, with the assistance of Mrs. Connelly, this Baptist Girls' Junior High School is now taking its place in the life of the people of this section of Shantung. Even before graduation these girls are a great evangelistic force. Each Sunday they go out to other places and hold meeting for women, and many souls are led to the feet of Jesus by these earnest girls. During the summer vacation, these girls teach in Daily Vacation Bible Schools, thus utilizing all their talents for their Saviour.

Yes, these two children have grown and developed in a marvelous manner, but, sad to say, we are like the old woman who lived in a shoe. We have so many children we don't know what to do. The school home is far, far too small to hold them. If you could visit the Girls' School and see them still cramped in those little mud-roofed huts that for decades before our coming were the homes of poor Chinese families, and even yet are infested with all the pests that come of the squalor and dirt of generations in the same mud buildings, your heart would be stirred to relieve the congestion. Three and sometimes even four girls are crowded on one single bed, in a little room jammed full of these single beds. It simply isn't right. If Southern Baptists could only see these conditions with their own eyes, I am sure they would be stirred to such a depth that the Foreign Mission Board would be given funds so that it could say immediately to Miss Crawford that they would give her the \$4,000 needed so badly this year to erect the first unit of buildings which will relieve this congestion a little bit, and will give the girls a decent sanitary school home.

And if you could cast your eyes on that fine bunch of boys, 120 strong, as they march into their chapel each morning, your heart would be filled with pride, even as ours is. You would see them march into that first unit of the Boys' School, which, the missionaries having grown desperate by the continued delay on the part of the folks at home holding the ropes, have at last gone ahead and put up, so as to save the boys from the many diseases that were overtaking them in the old tumbled-down buildings. That unit, however, was far outgrown even before it was finished, and now \$3,000 is badly needed to erect a second unit which will furnish the boys with a dining room and kitchen and some additional dormitory space.

Yes, God has been gracious to these two children and blessed them in a wonderful way. Are you not proud that Southern Baptists can put into the report of their work of these few years such a record of development and growth?

Missionary Miscellany

Secretary T. B. RAY, D.D.

Arrivals on Furlough:

Miss Willie Kelly, Shanghai, China. Home address, 529 S. Hull St., Montgomery, Ala.
Dr. and Mrs. J. W. Shepard, Rio de Janeiro, Brazil. Home address, R. F. D. No. 3, Lebanon Pike, Murfreesboro, Tenn.
Rev. and Mrs. James McGavock, Talca, Chile. Home address, Martin, Tenn.
Rev. and Mrs. W. E. Davidson, Santiago, Chile. Home address, Chillicothe, Mo.

Sailings:

September 16, on S. S. Empress of Asia—Miss Pearl Caldwell, for Pingtu, China; Miss Jane Lide, for Hwanghsien, China; Miss Ethel Ramsbottom, for Laiyang, China; Dr. and Mrs. P. S. Evans, for Tsinan, China; Rev. and Mrs. N. F. Williamson, for Japan.
September 18, on S. S. Lincoln—Mrs. C. A. Hayes for Canton, China.
September 28, on S. S. Korea Maru—Rev. and Mrs. J. H. Rowe, for Japan.
September 30, on S. S. Empress of Canada—Miss Addie E. Cox, for Kaifeng, China; Miss Minnie Alexander, for Kaifeng, China; Miss Olive Riddell, for Pochow, China; Miss Reba Stewart, for Kweilin, China; Miss Mattie V. Sumner for Kweilin, China; Miss Sara Funderburke, for Kong Moon, China; Miss Flora Dodson, for Canton, China; Rev. and Mrs. G. W. Greene for Canton, China.

Will the Churches Hear?—"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 responsibilities 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, Laichowfu, China.

Trip Notes.—"The school here in Victoria is doing a great work in spite of the unfinished state of the buildings. The influence which Reno and his family are exerting upon the people, the government as well as upon the Catholic clergy, is wonderfully unique. I do not believe that there is another missionary on the field that is having such a tremendous influence upon the people. A pity it is to see him struggle alone, doing alone almost everything there is to be done.
"The Sao Paulo field seems to be looking up and is coming in full swing for self-support. The native leaders are doing good work and the native churches are rallying round their leaders. From the little I can see they are doing splendidly and, I must say, that the missionaries are doing their utmost to encourage these leaders to go forward."—S. L. Ginsburg, Sao Paulo, Brazil.

Going Right On.—"We are going to hold right on and do the best we can. If we go

under we will go down fighting. There are several applications from new students this fall. There are some from other denominations asking about our course. There is no doubt that if we had a strong staff we could attract a large number of students. With all the anti-Christian propaganda, there seems to be no abatement of real interest on the part of the Christians, and in our field, none on the part of the non-Christians. It is the large mass of indifference that one meets everywhere that is most depressing."—W. B. Glass, Hwanghsien, China.

It Fell Down.—"For two years now I have reported the delapidated condition of the old Chinese rooms which housed the school, so none of you will be surprised to hear that last year one classroom fell down and returned to dust, and that this year another classroom and over half of the dormitory space was wrecked by the heavy rains. There is so little left that it seems needless to enumerate it. The Compound is a mass of melted mud brick and tumbled down tile. The age-old buildings served wonderfully well to get the school started and we should be thankful that they fell down during the holidays instead of during the school term as I often feared. There are only a few buildings still standing, just an old study hall, a few scraps of dormitory space, and the miserable sheds which serve as dining room and kitchen. All these may cave in next year.

"It is your school, one of the chain of schools of the North China Mission, and I know you are interested in it, but because I am the special servant of the school it is closer to my heart than yours. I wish I could make you see its possibilities—the only Girls' High School within the city proper of Tsinan, it is already drawing pupils from Chia Hsiang, Chu Yeh and Yun Cheng, three big cities to the west of us. From its start as a small grammar school it has been a strong evangelistic factor in the work of the Tsinan Field, and Miss Watson, the evangelistic worker, is so opposed to our cutting down the attendance this year that she has offered her own living quarters for dormitory space for this emergency. This should not be. We cannot 'emerge' through our emergencies indefinitely."—Miss Mary K. Crawford, Tsinan, China.

His Word Goes Marching On.—The greatest testimony probably ever given for the gospel in Brazil was realized when between three and four thousand members of evangelical Sunday schools gathered in the Republic theater in Sao Paulo for the final service of a week of inspiration and enthusiasm.

During this week the Holy Spirit has been with us in the college in great power. After months or years of religious training and instruction the harvest was ripe. Silas Botelho, a lay evangelist, was called from Santos to conduct a series of meetings. He preached to the entire student body at the chapel hour and to the boarding students at night. In the meantime, through conferences and student prayer meetings, the spiritual atmosphere became irresistible. Thirty of the boarding students made decisions for Christ, leaving only one very small girl who has not accepted Christ out of a group of eighty. On Friday, when the invitation was given to the day students, fifty-seven accepted Christ in one service.

Work sometimes seems slow here as it takes so much teaching oftentimes to break down the false beliefs, but it is glorious beyond expression to see the harvest. How wonderful it is to see fine young girls and boys, for there were some boys among the day students, renounce Catholicism and take a stand for Jesus Christ. Is this not a grand climax for the year's work in your school? Are you having a part in bringing these young people to our Saviour?"—W. W. Jones, Sao Paulo, Brazil.

In addition to other contributions to the current work of the Board, \$8,465.56 has been received on the debt of the Board.

Alabama	.....
Arkansas	.....	\$3,000.00
District of Columbia	.....
Florida	.....	1,095.21
Georgia	.....	60.99
Illinois	.....	690.00
Kentucky	.....	108.40
Louisiana	.....
Maryland	.....	35.00
Mississippi	.....
Missouri	.....
New Mexico	.....
North Carolina	.....	125.41
Oklahoma	.....	10.00
South Carolina	.....	104.51
Tennessee	.....	80.00
Texas	.....	2,901.04
Virginia	.....	219.00
Miscellaneous	.....	36.00
Total	.....	\$8,465.56

Receipts of Foreign Mission Board from May 1 to October 1

	1925 Total	1926 Designated	1926 Program	1926 Total
Alabama	\$ 6,259.26	\$ 552.00	\$ 7,503.00	\$ 8,055.00
Arkansas	5,297.36	17,388.35	3,000.00	20,388.35
District of Columbia	3,136.76	1,700.00	980.00	2,680.00
Florida	15,373.90	5,654.16	6,000.40	11,654.56
Georgia	12,349.80	9,027.76	20,861.28	29,889.04
Illinois	152.20	357.15	710.52	1,067.67
Kentucky	26,370.75	5,514.25	26,770.03	32,284.28
Louisiana	4,941.97	265.26	5,582.66	5,847.92
Maryland	6,358.48	905.00	4,040.00	4,945.00
Mississippi	15,144.57	2,280.37	11,271.82	13,552.19
Missouri	14,600.47	1,129.97	10,411.09	11,541.06
New Mexico	628.80	71.40	210.00	281.40
North Carolina	16,965.18	1,788.60	19,475.70	21,264.30
Oklahoma	10,190.09	4,141.17	5,212.24	9,353.41
South Carolina	21,370.92	2,551.28	16,226.42	18,777.70
Tennessee	18,052.76	2,275.34	18,174.66	20,450.00
Texas	16,302.85	5,972.01	13,131.76	19,103.77
Virginia	46,536.66	4,311.15	30,861.37	35,172.52
Total	\$240,032.84	\$ 65,885.22	\$200,422.95	\$266,308.17

Young People's Department

Making Others Thankful

Said Old Gentleman Gay, "On a Thanksgiving Day,
If you want a good time, then give something away."
So he sent a fat turkey to Shoemaker Price.
And the shoemaker said: "What a big bird!
How nice
And since such a good dinner's before me I
ought
To give Widow Lee the small chicken I bought."
"This fine chicken—O, see!" said the pleased
Widow Lee,
"And the kindness that sent it—how precious
to me!
I would like to make some one as happy as I;
I'll give Washwoman Biddy my big pumpkin
pie."
"And O, sure!" Biddy said, "'tis the queen of
all pies!
Just to look at its yellow face gladdens my eyes!
Now it's my turn, I think; and a sweet ginger
cake
For the motherless Finigan children I'll bake."
Said the Finigan children—Rose, Denny, and
Hugh—
"It smells sweet of spice; and we'll carry a slice
To poor little lame Jake, who has nothing that's
nice."
"O, thank you! and thank you!" said little
lame Jake;
"What a bootiful, bootiful, bootiful cake!
And, such a big slice! I will save all these
crumbs
And will give them to each little sparrow that
comes.
And the sparrows they twittered, as if they
would say,
Like Old Gentleman Gay, "On a Thanksgiving
Day,
If you want a good time, then give something
away."

—Selected.

The Leaves of the Thanksgiving Tree

(Nineteen children come to the platform; each carrying a leaf-shaped banner on which are printed or pasted large plain letters of gold or contrasting coloring, to form the words "The Thanksgiving Tree." The banners should be attached to sticks of equal length. As children take their places they should rest the banner sticks upon the floor in order, with backs to the audience, and allowing for spaces between the words. As each child recites, his banner should turn. Banners may be edged with wheat heads or with leaves, flowers or borders of crepe paper. Children may wear coronets or sashes to correspond with decoration of banners. If nineteen children are not available, the letters to form "Be Ye Thankful" or "Praise the Lord" may be substituted and the necessary number of verses chosen.)

1. Let us come before his presence with thanksgiving and make a joyful noise unto him with psalms.
2. It is a good thing to give thanks unto the Lord.
3. And to sing praises unto thy name, O most high.
4. To show forth thy lovingkindness in the morning and thy faithfulness every night.
5. Every day will I bless thee and I will praise thy name forever and ever.

6. O God, thou art my God, because thy lovingkindness is better than life, my lips shall praise thee.

7. Bless the Lord, O my soul; who crowneth thee with lovingkindness and tender mercies.

8. Enter into his gates with thanksgiving and into his courts with praise.

9. In everything give thanks.

10. Oh that man would praise the Lord for his goodness and for his wonderful works to the children of men.

11. Let us not love in word, neither in tongue but in deed and truth.

12. It is more blessed to give than to receive.

13. Freely ye have received, freely give.

14. God loveth a cheerful giver.

15. The silver is mine and the gold is mine saith the Lord.

16. They first gave their own selves to the Lord.

17. Give, and it shall be given unto you, good measure, pressed down and shaken together and running over.

18. Honor the Lord with thy substance.

19. Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me.—From "The Fruit of the Thanksgiving Tree" by Mrs. E. C. Cronk.

A Newsboy's Thanksgiving

Mrs. Evans' larder was full to overflowing. She had personally made her purchases for the Thanksgiving dinner and nothing had been omitted.

"I am preparing to send a nice basket to every one I know who would, perchance, not have a good dinner if I did not send it, and

there's no need of my stinting, so why shouldn't I lay myself out on our own dinner?" This was in answer to the wide-eyed, laughing astonishment of her husband as he surveyed the extravagant array of "eats."

It was the day before Thanksgiving, and leaving the rest of the responsibility for the dinner to her competent cook, Mrs. Evans got into her soft silk kimona and dainty bedroom slippers and curled herself up in Mr. Evans' big chair for a few hours with a very delightful book she was reading. She had barely succeeded in adjusting her mind to the book when the telephone rang and the maid's voice called, "Youse wanted at de telephone, Miss Evans."

The telephone message was to the effect that her beloved Aunt Mary was in town and would be with them for Thanksgiving dinner. She was simply overjoyed, but it would necessitate a trip down town that afternoon and Mr. Evans had the car.

"Well, it's only five blocks to the street car, and I'll start immediately after lunch," she decided. She was dressed and ready at once and, very happy and satisfied with the world, as she set forth.

In the middle of the second block she came upon a pathetic sight and cautiously drew near. It was a little newsboy—the boy from whom she had bought many a paper—sitting beside a pumpkin, his face in his hands, and his dog beside him for company. He did not look up at her approach, so she stopped beside him, for a moment looking at him, before she asked, kindly:

"What's the matter, Laddie?"

"Aw, nothin'," he said, without changing his posture or lifting his head.

"Tell me, son! maybe I can help you. I'm sure I will if I can."

Then the little fellow's grief came back to him—a nine-year-old boy's stoicism soon melts under kindness, so he began to sob in his hands, the dog trying every way to comfort him.

Mrs. Evans laid her arm about his shoulder, almost in tears herself, because she knew that a nine-year-old boy does not cry for nothing—and asked, "What are you doing with the pumpkin, lad? If it's too heavy I'll help you a bit."

JERUSALEM THE WONDERFUL

Rev. J. Wash Watts, Palestine

(Tune: "America the Beautiful")

O wonderful for nature's plan in land and sky and sea,
A varied world in miniature is setting fit for thee.
Jerusalem! Jerusalem! God set his choice on thee,
Reveal thy grace to Adam's race throughout eternity.

O wonderful for peoples seen within thy narrow bounds,
For that the men of every name pass through thy holy grounds.
Jerusalem! Jerusalem! God make of thee a sign
That woos the will away from ill, into his wise design.

O wonderful for that revealed through Abram's faith and seed,
In whom combine hearts freely moved with destinies decreed.
Jerusalem! Jerusalem! God strive with thee until
Thy sons their faith by works they prove, their law in love fulfil.

O wonderful, for by thy wall the Christ was lifted up,
And unto him all men are drawn by love that drank that cup.
Jerusalem! Jerusalem! God make him yet thy king,
Let come to stay that blessed day which love alone can bring.

O wonderful for that to be when God makes all things new.
The new Jerusalem comes down, where all our hope comes true.
Jerusalem! Jerusalem! God set his choice on thee,
Reveal thy grace to Adam's race throughout eternity.

"Naw! it ain't too heavy. Mother's making me take it back to the grocer, an' I wanted pumpkin pie for Thanksgivin'." Tears choked further explanation.

Mrs. Evans' mind worked rapidly. She knew that the boy in him would have to be respected and that she would never get at the heart of things there on the street, so she resorted to the best thing she knew.

"Son, would you sell your pumpkin to me? I can use it and will gladly pay you the money for it if you'll carry it home for me. That will save you taking it back to the grocer, and I'm only two blocks away."

At that he looked up, tears still wet on his lashes, and said, "Sure! I'll carry it for you; an' that grocer won't have his laugh on me. You see I told him I was goin' to have pumpkin pie tomorrow." He trudged along behind Mrs. Evans with the pumpkin on his shoulder and his dog frisking and barking just like he knew that things had brightened up a bit for his little master.

He deposited his pumpkin on the kitchen porch and followed Mrs. Evans—she allowed his dog to go in, too—to her sitting room for his pay. Holding her purse in her hand and counting out the change, she said:

"And so you wanted pumpkin pie for Thanksgiving and were disappointed. Now you just tell me the whole story and I'll see what we can do. I love little boys"—visions of her own lost one shook her kind voice—"and I'd never let a little fellow go without pumpkin pie on Thanksgiving. Now come, just tell me all about it."

The newsboy hung his head in embarrassment a moment, but when he saw that his dog had gone over to Mrs. Evans and that she was stroking him, that seemed to unseal his lips and this was the lad's story:

"You see, I never have tasted pumpkin pie an' when the other guys got to talkin' about how good it was an' said they was all goin' to have it for Thanksgivin', I thought I'd like to taste it so's I could brag, too, after Thanksgivin'. I thought it'd give Mother a nice surprise, too, so I took nearly all the pennies I'd made that day an' stopped at the grocery an' bought the pumpkin." He stopped as if he hated to go on.

"Yes," Mrs. Evans urged, "and when you got home Mother had a headache or was very tired, and couldn't bake it—was that the way?"

His eyes grew moist again, but he went bravely on with his story. "No, lady, she said it took lots more than a pumpkin to make a pumpkin pie. She said she didn't have no lard, nor flour, nor sugar, nor eggs, nor nothin', an' she couldn't make no pie." A tear rolled down onto his ragged coat sleeve. "But what I hated worst of all, lady, was that Mother cried when I had tried to make her have a nice Thanksgiving, an' told me I'd have to take the pumpkin back. She wasn't mad nor nothin' like that, but I'm sorry I got the ole pumpkin."

Just then the clock struck two and the newsboy said, "Lady, I'm late now. If you'll just pay me for the pumpkin I'll have to hurry on. Much obliged to you for buyin' it."

Mrs. Evans paid the exact amount into his grubby, outstretched hand—the dog wagging his tail happily over the transaction—but Mrs. Evans detained them a moment to ask: "Where do you live, son?"

It turned out to be only a short car ride and not out of her way, so she said, "Might I go home with you? I know you have a nice mother, and I'd like to meet her." The newsboy was glad to take her and they started out again.

When the newsboy's mother opened the door to admit them she was visibly startled to see a well-dressed lady with her son. She doubtless feared something had happened, but Mrs. Evans'

friendly face instantly put her at ease and she went into the newsboy's home.

It seemed that one room and a small kitchen was all they had. Everything spoke of poverty and starved life, but was spotlessly clean. The woman herself was neat, and her dress, though faded and patched, was clean.

"My good woman," said Mrs. Evans, "I am in need of a little boy to run errands and work about my house and yard. Your lad here has struck my fancy, and, if you are both willing, he may begin today. I'll pay him twice what he makes selling papers if that will be satisfactory." She looked first at mother then at son to see how her proposal had been received.

The mother turned to her boy—a new light of hope making her face radiant—and asked, "Would you like to work for the lady, Robert?"

"I shore would, mother," was the answer. That gave him ten dollars a week and his board, and the greater advantage of an education.

"And now," said Mrs. Evans, rising to leave, "that being settled, please don't prepare anything for your Thanksgiving dinner. I always see that my help has the best on that day."

Then to Robert: "You need not go to work selling papers any more. Come over to my house tomorrow at twelve and you and your good mother shall share my own Thanksgiving dinner. You will begin working for me the day after. In order that you may not lose out on your papers I'll pay you in advance." She handed him a ten-dollar bill and left two people's hearts almost bursting with Thanksgiving to the Great Provider.

Robert almost staggered under the basket of Thanksgiving dinner which Mrs. Evans had ready for him promptly at twelve. He and his dog just touched the high places—so light-hearted were they on the homeward way.

Half an hour later mother and son sat down to such a meal as they could not have known how to even dream about. Turkey, with chestnut dressing and gravy, cranberry sauce, celery, sweet and Irish potatoes, nuts, fruit, candy, rolls and butter, and *two golden, rich pumpkin pies!*

A boy as happy as a boy could ever be, fed his dog a nice plate of scraps and said to him, "What's happened to us, ole feller?"—*Ida Lee Johnston, in The Christian-Evangelist.*

This and That in Palestine and Syria

Rev. J. Wash Watts, Jerusalem, Palestine

SYRIA

The war in Syria continues. And in many parts of the interior the condition of the people is distressing.

Rasheiyia, the center of our former work, is a thing of the past. Only a garrison of soldiers, in the old castle around which the terrible struggle raged last November watch over the place. The people of Rasheiyia are scattered to the winds. Many have gone to friends in the Americas. The weak and the friendless are left to the mercies of a hard, hard situation.

The men of our church at Kefr Mishkey have returned with other men of their village to try to harvest their crops. One man of the village has been killed since his return.

The future of our work in Syria is a big question. Our native pastor from Rasheiyia lives in Beirut for the present. We have been thinking for a long time about the challenge of work among the thousands of Moslems in Damascus. But horrible things have happened in Damascus during the past year. No one can know when the situation will permit of approach. Moreover, an American missionary will be necessary at any time for the opening of such a work. *And no one has been sent!*

GALILEE

The Bottom's Memorial Baptist Church in Nazareth is almost complete.

The work among the villages is quite encouraging in several places. In Touran, near Cana of Galilee, there is a little group that wishes to form a Baptist church. A worker to give all his time to visiting the villages is greatly needed.

Recently the Lord has put it into the heart of one of his own to provide for a school building on the lot with the church. There is a place for it. There is a need for it. But there are not the workers to man it. We feel that there ought by all means to be a missionary on the ground before plans for a school are laid. *But no one has been sent!*

JERUSALEM

Mrs. Pattie F. Witherspoon of Winchester, Kentucky, and Miss Annie Calloway and Mrs. Tero C. Amos of Macon, Georgia, have provided the money for a lot for the Mission. We have been trying for nearly a year to buy a certain lot. We still hope to get it, but we have not got it yet. We are learning the meaning of the story of the man who tried to hustle the East.

Contact with many groups of secret believers among the Jews raises conflicting emotions. It is a great encouragement to know how many there are. It is most bewildering to face the problems they raise. They believe in Jesus but they doubt so-called Christians and Christianity. They are tremendously interested in claiming Christ as their own, but they want no Gentile dictation as to how they shall do it. They are accepting the New Testament but they intend to remain Jews and apply it to Jewish life. There is great hope that eventually there will spring among them a movement to make a place in Jewish life for the Jew who accepts Jesus as Messiah. But they raise hard questions.

* * *

Promoting Better Understanding Between Hebrews and Christians

Rev. Leon Gambrell, Tulsa, Okla.

The week of August 22-29 will never be forgotten, especially by many Tulsa Baptists and their Jewish friends. During this week Rev. Jacob Gartenhaus, missionary of the Home Mission Board of the Southern Baptist Convention to the Jewish people scattered throughout the eighteen states of the Convention, and two helpers, Rev. Jacob Peltz of Chicago, and Rev. Philip Englander of New York, conducted meetings every evening in the First Baptist Church looking toward a better understanding and closer fellowship between the Hebrews and Christians of this city. Large crowds attended these meetings, increasing in numbers and interest from the first evening until the house was taxed to capacity.

It was difficult to estimate the number of Jewish people present at any time, but it is safe to say that more than one hundred and fifty were in the services during the week and very many of them every night. Many of them came from surrounding towns and were very favorably impressed with the messages.

All three of these "children of Abraham" but, thank God, also true children of God by faith in Jesus Christ, were at their best in their addresses. They were wise and tactful, winning the confidence of their own people as well as of the Christians from the first. The head of the Jewish Institute in the city tried to prejudice his people against these missionaries of the Lord Jesus but he failed. As we encountered him in a store talking with some of

his fellow Jews one morning and heard him rail on Brother Peltz for having believed in Jesus, heaping abuse upon him, I thought of Paul's experiences as members of his own nation bitterly persecuted him. The contrast between the spirit of the Christian and of that of the followers of modern Judaism was very striking. It is indeed Christ-like to "love your enemies."

The key-note of the meetings was "How shall we do away with the prejudice and suspicion of the one group toward the other, and upon what basis shall we have mutual fellowship and understanding?" It was shown all the way through, in a most tactful manner, that only in Jesus the Messiah can this basis be found. As we unite upon his teachings we become brothers and sisters and receive one another without any distrust and misgivings.

The last thirty minutes of the program each evening was given over to an open forum for discussion of questions which any one, Jew or Gentile, wished to ask. Brother Gartenhaus conducted these discussions and proved himself a master in the art of giving terse pointed answers to all questions asked. Many of the questions had to do with general historical events, but most of them dealt directly with Christianity and Judaism and their relations to each other. The reader may be interested in a few of the questions with the answers given:

"Do the Jews trust each other?"

"Just about like Gentiles trust one another."

"If we take the Old Testament out of the New Testament what would we have left?"

"The first thing that occurs to me is 'Love your enemies,' and that is not found in the Old Testament."

"How many Jews are returning to Jerusalem from America?"

"Only a very few because they are too well satisfied in this country."

"Is the Hebrew word for 'God' singular or plural?"

"It is plural."

"Where are the Ten Lost Tribes?"

"Can any one here tell me? then I guess they are still lost."

"Which type is easiest to win, orthodox or reformed Jew?"

"The orthodox."

"In what manner or form do the Jews expect the Messiah to come?"

"There are no two alike, but as many opinions as there are Jews. There are three false messiahs in Palestine to-day."

"Do the Jews offer sacrifices, and if not on what do they depend for salvation?"

"They have not offered sacrifices since the destruction of the temple. They depend upon prayer, repentance, and giving to the poor, for salvation."

"Do the Jews believe in the virgin birth of the Messiah?"

"They used to but do not now."

"Do the Jews now living accept the Old Testament as the word of God?"

"They do not know the Old Testament, not one in a thousand has the Bible in the home."

"Why did the Jews reject Christ?"

"They did not, as a nation, reject him. The first Christians were Jews, the first church was composed of Jews, the first missionaries and preachers were Jews. The reason so many have rejected him is because of the teachings of their leaders."

It seems to the writer that all Christians who attended these services were surely drawn closer to their Lord and were certainly made to feel guilty of not having done all that was possible for the race through whom Jehovah chose to give to the world the Bible and the Saviour revealed in that book. We have not been as careful to pray for and to seek to win the Jews to Jesus as we should. And the Jewish friends who attended were made to feel that their Christian neighbors really do appreciate them and would rejoice to see them happy in the joys of salvation. Brother Gartenhaus said this was the best meeting he had been in during his six years with the Home Mission Board. God has gloriously blessed his labors and those of his colleagues in Tulsa and these meetings will continue to bring forth fruit to the honor and praise of his dear name.

The work is just beginning now for the Christian workers in Tulsa. Many Hebrew friends are thinking seriously and are longing for more information. The way has been opened for the presentation of the gospel message and the pas-

sors and other Christian workers of this city will prove recreant to their trust if they fail to do intensive follow-up work with and for these newly discovered neighbors and friends. Thank God for these missionaries and for the open doors as a result of their labors.

* * *

The Indian's Invitation

Craig S. Thoms, Vermillion, S. D.

The university botanist and I were camped in one of the coulees, as the wooded ravines are called, of northeastern South Dakota, gathering specimens of flowers for the university museum, when we were visited by two Indians.

We were on their reservation and feared that they had come to ask us to move. What was our surprise when they invited us to church instead. Their church building stood prominently on the hill above our camp, and for several days Indians had been gathering from ten miles around, some coming in wagons, others in automobiles, and some of their young men on horseback.

We accepted the invitation, of course, for we were both church men. But had we not been church members we should have been ashamed not to accept, since it seemed so novel and also so beautiful that white men should be invited to church by red men.

We found the church building filled with a reverent company of earnest worshipers, all Indians but ourselves. An Indian, with a strong and noble face, preached the sermon with becoming dignity. A young Indian played the organ, and played it well. Without any choir to lead, the whole congregation sang, and they put soul into the singing.

The entire service was in the Indian language, which we, of course, could not understand. But we knew the tunes, and in our hearts sang the English words while they sang the Indian ones. Moreover, the reverent and earnest spirit of the service was unmistakable. We were conscious of a decided spiritual uplift, and went away saying: "Notwithstanding all the differences in men, their deepest needs and highest aspirations are the same."

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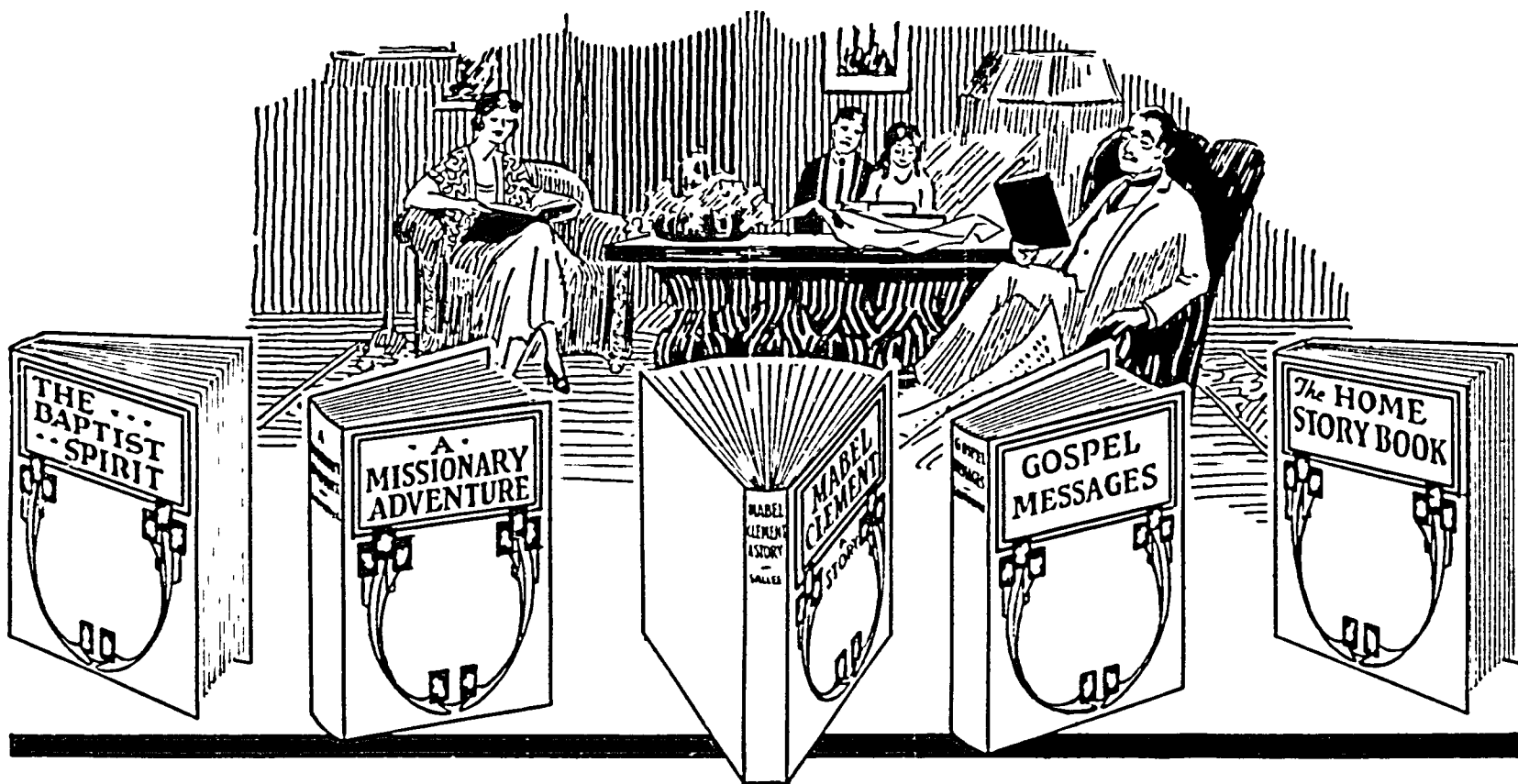
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