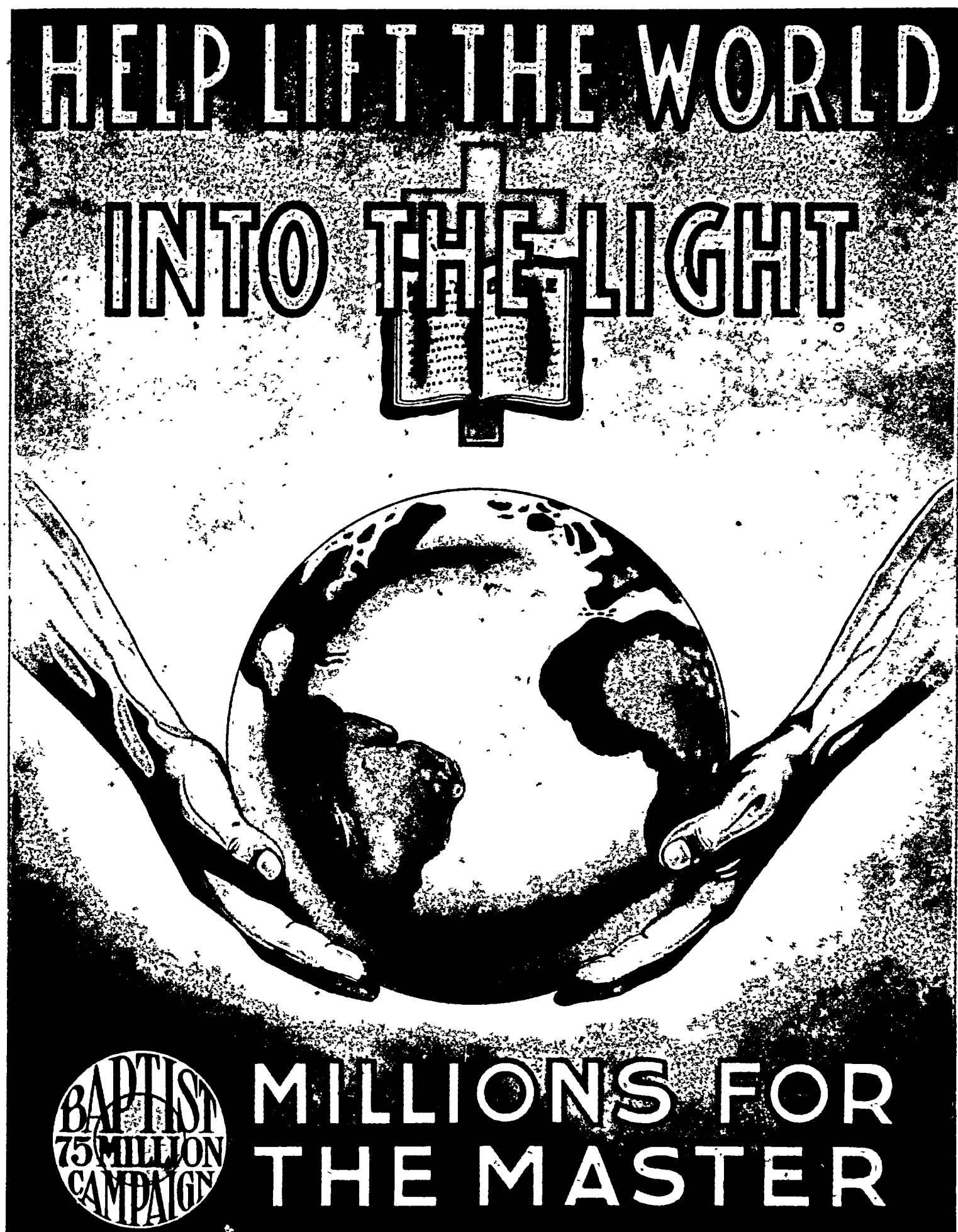


HOME AND FOREIGN FIELDS

Continuing
The Foreign Mission Journal
The Home Field



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161 Eighth Avenue, North, Nashville, Tennessee

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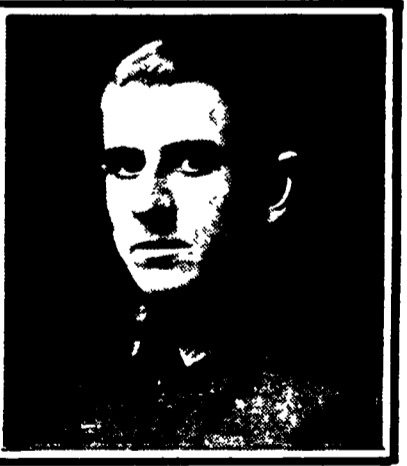
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FOR WHOM WE SHALL HOLD THE ROPES

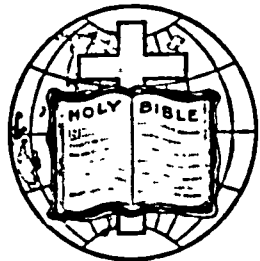
Over against our money consecrated youth puts its life
They are depending upon us :: We must not fail them

(See pages 25-27.)



Home and Foreign Fields

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I. J. VAN NESS, Corresponding Secretary

G. S. DOBBINS, Editor

SEPTEMBER, 1919

Prayer That Prevails With God

There are in this world thousands of people who never think about praying. The subject has never crossed their horizon. They neither believe nor disbelieve in it. Pilgrims between two eternities, they seem wholly unconscious of anything but the day's journey. Is there any greater tragedy conceivable than for a human being, made in the image of God, to go through life never having discovered the possibility of communication with his Creator?

Then there are those who vaguely believe in prayer, but who practice it only when faced with some supreme calamity. Incoherently they call upon God's name when death stares them in the face, or they reach the limit of their own resources. All too frequently the passing of the dire need sees the passing likewise of the desire to pray.

Still others look upon prayer as a sort of magic charm. Somehow they think that the repetition of certain words and phrases will gain divine favor. The heathen with his prayer wheel and the Catholic with his rosary are under the same delusion. And the deacon who mechanically repeats the same sentences every time he "prays" may be almost if not quite in the same category!

Still others, of scientific temperament, smile indulgently at old-fashioned ideas about prayer, contenting themselves with the thought that prayer is a good thing as spiritual exercise, but denying that it has power to change anything except the one who prays. They would reject the supernatural in prayer, and confine its results to those forces which are set in motion by the mental intensity and spiritual desire of the one praying. They are like the lad who, with his brother, was visiting grandmother about Christmas time. The old lady was quite deaf, and that night when the boys knelt to say their prayers in an adjoining room the younger began to shout his petitions for a bicycle and a pair of skates in a voice to be heard across the street. His older brother remonstrated. "God ain't deaf," he said. "No," replied the youngster, "but Grandma is."

It is needless to say that none of this counterfeit praying prevails with God. God is a person. God thinks, feels, loves. You are a person, made in His image. Through your faith in Jesus Christ God sustains to you the relation of Father. Prayer is talking to God. It is no more unnatural nor unreasonable than the conversation we have with each other. The

difference is in degree, not in kind. God is infinite—we are finite; but much the same principles that govern us in our conversation with one another apply in our communion with God.

Prevailing prayer is intelligent. We would not ordinarily talk to a child in the meaningless phrases that we often address to God. It does not hallow God's name to talk to Him in stilted, high-sounding, bombastic language. Somehow we have got the notion that when we read the Bible—which is God talking to us—we must scrutinize and analyze every word; but when we pray—which is our talking to God—a vague attitude of reverence and the saying of stereotyped platitudes will suffice. True praying, such as prevails with God, demands more thought, more study, more mental effort, more careful investigation of facts and needs, than it takes to understand the most difficult messages which God has given us in His Book.

Prevailing prayer demands time. How much time do you average spending in prayer each day? True, the test of prayer is not its length, and as a rule the man who prays longest in public prays briefest in private. But prayer is more than an attitude. Prayer is the most practical force for achievement in the universe. As the wireless telegraph instrument releases the current of electricity that bears a message around the globe, so prayer releases the power of God and directs it to objects of need, without reference to distance or human possibility. The Christian who is too busy to find time to pray is too busy for God to use.

Prevailing prayer must be definite. There can be no real prayer without desire. What is it that you want to accomplish in prayer? If it is to thank God, to praise God, to draw nearer to God, to bring in God's Kingdom, to gain guidance in personal matters, to win the victory over sin, to win souls to Jesus, to secure blessings for those in need—whatever may be your purpose, there must be eager, burning, often passionate desire for that particular thing. This is not only the teaching of the Bible, but the experience of all who have learned to be great intercessors.

Prevailing prayer must be "in Christ's name." What do you mean when you conclude your prayer with the words, "In Christ's name"? Is it a mere graceful way of stopping? Notice that in the great prayer-promises of Christ, He conditions them all upon this: "In my name." Suppose a merchant employed a manager to run his business. Suppose this manager should sign his employer's name to checks, *per* himself as manager, and then spend the money on his personal desires. He would be guilty of serious wrong. No less guilty are we when we undertake to check upon the treasury of heaven for our purely personal, selfish wants. To pray in Christ's name means to stand in His stead, see through His eyes, and seek through God's ordained means of prayer to accomplish that which Christ wants accomplished. Such praying can no more fail, in God's good time, than God's promise can fail.

Prevailing prayer must come from a clean heart. Thank God, the sinner may pray, "Be merciful unto me." But this is as far as his prayer can go until, through Christ's grace, that pardon has come for which he seeks. We do not pray today because we are so pre-occupied with our own affairs. The sins of selfishness, worldliness and covetousness rise up like a thick cloud between us and God. We try to pray, and flee from one thing to another, only to find that we cannot pray for these things because our hearts are set in the opposite direction. Here is the secret: Get down your Bible. Read it until God speaks His message to your heart. Then, with conviction from the Holy Spirit, get right with God, and on the basis of what He says to you from His Word talk earnestly and intelligently with him about His redemptive plan for the world, and your place in that plan.

The result of prevailing prayer in September will be millions for the Master in December.

THOSE of us upon whom the needs of China's millions have pressed heavily, and who are greatly concerned for the future of this mighty people, are watching with eagerness the struggle for national unity which the nation is experiencing. The attitude of Japan in refusing to surrender Shantung province gives evidence of the spirit of a nation which has come to power without Christian ideals. Japan's insistence that her claim is only on the port of Tientsin is a subterfuge. "As well say that a man's body is not involved when someone has a grip on his throat!" exclaims an indignant critic. China needs our help. The League of Nations promises something, but a League of Missionary Intercessors will alone avail to solve this torn country's fearful internal and external problems. Pray for more workers, for more converts, for a trained native Christian leadership, for the reign in China of Him of whom it is said: "He will not fail nor be discouraged till we have set justice in the earth."

CHANGING horses in the middle of a stream has always been considered dangerous business. The middle of the stream for State Missions will just about be reached this year at the very time when the 75 Million Campaign plans are being adopted to take the place of the former method of raising mission funds. The danger is that State Missions may be made to suffer temporarily, since the money under the new scheme will not be available until December, yet State Mission work must go on without interruption. The brief interval can be provided for and all danger averted if State Mission Day in the Sunday school is observed with enthusiasm on September 28. The money given on this special day will be credited to the church on the 75 Million Campaign. A great and worthy collection through the Sunday school will save the day, and will only add impetus to the greater Victory Week, November 30 to December 7.

"INFORMATION" is a significant word. Break it up into its component parts and it means "that which is formed from within." Information is not something that can be poured from the outside into the mind through sight and sound. Information is the reaction of one's own consciousness to the appeal of facts. A superficial statement of the purpose of Baptists in their great campaign will not be sufficient. We must somehow get at the conscience, we must make people think, we must arouse conviction. Such "in-form-ation" will burst the shell of indifference and make possible the campaign's glorious consummation. A vital factor in the program is the placing of the state paper and HOME AND FOREIGN FIELDS in the home of every Baptist. Has your church reached this goal?

FOR seven years Mexico has suffered as few lands ever suffered from internal strife. Revolution has followed revolution, until the country is destitute, starvation faces vast multitudes, life is unsafe, morals are unutterably corrupted, thievery and brigandage are rampant. In the League of Nations the United States will be held responsible for Mexico, and the responsibility is not an enviable one. Is there a way out? Yes; it is the way of the gospel. Christian schools and churches are Mexico's only hope. On the same scale that we would wage war were this to become an appalling necessity must we make a mighty missionary drive for the redemption of this our Samaria. The 75 Million Campaign will make possible the beginning of such a program.

READ with especial care the articles dealing with the place and work of State Missions in this number. Not by accident have we come to this development in our Southern Baptist work, by which state lines are drawn and state forces have come into such prominence and effectiveness. Dr. Johnson

utters a startling truth when he says that there are ten states in the Southern Baptist Convention each of which could do as much as the whole Convention if they were sufficiently informed and enlisted. Along this line of intensive development within state bounds lies the future of the greatest enterprises ever projected by a body of Christian people on earth.

UNREST, strikes, riots, lawlessness in a thousand forms, worldliness, covetousness and greed rampant, profiteering and speculating, mounting prices that threaten starvation to a growing number of poor—every item in the daily record of events is a clarion call to make secure the 75 Million Campaign's success. Both the raising of the money and the releasing of spiritual forces which must accompany will do more to stem the tide of Godlessness in the South than anything else we could possibly do. No better investment could be made than this for the future safety and welfare of the land we love.

"LITTLE Christians have hindered the Kingdom more than big sinners," said a speaker recently. The big sinner is the rock that sticks out from the water plainly—dangerous, but not difficult to avoid, and possible of removal. The little Christian is the sharp rock just below the surface, in the track of the boat, which does its deadly work before the course can be changed. The gospel of Jesus, passionately preached, and a great program, enthusiastically carried out, will remove the big sinner and the little Christian, making them both assets for the Kingdom instead of liabilities.

"COLUMBUS is popularly credited with having discovered America," says Mr. C. A. Brooks in his stimulating book, "Christian Americanization." "As a matter of fact, everybody must make that discovery for himself." There are thousands of so-called Americans in our country today who have never yet made this discovery. Christian Americanization is a phase of the Home Mission task which must receive constantly more of our thought and attention.

CHRIST wants trained workers. The men whom he chose to be His apostles He trained for three years and more, and then sent them out for further training in the school of experience. Why not begin now to plan the organization of a group of workers who will meet each week, study together the literature sent out in the interest of the \$75,000,000 Campaign, and train these workers for the tasks that will confront when the final great drive is on?

AN unintentional and unfortunate omission was made in Dr. Ray's article in the August number of HOME AND FOREIGN FIELDS, "The Growth of Our Medical Mission Work." Dr. T. W. Ayers and wife were appointed to Hwanghien, China, in 1900, and Dr. R. E. L. Mewshaw and wife to Kweilin in 1916. Dr. Thos. McCloy resigned his work under the Board in 1905, and Dr. Adrian S. Taylor in 1916.

*"There shall come from out this noise of strife and groaning
A broader and a juster brotherhood;
A deep equality of aim postponing
All selfish seeking to the general good.
There shall come a time when each shall to another
Be as Christ would have him—brother unto brother."*

"ONLY *won* men can *win* men." And only generous givers can induce generosity in others.

The Urgency and Power of Prayer

Rev. John T. Christian, D.D.

"And he prayed again." James 5: 17.

Prayer is the solution of every great crisis of life. This statement applies equally to the individual Christian and to the church. The man who prays it through can work it through. The beginning, as well as the ending, of all spiritual life is accompanied by prayer. Every stage of human growth is accompanied by its own problems. Every advancement in denominational life by its environments begets new problems. These problems cannot be solved by experience, because they are new. The solution comes through the manifestation and revelation of God expressed in human leadership and endeavor. The touch of the Divine and the human is brought about by prayer.

History abounds in such examples. Oliver Cromwell not only organized his army with "a discipline more rigid than ever before had been known"; but he administered to their intellectual and moral nature stimulants of "fearful potency." "But that which chiefly distinguished," says their historian, "the army of Cromwell from other armies was the austere morality and fear of God which pervaded all ranks. It is acknowledged by the most zealous royalists that, in that singular camp, no oath was heard, no drunkenness or gambling was seen, and that, during the long dominion of the soldiery, the property of the peaceable citizen and the honor of woman were held sacred." Prayer and preaching was the order of that army; and the army of Cromwell was never defeated.

It has sometimes been said that the Americans were a race of skeptics in the days of the Revolution; but there are clear and most distinct evidences of prayer in those days of heroism and liberty. It is true that there was opposition, keen and sharp, against hierarchies and autocratic religions. It is all the more pity that there is not manifested the same opposition in this day. Our liberties will never be maintained by either a civil or an ecclesiastical autocracy. There is no information known to me that our fathers ever discounted piety or prayer. Washington prayed at Valley Forge and Benjamin Franklin introduced prayer into the first sitting of the American Congress.

In the Civil War the armies of the North were first dominated by prayer. There had been great revivals in that section of the country just preceding the outbreak of hostilities; and it was worth far more to the Federal cause than an army. All of us have heard of the great revivals held among the troops of Jackson and Lee. There has been a more recent national experience. The day the President of the United States proclaimed fasting and prayer the Allied armies were defeated and gloom hung over the entire world. From the very day that prayer was observed victory came to the American arms.

These examples might be indefinitely extended. Countless Christians have the record of answered prayer. Human testimony and experience declares nothing more certain than this. Now if we are to succeed, and succeed gloriously, in the 75 Million Dollar Campaign, upon which we have embarked, there is absolutely no substitute for prayer. Of necessity wise plans must be adopted, a great organization effected, the spirit must be inspirational, the churches must be enlisted from the smallest to the largest, unheard-of amounts must be contributed, the martyr sacrifice must be initiated, deeds of individual heroism must be recorded—but all of this is fruitless and vain, mere legalized commercialism, empty illusion, if not accompanied by prayer and a revival of religion. "If the arrow of prayer is to enter heaven, we must draw it from a bow full-bent." It will avail us nothing if we succeed in raising this vast sum of money and come out of the enterprise poor of soul

and spiritually bankrupted as a denomination. Our salvation consists not in money but in prayer. We must have the money, but it must be money that we can use in spiritual power in the extension of the Kingdom of God. The surest way to obtain the money is through the spiritual exercise of prayer.

This leads to a suggestion of three things:

I. The first of these is that *the spiritual needs of the human soul are satisfied by prayer*. It is said that Elijah prayed "earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit." It has been said that Elijah was one of those rare characters who was a super-man and received gifts not ordinarily granted to mortals. The answer is swift in coming that Elijah "was a man subject to like passions as we are." This is a generic statement and means that he was a man with a like nature as ourselves. It would be an interesting study to pursue the life of Elijah and work out his weaknesses, and contrast with these weaknesses his great strength when he prayed.

It remains certain that the needs of the heart are satisfied by prayer. Just now the needs of the Baptists are imperative. There is the need of all the churches, of State, Home, and Foreign Missions, and not less pressing, because so long delayed, our educational institutions. These needs are high and holy enough to challenge every one of us, and every spiritual motive there is within us.

This call to prayer is to every individual who loves the Lord. Father and mother at the hearthstone, pastor and people in the great congregation, in the quiet closet and the open pulpit, at home and abroad, *let us pray again*. The fervent prayer of the righteous is effective and prevails. The availing prayer will cover our needs. Such a prayer does not come creeping home—rather it sweeps in the Kingdom of God. Individuals have turned kingdoms upside down. Witness John Knox in Scotland and Jonathan Edwards in America. Men ought always to pray, lifting up holy hands to God.

There is such a thing as co-operation in prayer. Where two or three are agreed upon one thing it shall be granted. It would be well in this 75 Million Campaign, not only for churches and groups of churches to pray; but I would that all of the churches would pray. Let prayer be a South-wide movement; let it be a spontaneous movement. Let none forget to pray. We arrange to elicit, combine and direct the energies and activities of our membership; why shall we not arrange to elicit, combine and direct our prayers to God for the accomplishment of this great thing we have in hand?

There is likewise the unity of prayer. It is recorded that in the ancient church they were all in accord in one place. This one thing was asked of God. We commend and command the unity and fellowship of prayer. The objects and aims of the 75 Million Campaign are ample enough, and holy enough, to command the attention and to attract the heart of all people. It is individual in its action, it is world-wide in its scope. The needs are individual enough to compel the motives, and wide enough to enkindle the imagination. There is no man too local for this cause not to have an appeal; there are none too universal for this appeal to reach. The appeal is at once personal and racial.

II. *The promises of God are at once transformed by prayer into certainties*. Of the extent and number of the promises of God in the Bible there is practically no limit. The promises are numbered by the thousand and cover every condition and

environment of life. There is no necessity for an extension of the promises; in height and depth they cover every detail of life. The need is that the promises shall pass from the realm of promises and become through prayer in our experiences flaming facts and living realities in our lives. It will resolve itself into not that God has promised great things; but the promise has been fulfilled and is as real as any other fact. Prayer is the dynamic of the promises. Prayer places the weight, the burden, the fulfilment on the soul. At once we pass from uncertain shadows to the land of sure foundations. The Lord God omnipotent reigneth and therefore we have succeeded. Prayer will at once give the 75 Million Campaign a place in the sun.

The output of the whole matter is, we have already succeeded when we pray. The victory is gained before the battle is fought. The length and strength of our success lies along the lines of prayer.

III. *The inspiration to success is furnished by prayer.* The success of the 75 Million enterprise will need boundless enthusiasm, and the loftiest conception of duty and privilege. Prayer furnishes the mainspring to motive and action. There must be a quickening of impulse, a movement of thought, enkindling of imagination, and a thorough-going conviction of the will. This is a larger thing than we have ever before undertaken. Men who have not yet been discovered must be found; close and covetous men must be quickened into life; and men who have

already given munificently must have new visions and ideals. Nothing will accomplish all of this save prayer. The prosperity of the soul is involved quite as much as the energies of direction.

It is certain that our people must become spiritually minded, but men are spiritually minded when they pray. The profoundest motives must be touched, the deepest conviction must be entertained, and the will must be rightly directed. Nothing except prayer works these wonders.

When all of this is accomplished and the seventy-five millions have been raised there must remain a tender and lingering grace. If this campaign leaves our people hard and dry, cherishing a feeling of resentment that they have been forced into an unwilling giving, then it had better never have been attempted. But if it leaves all of us tender, responsive, more like the Christ, we have gained the highest objective of an ideal.

A friend was telling of an experience he had. He arrived at his destination late in the night. He was worn by travel and immediately retired. Later he was awakened and experienced the most delightful odor he had ever inhaled. He looked around the room for an explanation and found no solution for the presence of the fragrance. The next morning he looked out of the window upon banks of roses. The dew of the evening had fallen upon the roses, released the fragrance, and it had filled all the house with perfume. The Spirit of God is the dew, and prayer releases the fragrance.

Bolshevism Versus Baptistism—a Comparison and a Contrast

Rev. Rufus W. Weaver, D.D.

Two Forces, Representing Two Conflicting Ideals, are Warring this World Over for the Mastery. The Two Words Above Describe Them, and the Writer Shows What Each Stands for and Their Significance for Today and the Future

Bolshevism and Baptistism are alike in one particular. Neither of the names appear in our standard dictionaries. The words, Bolsheviki and Bolshevism, first made their appearance in 1903. Baptistism got into print one year earlier.

WHAT'S IN A WORD?

In view of the fact that the lexicographers have not determined the definitions of these words, an obligation rests upon anyone who uses them to provide, first, some suggestion as to what the words really mean. Bolshevism came into existence amid the conflict within the Russian Social Democratic party. The word *Bolshinstvo* means majority. The Bolsheviki are those who belong to the majority. The minority faction are called the *Menshiviki*. Both the Bolsheviki and *Menshiviki* were social democrats; that is, socialists of the type of the Karl Marx school.

Baptisticism came into existence in the quiet of evening when two disciples were journeying toward their lodging. They were discussing the affairs of the Kingdom and the new spirit which was pervading the world. Their discussion ranged far and wide; they dwelt upon the value of our Baptist principles, the elements of truth which we hold in common with other evangelistic bodies, the well-nigh unanimous acceptance by the scholarship of the world of the Baptist contention regarding the early form of baptism, the evasion on the part of those who oppose the Baptists of the issue which we, as a people, raise, and the growth of the spirit of tolerance and brotherly kindness on the part of all who call themselves Christians. The problem which these two disciples faced was clear and definite. Why is it when the scholarship of the world accepts the Baptist interpretation of Christianity and the leaders in all of our pedobaptist denomination admit our contentions, that so few of

these leaders are turning from their acknowledged error to the acceptance of our Baptist principles and to affiliation with our Baptist churches?

Words are the children of the mind. They, like children, are born in travail pain; they, like children, grow. There are words that include whole systems of thought, and there are systems of thought that are waiting to be named. Consider that mobile and vitally organized system for which Baptists through centuries have stood. We have the phrase, "our distinctive Baptist principles." These distinctive Baptist principles appear in the emphasis appropriately placed upon the worth of man, the necessity of the new birth and the preservation of truth in the symbols, or ordinances, of the Christian religion. They present that portion of our system of thought which lies outside of all other systems. Baptists are congregational in government and in this respect are like the Congregationalist churches; they are Calvinistic in their theology and in this respect are like the Presbyterian churches; they are evangelistic in method, and in this respect are like the Methodist churches; they hold to baptism by immersion, and in this respect are like the Disciples, or Campbellites. Not only the distinctive principles of Congregationalists, but also all the elements which they hold in common with other Christian organizations, are embodied in Congregationalism, of the Methodists in Methodism, of the Presbyterians in Presbyterianism, of the Catholics in Catholicism; so when we think of Congregationalism, of Presbyterianism, of Methodism, we have brought before us a statement which includes not only their distinctive principles, but everything which they hold as belonging to their interpretation of Christianity. The interpretation of Christianity which Baptists set forth should be comprehended in a work. Baptistism, a difficult word to pronounce, too sibilant in sound, comes forth as a verbal candidate for this position.

SEARCHING FOR THE HIGHEST GOOD.

Bolshevism and Baptistism are alike in another particular. Each undertakes to solve in its own peculiar way all of the problems of life. The two great forces of human society are the religious and economic. Baptistism claims supremacy in the field of religion, and modestly insists that the acceptance of Baptist principles and the world-wide spread of the Baptist interpretation of Christianity would bring to all men peace and happiness. While Baptistism has to do primarily with the religious, Bolshevism has to do primarily with the economic. The instrument which Baptistism uses is persuasion, the presentation of the idea we call the gospel to all who will hear, persuading them to accept the gospel, believing that wherever it is accepted by men, however different, it produces essentially the same beneficent results. Bolshevism is inverted Czarism. Lenine frankly expresses it, "Just as 150,000 lordly land owners under Czarism dominated the 130,000,000 Russian peasants, so 200,000 members of the Bolshevik party are imposing their proletarian will on the mass, but this time in the interest of the latter." In the declaration of the rights of the toiling and exploited people we find the following demands made by the Russian Bolsheviks: "Private ownership of land abolished and turned over to the toiling masses, all forests, mines and waters becoming national property; the ownership of factories, mines and railroads and all means of transportation together with all banks to be vested in the Soviet republic; all social parasites to be transformed by compulsory labor into the toiling class and the reorganization of industrial life in the interest of workingmen." Society is to be freed from the chaos of capitalism and imperialism; world-peace is to be secured by the fraternizing of workers and peasants from various nations; all foreign loans are to be annulled, while all natural wealth is to be distributed among the people; the poor are placed upon an economic equality with the rich, and all the comforts and luxuries which had been enjoyed by the few are to be shared by the many. The Bolsheviks are undertaking to make Russia a modern Utopia, curing all the ills of modern society by the overthrow of Czarism and militarism.

Organizing the small section of the Russian working class, the industrial proletariat, corresponding to the labor unions of America, Lenine and Trotzky established the dictatorship under which the greater part of Russia now is ruled. Upon this small section of the working class Bolshevism relies.

WHY BOLSHEVISM MUST FAIL.

Lenine has discovered that the primary problem in carrying out to success his socialistic program is that he does not have a sufficient number of individuals developed to the point where they may direct fairly and justly the production and the distribution of goods. Having acquired unlimited power, having distributed the wealth of the empire, having declared that all people, rich and poor, must engage in manual toil for the common good, Lenine now finds himself embarrassed and prevented in the establishing of an industrial Utopia by the fact that he cannot find the individuals to complete the process and to guide and direct in the distribution of wealth that has been created and thus socialize industry. Lenine and the Bolsheviks are discovering that civilization must depend in the last analysis upon the individual characters of the men and women who make it up.

The improvement of the economic status of the laboring classes, resulting in large increase in wages and permanent income, without the corresponding increase in their intelligence and character, can result in no permanent advantage to labor.

German militarism was grounded upon the belief that through conquest one nation might absorb to its own benefit the wealth of another nation. The great World War has established again the truth that they that take up the sword shall perish by the sword.

Bolshevism presents the organization of the class in the interest of the conquest of all other classes, and sooner or later will illustrate the fact that a class which takes up the sword shall also perish by the sword. The forces of democracy latent throughout the Russian empire are being aroused and organized, and in a few months, I prophesy, will overwhelm the Bolshevism of Lenine and Trotzky.

Russia, the second largest empire in the world, with population ranking third, has made the great experiment in which the toiling masses have through their dictator attained unlimited power, and the whole machinery of society and government is used for their welfare. Yet Bolshevism is a colossal failure, and the failure is due to the fact that there is nothing in the system which creates intelligent and altruistic individuals, inspiring them to unselfish service for the common good.

THE TRUTH THAT MUST PREVAIL.

Baptisticism is from the standpoint of the modern world an Anglo-Saxon product, and largely a Southern product of America. P. T. Forsyth, the brilliant epigrammatic theologian, says that the modern democratic world is a product of Calvinism fertilized by Anabaptism on English soil. If you search the world over for these elements properly mixed you will find them in larger quantity in the South and among the people called Southern Baptists.

Between 1740 and 1770, 500,000 Scotch-Irish left the north of Ireland, crossed the Atlantic and settled in America. They scattered through the colonies, most of them coming South through Virginia and the Carolinas into Georgia, spreading westward. These were Presbyterian in their government, Calvinistic in theology, uncompromising in defense of religious convictions, stern, earnest, God-fearing men and women. They brought with them their preachers, all educated men. Wherever a preacher stopped, a church house was built and close by a school house. They carried with them the blessings of religion and education. But the adventurous Scotch-Irish plunged into the wilderness, leaving behind their Presbyterian pastors, their churches and their schools. They took with them only the Bible, accepting it as the sole and sufficient guide in matters of faith and doctrine, and led by this Book they became in increased numbers Baptists until now the Baptists in the South equal in number practically all other religious bodies.

During these years of our development we have undertaken on the foreign field a program. The primary incentive has been the evangelization of a lost world. In the more recent years we have undertaken to establish on the foreign field the institutions of Christianity, schools, colleges, hospitals, asylums, believing that in time a native ministry may take over the work which is done now through our missionaries. We have had no such definite program at home. Yet we have continued to grow and to grow marvelously.

A PROGRAM OF WORLD-CONQUEST.

Within the last three months a wonderful thing has happened. We have made a program that challenges us. We are wondering whether we can carry it through. It exceeds so far anything we have ever done that a few seriously question, not our capacity, but our willingness to carry it through: seventy-five millions of dollars in five years for the extension of the Kingdom of God.

We have just finished a great war which cost humanity one hundred and eighty-six billions of dollars, or thirty-seven times as much as all Christians in all times have spent for the establishing of Christianity among men. During the comparatively brief period in which we were engaged our nation spent twenty-one billions of dollars, or a million dollars for every hour. Southern Baptists for the establishing of the Kingdom of God on earth are planning to raise an amount of money which represents America's expenditures during the war covering a period

of less than three and one-half days. In the war against sin we are asked to invest during five years an amount of money equal to that which the national government invested in less than half a week. If our principles are of value to the world, surely the amount which we are planning to raise is insignificant in comparison with what we ought to be doing.

We have felt that we were setting forth Christianity as taught by Jesus, as lived by the apostles, more nearly than any other people, and we have felt this, in my judgment, justly. Our overwhelming numbers in the South have kept us from realizing our inferiority in the totality of the world. We have probably a little more than eight millions of church members in our Baptist churches throughout the world, while the total number of those who claim to be Christians exceeds five hundred millions. In contrast with Roman Catholics, Greek Catholics, Lutherans, Reformed, we are a small body. Yet we are engaged in the spiritual conquest of humanity. Our task is nothing less than the bringing of all thoughtful minds throughout the world to the acceptance of our interpretation of Christianity. We need to establish our views among all peoples and in all the institutions that are influential in all lands. The \$75,000,000 will hardly make a beginning in the accomplishing of our world-task. The new day has come in our history—a world-vision, growing clearer as we behold, is making possible for us a world-program in which we will undertake to realize in the two worlds of human experience the conditions which make possible blessedness. These two worlds are the religious and the economic. We will undertake to realize that which the Bolsheviki promised the oppressed and trustful Russian peasantry, economic blessedness, and we will undertake to provide this through having already achieved in the individual his spiritual blessedness.

Baptisticism as an interpretation of Christianity has its underlying principle and its primary points of emphasis. This principle is that the religious experience precedes in the individual the religious expression, and that in him the religious expression must follow promptly and be in harmony with his religious experience. This principle accounts for our refusal to accept infant baptism. The infant has not had a religious experience, and since he has not, there is nothing for him to set forth as a religious expression. This principle emphasizes spiritual reality, sincerity, and the daily witnessing to one's experience of God. Our points of emphasis are three: The worth of man, the necessity of the new birth, and the preservation of truth in Christian symbols. To us the most valuable thing on earth is a man growing into the likeness of God. His rights must be preserved and there must be no invasion of his liberty. All authority that is exercised by any social organization, church, state, or anything else, is educative in its purpose, and seeks to develop the growing child so that he may enjoy liberty of thought and action. We abhor force as a means for bringing people into religious union. We grant to every individual the right to search the Scriptures, and to follow the dictates of his conscience as he interprets the Scriptures. We are the champions of human freedom, and religious liberty has been our most glorious trophy.

MEETING THE ISSUES OF TWO WORLDS.

As the interpreters of Christianity we must accept our world-mission, and get ready, as our fathers never dreamed of doing, for our world-task. This task is so great, involving as it does the transformation of society and the preparation of all mankind to serve God in this life and in the world to come, we may be a little reluctant to face any of the aspects which lie outside of the field of religion. However, it seems to me that we should consider the meaning of Baptisticism and the value of our fundamental principles as we think of that other great world of human experience which we call the economic, the world in which arises all the problems of labor and capital, the world of social relations and adjustments. What sort of eco-

omic order will be created if the principles for which Baptists stand were introduced? What should be the message of Baptisticism in that field of social reconstruction where the Bolsheviki are now making so colossal a failure? Or to bring the matter nearer home: What is the Baptist position which we would set forth before the American Federation of Labor, or before a conference of railroad magnates?

The Baptist theory of human betterment rests upon the belief that society advances only as individuals grow in moral and Christian ideals. The problem of society is not primarily the problem of the satisfactory production and the just distribution of material goods. The problem of society is the problem of relations of men to one another. It is the problem of living together, and in living together promoting the good of one another. The highest civilization exists when that civilization is engaged in the creation and the transmission of the highest ideal values by which men regulate their conduct. These highest ideals Jesus set forth in His teachings and incarnated in His life. He gave to the individual man a higher valuation than any other teacher before Him. The whole material world was not so valuable as one lone, single man. Jesus revered human personality, and appreciated it as no one before Him. He found His chief joy in serving man, and the highest service which He could render to any man was strengthening that man's hands in God. Therefore, Baptisticism insists that all reforms shall originate in the individual and spread through society before they become binding laws. Therefore, Baptisticism insists that the actual development of society rests upon spiritual religion, and that individual regeneration is necessary and furnishes the only sure foundation for human happiness.

Perhaps we have not gone far enough in our thinking. If we had, we would hold more vigorously as personal conviction to the obligation to do more for our fellow-men, whatever may be our relationship, than duty requires. The difficulty of making a success in living with other people grows out of two facts: Either we simply meet our duties, or we do less than our duties require. If all sought only their rights and performed their duties, all injustice would disappear from human society. However, no such perfect fulfilment of duties has ever been known. The majority of mankind seek to do less than duty requires. They desire to evade the compulsions of life, and will not go the first mile that they are impressed to go. They go less, if they go at all. The teaching of Jesus which we are challenged to interpret is that whatever we may be called upon to do, there shall be in it the element of voluntary and joyous service, and that if the only way by which it is possible for us to do this is by voluntarily doing twice as much as is required, that we shall gladly do it, that we shall go the second mile. The Christian laborer is one who is doing more than his employer has a right to demand; the Christian employer is one who is giving to the laborer more than he has a right to demand. As soon as we begin to seek to give back more than we receive because we desire above everything else, others' good, so soon do we introduce into human relationship the Christian spirit. Two things are essential in the development of this spirit—intelligence, which means Christian education; and religion, which means the religion of Jesus. The faithful application of these two agencies to life will furnish to society the intelligent altruistic individuals who will make the ideal social order. In the meantime, our primary task is furnishing men and women who shall be the leaders in ushering in the better day. These leaders will be trained, partly in Christian homes, partly in our Sunday schools and churches, and pre-eminently in our Christian institutions of higher learning. The last are essential factors in the betterment of society, in the ongoing of humanity.

There is but one other question to ask, and that is an urgent question in our day: Can the individual without the regenerating touch of God be fitted for this service? Unhesitatingly and emphatically, I say *no*. There are some blind leaders who are

saying today that the child does not need this transforming experience. Unhappily, many of our Methodist brethren have been led astray. Their revised ritual indicates that children do not, or rather should not ever know the experience of conversion. Against this form, which we may call the new Pelagianism, we set ourselves.

Upon the Baptists of the South rests a responsibility for the betterment of humanity greater than that upon any other people. Our principles, our interpretation of Christianity, and our new program, world-wide in its scope and purpose, together create

our incomparable opportunity. As we look back we say with pride regarding our fathers, "they gave to us religious liberty." As we look into the future and see that far-off divine event toward which the whole creation moves, let us hope that we, by faithfulness to our opportunities, may hear the living of that generation say, "The Baptists of the twentieth century in the South were faithful in their day of opportunity and made possible the peace, the material blessings and the spiritual happiness of a world brought into loving submission to the will of Jesus Christ."

The Place of Prayer in the 75 Million Campaign

Rev. Samuel Judson Porter, D.D.

*"After this manner therefore pray ye: Thy will be done, as in heaven, so on earth.
Our Father who art in heaven, Give us this day our daily bread.
Hallowed be thy name. And forgive us our debts as we also have forgiven our debtors.
Thy kingdom come. And bring us not into temptation, but deliver us from the Evil One."*

In an English war-story, an artist-soldier named Stanning, the night before his gallant death, said in his last talk: "I come of a long stock of high-nosed old Methodists, who always made a thing they call conscience their watchword and fetish. There was a Stanning went to the stake for it in the time of Bloody Mary; there was another helped Oliver Cromwell to cut off the head of King Charles." The point is that conscience gives erectness to courage and makes men unafraid to die or to live.

In a certain famous lace factory only one spinner is allowed in a room which is altogether darkened save for the light from one small window falling directly upon the pattern. "Thus," the guide says, "we secure our choicest products." Thus, too, in the secrecy of private devotion where only through the window of prayer the dainty glow falls from above is woven that most delicate fabric, the Christian conscience. And it is also true that nothing but prayer so surely keeps conscience untrammelled and toned up to the highest pitch of fineness.

Conscience is mostly a question of attitude. What matters mainly is the soul's attitude toward God. If that is right, other things are right, or will soon be righted. In the raising of this very large sum of money for Christian enterprises care must be had to the attitude, if we actually purpose to do the thing, and having succeeded, to husband up the best results of the effort.

In the model prayer given to the disciples, in response to their request that they be taught to pray, Jesus discovers to us the various attitudes which the worshiper is represented to assume in his approach to the throne of grace. These attitudes, as revealed in the invocation and seven petitions, are eight in number, and give us a series of living pictures of the soul in its quest of God:

1. *The Child Addressing His Father:* "Our Father which art in heaven." In teaching them to say, "Our Father," Jesus imparts to His disciples His own password to the courts of heaven, and puts into their hands the golden key to the eternal treasure-house. With Him God was no mere influence, or force, or impersonal and unloving First Cause. "Father" is a name Jesus does not tire of repeating. Upwards of seventy times He strikes its lofty music, as though by reiteration He would fix the holy word within the heart of the world, and when across the spaces between heaven and earth He flings this blessed name, the distances vanish and the dread silences grow musical. He makes the fact of the fatherhood of God the starting point of prayer and drills His disciples on that word as a class in music is set to practice the scales.

Donald Hankey describes a soldier driven to prayer, when left wounded out in No-Man's Land between the lines under

the sky. His religion had been but a spasmodic loyalty to the Christ-man; but on his back he found himself wondering about the meaning of everything. The stars seemed to make it all appear so small and petty. All this bloodshed—what was the good of it? It all seemed so trivial and useless in the presence of eternity and infinity. The stars and orbs of light seemed so pitiless and uncomprehending. Yet after all, he had the advantage of them. Was he not of finer stuff than they? At least he could suffer! There was that in him that was not in them, unless it was in everything. "God!" he whispered softly. "God everywhere!" Then into his tired brain came the sweet words—"Underneath are the everlasting arms." Yes, God is not only in the world, but also above and beneath it. And that God is our Father. We have not fully entered into His experience, unless in our most overwhelming crises and hardest tasks we can say: "Father, all things are possible unto thee." We do not know His resources unless, with the apostle who described Him as "the God and Father of our Lord Jesus Christ," we keep saying to ourselves, "God is able,"—"able to do exceeding abundantly, above all that we ask or think, according to the power that worketh in us." We must, in this work, begin with, and never depart from, our companionable Father, who is found in Jesus His Son, our Brother.

2. *The Worshiper Adoring His God:* "Hallowed be thy name." We need now a fresh, true sense of God. No "god-let" will serve us now. We need one for whom nothing is too hard. What is our attitude toward the great and mighty God whose judgments are unsearchable? How great is this petition! Its fulfilment would do away with ignorance, paganism, idolatry, profanity and Sabbath desecration. How sweeping and comprehensive! The program we are working on should itself be made by us a prayer for hallowing the holy name. In the midst of all the activity let us keep ourselves reminded of God. We are very busy now, and are going to be for some time, directing the flow of Christian motives into many and varied trenches to irrigate vast tracts of life which hitherto have been desert. This is the meaning of the campaign. But digging the ditches is only the minor task. Our main concern must be the supply of the spiritual stream. To have a vast system of trenches with a feeble trickle in them would be tragic. The water of life must flow from beneath the throne of God. Let our attitude be toward the throne and our prayer be, "Hallowed be thy name."

3. *The Subject Avowing His King:* "Thy kingdom come." Our Father is the King. We have stepped up with Him into the Kingdom. This prayer is like an oath of allegiance. It is a declaration of loyalty, a patriotic war-cry. To pray this prayer sincerely is to be committed to the program of

world-conquest—this program that we are pushing now. And the prayer must be enforced with our efforts and our gifts. This petition is the missionary slogan. Missions are the program—the progressive program of the Kingdom. The missionary program is Christ in action pressing His crown-rights. Enlargement is the watchword of the Kingdom and we can pray this prayer truly only as our souls are swayed by the expansive power of a passion to bring the whole world under the dominion of the King.

4. *The Servant Submitting to His Master:* "Thy will be done." How far-reaching is this petition! What changes, what revolutions and readjustments, what overturnings in business, in society, in politics, in religion! He who taught us to pray this prayer Himself said, "My meat is to do thy will," and in Gethsemane prayed, "Not my will but thine be done." Submission of this kind becomes the spring of life and gives every duty and trial a new transfigured significance. Are we willing to let this prayer run clear across our lives like a turf-turning plowshare? Can we trust God far enough to pray this prayer from our hearts? Will it change any of your plans? Are you willing to pray this prayer all around your ranch, or farm, or factory, or oil field? Are you willing to pray this prayer over your bank account?

5. *The Pensioner Petitioning His Benefactor:* "Give us this day our daily bread." Such daily asking and receiving of the heavenly Father means that we are to live in continual consciousness of our utter dependence on Him. Such a life of faith will exclude worry and anxious care. When our Lord thus elevates this bread question into the realm of prayer, He throws a halo of divineness around it and shows us that there is no want, even of our physical being, which is shut out from the region of prayer. Then ought we not to take God into our business plans?

6. *The Sinner Imploring His Saviour:* "Forgive us our debts." There are many words in the Scriptures used to define sin. One of these has the root meaning, "to miss the mark"; another is defined as "acting treacherously"; still another means to "transgress," "trespass," or "break a covenant." Do not our sins come under the scope of all these definitions? The fundamental view of sin is that it is an offense against the heavenly Father's goodness. Have we not sinned in our shortsightedness, in the narrowness of our plans, in the meagerness of our liberality, in our fearfulness and cowardice and laxness?

As we pray for forgiveness it behooves us to begin to do better. "Go and sin no more."

7. *The Pilgrim Supplicating His Guide:* "Lead us not into temptation." The word translated "lead" means to "be drawn in" as if by a sucking whirlpool, and well describes the dangers to which we are ever exposed, and particularly at this time. We need wisdom and guidance now at every step. Without attempting to read a lecture or point a moral, I call attention to the following picture drawn by a brother Baptist, the Bedford Dreamer. We may well ponder it again and make such denominational application as we choose. It assuredly suggests some reasons for prayer. "I saw then in my dream, so far as this valley reached, there was on the right a very deep ditch; that ditch is it into which the blind have led the blind in all ages, and have both there miserably perished. Again, behold, on the left hand there was a very dangerous quag, into which, if even a good man falls, he finds no bottom for his foot to stand on; into that quag King David once did fall, and had no doubt therein been smothered, had not He that is able plucked him out.

"The pathway was here also exceeding narrow, and therefore good Christian was the more put to it; for when he sought, in the dark, to shun the ditch on the one hand, he was ready to tip over into the mire on the other; also, when he sought to escape the mire, without great carefulness he would be ready to fall into the ditch. Thus he went on, and I heard him here sigh bitterly; for besides the danger mentioned above, the pathway here was so dark that oftentimes when he lifted up his foot to go forward, he knew not where or upon what he should set it next."

So much for the danger. Here is the promise: "But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him." And again: "Thy word is a lamp unto my feet, and light unto my path."

8. *The Struggler Appealing to His Defender:* "Deliver us from evil." This is the prayer for deliverance not only from the Evil One, but from all evil. Satan is not pleased with this campaign, and there will be many hindrances and difficulties, but our recourse is in prayer.

*"Restraining prayer, we cease to fight;
Prayer makes the Christian's armor bright;
And Satan trembles when he sees
The weakest saint upon his knees."*

The Labor Question and the 75 Million Campaign

Rev. J. Dean Adcock

In the fourth chapter of John, the thirty-fifth verse, the Saviour said to His Disciples, "Lift up your eyes and look on the field." In Luke's Gospel, tenth chapter, second verse, He Commanded the Seventy to Pray the Lord of the Harvest to Send Forth More Laborers

This is a clarion call which should be sounded to the remotest bounds of our Southern Zion. "Behold the field." "The world," said the Apostle John, "lieth in sin," but I say it has grown in sin, has gotten strong in sin, has gotten up in sin, walks in sin, has sent out sin propaganda until today the world is organized in sin. Behold this organization has invaded the churches.

We have organized sin in practically all of our churches in the following forms: Anti-missionary organizations, anti-mission study, anti-Sunday school, anti-church attendance, anti-prayer meeting; and the I.W.W. ("I Will not Work") society is organized in all our churches. But the most appalling form of organized sin is the anti-soul winners' organization. If anyone doubts any of these statements, let him put on a campaign in either of the above mentioned lines of endeavor. Let him put on a soul-winning campaign, for instance, and see how

many business firms have to take stock, how many new members must be initiated in every lodge in town, how many people must go away for their health. Let him put on a Sunday-school campaign and see how many railroad presidents will announce a Sunday excursion, how many "statesmen" must be heard at some unveiling ceremony, all on Sunday. Let him put on a prayer meeting special and see how many Rotary Club, Chamber of Commerce orators, or oil specialists, must be heard on Wednesday night. Let him announce a mission offering and see how many bills fall due on that very day which otherwise never would be thought of, and, in fact, never are paid.

Success is sometimes a bad thing. It is bad for a coward in the army. It is bad for a slothful business man, for a sleepy town, but especially is it hazardous for an unorganized church.

In order to present the question which I wish to discuss as clearly as possible, I shall ask four questions, and but briefly outline the answers.

FIRST: WHAT IS THE FIELD?

1. *The world, and not the church.* Here the average preacher fails to interpret the Master and the result is a church which, if active at all, spends its energy upon itself, and he is required to give his time to his church and not the field, which is the world on the outside of the church.

2. *It is all the world, and not a section.* The ridiculous position which other denominations would place us in is that of mapping out a little corner in the various mission fields in foreign lands, and also certain sections in the homeland and magnanimously offering us the privilege of making that Baptist, provided we can beat them to it. The more ridiculous position is that taken by the average Baptist church of claiming the world as our parish and spending the majority of their efforts upon their immediate community, and, at most, their own state.

3. *It is all the people.* I believe the Master meant what He said, and I believe He said what the New Testament writers gave Him credit for saying. Luke says, "He sent the Twelve to the Jews and the Seventy to all nationalities." Luke gives Him credit for saying, "Ye shall be witnesses of me in Jerusalem, in Judea, in Samaria, and unto the uttermost parts of the earth." Matthew says, "All the people of all nations," and lest we misunderstand, Mark says that He said, "Every creature in every nation in all the world."

SECOND: WHO ARE THE LABORERS?

1. *All who preach,* and that is not confined to the ordained ministers; for we are told that when persecution arose, they were all scattered abroad except the preachers, and that included men, women, and children. "And they that were scattered abroad (men, women, and children) went everywhere preaching the word."

2. *All who go anywhere for Jesus.* All who go about their daily tasks. It matters not what kind of labors their daily task calls upon them to engage in, if they obey the apostle's injunction that "whatever ye do, whether ye eat or drink or whatever ye do, do all for Jesus' sake."

3. *Those who heal the sick and those who nurse,* if it is in Jesus' name. Or if they belong to Christ and are willing to be His servants.

4. *Those who live for Christ.* The most dramatic testimony that we have recorded in the New Testament is that of Lazarus, and all he did was to live.

5. *Those who teach,* because they are included in the commission along with those who preach.

6. *Those who give of their means,* not grudgingly, nor of necessity, but cheerfully, systematically, proportionately.

7. *Those who observe the "whatsoever" of the Master.*

THIRD: HOW MANY LABORERS ARE THERE?

1. *Very few* when the Seventy were sent forth, and never since that statement was made has it been truer than at this present hour, that in proportion to the greatness of the need of laborers, that they are few.

2. How few there are, may be seen in any church today. *Less than one-tenth* do all that is done in ninety-nine one hundredths of our churches. Behold the "submerged" nine-tenths!

FOURTH: HOW ARE WE TO SUPPLY THE NEEDED REINFORCEMENTS?

1. *By prayer.* In fact, this is the only command which the Master gave as a means for supplying the laborers. A book could be written which would thrill the hearts and inspire the souls of all God's saints under the caption, "As they prayed." The record of the Master's life is thus briefly stated: "As he

prayed." As He prayed the apostles were chosen, the great confession was made, He was transfigured, angels ministered to Him, and He died a victorious death, securing our redemption—as He prayed. As the disciples prayed, the Holy Spirit descended, and they spake with other tongues, and as they prayed they made their triumphant march spreading the gospel, surmounting all obstacles. Thus it has ever been that the churches of Jesus have gone forth more terrible than an army with banners, as they prayed. In fact, a close study of the history of Christianity reveals the fact that nothing worth while has ever been accomplished apart from prayer, and the opposite is true, that all failures and defeats have been due to the fact that men failed to pray. So important is prayer to the accomplishment of what was intended to be the final victory of Jesus Christ, that the Father said, "Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession."

2. *Propaganda.* Publish the tidings. Take the message to our people. Compel them to read it, hear it, and understand it. The appalling fact has been revealed within the last week that 600,000 Baptist families in the South do not read a denominational paper. How can we ever hope to raise an army sufficient to accomplish our immediate task so long as our people are uninformed? The time has come for every preacher and every deacon and every elect lady in every church who loves the Lord and is interested as they claim to be, in the coming of His Kingdom, to become agents for our publications and for our good books. The time has come for our best thinkers to put their ripest thought in the clearest statement and in the simplest form on all great questions relating to our denomination, its genius, life and progress, so that our publications may indeed deserve the name of propaganda.

3. *A big program.* Seventy-five million dollars is good to start with, but before we ever may hope to enlist the submerged nine-tenths in the 6,000 or 7,000 of our best-organized churches, and certainly before we can ever hope to enlist the 10,000 unenlisted churches, we have got to have a vision and the vital energy necessary to make that vision a reality of \$100,000,000 a year and 10,000 of our best-prepared young men and young ladies giving themselves to the service of the Master. Every pastor will have to raise money, that is true, but he must raise men. He should be a recruiting officer for the King's army. If once we get the army raised, experience has taught us that money, all the money that is necessary, will be forthcoming. We should have a program of service which would appeal to the most advanced thought, and at the same time sufficiently elastic to reach the most backward.

After all, the problem of the 75 Million Campaign is a labor problem. We could learn some things from the army. Think for a moment of the marvelous organization by which every individual is utilized to the maximum of his ability. Think of the variety of types of men and kinds of service required. Imagine a motor corps of Southern Baptist men who would take care of the transportation facilities, as in vehicles of every kind they carry the speakers and workers to the remotest places of the county. Imagine cavalry and infantry regiments sweeping irresistibly over every obstacle in a mighty drive for the amount of money needed. Imagine a flying corps of experts who would mark out the path for attack and keep communication established between the workers. Imagine a group of trained, skilled, consecrated, devoted officers, directing these forces so that every effort shall count for the most. Imagine an army of 3,000,000 Baptists, as courageous and determined as any soldiers in battle, with one supreme, undefeatable purpose—the winning of this victory for Jesus Christ and a lost world!

"The Son of God goes forth to war,
A kingly crown to gain.
His blood-red banner streams afar—
Who follows in His train?"

"How To Get It"

Rev. O. L. Hailey, D.D.

We Want Seventy-Five Million Dollars in Cash and Pledges at the Close of the Great Drive
December 7. We Can Have It if We are Willing to "Pray the Price"

This is a great task we have set before ourselves. To raise seventy-five millions of dollars in five years is enough to try our ability. No, not our *ability*. If we fail, the cause of our failure must be sought in some other direction. But let us not even think of failure, much less talk of it. The money can be had, and every righteous reason says it must be had. Then how are we to get it?

I propound two questions: Do we believe that God, our heavenly Father, has in His hands everything that we can need? Who that has approached the greatness of God in his thinking can for one moment doubt that? The other question I would ask is this: Does our heavenly Father want us to have everything that is good for us? No one who has approached a comprehension of God's goodness and benevolent plan concerning His children can give but one answer to that. Then all we can need and as much as will be good for us must be somewhere provided. The only question that is left for us is, How to get it.

In God's Word is to be found the answer. There is a way of approach to the storehouse of God's riches. Faith is the key. Christ not only taught it, but He illustrated His meaning more than once. Two blind men called on Him for sight. Now what would be more difficult than to open blind eyes? He put the question to them: "Do you believe that I am able to do this?" They answered, "Yea, Lord." Then He said, "According to your faith, be it unto you." And their eyes were opened.

There came a man with his demonized son. The disciples were not able to give relief. Jesus called him to Himself. The man in great distress said, "If thou canst do anything, have mercy on us, and help us." Jesus did not take up the word "do", but the other word, "believe." He said, "If thou canst believe, all things are possible to him that believeth." The father declared that he had some faith, but was afraid that he did not believe sufficiently, and begged: "Help my unbelief." In response, Jesus gave him the help for which he sought. The father got what he sought.

Faith to be effective must be very definite. It must be exercised concerning a specific thing. The faith of the blind men was about the opening of their eyes. That of the father was for the relief of his son. Perhaps neither would have brought the result if it had been about the other need. That is to say, if the blind men had believed that Jesus could cure one possessed of a devil, it would not have brought sight to their eyes. Nor, if the father had had faith to believe that Jesus could open blind eyes, would it have secured relief for his son. The object of faith must be very definite. When you, my reader, exercised faith in Jesus concerning the forgiveness of your sins and the salvation of your soul, your faith had a very distinct and definite object. That is a characteristic of effective faith, as I understand it.

A little examination into the Scripture examples of great faith and the results will, I think, discover this to be the rule. When Abraham, the father of the faithful, left home his faith was about God's leadership and a homeland. When he offered Isaac it had nothing to do with a land. But he believed that God could fulfil His promise of a multitude of descendants although he was commanded to slay the only living ancestor. Abraham believed that God could raise Isaac from the dead. When Moses crossed the Red Sea, his faith was not about the bringing of the plagues on Egypt, but about crossing the sea. When Peter walked on the water, his faith was about

walking on the water. When the Syro-Phoenician woman got her child relieved through her great faith, her faith was about the relief of her daughter. When Peter and John cured the lame man at the Temple, the faith was about the healing of the lame man.

Now, if there is a little thought about our own blessings in response to our faith, I think we can discover that faith had a very definite object, the same object that was effected in the answer. Those objects have varied, but the principle of faith has not been changed in any of them. Faith is definitely directed towards Jesus Christ, and is exercised about a very definite thing. That must be the condition of our faith in this faith-testing task to which we have so earnestly set ourselves. We will be praying about money. God has put the money in the hands of His people, and asks that they give Him His own. We will be praying about that, and exercising faith about that.

This has been the experience of the worthies who have tested God by faith in matters pertaining to finances. Multitudes could bear thrilling testimony to this truth. And it might be a good thing if some who have hesitated to declare God's dealings with them should tell us what God has done in answer to their faith in a time of great need.

It is a well-attested fact that George Mueller, of Bristol, England, cared for 15,000 orphan children, and for about thirty-five years expended on the average \$275,000 a year, and yet he never asked any man to give a dollar for the help of the orphanage, neither did he have any other man ask anyone for a dollar, nor did he advertise in any paper that he needed money. His only appeal was directly to God. When the orphanage needed money he went into his closet and told his heavenly Father that they needed money and asked for definite amounts of money, and got it, repeatedly getting the exact amount for which he asked. I have never heard any other explanation offered except that he got it by faith.

One Sunday afternoon, at the public exercises of his pastors' college, Mr. Spurgeon told his visitor that he had expended all the money he had in the treasury, and all that he himself had, but that he needed 250 pounds the next day with which to pay pressing obligations. "But," he added, "I have a good banker." "Who is that?" said his visitor. "The Lord Jesus Christ," said Mr. Spurgeon. "You had better draw on your bank, then," said the visitor. "Let us pray," said Mr. Spurgeon. And he asked for that definite amount. After the public exercises, the visitor urged that he open his mail and see if God had answered. Upon opening one letter, he found it was from a firm of bankers whom he scarcely knew and with whom he did not do business, informing him that a few days before a stranger had deposited with them for Mr. Spurgeon, for the benefit of his pastors' college, 250 pounds. Thus his definite prayer was answered in as definite figures. Instances could be multiplied indefinitely.

Thus we are to work out this campaign. God's promises are out, and He will not fail. We will not have done any man harm when we induce him to give large amounts. He will be the better for doing so. And let us not be timid about this matter. God is able to make all things abound to those who are liberal. This plan we have arranged must be well pleasing to our Saviour. And if so, we know that He will help us. Our concern is to do it according to His will. Let us be definite, let us pray in faith, and we will get it.

State Missions in the 75 Million Campaign

Rev. Walter N. Johnson, D.D., Corresponding Secretary, North Carolina

September, October and November are the Three Great State Mission Months, According to our Old Calendar. What of the Place and Work of this Mighty Agency in the New Order?

None of us can now foresee the far-reaching results of our 75 Million Campaign. On the other side of the five years for which we are laying out our work in this campaign, we are going to realize that Baptist life and activity passed into a molten state in 1919. New conceptions and new methods of work are to be precipitated.

Our work in these five years will be simplified and our people will be solidified as never before. So compact will become our co-operation throughout the Southern Baptist Convention that there is really some questions as to what the status of State Mission work will be in the future.

It is almost impossible for the work of Southern Baptists to be unified and simplified without encountering some tendency toward centralization among us. We must be alert at this point.

In the present fluid state of our Baptist co-operation what will be the position of State Missions?

State Missions is based on two principles: One is missionary, and the other is political. One is the command of Jesus Christ to give the gospel to lost people, the other is the disposition of men to hang together in political entities, called states. Both these principles coming together give us State Missions.

State Missions is the heart of each of our Baptist State Conventions. The State Convention has grown to what it is in each of our Southern states under the fostering care of the State Mission conception of our Home Mission work.

State Missions will, therefore, be concerned right on in this campaign and after it, with two things: First, the integrity of the Baptist State Convention. Second, the enlargement of the Southern Baptist Convention.

I. INTEGRITY OF THE BAPTIST STATE ORGANIZATION.

The State Convention is a vital and integral part of our Baptist co-operation. It is an organization of Baptist people, held together, in part at least, by a distinct state consciousness. It is significant that State Missions has assumed such large proportions in the Baptist work of the South where there has been so much emphasis on states' rights.

Perhaps we cannot now measure the advantage that it has been to our Baptist work for one department of our mission endeavor to be co-extensive with the life of the state.

Other Southern Christian denominations have not made a distinction between Home Missions and State Missions as we have. There is reason to believe that for the lack of this distinction their work has not made the progress that ours has enjoyed.

The State Convention must be given its place for all time in our Southern Baptist work. The state has a compactness of life and interest that can never obtain in an interstate association. Not only that, but there is a homogeneity in the racial life of the state which gives the State Convention an appeal that no multistate organization can have.

The agencies of the State Convention are closer to the local churches than the agencies of the Southern Convention can ever be. The State Convention having a permanent headquarters, a weekly organ, and men and women employed to look continuously after its work, is in some respects closer to the local Baptist churches than even the district association, which has no permanent headquarters, no weekly communication with its members, and no commanding interest of its own to look after.

Besides all this, the average State Convention is large enough to have momentum sufficient to command the respect and co-operation of its constituency, and yet there is little danger that it will grow too large for deliberation, as would be the case with the Southern Baptist Convention if all our churches were directly represented in any one session of it.

Besides this, the State Convention is an unyielding break-water against centralization in our Southern Baptist activity. In its final analysis, the apportionment made between regular objects of our work must be passed on favorably by the State Convention, formally or informally.

In a meeting of the Executive Committee of the Southern Baptist Convention where apportionments had been made between the different objects out of the \$75,000,000 to be raised, one state reported, "We accept the apportionment as made by the Southern Baptist Convention committee, with the exception that, to preserve a principle, we change the amount apportioned to one object to the amount of one cent."

That same state also added one-half million to two Southern Baptist objects, acting on the same principle when it cut down the apportionment of one object to one cent.

These principles are recognized in the fact that the collection and the distribution of practically all the funds of the 75 Million Campaign are left with the State Convention agencies.

We must not overlook the fact that State Missions is the heart of the Baptist state organization in practically all of the states of the South.

II. THE ENLARGEMENT OF THE STATE ORGANIZATION.

It is peculiarly now the task of State Missions to enlarge the work of the State Convention in our Baptist economy of co-operation. The fact is, in at least ten states, if all the churches were represented in convention, the State Convention would be practically the same size as the Southern Baptist Convention until this last year.

If ten of our Baptist State Conventions were developed, and if stewardship were vitalized in their business relations and in their church life, any one of them would give as much to the work of the Kingdom as the Southern Baptist Convention ever gave until now.

The development of the State Convention up to its possibility is the best possible preventive to keep the Southern Baptist Convention from falling entwain as a result of its own size and weight.

In the light of these facts it becomes necessary for the Board of Missions in each state to put on a heavy, worthy, commanding State Mission program.

State Missions should lead in the matter of *increasing pastors' salaries*. The most paralyzing thing in our Southern Baptist churches is the inadequate support of the pastor. A State Mission Board has no right to encourage the churches in paying their pastors meagre salaries by doling out to missionaries pitiably meagre appropriations. Each State Mission Board should fix a minimum salary for its employes and require the missionary pastor to give his full time to the gospel ministry. A strong man should be placed in every destitute field. A survey of the State Mission field as a whole should be made and work should be planned according to this survey rather than paying out the State Mission funds so as to foster many different policies in the associations of the state. All this means that larger appropriations should be made in our State Mission work.

State Missions should lay hold of *educational centers of the state* with a larger, stronger hand. Impressive church buildings and strong pastors who know the spiritual significance of modern democracy as the outcome of the New Testament teaching should be placed in the midst of every student body. Student pastors or secretaries should be placed in every large state school. The Bible, in its original teaching, being shut out of the public schools, it is incumbent upon State Missions to lead in working out an adjustment between public schools and local Baptist churches, which will preserve intact our Baptist principles without leaving our state schools to be entirely non-religious in their influence upon the rising generation.

State Missions must take account of *the industrial centers* which are rising very fast in some of our Southern states, where water power and raw material and labor supply lift their possibilities of development beyond bounds for the future.

Some of our states should have a superintendent of mission work in industrial centers. Many new factory towns are being lost to us because mission work in them is little more than an effort to preserve the old-time country church in the new-made town. In these industrial centers there is a large field for the employment of women missionaries, fresh out of our training schools at Louisville, Fort Worth and New Orleans.

We are recreant to our duty as a denomination if we turn over the social and religious life of these young industrial centers to the Y.M.C.A. and other such agencies.

Enlistment and evangelization must be coupled together. Our separation of them in the past was almost a fatal mistake. We need to put on the field a new type of evangelist, who is already among us, who never feels that a protracted meeting is complete unless it results in a vital enlistment of the church members. It should be a great thing if we could close the revivals in our churches with a blood-warm every-member canvass.

We must be willing to invest largely in men and women whose duties are to find workers upon whom we can spend God's money in spreading God's Kingdom.

Colportage and publicity should be brought into a larger place in the different State Conventions. It likely would not be a mistake to pay the salary of men and women to work as missionary-colporters, allowing a commission on sales of books and papers. Free tracts should be scattered everywhere. Christian Science, Mormonism and Russellism should be shown that others know about the permeative influence of tracts.

The sad thing is, Christian Science is perhaps better understood today by the average non-Baptist reader in America than the simple principles of our Baptist faith. This is largely due to the fact that we have not made use of the secular press as we should.

It might not be a mistake to have a regular publicity man in each state, charged with the responsibility of giving our Baptist activity a news-value, and of interpreting to the non-Baptist reader of the daily paper the spirit and attitude and faith of our Baptist people.

The State Mission Board must do large things in *training our people*. The Sunday-school work, the B.Y.P.U., the W.M.U., the Mobile school, all offer the channel through which we can bring our people into an intenser training and a more intimate contact with one another for doing our great task.

Besides this, if \$75,000,000 is to be collected through our local churches in the next five years, we may rest assured that we will not realize cash value out of our campaign from now on, unless there is put on in the churches a program of practical training, so that everywhere among our Baptist people there will be at least a few who understand the principles of our faith and the departments of our work.

State Missions must take a larger interest in *church buildings*. Most of our states have a pitifully small building fund, in the use of which they are confining themselves to the weak mission

churches. The State Convention should have a building fund on hand large enough to give the intelligence and experience of the denomination, as well as financial aid, to every church which finds it necessary to undertake the erection of a building.

In all these lines of work the employment of missionaries, caring for our Baptist interests in educational centers, making adjustment in industrial centers, the vital work of enlistment and evangelization, and in colportage and publicity, training our people, aiding church buildings, our State Mission Board should take a serious interest and render the largest possible help.

Working on these lines, State Missions will not only preserve the integrity of the Baptist State Convention, but will enlarge its activity and its obligation in our total Baptist work.

In the larger day ahead of us State Missions will also have a larger place, and wherever over the earth this gospel of Jesus, as we Baptists believe, is preached, we must rest assured that Christianity has not become native to the soil in any nation until its missionary activities have developed down to the State Mission stage of missionary work.

Ultimately China will be served by provincial missions. Then the Kingdom will be closer by there than it is now. And so on throughout the world till all mankind is won to Christ and trained into His service.



IMPERATIVE STATE MISSION NEEDS

Rev. J. W. Gillon, D.D.

This is a large subject. To discuss it requires much exact information about a wide field. To discuss it properly is to leave out philosophy and theory, but to give facts.

In order that I might have facts about all of our State Mission work in all of our states, I sent out a questionnaire. From the answers secured, I have tabulated the following:

SOME URGENT NEEDS THAT MUST BE MET AND SUPPLIED BY STATE MISSION FORCES.

1. There are now in the territory of our different states approximately 13,000,000 unsaved white people who have reached the age of accountability. This, within itself, presents a tremendous task for the State Mission forces. Surely we will not be content to leave the people at our very doors unsaved by multiplied millions. If we have a heart for the salvation of any people, we must have for this people nearest us. If love does not make us do our utmost for these, then it is not love that makes us do our work anywhere else in the world.

2. We have 3,391 towns of 200 or more inhabitants in which there are no Baptist churches or Baptist meeting houses.

Every town is of necessity a center for a community. Every town is related to the community that centers around it largely as the heart is to the body. If the character of the town is bad, the community influenced by its heart-beat will be bad. Not merely for the sake of the town, but for the sake of the outlying districts, Southern Baptists must take care of these towns that are now without Baptist churches.

3. We have seventy-four county seats without churches or meeting houses. This is practically an average of five county seats to every state co-operating with the Southern Baptist Convention without a Baptist church organization.

More than any other town in the county, the county seat sets the standards for all the people in the county. Here the courts of the county are held. Here men come to pay their taxes, to discuss such business as they have with the county and with the state. The officials that center here and have their offices in the county seat have come from all the ends of the county. Their influence permeates the entire county. It is in every

way important that the counties be saved, and to do this the county seats must be properly cared for.

4. We have approximately 9,000 non-contributing, non-co-operating churches in our Southern Baptist territory.

This means that we have 9,000 organizations composed of professedly repentant, believing, regenerate, baptized church members who have not been sufficiently enlightened to be enlisted in doing the things that the doctrines they profess to believe require at the hands of believers. They ought to be enlisted, not merely for the sake of the causes that they would help, but for their own sake.

This is a colossal task, the biggest task of State Missions perhaps in the 75 Million Dollar undertaking. More difficult by far than to get the \$75,000,000 is to get these 9,000 churches and their splendid church members.

5. We have forty cities in which we are now doing State Mission work. In every one of them, practically, what we are doing is a mere touching of the selvedge of the garment. Our cities, everywhere, are outgrowing our religious population. As our cities go, so shall our counties ultimately go, and so shall go our states ultimately. Baptists are largely a rural people and have proven their effectiveness in rural sections more than anywhere else. The time has come when Baptists must prove themselves a city people, thoroughly capable of taking care of great city situations. We are not wise if we do not do this in the most comprehensive and thorough way possible.

6. We have now 1,524 missionaries employed by our several State Boards and are in dire need of adding 1,000 extra men and women to this force at the very earliest hour possible.

7. We have in our different states 19,688 once-a-month churches, approximately 3,000 half-time churches, and 2,200 full-time churches. The 19,688 once-a-month churches have inadequate service and for the most part are served by pastors who travel long distances and who are seen in the communities where they serve only once a month. Many of these churches are without pastors and have been for many months. There is never a time when they all have pastors at once.

It is one of the tasks of State Missions in the 75 Million Dollar drive to see that the majority of these churches become at least half-time churches, and that the half-time churches be developed to where they have all-time preaching.

8. Our several states report that they have now employed 120 general representatives of their Boards. There are twenty corresponding or assistant secretaries, twenty Sunday-school men, and eleven B.Y.P.U. men, and nineteen women secretaries and organizers, besides many general evangelists and general associational missionaries.

The different states estimate that it will take at least \$10,890,333 to in any way adequately take care of State Missions during this five-year drive. It takes only a casual glance at the bill of particulars presented by the state secretaries to see that this is a conservative estimate.

SOME THINGS THAT MAKE IT IMPERATIVE THAT STATE MISSION WORK BE DONE WISELY DURING THIS FIVE-YEAR PERIOD.

1. The list of things enumerated above, which must be cared for exclusively out of State Mission funds, magnifies the necessity of a wise, far-reaching State Mission program and of large expenditure of money.

If State Missions does not care for the things named above, they will not be cared for. It is none of the business of any other particular piece of machinery in our denominational life to care for these things. All of our other denominational organizations have specific tasks committed to their hands and wisely they give their attention to the task committed to them. The doing of any one of these other things, or all of them put together, will not help the State Mission situation.

2. Upon the success of State Missions, Home Missions, and Foreign Missions and Christian Education and Ministerial Education and Ministerial Relief, the Orphanages and the Hospitals, are all dependent. These depend to a large degree upon the converts made by the missionaries of the State Mission organizations for men and women to man them. They depend upon the funds that come from the pocket-books of those who are found for Christ and trained for service through State Mission agencies.

State Missions is related to the other causes as the heart is to the body. It must furnish the blood that courses through the denomination's veins. If, therefore, State Missions is not strong, the whole body will be weak, and as State Missions suffer, every department of the denomination's life will suffer.

3. Upon the success of our State Mission work depends the purity of the life of our communities and counties and states and nation. There is no hope for us except in the success of the work that is being done by our State Mission organizations.

It was America's Christianity that made her true to the highest ideals during the recent war. It is by perpetuating the Christianity of America and widening the range of its influence until it shall touch every home and life, if possible, that we will keep America, in the time of peace and unbounded prosperity, true to the ideals for which our soldiers fought.

Every dollar given to State Missions is a dollar indirectly contributed to benefiting and blessing the ends of the earth.



"IF STATE MISSIONS DOES NOT CARE FOR THESE THINGS, THEY WILL NOT BE CARED FOR."

To Get All We Can and Give All We Get

Rev. B. D. Gray, D.D., Corresponding Secretary

The Christianizing of the South is a Task of Supreme Importance in the Evangelization of the World. What the Great Campaign Will Mean to Home Missions is Discussed by Our Far-Seeing Secretary

The editor of HOME AND FOREIGN FIELDS asks, "What about *Home Missions* and the 75 Million Campaign?" Much about it in every way. They are closely related. The campaign in its conception and plans and impulses is in line with our thinking. Time and again for years I have personally and officially urged something of the sort in order that we might have opportunity to express the unity, fellowship and co-operation of Southern Baptists.

For conscientious reasons we are unable to co-operate in many things with other denominations. On that account we are considered narrow, unfraternal, and without a spirit of co-operation. It behooves Baptists, therefore, to co-operate among themselves at every point possible. We are unhampered by any differences of conviction, believing as we do the same things on the great fundamental doctrines of the Scriptures and as to church polity.

The 75 Million Campaign, therefore, presents a great opportunity for Southern Baptists to show how 3,000,000 of them can co-operate in a great campaign and program which takes in all their combined activities. With charity for all others, malice toward none, we are to throw the full force of our strength into a program somewhat worthy of our great numbers, our commanding influence and the tremendous tasks that confront us. Surely with great heartiness the whole brotherhood can champion this program that stands for our ideals, the integrity of our faith and our ambition for the conquest of the world to the truth as it is in Jesus Christ.

WHAT HOME MISSIONS WILL GET OUT OF THE CAMPAIGN.

Twelve million dollars is the apportionment for Home Missions; a large figure compared with what we have been doing, but reasonable in comparison with our ability, and small in comparison with the needs of the Home Mission fields.

In the great World War the United States in a large measure had to finance the Allied forces. But for our timely intervention France would have been crushed, England defeated and the powers of the British navy turned by Germany against America.

Fighting soldiers had to be fed as well as furnished guns and munitions and this need was supplied chiefly during the last two years of the war by the United States. Our export trade leaped into billions and in addition to helping the armies of the Allies we helped to save thousands of starving Belgians and Armenians.

Likewise our country must be the base of supplies for Christian conquest throughout the world. Europe, drained by war and well-nigh bankrupt, is looking to the United States for financial and commercial assistance.

The center of education is about to be removed from Europe to America. This brings a new day of opportunity and responsibility to our people. Our schools and colleges must be strengthened and endowed. They must be made thoroughly Christian in fact as well as in theory. In this way we are to counteract the vicious ideals of Germany and her allies in the great World War. Our youth must be trained on proper lines as to religion and ethics. This can be done best in our denominational schools.

The Home Mission Board has between thirty-five and forty mountain schools. They need better equipment and larger and more efficient teaching force. Harvard University, with its millions and millions of endowment and equipment, is now on

a great campaign to raise an additional \$10,000,000 endowment to be used chiefly in the increase of salaries of professors—nearly as much money as Home Missions is to get out of the 75 Million Campaign—and yet we have thirty-five mountain schools through which to reach the needs of 3,000,000 mountaineers, sorely in need of facilities and forces to meet the crying necessities of that great field. How things could be transformed and all our mountain country blessed to the glory of God and the good of our whole land if we had \$10,000,000 to give our mountain schools the opportunity for greater efficiency in Christian education!

We have 4,000 homeless churches in the South that need help in the erection of suitable houses of worship. One million dollars a year for five years given by the Home Board to these churches would incite them to raise at least three dollars to every one dollar we would contribute, and thus at the end of the campaign we would have \$20,000,000 invested in effective church plants and thousands of churches self-sustaining and contributing to every denominational interest. Sorely as the Church Building Department will need \$1,000,000 a year to help struggling churches, we shall not be able to expend so large a sum, but with what we spend a great day will come to hundreds of our churches in a new lease on life and a vigorous activity.

There are well-nigh 10,000,000 Negroes in the South claiming our most serious attention. They are of more vital concern to us than any hundred millions of people elsewhere in the world. Socially, politically, economically and religiously they constitute our gravest task and we neglect them at our own peril as well as their infinite loss.

Racial relations are tense and the situation calls for the highest exhibition of Christian conduct and statesmanship. Every impulse of patriotism and religion calls upon Southern Baptists for a worthy program in behalf of the religious uplift and direction of our brothers in black. We must lead them in sane missionary and evangelistic work and likewise in the development of their religious life on sane and helpful lines. We need a large company of the best, wisest and strongest Negro evangelists and teachers who shall help us to lift up their race and make them worthy and worth while as Christian citizens.

Along with our task in uplifting the Negro race is the work among the foreigners in our midst. Unless the foreigner is really Americanized he is a menace to our civilization. He must moreover be Christianized.

We have the opportunity with the foreigner in our midst to do the most effective and economical work among the foreigners to be found anywhere. They are at our doors, in our fields, our mines, our factories, are a vital part of our civilization. We are thus spared the expense and difficulties of sending missionaries to their distant homes across the seas where we would have to contend with strange environments, alien thoughts and customs and religions. We are meeting with gratifying success in our work among the foreigners, although on a limited scale compared with the needs of that field.

Four million American soldiers mobilized for war in less than two years' time have been demobilized and are now back in civil life. We must give heed to them religiously as earnestly as we did in training and equipping them for winning the World War. We shall be greatly at fault if this mighty force of our young manhood is not won to Christ and trained in His service. Our very civilization hinges upon our efficiency in dealing with this great, virile body of our citizenship whose tremendous

potentialities and powers must be laid under tribute to the service of Christ.

The two great tasks before Southern Baptists are evangelism and enlistment. The 75 Million Campaign will mean much in winning the lost and training the saved through the working forces of the Home Mission Board in the field of evangelism and enlistment. We are hoping under the blessing of God to win between 300,000 and 500,000 converts during the five-year period and to enlist them and hundreds of thousands of others in Christian service. What a mighty force for future conquests these will constitute at the close of our campaign!

Cuba, with her millions, who for centuries groped in the darkness of superstition and Romanism, has been brought into the full light of political freedom. She must have the simple transforming power of the gospel, else she will be swamped with skepticism, worldliness and commercialism.

We must greatly increase our educational work in Cuba. We have a school in Havana, a city of more than 400,000 people and growing rapidly, that must be put on a firm foundation through the help of this 75 Million Campaign. The Methodists have spent over \$200,000 on their Candler College there and will spend as much more from their recent Centenary fund.

Better equipment for our missionaries and a larger force of mission teachers and preachers are imperatively needed in Cuba, if we are to build wisely on the foundations laid and enlarge the scope of our work.

The campaign will bring to Home Missions the facilities for greater publicity. The day has come when Baptists must give more serious attention than ever before to the propagation of the truth as they see it. A wise, aggressive and virile propaganda is necessary. We believe that Baptists hold the truth and the truth ought to be given the widest publicity.

In the secular press as well as in our religious press we must make our work known. Many of our people are woefully ignorant about our denominational life and tenets. At the same time the world needs to know what the people called "Baptists" are and what they teach and do.

WHAT HOME MISSIONS WILL GIVE TO THE 75 MILLION CAMPAIGN.

Brief outline of the needs of Home Missions and what should come from the campaign is given above. Now, will Home Missions respond to this treatment? It will, and in a great fashion. Home Missions will put more into the campaign than it will get out of it. Home Missions will turn its full force into this campaign. Every official connected with the Home Mission Board, every member of the Board and every missionary and evangelist will be heart and soul for the campaign. Our hundreds of missionaries will champion it in their fields and mission stations and will help to enlist all the forces in behalf of this great Baptist campaign. They will evoke thousands upon thousands of dollars for the campaign. They will inspire their constituencies with the Baptist spirit. They will lay deeper the foundations of the truth in the minds and hearts of our people. They will seize the psychological moment to press in a worthy way our great denominational interests and institutions.

Our fine body of evangelists will lead hundreds and thousands of boys and girls, young men and young women to Christ, and whilst their hearts are tender, their thoughts and convictions will be turned to the service of the Master. They will be committed definitely to Christian work at home and abroad and our enlistment forces will follow up this work of the evangelists by helpful instruction.

We shall present by means of this campaign a great number of churches set on their feet, brought to self-support, equipped with better facilities, supporting all the activities of the denomination and thus constituting a force that will be the hope and stay of our denomination in the years that shall follow our five-year campaign.

Thousands of our boys and girls trained in our mountain schools, our schools among the foreigners, and our schools among the Negroes will constitute a great force for righteousness and good citizenship and Baptist efficiency.

The success of the great campaign will be due chiefly to the agencies within the states and the state agencies will be sustained largely, in many of the states, by the Home Mission Board. Without this help from the Home Mission Board they could not maintain their regular work.

Moreover, the help that the Home Mission Board renders in many of the states will make it possible for the states to raise their apportionment of the \$75,000,000 budget. In other words, Home Missions will put into the campaign a large part of the sinews of war for winning the campaign itself and will give to the denomination an asset of incalculable value in the thousands and hundreds of thousands of converts we win and train for Christian service at home and abroad and in the schools and churches equipped for greater service for all time to come.

We are in the campaign to get all we can and give all we get.

IN THE BEGINNING, MISSIONS

Rev. J. L. Rosser, D.D.

The missionary idea is neither an amendment nor an evolution, but an article in the gospel's original constitution. It is a part of the supreme law of the spiritual land. "I bring you good tidings of great joy which shall be to *all the people*." The very announcement of the Saviour's coming is in the universal key. The messenger, straight from the courts of the King, could not be mistaken in the nature of the message.

The underlying philosophy is obvious. God "made of one every nation of men to dwell on the face of the earth." Thus having one source, they have the same needs as we, and those needs can be met only by the Saviour that meets ours. The logic of the situation is inexorable and inescapable. And the world was representatively around the cradle. The two grand divisions of mankind were Jews and Gentiles. The shepherds, Jews, representing that division, were there, and they glorified and praised God for what they had seen and heard. Out of the mystic East came the Wise-Men, Gentiles, bringing costly gifts to the new-born King. The world was there, because that Saviour was for all, and not merely for a part of, the race.

The all-important fact is that the attitude and purpose of God be duplicated by His disciples. Missions is a co-ordinate branch of the gospel's task. The same lips that said Christ was for those that heard the announcement said in the same sentence that He was for all the people. Thus our business of spreading the tidings round is co-ordinate with that of keeping the home fires burning. The truest American patriot today is not one who would keep liberty and democracy for this land alone, but who will fight to give to every other nation those same rights. Those possessions are so priced to him that his heart is restless and heavy till all others of the same body, mind, and soul shall drink from the same sweet cup. In like manner the truest Christian, the best friend of the local church, is not one who subordinates the missionary interest, but who co-ordinates it in his thinking, praying, and giving. God's mathematics don't figure up in every case according to man's calculations. We may keep till we have nothing that is worth keeping. Let every man be persuaded in his own mind; but the day is not in sight when I am willing to give one penny more to have the gospel preached in the local church than I give to have it preached elsewhere; for "I bring you good tidings of great joy," but not to you more than to "all the people."

Campaign Movements and Achievements

Rev. B. C. Hening, D.D., Assistant General Director

The Doings of the Past Days have Put the Baptist 75 Million Campaign Much on the Way. A Forward Look Beckons Us to the Glory Goal, and a Backward Glance Furnishes a Heartening Retrospection

Organizing for effective campaigning has filled the hearts, heads and hands of those charged by Southern Baptists with the responsible duty of getting everything in good readiness for a quick and certain victory during Victory Week, November 30-December 7. This organization includes:

1. The Campaign Commission.
2. The general director and his staff at the central office.
3. The state general directors, who are the state secretaries.
4. The state organizers.
5. The state publicity directors.
6. The associational organizers.
7. The associational publicity directors.
8. The local church general directors.
9. The local church organizers.
10. Local church boosters.
11. Local church "team workers."

The W.M.U. campaign organization matches exactly that of the men except that the local church general directors are the pastors. Women and men where desired act as church boosters and team workers.

There are included in this organization also 125,000 Baptist four-minute speakers. We wish during Victory Week to include in the campaign 3,000,000 liberal Baptist givers.

PUBLICITY.

All available proper means of informing all our people about the campaign, its purposes, plans, the great good of it and the far-reaching good it will do, are being utilized in every practical way. Publications of the Baptist Sunday School Board, denominational state papers, papers and bulletins of Baptist churches, orphanages, colleges and other institutions, many secular papers, as well as folders, tracts, etc., are being used. Besides these means the central committee will issue a sixteen-page paper called the *Baptist Campaigner*, published each month until the campaign is over.

CO-OPERATION.

All the objects fostered by Southern Baptists through their General Convention and State Conventions are included in the 75 Million Campaign, and all Baptists must be included in the giving of it. Everyone must co-operate by praying, pushing, pulling, publishing and giving.

VOLUNTEERS.

No one can force Baptists to do anything and no one desires to do so—but loyalty and love make them willing of themselves to give service and money to the campaign, because they have first given themselves to the Lord.

THE MEETINGS OF THE DISTRICT ASSOCIATIONS.

These meetings should be used to the full in the interest of the campaign. All speeches on Foreign Missions, Home Missions, State Missions, Christian Education, Orphanages, Ministers' Relief, and Baptist Hospitals should relate to the Baptist 75 Million Campaign, because they are all included in it.

W.M.U. ORGANIZATIONS.

The good women and the societies affiliated with them need little urging to do their full part cheerfully for the campaign. "Women working with a will" is clearly a truism.

OUR YOUNG PEOPLE.

These must and will put the exuberance of their energy and strength into the campaign. They will not only give liberally of their means according to their ability, but will stir up interest in the campaign, in the churches, in the church societies, in schools, in colleges and in their homes. Many of our young people in the freshened sense of responsibility engendered by the great campaign will give themselves to the work of the Lord as ministers, and missionaries, special ambassadors of Christ to an unsaved world.

POINTS FOR EMPHASIS IN SEPTEMBER.

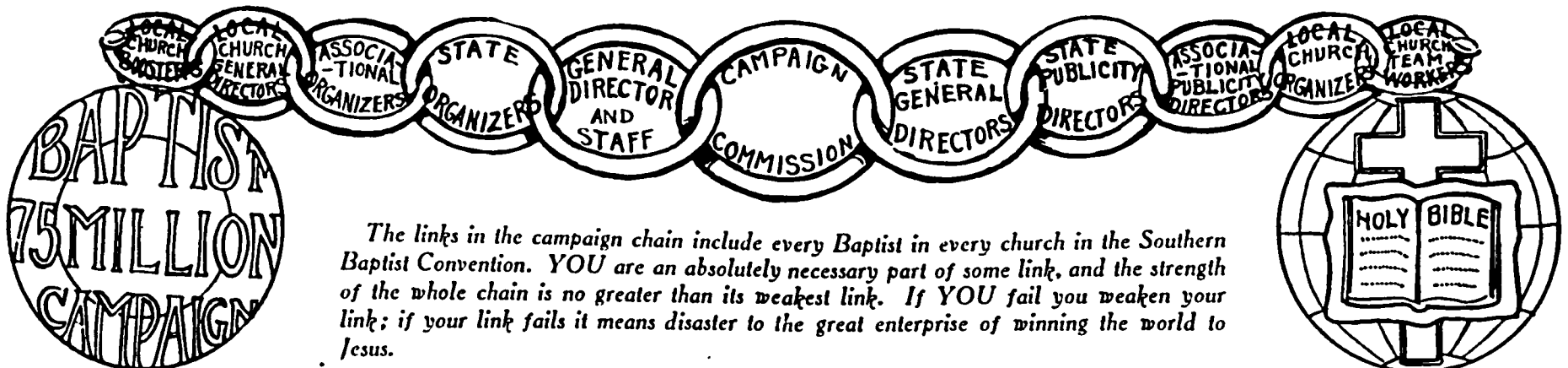
1. Every Baptist praying every day for every object included in the Baptist 75 Million Campaign.
2. On September 24 every Baptist spending all day in special and importunate prayer for success of the campaign.
3. Every pastor preaching every Sunday in September on some phase of the subject of prayer.
4. Every prayer meeting service during September devoted wholly to prayer for the campaign.
5. Every W.M.U. meeting engaging at least in one whole day service of prayer.
6. Cottage prayer meetings should be held so as to reach all those who are unable to attend church.

CAMPAIGN TALKERS.

Every Baptist agreeing to say a helpful word every day during September to some other Baptist about the campaign.

PROSPECTIVE PLANS FOR OCTOBER.

October is to be devoted to the work of enlistment. It is Enlistment Month. Every Southern Baptist should engage to devote the whole of life to the work of Christ in his local church and denomination. The campaign should result in thousands of Baptists giving their lives afresh to the service of their Lord continuously to life's end.



The links in the campaign chain include every Baptist in every church in the Southern Baptist Convention. YOU are an absolutely necessary part of some link, and the strength of the whole chain is no greater than its weakest link. If YOU fail you weaken your link; if your link fails it means disaster to the great enterprise of winning the world to Jesus.

Can Southern Baptists Ignore This Challenge?

Rev. Victor I. Masters, D.D.
Superintendent of Publicity

A Trip to the Border Reveals Marvelous Opportunity and Appalling Needs which Cry Aloud to Us from Our Mexican Mission and School Work in Texas

At the request of Dr. Gray, Superintendent C. D. Daniel and I made a trip in June last to a number of the most important points in Texas in which Baptists are doing mission work among the Mexicans.

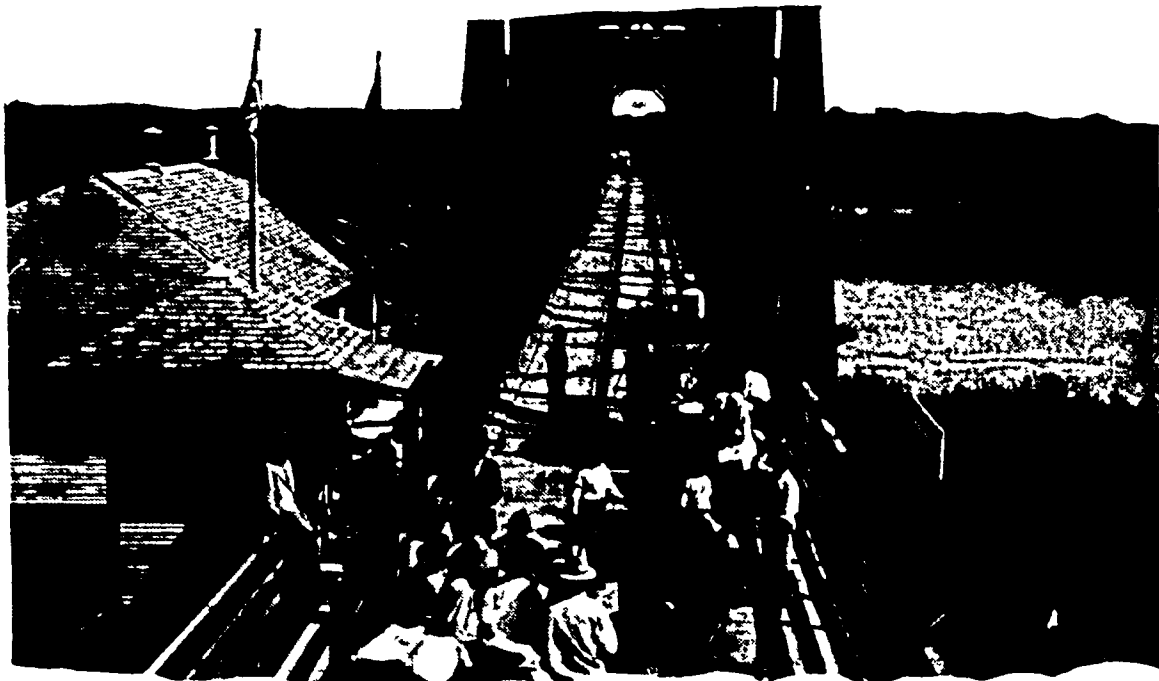
Elsewhere I have written several articles on particular topics that developed from our contact with this interesting work. I wish here to give a story of our entire Mexican service in Texas.

There are more than 600,000 Mexicans in Texas, and the number is steadily increasing. They are most numerous in the region adjoining the Rio Grande River, which for nearly 1,000 miles forms the boundary between Mexico and Texas. For 150 miles, in places for 200 miles back from the border, the Mexicans have pushed in in large number. San Antonio, 125 miles from the border, has 60,000.

THE HISTORY OF THE WORK.

Soon after Dr. B. D. Gray became the Corresponding Secretary of the Home Mission Board in 1903, he became interested in the possibilities of service in connection with the ever-growing Mexican population in Texas along the Rio Grande. Dr. Gray saw that the Christianization of these in-comers was not only an inviting opportunity, but also an essential provision for the future stability of society in an important section of the Southwest and a potent ally to our Foreign Mission work in Mexico, with which there is continual communication across the long river-border.

It was difficult to find a man to lead in opening the work, but God provided the man in Brother C. D. Daniel, who after service with the Foreign Board in South America and later with the Home Mission Board as superintendent of its work in Cuba, was obliged to leave the service and return to "the States" for his health. While yet an invalid, he was prevailed upon to accept the service of opening the Mexican work in Texas in 1907. There his health improved and after twelve years



The Brownsville International Bridge, where Mexico and Texas meet.

of untiring service, he is more vigorous today than when he began.

The lamented Mrs. Mary T. Gambrell, wife of Dr. J. B. Gambrell, manifested a great interest in the Mexico mission work. In those days Dr. Gambrell was secretary of the Texas Mission Board. The work deeply moved the brave spirit of Mrs. Gambrell and drew heavily on the sympathies of her loving heart. During the first years race differences operated to embarrass the work in not a few places. It requires great tact and great consecration to make headway in the Christ-like service for the undistinguished brown people in whose veins Spanish blueblood was said to flow. For these Mexicans were poor and multitudinous, not seldom only half civilized.

Mrs. Gambrell never wavered for a moment. Superintendent Daniel never fails to recount with kindling eyes how Mrs. Gambrell was the most influential and loyal friend the Texas-Mexicans and our mission work for them ever had. Dr. F. M. McConnell, as evangelist and state secretary, also wrought influentially and nobly for these people.

Until now the work has been conducted co-operatively by the Home Board and the Texas Board of Missions. The Home Board has built and sustained the Mexican school and church at El Paso, and has furnished in Dr. Daniel the superintendent of the whole work. The Texas Board has sustained the missionaries who have served the mission churches throughout the state, which number about twenty-five. The Home Board has only that part in sustaining these that it has in the other co-operative mission work in which it aids the Texas Board.

LOOKING TO SINGLE SUPPORT BY THE HOME BOARD.

Both the Texas Mission Board and the Home Mission Board have at different times taken action looking to the Home Board taking over the full responsibility

for this work. We are glad to report that the transfer has been consummated, with complete unity of judgment as to the desirability of this change.

The change is suggested by such considerations as the following:

1. It is measurably an interstate work. There are nearly 200,000 Mexicans in New Mexico and they are making their way into Southern Louisiana. It is estimated that there are now 25,000 in New Orleans. Their number is so large that it suggests the propriety of other states aiding Texas, and also New Mexico and Louisiana, in taking care of the problem. The influx is increasing all the time.

2. Texas Baptists are a great and virile host. But they have the spiritual destitution of territory to look after which is equal in size to that of any five Southern states east of the Mississippi. With its great State Mission task of building a Christian civilization, by building and strengthening churches of Christ throughout its vast area, the Texas Mission Board has faced and still faces the largest constructive State Mission task ever undertaken in the South.

3. The coming of so large a number of Mexicans into the South creates a problem and an opportunity with which the entire denomination is concerned and in taking care of which our whole body should have fellowship.

4. While local race prejudices have been more effectively subordinated in Texas than might have been the case in most of the states, it is a recognized fact that such differences tend to embarrass missionary work when the field from which support is gained is limited to the territory in which the problems of contact must be wrought out.

THE STRENGTH OF OUR WORK.

The strength of our Mexican work in Texas corresponds closely to the strength of Baptist work among our native American people. A passion for soul-winning

is the heart of it. This is not to be separated from the content of our Baptist message, which is always a message of democracy, of soul-freedom.

These Mexicans who come into our little mission churches, which are sometimes entirely devoid of architectural beauty and almost of comfort and neatness, are practically all Roman Catholics, bred and born. They are used to impressive religious ceremonials and ecclesiastical pomp and show. Their own homes may have been hovels, but always the Romanist church building was a thing of impressive architecture and luxurious furnishings. In every country under Catholic sway homes are hovels, while church towers climb high toward the heavens.

When they cross over into Texas, the Mexicans find much that is different, but the large church and institutional buildings of the Catholics are even more imposing than in their native land. With unflinching worldly wisdom, Rome has built up in Texas cities and in New Mexico great cathedrals and churches, hospitals, convents and schools, which are calculated to dazzle the eye—especially the eye of the Mexicans.

THE WEAKNESS OF OUR WORK.

I have referred to the inadequate Mexican church buildings in Texas. As our trip took us only to some of the largest and most important places, we did not see the houses used by our mission churches in the less conspicuous places, but the pitiful appearance of the buildings in San Antonio, with its 60,000 Mexicans; in Laredo, with its 22,000; and in Brownsville, with its 10,000, is indicated by the pictures we made of these structures.

The Laredo church is small and the building of poor material. It is due to be said that the Home Board has for some years been expecting to erect an adequate building here. Until now it has been hindered by various circumstances, but the building will doubtless soon be constructed.

Thanks to the enveloping shade trees, the picture of the San Antonio building looks much better than the house itself. This structure, which is the home of our Baptist work for 60,000 Mexicans, is the second block from where the Mexican town begins, as you go out from the city's center. About two blocks beyond it, nearer the center of Mexican population, is a Catholic cathedral for Mexicans, which imposing structure is pictured herewith. One block farther is the Southern Methodist Mexican mission church, a modest structure. It is far better than our building, but is soon to be replaced by a \$50,000 plant. Out in the suburbs is a Southern Methodist mission school for Mexicans, a plant worth about \$100,000. All over the city are great Catholic in-



Can any good thing come out of Mexico? This bright little Mexican girl did. She is in a Christian home, her father being the caretaker for the San Antonio Texas-Mexican Baptist Church.

stitutions, intended to bid for these 60,000 Mexicans, as well as for the wealthy ones who reside in Old Mexico.

Another look at our little Baptist mission church may be edifying. It will not flatter any of us. The reason Dr. C. D. Daniel and Pastor Felix Buldain are shown at the side instead of the center foreground of the picture of the church is that the mud was too deep on the sidewalk there for them to stand at the center.

The building cost \$1,200 twenty years ago, and the lot of 45 by 300 feet \$2,000. The lot is now worth three or four times as much, and the building considerably less. It is a single room, 24 by 40 feet. The room is seated with sixteen rough benches, and there are three windows on each side. A door back of the pulpit opens into an old Indian adobe house, much older than the church, where lives the Mexican caretaker.

The bare rectangular walls, the leaking roof, the musty smell—it is a forlorn looking little place. But every Sunday this place is crowded with worshipers. Often many are turned away. Professions of faith and baptisms are frequent. Pastor Felix Buldain is a man of consecration and power. The people flock to hear him in that worn and pitiful little Baptist house.

Pastor Buldain has been drafted by Baylor University for a year to teach Spanish, but at the urgent solicitation of brethren he has agreed not entirely to sever his relation to the San Antonio flock. He will come to visit them from time to time. Meantime, they have been fortunate in securing for pastor-in-charge Rev. Matias Garcia, who was once superintendent of education in Mexico and later a Mexican consul under Madero at El Paso. Brother Garcia is an able man and everyone expects him to give an excellent account of himself at San Antonio.

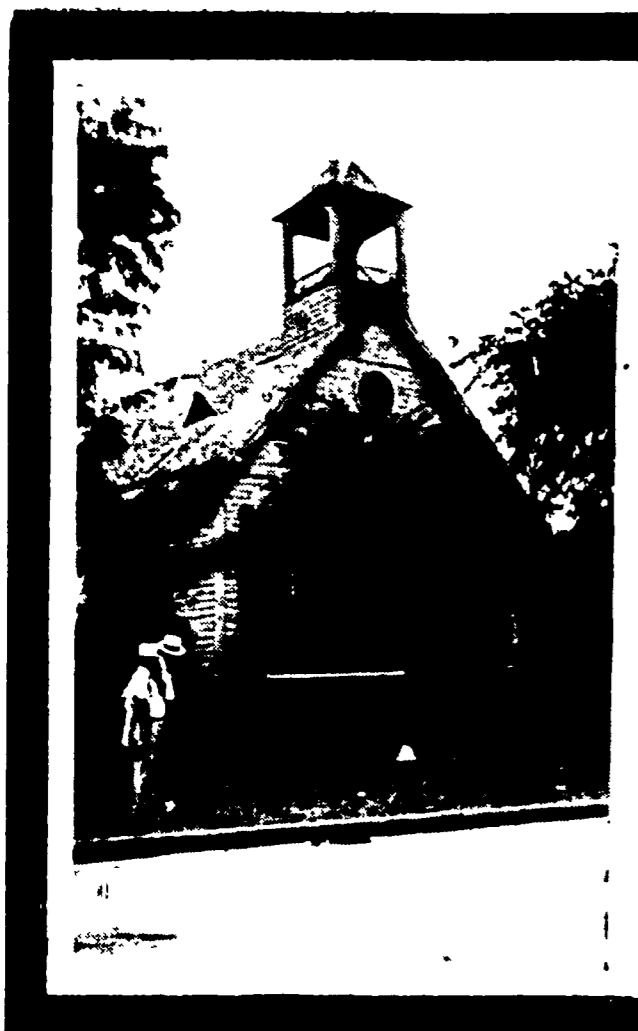
The picture of the little Brownsville mission tells its own story. Compare it with that of the Catholic church for Mexicans, two blocks away. The attendance in our tiny Baptist mission church at Brownsville is overflowing. Every month since Rev. George B. Mixim took charge of this mission four years ago he has tripled the baptismal waters at the desire of new converts.

Brother Mixim is a man of maturity and force. I hope elsewhere to be able to tell his story with more detail. He preaches at Mercedes as well as at Brownsville. Of the persons he has baptized at Brownsville, he said to us:

"Most of them are Roman Catholics. A few are from Presbyterian families, but it is harder in Texas to straighten out a Presbyterian than a Mexican Catholic. I baptized two Holy Rollers recently." Then, with a smile playing over his face: "I wish I could get rid of those two Holy Rollers."

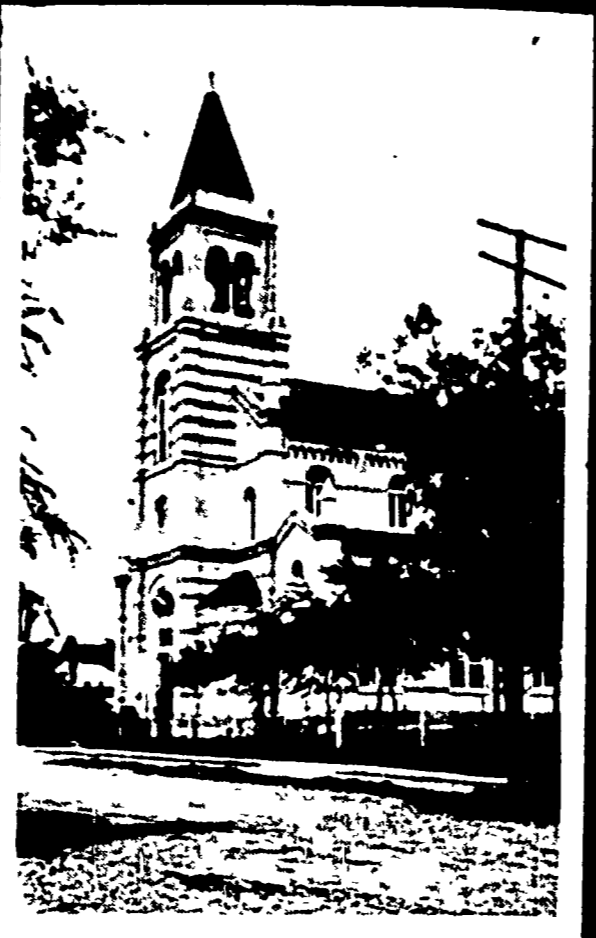


In strong contrast to our poor equipment is this splendid school for boys at El Reno, owned by Southern Methodists and valued at \$75,000.



Southern Baptist Mexican Mission plant, San Antonio, for 60,000 Mexican population.

The Baptist message be- at nearly every point at the antipodes from that of the priests, our denomination is peculiarly attractive to the Mexican people. We are more poorly equipped with church and other plants than any of the other larger evangelical bodies doing work among the Mexicans, but in town after town I found evidence that our pathetically inadequate little buildings were overcrowded with congregations, while others with better structures had hardly half the vogue among the people they were seeking.



Roman Catholic cathedral for Mexicans in San Antonio—two blocks from our little mission.

The 75 Million Campaign to Relieve Growing Pains

It has seemed timely to tell some things about this work that do us no positive credit. The fact is, Baptists are such inveterate evangelizers that they have seemed to be unable to take time or put forth the effort necessary to nurture and make permanent what they have won.

Our democracy does not turn to let-alone individualism as long as a soul is to be won. But it does so soon as he is won. To our Baptist thought he is a very poor baby if he cannot toddle alone and survive, once he is born.

This applies not merely to Mexican work. It is central in our whole popular Baptist outlook. It is our misfortune, God give to us all a fuller understanding of our full commission!

Texas Baptists have done much more to build up waste places in their own territory in the last score of years than those of any other state. The observations of this article cannot be justly considered a criticism on Texas Baptists.

Baptists have suffered from growing pains and our statistical growth has run far ahead of our pocket-book growth, and also of our growth in insight into great missionary needs and opportunities.

At last our pocket-book growth is intending to climb up like Jack's beanstalk. Success to it!

The Baptist 75 Million Campaign opens many doors that so much and so long needed opening. It will open wide this door looking to the development among the Mexicans in Texas, before long to number 1,000,000, of adequate service and adequate plants to take care of so large an opportunity—of a service worthy of the greatest Christian body in the South.

So great is the thirst of many of these immigrant Mexicans for a way to God not guarded and policed by the pope's hirelings, that they will go to hear a Baptist preacher in a shack or in an adobe hut with the earth for its floor, rather than respond to the appeal of great cathedral bells which assail the ear, or the images and processions and imposing institutional plants which would seduce the eye. They know what unhindered Romanism is and what it does for the people.



Our little Baptist Mission at Laredo, where there are 22,000 Mexicans.

In New Mexico I saw one \$100,000 Northern Presbyterian plant at Albuquerque to educate Mexicans. There is a Congregational plant of about the same value. In that state Baptists have not a cent in a plant for education.

The Mexicans have entered largely into the economic life of South and Southwest Texas. In San Antonio they do a large part of the manual labor, and have entered into the business life of the city. Some of them are wealthy. This is true also in El Paso, Brownsville, Laredo, Corpus Christi, and other large towns near the border. In South Texas they have become farmers. The railway trip on the Nacionales de Mexico Railway from Corpus Christi to Laredo is more than 150 miles. It is a trip through farms and plains. On the entire journey we saw not one Negro and few American whites, but hundreds of Mexicans.

There are scores of small towns and villages in South Texas in which a large part of the population is Mexican. The most impressive aggregations in larger places are 30,000 in El Paso and 60,000 in San Antonio. The 30,000 population at Laredo is 22,000 Mexican and the 15,000 at Brownsville is 10,000 Mexican.



Southern Methodist \$100,000 Mexican school plant, located in the suburbs of San Antonio.



Presbyterian school for Mexican boys—a \$100,000 plant.

The strengthening of the Mexican service in the Southwest is of the utmost value as a means of evangelizing Old Mexico. Every year, especially when crop conditions call for extra labor, thousands of Mexicans flock across into Texas. Most of this group return to Old Mexico when the labor period has passed. Supt. Daniel says:

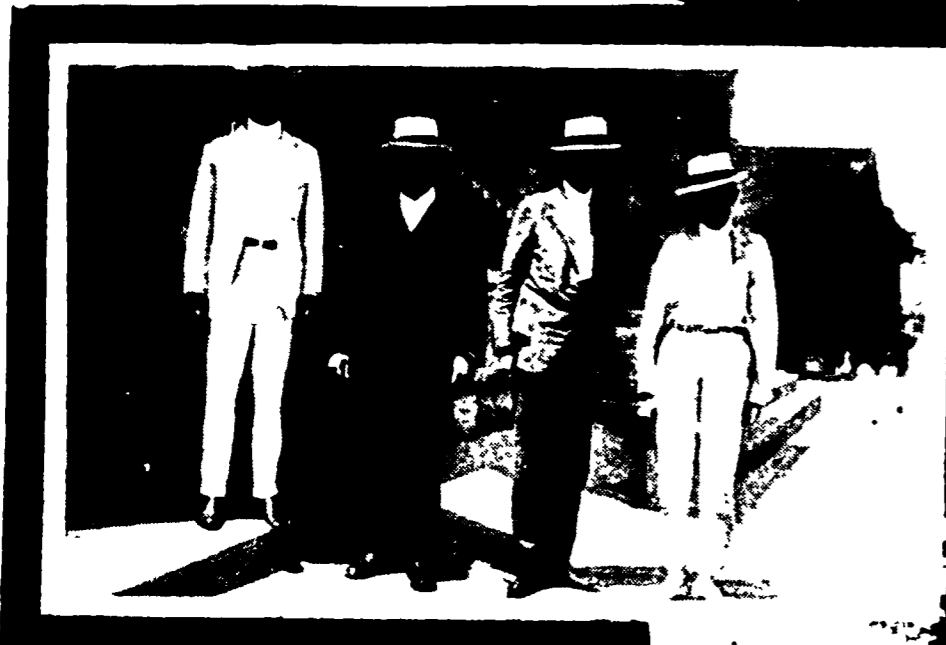
"At El Paso, when these birds of passage were in transit, I have gathered in and preached to hundreds of them. The same opportunity is open at Laredo, Eagle Pass, Brownsville, San Antonio, and other centers of distribution. These in-comers are docile and ready to hear any new thing. We must give them the truth."



Dr. and Mrs. C. D. Daniel.

It was difficult to find a man to lead in opening the work, but God provided the man in Brother C. D. Daniel, who after twelve years of untiring service is more vigorous today than when he began.

Mexican
mission
workers
at
El Paso.



Prof. A. Velez, Dr. Geo. W. McCall, Supt. C. D. Daniel, Supt. H. F. Vermillion.



Southern Methodist mission plant for Mexicans at San Antonio—now being replaced by \$50,000 plant.

Baptists could wisely spend \$250,000 in the next five years in establishing adequate educational plants for the Mexicans. We could wisely expend an equal amount in building church plants for the numerous struggling Mexican Baptist bodies, and at least \$135,000 in the support of missionary personnel.



Southern Methodist school for girls, El Paso. Plant worth \$35,000.



One of the five buildings of the Southern Methodist \$200,000 Mexican mission school plant, Laredo.

THE MISSION SCHOOL SITUATION AT EL PASO.

Keeping in mind the extraordinary Roman Catholic effort in establishing big schools for Mexicans at San Antonio and other points, both in Texas and New Mexico, it will be interesting to glimpse the Mexican mission school situation among the evangelical bodies, especially as between Baptists and other bodies.

A few years after the present Corresponding Secretary became the administrative officer of the Home Mission Board, this agency purchased a most admirable lot in El Paso and erected a combined church and school building at a total cost of about \$14,000. The plant could not now be duplicated for less than \$50,000.

The church is prospering and so is the school. An evidence of the good location of our plant is that Southern Methodists and Congregationalists plants are located near ours, while the Southern Methodist mission church has been planted hard-by. We have the best possible location for our plant.

The picture published herewith shows from left to right, Prof. A. Velez, of the El Paso school; Supt. C. D. Daniel, Dr. George W. McCall, pastor of the Central Baptist Church, and Supt. H. F. Vermillion, of the Southern Baptist Sanatorium at El Paso. Back of the group may be observed rough exposed brick at the side of the steps. These are the steps from the street to our mission church. Though the mission has been in operation for twelve years, it still suffers continually from petty priest-inspired vandalism. Time and again the vandals have broken the concrete from the front steps and then pulled up and thrown away the bricks. So often have they broken the windows that it has been necessary to put up strong wire screens to protect them. They have even cut through this.

The building has also suffered from stray bullets from the recurrent Mexican conflicts in Juarez just across the river hard-by. The roof was "shot up" in a number of places. I have mentioned the vandalism with the purpose of calling attention that it is the unwitting testimony of Catholic priests to the success of our Baptist mission in leading the Mexican people to knowledge and liberty in Christ. I was told they have not vented the petty spite so openly on any of the other missions; our Baptist mission is their particular antipathy. Our school and church are reaching five or six times as many as any other single mission plant is reaching, so many that the Roman priests are distinctly displeased.

This mission school plant has been and is a large success. In it the Home Board workers are doing that characteristic feat of Baptist mission workers; making more bricks with fewer straws than any other mission plant in the same field.

THE UNSATISFACTORY GENERAL SITUATION.

Let the reader take what comfort he can in this, for I have sounded and must now in conclusion sound again in this article notes that are not for our complacency. The facts as to the Mexican mission educational situation in Texas may be summarized as follows:

In El Paso the Baptists have a combined school and church, which is worth \$50,000, though it cost only about one-fourth of that. It is almost the only educational plant for 600,000 Mexicans in Texas and 200,000 in New Mexico of the largest Christian body in the South. There are two other small plants, at Waco and Austin, conducted in mission churches.

Over against this, place the following partial list of pedobaptist educational plants. I give here plants I saw and I did not see all: At El Paso, Southern Methodists, two plants, \$125,000; Congregationalists, one plant, \$25,000. At Laredo, Southern Methodists, \$200,000. At San Antonio, Southern Methodists, \$100,000, and Disciples, \$40,000. In New Mexico I saw one \$100,000 Northern Presbyterian plant at Albuquerque to educate Mexicans. There is a Congregational plant of about the same value. In that state Baptists have not a cent in a plant either for Mexican or Anglo-Saxon education.

It is a matter of joy to be able to say, in this connection, that the Home Mission Board at its last annual meeting provided for the erection of a needed girls' dormitory at the El Paso school and set aside \$50,000 to establish a school for Mexican girls at San Antonio or some other suitable point.

Home Mission Paragraphs

Victor I. Masters, Superintendent of Publicity

The 75 Million Campaign is rightly taking the center of the stage in the district associations. In furthering this great campaign we shall further everything we do. But it is important that information shall be gotten out concerning each phase of the work.

A number of new workers have been added in different departments of the Home Board's service. For example, in the Department of Evangelism are the following workers who have come in recent months: L. O. Vermillion, El Paso, Tex.; W. E. Neill, Pineville, La.; Holmes Nichols, El Reno, Okla.; C. L. Skinner, San Antonio, Tex.; W. L. Head, Atlanta, Ga.; B. B. Bailey, Maysville, Ky.

District associations in the South are now in full blast, meeting at the rate of about sixty each week. Baptist publicists have for many years held forth on the marvelous unused potentialities in the associations. But we have never really done much more about it than talk about it. That is, we have never really sent out agencies adequate to use the opportunities the associations furnished. The 75 Million Campaign is having a try at it now. Success to it. It is making a far

bigger effort than has ever before been made. It will be interesting soon to figure out even whether this big campaign really went about this work in a way really to do it. Certainly none of the rest of us ever has.

Miss Luella Bell, who has been a valued mission worker in the school at Havana, Cuba, has returned to her services on the island, after a needed rest at home. Miss Eva McCullough, Jacksonville, Ala., has recently accepted service in Havana as missionary of the Home Board. Miss McCullough is well equipped for her work.

Friends throughout the South will regret to learn that on account of the continued ill health of her father, Miss Margaret Tweedy has resigned her position as missionary to the foreigners at Norfolk. Miss Tweedy has for a number of years done able and devoted service in this field. There are many who hope she may see her way clear to return to the work at a later time. She is now with her father at Dawson, Ga.

A trip by the Home Board Superintendent of Publicity through the Mexican field in Texas and New Mexico showed that Methodists and other evangelicals than Baptists have \$600,000 or \$700,000 invested in mission educational work for the million Mexicans in the Southwest. Over against this, Southern Baptists have a single plant at El Paso worth about \$50,000. It cost only one-third of that. The Board at its annual meeting planned greatly to strengthen and enlarge its educational efforts for the Mexicans. The Texas Baptists have now turned this work entirely to the Home Board.

A new worker in the field of Indian service is Rev. B. Attebery, who has become missionary to the Pawnees, Pawnee, Okla. Rev. Harry L. Bock has moved to Pawhuska, where he will work among the Osages, and Rev. D. Noble Crane has moved from the Osage field to Tulsa or Shawnee. Brother Crane will have charge of the work among the Sac and Fox tribes and will open a new work among the Shawnees and Potawatomic tribes near Shawnee. The work among the North Carolina Cherokees is greatly prospering under the leadership of Rev. J. N. Lee, missionary at Cherokee, N.C.

In the death of Brother Walker Dunson, of Atlanta, some weeks ago, Baptists of the city lost one of their leading laymen, the Second Baptist Church a beloved deacon, and the Home Board one of its trusted members. For about twenty years Brother Dunson was treasurer of the Home Mission Board. He filled that position with conspicuous ability. Brother Dunson came to be known by our Baptist people throughout the South. A good man, a man of God, has gone to his reward. We are the richer for having known him, and the poorer that he will meet no more with his yoke-fellows of many fruitful years.

A letter from Dr. C. E. Perryman, enlistment worker in Louisiana, shows that in one month he recently secured subscriptions in cash amounting to \$17,034 to erect three church buildings where they were badly needed. This work for the buildings was only one part of his effort. The thirty workers of the Home Board are "making good" on the enlistment job. After waiting a century about vitalizing the life and teaching in the churches, it would be a calamity to let that work go to pieces because of half-heartedness and nervous haste in doing it—trying to get something to make big reports about, while hurrying on somewhere else. Enlistment is not a work that shows up well in statistical tables, but it is a tremendously needed service.

LET US PRAY

A Series of Devotional Topics for the Prayer Meeting Hour, for Quiet Talks, for the Family Altar, for Meditation, During "Intercession Month"

Rev. Henry Alford Porter, D.D.

Luke 11: 1: "And it came to pass, as he was praying in a certain place, that when he ceased, one of the disciples said unto him, Lord, teach us to pray."

There are some happenings in history of which I should like to have been a witness. I should like to have heard the angelic chorus over the heaven-lit hills of Bethlehem. I should like to have heard John the Baptist preach. The world has ever had star preachers, but there never was one that shone more brightly than John the Baptist, who drew the crowds from the city streets to the desert sands to hear him. I should like to have heard Paul and Silas sing their midnight duet in the dungeon at Philippi. But above all things else I should like to have heard Jesus Christ pray. His prayers were surely the divinest strains that ever reached the Majesty on high. Particularly I would I might have heard Him on this occasion, for when He ceased, one of the disciples carried away with wonder, love and praise, cried out, "Lord, teach us to pray."

He could have asked for nothing greater. It is a greater thing to know how to pray than how to preach. If I preach, I may move men, but if I pray, really pray, I move God. I get up, as it were, behind the eternal Throne and swing the arm of Omnipotence.

Prayer is the first thing we learn. The first sentence that childish lips frame is a prayer. Prayer is the first thing we learn, and the last thing we master. There are heights of prayer far beyond our present attainment. Those glory-crowned heights cannot be attained without effort, training, teaching. Therefore our constant petition should be for instruction in prayer. Lord, teach us to pray.

Jesus, by the model prayer which He gave to His disciples in response to their petition, teaches that our prayers are to be social and not selfish. How much unconscious selfishness there is in our prayers. We show it in the very prayers we teach the little ones. "Now I lay me down to sleep." "I", "me", "my"! Eight of them in four short lines! Have you studied the pronouns in the Lord's Prayer? They are all plural.

Selfish prayer is like a bird with a broken wing. It cannot soar; it never reaches home. Real prayer is essentially plural. It is not selfish, but social.

Moreover, Christ here teaches His disciples that prayer should be universal, not exclusive. True prayer does not limit itself to our family, our church, our community, our race. It flings its golden chain about the world.

Have you noticed that in teaching us how to pray the Master teaches what we are to pray for first? "Thy kingdom come." Before we ask for bread or forgiveness or deliverance, we are caught in the sweep of a world-wide vision.

We must enlarge our prayers. The prayer that today has not in it missions, beneficence, Christian education, the full triumph of the Kingdom, and our campaign for millions which contemplates a great stride toward that triumph, is like the sun in eclipse, robbed of light and power.

Furthermore, we are taught by the model prayer that true prayer is accompanied by submission to the Father's will. "Thy will be done." We do not seek to change God's will; we pray in order that His will may be made ours. We need to rise to the greatness of that prayer so often uttered by General Gordon in Khartoum, "May I be ground to dust if he will but glorify himself in me."

If we only knew how to pray this land of ours, this world of ours, would rock with the power of God. And none but Jesus can teach us. Lord, teach us, thy disciples, in this day, so tragic in its perils, so sublime in its opportunities, the divine art of prayer!

Luke 22: 44: "And being in an agony, he prayed more earnestly."

Jesus was approaching the summit of His sufferings. The shadow of the cross, which had flung itself athwart all the Saviour's life, was getting blacker and blacker. The disciples were asleep. Weighed down by the burden of the world's sin, the soul of Jesus cried out for human sympathy, but even that was denied Him. So "being in an agony, he prayed more earnestly."

It comes to us with a shock at first that Jesus could be more earnest. If He could be more earnest, how necessary it is for us who lag so far behind Him in spiritual attainment, to live and think and act and pray more earnestly!

As we ponder this passage, it will appear to us that we ought to think more earnestly—to think more earnestly about life. When we are young, life looks to us a very simple thing, and we are full of confidence in our own power to meet successfully all it has to offer. But as our years increase our view of life undergoes a wonderful transformation. The thought which grows upon us is that of the vastness of life and its possibilities. Life becomes to us so great a mystery, so solemn a possession that we hardly know what to make of it. It taxes our power. We "falter where we firmly trod." It is too much for us. It drives us to God.

There are, of course, some who never seem to feel this way about life. They live upon the surface. But all of us need to think more earnestly about life that we may learn the greatness of the soul, the nobility of service, the infinitely glorious possibilities of life.

We should love more earnestly. We must love humanity more earnestly. The worst heresy in a Christian life is lack of love.

And we must love the truth we hold and teach more earnestly. To the writers of the New Testament the truth they taught was life. It was breath and blood. It was food and drink. It was the end for which they were ordained.

Surely we should work more earnestly. The man in earnest is the man who has achieved in every field of human endeavor, in all ages of the world. Jesus ever lived the urgent life. "I must work the works of him that sent me while it is day." He cried; "the night cometh when no man can work."

Above all, and to this our text particularly refers, we should pray more earnestly. "And being in an agony, he prayed more earnestly." As a recent commentator has pointed out, the word rendered "the more earnestly" carries in it a metaphor. It means "with the more stretched-out extension and intensity." If our prayers are to be heard as music in heaven, they must come from a stretched string.

No one who has seen the great picture representing Columbus pleading before Queen Isabella can ever forget it. The remarkable thing is the earnestness on Columbus' face. Such intensity of earnestness was never depicted on canvas before.

The promise is to them who "ask." But not all asking is praying. There is an awful amount of so-called prayer that comes only from the throat. It begins nowhere and ends in nothing. It is all mechanical. Passionless prayer God does not hear. The earnestness of our prayers is what counts with Him, not their arithmetic nor their rhetoric nor their logic. Prayer must be made a matter of life or death.

The intenser life! There are latent powers within us all, latent powers of thought, of love, of work, of prayer. God help us to make the discovery of our powers, and to live that intenser life which is the only life worth living in such a world as this.

The Place of Foreign Missions in Intercession Month

Rev. J. F. Love, Corresponding Secretary

Many pastors and more of our church members will be returning from their summer vacations to greet the September number of the HOME AND FOREIGN FIELDS when it is issued from the press. The pastors will come back to their pulpits refreshed in body and mind and spirit with a store of new enthusiasm for the 75 Million Dollar Campaign. What should be the first thing which they call their people to as the scattered congregations are regathering to begin the fall work? There can be no question that the chief and first need of pastor and people is God. To seek His face is the first thing which thoughtful pastors will do and call their people to.

Fortunately the director of the 75 Million Campaign has designated September as Intercession Month. Beyond September lie two months before we come to the great final decisive drive—October, designated as Enlistment Month, and November, designated as Stewardship Month. If we are going to get the ears of the people and the money for this great achievement, we must first get the ear of God. It is a fitting thing, therefore, that 9,000 pastors in the South should on the first Sunday in September call the multitudes of our people to intercession. I venture to suggest some things for which Southern Baptists ought to pray at this time, and praying for, they will be brought into new relations to the Kingdom of Christ and new realizations of what Christian service means.

1. Shall we not on this first Sunday in September pray with importunity that God will vouchsafe to us new experiences of Himself; that He will make known to His children His availability to those who call upon Him; that He will come near to us and own us as His own, and give us new assurances of our sonship; that He will impart to us a new, fuller and richer measure of His divine life; that new capabilities may be given us, new faith, new zeal, new power and perseverance? If only Southern Baptists can have in something like the measure which it is their privilege to have, the divine life in the soul, the favorable issue of this campaign is assured beyond peradventure.

2. But thus praying we will find ourselves under a spiritual law which will control our petitions, and while we are praying for more of God, we shall be praying for less of self. We shall be asking our heavenly Father to consume by His Spirit the dross of selfishness, of worldliness, of unholy ambition, of sinful plans and purposes. Surely there are indubitable signs that the sorrows of war have not subdued worldliness in our midst. Many of those who make up our church membership seem indeed to be given over anew to frivolities, extravagances and worldly pleasures. Thousands of our Christian men have found it impossible to resist the inordinate desire for gain which is threatening the whole land. Our prayers for new experiences of God throughout September will cause us to institute searching examinations of ourselves. We have no greater need than this. If the people of God only go apart with Him and in supplication and searching examination of themselves establish a true spiritual affinity between God and

themselves, the fashion of the world will pass away, and we shall have a renewed church membership which will be the joy of every house of God in the South and fit us for victory in the thing to which we have set our hands.

3. It may be expected that the Lord's Prayer will have such repetition by the 3,000,000 Southern Baptists during this month as it has never had in a like period in our history. That prayer comprehends all that we have said in the above paragraphs. In repeating it we shall be calling upon "Our Father which art in heaven" that His name may be "hallowed", that His Kingdom may come, and that it may come everywhere. Through the avenues by which that prayer opens access to God, we shall have vistas of outlook on the world with its millions of unreached people, with its human poverty, a consequence of nations being prodigals from God. We shall see more clearly certainly than the average Christian is accustomed to see the multitudes who walk dark paths to the grave with no light of the gospel of Christ to dissipate the gloom of this world or the terrors of the world to come. During September all that we are doing to build and increase the Kingdom of God will have large place in our prayers. Foreign Missions will have large place because Foreign Missions is concerned with establishing the Kingdom of God where the kingdom of Satan is most powerful and autocratic. We shall not in praying "Thy kingdom come" forget to pray for the lonely missionaries who on the frontiers with poor equipment and few comrades in service are struggling desperately with the forces of darkness and seeking to supplant the Buddhas and Mohammeds who usurp the throne of Christ in the hearts of millions.

I fancy that many a man of money who by years of accumulation has grown a passion for money-making which is insatiable, and at the same time has grown in his family among his sons and daughters an extravagance which is beyond reasonable bounds for a Christian home, will in repeating "Give us this day our daily bread" find that that petition and his passion for gain and his family's practice of extravagance do not meet the requirements of spiritual harmony; he will as he prays himself into the spirit of that modest petition for "daily bread" find that the thousands or millions of money which have been his ambition are not necessary for one who is depending upon a heavenly Father for all his supplies, and that the extravagance of his children multiplies temptations for them and is a barrier to the coming of the Kingdom of God even in his own home. He will find, too, that a better accounting for his stewardship can be made a blessing to those who are nearest to him, while he dispenses the blessings of the gospel of Christ to those who have never heard the good tidings.

If we use September as we have planned to use it, the results will be larger than a 75 Million Dollar victory; we shall have a holier, happier, more useful church membership throughout our borders for years to come. Let us, therefore, call our people to prayer!

For Whom We Shall Hold the Ropes

The Giving of \$75,000,000 During the Next Five Years is Not for Vague and Indefinite Purposes; a Large Part of it Will Go for the Support of Men and Women Like These who have Given Their Lives to the Cause of Christ. A Reading of Their Stories and a Look Into Their Faces will Thrill with Determination Not to Fail Them

MARY CELIA DEMAREST.

"I was born in Manuet, N.Y., January 2, 1889, and lived there until after I had been graduated from Barnard College in June, 1909. I entered Barnard College in 1905 without any conditions, specialized in mathematics and physics and received my A.B. degree and the Kohn prize in mathematics. I received my A.M. from Columbia, using mathematics as my major subject and physics and astronomy as minors. Since then I have taken courses in mathematics at three summer sessions of Columbia (1916, 1917, 1918).

"My first definite interest in missions came from a member of the Christian Endeavor Society of the Manuet Baptist Church, who attended the C. E. Convention at Atlantic City, N.J., in 1911. If it had not been for the dependence of her parents upon her she would have given herself to foreign service. Since she could not do that, she used her energy to stir up interest in missions in the society.

In September, 1911, I went to Raleigh, N.C., to teach science in Peace Institute, a Presbyterian school.

"In September, 1914, I went to St. Mary's College, Dallas, Tex., an Episcopal school, where I heard but little of missions, and only very occasionally was permitted to visit Dr. Truett's church. The following summer, 1915, I attended the World's C. E. Convention at Chicago and came home inspired by the visions caught there.

"My next year was spent at Anderson College, Anderson, S.C. Dr. John E. White came to the First Baptist Church there just before I did. I once more tried to teach a mission study class at the college.

"In September, 1916, I went to Baylor College. Over a year later Dr. F. M. Purser came to Baylor to investigate the missionary work of the Y.W.A. He spoke one evening to those interested and said, among other things, that young men were answering their country's call and volunteering to serve her, even though it might mean death. Should we do less for the King of kings? Should we trust Him less than the President of the United States? And could we offer Him less? The question pursued me. If I had been a man, I reasoned, I would certainly have been a volunteer in my country's service. Very well, then, God must be given no less. Soon afterward I became a member of the Volunteer Band. In June I stayed over at Ft. Worth to attend the Southwestern Conference of the Baptist Stu-

dents' Missionary Movement. There I met Mr. C. C. Marriott, of the Chinkiang Industrial School. He told me I belonged in China.

"When I learned late in March of 1919 that I was not to return to Baylor College this next year it meant to me that my application was to be sent to the Board. But before I sent it I attended the Texas Student Volunteer Conference at Dallas. Among the splendid missionaries there, the only Baptist was Rev. Wilson Fielder, of Chengchow, China. He advised me to send in my application to the Board at once. On my return to Baylor I did, and I was appointed on June 11 to Yangchow, China."



GRACE TENNESSEE ELLIOTT.

"I was born in Howe, Tex., on July 10, 1893. While a child I never attended church or Sunday school, except when visiting my grandmother, as we lived too far away from any church; and, as my father was not a Christian and my mother was not a member of the church, I had very little religious training. In some way, however, the Christian life always appealed to me, and from my earliest recollections I longed to be a real, true Christian, saved by the blood of Jesus.

"I was not deeply concerned about myself until I was seventeen. While attending a revival meeting, I realized my awful plight and sought for forgiveness. A peace came, but not what I wanted. Soon doubts arose, and often I would weep and pray that I might know I was a child of God. I stayed out of the church for two years and then decided that I would leave it all with Jesus, and I joined the First Baptist Church at Holdenville, Okla., and I have been happy ever since in the love of Jesus, my Saviour.

"My first impressions of missions came when a child, when reading the 'Life of David Livingstone' from the library of my grandfather. I thought: 'How wonderful it was to be so good and to do such a noble work!' How I longed to be such a person, yet I felt that kind of work was beyond my sphere. Not until after my conversion, and after uniting with the church, did I realize the nature of the true missionary spirit. Every missionary sermon, every missionary talk and every missionary meeting set me on fire with a flaming desire to tell others. I worked in meetings and God blessed my labors. As I struggled, the Holy Spirit came and said, 'Go proclaim Jesus in the foreign

field.' I poured out my soul to Him and said, 'Here am I, do what thou wilt with me.' I told the people of my church of my surrender and received every encouragement.

"I had very little education and no means for obtaining one. I again sought the Lord constantly for guidance and the answer came. About six months after my surrender to God the association met in Holdenville. At the missionary meeting, after hearing my pastor and other speakers concerning me, enough money was pledged to enable me to go to the training school at Ft. Worth, Tex. I shall always love Ft. Worth. I shall always love those people. God bless them!

"I spent two years in the training school. It was here, after hearing Dr. J. W. Lowe, that I gave myself to work among the Chinese, a people among whom I had thought I could never work.

"After graduating from the training school, and realizing the need of a college education, I sought a way of admittance. Through the influence of Mrs. E. G. Townshend's loan fund, I went to Baylor College, spending three years there, taking the A.B. degree.

"Ever since my surrender to God five years ago I have set my face toward the foreign field and He led me to that great hour before the Foreign Mission Board in June, when I was appointed to Yingtak, China. How can I fail Him, when He has done so much for me!"



MISS LILA FLORENCE WATSON.

"I was born February 5, 1892. My childhood days were spent on my father's farm near Sellers, S.C. All that makes life rich on an old Southern plantation was my heritage. From my earliest recollections, my finest air-castle was 'being a missionary.'

"At fifteen I entered high school at Dillon, S.C. At seventeen I accepted Christ Jesus as my Saviour and became a member of Little Rock Baptist Church. When I became a Christian I saw so much around me that needed doing that the foreign field no longer claimed my immediate attention. Graduating from high school in 1910, I won a scholarship to the College for Women at Columbia, S.C. While there English literature and work on my college magazine were fashioning my dreams for a different career than my earliest and strongest plans. After graduating in 1913 it was necessary that I teach before studying further for the literary

work I hoped some day to do. The next four years I taught in the rural schools of Horry County. So many and so great were the opportunities to serve in this section capable of wonderful development, that I longed more and more for training that would enable me to lead my companions into the greatest knowledge, joy and advancement.

"In 1914 Dr. W. Y. Quisenberry had held a meeting in our church. He preached foreign missions, and told me of the training school at Louisville. My pastor had loaned me the autobiography of John G. Paton. My horizon at the coming of Dr. Quisenberry broadened, and the vision of enduring service thrilled me. From that time on I purposed to attend the training school and get ready to make the largest investment of my life.

"The opportunity came in the summer of 1917. That fall I entered the Woman's Missionary Training School. In the fall of 1918 God sent Miss Anna Hartwell, of Hwanghien, China, to us. From the first it seemed to me she came from God with a message for me. The more I heard of our great field and the surpassing joy of serving there wholeheartedly, the more I felt uneasy about my plans for working in Horry. More and more I realized God would call another for that work, if He wanted me in China. I left it in the Lord's hands. In 1919, June 12, I received my appointment from the Foreign Mission Board to do evangelistic work with Miss Hartwell at Hwanghien, China. I rejoice in my great opportunity. Pray that I may teach many to know Him."



IVAN VICTOR LARSON.

"I was born at Hannibal, Mo., on February 20, 1889. Converted at the age of nine, I was baptized and joined Calvary Baptist Church of Hannibal, shortly thereafter. I moved with my parents to Kansas City, Mo., in 1899, and joined the Swedish Baptist Church of that city. I attended school both in Hannibal and Kansas City. I took a business course and became stenographer and bookkeeper for a brokerage firm in Kansas City.

"In 1915 I married Miss Edith Drotts, of Kansas City.

"I graduated from the Louisville Seminary in 1916 with the Th.M. degree. While attending the seminary, I took some work at the University of Louisville and took a year of post-graduate work at the seminary. For three years during my seminary course, I acted as private secretary to Dr. Sampey. Since leaving Louisville I have been in the pastorate in the State of Michigan.

"I have felt the call to preach since a very young child. I felt impressed in a special way with the great need of China

for the gospel in 1904, when I heard a returned missionary speak. This conviction has been growing steadily from that time. I was happy to be appointed by our Board on June 11, 1919, and sailed for my field in North China on August 5."



MRS. EDITH DROTTS LARSON.

"I was born in Kansas City, Mo., on June 15, 1888. I was converted at the age of twelve and was baptized into the membership of the Swedish Baptist Church of Kansas City at the age of fifteen. I attended school in Kansas City, attended business college and was stenographer for eight years. I attended the training school in Louisville in 1914.

"I married I. V. Larson in 1915, and in 1916 I graduated from the Woman's Missionary Training School with the B.M.T. degree.

"I was appointed on June 11, 1919, and am ready to go wherever God calls my husband to labor."



MISS OLIVE PAULINE RIDDELL.

"I was born in Goochland County, Va., June 1, 1888. I attended private school at home until I was ready to enter high school. My parents moved to Dumbarton, Va. After finishing high school, I taught seven years in the public schools. During my vacation I took special courses of study in summer schools. I attended the W.M.U. Training School two years and graduated June 2, 1919.

"When I was thirteen years old I united with the Baptist church near my home. Four years ago I realized that God wanted me to serve Him in China. After two years of indecision I decided that I was willing to go. It was then that I entered the training school for definite preparation. During these two years of training, my purpose has grown into the dominant desire of my life. I go to serve in Pochow, Interior China."



VICTOR V. MCGUIRE.

"I was born at Murphy, N.C., September 14, 1888.

"During the first twenty years of my life I worked hard on the farm and went to school about five months in the year. During most of this time I attended church very little and was not converted until I was eighteen years of age.

"When I was twenty-one, I entered Wake Forest College, where I was graduated at the age of twenty-four. It was during my first year there that I had my first impression to be a missionary. After leaving college, I spent three years in Col-

gate University, where I taught a mission study class and took part in the missionary activities of the institution. After leaving the seminary, I became a pastor, but never felt this was my work. When Dr. Ray wrote me the early part of this summer in regard to foreign mission work, the impression to go was so strong that I could not resist it. Since I decided to go, I have felt much better.

"I was appointed June 11, 1919, to service in the Boys' School, Canton, China."



MISS FANNIE LEE MCCALL.

Miss McCall was born in Metcalfe, Ga., on July 18, 1890. She joined the Baptist church at Metcalfe at about twelve years of age. The first thing she did after joining the church was to lead one of her little playmates to Christ.

From childhood the outstanding purpose of her life has been to be a foreign missionary.

Six years of her life were spent at Bessie Tift College. She took her high school and college training both there. While in Bessie Tift she was vitally interested in all of the activities of the college, especially the missionary features. She was chairman of the Mission Study Department during her senior year.

When she graduated, she was offered the choice of two positions in the school in her home town. She taught there one year and then went to the Missionary Training School in Louisville, Ky., where she graduated in June, 1917.

From the time she finished school until June 11, 1919, when she was appointed by the Foreign Mission Board, she was employed by the W.M.U. of Georgia. The first summer she was sent to the mountains of North Georgia to do mission work. In October, 1917, she was sent to Savannah, Ga., to establish a Good-Will center. She not only had the privilege of establishing and directing the Good-Will center, but of getting the Baptists of Savannah to take over the work.

She was appointed on June 11, 1919, and sailed for Japan on August 5 on the *Steamer Fushimi Maru*. Her first year will be spent in Tokyo in the Language School and then she will join Mr. Norman F. Williamson at Kokura, where they will spend their lives together.



J. E. JACKSON.

"My father and mother were born in South Carolina. I was born in Edgefield County, S.C., near Trenton, August 15, 1892. The first sixteen years of my life were spent at home on the farm and in the public school. But during these years some mountain peaks were reached.

I had desires to be a great preacher. At the age of thirteen I was converted, and two or three years later felt called to the ministry. After hearing a great missionary sermon, I answered the call with my life and have never regretted it.

"When I was sixteen I entered preparatory school at Edgefield and spent two years there. Then I was led to Furman, entering the freshman class in 1910. Here my missionary views and vows were made sure and I became a member of the Student Volunteer Band for Foreign Missions. Four years in Furman, and I was graduated in 1914 with the B.A. degree.

"During summer vacations, I preached as opportunities presented themselves, and spent the rest of my time at home with the folks. I was disappointed because I thought that after one or two years at college God would be ready for me to go as a missionary. At times I realized my unfitness and littleness and concluded that with all my college preparation I was not yet equipped.

"Finally, I realized that I needed the seminary. But how could I remain there even six months? I went, and after three months I was about to 'pack up' to leave. A fellow-student said this to me: 'Jack, just work a little and pray a little and you can stay here on faith.' I did. And through faith I could begin to see 'all things possible with God.' Three years passed, and I was a Th.M. graduate from our great seminary, 1917. My heart was on fire, my soul all ablaze with the ideals of the Master and His Kingdom.

"For two years I tried, in my teaching and preaching, to put in practice the ideals of my Lord, as best I could. And then with my debts paid, I felt free to offer myself to the Board. And on June 11, 1919, I was told that I was a missionary to Shanghai, China, to sail on August 5, 1919. Happy hour!"



DR. JEANNETTE ELLEN BEALL.

"I was born on January 20, 1885, in Wellsville, Kan. Our family moved to Kansas City, Mo., when I was about two years of age, where I have lived ever since.

"I entered high school at the age of thirteen and attended a year and a half. Since that time I have had a business course, a year and a half night classes in one of our high schools, private lessons in English, two years in the Baptist Woman's Missionary Union Training School, Louisville, Ky. I am also a graduate of the Central College of Osteopathy and the Kansas City University of Physicians and Surgeons, both of Kansas City. I have also had a few other short courses.

"I was converted at the age of fourteen through the influence of a sweet Christian high school teacher. I united with the

Christian church, but later felt that I was not getting the spiritual help I needed in this church, and after much prayer and study I united with the Tabernacle Baptist Church. After I had rededicated my life to Christ, I felt the impression that I should become a missionary. I could not understand why I should have this impression, but after consulting with my pastor and after a special prayer service of the church, I decided it was the leading of the Lord, and the church sent me to Louisville for my training.

"After many disappointments, testings and sorrows I received my appointment to Laichowfu, China, as a missionary physician."



ARNOLD EDMUND HAYES.

"There is not very much of interest in my life to anyone except to myself. I do not mean to belittle God's work in the least in making little of my affairs, now that I am an appointed missionary; but you know how it is—I was just born, raised, went to school and college, fought a few personal battles, one of which was

Campaign Poem

Rev. B. C. Hening, D.D., Assistant
General Director

Three million Southern Baptists brave
Will give their lives to Him who gave
His life in sacrifice to save
A ruined race.

They will not falter in the fight,
With purpose strong and valiant might
To lift the lost into the light
Of saving grace.

Willing hearts set worthy goal,
To claim and challenge every worthy soul
Three million cheerful givers to enroll
In Victory Week.
All objects fostered with their growing need,
Included in these millions loudly plead
That all who hear shall nobly heed
And quickly speak.

Many millions quickly pass away,
While loiterers fail the saving word to say
To change in the great Judgment day
Their awful fate.
These loiterers also hasten to the grave,
Losing the chance their loving Saviour gave
To change the case for them and save
From fearful state.

Whatever recreants may do,
Millions of hearts both brave and true
Will follow up the pressing battle through
To Victory's hour.
These noble spirits seek no resting place,
Till in the blessed Saviour's strengthening
grace
They win for Him the campaign race
In His own power.

The campaign challenge calls away,
From every path in which men stray
This clarion call our forces will obey
With loyal soul.
Their willing spirits panting for the fray,
Will press the battle forward every day
Until with victory crowned in joy they
Shall reach the goal.

a decision as to which faith was the one Jesus Christ established.

"This led me to leave the Methodist church, if joining the Baptist church of Prairieville, Ala., is leaving it after having 'backslid' for twelve years. I had joined the McKendree Methodist Church of Norfolk, Va., rather young; in fact, my grandma 'joined me.' Naturally, when my folks came to Alabama, I lost out in the Virginia church.

"In my junior year in college I wrote the present pastor of the McKendree M. E. Church, South, for my standing and letter. He answered by writing that, 'Your name evidently has been dropped from the roll of the church, but I am always glad to welcome a black sheep back into the fold.'

"Right there I decided that I was a free man and with the aid of God I would choose my own fold. I did.

"My service stripes show one year. I enlisted as an aviator in December, 1917, and received my honorable discharge in December, 1918, after nearly completing my course in flying.

"While in the army I did the one brilliant thing of my life. I married Miss Helen T. Ford, of Gallion, Ala.

"We were appointed as missionaries to Brazil on January 16, 1919."



HELEN FORD HAYES.

"My childhood was spent in a home of strict discipline and Christian influences; my parents being Mr. and Mrs. J. W. Ford, and my maternal grandfather Rev. R. T. Bruner, for fifty years a Baptist minister of Western Kentucky.

"I was born in Ohio County, of that state, on August 23, 1895. We were living at Jackson when I united with the church. I was then nine years old, and had already been impressed with the belief that God wanted me to become a foreign missionary.

"Soon afterward my family moved to Winchester, where we became members of the First Baptist Church. There I was graduated from the city high school.

"The following year, 1914-15, I did the freshman work at Georgetown College, but was unable for financial reasons to return and complete my college course. I then joined the other members of my family who had moved to Gallion, Ala., and for two years and a half I taught the rural school near my father's home.

"In August, 1918, I was married to Mr. Hayes and went with him to Dallas and later Waco, Tex., where he was stationed at Rich Field. Our appointment by the Foreign Mission Board to work in Brazil followed close after my husband's discharge from the army. We are happy to be sailing for that field."

"If Ye Shall Ask Anything In My Name"

Those Who Have Put this Promise to the Test
Have Found Him Faithful and True Who
Made It. Read these Stories, and be
Not Faithless But Believing

How the Prayer of Faith Has Availed Much for the Work in China

Rev. J. R. Saunders, Canton

As I look back over my period of active labors in China, I recall many times when the Lord has heard the prayers of His children in China and in the homeland. In fact, we walk by faith in the heathen lands and keep in living touch with the Master through prayer if our lives are to count for the most—"meet for the Master's use" and "fruitful unto every good work."

It was the happy privilege of Dr. and Mrs. Hayes, Mrs. Saunders and myself to open up a new station among the Hakkas in China. This necessitated considerable difficulties in the early days. We had to live in unhealthy surroundings at first, but after much prayer for a suitable compound, the Lord heard our prayers and gave us a splendid location just west of the city of Yingtak. One brother—a Chinese—who worked hard to find land for us told me recently how he remembered our prayers together for land and buildings wherein we could do the Lord's work. As he talked, he said the Lord had heard our prayers and now we have the buildings—"the substance of the things hoped for."

In these early struggles Mrs. Williams (who has since gone to be ever present with the Lord) asked us all to meet together and pray for a building where we could conduct a women and girls' boarding school. The Sunbeams of the South had given us \$1,500, but we needed at least \$1,000 more to erect a suitable building. The Board had done all they felt that they could, hence we were left entirely dependent upon the Lord. We prayed definitely for this amount needed. After our prayer meeting closed, Mrs. Williams looked toward the ground where we wanted to put up the building and said, "I can see that school building standing out there." When Dr. Willingham came to see us at Yingtak, I told him about our prayer and the building that stood as an answer to it. He said, "I recall your request for this one thousand dollars. When it came the Board felt



Trustees of the Two-Kwong Baptist Hospital, Tung-Shan, Canton. Most of these Chinese Christians are trustees of the Canton Baptist Academy, also. Their lives are the fruit of prayer.

that they could not give anything at that time, but after thinking over the appeal, we felt we must grant your request."

Again I think of a time when the Lord heard our prayers after our faith had grown weak. A little girl of one of the church members was very sick. Dr. Beddoe had labored with her for some time. Many had prayed for her. She continually grew worse, and finally Dr. Beddoe saw the end approaching. He asked me to go and console the father and mother, as she could not live much longer. We prayed together, and to our own surprise, she soon, as one rising from the dead, be-

gan to regain her strength, and the next day she was able to be up part of the time and in a few days was well. It was the Lord's doings, and indeed marvelous in our eyes. She is alive today, studying in our girls' school at Yingtak, an example of the Lord doing more than we expected. He often does more than we ask or think through the mighty power of the Holy Spirit working with us and apart from us.

Some twelve or fifteen years ago, Mr. Liu was minister for China at the court of St. James. He had left his family at Macao, near Canton. His wife was the subject of much prayer. She was interested in Christianity, but she could not get the consent of her heart to cut loose from the traditions of her family. She wanted to worship the true God, but she could not give up ancestral worship. Idolatry she was willing to give up, but she did not believe she ought to reject the worship of her departed loved ones. The missionary, who was laboring there, requested his co-laborers in the homeland to join him in prayer for this woman that she might be willing to "renounce" every earthly tie for the Lord of all the earth who wanted to be Lord of her heart. His co-laborers joined the praying group in China for this woman. She indeed "renounced" all for the Master and has been a faithful follower ever since. She has won a number of her children and neighbors to the Saviour. She is now one of the leading Christians in that field.

The Master blessing the prayers of the home people as they unite with us as we labor in the "regions beyond" reminds me of many a tour and long, strenuous days of service in the Hakka field. As I would return from these tours, I would receive



Shin Toi On, who helped to buy the land for Yingtak Compound which prayer alone could secure.

letters from my fellow-workers in the homeland in which they would say, "We are praying for you." As I would notice the date, I would see that during the strenuous but fruitful days of work was the exact time that they said that they were praying for me.

Wong Kok Shun, who gave some \$15,000 for the dormitory belonging to the Canton Baptist Academy, is an example of answered prayer in rather a telling way. Our committee for the school met and prayed and planned for this dormitory. We had faith to ask that he give \$10,000. When we laid this proposition before him, he accepted, and when the time came for laying the corner-stone, he looked at the foundation and the plans for the school, and told the committee that he wanted the privilege to build the whole dormitory. This is another example of the Lord doing more than we asked.

This brother was greatly blessed in his gift, as well as the academy. He had prayed long that his mother might become a Christian. He told someone that he would be willing to give \$10,000 as a thank offering if his mother was won to Christ. He gave the dormitory and in a short while his mother and a number of other members of his family were saved and have since been baptized in our church at Hongkong.

The Canton Baptist Academy had its origin and has since received its growth by the prayers of God's children. Only a few years ago the directors felt that they could not conduct the school. They wanted to turn it over to our Board, but we did not think it best. They met and a number of brethren prayed and the Lord manifested Himself in great power that night. Some of the brethren said that they were willing to die with the school. Such prayers backed up by sacrificial lives were the beginning of the new day for this prosperous school. Now there are almost 500 boys attending, and many wanting to come, but cannot be accepted for lack of room; yet through all the days of struggle and hardships there runs the golden cord of prayer, faith, and hope, and now we are reaping the fruits of many prayers and the blessings of our Lord who always causeth us to triumph in Him.



A Yoruba Prayer Test

Rev. B. L. Lockett, M.D., Oyo, Africa

It was an unusually dry season for Africa. And as practically every family has one or more farms upon which they depend largely for their food, it is no wonder that everyone was talking about rain.

In the town of Ede, where we have a good Baptist church, the people were very anxious. The heathen visited their priests, who consulted the idols and announced

that the drought was a punishment for their neglect of the idols. They were assured that if they brought numerous and costly sacrifices before the idols they would receive abundance of rain. With much drumming and dancing, the multitudes promptly obeyed. But there was no rain.

Then the Mohammedans said that the idols were deaf; that they should worship Mahomet and there would be plenty of rain. The many priests loudly called the faithful from their numerous mosques. Arrayed in gorgeous robes, with large white turbans wound around their heads, they assembled in many public places and loudly called on their prophet for the showers for the thirsty land. But there was no reply; and they were sad.

Finally some of the heathen said, "We have prayed, and the Mohammedans have prayed: why do not you Christians pray for rain?" The Christians, who were only a handful among the thousands, felt that their faith was put to the test. The others had failed. They had challenged their Lord. Would He hear and answer? They thought, and they prayed. They believed God would answer them.

Accordingly, the little church sent out word to the king of the city and his followers that they would pray for rain Sunday afternoon. He and his attendants were especially invited to attend the prayer service and he was particularly reminded to bring his big umbrella along. He came. There was no indication of approaching rain. In quiet order and unpretentious faith the Christians proceeded with their prayer meeting, humbly appealing to the Master to hear and send the refreshing showers, not only for the dry land, but for the hungry souls as well.

Before the service was finished, a messenger warned the king of an approaching

storm. He hastily left the church building; and long before he could reach his simple palace he had ample occasion to use his huge umbrella. The rain came down in torrents. The story of the prayer test was noised far and wide; and the name of the Lord was magnified.



Bricks and Mortar and the Breath of Life

Miss Sophie Lanneau Sochow Station

I very much prefer not to write what I am attempting here to write. Dr. Dobbins has written me about this important issue of HOME AND FOREIGN FIELDS, and has asked me for "some appropriate material," "some striking experience or observation," some "instances showing the place and power of prayer in our mission work." To do that at all, what I say must be personal, bringing in those missionaries most closely associated with me, and the incidents must be largely local. We have nothing to tell that is "striking" or "thrilling" in the usual sense of those terms. We certainly do not set ourselves up as remarkable in our prayer life. We are neither very much better nor very much worse than the average reader of this magazine. We have prayed for things and received them, and we have been lax about praying for some things and have missed what we ought to have obtained for ourselves and the Chinese. Here are some instances of the former kind.

Twelve years ago Mr. and Mrs. McDaniel felt the need of an organized church near the boys' school and the girls' school which they were conducting, and so the Zia Nga Zien Church was organized with seven members. That little church has grown, but it has grown through, and in spite of, and sometimes on account of some of the agonizing experiences that burdened the heart of the Apostle Paul, and have burdened many a pastor in Europe and America ever since.

During some troubled times when we had our first Chinese pastor, Mr. Tsok, I have heard him pray in that church, and for that church with the power of an Old Testament prophet. He truly wrestled in prayer for the spiritual welfare of his flock. So did we, only sad to say, we wasted too much of our strength in worry. There were no sudden and miraculous changes, but conditions now are a blessed contrast to those then, and we know that the blessing has come in answer to many prayers.

Our present pastor, Mr. Lieu Paung Dze, is a man of prayer who literally shows his faith by his works. He prays hard, and works like a steam engine. We did a lot of praying for him when he ran away from Shanghai Baptist Theological Seminary to join the revolutionary forces in 1911, and fight for freedom. Some of us were glad he did. Two of us thought



Wong Kok Shun, who, in answer to prayer, gave the dormitory to Canton Academy.

it desertion of the Lord's army. All of us prayed for his eventual success in preparing for the ministry, and he is a success. After graduation from the seminary, he and a much more highly educated young preacher both served in our church as evangelists. One of them was to be chosen later as pastor. We felt sure that Mr. Lieu was the man, but we, the missionaries, could not decide the matter. It is a true Baptist church, and our votes count for no more than the votes of any other members. We prayed, and we waited, and we worked, and in the end this Mr. Lieu was regularly called, and ordained as pastor in the church where he had once carried materials up the ladders to the masons who built the walls within which he now preaches. When Dr. Love was in Soochow a picture was taken of all the members of this church who could be gotten together at the time. Many others are in distant cities. From a membership of seven, this church, through prayer and pains, has grown in twelve years to this goodly company.

* * *

Now for the bricks and mortar.

Years ago Mr. McDaniel felt that there must be a good church building for the small group of church members and for the larger number of students, many of whom have helped to swell the membership to its present proportions. He prayed for the money so earnestly, and when he went to Mrs. Seaman to ask for it, he evidently wanted it so intensely that she said she just *had* to give it to him.

Almost the same words could be used, over and over, to tell the tale of how we got the *first* strip of land for the boys' school, the *second* strip of land adjoining it for the extension of the boys' school, the *third* strip of land adjoining that for the

further extension of the boys' school, now named Yates Memorial Academy, and the *fourth* strip of land, to make room for homes for Mr. McDaniel and Mr. McMillan and their families. Dr. Love walked over that big compound, and saw the beautiful Chinese buildings (the chapel, now named by the Chinese McDaniel Hall, the library, etc.) and the modern academy building, before which he stood with the church members to be photographed. He saw, and he realized some of it, but only a few people can realize fully that every foot of that land and every brick in those buildings have been bought not only with the money that was paid for them, but with the prayers also, and with the life energy of one man and his wife, Mr. and Mrs. McDaniel, sometimes alone, later with the co-operation in prayer and work of their Soochow co-workers and of Dr. Bryan and others in Shanghai.

We prayed for money, sometimes as if there wasn't anything else in the world, and the money came, slowly and tantalizingly, but it came. Then at other times the good silver dollars were of no more use than so many pebbles. Some man didn't want to sell his land which we wanted for the girls' school, or for the boys' school. Or the man wanted to sell it and his wife or mother didn't. Mr. McDaniel has spent many an hour listening to some Chinese grand dame as she poured out her grievances, and then talking her over, by days or weeks of tactful dealing.

Those were times when money was powerless, and we prayed the Lord to make the people willing to sell, and He did.

The equipment that we have now in Soochow is a credit to our work. It is not yet complete, but the major portion of

it is there, and encourages us to hope for the things we lack, among them being a gymnasium for the boys, and a good kindergarten and primary building for the girls' school. The equipment we have has already made it possible for us to draw to the church numbers of bright boys and girls who are now, as young men and women, useful, intelligent Christians. It is only the breath of life that we long to see breathed into these young people that has moved Mr. McDaniel to spend the best years he can hope to have in the constant manipulation of brick and mortar. If architecture is "frozen music," our Soochow Mission buildings are crystallized prayer.

* * *

One of the most sacred experiences of our fellowship in prayer has been in connection with the life of a little child, spared to her parents and friends after weeks and months of special prayer. The petition was that the little life might be spared, not only for its own sake, but as a sign of spiritual blessings to be poured out on the work so painfully developed up to that time. It must be an answer to those prayers that there is now so beautiful a spirit of harmony and good will in the church and in the schools.

On April 15 telegrams were received in Fukuoka, Japan, from the Department of Education in Tokyo, announcing that the Japanese Government had recognized our Boys' School in Fukuoka as a standard school. This recognition means especially that students who graduate from our school will be received into the government higher schools on account of the fact that they have been taught in a standard school. This is an occasion for great rejoicing, because it has a most significant and beneficial bearing upon the work of our Southwestern Academy in Fukuoka.



Soochow Baptist Church, the members taken with Dr. and Mrs. Love on the occasion of their recent visit. The happy pastor is at Dr. Love's right. From a membership of seven, this church, through prayer and pains, has grown in twelve years to this goodly company.

Paying Our Debt to a Noble Race

Rev. Robert Hamilton, Missionary to the Indians

Paul says, "I am debtor." In a Special Way does this Apply to the White Man of America with Reference to the Indians
Read this Remarkable Story of what the Gospel is Doing Among the Five Civilized Tribes of Oklahoma

Among the five civilized tribes of Indians in Oklahoma, ten schools are conducted by the Government, the funds for the maintenance having been set apart from tribal moneys administered by the Government. Three of these are boys' schools, four schools are for girls, and three are co-educational. A farm and shops are connected with each, and the boys are taught farming, care of stock and the use of tools, farm carpentering, blacksmithing, shoe-mending, and such things as will enable them to succeed in home-building. The girls are taught cooking, laundering, sewing, milking, butter-making, canning, and preserving. Music and fancy needlework are also taught them in the domestic science department. Half of each day is given to the industrial and the other half to academic work. When certain grades are reached by them, they are transferred to Chillocco, a great school with 3,800 acres of fine prairie land, a large plant of splendid stone buildings, shops and herds, all splendidly equipped, where the beginning already made is carried forward along the same lines. These boys and girls will be the great leaders in the political, industrial and religious life of the tribes in the future.

The Home Board has undertaken to develop and guide the religious training in these schools by the appointment of a student missionary who devotes all of his time to these students, visiting and preaching once a month in each of these and their hospitals. He is also pastor of a student church at Chillocco of more than one hundred members, contributing to all of the departments of the work fostered by our Baptist State Conventions. During the summer months when the schools are not in session the missionary assists Rev. G. Lee Phelps, general missionary to these Indians, in conducting Bible institutes with the native preachers and deacons and their wives. These are held at an Indian church at some central point, often quite a distance from the railroad. Many come in wagons and autos, bringing their families with camp outfit prepared to remain three or four days. The entertaining church generally provides food for all, which is cooked by the good women in a camp-house and served on long tables under an open shed or arbor.

Following these institute weeks come the five Indian associations. These are the greatest meetings of the year. The attendance will be from 400 to 800 and they are arranged a week apart so that the missionaries may attend each; besides a

few corresponding messengers attend and are always treated with distinguished honors and hospitality. The officers of these associations are always Indians, as are the pastors of their churches. The committee reports are usually written in English, but interpreted into their language and the discussions are for the most part in the Indian tongue.

The missionary attended one such meeting early in September in the Cherokee country, far back in the Ozarks. At the depot we learned that the place of meeting was eleven miles across the mountains and the recent rains had left the roads in a condition which made traveling by wagon or auto very uncertain. However, a party of Indian preachers were starting the journey afoot, so I joined them.

The Indians were not familiar with the country, but they got the direction, and leaving the road they followed the dim footprints unerringly over mountains, through passes and across streams, until this missionary, though a good walker, was very, very tired. The noon hour and hunger began to suggest stopping. We passed several Indian homes, but all were deserted, the families having gone to the meeting. At last we came to a cabin of some poor mountain whites, but could obtain no food, so continued our tramp. We saw few persons, but finally met an Indian hauling a load of railroad ties out from the hills. He directed us to an Indian home where he thought we could get food.

After another mile or so we came to an old Indian homestead which perhaps had been settled more than fifty years—a large old log house with stone fireplace in each end, dog porch in the middle, paled-in garden and roses, hollyhocks and a great variety of old vines and flowers blooming in the yard. Sheep, hogs, cattle and horses had the run of the woods, while geese, chickens and turkeys gave evidence of unusual thrift. It was a weary white man that followed those Indian preachers through the gate and into the porch and who gave more attention to the kindly though dignified greeting they received than to the words spoken in Cherokee which I did not understand. A good dinner soon refreshed us and I was obliged to call an interpreter to help me thank those good people, as no one about the place could understand English. We were only a quarter of a mile from the meeting-place, Antioch Church, situated on a bench-land in a grove of hickory and oak, surrounded by great rocky mountains with clear brooks with their moss and fern.

Here was the largest gathering of full-bloods among the civilized tribes, estimated at 800, but I think there were more. The meetings had already begun, Rev. John Acorn being moderator. Rev. G. Lee Phelps, general missionary, was seated on the platform near the presiding officer, the only white man in the assembly. The business was dispatched with perfect decorum. Each report was given due consideration and a flow of Indian eloquence followed the rendering of each which I wished I could have understood.

One young man discussing the temperance report seemed especially earnest and impressive. Many were moved to tears. I learned afterwards that before his conversion, when drunk, he had struck his father a blow from which he had afterwards died. He said, "I am for this resolution and for everything else that will banish this awful curse from the face of the earth." His voice trembled as he said, "Though all the resolutions and legislations in the world cannot undo the deed I did while drunk, or bring my poor father back to life."

At night we were invited to sleep in the home of a deacon nearby. Sixteen of us slept in the same room, not a large one. An old man whose cot was near mine became communicative, telling me of his family. He had recently lost his wife, his three sons were in the war; the oldest one had gone across, and he feared he would not get back. He was a good boy, had never been away from home very far, was twenty-six years old and had not ridden on a train until he went to the training camp. So the great shadow that has fallen across so many thresholds and wrung so many hearts had found its way to this poor, simple home among the Cherokee hills. I thought as I lay there, how near of kin we all are in the presence of a great sorrow, and how our common faith comforts and sustains us alike.

Our Home Board employs four missionaries and three interpreters among some of the western tribes. Flourishing churches have been formed among the Pawnees, Otoes and Osages. These people so recently won from their pagan religion, and having no Bibles or books in their language, are more dependent on the white missionaries to teach and guide them in religious matters, and while they are not always as docile and teachable as we could wish, yet progress is being made and converts are being won and many noble Christian characters are being developed.

In the State of Oklahoma there are about 125,000 Indians. Many of them are as much pagan, religiously, as when Columbus discovered America, with the vices of the white man added. More are influenced by Christianity somewhat, but are not Christian. A growing number are being won to Jesus. We have 4,600 Baptists in 123 churches as a result of the faithful work of our Home Board missionaries. The time is at hand for a much larger work to be done for these "ultimate Americans."

These Indians collect a great deal of money for religious work, but have been in the habit of using most of it for work among their own people. Last year one of the associations, after paying their two missionaries an adequate salary, had



\$2,000 in their treasury. But they are beginning to catch the world-vision and are increasing their gifts to world-wide missions and benevolences.

Perhaps the largest individual gift yet given for State Missions in this state was given by an Indian. Another gave \$500 toward the building of a girls' dormitory at the Baptist University at Shawnee and a like amount to our Orphans' Home at Oklahoma City.

The missionaries, alive to their danger of becoming self-centered, are keeping constantly before them the importance and needs of other fields, and the admonition, "Freely ye have received, freely give."

Pastor Joe Mingo,

Creek Preacher.



1. Some visitors at the fifth Sunday meeting. 2. Tubercular patients at Choctaw Hospital in Klamechl Mountains, Okla., ministered to by Missionary Hamilton. 3. The tent in which the great meeting of the association was held about which Missionary Hamilton writes, when there were 800 Indian Baptists present. 4. Indian baptism at a Chickasaw church. 5. Indians come for the associational meeting for many miles, and camp during its sessions. 6. Our Home Board force of missionaries and interpreters among the Western Indians.

FROM THE

Woman's Missionary Union

BALTIMORE, MARYLAND

Miss Kathleen Mallory



Corresponding Secretary

9 O'CLOCK
MORNING PRAYER LEAGUE
OF
BAPTIST 75 MILLION CAMPAIGN
Woman's Missionary Union of
Southern Baptist Convention

Pray for W. M. U. Millions for the Master.

SUNDAY—BAPTIST 75 MILLION CAMPAIGN.

Thy people offer themselves willingly in the day of Thy power.—Ps. 110: 3.

They came, both men and women, as many as were willing-hearted, and brought an offering.—Exodus 35: 22.

MONDAY—FOREIGN MISSIONS.

The field is the world.—Matt. 13: 38. Straightway a woman came and fell down at his feet. Now the woman was a Greek.—Mark 7: 25-26.

TUESDAY—HOME MISSIONS.

And he must needs pass through Samaria.—John 4: 4.

Many Samaritans believed on him because of the word of the woman.—John 4: 39.

WEDNESDAY—STATE MISSIONS.

If any provideth not for his own he is worse than an unbeliever.—1 Tim. 5: 8.

He went about through cities and villages and with him the twelve and certain women who ministered unto them of their substance.—Luke 8: 1-3.

THURSDAY—CHRISTIAN EDUCATION.

The fear of Jehovah is the beginning of wisdom.—Prov. 9: 10.

A worthy woman? She openeth her mouth with wisdom.—Prov. 31: 26.

FRIDAY—HOSPITALS AND ORPHANAGES.

The Lord said, Heal the sick.—Luke 10: 1, 2, 9. Pure religion: to visit the fatherless.—James 1: 27.

Jesus said: She loved much.—Luke 7: 40, 47.

SATURDAY—MINISTERIAL RELIEF.

The Son of Man came not to be ministered unto but to minister.—Matt. 20: 28.

Miriam answered the woman: Sing ye to Jehovah for he hath triumphed gloriously.—Exodus 15: 21.

The formation of a September prayer league to use the above suggestions for prayer was authorized by the W.M.U. executive committee when called together by the Union president, Mrs. W. C. James, on July 4, in Nashville. Its very evident purpose is to petition God's blessing upon the Baptist 75 Million Campaign.

At 9 o'clock each morning during September prayer will be offered for the campaign in the W.M.U. headquarters office in Baltimore and in each of the state W.M.U. offices. At that same hour it is hoped that thousands of other W.M.U. members will pray for the campaign. To encourage this close union of prayers the weekly cycle given above has been printed on a card, nine copies of which have been sent to each W.M.S. and Y.W.A. president. Any society president who can use more than were sent to her may secure others by writing to Mrs. W. J. Neel, 161 Eighth Avenue, North, Nashville, Tenn. In every church there are surely nine women who will agree to pray for the campaign at 9 o'clock each morning during September. In many societies there will be nine times nine and more who will rejoice to do so. The card should be kept on one's mirror or in one's Bible or in some other place where it will be sure to be seen at or before 9 each morning.

This call to prayer is extended to every Southern Baptist but in particular to the women—the busy housekeeper, the overburdened mother, the business woman, the school teacher, the toiling wage-earner, the woman on the farm, the traveling agent or secretary, the woman of leisure, the suffering shut-in, the aged—to one and all, for millions of prayers are needed. "As ye pray, believe."

Few if any occasions are so sacred and home-like as family prayers. The Baptist 75 Million Campaign should be remembered daily at all such Baptist altars. Another opportunity to speak to God about it is in "asking grace" at the table. Won-

derful indeed it would be if every Southern Baptist would each day pray for this campaign:

- (1) Upon awakening.
- (2) At family prayers.
- (3) At breakfast grace.
- (4) At 9 A.M.
- (5) At dinner grace.
- (6) At supper grace.
- (7) Upon retiring.

Writers of dramas always reach the climax in the third act. After that all the details are worked out and in the last two acts the inevitable end is realized. Five months have been set aside for the BAPTIST 75 MILLION CAMPAIGN: July for preparation, August for information, SEPTEMBER FOR PRAYER, October for enlistment, and November for stewardship before Victory Week. It is not just "happen" so that the *third* month of the campaign is for prayer, for only through prayer can the victory be won. September is the climax month in this great Baptist drama. As goes September in millions of prayers so goes Victory Week in millions of dollars. Every general loses or wins his battle not in the field, but over the map in his tent. Every Southern Baptist will win this campaign according as he prays.

*"Jesus calls us. By Thy mercies,
Saviour, may we hear Thy call,
Give our hearts to Thine obedience,
Serve and love Thee best of all."*



W. M. U. Items

Woman's prerogative is to change her mind. An immediate illustration is found in the fact that the November missionary topic has been changed from "The Native Worker on the Foreign Field" to "Lengthen the Cords, Strengthen the Stakes." This change is not just a whim of the fancy, as some other changes are accused of being, but is done after careful thought and as a direct help in the Baptist 75 Million Campaign. The subject of Foreign Missions will receive study in October, so under this new topic for November it is purposed to treat the other causes represented in the campaign. The study, therefore, for November will center around Home and State Missions, Christian education, orphanages, hospitals, and ministerial relief, much emphasis being laid on stewardship. This information is given thus far ahead in the general interest of all W.M.U. members and for the particular benefit of those societies which have already assigned the parts on the November program. It is believed that none will object to the change but will be willing for personal inconvenience in this detail if, thereby, they may make Victory Week all the surer.



Pray ye that he will send forth laborers into his harvest.—Matt. 9: 38.

Pray that God will call forth the 248,510 persons who are needed to conduct the campaign in the 24,851 Southern Baptist churches and the 2,775 workers essential to victory in the 925 associations.



September is well-known as State Mission month. The monthly program, "Social Problems

in the States," deals with only one aspect of state life and yet in a sense it involves every problem which renders State Missions necessary. If every person in the state had an equal chance educationally and industrially, it would be easier to lead people to the real Brother of mankind. Such a program is a fine complement to the regular State Mission Day or week of prayer program which will this month be observed in almost all of the states. It is confidently hoped that thousands upon thousands of dollars will thus be raised for State Missions. All such gifts will count on the Baptist 75 Million Campaign.

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Thy will be done, as in heaven, so in earth.—Luke 11: 2.

Pray that God's will may be sought and followed in the big campaign.

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Like the solitaire in the ring, this special State Mission program in many states will be set within the Campaign Week of Prayer, September 21-28. Mutually will they help each other. The program for the Campaign Week of Prayer was prepared by the Union's president, Mrs. W. C. James. It will differ from the January and March programs in that it will not contain information about the various fields nor call for the reading of leaflets. It will follow the 9 o'clock morning prayer cycle given on page 33, and will call for many prayers on the various aspects of each cause. Wednesday, the 24th, is set aside as an entire day of prayer and fasting. Every heart that has ever watched by a loved one's sick-bed knows that fasting has its all-satisfying place. May the sin-sick, sin-dying world be so upon the hearts of Southern Baptists on September 24 that they will refuse all unnecessary food and give all possible time to earnest prayer. The Allied forces won every battle against Germany after America gave that June day to prayer and fasting.

❖❖

Ask, seek, knock, and it shall be opened unto you.—Luke 11: 9.

Pray that Southern Baptists may during the Campaign Week of Prayer feel the weight of the sin-sick world.

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'Way up on Iron Mountain the Missouri Baptists met in their summer assembly in July, followed by the Alabama Baptists on the mountains near Birmingham and the Illinois workers at refreshing Creal Springs. The following month the Virginia Baptists met on the mountain at Bristol and the Georgia friends at Blue Ridge, 1,200 feet above the sea-level. At each of these places the state W.M.U. arranged for one or more interesting mission study classes for the women and young people. In Illinois fourteen secured the Union's certificate after examination in the Manual of W.M.U. Methods. In Georgia eighteen got a similar certificate, eleven of whom also won the seal for the study of "a Crusade of Compassion." Nine others got this last seal, too, while seven little girls got a stamp for reading "Mook" and four girls and two boys got the certificate for studying "Servants of the King." Three generations were represented in this Georgia assembly graduation service. It was fitting indeed that it should have been held at the Mary P. Willingham Industrial School for mountain girls, the school being the splendid property of the Georgia Union.

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Lead us not into temptation.—Luke 11: 4.

Pray that Southern Baptists may not be tempted to put self above the need of those who know not Christ.

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A very remarkable associational meeting was held on July 31 at Fountain City, near Knoxville, Tenn. The occasion was not the annual but simply the open-air quarterly gathering of the

Knox County W.M.U. The superintendent, Mrs. R. L. Harris, presided and the audience was composed of our 500 women and young people, the latter being heartily welcomed and being a definite part of the afternoon's program. Certificates and seals for mission study completed during the quarter amounted to 142 from ten churches, three recipients having won the official W.M.U. seal.

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Deliver us from evil.—Luke 11: 4.

Pray that Southern Baptists may be delivered from the evil of covetousness as they face the Baptist 75 Million Campaign.

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Miss Elizabeth Briggs, of North Carolina, represented the Union at the Florida assembly in July. She thus writes: "The assembly was held in De Land and was a real training school for Christian workers. The enrollment was about 200, most of them being young people. One entire period of the morning was given to W.M.U. work, four classes being taught, the following books being used: The Manual of W. M. U. Methods, by Mrs. Edwards, of Jacksonville; A Crusade of Compassion, by Mrs. H. C. Peelman, and All the World in All the Word, by Mrs. Gammage. I discussed the topic, Mission Principles and Methods. In the closing session of the assembly, sixty-eight certificates and seals were awarded to those taking the examinations. About twenty young people responded to the call for consecration to definite mission service."

❖❖

Father, keep through thine own name those whom thou hast given me.—John 17: 11.

Pray that the campaign may unite Southern Baptists to God as never before and that the young people may be "led gently into places of joyous responsibility."

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Mrs. William J. Johnston, of Prospect, Ky., thus describes the assembly at Georgetown: "A deep spirituality pervaded every meeting, a happy combination between instruction and spirituality. Men and women came to the work of the Lord like mighty engines throbbing to be off in the greatest campaign ever launched against Satan and his forces. Numbers sat at the feet of wise instructors drinking in their words like dew on the parched earth. There was a quiet, majestic tread heavenward and sometimes an ominous silence as, with earthly vision closed, our spiritual eyes beheld Jesus in our midst and there to bless. The W.M.U. demonstrations under the guidance of our beloved Mrs. Bose were wonderful. The one on Thursday was given by First Church of Lexington, supporting seven missionaries. Friday, Cane Run Sunbeams were great. Surely 'A little child shall lead them.' Saturday the demonstration was by Frankfort's Y.W.A.—the beauty of young womanhood girded with strength for the Master. Monday the heights were

reached, our hearts being made to burn within us as Mrs. Bose gave her message—"The Master is here and calleth for thee." Like mighty soldiers stripping themselves of every weight that doth hinder, the women rose to their feet saying, 'Here am I, here, Lord, use me.' Tuesday circle plan and mission study were presented rounding up all parts of the work to one great whole. Wednesday Mrs. L. L. Roberts conducted superintendents' conference. Definite plans were discussed, individual responsibility and prayer emphasized."

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Pray without ceasing.—1 Thess. 5: 17.

Pray that Southern Baptists at work, at play, "in season and out of season," may pray unto God for the complete victory of the Baptist 75 Million Campaign.

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Program for September

Social Problems in the South

Hymn—"Love Divine, All Love Excelling"
Three Prayers for the (1) Program, (2) Society, (3) Church

Scripture—Solving Social Problems: Matt. 5: 38; 6: 4; Acts 4: 32-35; James 2: 14-26

Repeating of Slogan—If ye fulfil the royal law, Thou shalt love thy neighbor as thyself, ye do well.—James 2: 8

Talk—The Geography of Our State

Hymn—"My Country, 'Tis of Thee"

Talk—The Good in Our State

Talk—The Evil in Our State

Repeating of Slogan—James 2: 8

Outline of Book—Christian Americanization (order book for 40 cents from Baptist Foreign Mission Board, Richmond, Va.)

Prayer for Many to Fulfil the Royal Law
Period of Intercession for the BAPTIST 75 MILLION CAMPAIGN. (For this period it may be most helpful to have the leader use the weekly cycle of prayer given above. For instance, let her say: "Will someone pray for the Baptist 75 Million Campaign, remembering the Scripture?" [Here let her read the Scripture quoted for Sunday on the cycle.] Then after that prayer, while the heads are still bowed, let her say: "Will someone now pray for Foreign Missions?" [reading the Scripture for Monday]. Then for Tuesday and so on until at least seven prayers have been offered.)

Summary of Article—"Our Prayer Program for the Campaign," by Mrs. W. J. Neel, page 34

Talk—Our Society and the Campaign

Business—Distribution of 9 o'clock prayer cards; Plans for Campaign Week of Prayer, September 21-28; Plans for State Mission Program; Distribution of State Mission Offering Envelopes; Plans for Enlistment for Service in October; Offering

Repeating of Slogan—James 2: 8

Hymn—"My Jesus, I Love Thee."

Our Prayer Program for the Campaign

Mrs. W. J. Neel, W. M. U. Director

As Southern Baptists prayed a vision of a new and startling five-year program was revealed to them. No soul ever comes, singly or united with other praying hearts, into the presence of God that does not receive there a definite commission for some holy task. Under the spell of this revelation in May, plans have been steadily and successfully developing for the undertaking of this great forward movement.

No conviction is deeper in the hearts of those to whom is specially committed the development of the campaign than absolute need of God's guiding and blessing presence in pointing the way, in supplying judgment and courage and bringing at last results, permanent and far-reaching in forwarding the Kingdom of Christ.

SEPTEMBER, INTERCESSION MONTH.

Deeply conscious of this need, we welcome God's call to get us "down to

Cherith" during the month of September. There our souls will hide in Him for refreshment and enduement of power for the testing of our faith and spiritual valor.

"In the morning will I direct my prayer unto Thee and will look up." At 9 o'clock each morning all our women will turn aside and unitedly in spirit come to the Mercy Seat for blessings on the campaign plans and promoters. Brief prayer services will be held at this hour in the Baltimore and state W.M.U. headquarters.

WEEK OF PRAYER—SEPT. 21-28.

During these seven days "we will give ourselves continually to prayer." It is hoped all the women of the churches will make definite and earnest plans to hold these daily services, where they shall learn by *praying* the power of prayer. The Holy Spirit will teach the way and real meaning of intercession. When this secret of power is discovered, habits of prayer will be formed. Family altars will be established for the protection and saving of homes. Prayer-guided lives will become channels of perpetual blessings in the home, the church and the community. Busy, burdened men and women will through prayer learn the way of escape from daily problems and anxieties, that eat away the joy of life—prayer will

show the path to peace and victory. We must go during "Intercession Month" into all the neighborhoods with cottage prayer meetings. Some of these should be arranged in co-operation with the pastor and deacons for the evenings, when the entire family of the home may be reached and enlisted. During the month our prayer lists will be revised and enlarged. New prayer groups among neighbors and in societies should be formed for the development of prayer-life and for the blessing on objects of common interest. We must stimulate and encourage in every possible way the prayer habit in individual lives. Study Bible characters and lives of heroic men and women in all ages, who by faith wrought miracles and won great victories for righteousness and the advancement of Christ's Kingdom among the nations.

George McGregor, the Keswick saint, through whose marvelous life of faith seven missionaries were sent out from his own church, said, "I would rather train one man to pray than ten men to preach." No one can calculate the priceless spiritual enriching this Intercession Month will bring to Southern Baptists, if during these days, hearts shall unlock and release their stored up treasures of prayer-power, which is the rich heritage of every child of God. "Call on me and I will answer thee and show thee great and mighty things which thou knowest not."

has brought in France, Belgium, Russia, Palestine, and other lands. Millions of money and hundreds of lives might be wisely invested here.

(3) We have been a unit in declining to enter into an alliance that would restrict us to preaching the gospel to only a certain well-defined and limited section of the world; we accept responsibility for giving the word of life to the *whole* world. Such a program is preposterous with the meager resources we have been providing.

2. *We need the campaign.* It answers the call for something extraordinary to wake up our dormant hosts. The momentum of such a simultaneous campaign of education, intercession, organization, and personal solicitation is bound to be overwhelming. Visions of glory will break upon many dull eyes for the first time; thousands that sat in darkness will behold a great light. In many cases a provincial spirit and narrow concern will give place to a world-wide passion. Thousands of diffident laymen should learn the blessedness of service and become most effective advocates of stewardship. Multitudes of men with marvelous capacity need to discover themselves.

To get \$75,000,000 in cash is a big achievement, but to wake up and put to work 2,000,000 Baptists is a bigger one.

We cannot and should not ever be the same any more; we should be made ashamed of the past, but grateful that God has accomplished so much through us, despite our littleness.

3. *The time is favorable.* While the World War cost millions of lives and billions of treasure and filled the earth with unspeakable horror, it brought us some lessons of great value that are still fresh in our minds. These must be turned to account.

In the first place, we have been taught the plan and value of effective organization; we recognize the worth of capable leadership and that all must keep step to the same drum beat. We have witnessed an organization so thorough that it effectually touched the most remote and indifferent citizens and aroused their loyal interest. The Government and our friends of other Christian faiths have made this demonstration before our eyes and we are now to utilize it to our profit.

In the second place, we have had a striking manifestation of the efficacy of prayer. In answer to the supplication of God's elect, the tide of the war turned, the Allies began their triumphal march toward the Hindenburg line, and victory came in advance of the prediction made by the military experts. While the officers, soldiers, and the people at home were heroic, and must be considered large factors in the triumph, we all recognize that "The Lord triumphed gloriously." We must know that prayer is the mightiest factor in the success of our campaign.

FROM THE

Laymen's Missionary Movement

KNOXVILLE, TENNESSEE

J. T. Henderson



Corresponding Secretary

A Threefold Challenge

The Baptist 75 Million Campaign is justified on at least three grounds: First, we need the money; second, we need the campaign; third, the time is favorable.

1. An enlarged demand for money is emphasized, *first* by a new recognition of needs in the homeland.

(1) The experiences of the war have convinced us that the foreigner is a peril unless he can be brought to honor the flag; genuine patriotism will come most effectually by way of the Cross. Here is an urgent call for a larger program.

(2) Recent riots remind us that we have a problem of some magnitude in assimilating the negro; he should be made a safe and helpful factor to our Christian civilization.

(3) The Christian school must have a much larger support, if it survive, to say nothing of its being prepared to meet the pressing and growing demand for leadership both in the pulpit and the pew.

There are other matters vital to American Christianity, but space forbids the mention of more.

Second, the situation *abroad* is mighty in its challenge.

(1) It is our abiding reproach that we have not furnished the workers and equipment on our present fields that would give assurance of any large success. Eugene Sallee has an overwhelming conviction that the Interior China Mission should have twenty-five new workers at an early day. This is only a sample of the general need.

(2) The challenge of *new* fields must not go unheeded. Our minds all turn to the large opportunity that the New Day

In the third place, we have more money than ever before. The banks are overflowing and nearly everybody owns an auto. Not only do the Baptist people have the money, but they are in peril if they don't spend it right. "They that will be rich fall into temptation and a snare." This campaign affords them the opportunity to grow "rich toward God" as well as rich in treasure. Hundreds should put \$2,000 into this cause with as much enthusiasm as into a Buick or Studebaker.

In the fourth place, as Lloyd George has said, the principles for which Baptists have always stood, have had their triumph and are popular to the end of the world. It is the Baptist hour; people everywhere are ready to welcome the gospel of individual liberty. The hour has struck for Baptists to proclaim their message to a responsive world.

In the fifth place, altruism is the order of the hour. The war got in some of its best work here. The man concentrated in self has learned that he is his "brother's keeper." Men wedded to their money have been shaken loose from it and have discovered that it is more "blessed to give than to receive." The greatest man among us is "the servant of all."

Finally, the time is opportune because we have been taught to project and perfect big plans. We have learned to do the impossible. The war has done much to cure us of littleness. One hundred million for the Red Cross in one week and more than \$200,000,000 in the same time for the combined war fund should lead us to attempt great things in Jesus' name. The Methodists of America have set us a standard that should serve as a mighty challenge.

"Awake! put on thy strength O Zion!"

SUGGESTED PROGRAMS FOR PRAYER MEETINGS.

Each of the following programs should be directed by a zealous layman; he is the chief factor in making these meetings successful. He should confer personally with each layman that is assigned duty on the program and secure his consent in advance to serve. This leader should provide literature, when necessary, for each speaker. To be sure, he will look to the pastor for suggestion and help.

WEDNESDAY, SEPTEMBER 3.

Topic: *Preaching the Gospel in America.*
Song—"America."

Scripture reading—1 Tim. 2: 1-4; Romans 13: 1-8. By two laymen selected in advance.

Voluntary Quotations on Prayer.

Song.

Prayer by two or more selected laymen, invoking God's blessings on 75 Million Campaign and the missionaries in the homeland.

Song.

1. Why a Home Mission Board—its relation to the State Mission Boards—by the leader. Five minutes.

2. The Foreigner—Important that he be Americanized and Christianized. Five minutes.
Prayer.

Song.

3. The Mountain Schools—Why Important? Five minutes.

4. Evangelistic Department — Importance, Method, Success. Five minutes.

Voluntary remarks—One minute each.

Song.

Closing remarks and prayer by the pastor.

WEDNESDAY, SEPTEMBER 10.

Topic: *In Other Lands.*

Song.

Appropriate Scripture verses read or quoted, as follows: Psalm 2: 8; 2 Chronicles 8: 33; Habakkuk 2: 14; Matt. 28: 18, 19, 20; Mark 16: 15, 16; Luke 24: 46, 47, 48; Acts 1: 8. These may be assigned in advance. Some layman should be requested to read Psalm LXVII.

Two or more brief prayers led by laymen selected in advance, invoking God's blessing on the 75 Million Campaign and our missionaries in other lands.

Song.

1. Statement of five minutes, giving location of our missions in other lands, using map where convenient, and stating some interesting facts. By the leader.

2. Address of five minutes by a layman on medical missions, why important, giving names of some medical missionaries, and other facts of interest.

Prayer by a layman.

Song.

3. Schools on Mission Fields—Why Important? Five minutes. Mention some of the leading ones.

4. New Fields. Five minutes.

Voluntary remarks. One minute each.

Song.

Closing remarks and prayer by the pastor.

WEDNESDAY, SEPTEMBER 17.

Topic: *Denominational Schools.*

Song.

Scriptures—2 Peter 1: 5-8; 2 Tim. 2: 15; Hosea 4: 6. Assign these passages to different laymen.

Additional Scripture Promises by Volunteers.

Song.

Prayer by two or more laymen for the 75 Million Campaign and our Christian schools.

Song.

1. Talk of five minutes on "Christian Schools Fundamental," by the leader.

2. Let some layman spend five minutes in speaking of some of the leading Baptist college in the South.

Prayer.

Song.

3. Is it Wise to Try to Maintain Baptist Secondary Schools? Five minutes.

4. A talk of five minutes on our two Theological Seminaries.

Voluntary talks, one minute each.

Song.

Closing remarks and prayer by the pastor.

WEDNESDAY, SEPTEMBER 24.

Topic: *New Enterprises and Sunday School Board.*

Let the leader and pastor encourage the members to observe the 24th as a day of fasting as well as prayer.

Song.

Scriptures—Matt. 4: 23; 1 Cor. 9: 9-12; Matt. 10: 9, 10; 1 Thes. 5: 12, 13. Assign these references to laymen in advance; they may either read or quote them.

Voluntary Quotations Bearing on Faith.

Song.

Prayer by two or more laymen for the 75 Million Campaign, Board of Ministerial Relief and Annuities, Sunday School Board, Southern Baptist Sanatorium, and Baptist Bible Institute.

Song.

1. Talk of five minutes on Board of Ministerial Relief and Annuities, by the leader.

2. Talk of five minutes on Sunday School Board.

Prayer.

Song.

3. Talk of five minutes on Southern Baptist Sanatorium.

4. Talk of five minutes on Baptist Bible Institute.

Voluntary talks, one minute each.

Song.

Closing remarks and prayer by the pastor.

For information, consult the last minutes of the Southern Baptist Convention or write directly to the institutions under consideration.



A Month's Meanderings

The journeyings of the Secretary during the month carried him on two trips to Nashville, where by invitation he attended some of the conferences on "Ways and Means" for promoting the "Baptist 75 Million Campaign."

He spent the 19th and 20th with the Baptist church of Montevallo, Ala., in some work preparatory to an every-member canvass. Pastor Ogletree has a very interesting situation; his church is aggressive and co-operative, and he has the opportunity of preaching to a large number of young women who attend the State Normal College in the town. President and Mrs. T. W. Palmer are loyal and active members of the Baptist church and exercise a most wholesome influence on the life of the young women entrusted to them.

On Sunday, July 27, the Secretary spoke at 11:00 A.M. in the auditorium of Howard College on "Laymen and the New Order"; this was Laymen's Day in connection with the Alabama Baptist Assembly. Dr. J. H. Chapman, the director-general of this enterprise, reported a fine program in the different sessions of the assembly and a good attendance of representative people.

On Sunday afternoon a company of interested laymen met at Howard College and took the preliminary steps toward organizing the Baptist men of the Birmingham district for the promotion of greater efficiency among the men for permanent service, but primarily to arouse enthusiasm on behalf of the Baptist 75 Million Campaign.

The Secretary reached Creal Springs, Ill., Monday evening, July 28, and found the Illinois Baptist Assembly in full blast. J. L. Corzine and the other leaders were much encouraged by the large attendance at this, their first session, and by the spirit of enthusiasm that characterized all the sessions. The location is ideal. There are several kinds of medicinal water, the tabernacle is large and comfortable, and the hotel facilities are very inviting. Dr. John R. Sampey was making a great impression with his addresses on Isaiah and there were other high-class attractions.

E. W. Reeder, the director for Southern Illinois, was present and reported the organization of the churches in his territory well under way for the Baptist 75 Million Campaign, and all were enthusiastic over the prospect of victory.

Seldom has the Secretary had a more delightful day than Sunday, August 3, which was spent with the Highland Park Church, Louisville, Ky., in assisting the pastor, Rev. Herschel Ponder, in creating sentiment and formulating plans for a thorough every-member canvass. The people were out in large numbers.

Supplies for the Campaigner's Kit

Ten Thousand Pastors and 125,000 Four-Minute Speakers will Need the Completest Possible Equipment for their Tasks in the 75 Million Campaign. In these Pages will be Found Helpful Suggestions for Every Occasion

Christ's Promise in Prayer

Rev. R. L. Molley, D.D., Winchester, Ky.

Text, John 14: 14: "If ye shall ask anything in my name, that will I do."

Read John 14: 12-16. Emphasize verse 14.

WHEN IS THIS TRUE?

1. When the asking is in accordance with God's will. See 1 John 5: 14; John 15: 7.
2. When one faithfully complies with Divine requirements. See 1 John 3: 22.
3. When the object of one's petition is right. See James 4: 3.
4. When the heart is right before God. See Psalm 66: 18.
5. When there is unwavering faith in the promises God makes to His people. See James 1: 6, 7.



Prayer the Solution for Great Problems

Text, Philippians 4: 13: "I can do all things in him that strengtheneth me."

Read Philippians 4: 6-13.

THE PROOF IN SCRIPTURE AND HISTORY.

1. In soul-winning. Jesus committed a great program of soul-winning to His disciples in Luke 24: 45-49. Later, we find the wonderful results that marked the day of Pentecost. See Acts 1: 13, 14; 2: 1-47.
2. In world-evangelism. See Psalm 2: 8. While the reference relates to the Son in His office of intercessor, there is unmeasured encouragement in the promise for the Christian worker. We are "joint-heirs with Christ"—Romans 8: 17. Also, "by him we have access to the Father"—Ephesians 2: 18. Moreover, see His promise in John 14: 14.
3. In the conduct of great institutions that are to bless humanity. Employ such illustrations as the Mueller orphanage, at Bristol, England. Many modern movements born in prayer. Use suitable illustration.
4. Much earnest, faithful prayer needed in this hour of large undertaking among Southern Baptists. Spectacular programs, noise and bluster will not accomplish the aim in view. "All with one accord" must be re-emphasized, while "tarrying in Jerusalem" will be found indispensable. There must be unification, co-operation, inspiration, and if we all meet at "one common mercy-seat" victory will be certain.



What Do We See?

Rev. Ira E. D. Andrews, Elizabethtown, Ky.

Text, 2 Kings 6: 17: "Lord, I pray thee, open his eyes that he may see."

The servant did not see all that Elijah saw. One saw the enemy only—the other saw the enemy, but also the mountain full of horses and chariots of fire. How differently we sometimes see!

The servant saw only material things because he reckoned without God. The present task is not to be reckoned a purely material effort for material ends in a purely material way. It is a spiritual task and we must see God's Spirit in it.

The servant's failure to see divine aid brought despair. If we only see the present liberality of men or the present conception of world need we will despair. Let us see God standing among us giving visions hitherto unseen and we shall see liberality hitherto unknown.

The servant's eyes were opened by the assurance and prayer of Elijah. It is an hour for us to hearten each other and to intercede one for another that the eyes of us all may be opened.



A Series of Campaign Sermon Subjects

Rev. Robert H. Tandy, Louisville, Ky.

Christ Pre-eminent in Culture. Text, Col. 1: 15-18.

The World's Call for Trained Kingdom Workers. Text, Matt. 9: 36-38.

Strengthening the Home Base for Foreign Conquest. Text, Acts 1: 8.

World-Wide Evangelization. Text, Matt. 28: 19.

World-Wide Indoctrination. Text, Matt. 28: 20.

The Challenge of the Ministering Life. Text, Matt. 20: 28.



Prayer and Intercession

Rev. A. T. Cinnamon, Kosciusko, Miss.

1. Inducement to Prayer. Matt. 7: 8.
2. Characteristics of Prayer. Eph. 6: 18.
3. Unity, a Condition of Success. Acts 1: 14.
4. Prayer for True Prosperity. 3 John 2.



Making Ready for World Conquest

Rev. E. P. Alldredge, Little Rock, Ark.

Text, Acts 21: 13: "Then Paul answered, What do ye, weeping and breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."

Compare Heb. 11: 24-27:

At last Southern Baptists have accepted the challenge of a world-achievement and, like our victorious army making ready for the World War, have begun girding themselves for the conquest of the world in the name of Christ. What then is the equipment which Southern Baptists need? If we may learn from the equipment which Moses and David and Paul had, we may answer in five words, viz:

1. A Vision That Calls.
2. A Task That Challenges.
3. A Faith That Dares.
4. A Presence That Attends.
5. A Reward That Assures.

And all these are ours for the asking of our heavenly Father.



A List of Campaign Subjects

Rev. J. T. McGlothlin, Frankfort, Ky.

Looking Back Over the Trail. Deut. 8: 2.

Outlining the Map of the Journey. Zech. 4: 7.

Making Haste by Altar Fires. Acts 1: 14.

Starting to the Front with United Hearts. 2 Chron. 30: 12.

Paying the Price of Progress. 2 Kings 12: 4, 5.

Reaching the Crest of the Hill. 1 Cor. 3: 6.



A Topic, a Text and the Calendar

Rev. T. H. Plemmons, Helena, Ark.

"CONSECRATION."

Text, 2 Cor. 5: 8: "But first gave their own selves to the Lord and unto us by the will of God."

"INFORMATION."

Text, 1 Tim. 4: 13: "Give attendance to reading." 2 Tim. 2: 15: "Study to show thyself approved unto God a workman that needeth not to be ashamed."

"INTERCESSION."

Text, Mark 11: 24: "Therefore I say unto you what things soever ye desire when ye pray believe that ye have received them and ye shall have them."

"ENLISTMENT."

Text, Exodus 32: 26: "Then Moses stood in the gate of the camp and said, Who is on the Lord's side? Let him come unto me. And all the sons of Levi gathered themselves together unto him."

"STEWARDSHIP."

Text, 1 Cor. 4: 7: "And what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory as if thou hadst not received it?" 1 Cor. 4: 2: "Moreover it is required in stewards that a man be found faithful."

"VICTORY."

Text, Neh. 4: 6: "So built we the walls, and all the wall was joined together unto the half thereof: for the people had a mind to work."

Psalm 126: 3: "The Lord hath done great things for us whercof we are glad."



Prayer-Purchased Victory

Rev. W. E. Farr, Gloster, Miss.

Text, Matt. 7: 7: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

I. We need to pray. By it we get comfort and God's power. Much more do we need to pray in this day than ever before in the history of the world. Inevitable dryness in the soul sets in when we cease to pray.

II. Prayer calms and quiets the soul, because it lifts the thought up to the eternally calm and holy God, who will answer our prayer.

III. Prayer is just asking our God for what we need. God will give us our needs, but not our wants. Our prayers go up out of much ignorance and weakness to a loving, all-wise Father. They must always close with, "Not as I will, but as thou wilt."

IV. Faith makes prayer effective. We must believe that He will do what He says. There must be two wills put into play—God's will to grant, and our will to receive.

Many a man prays, and gets up from that prayer, and does nothing about it, and then wonders why God does not answer his prayer. One of the greatest blessings on record cost a man an all-night struggle to win, but its cost made it mean something to old Israel. McKinley prayed all night before war was declared against Spain. You know the result.

Prayer will burn out all sin, and fill us with God's Spirit. This great campaign that is on to win great glory for our Lord in raising \$75,000,000 was born in prayer, and must be borne on in prayer, and crowned in prayer, if we win the victory.

Heaven-sent victory is a prayer-purchased victory.



What's In a Prayer Meeting?

Rev. E. D. Solomon, New Orleans, La.

Acts 12: 1-25.

INTRODUCTION.—Give story of Peter's arrest, imprisonment and deliverance.

I. "Prayer was Made."

1. "Earnestly."
2. "Of the church."
3. "Unto God."
4. "Many were gathered together praying."

II. Help of the Helpless.

1. "He was delivered to soldiers."
2. "He was kept in prison."
3. "The angel came to him."
4. "His chains fell off."

III. Delay of Deliverance.

1. "Herod would have brought him forth."
2. "He hath delivered me."
3. "The Lord hath brought him out."
4. "Gird thyself—follow me."

IV. Death of the Despisers.

1. "No small stir."
2. "They should be put to death."
3. "The angel of the Lord smote Herod"—"He gave up the Ghost."

CONCLUSION.—Pray the Lord not to deliver from trouble but in trouble. The Hebrew children were not delivered from the fiery furnace but in it.

Daniel was not delivered from the lion's den but in it. Peter was not delivered from jail but in it. God was glorified.



A Pastor's Request

Rev. W. H. Baylor, D.D., Baltimore, Md.

Text, Romans 15: 30-32: "Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers to God for me; that I may be delivered from them that are disobedient in Judea, and that my ministration which I have for Jerusalem may be acceptable to the saints; and that I may come unto you in joy through the will of God, and together with you find rest."

INTRODUCTION.—(1) There should be united and earnest prayer—"Strive together." (2) There must be an impelling motive—"Our Lord Jesus Christ" and "the love of the Spirit."

WHY THIS PRAYER?

1. Deliverance from error and misconceptions. "That I may be delivered from the disobedient."
2. Acceptance by the people. "That my ministration may be acceptable to the saints."

3. Going forth with joy. "That I may come to you in joy."

4. Accomplish the thing desired. "And together with you find rest."

There can be rest only in victory.

PRACTICAL APPLICATION.—Earnest prayer is specially needed that these things may obtain in the Baptist 75 Million Campaign.



How Much More?

Rev. W. A. Hewitt, Jackson, Miss.

Read Matthew 6: 25-34.

INTRODUCTION.—Christians do not take advantage of their opportunities.

I. God's relation to us.

1. Simple.
2. Intimate.

II. God's attitude toward us.

1. He is generous.
2. He is wise.

CONCLUSION.—Prayer must be dictated by the Holy Spirit. "We know not what to pray for as we ought, but the Spirit maketh intercession for us with groanings which cannot be uttered."



Building the World-Wide Spiritual Temple

Rev. E. J. Forrester, Sparta, Ga.

Text, 1 Chron. 29: 5: "Who then offereth willingly to consecrate himself this day unto Jehovah?"

It is a great work.

David said that of the building of the Temple at Jerusalem. How much greater the work of building this world-wide spiritual temple!

Its greatness is indicated by the difficulty of it. Subjection to the will of Christ; unselfishness; purity and spirituality—these are some of the demands made by the Kingdom of Christ; and what a mighty task to bring the world up to these demands!

Its greatness is indicated also by the dignity of it. It is assigned by the Lord, and assigned by Him as our chief and greatest work. The work is, furthermore, for the world's highest interest. No greater dignity could attach to any service.

The call to this work is imperative, urgent, and addressed to all disciples.

Jesus said, "Go." Nothing could be more imperative.

The doors to the nations are swinging wide open. This is a reinforcement to the Lord's command.

Great successes render the command still more imperative, if that were possible.

The present outlook for greater success beckons on with urgent emphasis.

The critical condition of the world, at this juncture, puts a tragic cry into the call that comes to us.

The command of Christ, our Lord; the open doors; the great successes; the encouraging prospect; the critical period to which we have come—all these combine to sound in our ears a trumpet call which must be heeded.

David and his people put more into the treasury for building that Temple on Mt. Zion than Southern Baptists, in the 75 Million endeavor, are proposing to put into the great spiritual temple. Surely we can do as much as they.

Prayer Texts and Suggestions

Rev. Wm. J. Mahoney, D.D., Gulfport, Miss.

THE NATURE OF PRAYER.

Text, 1 Thess. 5: 17: *Pray without ceasing.*

This is the apostolic suggestion for the Lord's people in the face of supreme crises and stupendous tasks. The exhortation comes to us now with urgent force. Three things are indicated by the text.

1. *Prayer as an act.* The greatest and most solemn, for it is the act of approach to God.

2. *Prayer as a habit.* Needful for the nourishing of the soul and the balancing of the life.

3. *Prayer as an attitude.* Normal, joyful, strengthening, and prevailing.

MEETING THE CRISIS.

Text, Matt. 14: 16: "But Jesus said unto them, They have no need to go away; give ye them to eat."

1. Limited resources.
2. Surrendered resources.
3. Increased resources.
4. Some lessons.

(1) Stupendousness of the task before us.

(2) Inadequacy of our resources—abilities to meet the demands.

(3) Need to surrender fully to Him.

(4) He will turn our scarcity into abundance; and our lack into plenty.

(5) The way to blessings for ourselves is through use of what we have for others, having surrendered this unto the Lord. (Compare 2 Cor. 8: 5ff.)

PROCURING BLESSINGS.

Text, Matt. 18: 19, 20: "Again I say unto you that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."

1. The Guarantor—"I."
2. The Necessary Condition—"Agree...ask."
3. No Limitation—"Anything."
4. Unqualified promise—"It shall be done."
5. The secret—"I...in the midst."

6. Christians have it in their power to procure any and all blessings. Why do we fail?

THE PRAYER OF POWER.

Text, James 5: 17, 18: "Elijah was a man of like passions with us, and he prayed fervently that it might not rain; and it rained not on the earth for three years and six months. And he prayed again; and the earth gave rain, and the earth brought forth her fruit."

1. Is confident.
2. Is definite.
3. Is expectant.
4. Is persistent.
5. Is effectual.

CHARACTERISTICS OF PREVAILING PRAYER.

Text, Eph. 6: 18: "With all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints."

1. Earnestness.
2. Spirituality.
3. Perseverance.
4. Alertness.
5. Intercession.

AN UNANSWERED PRAYER.

Text, Matt. 20: 21: "And he said unto her, What wouldest thou? She saith unto him, Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy kingdom."

1. The Lord's willingness to hear requests.
2. Frequently our requests are unwise.
3. Such requests are denied.
4. The working of the Father's will.

Young People's Department

IN CHARGE OF MISS ELIZABETH N. BRIGGS, RALEIGH, N. C.

Leader's Note Book

Of course there will be no meeting during the next four months when the 75 Million Dollar Campaign will not be mentioned. It is a time for making deep impressions on the children, impressions that will remain as memories throughout life. The children and young people should be urged to join in the program of intercession prepared for September. Many of us are aware of the lack of definite purpose in the prayers of mature Christians. Leaders of young people should endeavor to point out the needs and objects of the present campaign and lead the boys and girls to know the things for which they should pray.

Another large opportunity before the leader is to plan ways of earning money. Many boys and girls were enlisted in the "Earn and Give" Clubs during the United War Work Campaign last year. They will be ready to tell the ways used then and their efforts should be as heartily entered into for this campaign.

This department is most desirous of being a communicating medium for plans for enlistment, stewardship and giving. Please write of plans and results to Miss Elizabeth N. Briggs, Raleigh, N.C.



Ideas From Many Bands

GIVING VS. COLLECTING.

Teach the young people the difference between giving and getting others to give. The latter may be good, but the former is better. Many grown persons behave as if they had been brought up upon "The Lord loveth a cheerful collector." It is very poor business, indeed, to expect the missionaries to be supported by spasmodic giving, or the proceeds of entertainments. Children who are in their youth systematic givers of cents will become the liberal, easy, cheerful givers of dollars and the Baptists and the whole world will be helped thereby.

HOW TO MAKE MONEY FOR MISSIONS.

In our band little barrels were given out marked R.S.D. (real self-denial) which were brought in after three months. What a pile! Car fares, ice creams, soda water, fines for unkind words, some for idle words, some for slang, and pennies for little deeds done willingly.

We are going to have a chestnut ride (hickory nut or walnut), have a good time gathering nuts and then sell them for our treasury.

Two of our boys put up a lemonade stand under a cool tree and sold to passers by.

I have drawn the outlines of a large school house for the heathen, which the boys are to fill in with bricks, each representing a penny. Our band is composed of farmers' children. They have missionary hens and vegetable gardens, they raise seed, and sell flowers, and popcorn. One hen cleared \$7 and one potato raised seventy-two potatoes.

We are making different articles to fill orders, such as clothes-pin bags and aprons, holders, dishcloths, laundry and stocking bags, scrap books for babies.

We made a lot of little bags and gave them out for self-denial pennies.

Our leader had bright little calico stockings for us to save our pennies in during December for our Christmas offering.

Our band members took five cents each to see how much these nickels could be made to grow into in three months. The boys and girls worked hard and the result was larger than we expected.

MY ACCOUNT WITH THE LORD.

Get some printer to print this title upon a set of little blank books, or have it neatly written. Give one to each member of the society, obtaining a promise to keep account in the book on one side of all receipts, on the other side of whatever gifts are made to the Lord's work. The gain in generosity that will result will pay for the books many times over.

OTHER HINTS FOR RAISING MONEY.

Pick and sell berries, also bunches of wild flowers; take photographs with "amateur" cameras; use toy printing presses; make collars, belts, centerpieces and other articles of fancywork.

Making and selling candy has added to the funds of some little mission workers.

Pretty blue envelopes with a small slit cut in the smooth side and tied with red and white ribbon were given the members of one band. The words, "Our Country for Christ," were done in red ink on the envelope. They were used to collect the self-denial money for Home Missions and were pleasingly heavy at the end of a month.

One band in the country had a "Missionary Nest" in the corner of the church. Whenever the children (and some of the grown people) came to church, Sunday school or a band meeting, they brought eggs for the nest. These were sold by the leader.

Another time this band gathered broom straw from the fields, made brooms and sold for five cents each.

Each member of another band has a hen named for a missionary. The small owner tries to learn everything possible about this special missionary besides selling the eggs for missions.

Tomato Club girls and Corn Club boys have a fine opportunity for making mission money.

Ask each child to bring a quart or more of peas to a meeting, then sell. Different sections can find special products to give; a pound of cotton, bags of apples, potatoes, turnips, etc. If each child brings the same thing to a meeting it is easier for the leader in selling.



"Cachumbambes"

Miss Anna J. Merryman, Ybor City, Fla.

No, that is not the name of one of the African tribes, nor anything else heathenish. But a very helpful part of our mission equipment in Tampa, Fla. Come with me, and let us look over the mission. It is early, but by the time we have been around I think the cachumbambes will be in full operation.

Here we are at Clark Memorial Church in Ybor City, or the Spanish section of Tampa. It is a substantial brick church, but with an odd feature in the evident upper story. There is a lower floor also. Let us walk in.

Here are three school rooms, each nearly running over with dark-haired, brown-eyed children. There in the primary room Miss Williams is telling a Bible story. Shall we stop to listen? "What is she telling?" "I can't understand that." Neither can many of them understand what you are saying, so she tells the story in Spanish.

In the next room is Mrs. Black with the second and third grades. We will stop a moment while they recite some of their memory verses and sing. Oh, yes, you can understand this time, for they have been with us longer and have learned a good many English verses and songs. But they will likely be afraid to try to talk to you.

On the other side is Mrs. Mitchell's room and on the blackboard the work looks very much like your own school rooms. They are getting to be quite little Americans.

Let us go up into the church while they go on with classes. Here we all meet together twice a week and the pastor gives the Bible lesson. That must be in Spanish, for he does not speak English.

Now come on up to the top of the building. Here is another room with older boys and girls gathered around tables, some are beginning high school work. The room does not look just like a school room because we use it also for social gatherings and regular school desks would be in the way.

"Is there another school room beyond this?"

No, come in and see. This is where the teachers live. It is so much better than having to find board somewhere in the neighborhood, and then the people can come to us when in need.

"But where are the cachu—the things you said you would show us?"

Step over to this window. It is nearly time for the children to go to breakfast.

"Why, we had breakfast two hours ago."

To be sure, but you are not Spanish. These children only had a cup of milk or coffee with perhaps a piece of bread when you had break-

fast. Do you remember that we did not come through the playground, but stepped from the sidewalk down into the school rooms or up into the church? So our children had to play on the sidewalks and many preferred to send to the convent with its large, fenced playground for fear their children might be hurt.

The Home Board owns no land on which the children may play. The man who owns this lot said we might use it until he could sell it. We put up a fence and tried to insist that the children play there, but they did not seem to enjoy it as well as the street. But now, with the help of these cachumbambes— A sudden rush around the corner of the church and with merry shouts the children swarm onto the cachumbambes, two sets of long, strongly-built see-saws.

"Is it worth while to build see-saws for a mission?"

We think it is worth while to give the children a chance for healthful play, which they know evil talk or selfish actions will forfeit.

The see-saws have not only been a source of enjoyment to the children who attend school in the day time, but also to those who come at night. Many of these boys and girls have begun to be wage-earners, or else have to stay at home to care for the babies while the mother works; so their only chance for an education is in the night class.

Several times, especially during the serious strikes which are common among the tobacco workers, I have seen the see-saws loaded with men trying for the time to forget their troubles.

The street boys who do not attend school at all have also spent much time on these see-saws, and I think that is the reason why they have been less troublesome lately during our night classes and the church services.

Come to see our mission again, and next time we will see what they are doing in the clubs and sewing classes, perhaps.

OUR PUZZLE CORNER

ANSWERS TO AUGUST PUZZLES

I, II, III. Special work and workers needed on our mission fields.

No. I. (Parts of the Temple). 1, Holy of Holies; 2, Outer Wall; 3, Sanctuary; 4, Priests; 5, Incense; 6, Table of Shew-Bread; 7, Altar of Burnt Offerings; 8, Laver; 9, Solomon's Porch.

Answer: Hospitals.

No. II. (Names of some kings of the Bible.) 1, Darius; 2, Og; 3, Cyrus; 4, Tiberius Caesar; 5, Omri; 6, Rehoboam; 7, Saul.

Answer: Doctors.

No. III. (Some women of the Bible.) 1, Naomi; 2, Uz (a place); 3, Ruth; 4, Sarah; 5, Elizabeth; 6, Susanna.

Answer: Nurses.

Answers to puzzles should be sent to Miss Elizabeth N. Briggs, Raleigh, N.C.



NAMES OF THOSE ANSWERING JULY PUZZLES

Alabama—Loucesta McKnight, Mrs. Mary Little.

Georgia—Myrtis Whaley.

Kentucky—Mrs. I. T. Stanley, Mrs. Mary E. Highland.

Mississippi—Ada Lusk.

Texas—Emma Lacy.

Virginia—Mary and Alice Hamilton, Elizabeth Crowder, Mrs. Fred Toms.

The MISSIONARY PILOT

The purpose of the Missionary Pilot is to assist those whose duty it is to prepare programs for the various meetings of the church and its societies by indicating the articles in HOME AND FOREIGN FIELDS which may be used to best advantage. Files of the magazine should be carefully preserved.

SENIOR B.Y.P.U.

September 7.—Topic, "The Forward March of the King of Kings." See page 17, "Campaign Movements and Achievements." Let the leader use the facts and summaries in this article with which to connect the subject under discussion with the great 75 Million Campaign. A blackboard outline of the campaign organization, using the links of a chain as suggested, and the statement of aims for September, will be helpful and informing.

September 14.—Topic, "Miriam, the Musician and Prophetess." September has been designated "Intercession Month." The Quarterly says: "A Union without prayer is a Union without power." See page 2, "Prayer that Prevails with God," and other articles on prayer, and set aside fifteen minutes of the time for devotional exercises to a statement of the great essentials of true prayer, and the place of prayer in the 75 Million Campaign.

September 21.—Topic, "The Resurrection." One indisputable proof of the resurrection is the fact that Jesus is alive and at work among His people today. Close the meeting with one of the stories on pages 28-30, "If Ye Shall Ask Anything in My Name."

September 28.—Topic, "Social Problems in the States." The leader may make this meeting throb with life by supplementing the Quarterly with a summary of the facts and statements given on pages 12-14; the story of Dr. Masters on pages 18-23, and the Indian story on page 28. Let someone who draws well sketch on the blackboard, or on a large sheet of cardboard, the cartoon on page 14.

JUNIOR B.Y.P.U. AND OTHER CHILDREN'S MEETINGS.

The Juniors will be intensely interested in the great 75 Million Campaign. In each meeting for the month read to them some of the most striking statements about the campaign. See especially page 17. Miss Briggs, on pages 39 and 40, has some splendid suggestions about earning money that the Juniors may give as their own. Remember that September is State Mission Month, and utilize the splendid material on State Missions to be found in this number.

W.M.U. AND Y.W.A.

Every W.M.U. worker should turn at once to Miss Mallory's department, pages 33-34. It will not be difficult to connect the missionary topic, "Social Problems in the States," with the prayer program for September. See especially the articles on State Missions on pages 14-15, and Dr. Masters' article on pages 17-23.

SUNDAY SCHOOL.

September 28 will be observed throughout the South as State Mission Sunday School Rally Day. Material has been sent to every superintendent for the observance of this day. Let the school be called to special prayer for the 75 Million Campaign at each session. Brief prayer programs may be arranged for by using the material on pages 37-38, "Supplies for the Campaigner's Kit." Be sure to introduce the new missionaries whose pictures occur on page 1.

PRAYER MEETING.

It is expected that every prayer meeting during September shall be devoted to the 75 Million Campaign. The leader will find an abundance of material for use in preparing the program for his prayer services. Utilize the laymen especially. See Mr. Henderson's suggestions for the prayer meetings in charge of laymen, on page 36. The greatest prayer meetings the churches have ever held should be arranged for during this month.



The seven objects for which the \$75,000,000 is to be raised. What are they, and how much will be given to each?

NAMES AND LOCATIONS OF MISSIONARIES

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An Urgent Situation *and* A Great Opportunity



THE fall months have heretofore constituted the season of special emphasis on State Missions. During September, October and November the bulk of the funds for this cause has been collected.

This year Southern Baptists have inaugurated a new plan for financing their mission work. One mighty drive is to be made for subscriptions covering all objects other than local support. This simultaneous effort will be made November 30 to December 7. During this "*Victory Week*" not less than 75 millions of dollars will be subscribed by Southern Baptists to cover a period of five years.

In the meantime our great State Mission work must not be interrupted. Pressing obligations must be met that cannot wait on returns from the Big Campaign. Sunday, September 28, has been set apart as *State Mission Day in the Sunday School*. It will be the culmination of a month's thought and preparation for enlargement, and will be followed by a month of enlistment. A special program has been prepared, to be rendered by the school on this day.

Let every church in the Convention get behind the plans for this Sunday School Day, and pile up a great collection for State Missions. Every dollar given on this day will be counted to the credit of the church on the 75 Million Campaign. By an enthusiastic, united effort a sufficient sum can be raised on this day to relieve State Missions of pressure and embarrassment, and the offering will be a good preparation for the bigger things that are to be done in December.

State Missions is fundamental.

The Boards cannot wait.

Do your best for this cause in September.

Forward all gifts at once to your State Mission Secretary.

Write your State Board for program literature if you have not received it.

BAPTIST
75 MILLION
CAMPAIGN