

HOME AND FOREIGN FIELDS

Continuing
The Foreign Mission Journal
The Home Field



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U. S. CAPITOL IN EARLY SPRING—IN MAY WASHINGTON WILL BE "THE CITY BEAUTIFUL"

SUNDAY SCHOOL BOARD OF THE SOUTHERN BAPTIST CONVENTION
161 Eighth Avenue, North, Nashville, Tennessee

Entered as Second-Class Matter October 26, 1916, at the Postoffice at Nashville, Tennessee, Under Act of March 3, 1879.

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Write at once to your State Secretary for (1) the *Identification Certificate* which you must present to your ticket agent before you can get the reduced railroad rates granted to the Convention; (2) the usual *Credential Card* which you must present in person at the Secretaries' Office in order to be enrolled as a member of the Convention and receive in exchange the badge which will admit you to the auditorium; and (3) the new card with *Messenger's Request for Accommodation* which you will fill out and mail at once to the S.B.C. Entertainment Committee at 703 Fifteenth St., N.W., Washington, D.C., calling for the kind of accommodation you desire, for Washington will be heavily crowded at that time and unless you write in advance you may not find room when you arrive.

Register as soon as possible after reaching Washington. The Secretaries' Registration Office in Liberty Hut (directly across the plaza from Union Station) will be open from 9 A.M. to 10 P.M. daily beginning Tuesday, May 11.

The Convention meets at 10 A.M., Wednesday, May 12, in Liberty Hut, Washington, D.C., and will probably close Monday night, May 17. There is every indication that the meeting will be epochal.

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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.

May 2.—Topic, "Looking Unto Jesus." Under the heading, "The Progress of the Kingdom," are interesting items which may be appropriately used in concluding the program to show how the missionaries look unto Jesus and are rewarded.

May 9.—Topic, "David, a Country Boy who Became King." See page 11, "The Country Pastorate—Prodigiously Important." Summarize Dr. Hatcher's statement about the importance of the country field.

May 16.—Topic, "The Program of Stewardship in America." See statements and special article from Mr. Henderson, Secretary Laymen's Missionary Movement, pages 36-38.

May 23.—Topic, "Faith and Work." Have a member tell the story as given by Rev. S. E. Stephens, "The Shantung Evangelistic Band," page 29.

May 30.—Topic, "The Workings of the Southern Baptist Convention." See especially, "The Significance of the Washington Convention," page 5.

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

Interest in May always centers about the meeting of the Southern Baptist Convention. Make use of the articles and pictures about Washington and the Convention. See also the special material on our mountain school work.

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

For the missionary topic, "Our Mountain Schools," see the interesting article and pictures giving the impressions of Mr. Noble Van Ness, pages 26-27. Note the outline program furnished by Miss Mallory in her department.

PRAYER MEETING

Pray for the meeting in Washington, that all its sessions shall be guided by God's Spirit, and that it shall be the most united and fruitful Convention in our history.

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THE MISSIONARY JOURNAL OF THE SOUTHERN BAPTIST CONVENTION



Published Monthly by

The Baptist Sunday School Board

161 Eighth Avenue, North

NASHVILLE, TENNESSEE

Subscription price, 75 cents per year. One free subscription given with each club of ten, where cash accompanies order, and all names are sent at once

I. J. VAN NESS, Corresponding Secretary

G. S. DOBBINS, Editor

MAY, 1920

Baptists in the Nation's Capital

Only once in Southern Baptist history was the annual session of the Convention held in Washington, D.C. This was in 1895. Twenty-five years have witnessed marvelous development both as regards the Capital City and the Baptists of the South. A greater Washington greets a greater denomination, the old order having given place to new.

Elsewhere is pointed out the significance of this gathering of the hosts of Southern Israel in the Nation's Capital. Pictures and descriptions will whet desire to go like the striking up of the band before the circus.

Special rates of one and one-third fare for the round trip have been granted, making the trip comparatively inexpensive. Hotel accommodations have been secured that will safeguard visitors against exorbitant charges, though of course it must be recognized that these rates have more than doubled everywhere as compared with pre-war conditions.

Money spent to attend this meeting will not be an extravagance. It will be an investment. Great business houses recognize the value of inspirational gatherings for their employes and count it money well spent to provide for their attendance. The stream that has run low will scarcely turn the wheels. The pastor and Christian worker who have plodded for a year in the humdrum tasks of church work need a fresh supply of power. Rest is change. Travel is recreation, refreshment, enjoyment. Fellowship is fuel for the soul's spiritual fires. It is good business for a church to send its pastor to Washington, paying his expenses and adding a neat sum for incidentals. Economy at this point is short-sighted selfishness. Not for one's own pleasure, but for the Kingdom's sake, multitudes of men and women—deacons, teachers, B.Y.P.U. leaders, W.M.U. workers—should lay aside everything for a week and make the trip to Washington.

The city of Washington occupies a unique position compared with other cities of the United States. It is the capital of the nation and it is a great modern city; within its powers rest the combined governmental functions exercised by city, county and state.

To safeguard the capital from dangerous influences, the Constitution of the United States provided that Congress shall have power "to exercise exclusive legislation in all cases whatsoever over such District (not exceeding ten miles square) as may, by cession of particular state, and the acceptance of Congress, become the seat of the government of the United

States." The necessary land was given by Maryland in 1788. President Washington appointed three commissioners to lay out the plan of the city, and with wonderful prophetic judgment they planned for a city which would some day be worthy of the nation of which it is the capital.

Washington is a cosmopolitan city. Its people are used to great gatherings. They are not easily excited or thrilled. The atmosphere for Baptists will be different from that of other Southern cities in which we have recently met. We need not concern ourselves with being overcareful, but let us be careful in all things to make a good impression, a dignified, wholesome, powerful impression, upon the people of Washington. The eyes of the nation literally will be upon us, and we must acquit ourselves with due credit and honor.

Compressing Forty-Five Hours Into Thirty-Nine

Can we do it? Is it possible to carry on the work of the Southern Baptist Convention in its annual session under new conditions in the same length of time as heretofore? Each year has seen the demand for more time steadily increase, until at last we have reached the point where it must be recognized that we are attempting the impossible if we begin on Wednesday and close the business of the session on Saturday.

We need both an extension and a conservation of time. A famous manufacturer of ready-cut houses advertises that a sixteen foot board, by his method, can be made to yield twenty feet of lumber. The secret is that a triangular piece is cut from the center, and the measurement then made from the longest point of the three resulting pieces. But even when we have stretched every hour of the Convention session to the breaking point, and used every conceivable device for saving the minutes, it is inconceivable that the three and one-half days heretofore allotted should suffice.

In addition to the matters which have always claimed a large share of the Convention's time, several vitally important new interests will call for serious consideration. Among these, at the head of the list, is the 75 Million Campaign. One of the best sessions of the entire Convention should and no doubt will be given to reports of the Campaign and discussion of the five-year program. The two new Boards, Ministerial Relief and Christian Education, must be given a good hearing. The laymen have never been given time commensurate with their importance in the life of the denomination, and are modestly but firmly insisting on better representation. Home and Foreign Missions and the Seminaries can scarcely report and discuss their work in the time allotted, and earnestly ask for more time. Time and again the Sunday School Board has been almost crowded out of a place on the program for other than the meagerest report of its plans and affairs.

By means of simultaneous meetings some time can be conserved, but it is manifestly impossible for these meetings to be other than for inspirational purposes. Two separate meetings could not transact the business of the Convention. The address of welcome and response could certainly be made much briefer. A wise committee could no doubt shorten the time given for memorial services without lessening the impressiveness of the tribute paid to our honored dead.

We might warn the brethren about observing the time limits as adopted in the printed program, but it would do about as much good as to caution in advance a runaway horse. The glory of the Southern Baptist Convention is that it is not a cut-and-dried affair, and if we did not sometimes get the bits in our teeth and run away with things, the meetings would grow stale and tame. But the brother who deliberately undertakes to cause a stampede for the fun of it, or who tries to consume the Convention's time to gratify his sense of self-im-

portance, should be sat on unmercifully. Let any man who would unnecessarily take a moment of the Convention's time multiply that minute by four thousand—the probable number of delegates present—and when he realizes that he is consuming the equivalent of sixty-six hours of one person's time for each minute taken, perhaps it will give him pause.

We suggest two further things. First, let the session convene at 10 A.M. Wednesday instead of 3 P.M. of that day. Practically everyone who expects to arrive on Wednesday can plan to be in the auditorium by that hour. Second, let the meetings continue through Monday with unabated interest and undiminished attendance. To make this possible all who come should plan to remain until after Monday, May 17, doing most of their sight seeing after the Convention shall have adjourned.

Headed for the Rocks

The Interchurch World Movement is having troubles enough to justify fully our feeling that such a movement would run counter to the religious convictions of the most thoughtful and genuinely religious and dependable Christian people even of the co-operating denominations, and would therefore eventually come to naught. From many quarters are coming clear indications that the movement is of man and not of God. This fact is reflected in the almost sacrilegious advertising which the movement is employing, as well as in the reaction on the part of thoughtful people who at first were enamored of the undertaking. Typical of these utterances is the following from the *Sunday School Times*:

The spirit, the atmosphere, the pervading "genius" of the Movement seems to be such an appeal to the world in general as shall challenge the world's natural interest in "big," commanding things. The "offense of the cross"—which is always, according to God's Word, an offense to the natural man—is certainly not found in the literature or the publicity advertising of the Movement. A recent sheet, for example, sent out to editors by *World Outlook*, the official organ of the Interchurch World Movement, stated that the magazine's list of contributors now included such authorities as—and names in the world of business and of the national government were mentioned, "and other writers of national and international reputation." Then this official organ went on to say: "In other words, *World Outlook* has launched the definite policy of making Christianity appeal to everybody, in this period of unrest, even to the most skeptical. . . . Its main object is to show the practicality and attractiveness of Christianity, not creed." Such a statement needs only to be read, to understand its regrettable significance. Christ, not "Christianity," as the only Savior of sinful, lost men—that is the offer which the Christian church is commissioned by its Head to make to the lost world. And that offer is not "attractive" to any man until he has seen himself as a lost and loathsome sinner in the sight of God, but in spite of that a sinner so loved by God that His only Son was given as that man's Substitute and Ransom. This note is not present in the propaganda of the Interchurch World Movement.

As readers of THE SUNDAY SCHOOL TIMES know, this journal has carried several advertisements of the Interchurch World Movement. This was done in good faith, both the Publisher and the Editor of THE SUNDAY SCHOOL TIMES believing that the good and the bad, the wheat and the tares, were so intermingled in this great Movement, as in so much else of the professing Christian church today, that its advertising ought not to be excluded. But a further, fuller study of the whole matter, with all that is involved, has led THE SUNDAY SCHOOL TIMES to reverse its position in this, and it is glad to assure those readers who were troubled by the appearance of the advertisements in these columns that they are not to be continued. For even in the case of Interchurch advertisements that in themselves might be free from objection, THE SUNDAY SCHOOL TIMES now feels that their appearance in its pages would be misunderstood as implying its endorsement of the Movement as a whole.

To the voice of this widely-read interdenominational paper is added the severe criticism of many of the leading religious publications of the country. For example, the *Continent*, at first an enthusiastic supporter of the movement, comes out in unreserved condemnation of the financial policy which is seeking to secure large gifts from wealthy non-Christian men, to the neglect of the Gospel message of sin and repentance.

It has been evident from the beginning that this movement was in the hands of a few self-appointed professional pro-

moters of religion. They know little and care less for the serious conviction of the great mass of quiet, unassuming, Bible-reading, faithful Christians who make up the bulk of the membership of the churches. The note of alarm has been sounded by the movement's best friends, and those of us who saw the inevitable can scarcely refrain from saying: "I told you so."

The Missionary Motive

A man can no more achieve results without motives than a locomotive can run without steam. In the main, we do what we want to do. Since our natural inclinations are selfish, we will ordinarily do that which appeals to self-interest unless some powerful pressure is brought to bear upon our wills. The inherent depravity of selfishness has laid its deadly grip upon every human soul. It only requires that any human being come to an age of accountability to find this hereditary taint of sin—the love of self—in dominant control of his actions. The tragedy of all tragedies is that by the time we reach that stage of development when we can assert and use our wills as free agents, we find our wills warped and twisted by sin. "Born in sin and conceived in iniquity" are not strong figures of speech, but statements of terrible and inescapable fact.

The coming of Christ into the life and the conscious yielding to Him in personal surrender brings salvation. The power of sin is broken. A new motive is brought to bear upon the will by which one is made to love that which once he hated, and to hate that which once he loved.

But the Christian is not to stop here. From the City of Destruction to the City of God is a long journey, every mile of which is beset with difficulty. The old self of sin constantly reasserts itself. The Christian life may be one of continuous victory or of pitiful defeat. Whether the one or the other shall be the case depends largely upon the motives which actuate.

Chief among the sustaining motives of the Christian life is a missionary passion. The missionary spark, fanned by information and appeal, burns into a flame of illuminating and purifying power, without which any Christian life grows weak and futile. The missionary motive is the direct opposite of selfishness. It centers desire upon the welfare of others without expectation of reward, which is the noblest, most God-like form of love. It diverts ambition from self to neighbor, from the glorification of self to the glory of God. It widens the interest, broadens the horizon, enlarges the sympathy, multiplies personal contact, uplifts the vision, thus giving to the Christian something worth living for. The missionary motive reaches into every phase of life, glorifying the commonplace, giving impulse to zeal, and reward for sacrifice.

In our churches are multitudes of Christians, saved, but joyless and all but useless. They need to be gripped by the missionary motive as they were by the love of Christ when they were converted. The teacher and preacher cannot impart this passion unless they themselves are moved by it. Let us not think that the success of the 75 Million Campaign relieves us of the obligation or necessity for teaching and preaching missions with passionate earnestness. Those pledge cards have opened more than purses—they have opened hearts. We shall be guilty if we do not enter in with this great dynamic.

Saving the Negro—and the South

Religion faces in many directions. It looks God-ward, and man-ward. The political, social and economic phases of religion cannot be separated from the purely spiritual aspects. When we speak of "saving the South" it is a mere platitude unless we mean that the whole life of the whole people of

the land is to be brought under the influence of and actually dominated by the religion of Jesus Christ.

The South is largely an agricultural section. For a hundred years its people have been for the most part farmers, and have depended largely upon Negro labor. The Negro's contact with the Southern white man has been under God the greatest blessing that ever came to him. The Negro has not been an unmixed blessing to the South, but in many ways he has been a blessing. Following lines of natural development, the economic life of the South has been built around the fact of Negro labor. This has powerfully affected political and social conditions, and all together have reacted to shape the country's religious life.

Many things have conspired within the past few years to draw the Negroes from the South. They have gone by the tens of thousands, and are still going. The North finds itself short by ten million men of needed unskilled labor. Foreign immigration has almost ceased. Naturally the Northern employer turns to the South with its supply of easily-handled, simple-minded, teachable, toil-inured Negro labor. Attractions are offered that appeal mightily to the Negro's love of travel and adventure, with the result that he tears himself away from an environment that is normal and associations that are familiar, to go where all is strange, the struggle for money the supreme matter, and the religious element almost if not quite wholly eliminated. The tragedy of the guileless country Negro in the city's maelstrom is full of deep pathos.

The sinister political side shows itself in the thinking of unscrupulous politicians who fear the power of the "solid South," and are bent on breaking it. "Cut the South" is their inelegant but forceful slogan. The removal of a sufficient number of Negroes would pave the way for a revival of the effort to reduce the South's congressional representation, thus crippling her politically.

The Negro is worth saving in and for himself. He is a human being, with an immortal soul, for whom Christ died. He is also worth saving for the South's sake, for to lose him would work untold hurt to our beloved land. He is worth saving for the nation's sake, for he is destined to be either a helpful or a corrupting influence far beyond his own or his race's conception. He is worth saving for the Kingdom's sake, into which, by reason of his child-like faith and intense religious nature, he can be so easily won.

A series of conferences, under the leadership of Dr. O. L. Hailey, is being planned to make the connection between Southern Baptists and our Negro brethren vital, and to meet squarely the situation which has arisen. These conferences are full of promise. Let us realize afresh our responsibility for our brother in black, and study anew the significance of the conditions which confront him and us in the South.

What are you doing in your church to encourage the young men and women, boys and girls, who volunteered for definite Christian service on that memorable day of "Calling Out the Called"? It is a startling fact that of the six thousand of these young people, only about three hundred were above eighteen years of age. This means that five, ten, even fifteen and twenty years must elapse before some of these volunteers are ready for their life's work. In every church where there are volunteers, a "Volunteer Band" should be organized. A simple textbook, like Doughty's "Call of the World," should be chosen, a leader selected, and a regular time and place of meeting named. A course in missionary reading should be provided, with the best textbooks available placed in the hands of the volunteers. Connection between the young people and some Baptist school should at once be established. Let us get ready for our Baptist task of world conquest which lies just ahead.

Because of the great things we are "going to do" let us not forget that our good intentions have not yet made the slightest difference in the destitution and awful needs of heathen lands. A missionary in China warns us not to lose sight of the fact that what we are planning to do five years from now will be too late to reach millions who must be reached now or never. "I wonder if we realize," she asks, "that one-fifth of all the girls in the world are born unwelcomed in China; that one-fifth of all the girls in the world have bound feet; that one-fifth of all the girls in the world are worshiping idols; that one-fifth of all the girls in the world are dying in superstition?" We are going to accomplish marvelous results in the years to come, but let us not lose the golden opportunity that is ours today.

There comes a little story of a mountain boy who drove up to a school house with a yoke of oxen. The young woman teacher came to the door and greeted him. "Want to do a little swappin' today?" asked the boy of the teacher. "I got this 'ere yoke of oxen," he continued briefly, "and I want to swap 'em for a little larnin'." The trade was made, and the boy, having worked his way through school, now occupies a prominent government position. Be sure to read the article by Professor Van Ness, in which he gives some interesting and illuminating impressions that will fit well into the program on "Our Mission Schools."

It is reported that a secret society for Negro Catholics has been organized in Baltimore. "It is a distinct Negro organization from top to bottom," says the report, "and is to do for Negro Catholics what the Knights of Columbus have done for whites." The name of the new organization is the "Knights of Peter Claver." We can commit scarcely a greater crime than to allow our credulous colored people to be hoodwinked in any such fashion.

The Forward Movement of the Congregationalists designates happily the five great causes for which its appeals are made. They are: *Ministerial Relief*, or "Care for the Man who cares for you"; *Educational Institutions*, or "Leaders the Need of the Hour"; *Publication and Sunday School Board*, or "Publishing the Good News of the Kingdom"; *Home Missions*, or "At the Base of Supply," and *Foreign Missions*, or "Into all the World."

Don't forget in Washington that business must come before pleasure. The lad who came dripping from the water, upon being asked how he came to fall in, replied that he didn't come to fall in: he came to fish! Our sight-seeing is not that thing for which we shall primarily go to the Capital City. We are ambassadors of Christ, messengers of the churches, charged with serious and holy responsibility, which we must faithfully discharge.

Reports from the student conferences held in Louisville, Greenville and Fort Worth indicate one of the most encouraging signs of missionary progress—the fact that so many young men and women in our colleges are accepting the challenge to dedication of life to the service of God in whatever way He may choose. Read Dr. Love's report of these significant meetings.

Never in the history of Southern Baptists will our Boards report such thrilling victories and forward-looking, optimistic plans as shall be presented at the Washington meeting. Be sure to read their forecasts in this number of HOME AND FOREIGN FIELDS.

The Significance of the Washington Convention

President E. Y. Mullins, D.D., Louisville, Ky.

What this Annual Session will Mean, Its High Points of Interest, and the Matters that will Probably Absorb Its Chief Attention, are Discussed by the President of Our Great Louisville Seminary

After ten years the Convention meets once again in the eastern part of its territory. This fact is in itself significant in its own way. Few cities are now large enough to take care of the great body. The Atlantic States of the Convention have few such cities. Baltimore, Washington, Richmond, Jacksonville and Savannah are the only cities near the coast which in recent years have opened their doors to the Convention. It would be well if the meeting place of the great body could swing back and forth across its territory more frequently. For it remains true that the coming of the Convention is a great religious event in any part of our territory and it leaves its great impress without fail.

POINTS OF SIGNIFICANCE.

The Washington Convention will be significant in new and great ways in the life of the denomination. It will be after the beginning of a great achievement. The denomination in Atlanta had faith and courage. Great things were expected of God. Great things were undertaken for God. The spirit of William Carey was present in Atlanta. It will be present in Washington. The success which we shall celebrate at Washington will be not the successful completion of a five-year program but the victory of an achieved unity and efficiency in an intensive and brief South-wide denominational campaign. It was the greatest objective ever undertaken by the denomination, the greatest and most inspiring appeal of a common vision, and by far the greatest victory in co-operative effort during a brief and intensive campaign. The denomination has proved itself capable of organization on a great scale for great and common ends. Democracy in religion has been successfully combined with efficiency and power. But as I shall note later, the crucial test is yet before us.

The Washington Convention will be accompanied by a new sense of mission on the part of the denomination. It is a great moment for a man or a group of men when they come to a consciousness of a call of God to do a given work. No element of power in character surpasses such a consciousness for mighty achievement. Baptists have always realized their call to do a peculiar work in the world. But their sense of a divine mission has never in the past been attended by so profound a sense of their resources and power. The Seventy-Five Million Campaign has revealed Southern Baptists to themselves. It has been a rebirth of the denomination into a new realization of its mission.

The Washington Convention ought to enlarge the Baptist imagination to compass the greater tasks which the new age imposes. We meet at the capital of the nation. Through Virginia Baptist influence following the Revolution the first amendment to the American Constitution was adopted, granting to our people the inestimable boon of religious liberty. The name of Roger Williams stands out in an earlier age as the first great pioneer to blaze the way for our country and the world. This fact will appear in new significance at Washington. Baptists are vitally related to the new world condition. New democracies have sprung up all over Europe. The democratic ideal is leavening the world. The new democracies of Europe have not been trained in the principles of civil and religious liberty. Our Baptist ideals, traditions, doctrines and polity fit us to be the world's torch-bearers here. It is to be hoped that at the Washington Convention our vision will be enlarged to the limit of the new world need. Another significant phase of the Washington Convention will be a fresh emphasis

of Baptist distinctiveness and separateness from others in their denominational life and activity. The Interchurch Movement in which nearly all the evangelical denominations are taking part, has served to emphasize in a new way the inner spiritual relations of the Baptist denomination. Southern Baptists have remained outside of the movement because participation would have meant, as they believed, first, a weakening of their witness to the truth; second, an embarrassing effort to hitch their denominational organization to another machine where the connections were poor and cumbersome and dangerous; and, third, an inevitable division of our forces—in sentiment and lowering of morale. The unity of our people in the great campaign and their success have been the vindication of their wisdom in remaining out of the Interchurch Movement.

But the very fact that we have remained apart from the Interchurch Movement carries with it a danger and a duty. The danger is that we may be misunderstood in our attitude towards Christians of other names. The duty is that we define our relations to others clearly. Denunciations of non-Baptists is not the road to influence and power. If we can show to the non-Baptists of the country the greatness of our message, the majesty and power of the Baptist mission to the world; if we can impress upon the public mind our Baptist good will towards all men and our genuine desire to serve them; if we recognize fully and gladly the right of non-Baptist Christian denominations to organize in any and all ways without hindrance from us or any other source, we shall render a great service to ourselves and to them. We must not needlessly provoke the ill-will of others. We will endure reproach whenever and wherever duty requires, but we will not go out of our way to find it.

The Convention should be one of enlarging missionary horizons. Europe makes a great call upon Baptists. The Baptist message is exactly the message Europe needs. Point by point the Baptist interpretation of the New Testament exactly meets and corrects the misinterpretation of the New Testament preached in Europe. Our brethren who have made a tour of Europe will no doubt bring us inspiring word from the new-born democracies there. It is to be hoped that the Washington Convention will emphasize in a fresh way the call of Europe upon Baptists. Our new program of missions, home and foreign, is to be tremendously enlarged. Details of plans are known only to our Boards. But our people are ready for a great advance.

Education ought to receive a fresh emphasis at Washington. Our denominational education is absolutely vital to all our enterprises. The only weak link in our Seventy-five Million program was the inadequate provision for our educational needs. Everything else will suffer in proportion as our schools suffer.

There should be at Washington more effective measures adopted to increase the number of preachers and workers. The immediate outlook is not especially encouraging. In the "Calling Out the Called" campaign a few months ago several thousand boys and girls responded. This is encouraging so far as it goes. But less than three hundred responses came from young men over eighteen years of age, as appears in the lists of names. We are going to need a great army of young men and women to take charge of our mission fields and perform the various tasks at home. Here will come renewed emphasis upon the opportunity of the B.Y.P.U. and the Sunday School Board.

Work for our Negro brethren is a vital phase of Baptist work. This should be stressed.

Relief for our aged preachers is one of our new and Christ-like enterprises. So also discussion of our hospital movement will be an important phase of the meeting.

THE DOMINANT NOTE.

What should be the dominant note at Washington? I suggest, first, a negative answer and then a positive.

It should not be a meeting for self-glorification and boasting. Such a tone might easily be misunderstood by others and it would surely weaken our own hands in our remaining tasks. We have begun to do the greatest thing we ever undertook. But we have only begun. It will take five years to finish it. A sense of achievement and victory out of proportion to the facts will not help but hinder the final outcome.

Again, the dominant note should not be one of undue criticism of the other movements in which Baptists have no part. Our best strategy is to consider well our own tasks and seek inspiration for performing them.

Positively, the dominant note in Washington should be one of gratitude, humility, prayer and holy resolve.

We have abundant occasion for gratitude. God has been moving mightily among our people. He it is who has led us and given us manifold tokens of his presence. There is equally great occasion for humility. We have been slow to see the great vision. We have waited several generations until the shock of war aroused us before we seemed to grasp fully our mission and to respond to God's call. There is plenty of room for mistakes and hurtful reactions and for self-satisfaction. These are very real dangers. Humility of spirit is called for along with our deep gratitude.

There is call for constant and fervent prayer and holy resolve. We have a five-year program to carry through. Let not him that putteth on the sword boast as he that taketh it off. The note of careful planning, high resolve and deepening purpose should run through our meeting from beginning to end. If these notes shall characterize our Convention we shall surely go forth armed with new power. And we shall join in singing, "Praise God from Whom All Blessings Flow."

After the 75-Million Campaign

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

A Summary of Achievements, Opportunities and Imperative Needs on the Part of the Home Mission Board as we Come to the Close of the Convention Year

There remains less than one month at this writing until our year closes April 30.

OUR PROPOSED PROGRAM.

In our report to the Atlanta Convention last May before the 75 Million Dollar program was proposed at the Convention, we suggested a five-year program for Home Missions which aggregated \$12,425,000.

After the 75 Million Dollar program was adopted, at the request of the Campaign Commission, Dr. L. R. Scarborough, General Director, the Home Mission Board instructed the Corresponding Secretary and his co-workers to make the most complete survey possible of Home Mission needs for the Campaign Commission.

Whilst the time, only two months, was too brief for all the exigencies required we gave ourselves completely to the task and presented a survey of the needs calling for \$14,194,118, as follows:

Co-operative Missions.....	\$ 1,244,181.00
Church Building Gifts.....	2,688,000.00
Loan Fund.....	1,625,000.00
Evangelism	1,670,000.00
Enlistment	1,000,000.00
Population Centers.....	500,000.00
Mountain Schools and other school work.....	1,288,900.00
Foreigners, Indians and Negroes.....	1,479,495.00
Cuba	797,042.00
Panama	76,500.00
Sanatorium	1,000,000.00
Publicity	175,000.00
Work among Soldiers, Marines and Sailors....	200,000.00
Operating Expenses.....	450,000.00
Total	\$14,194,118.00

The above is more than \$2,000,000 above the sum apportioned for Home Missions out of the \$75,000,000 Campaign.

We have since then gone further with our survey of needs and find that \$15,000,000 would be necessary for adequately meeting the tremendous demands of the next five years.

We shall have to bring these figures within the \$12,000,000 apportioned to Home Missions. These figures are not, of

course, an apportionment but an approximation of the relative needs of our Home Mission fields.

At our annual meeting early in June as far as possible the Board will project the work for the rest of the five-year period.

At our annual meeting in June, 1919, following the wonderful Atlanta Convention and the projection of the 75 Million Dollar Campaign with an allotment of \$12,000,000 for Home Missions during the five-year period, the Home Mission Board projected its work for the year on the basis of \$1,345,000, as follows:

Miscellaneous	\$ 20,300.00
Administrative	62,852.00
Mountain Schools	116,700.00
Sanatorium	74,831.00
Foreigners, Indians and Negroes.....	169,648.00
Cuba	94,060.00
Panama	25,250.00
Evangelism	135,000.00
Publicity	30,500.00
Co-operative Missions	165,750.00
Enlistment	70,855.00
Church Extension Gifts.....	349,325.00
Total	\$1,345,071.00

Since that time imperative calls had to be heeded and a considerable amount has been added to this sum, so that in the neighborhood of \$1,500,000 has been appropriated for the year just closing, which is more than 50 per cent. greater than any previous year's appropriation, yet many pressing pleas had to be denied.

The Board gave most earnest and prayerful consideration in the appropriation of this large sum and tried to place it where it would do the most good.

GRATIFYING RESULTS.

We are richly repaid in the results achieved, whether in helping struggling churches to build their houses of worship, in supplementing the salaries of consecrated missionaries, in the support of our capable company of expert Enlistment men and our fine body of evangelists and singers, or our ministrations among the Foreigners, Indians and Negroes, or in our con-

secrated Christian teachers in the Mountain Schools, and in Cuba and Panama where the Lord is manifesting His favor so graciously.

While our regular work has been so abundantly blessed we took a great part in the 75 Million Dollar Campaign. All our missionaries and evangelists were instructed to give their heartiest support to the campaign. The official force threw all their strength into the movement. Indeed, the help rendered by the Home Mission Board to the forces of the weaker states was a large factor in making the 75 Million Dollar Campaign a success.

OUR TREMENDOUS TASK.

The Campaign brought to a victorious conclusion, our forces swung back into line in their regular work. Evangelistic campaigns of great power have been held in Shreveport and San Antonio and just now possibly the greatest campaign of all our experience is at its height in Birmingham. Other city-wide campaigns are arranged for and Superintendent Hamilton finds it impossible to meet the urgent calls for evangelistic services throughout the land in cities, towns and the country-side. We have nearly fifty evangelists and singers and must still increase the force if we are to meet the demands upon us.

A similar enlargement of our Enlistment Work has been made necessary by the imperative demands for enlisting our great Baptist forces for the advancement of the Master's Kingdom.

There is imperative need everywhere for the enlargement of our work. We are in the midst of the Reconstruction period. The times call for the very best we have. Our people must be saved from commercialism, materialism and worldliness. The world has looked to America in recent years for leadership. We did not disappoint them during the great war, for at the opportune time we rushed to the help of the Allies with our men and means.

We have not measured up since the armistice as we did before in the eyes of the world. We have not handled the problems of peace as well as we did those of war.

Religiously the world needs American leadership even more than it needed our help during the war. If we fail in our own land to make Christ regnant in our civilization we shall be impotent to enthrone Him among heathen nations. The call for consecration and heroic, godly service to our Baptist people of the South is imperative. Shall we be true or truant to this call of the Master?

Southern Baptists through the Home Mission Board concentrate their energies in a common effort to civilize and Christianize and consecrate to the service of God our great forces and resources.

We have only thirty days in which to wind up the year's work. The call is for one-fifth of this for the first year. It is vitally important to meet our present needs and it will be a guarantee that our people will redeem their future pledges and that the great five-year period on which we have entered shall culminate as gloriously as it was inaugurated brilliantly.

Three Student Conferences and What They Signify

Secretary J. F. Love, D.D.

The Foreign Mission Board's Forward Outlook now Concerns Itself More with the Securing of an Army of Trained, Qualified Recruits for the Foreign Fields than Any Other Single Thing, and Dr. Love Shows How this Need is being Gloriously Met

The Foreign Mission Board has just held three Student Conferences, one at Greenville, S.C., one at Louisville, Ky., and one at Ft. Worth, Tex. These Conferences have been great and significant. The attendance was limited to a small representation from each of the schools, or it would have been much larger. However, the enrollment was four hundred and eighty-seven for the Greenville Conference, one hundred and sixty were enrolled at the Louisville Conference, and three hundred and seven for the Ft. Worth Conference. The number of schools represented was considerably above one hundred and this included not only our denominational schools, but the State Universities, the Technicological Colleges, etc.

The secretaries of the Foreign Mission Board were in attendance upon these meetings and a speaking staff of foreign missionaries at home on furlough was provided for each Conference. These missionaries brought messages from all the mission fields now occupied by Southern Baptists, except Italy. We have listened to the missionaries from the Foreign Mission Board frequently and with great pleasure, but we have never known these men and women to speak so effectively for their work as they have spoken in these Conferences. The 75 Million Campaign has put a new spirit in our missionaries and the large volunteer force of young people in these Conferences seemed to draw out their best. They have spoken with great power, and the young people from our colleges have been deeply stirred. My own heart has been moved genuinely by the things which we have heard and looked upon in these Conferences. A new day has come among Southern Baptists. Here are some of the lessons which I would draw from these Student Conferences.

1. One of the marks of the new day into which Southern Baptists have come is the evident moving of the Spirit of God upon the student life of the South. In a day of profiteering

and money making hundreds of these bright young men and women are having their thoughts turned away from the glitter of gold to fields of sacrificial Christian service. As I have sat on the platform in these Conferences and have looked into the eager upturned faces of these young people I have seen visions for the Kingdom of God, not only in our beloved Southland, but in Japan, China, Africa and the South American Republics. It is as plain as can be that God is speaking to the hearts of our young people and that through such Conferences as these we are calling out the called, as Dr. Scarborough would say, and must get a missionary army through which at home and abroad Christ is to achieve great victories.

2. The Conferences have revealed the fact that it is highly important that the Foreign Mission Board shall cultivate a close acquaintance with the student life of the South, and that these students crave the personal touch with the Board and its missionaries. No attempt has been made to commit the students to foreign missions in particular. The climax of each meeting has been to secure the dedication of life to the will of God, leaving the field of service to the Divine choosing. The inspiration which the missionaries have imparted will, no doubt, help many who have been hesitating upon decision to give their lives to foreign missions; but many others have dedicated themselves, soul and body, to the service of Christ at home.

3. There is a lesson to be drawn from these Conferences which those in charge of our schools and our home churches should not miss. These young people need and respond to personal attention. They have spiritual aspirations, pulsing desires for Christian service. If our school folk and the home churches can come close enough to these young people to discern their ideals and establish relations with them on the plane of their holy ambitions, the work of the Conferences can be supplemented and these young lives can be directed to high ends

of Christian attainment and Christian service. Many young students in their rollicking spirit have far higher ideals for their lives than most of us ever discern. There is no richer experience for those of us who are older than to sit down beside one of these young people, remove the barriers, and have him open his heart to us and reveal to us the things which are stirring there. We have found nowhere among more mature Christians anything more beautiful than the revelations these students have made, when we have won their confidence and they have dared speak of the deep things of their souls.

4. Southern Baptists are regaining some of the things which they have lost. Before we entered the 75 Million Campaign, there was a period in our denominational life when an unusual number of young men and women volunteered for foreign missions. Money was not forthcoming to send them to the fields. Many of them grew discouraged and we lost an army of recruits. Now, the denomination is providing the money. The Lord is again visiting our schools and the hearts of young men and women are turning to the mission fields. Let those who

have made pledges to the campaign know that God is thus declaring His pleasure in the thing which they have done. We should pay our campaign pledges with a joyful feeling that we shall help young lives fulfil the best dreams they have ever had and we shall cheer hundreds of missionaries on lonely mission fields by sending them at an early date reinforcements, for which they have long looked in vain. The world-fields are calling for men as they have never called before, and the signs are that God is calling young men and women out of our schools and churches as He never called before. What a day is just before us if we do not disappoint our Heavenly Father and discourage these young people with whose hearts He is dealing.

If the Foreign Mission Board is to carry out its enlarged program and meet this supreme hour of need and opportunity, we shall need 500 new missionaries—educators, evangelists, doctors, nurses. These must come out of student bodies and from among recent students. The Board is seeking to establish relations with such and meet the world call.

Facing the Future in Baptist Education

Rev. J. E. Dillard, D.D., Acting Corresponding Secretary Education Board

A Summary of Important Matters Confronting the Denomination in Its School Interests, and How Our New Board Proposes to Function in Meeting and Caring for the Situation

Baptists believe in education and are in the business to stay. We are facing tremendous opportunities and tremendous responsibilities. We need great wisdom and patience. We must not be reckless. It would be a mistake for us to mortgage the future by planning new building operations or unnecessarily enlarging teaching forces and otherwise increasing expenditures that would throw us back in debt. This would discredit us in the eyes of thinking men and of the denomination. We need to exercise care lest we launch schools beyond our needs and thus repeat a chapter of our history which we would like to forget. We have buried enough Baptist schools; we should be very slow in starting new ones.

Since the drive was made, I have received letters from various quarters suggesting every kind of a school from the juvenile and delinquent to the great university and seminary. Beyond a doubt there is a need for more schools fostered by Baptists. But our first business is to make secure the ones we have and raise their standards to meet the increasing needs of our day before launching others, except in very rare instances. We should also be exceedingly slow to launch one or more universities when our people are tied up by their subscriptions for several years to come. It seems to me that the better plan, at the present time, will be to have certain institutions to strengthen their departments of work so that the various university courses may be divided among several institutions rather than centering in one. By this, I mean that one institution has already a medical department and is doing well; let this be strengthened and made the equal of the medical course given in any medical institution. Another of our institutions has a fine law department; let this be strengthened to meet the needs of Baptist boys desiring to enter the legal profession, and so with other institutions. It would be a mistake for us to attempt a great university with less than several million dollars, but it is feasible to strengthen special courses in different institutions and meet the present needs of our constituency. When this has been done, we may well look to the end of the five-year period for the launching of an institution of which all Southern Baptists may be justly proud.

One of the greatest needs of our day is the working out of a complete system of religious education co-ordinate with the system of public education. In the working out of such a sys-

tem it is necessary to consider the home training, the Sunday schools and the church schools. There should not only be Sunday instruction, but there should be provided a week-day instruction to supplement the instruction given in the public schools, and there should be religious education introduced into each year of the curriculum in our colleges. There should further be provided supplementary religious instruction for our students in State schools and private institutions.

In the working out of a system of education, it is necessary for there to be the closest co-operation between the General Boards of the Convention, the State Boards of Education, and the colleges. Our Education Board is the proper agency to head up such a movement as this. It is already in sympathetic touch with the colleges through the Southern Baptist Education Association. Most helpful conferences have been held with the Secretaries of the General Boards. There should, at the earliest possible date, be called a meeting of the representatives of the various State Education Boards and Commissions for a study of the whole educational situation and how the various agencies may work together to their mutual advantage and to the general good of the denomination in its educational work.

Another matter demanding most earnest consideration is the legal and denominational relations of our various institutions. The Education Board is now studying this matter, gathering data, and hopes to be able to make some report of its findings to the Southern Baptist Convention. However, it is not possible to suggest any plan at this time that will meet with the unanimous approval of the various school Boards and the various State agencies. Baptists are organized along State lines and schools have certain traditions. The best that we can do is to make a beginning towards the formulation of some general plan to be submitted to the various states and institutions. Perhaps the first step to be taken in this direction will be the laying down of some general principles and general requirements which all should be willing to accept in order that the properties may be safe-guarded to the denomination and that the mutual relations existing between the denomination and its institutions may be most helpful and cordial.

Another matter demanding our immediate attention is the standardizing, co-ordinating and correlating of our institutions. There are a number of standardizing agencies in existence.

There seems to have been a tendency, however, in the past to raise the standards so high as to make it possible for only a few favored institutions to receive recognition; and then as soon as some other institution began to approach the standard, to immediately raise the standard and thus keep them out. My own judgment is that what we need to do is to encourage our schools and not discourage them. Our Education Board is now studying sympathetically the various standards that have been set up and hopes from the study of these standards to be able to recommend to the Southern Baptist Education Association either one of these standards studied, or else a new standard containing all the good features and eliminating the bad, if any such there be.

It is also the purpose of the Education Board to seek to encourage every institution to meet the requirements for standardization. We want to enable our schools to get in, and not study how to keep them out. If it is a four-year college, we want to meet the standards for an A-1 four-year college; if it is only a junior college or a high school, we want to make it good, so that a course of study or a degree from a Baptist institution shall be worth as much as a corresponding one from any other institution.

Perhaps the largest problem before us—certainly the most important—is the problem of getting our people in the schools and the creation of a denominational conscience upon the subject of Christian education. We want our Board to be a general clearing house on the subject of education. We shall gather information from every source; classify, digest and publish this information from time to time. We wish to conduct a constant campaign of publicity presenting the claims of education in general and of Christian Education in particular; attempting to get our people thoroughly familiar with our own educational system and institutions; trying in every way to get our people to support, patronize and build up our schools. Baptists schools ought to be the best in all the world, and we can make them such if we will stand by them as we should. Already our Board has published and distributed hundreds of thousands of tracts on education, and mails its monthly Bulletin to more than 17,000 interested persons.

The Education Board should also assist schools in securing competent and consecrated teachers, and assist such teachers in finding congenial locations. While a Teachers' Bureau has not been established by the Board, much help has already been rendered to both schools and teachers, and in the future more attention will be given to this branch of service.

Another very important work that must be done is the caring for the student's religious life and activities while in school. Here several interests are to be considered: the first is the interest of the student himself. His religious life must not be neglected while he is away from home. He needs religious activities that cannot well be cared for in the regular schedule of work in the institutions and in the local churches. Some student organization which will bring the students in touch with each other and with the larger religious life of the denomination and the student world is necessary. Then, too, our various denominational interests demand that they be given access to the students themselves so that these students while taking their college work will also be preparing themselves to fill positions of honor and usefulness in the larger life of the denomination. Our Home Board, Foreign Board, Sunday School Board, W.M.U., the Education Board, etc., must in some way get in touch with the students.

The problem is further complicated when we consider that already many and various organizations are established in our institutions, each demanding time and, in many instances, money from the students. The representatives of these various institutions by visitations and solicitation interfere with the regular schedule of work in the institutions themselves. How to harmonize all these various interests, caring for the student, the college, and the denomination, is the problem. To the solution of this problem the Education Board is giving its best attention and in consultation with the representatives of other boards is hoping to find a way. Perhaps a Student Secretary in the employ of the Education Board, working in co-operation with the various institutions, will be able to care for this large department of work. In this same department of work there is the volunteer, not only in college, but back home in the high school and even the grammar school. We must not forget to include these young people whose lives the Lord has touched.

Above are a few of the matters educational that the denomination is facing. Our Education Board is seeking to render a service in helping to meet these needs. In order to do so, there is necessary an organization consisting of a secretary and assistants; there must also be the sympathetic backing of the denomination itself, of the State Boards, and of the institutions, as well as the co-operation of the General Boards of the Convention. If the Education Board is to render the service that it hopes to render, it is also necessary that appropriations be made by which it can be financed in a way commensurate with its needs.

The Backward Glance of Shame—the Forward Look of Pride and Joy

Rev. William Lunsford, D.D., Corresponding Secretary

The Dark Background of Our Prior Neglect Makes all the Brighter the Prospect of Duty Fulfilled Toward Our Retired Ministers, as Planned for Through the Board of Relief and Annuities

The problem of the Baptist churches of the South making provision for the adequate support and maintenance of their ministry has a three-fold phase:

THE CASE STATED.

1. Adequate provision must be made for the support of the active ministers, so as to enable them to live, not only properly and in a way compatible with the dignity of their calling, but also to support their families. We Baptists believe in the family of the minister, or else we would require celibacy. Since we believe in the minister's family as an institution, we should adequately support it.

2. We have among us ministers who have been active their entire time, but who are now aged or disabled, and we also

have with us the families of deceased ministers. These men, women, and children, in a sense may be said to belong to the past generation of ministers, who have completed their work, and must be provided for as best fits their need and services.

With the second phase of the problem the General Relief Department of the Convention Board has to deal, and acting as an agency of the churches, it must do the very best that can possibly be done for these men and women, who have completed their work, but for whom adequate provision was not made when they were the active workers.

However, because we have to bear this burden, which in a sense has been passed on to us, does not constitute a reason why we should not realize our duty or obligation to our active ministers to provide for their future.

3. That brings us to the third phase of the work. It is an economic and social right and equity that we make provision for the future ministers, who are now the active ones, so that when their work is completed, they will not be passed on to the next generation as helpless objects of charity. This vitally important matter becomes the work and the problem of both the Relief Department and the Annuity Department of the Board; that is to say, we must make in the Relief Department of our Board provision for ministers, who for any reason can never become members of the Annuity Fund, and this provision must be large and ample. This will be our greatest department, for upon this department of the work the heaviest burden will always fall. It is in this department that we deal with widows and orphan children of deceased ministers.

We must at the same time make full and ample provision for the Annuity Department of our work, inasmuch as this Fund will increase from year to year, especially when the brethren begin to realize the great and unquestionable merit of this provision for their disability and old age.

A NEW DAY DAWNS.

That is precisely what happened at the Hot Springs Convention in 1918—a new day dawned for Baptist preachers, with its new conscience and its new methods. On that day Southern Baptists launched out with a great program for the disabled, and the old, retired preachers. On that day a new program for relief was born for those who in their service come to need. Certainly the need among Southern Baptists is very great. We have between eight and nine thousand pastors in our Southern Baptist ministry. A few of these may command salaries which make them independent of any phase of ministerial relief, but the majority of them cannot possibly save up a modest competency for the inevitable day of retirement.

The South has thousands of patient Baptist preachers, very poor, whose minds are always troubled, and who know no such thing as freedom from worry and anxiety about the future; old couples drawing near the evening of life with barely enough to provide the commonest necessities of life, and without any of its luxuries.

That same new day saw the birth of a provision of something altogether new to Southern Baptists: "*The Annuity Fund.*" This Fund embodies a contributory pension idea and permits the minister, by making a regular annual, semiannual, or quarterly payment, to provide in part for his own day of disability. The maximum benefits of this fund are \$500 per year during the life-time of every man who has reached the age of 68, and who has served in the Baptist ministry for thirty years. The minister, by his annual premium, provides for \$100, or 20 per cent. of the full annuity, while the denomination provides the other \$400, or 80 per cent. of the full annuity.

This Fund provides another thing: For the minister who has become disabled—an annuity of \$500, the same as for his old age. *This disability annuity in no sense depends upon the years that the man has been in the ministry.*

It was time for this thing; it is a shame for a rich country like ours, probably the richest country in the world, a land of freedom of conscience and gospel liberty, that it should allow those who have toiled all their days in preaching the blessed gospel of the Son of Man to end their day in penury, or dependents with possible starvation. We have made a new path for the worn and tired feet of the old preacher, one that must ever lead away from poverty and dependence in old age.

ACHIEVEMENT.

The Relief Department.—This department of the work has almost gone by leaps and bounds. For the most part we have found in the states the most ready and beautiful spirit of co-operation. All of the state conventions but one have re-

solved to cast in their lot with us. Some of us felt at the beginning it would take five years to accomplish this.

The Annuity Department.—We started this Fund going the first day of July, 1919, on a basis of 20 per cent., that is paying \$100 on a maximum of \$500. The membership of this Fund has increased to 325 members. Seldom a day passes that someone does not send in an application for membership, and often two and three a day, while every day brings an inquiry from one to a dozen, asking for information about the Fund. The Board expects within sixty days to lift the percentage of this Fund from 20 per cent. to 40 per cent., that is, \$200 instead of \$100, and in this way the Fund will grow through the years until it reaches a maximum of \$500. There is an interesting thing about the growth of this Fund: it is almost impossible to get the young men to join it. This is due to one of the tricks of psychology. The young man's thought about the matter is this: "I am not old, therefore I do not need it," while the middle-aged man says to himself, "All this talk about Ministerial Relief reminds me that I am being gradually projected into the years, and must make ready for the infirmities that come to old age." The man past fifty feels that he is too old to join, that it will cost him too much money, and the result of it all is that psychology tricks two men out of the Annuity Fund, and drives the third one in. As a result of that trick, three-fourths of those who are joining are men who have reached or passed middle life. The average age of the members of the Annuity Fund stands at 45. The Annuity Fund should make the strongest kind of an appeal to the young man; he has everything to gain by joining it. The time to care for old age is when one is young. You do not harvest grain in winter; you consume it. The Board has arranged to carry theological students in our Seminaries, ordained to the ministry, by simply taking their written obligations for premiums, the same to mature one year after they have left the institution and gone into regular work. A few have joined, not very many. In this respect we are simply having the experience of other denominations.

The Secretary of the Presbyterian Sustentation Fund, which corresponds to our Annuity Fund, told me more than a year ago: "You will never induce theological students to join the Annuity Fund. We have tried it for years and have lamentably failed." Why not encourage the general boards of the convention to carry Annuity memberships for their secretaries and missionaries? Why should not the state boards do precisely the same thing, and our denominational seminary and college boards carry their officers and teachers who are ordained ministers, giving the whole of their time to the work?

Does anybody object on account of the expense? Let us not forget that we are dealing with values that cannot be estimated or even thought of in terms of dollars and cents. Let us not forget that we are dealing with a class of men, long neglected, whose day of service begins later and closes earlier than that of other men, whose pecuniary rewards are not large, who, when they took their consecration vows, closed every avenue to personal fortune, and who have waited long and patiently.

Let us not forget that we are dealing with widows, who have known nothing in their widowhood but the pinch of poverty, and with orphan children, who can never know the advantages of the average child of the secular world. Shall we continue to penalize the child because it happens to have had for its father a deceased Baptist preacher? What is to become of our foreign missionaries on the firing-lines, if not protected in this way, against their day of disability and old age?

What would be the result of this far-reaching provision?

First, the people would find themselves all the more in co-operation with our new Convention Board, which is endeavoring to grapple with all its power the problem of providing for old and disabled preachers and their dependent families.

Second, the whole of this blessed work which has been so long and sadly neglected would be greatly set forward. In this way, the Board of Relief and Annuities would be brought quietly in touch with thousands of preachers who otherwise would be untouched for years.

Third, young men would cease to hesitate at the first conscious impulse to enter the ministry, because of the dark outlook of poverty and dependence in old age.

Fourth, it would in time greatly lessen the number who would come as beneficiaries on the General Relief side of our work, and in this way would we soon save from five to ten times the cost of carrying them as members of the Annuity Fund.

Thus you see I am pleading for the largest program possible for the Annuity Fund, believing firmly as I do that in the exercise and vigorous prosecution of this department of our work we shall find the best solution of our problem for the ministry of the next generation.

What we want today is a rediscovery of what it really means to be a Christian. Hardly any of us are living the Christian life and we do not realize that it is so. I can conceive of no purpose so inspiring as to live a life that shall make men want to know the Son of God.—E. S. Woods.

The Country Pastorate—Prodigiously Important

Rev. Eldridge B. Hatcher, D.D.

Not Only is the Rural Field Bewilderingly Difficult and Singularly Attractive, But, as the Writer Shows, It Is of Vast Consequence in the Life of the Denomination and the Progress of the Kingdom, Hence must be Manned by the Best Preachers and Cultivated with Exceeding Care

The third fact is that the country pastor's task is *prodigiously important*. It is important because nearly four-fifths of the Southern people, and a large portion of the Northern and Western people, live in the rural districts, and therefore are under the country pastor's touch.

But this vast army of country people constitute the sources of the nation's life. "The farmers," said Daniel Webster, "are the founders of civilization," and ex-President Roosevelt declared that the strengthening of country life is the strengthening of the nation. The country pastor who is ever reaching toward the city for golden opportunities, while at his feet are the springs that feed the city's life, is far afield in his ambition. Uncle Sam is discovering that his "strength comes out of the soil rather than out of the pave," and with his arms laden with treasures he is rushing to the farmer's aid. In the final reckoning the pastors who have moulded country life will be accounted the world's benefactors.

Again, the country pastor's work is important because it touches the sorest spot in American Christianity, and that is the inefficiency of the average country church. The entire nation is astir over the problem of the country church. Never before—up to the entrance of America into the war—were there so many conventions, conferences, books, leaflets and speeches being perpetrated on the subject, and many seem uncertain, as they gather around the little country church, whether the need is for a surgical operation, a lively cathartic, or an autopsy over the remains. Verily some would have us believe that not only is the country church dead, but so dead, in many cases, as to leave no remains.

But while the situation is not so bad as that, it is yet startlingly serious and he who doubts it simply has not investigated conditions. The country pastor plants his artillery at the battle line's most critical point.

Again, it is the country pastor who must seek to stem the tide of young life that is ever rushing to the cities, thus draining the country churches of their richest blood. He must shut out from these country youths the siren music of the city, not with wax for their ears, but by evoking for them a sweeter music from country home and church. In fact, that which makes the country pastor's work supreme is that he deals with country boys and girls.

With keenest eye should he study the life of the country boy. The big world outside fills the lad's imagination and sets him wild for knowledge. Like clocks, needing only the pendulum to swing to set them going, so these country boys, in the liquid morn and dew of youth, need only the love-touch of their pastor to set them going in a never-ending climb. The country

pastor may write upon their tender natures whatsoever he will. "Handle carefully—perishable goods," was the label on a box of freight, and could be stamped upon every country boy and girl. It is the country pastor who must finger such plastic material. Like small stars which catch fire and blaze out into wondrous light, so many a boy in an obscure country home has been set on fire under a gentle ministry, and has filled the nation with his light. "Put only Americans on guard tonight," commanded Washington in the war's critical moment, and verily only greathearts should be put in charge of the country boys and girls.

*"Blest hour of childhood,
Oh, time of promise, hope and innocence;
Whose every dream is heaven,
And in whose fair joy
Experience yet has thrown no black alloy."*

Who does not envy the pastor who gathers such buoyant souls about him and seeks to set flaming within them the fire divine? Where is the artist with richer canvas for his colors? Or the sculptor with such marble for his chisel? We can imagine the angels, with eager tension, bending over the country pastor as he moulds and fashions the developing young life of his community.

These boys and girls will fill the high places of the earth. The city's master-men, the nation's patriots, the denomination's leaders, the international chieftains will come largely from the country church.

If the schools in the open country were not run on such a skimpy pattern, our nation would be reaping therefrom a much larger harvest in its great men. Let the country pastor be the harbinger of better schools for the open country, for it is there that the world is looking for its brightest treasures. "It is extraordinary," said Mr. Roosevelt, "to see how large a proportion of American statesmen started as farm boys." Yes, gawky and blunt may seem these ill-garbed boys, but "the inaudible and noiseless foot of time" is hurrying to tell the big cities of these lads behind the hills. A canvass, made in Boston a few years ago, showed that eighty per cent of its pastors and leading Christian workers were born and reared in the rural districts. As the gigantic Brooklyn Bridge was at first only a thread, so many of the world's illustrious characters were at first simple raw country boys. "At least ninety per cent of our Southern Baptist preacher supply," says Dr. V. I. Masters, "came from the country." Call the roll of America's foremost men and the country districts will claim them as their children. Here and there a city lad may be found in that eminent procession, but they will bear striking resemblance to hen's teeth in point of numbers.

"The cities," says William Dean Howells, "are made by men and not men by the cities." The country boys, he says, must come to the city to paint the city's masterpieces, to carve its sculptures and to erect its skyscrapers. Howells doubts if a poet, or novelist, remaining in the country, would become a great poet, or novelist, because he needs the summons of the centralizing forces. And as the tramp explained to the judge that the reason why he stole the gentleman's purse was that he thought the change would do him good, so Mr. Howells thinks that the change to the city does the country genius a world of good by providing him a theater and spur for his powers.

"No sooner does the country produce a great talent, which the city is incapable of producing," says he, "than it takes it from the country, and to the city it must go for recognition, for the soil is the source of talent and riches. The city fleeces the country."

Much truth is couched in these statements and, as Mr. Howells says, while the cities have in turn done much for the country, yet they cannot furnish for its own boys the particular spark of genius that the country so naturally produces. The need therefore is for country pastors with an eye to discover such talent, bring it under school training, and stamp it with Christ's image before it begins its circulation in the world's markets.

"If the nose of Cleopatra had been shorter," says one, "the face of the earth would have been changed." Yes, and if the country pastor's sight among his young people had been longer the pages of history would shine with a brighter light.

But, thank God, there are also many country pastors who have a heart for the tender ones. Pastor, what about your young people? How many, through you, have heard the heavenly call to the ministry? Like luscious apples falling in the night, so many a rare boy, ripe for the pastor's plucking, is falling away in the dark, gathered by ruthless hands. What kind of material are you sending out for the nation's use? "No, sir," said Uncle Isaac, "I ain't gwine to lend out my mule to nobody, 'caus I would be 'rested for ersassination, sure." What, then, should be done for the pastor who, year by year, sends out to the cities boys unloved and untaught, young animals with lurking dangers more dangerous than those in beast, or serpent?

Do you merely look at your children en masse from the pulpit, or do you, as did the late Dr. Theodore Cuyler, handle every human brick that goes into your building? Of the 5,000 persons brought into his church, Dr. Russell Conwell says that ninety-eight per cent were brought in by himself, one by one. Some country pastors have no eye for the blundering, awkward boys. How many unused men sleep in country graveyards who in childhood were encrusted diamonds, unnoticed by pastor or people? Walk out to the quiet cemetery, pastor, and there let your imagination take wing:

*"Perhaps in this neglected spot is laid
Some heart once pregnant with celestial fire.
Hands that the rod of empire might have swayed,
Or waked to ecstasy the living lyre.*

*"Some village Hampden that with dauntless breast,
The little tyrant of his fields withstood.
Some mute, inglorious Milton here may rest,
Some Cromwell guiltless of his country's blood."*

The currents of the world, O country pastor, take their rise in your little church, and you determine whether they shall be pure or foul. Slight them, and you become responsible for many a city tragedy. The metropolitan pastor whom you envy for his wide opportunities of usefulness must use the materials which you send him, and much of the city church harvest is of your own sowing.

Yonder is the old blacksmith toiling night and day on the great sheet anchor, until, with straining soul, he has fashioned the last link, and then, out on the sea, one night a hurricane

breaks upon the ship. One by one the anchors are lowered, only to have their chains snapped like tiny twigs. At last the old sheet anchor is flung out. As the huge chain rattles its way down to the depths, crew and passengers stand by breathlessly watching the battle between the tempest and the chain. The chain won! And they said it was the old smith fighting and conquering the storm. Oh, pastor, do well your work with the boys and girls so that when the testing moments come and the city's temptations smite them with terrific blows, their characters may hold firm and the rich cargo be saved!

The Faith of a Chinese Girl

Mrs. J. W. Lowe.

THE reality, and the nearness, of God to the children in our schools in China is a very encouraging fact to the missionary working among them, and with them. This great truth, however, is far from the thinking and giving of many of our people in the homeland.

I want to beg of you not to think of China as far away, nor to think of God as being far removed from them. China is at our doors, and God is not far from any of them, or any of us. In God's mind these great people are very, very near; and the simple faith of a little Chinese girl is precious in his sight.

In our work in China we have often observed that God uses his people in the homeland to answer the prayers of his little ones over there. Let me give you a concrete example which beautifully illustrates this great truth.

Wang Ai-li, just like many other girls in our schools in North China, early learned to love Jesus, to read her New Testament, to pray to our heavenly Father, to sing some of our gospel hymns, to take a bath, and to have strong faith in God. She had been taught to go to our Lord with all her difficulties, whether they be large or small.

During the pneumonic plague, which carried off 50,000 Chinese in three months, all our schools had to be closed for a season. Ai-li, while at home, wore out her school clothes. After the plague had completed its awful destruction of life, and it was considered safe to resume our school work, word was sent to each home that the schools would re-open on a certain day. Ai-li, however, was greatly troubled about her clothes, there being no money with which to buy new ones. And, unfortunately, her father did not think it worth while spending a cent on his daughter's education. His attitude was the same as that of other Chinese men at that time.

Ai-li's poor mother, however, was greatly perplexed also, not knowing what to do under the circumstances. The poverty of some Chinese Christians is greater than you can possibly realize till you have seen it for yourself.

One evening, after prayers, Ai-li spoke this word of comfort to her mother: "Do not worry, mother, for I am asking our heavenly Father to give me the needed clothes so I can return to school, and I believe he will provide."

While Ai-li was praying a letter from a missionary in the homeland was being carried across the waters to a missionary in China, with this message: "Enclosed you will find one dollar, given to me by a friend, to be used wherever it is most needed, but, somehow, my thought goes out to Ai-li. Perhaps you can use it in some way for her."

Ai-li accepted the gift as a direct answer to her prayers, and her mother exclaimed, "Si Tien-fu di i-si—It is the will of God."

"Have faith in God."

"THE bane of life is care; the cure of care is prayer; the end of prayer is peace."

The Romance of Bible Translation

Rev. Ryland Knight, D.D.

Some Problems and Experiences Illustrative of One of the Most Vital Phases of Modern Missionary Effort and Achievement

Even today in the minds of some people the missionary of the comic papers is typical. He wears a white tie and a worn clerical suit, a silk hat woefully depressed and out-of-date, black gloves as a rule, and on his face is a far-away, prayerful and rather painful expression. He appears to be good for nothing in the mundane sphere unless perchance it be to flavor cannibal soup.

If those to whom this man exemplifies the missionary could really know some of the heroic tasks and virile undertakings of this man's job it would work a revolution in their conception.

Some one has said that statistics, like children, should be seen and not heard. Here, however, are a few of the bald facts: During the first 1800 years of the Christian era the Bible had been translated into a total of fifty languages. Of these thirty-five were at the beginning of the nineteenth century living and fifteen dead languages. During the nineteenth century the Bible was translated into nearly four hundred languages. So that at the close of the nineteenth century the Bible had been translated into more than eight times as many languages as during the first 1800 years of its history.

It is estimated that there are 2,000 languages spoken in the world. Of course some of these are spoken by such a small group as to be negligible. For example, one island has a total population of 25,000. These 25,000 are divided into seven tribes speaking seven distinct languages.

So while the Bible has been translated into only one-fifth of the languages of the world, it has been translated into the languages of seven-tenths of the world's population. There is no nation with a population of ten million which has not the entire Bible, except Thibet and the Hausa people of the west coast of Africa, which two peoples have the New Testament entire and portions of the Old. Of course some smaller peoples have parts of the Bible in their language. It is estimated that 3,250,000 copies of the Bible in whole or in part are sold or given away on the foreign field each year.

Perhaps the most striking fact with regard to the Bible translation of the nineteenth century is that of the 400 languages into which the Bible was translated 219 had first of all to be reduced to writing. It is hard to determine just what will be the fruitage of this by-product of missionary achievement. Advancing civilization among these today degraded peoples will bring their method of living to a higher plane. This will result in an enlarged vocabulary. It is not unthinkable that many of the new words will be English words, and as they already use the Roman alphabet, this missionary achievement may be a not unimportant factor in the universalizing of the English language. Nor can we measure the enrichment which will come to these degraded languages through the gift of the Bible. Much has been written of the indebtedness of our English language and literature to the Bible. But what of a people whose vocabulary is limited, material, depraved, and often indecent, where there sweeps in such a purifying and uplifting flood!

But while the translating of the Bible into 219 unwritten languages furnished one of the most difficult tasks of the missionary, it added much to the picturesqueness of the undertaking. Imagine—and this is a task for our imaginations—imagine a man disembarking from a steamer in a land of strangers and watching the steamer sail away with the knowledge that he is stationed on that island for at least a year. Remember that he has never seen these people nor any like them and that he and his ways are equally strange to them. Realize that he has never heard their language spoken and

they are equally unacquainted with his; that none of them can read, that there is no book on the island save the ones he has brought with him and that not a word of their language has ever been reduced to writing, much less congregated into a dictionary. Add the fact that the people of the island are savage and cannibals. And if you can imagine that scene and that setting, you have a situation worthy of the imaginative power of Daniel Defoe or Jules Verne. Yet that voluntary Robinson Crusoe is not an isolated instance in missionary achievement.

The first problem which presents itself to our friend is to establish a means of communication. This is first done by means of signs. But gradually he must pick up their words and endeavor to learn their language. This is no easy task. A foreign language is difficult enough under ideal conditions. With a dictionary and a teacher we do not always get it straight. A missionary preached one hot July Sabbath for a native pastor in Korea. His text was, "Thou shalt not covet," but by a slight misplacing of accent he unconsciously used another Korean word so that to his hearers his text was, "Thou shalt not sweat." One pious and very portly sister worked heroically with a palm leaf fan. After it was all over she said, "Pastor, I did my best, but why did he take that text a day like this?"

But our friend has not the advantage of dictionary and teacher. He must pick up the words and discover for himself their meaning. Gradually he must accustom his ear to the strange sounds and thus with the infinite painstaking which is genius indeed, he must fit the word to the object.

In the early days of the English settlement of Australia, some Englishmen noted an animal absolutely strange to them but thoroughly familiar to the Australian. They asked some of the natives its name. They answered "Kan-garoo." And the kangaroo was added to the natural history museums and zoological gardens of the occident. It was long years after that the discovery was made that in the language of Australia kangaroo was in reality two words which mean "we do not understand."

But another problem is before the missionary. This language to which he is listening has never been reduced to writing. Having caught the word he must determine a literal equivalent. He must make himself a dictionary before the work of Bible translation can begin. Of course visible and concrete objects are not so troublesome. He can, after making some progress, learn to ask the names of various objects at which he points. But when it comes to abstract words, descriptive words, or even what we call general words, his task is less simple. A missionary in Uganda needed the word "plague" for his dictionary. But there was no way to get hold of it. After waiting six years he heard a man lamenting the great influx of rats. They were such a *dibebu*. Out came his note book and the long-sought word was safely captured. It can readily be seen how slowly a vocabulary may be acquired.

The missionary is face to face with another problem. These are such heathenish languages. Mr. Darwin described the speech of the people of Terra del Fuego by saying, "Their language is a language of clicks and grunts and squeaks and hiccoughs."

I imagine we might get some idea of the task if we undertook to write down the sounds made by a man who had a very severe cold in the head and was groaning out the misery of a stomach ache. As a result one of the languages of South

America gives us the word "thlg," no vowel in it, and the Erromangan word for fever is spelled "nxwx," a probable attempt to describe how a man feels in delirium.

Again the vocabulary with which the missionary has to work is painfully limited. In the year 1468 Berthold, Archbishop of Mayence, issued a decree forbidding the distribution of religious works in the vernacular on the ground that "the German language was incapable of expressing the deep truths of religion." But the missionary must put the most profound truths of the Christian faith into a language whose religion is superstition, whose idea of holiness is practically nil, and whose whole moral life is on such a degraded plane that they have not even a word for much of which the Bible speaks. One translator had to render "holiness" by "bathing in the sacred stream," and another translated "sin" by the phrase "bad to eat." The vocabulary is also exceedingly small. It is estimated that the vocabulary of the average English peasant is from two hundred to three hundred words. The savage and degraded peoples for whom the translation of the Bible is made have certainly no more. As some one has said, "Hydraulic machines could not compress the translation of the scriptures into bounds so narrow."

Moreover, language is fossilized experience. It is the symbol of something which we have seen or felt or thought. But the missionary is working among a painfully isolated people, who have never been 200 miles from home and have had no intercourse with the outside world. How can the Bible be made known to such a people? Until the English navigators imported other animals, the peoples of Oceanica had never seen a quadruped larger than a rat. What shall we do with the often quoted verse, "Behold the lamb of God that taketh away the sins of the world." For the Esquimaux the word "lamb" had finally to be translated "little seal." So of languages which have no word for city, marriage, wheat, barley, in which the word for five is "my hand," six "my hand and one," and who have no other numerical system.

A missionary in Alaska gives an amusing account of his endeavor to translate. He had been for a two weeks' trip in connection with his work and returned one Saturday night cold and tired. The question was a sermon for the morrow. "Naturally that automatic text, the refuge of many a weary, overworked or lazy preacher, the first Psalm, came into my head, or out of it. It always worked in Dakota, where every stream has a fringe of trees. I said, 'Aha, habes.'

"The first two verses went all right, though 'blessed' is hard to translate. My interpreter could handle them. But the third verse, 'He shall be like a tree.' Two hundred miles and more to a tree! Few of the people had even been there or seen one. Their wood is driftwood, waterlogged, branchless. I saw that for them the man would be too lonely. Next I thought of the Shepherd Psalm! But it was no help to us in the North. The twenty-third proposition of geometry would convey as much spiritual truth to a people whose only domestic animal is a dog, and the dog socially and economically is not a dog, but a horse, and what dog is in him is so recently descended from a wolf that his howl is the wolf's and his ferocity not yet gone. 'Cave Canem' is a good text and a club a good way of applying it, so I did not use a Psalm that day.

"The winter night on the Arctic taught me how much of a Palestine Bible is useless in an Arctic pastorate. The parables of the sower, tares, sheepfold, widow's mite, prodigal son, barren fig tree, vine and branches, in fact all the parables except the lost piece of silver and the net and fishes are impossible.

"But that is not all. 'Try to talk of the Christian life without using 'growth,' 'development,' 'fruit.' Among the Esquimaux the one form in which fruit was familiar was dried apples. Now having no fruit to which to liken apples they use the word 'appik,' transferring the root and adding an Esquimo ending. So imagine my surprise to hear my interpreter given

such a text as this, 'Every log that bringest not up 'appik' is cut up and used for firewood.' I have always hoped that the paraphrase the congregation made was, 'Every trader who gives us wormy, seedy, unpared dried apples, will be cast into the fire.' But I shall never be quite sure what they did get from that text."

Finally, when the missionary had caught the language and reduced it to writing and made his dictionary and completed his translation, his troubles were not done. The printing must be done in their country. One missionary made a translation for the Nova Scotia Indians. He worked carefully and long over the various proofs. But the Bible as finally printed contained this striking text, "One pair of snow shoes shall rise up against another pair of snow shoes." Simply one letter wrong had changed "nation" into a "pair of snow shoes." Verily the way of the translator is hard.

As a summary of the heroic tasks which I have been sketching, let us note one man's achievement. Hiram Bingham was born in Honolulu, August 16, 1831, his parents being pioneer missionaries to those islands. He graduated from Yale in 1853. In 1856 he married a young lady of culture and refinement, a lineal descendant of Elder Brewster of the Mayflower. Almost immediately they sailed on the "Morning Star" for the Gilbert Islands. These islands are in the Pacific about half way between Hawaii and Australia. They are on the equator and the thermometer there has never been known to fall below 76 degrees. Landing here they built themselves a little house which they called "Happy Home," and began their missionary work. The people of the island were savages who kept their bodies well oiled but wore no additional covering save a garment made from the pandanus leaf and modelled after the fashion plates of the Garden of Eden. Once a year the "Morning Star" visited the island, bringing rations, supplies, and the annual mail. The first mail bag was mistaken by the natives for a new kind of food and appropriated. "As we visited their huts," said Dr. Bingham, "we found fragments of letters which we purchased with a fish hook or some trifle equally dear to the savage breast."

Patiently Dr. Bingham began his work picking up the language, collecting a vocabulary, constructing a grammar, translating the New Testament. He had the same difficulty of limited vocabulary to which I have already alluded. Prayer he translated by a word which meant "to practice incantations," precisely what we did not wish them to do. Part of the work of translation was done in Honolulu, whither he was compelled to go because of failing health. But in 1873 he returned with the New Testament in the native language of the Gilbert Islands.

Ten years later, urged by his wife, he began, on his 52nd birthday, the translation of the Old Testament. In 1893 the Bible was finished.

After that, Dr. Bingham undertook to prepare a Gilbertese dictionary. When completed he loaned the manuscript to an Englishman who returned it by a careless messenger and it was hopelessly lost. The incident may rank with the experience of Sir Isaac Newton when the dog chewed up the astronomical calculations on which he had toiled so long, or when the careless maid servant kindled the fire with Carlyle's French Revolution. Like them, he patiently began all over again and lived to complete the task. So far as known, he is the only man in the history of the world to reduce a language to writing, translate the Bible into that language and supervise the printing of the volume. In addition he has furnished the Gilbertese with a dictionary, a hymn book, and other literature. And in addition he has been translating these poor savages out of darkness into the kingdom of light and love through Jesus Christ. Prof. Thayer of Harvard well said, "When I think what he has done these fifty years in the Gilbert Islands, anything that the rest of us do appears too small to mention. I seem struck dumb in his presence."

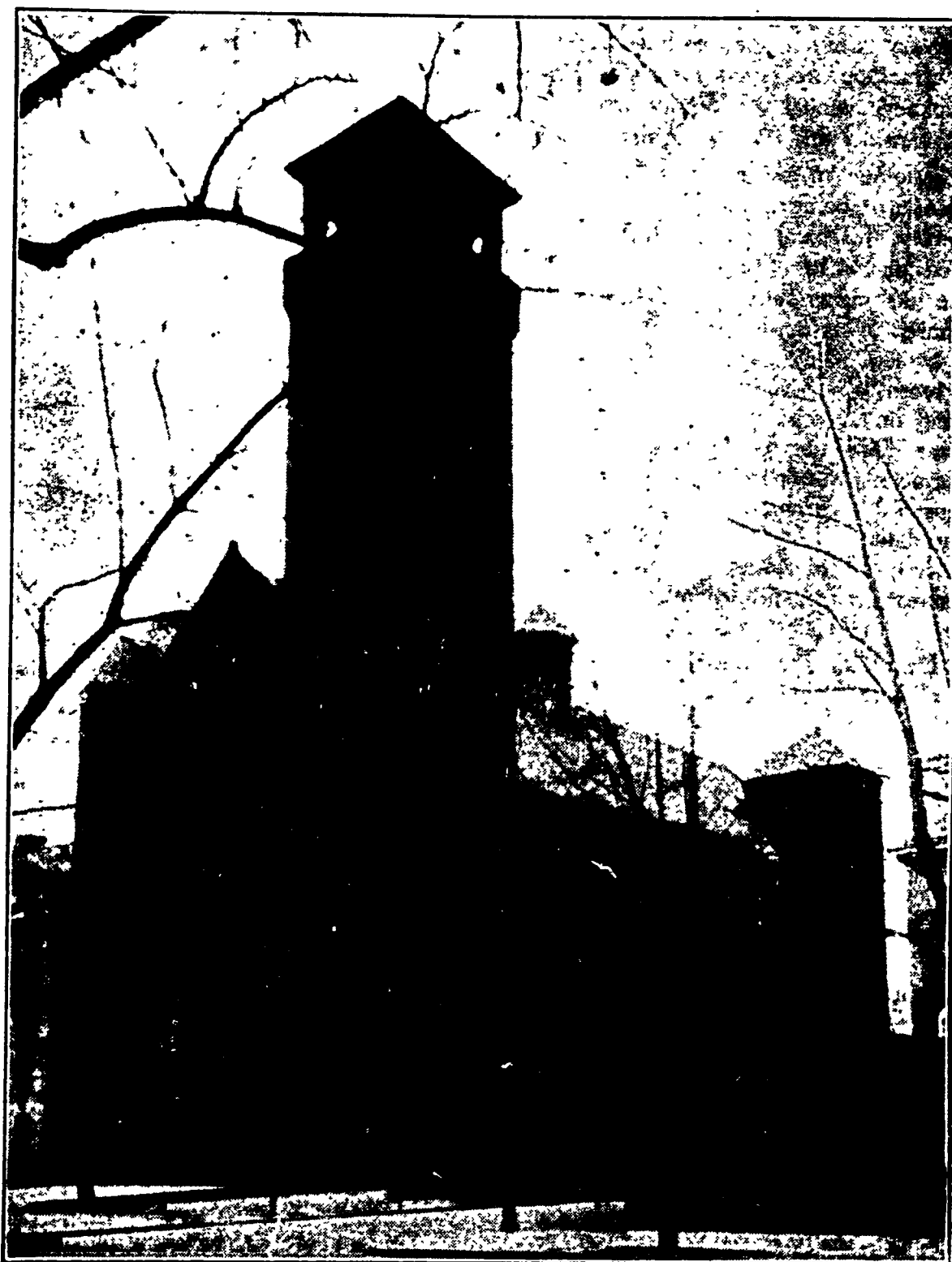
Washington Baptists and their Churches

Rev. Hugh T. Stevenson,
Pastor Bethany Baptist Church

A Glimpse of Our Churches, Pastors and Activities in the Capital City, with all of whom Visitors to the Convention Should Become Better Acquainted

Washington Baptists, numbering twenty-three churches, reported a membership at the last meeting of their association of 11,525. They are affiliated with both Northern and Southern Conventions. All the churches of the Columbia Association share in the national and world-wide activities of both the Northern and Southern Baptists Conventions. Here in Calvary Baptist Church the Northern Baptist Convention was organized and Justice Charles E. Hughes, who is today a member of that church, was chosen as their first president. The Negro Baptists have sixty-two churches and several missions. They have an enrolled membership of over 35,000. Their church property is worth fully a million dollars, while the property possessed by the churches of the Columbia Association is valued, according to the minutes of the Association, at \$1,142,800.00, which amount is probably less than what their property is worth today. It is estimated that one-third of the population of Washington is connected with some Protestant church and that at least the same number, if not more, are members of the Roman Catholic Church.

Rev. Samuel H. Greene, D.D., LL.D., the Pastor of Calvary Baptist Church, has during his ministry of over forty years been an outstanding figure in the denominational history of the District of Columbia and the nation. He has seen Calvary Church grow from a membership of 402 to 2701 and its Sunday school from 400 to 3945. March 28 the attendance of their Bible school was 2721. Here in Calvary Church the Adult Bible Class Movement had its birth. Some of its larger classes are well-known, like the Vaughn Class for Men, but its largest class today is the Burrall Class for young women. This class has grown so rapidly in numbers that they have had to secure the use of the Rialto Theater for its sessions. They had an attendance upon the Sunday named of 1037, and without doubt that number will be increased before the Convention assembles in Washington.



FIRST BAPTIST CHURCH, WASHINGTON, D. C.
Rev. Henry Allen Tupper, D.D., LL.D., Pastor.

The Sunday School building of Calvary has for many years been considered one of the best buildings of its kind in the nation. Here the Women's Missionary Union will meet. Dr. Greene, during his pastorate, has labored with heart and soul to bring first into his own church and then in the churches of the Association, a unity that would make possible the largest advances for the Master's cause. He has always been supported by loyal and efficient men who have responded to every suggestion of their wise leader. After all these years of service, Dr. Greene's grip upon his church and his influence in molding the Christian forces of the denomination were never stronger than today. He has, by his ministry, built up probably the most efficient church organization that can be found in America, certainly among the Baptists.

It would be impossible to estimate the value of the contribution of Calvary Church to our other Baptists churches, the city, and the nation. While Dr. Greene

would say, under God, that the success of his ministry was due to the loyal support of his people, they with one accord would testify that their lives and love and labor have been influenced by their pastor and the progress of Calvary Church has been due to his personality and leadership.

He has during his ministry labored to advance the Kingdom of God among us by preaching the Gospel of Jesus Christ and enforcing his messages by a life that has made an impress upon the nation's capitol. His ministry has been free from sensationalism. By a sane and spiritual scriptural exposition, he has attracted the masses to Calvary Church. Dr. Greene has been honored by many of the educational institutions with honorary degrees that proves that his native state of Vermont and of Colgate, his Alma Mater, as well as other institutions of learning, have recognized his worth and work.

The list of prominent men who have been members of his church and congregation would be too long for this article.

but among those who have helped make Calvary Church the leading church of Washington are Amos Kendall, William Stickney, Samuel W. Woodward, Pierson H. Bristow and W. S. Shallenberger.

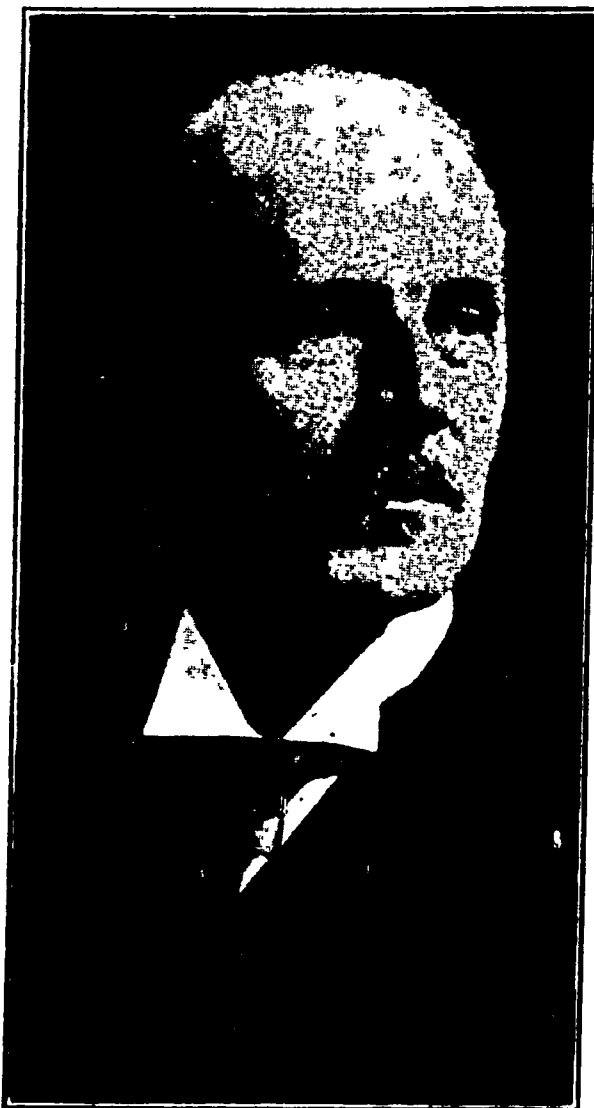
Another whose ministry lacks but a decade of being as long as Dr. Greene's is Rev. Joseph J. Muir, D.D., the honored pastor of Temple Baptist Church. He has successfully guided the E Street Church to its present location, Tenth and N Streets, where the church has succeeded in recently removing its mortgage and carrying on a forward-looking work amidst great difficulties incident to the changing character of the population. Probably no church has been more missionary in its foundation and in its history than this church, all of whose pastors have been eminent leaders in denominational activities.

Dr. Muir has been a foremost leader in all interdenominational evangelistic and Christian activities in Washington. He has been the one to whom brethren turn to express any denominational position upon public affairs. He was the author several years ago of the Baptist statement concerning the doctrine of religious liberty that brought quickly to an end a movement that would have brought religion into the public schools of the District. He was also the author of the Baptist Pastors' Conference statement concerning co-operative work without her Christians in the city.

During his ministry, he has always had number of strong and aggressive men in connection with his church. Hon. Wm. M. Clapp, the Public Printer, Deacon Wm. Fletcher and Hon. Charles E. Vrooman are a few of those who have finished their labors and gone to their reward.

Upon Capitol Hill and in East Washington we have four churches each with a membership of over five hundred. The largest church is Metropolitan Baptist, where Rev. John Compton Ball is in his seventeenth year of faithful service as pastor. During the past year he has succeeded in providing for the removal of all indebtedness upon the magnificent building where the over-flow meetings of the Convention will be held. Congressman Hamlin of Missouri has taught the Men's Bible Class in connection with the Sunday school while a member of Congress. He has rendered valuable service to the Master's work in connection with the Bible Class and his departure from Washington official life is much regretted. The 888 members of Metropolitan are taking a very active interest in the coming of the Convention, and three of the prominent committees are under the direction of members of Metropolitan Church.

Neighbors in pastoral work with Dr. Ball are two other graduates of Crozer



REV. SAMUEL H. GREENE, D.D., LL.D.,
For more than forty years pastor of
Calvary Baptist Church.

Theological Seminary, Rev. F. W. Johnson, Moderator of the Association, who is pastor of the Grace Baptist Church, and Rev. Howard I. Stewart of the Second Church. Pastor Johnson has been guiding the affairs of Grace Church for fifteen years, and during the past year completed his efforts to provide for the removal of the debt upon the enlargement made to the Grace Church property during his pastorate. He has been an aggressive leader in his church and the Associational affairs,



REV. HUGH T. STEVENSON,
Pastor Bethany Baptist Church and
Chairman Publicity Committee.

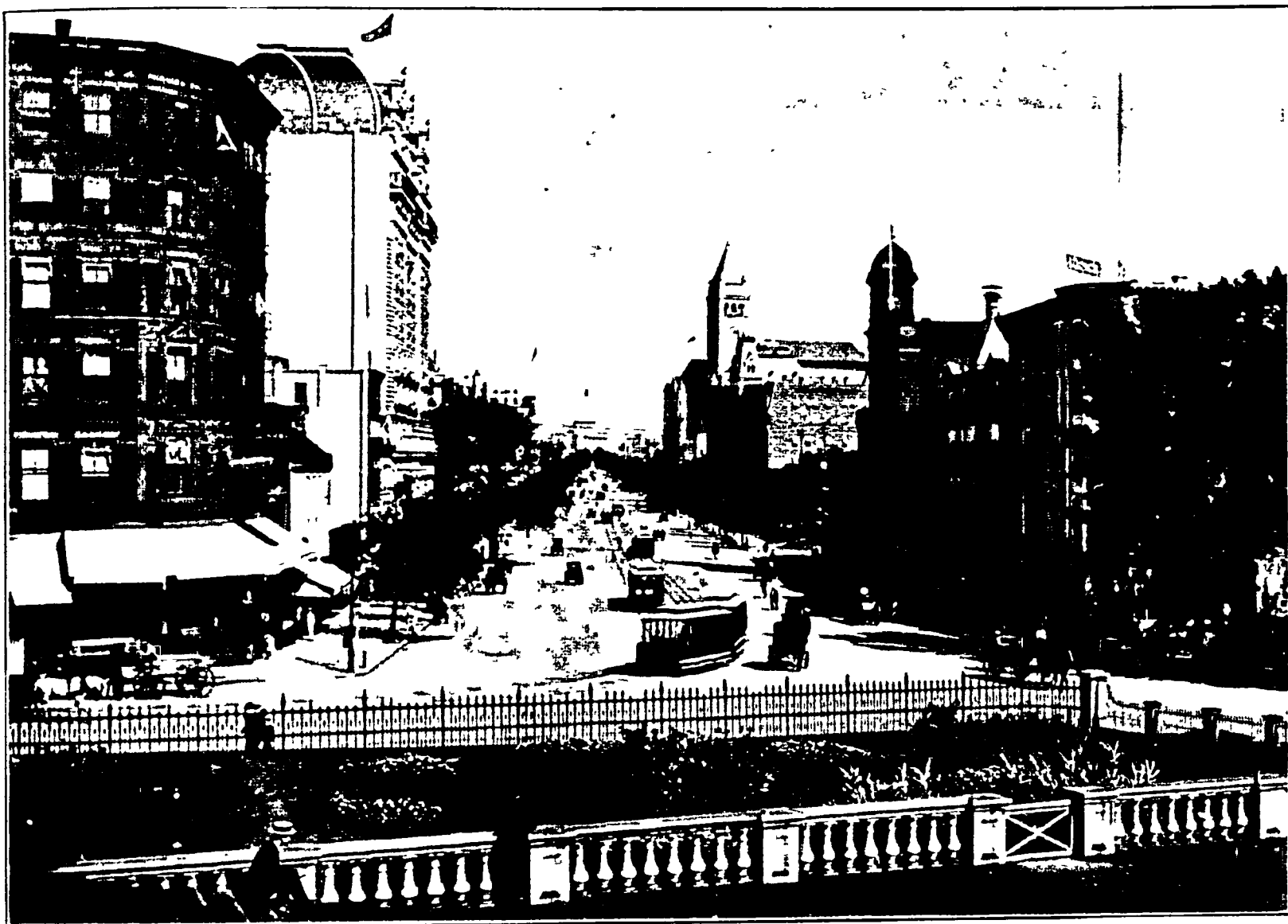
and he is held in high regard by his brethren in the ministry. He is popular with the 663 members of Grace Church.

Probably no man has done finer work during the four and a half years he has been in the city than Rev. Howard I. Stewart, pastor of Second Baptist Church, who has brought that church by his strong evangelistic preaching from a membership of 432 to 924. This church, whose location is not favorable today for advancement, has been made under Pastor Stewart's leadership a mighty force for the Kingdom.

Pastor E. Hez Swem, who during a pastorate of over a quarter of a century at the Second Church received over a thousand members by baptism, has been the pastor of the Centennial Church, located at Seventh and I Streets, N.E., for the last eight years. Here by the unique methods that have characterized his ministry of over thirty-five years in the nation's capital, Brother Swem has built up a large popular congregation. Under his leadership the Centennial Church has reached a membership of 590 and recently completed a new building enterprise. Centennial, Second and Grace have all contracted to secure new pipe organs for their meeting houses during the past year, but Centennial so far is the only one that has secured an organ. A few blocks east from Centennial on Maryland Avenue near 14th Street, N.E., the Maryland Avenue Church is located. Rev. H. M. Lawson has recently come to the city from Michigan to assume the pastorate of this church with its membership of 225.

The four churches located across the Anacostia River are largely the result of the missionary activity of Deacon D. C. Fountain of the East Washington Heights Church. Here Rev. James W. Many, who for many years was the efficient Clerk of the Association, has been the beloved bishop of this church, which, to a large extent, is a rural field, ever since he graduated from Colgate in 1897. The oldest of the four churches located across "the eastern branch" is Anacostia, where the spiritual leadership of Rev. Dr. H. T. Cousins is bringing things to pass in a rather difficult field. Randall Highlands once more is rejoicing in the pastoral care of Dr. Hubert H. Bunyea, who is filling the small band with confidence and courage by his efforts. Up at Congress Heights there has been an excellent development under the leadership of Rev. E. E. Richardson, Ph.D., M.D., who, in addition to his pastoral work, teaches philosophy at George Washington University.

In Southwest Washington we have two churches and one mission. Kendall Church at 9th near B was developed by Calvary. It has had but three pastors since it was organized as a church, the present pastor, Rev. F. L. Griffin, having recently come to Kendall and is leading



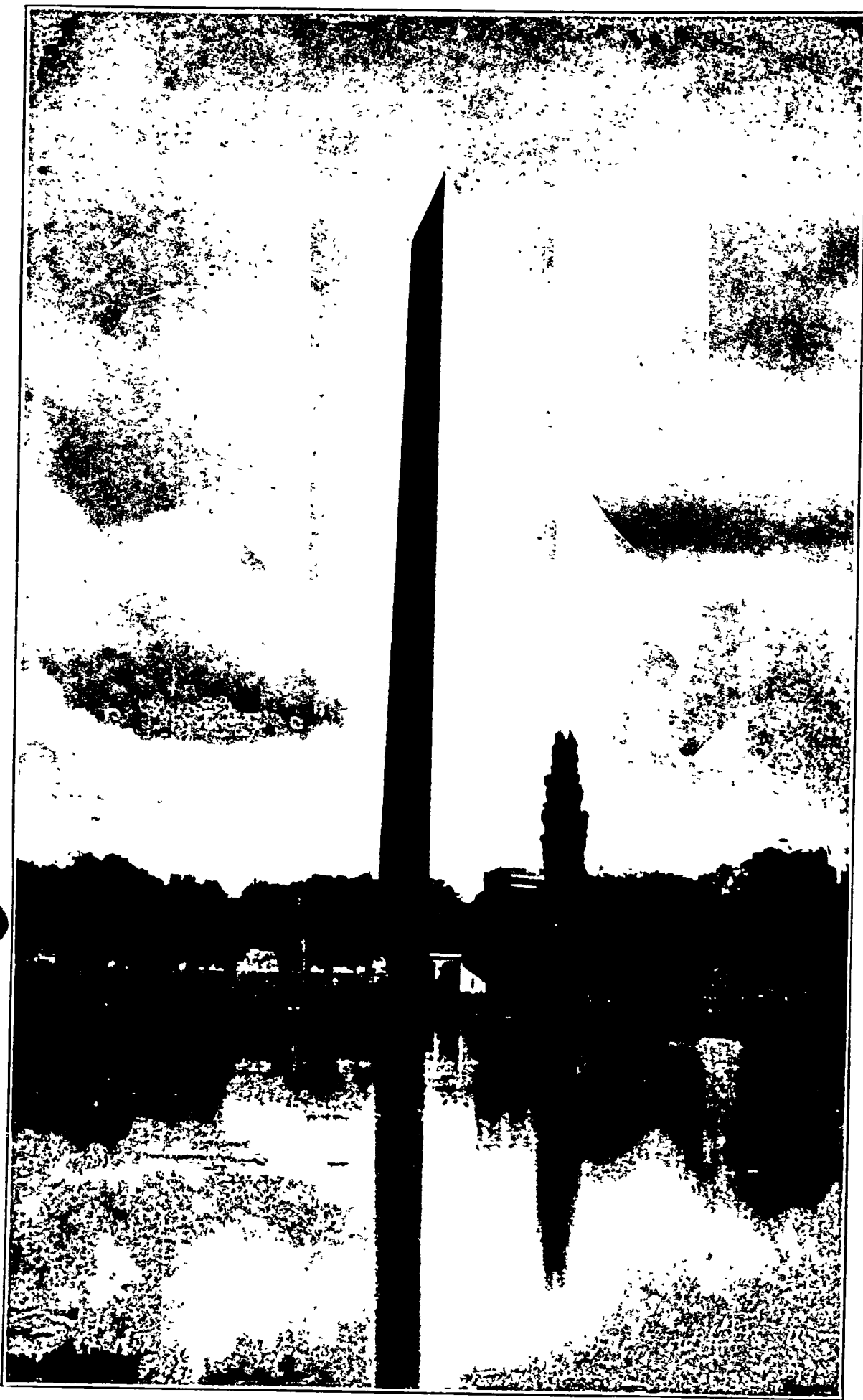
PENNSYLVANIA AVENUE

Pennsylvania Avenue is numbered among the famous boulevards of the world. Its pavement has echoed to the tread of marching thousands—foot-sore soldiers, returning with their tattered flags; long lines of brilliantly uniformed men escorting their newly-elected President to his Executive Office; solemn processions whose requiem proclaimed the passing of the Nation's Honored Dead; military escort for visiting princes; and suffragists, carrying their petition to the Capitol.



WHITE HOUSE

The White House with its simple but harmonious outlines seems the ideal Executive Mansion for a Republic. This was the first public building erected at the new Capital. The building was originally not white, but grey, being built of Virginia freestone.



WASHINGTON MONUMENT

This great pile of white marble, in memory of George Washington, was dedicated in 1885. A fund was raised by popular subscription and the corner stone laid in 1848, but in 1855 construction had used up the funds on hand and not until 1878 was work resumed, Congress having voted money for its completion. The shaft rises to a height of 555 feet above the ground, its walls are 55 feet square at the base and 15 feet thick, tapering toward the top. It cost about \$1,300,000. From the windows near the top, 500 feet above the ground, wonderful views of the city, surrounding country and Potomac River are to be obtained. The ascent to the top may be made either by elevator or by a stairway, consisting of nearly 1000 steps. Many inscribed stones are set in the interior walls, tributes from societies, states, and foreign rulers to the "Father of His Country."

its membership of about 400 with good, substantial progress. But the main church is the Fifth Baptist Church, of which the beloved John E. Briggs is pastor. This church is the outcome of the work of the late Dr. C. C. Meador, who as their first pastor served the church over forty years. They have a membership of 1360, being the second largest Baptist church in the

city. They have supported two missionaries in China, one in Africa, as well as two missionaries working among the foreign-speaking people of our country, besides conducting the mission near the Washington barracks.

Over in Georgetown, Rev. W. R. Flannagan, another Crozier man, is leading the West Washington Church in mak-

ing advancement in a number of directions. They have recently provided for the payment of their church debt and are looking forward to further progress. To the north of them in the Tennallytown Church the Rev. Amos Clary is guiding the people in one of our weakest interests with an outlook for the future that is full of hope. Baptists in Washington have always been interested in every good movement and for years have maintained in Georgetown a Baptist Home for the Aged.

In the northwest section, on Sixteenth Street, sometimes called the "Avenue of the Presidents," we have two churches—the First Baptist and Immanuel Baptist. At Sixteenth and O, the Rev. Dr. Henry Allen Tupper has during his brief pastorate done a work that entitles him to be called "The Miracle Man" in bringing into life and activity the forces of the old First Church, making it one of the active and aggressive churches of the city. Drs. Tupper, Briggs, Clay and Swem are all graduates of the Seminary at Louisville.

At Sixteenth and Columbia Road, Dr. G. G. Johnson, another Colgate man, has led the Immanuel Church successfully in the movement to make it the National Baptist Memorial to Roger Williams and Religious Liberty. With the co-operation of Rev. F. H. Divine, D.D., Edifice Secretary of the American Baptist Home Mission Society, the church last April raised in cash and five-year pledges over \$70,000 to cover the mortgage indebtedness of \$44,000, the purchase of the adjoining lot on 15th Street and Columbia Road, and the expense fund of the National Memorial Executive Committee of the Northern and Southern Conventions and Columbia Association. This will enable Immanuel to give as its share to the memorial the lot bounded by 15th and 16th Streets and Columbia Road and the present building thereon free of incumbrance. This is destined to be one of the great churches of the city.

Two of our newer churches are located in Petworth and Takoma Park. The Petworth Church is under the leadership of Rev. F. Paul Langhorns, Clerk of the Association, who is a Crozier Seminary man. They have recently removed their mortgage indebtedness and are planning for a larger building to meet the needs of that rapidly growing section. Under their missionary leadership the most recent church of the Association has been started.

The Takoma Park Church, which was recently organized with a membership of 49, is at present without a pastor, but is looking forward to securing a pastor and a new building within a few months. In the efforts to secure a meeting place, the Association is co-operating with a generous provision in the budget for this year.

Another church that will receive aid in securing a church home is the Indian

Church or the Church of the Redeemer. Rev. M. C. Marseglia has done excellent work among the Italian-speaking people of the city and hopes to be able to lead them to become self-supporting and independent as soon as they secure a new home for their church work. He is anxious to make this church to be the first church composed of Italians in this country to be self-supporting. Bethany Church directed this work in its beginnings and has always had a special interest in their welfare. The Italian brethren are meeting at present in The Scottish Rite Cathedral, corner of 3d and E Streets, N.W., through the courtesy of The Albert Pike Consistory of Scottish Rite Masons of the Southern Jurisdiction.

In Brookland, which is the site of The Catholic University, we have a fine suburban church. Here the Rev. H. W. O. Millington, who is the only Newton Seminary man among us, has developed

a strong following. Two monuments of his constructive work that are worthy of special mention are the Brookland Brotherhood and the Baptist Home for Children. The Brotherhood reaches all the men of the community, who, irrespective of creed, have been united in promoting the community life of this popular suburb. One of its features has been an annual flower show. The Baptist Home for Children is largely the result of Dr. Millington's efforts. He is the founder of the Home, which is supported by all of our churches. It is located near the Brookland Church, and although occupying about half a square of ground, is in urgent need of much larger and better quarters.

Hyattsville is the only organization connected with the Association that is not located in the District. It is just over the line in Maryland, near the Maryland State College, in a popular suburb. They have a new pastor, the Rev. J. H. Strong,

who has assumed the pastorate within the year.

The best church of all in the city has been reserved to the last. Bethany Baptist is located upon Rhode Island Avenue at Second Street, N.W. It occupies one of the strategic centers of the city. The people have just paid all of their indebtedness and are planning for a new building that will meet the needs of the 450 members and the community. During the past fifteen years, the writer, who had served the Anacostia Church for five years during his student days, returning here upon the completion of his post-graduate work at Colgate, has been their first and only pastor. Everybody feels at home in Bethany, and the pastor extends to all coming to the city for the Convention or at any other time a hearty invitation to visit the church and personally become acquainted with the best church in Washington.

A Street Car Trip Through Washington

Chief Points of Interest which may be Reached and Viewed by Trolley that Every Convention Visitor will Want to See

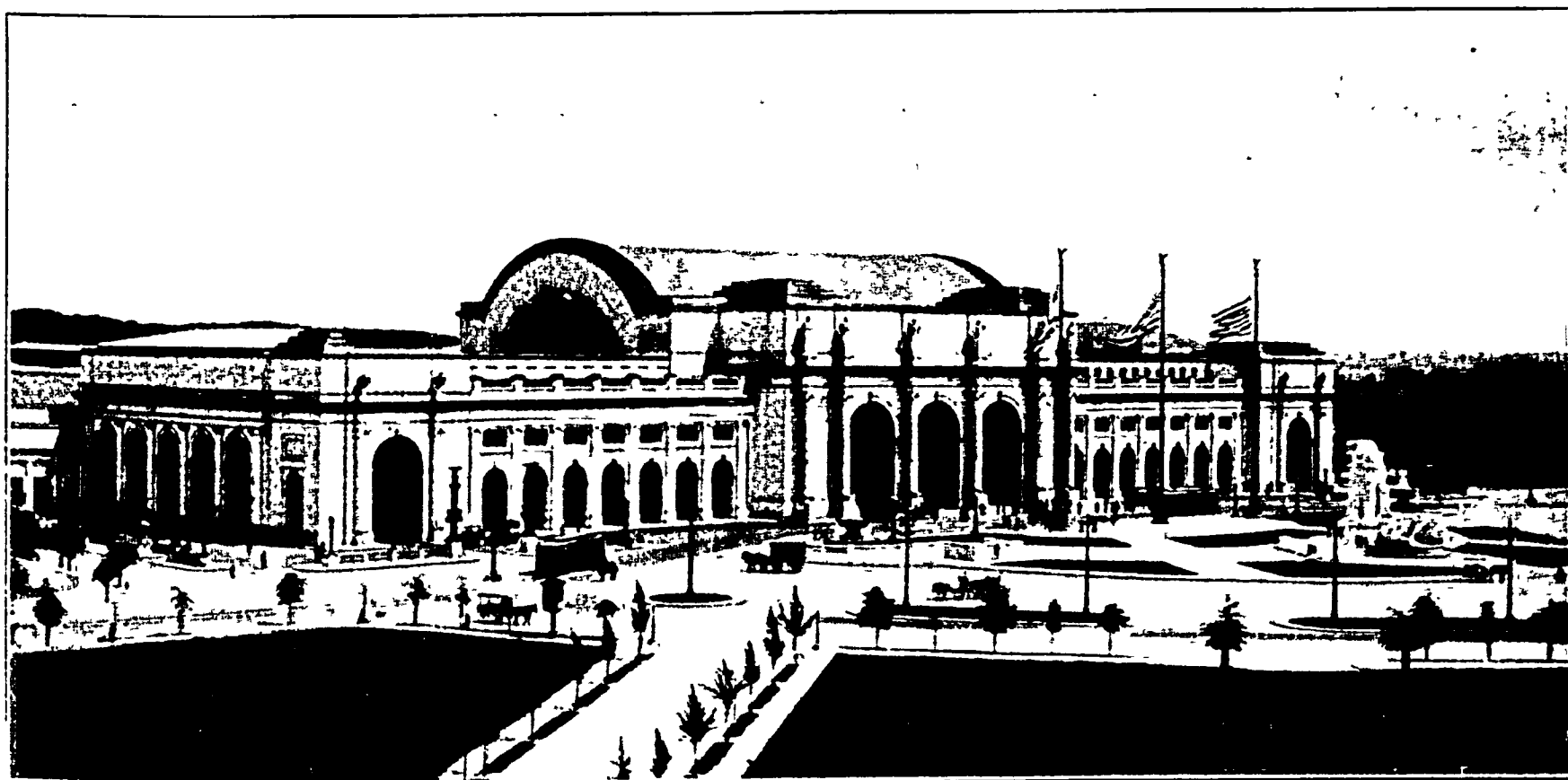
While the rapid development of Washington has called for an expansion of its street railway system greater than that which the city has at this moment, to the visitor who wishes to take a short sight-seeing trip between the sessions with some friend that will give both an opportunity to renew their fellowships and have a time in the open air, the street car lines furnish a ready, easy and economical way to see Washington. The fare is seven cents or four tickets for twenty-five cents.

Both systems run a number of lines to the Union Station, which is near Liberty Hut, where the convention will be held. The following suggestions will prove profitable.

As the Convention delegate steps from the Union Station, the first thing to greet his eye is a statue of Columbus. This statue was erected largely through the efforts of the Catholic Knights of Columbus, and the society was in charge of the services at its unveiling.

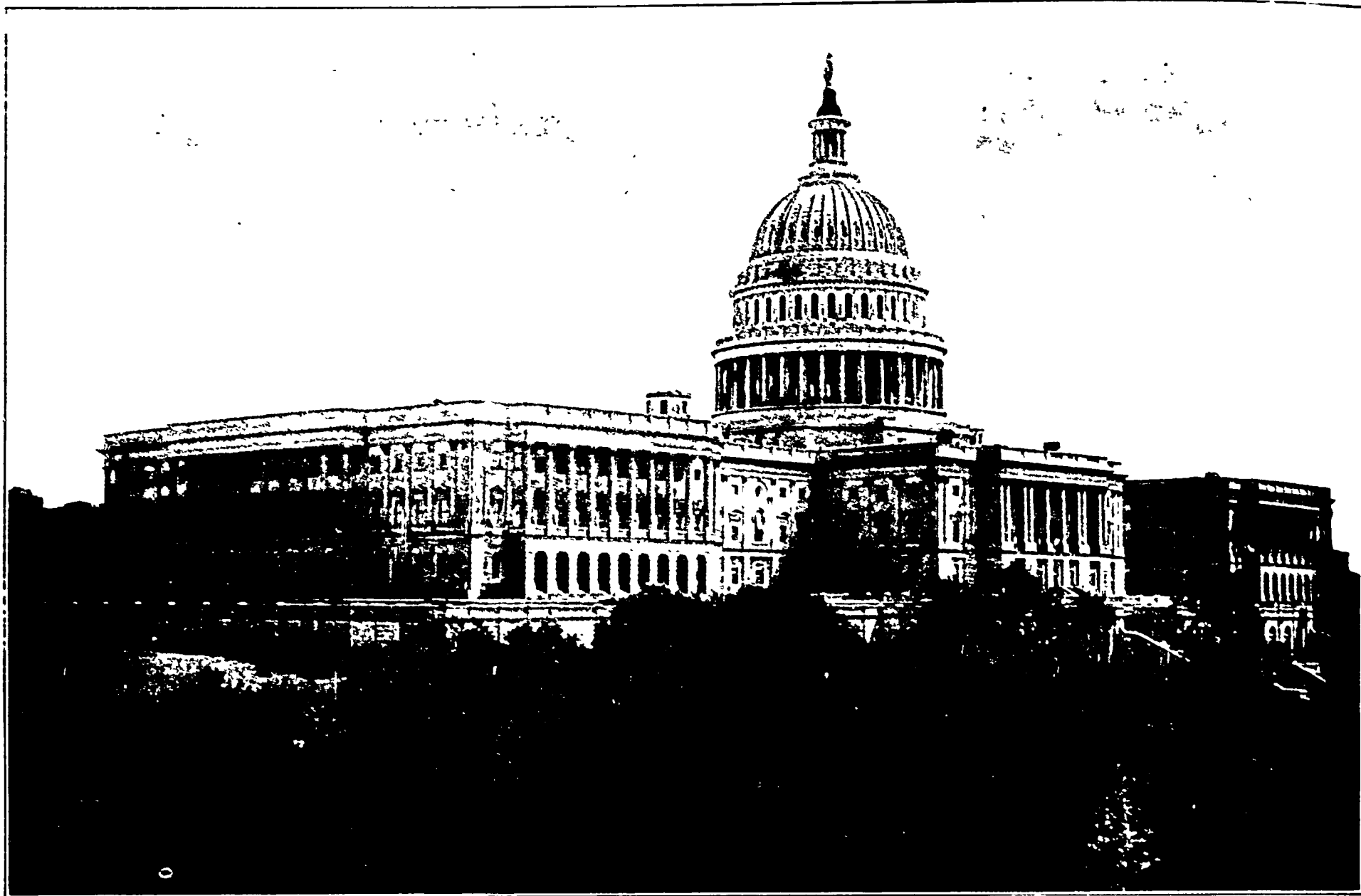
Glancing down a wide vista leading from the station, the office building for Senators, and the Capitol, are seen at a distance of three squares. To the immediate left of the station is Liberty Hut, ertswile auditorium for Billy Sunday, where the meetings of the Convention are to be held.

A profitable sight-seeing trip, and one that may be made with little effort, is to walk past the Senate Office Building (which contains nothing of interest to the



THE UNION STATION

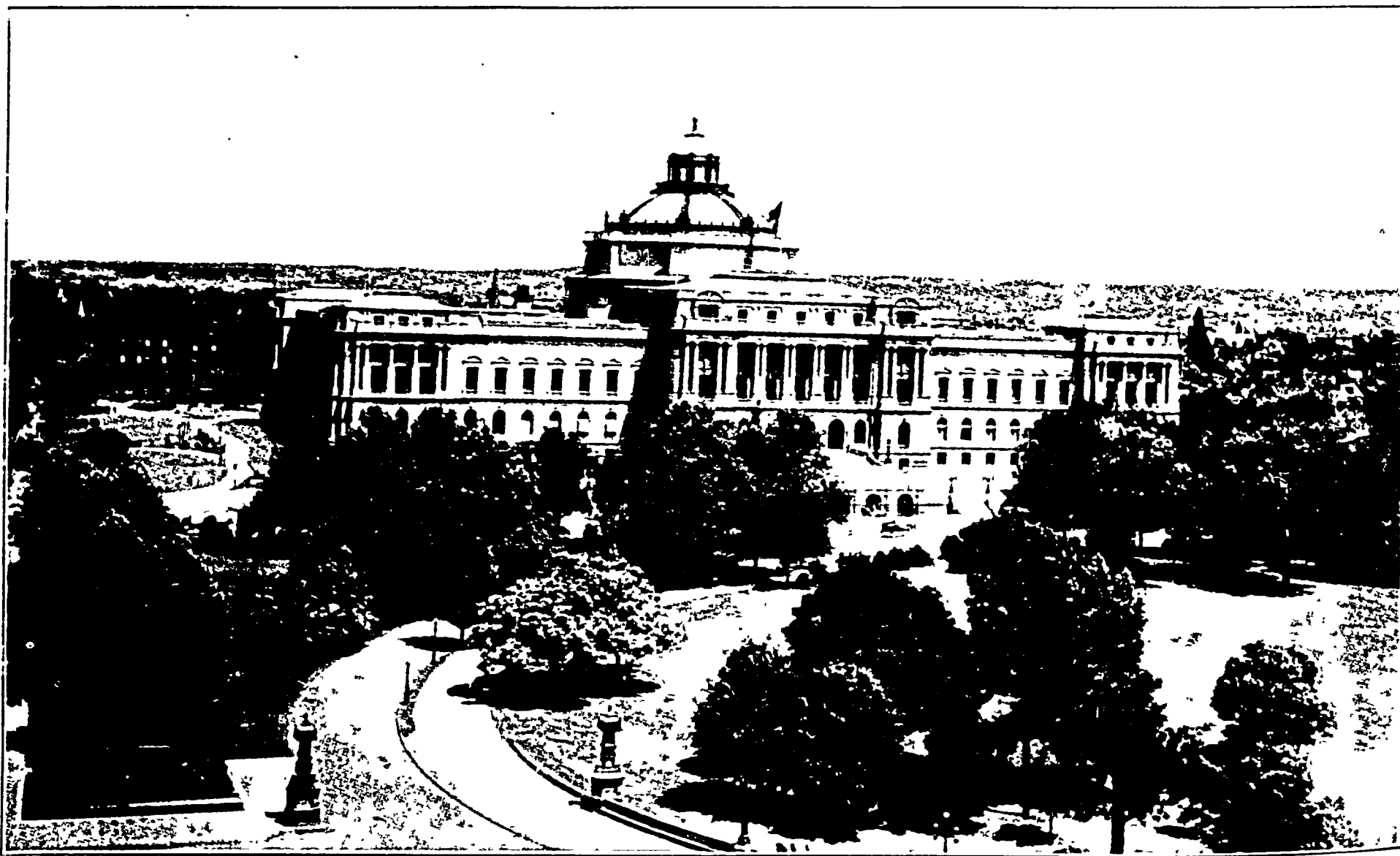
The Union Station covers an area of about six acres. The waiting room is 220 by 130 feet, with a height of 120 feet. There is also a private waiting room for the use of the President.



THE UNITED STATES CAPITOL

The Capitol building stands in a beautiful park which now covers 400 acres, but adjacent property is gradually being acquired by the Government and added to this. Land recently purchased includes territory which extends from the present grounds to the new Union Station.

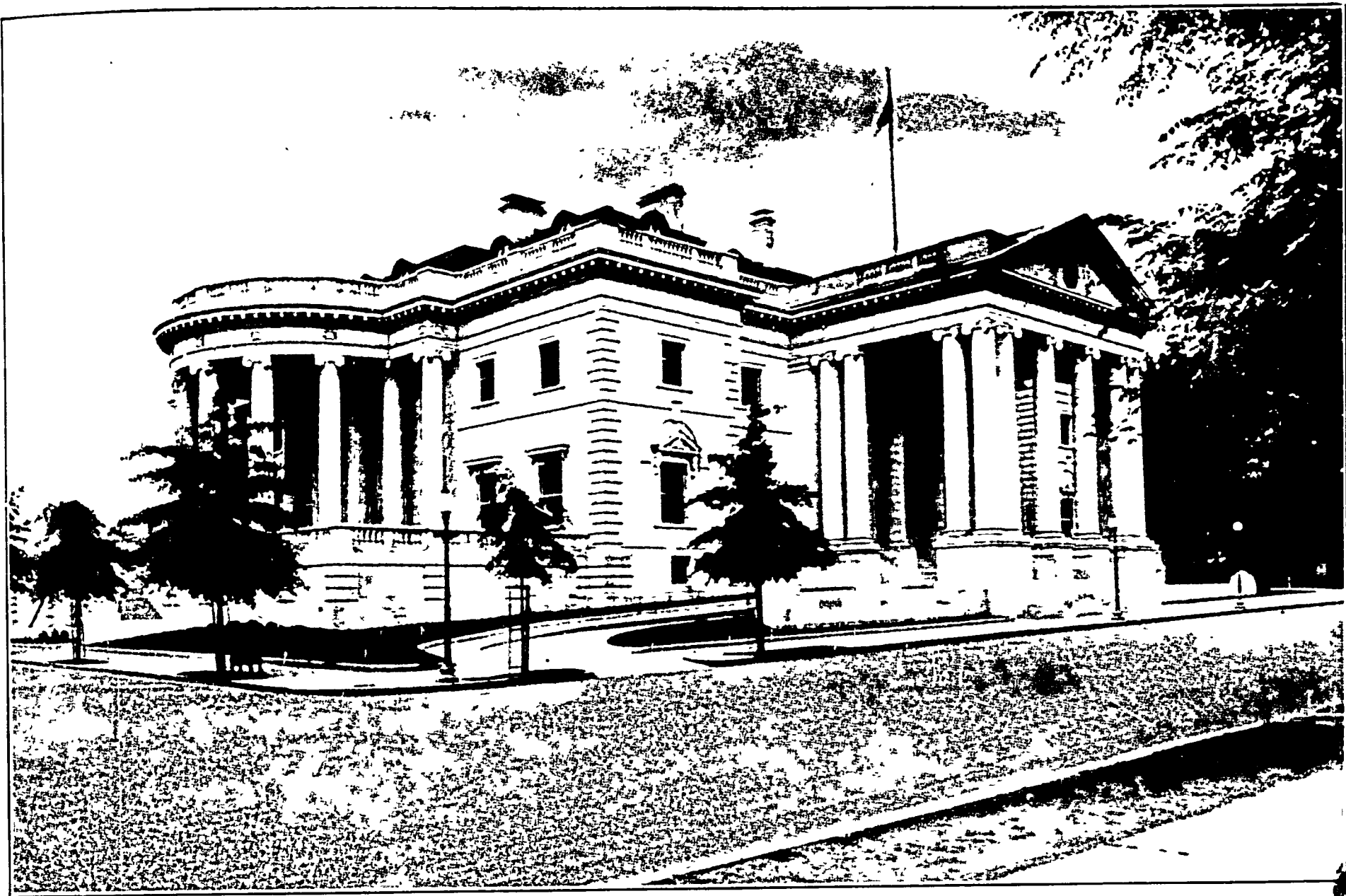
—Photo by C. O. Buckingham.



LIBRARY OF CONGRESS

The exterior of this building is of New Hampshire white granite, the interior walls of Maryland granite and white enameled brick. A tunnel connects this building with the Capitol building, by means of which books may be sent to members of Congress, as required.

—Courtesy of "New Washington and the South," Published by Southern Commercial Co. Press.



MEMORIAL CONTINENTAL HALL

Of the Daughters of the American Revolution, representing a membership of 8000 women, descended from the officers and soldiers of the Revolutionary War.



LEE MANSION

This stately structure, formerly the home of Robert E. Lee, stands on the brow of a Virginia hill, overlooking the city of Washington. The grounds about it form the last resting place of the nation's heroes, and here, each year, the President delivers the Memorial Day address.

tourist); "do" the Capitol, with its myriad points of interest; walk two squares to the Library of Congress, one of the most beautiful buildings in the world; and get a view of the House of Representatives Office Building, to the tourist's right as he leaves the Capitol. All these buildings are within four squares of the meeting place of the Convention.

ON A "MT. PLEASANT" CAR.

Returning to Union Station, the tourist may take a car, at the platform nearest the station, marked "Mt. Pleasant." Immediately after leaving the station, the City Post Office, a beautiful white marble building, is seen on the right.

Continuing five squares, the Pension Office is seen on the left. This building is the largest all-brick building in the

Oldroyd Lincoln Memorial Collection is housed on Tenth Street, just across from the opera house. It was into this building that Lincoln was carried immediately after he was shot. At Twelfth Street, just on the left two blocks, is the Raleigh Hotel, which is Convention headquarters. The stop at Thirteenth Street is the way to reach the hotel by this line. When the car stops just before turning into Fourteenth Street, the New Ebbitt Hotel, which is the headquarters for a number of the Secretaries from the States, is on the left. Opposite on Fourteenth Street is the New Willard. On our right is the Y.W.C.A. building.

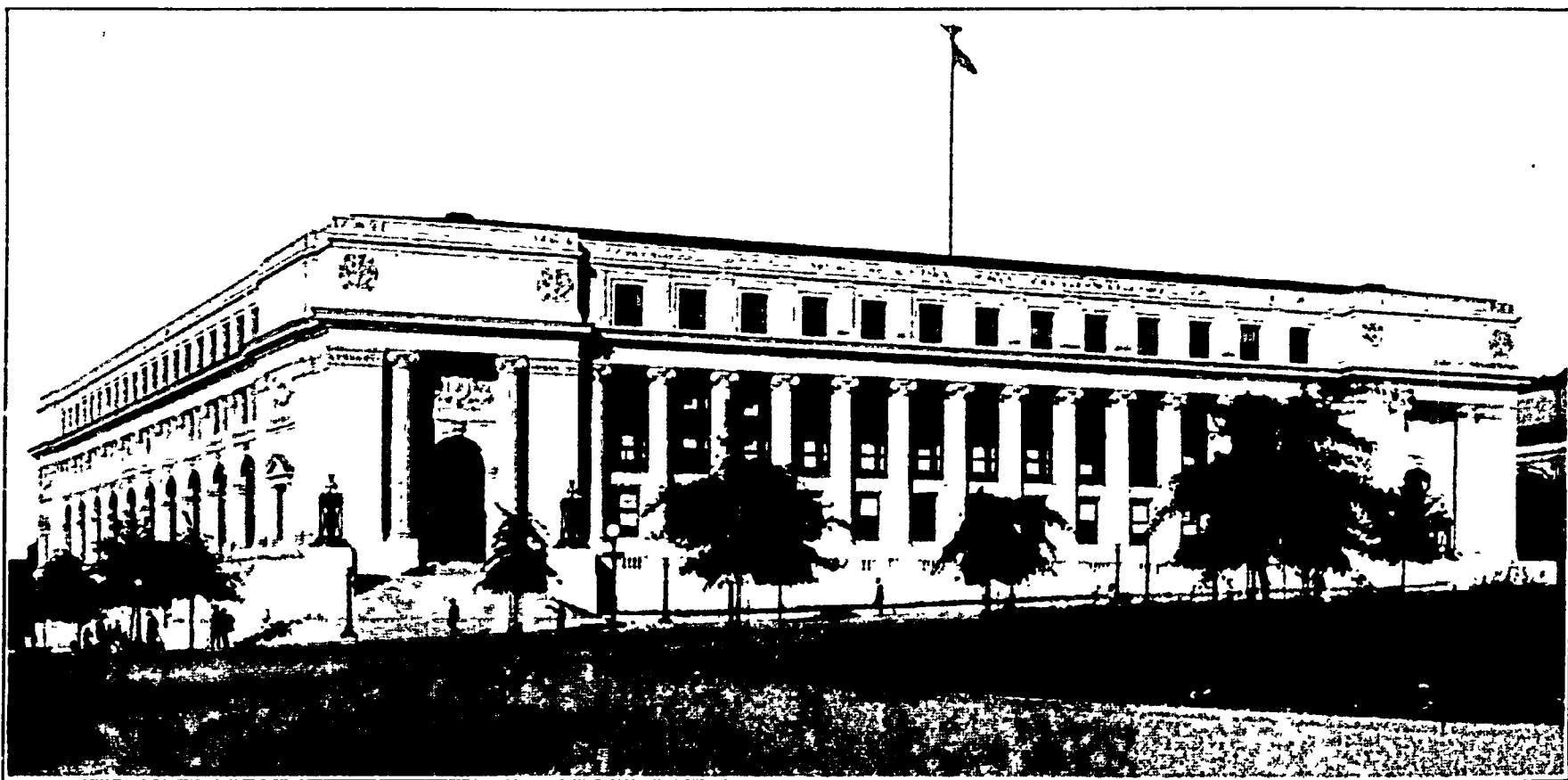
Our car turns right at Fourteenth Street and goes north. At the second street we cross at the right, about a block distant on New York Avenue, at Thirteenth and H

a glimpse of the White House, through the park.

Turning right at Seventeenth Street, the car proceeds one square, when Farragut Park, with its monument to Admiral Farragut, is seen. Across the park may be seen the marble home of the Army and Navy Club, exclusive service organization.

Three squares further, on the left, may be seen the memorial monument to the poet Longfellow. Immediately to the right, in the near foreground, is St. Matthew's Catholic Church, and adjoining the church on its left the home a grateful nation gave Admiral Dewey after his Manila Bay exploits.

One square further, and the tourist may see the memorial statue erected by the Presbyterians to John Witherspoon, signer of the Declaration of Independence. Be-



THE CITY POST OFFICE

All incoming mail is sent directly from the Union Station to the new City Post Office by means of automatic conveyors. Within the building mechanical devices carry it to the different points of distribution.

world, and is notable for an historic marble frieze running around the four sides, at the top of the first story. Here are issued all pensions, with the exception of allotments incident to the World War.

Turning right, after leaving the Pension Office, the car continues two squares, and the United States Patent Office is seen on the right. Immediately to the left is the old Land Office building, which now houses numerous government offices. Here General Pershing has his temporary headquarters.

At Tenth Street, on the left, is the old Ford's Theater, which was formerly the site of the First Baptist Church meeting house. Behind it is an alley known as "Baptist Alley," deriving its name from the old church building. It was through this alley that John Wilkes Booth fled after shooting President Lincoln. The

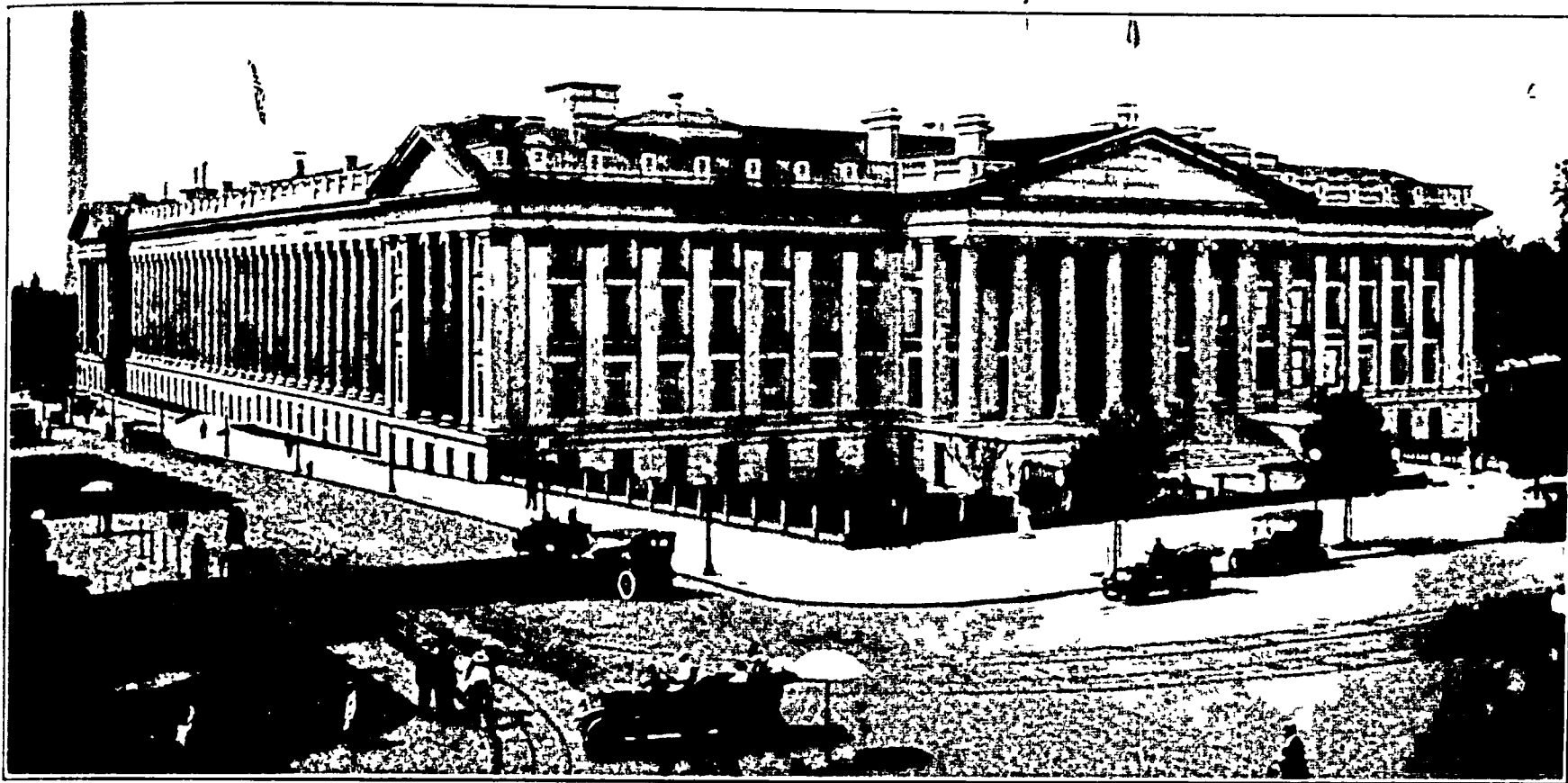
Streets, N.W., is the Masonic Temple. The law department of George Washington University occupies its two upper floors. The red brick church building at the right on the north side of the avenue is the New York Avenue Presbyterian Church, where Lincoln worshiped while he was President. Just as the car turns left on H Street one can see, looking up Fourteenth Street, the Lutheran Memorial Church at Thomas Circle. Two squares further on the tourist may see, on the right, the imposing new home of the Bureau of War Risk Insurance. To the left is Lafayette Square and a monument to Kosciuszko, Polish patriot and friend of Washington. Immediately behind the War Risk building, and to the tourist's right now is seen St. John's Episcopal Church, most historic edifice of that faith in the city. To the left may be obtained

hind this statue is the Church of the Covenant, Presbyterian memorial. To the left, at this corner, is the embassy of the British government.

Continuing up Connecticut Avenue, the car rounds Dupont Circle, with its statue of General Dupont, and neighborhood air of exclusiveness. Within a radius of three squares of this circle, fifty millionaires lived before the war. Accurate count of the number living there now must wait compilation of the income tax returns for 1919.

Still further along, and just one square beyond the first street car intersection, may be seen the beautiful memorial edifice of the First Church of Christ, Scientist, on the right.

Four squares, and the Immanuel Baptist Church appears, on the right. This corner is the site of the proposed Roger



THE UNITED STATES TREASURY

The first Treasury building at Washington, a small frame structure, was burned by the British in 1811. The present building stands east of the White House, with a frontage of 250 feet on Pennsylvania Avenue and 450 feet on Fifteenth Street. Nearly a million dollars is sent out from the Treasury each day, and as much more is returned in worn-out bills, which go to feed the great macerating machines.

Williams Memorial Baptist Church. Immediately across from this church is the entrance to the National Zoological Gardens, one of the largest and finest "zoos" in the country. The tourist is now at the "end of the route," and may return to Union Station in the same car.

ON THE "GEORGETOWN" ROUTE.

Taking a "green" car marked "Georgetown," in front of Union Station, the tourist now may circle the group of stucco buildings in front of the station, which are

the home of some 5,000 women "war workers" for Uncle Sam. Just beyond these buildings, the car turns left into B Street, and then one square further, to the right, is seen the Census building, where a force of clerks is busy "counting noses."

Just beyond this building, on the left, is the Peace Monument. Here the car turns right, and travels up historic Pennsylvania Avenue, along which pass all inaugural parades. The first building of interest encountered is the home of the Post Office Department, at Eleventh Street and

"the Avenue." This building is to the left of the car. At the next corner, to the left, is the station where the tourist may take fast electric cars for Mount Vernon, the home of Washington.

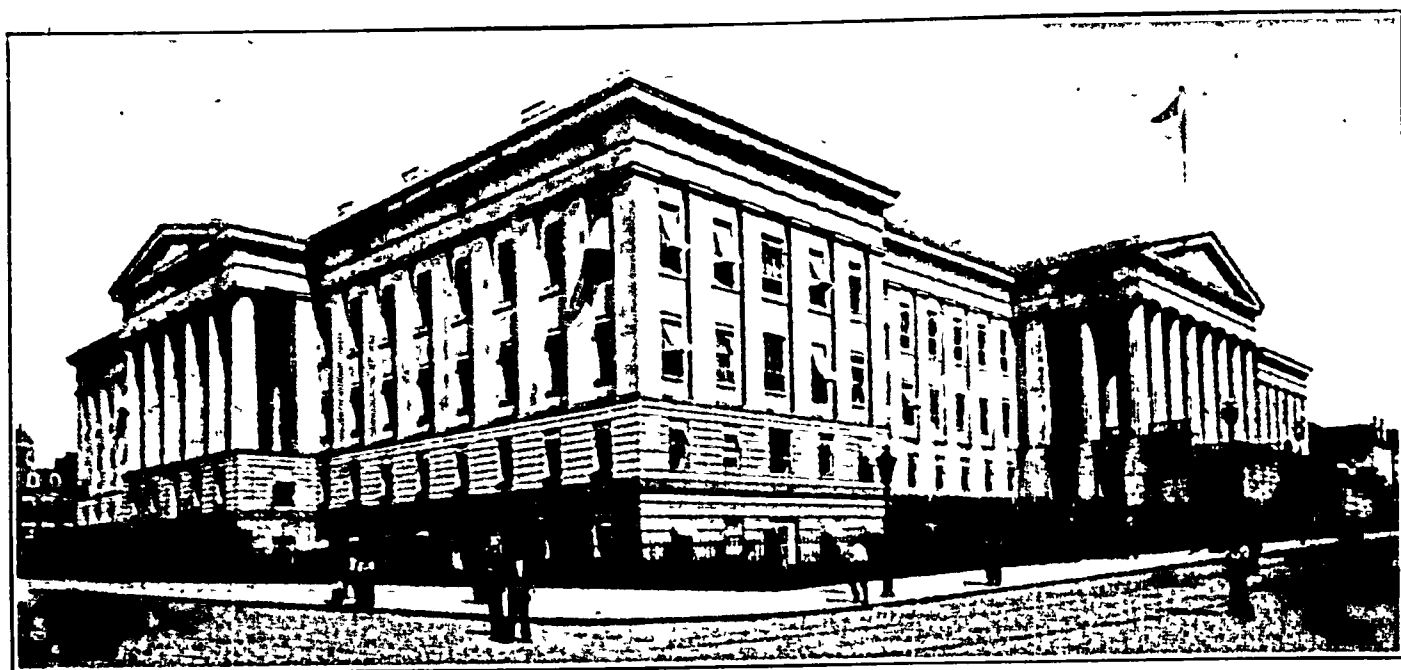
At the next corner, Thirteenth Street, to the left, is seen the "home" of the Southern Railroad. One square further, still to the left, is the Municipal building, the "home" of the local city government.

Turning right, at the next corner, the car passes along the Treasury building, to the left.



THE STATE, WAR AND NAVY BUILDING

This massive structure is one of the largest office buildings in the world. It covers an area of four and one-half acres, and contains five hundred and sixty-six rooms. The State Library consists of over 50,000 volumes, besides being the repository of hundreds of State documents.



THE UNITED STATES PATENT OFFICE

Two squares further, and the car turns left to pass along the front of the White House, which is to the tourist's left. Next beyond the White House is seen the State, War and Navy building, where are housed the offices of the Secretaries of State, War and Navy. Down Seventeenth Street, to the left of this building, are situated the Corcoran Art Gallery, national headquarters of the Red Cross, Continental Hall, of the Daughters of the American Revolution, the home of the Pan-American Union, and huge office buildings for the War and Navy departments. All these buildings are within three squares of the car line.

Continuing past Seventeenth Street in the car, the next point of interest is the home of the Interstate Commerce Commission at the next corner, to the left. One square beyond, to the right, is the office of the Department of Commerce.

Four squares further on, the car winds around Washington Circle, with its equestrian statue of Washington, and the Columbia Hospital for Women, one of the finest institutions of its kind in the world, may be seen to the right, at the next corner past the circle.

Crossing Rock Creek, the tourist is now in what is known as Georgetown, part of the City of Washington, but preserving its name from the late '17's, when it was a thriving community before the City of Washington had been laid out. After passing Thirtieth Street, to the right may be seen a little stone house used by General Washington as his headquarters during the time immediately after the Indian wars.

Five squares further, the tourist may see to the left the beginnings of a splendid memorial bridge to Francis Scott Key, author of the Star Spangled Banner, its approach on the Washington side of the Potomac utilizing the site of Key's old home.

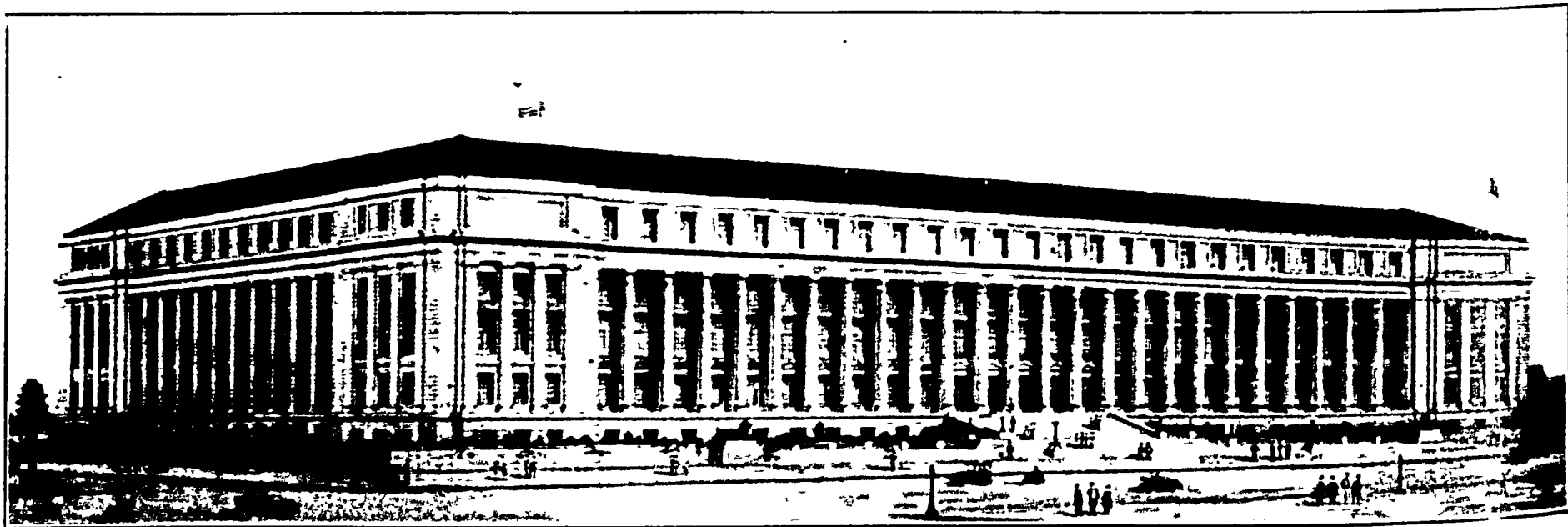
The car is now at the "end of the route," and the tourist may climb a flight of stairs and see Georgetown College, a Jesuit institution, returning to the station by way of another car line, on the same level as the college, taking a car marked "Lincoln Park." This is the line that the messengers of the Convention will take to attend the overflow meetings in Metropolitan Church, which is located at Sixth and

A Streets, N.E., so we will get off the car at Sixth Street and go north one block to the Metropolitan Church.

A TRIP TO BROOKLAND.

Another short trip will bring you to Brookland. This car we take on North Capital Street, at the Post Office, which is on the west of the Union Station. The large building on the left that we see just a block north is the Government Printing Office. In fact its towering height attracts the tourist's attention while waiting for the Brookland car. Here is the largest printing establishment in the world. It takes two hours to see it and can be visited every day, except Sunday, at 10 A.M. and 1 P.M. under the escort of guides furnished by the government.

Two blocks farther north we come to a group of buildings that belong to St. Aloysius Parish. The college and church buildings on both sides of the street here between I and K Streets belong to this strong Jesuit church. On the northeast corner of K Street can be seen the Methodist Church, while on the right hand side, just north of L Street, is a group of Methodist memorial buildings. The first is the



UNITED STATES BUREAU OF ENGRAVING AND PRINTING

Sibley Hospital and adjoining it on the north is Rust Hall, the Deaconess Training School.

The large white church that we see on the right as the car crosses Florida Avenue, is the Eckington Presbyterian Church. The fine brown-stone church that is seen on the left, at R Street, is the Memorial Church erected by the United Brethren. About two blocks we come to St. Martins at T Street. The rectory and school are north of the church, which has only been erected one story. To the east, about a block, this parish has purchased a fine tract of land overlooking the city, where they will establish their school and parish activities. The next street is Rhode Island Avenue. On the left one block west is one of the strongest Methodist protestant churches. A block further west is the Bethany Baptist Church, which probably has secured the largest piece of property of any one of our churches. Here they are planning a great church work that will make it one of the strongest churches in the city. On the right is the chapel of the Church of the Atonement. Here another memorial church will be erected by the Lutherans. The money is all in hand for the enlargement. The Lincoln Road M. E. Church can be seen about one block east.

After going north a few blocks we reach on the right the filtration plant, where the city water is purified by being forced through sand beds. At the north of the filtration plant we see the grounds of the Soldiers' Home. At this point the car turns eastward and we soon see Trinity College on our right and the Catholic University with its numerous buildings on the left. The car continues over the railroad and at the end of the bridge we will get off, walk north and visit the Baptist Home for Children. The Catholic Monastery can be seen and the Baptist Church with its Brotherhood Hall, the gift of Mr. James B. Lord, who was one of the founders of the Brookland Church.

RETURNING VIA. "MONROE AND ELEVENTH."

Returning by the same car marked now "Monroe and Eleventh Street, N.W.," we can get off at the post office, return to the Union Station or the Convention, or continue as the car moves west. At Fifth Street on the left is the Pension Building, where many an Inaugural Ball has been held at the opening of the different administrations. President Wilson vetoed this old practice. Just north on the right hand side of Fifth Street is the German Catholic Church. At Sixth Street is the Knights of Columbus welfare building on the left. At Eighth Street, one block after the car has crossed Seventh Street, looking north on the right can be seen Calvary Church and Sunday

school house, which today is too small for that great church. The Jewish Synagogue is seen a short distance north of Calvary on the opposite side of the street, while the Public Library can be seen through the vista of trees in the distance, where Eighth Street meets K.

Crossing the Ninth Street tracks, we see the tall white ecclesiastical building, known as the Mather Building, which is a large recreation center. Next to the building is their parochial school. The fine building on the corner is the parsonage, or rectory, while to the south on Tenth Street is the church, where upon Thanksgiving days there is held a Pan-American mass. The large building on the right is the First Congregational Church. The car turns north at Eleventh Street and we commence to leave the business section. On our left at H Street is the St. Paul's (English) Lutheran Church. While the car stops at New York Avenue, by looking east two blocks the tourist may see the memorial of the Southern Methodists at Ninth Street on the north side of the street. Facing the church on the opposite side of Massachusetts Avenue is the headquarters of the American Federation of Labor. Across the street on the northeast corner is the headquarters of the International Machinists. We can see the three buildings at K Street and also at Massachusetts Avenue. Looking west at this point on the north side of the avenue at Twelfth Street can be seen the Episcopalian Church of the Ascension, while two blocks farther north, on the right at the northwest corner of N and Tenth Streets, can be seen the Temple Baptist Church. There are only three more points of interest on this line, the Garfield Hospital that crowns the hill at our right and the Central High School on the left. The Wilson Normal is a few blocks beyond these two buildings.

Calvary Baptist Church will be the mecca for many after they have registered at Liberty Hut. This can be reached by taking any car marked "Georgetown" and transferring, if you go down on Pennsylvania Avenue, at Seventh Street and go north to G. Walk one block west to Eighth Street and then go north for one block. If you take a car at the Senate Office building with a sign "Court House" on it you will pass, as the car moves west along D Street on the left side at Third and Indiana Avenue, the monument of Albert Pike, who was for many years the Sovereign Grand Commander of the Scottish Rite Masons of the Southern Jurisdiction. Just one block north is the Cathedral of the Albert Pike Consistory, where our Italian brethren through the courtesy of the members of the Scottish Rite are meeting until their church building is erected.

Another block brings you to Judiciary Park. The fine court house on your right

is where Giteau was tried for assassinating Garfield. It has recently been remodeled. Here is where those seeking the privilege of marrying and being married must come to secure their permits or licenses. The Third Baptist Church worshiped here for over a year. Facing the court house on your left is John Marshall Place. In the upper room of the building on the southwest corner in an old Masonic lodge room the Third Baptist Church, later the E Street Church, now Temple, was organized. Jacob Knapp conducted a great revival meeting in the Masonic Assembly Room which stirred the city so that the First Presbyterian Church, where Cleveland worshiped, offered them the use of their building, which can be seen just south of the corner on the right side of John Marshall Place. The church just below on the next corner is the Metropolitan Methodist, the memorial of the Methodist Episcopal Church.

Just as the car turns north on Fifth Street is the Columbian building. The old Columbian College Law building stood on this site. Here Calvary Church worshiped for some time after its organization until the lecture room of their church was ready. Just as the car reaches E Street the tourist will see on the left at Sixth and E Street the buildings of Georgetown University Law School. Its new Foreign Commerce School occupies a part of this building. Just on the other side of Sixth Street is the Knights of Columbus Hall, which was formerly the meeting house of E Street Church. The car turns west at F Street. We will leave the car at Seventh Street and go north two blocks and west one block to Calvary Church.

There are many other trips that will attract the visitors. The ride to Chevy Chase will prove popular. Cars marked Rock Creek Bridge will transfer you at the bridge for Chevy Chase. This route will also bring one to the zoo. The Rock Creek Bridge cars will also be crowded during the afternoons, as the masses will hear the cry, "Play ball," at the national ball park on Georgia Avenue, just north of Seventh and Florida Avenue.

Others will want to know how to reach the First Church, which is not on any car line. It is reached best by taking any green car that runs up Fourteenth Street. All Pennsylvania Avenue cars will give transfers at the Treasury Department Building. It was in the old Treasury Building, that occupied part of the site of the present building, and which was burned by the British in the war of 1812, that the First Baptist Church commenced to hold religious services. It was there they organized the First Baptist Church. As the car turns east on New York Avenue the Masonic Temple appears, at 13th Street.

Mountain School Work as Seen at Mars Hill College

Noble Van Ness

First Impressions are Always Interesting, and this Description by a Young Professor in his First Session's Work is Valuable both for its Revelations and for its Disillusionments as to Conditions Among the Mountaineers



View of Mars Hill Student Body and Campus—Mt. Balley in the Background.

Winding around the last high shoulder of a hill the road swoops downward suddenly and below you, on a hill nestled among the mountains that overshadow it on all sides, lies Mars Hill, one of the largest of our Baptists schools in North Carolina.

This first birds-eye view discloses a cluster of buildings that make up the town and school of Mars Hill. It makes quite a respectable showing in the hollow below, especially when you have been looking forward to your first sight of the place and have jolted, twisted and turned through the mountains in a Ford for a long twenty miles from the railroad station.

The car runs the gauntlet of the hills twice daily for mail, and on this occasion was piled high with mail sacks and parcels. This same Ford has carried ten passengers besides fully eight hundred pounds of mail and parcels and is a sight worth coming far to see. The twenty-mile trip takes only an hour at the most and the people here think nothing of the ride to Asheville and back; quite a different situation from what it is said to have been back in the days of the school's foundation and growth. In fact, a period as short as five years has seen a remarkable change in the accessibility of our schools in the mountains, which is bound to add greatly to their worth to a wider and broader section of territory. Good roads and the automobile have connected the school to the railroad and the rest of

the world in a way that will be of ever-increasing value to the Baptist investments made here and add to its attraction to prospective students in years to come.

I do not wish to attempt any revision of ideas as to the mountain section, but am attempting to give the actual impressions made upon a newcomer to the region. I looked for a section like many descriptions in magazines and novels of the John Fox type. I did not find it at Mars Hill. The country is remarkably prosperous at present and farmers have made money. This was surprising to me, for I had not expected to see the mountains cultivated; but they are covered with a very fertile red clay that does not wash down in gullies as at home and which will stand cultivation even when at a steeper angle than forty-five degrees. It has been a source of wonder to me to see plowing going on where a stumble looks as though it would send a man rolling down a couple of hundred feet into his own back yard; or to see a horse and man silhouetted black against the sky on a mountain top six hundred feet above you. They are asking up to five hundred dollars an acre for farm land here and building lots are as high at Mars Hill as in any city suburb. The community has just finished a new and modern Baptist church and is going to put in waterworks and electric lights this summer. The school has these already, but hopes to improve them by using the town supply.

Back from the highways there is a different tale to tell. Roads are bad and unspeakably steep in places, because it takes money to grade a road through the mountains. Most of the farming land is so situated. Back further in the coves and at the heads of the creeks are little cabins and tiny, steep farms far from any signs of civilization and reached only on foot or by riding a mule. The crests and sides of the mountain peaks themselves up in these wilds are not settled at all. Many have been cut over for timber, but many are scarcely touched by man's foot. Wildcat and bear are still found, several bears having been killed there this winter. The influenza caused many a tale of hardship and suffering to come down with the doctors who rode horseback into the back-country. These folks are able to make but very few trips to the city a year and then it is a two or three-day journey to haul their small load in and buy up supplies for the months ahead. They go in whole families at a time, in the old covered wagon of our forefathers' day and can be seen almost any evening camped for the night around their wagons beside the roadway. It is picturesque to one who doesn't have to go through it often, but it is a condition that cannot last long in a country as far advanced as ours.

I think that it would be evident to anyone who even takes a casual glance at the country enclosed in our Baptist mountain school territory that it is at present

in a state of transition from the old to an unknown new. The change in conditions here seems to have been so recent and so superficial that the old and the new exist side by side, even in a man's own character. You can see the latest model car on the roads passing old wagons and sleds that are of the 1800 types. The same puzzling contrast is to be found in the outlook on life and the attitude towards the outside world. There is a very strong love of the home section that rivals the wider love of the country as a whole. I believe this is particularly true of the North Carolina mountaineer. He seems to be suspicious of you unless he knows your grandfather and father and all their goings and comings. This is almost startling to our visitors from the North. This trait seems stronger here than in most of our Southern territory and produces a suspicion of outside aids.

The school itself is free from any of the temptations that are around the city school. Everyone dresses for service and comfort and no attempt is made to attain any of the super-refinements that so many of our colleges allow. It is all on a plain, common-sense basis and it is remarkable what a contented and a happy spirit it brings about. Religion is taken for granted here and plays a part in everything that is done. Aside from these things our college differs very little from any boarding school of our country towns.

The school is badly in need of money for expansion rather than for improvement. The enrollment now is far beyond that

for which the school was built and it has reached that point where further expansion is impossible with present equipment. A dormitory will hold but so many boys and that number has been reached. New dormitory room is imperative if others are not to be disappointed. The dining room and kitchen are badly over-crowded and hardly able to meet present demands. The need for larger and more efficient equipment here cannot be overlooked. Students must be fed and the people of the town cannot handle the overflow. With more students, as there will be if these arrangements are made, must come more teachers. Several of the teachers here have seven classes of from thirty to seventy-five each to teach a day. No one can give his best to this number of students at one time.

Boys and girls want to come here in ever-increasing numbers. They have done and can do without refinements but they must have the necessities or stay away. Mars Hill, and most of the other schools of the Baptist system, are at the breaking point now. Everything must be enlarged if it is to render service in proportion to the needs. Given the bare equipment, not for improvement so much as for mere enlargement, and the refinements will be taken care of when opportunity comes.

Mars Hill College draws students from many sections, but throughout the great region in which it is located its name is one of the traditions. When the desire for an education seizes a boy or girl, the heart turns naturally to Mars Hill, and the feet follow the heart; literally many times.

It is saddening to see them have to turn back because the final limit of the present equipment has been reached. And it will take so little comparatively to do so much!

The Evangelistic Campaign at San Antonio, Texas

"It is gratifying for the ten Baptist churches of San Antonio with their pastors to commend the great plan of our Home Mission Board in evangelizing our cities," writes Rev. I. E. Gates, for the pastors of the city. "No greater plan has ever been launched by Southern Baptists. Such plan and such campaign makes a tremendous impact upon the great cities. In fact it is almost impossible for one church and one meeting to reach a city; but all the churches in simultaneous meetings can. No greater blessing has ever come to our churches and to our cities than the present simultaneous campaign conducted by our Home Mission Board Evangelistic Staff. It has focused the attention of the city on the great work being done by our Baptist people. We have just completed the Hundred Million Dollar Campaign and this Evangelistic Campaign is only a part of what that great Campaign includes. These meetings have been constructive and will leave the tie which binds pastor and people stronger. The great object is not numbers so much as building the churches, and yet the meetings have very greatly strengthened our churches in membership.

"Therefore, we, the representative Baptists of San Antonio, in mass meeting assembled, on Sunday afternoon of March the twenty-first, do most heartily and unanimously thank the Home Board and the Home Board preachers and singers for the excellent help rendered to our churches, Sunday schools, young people's activities and the ladies' societies of San Antonio, and agree to do our full duty by the great cause of the Home Missions and evangelism fostered by our great people. The team work was superb and the personnel of the company was all to be desired."



Ministerial students of Mars Hill, where "religion is taken for granted, and plays a part in everything that is done."

The Educational Problem in Brazil

Rev. S. A. de Souza, B.A.

The three great problems of Brazil today are found in the social, religious, and educational life of the people. I wish I had space to write about each of them; but I shall attempt to discuss for you only the educational problem, which is by itself tremendously great. My purpose in so doing is to enlist your sympathy and co-operation, for I shall place emphasis on Christian education.

In the matter of education, Brazil should be judged by the past rather than by the present. She was colonized by a people who did not build a school house by the side of every church. The aristocracy of Portugal, who had control of Brazil when a colony, held medieval views regarding education. The government of

she realizes that the people will abandon the church in the same ratio as they become enlightened.

"The modern phase of Brazilian education did not begin until the year 1878, under the leadership of the Minister of Education, Leoncio de Carvalho, when public instruction was completely revolutionized."

But the event in the history of Brazil which meant most to the development of education, both liberal and technical, was the establishment of the Republic in 1889, when the state and church were separated. The state became free to act without the opposition of the church in matters of education. Since that year the Brazilian Government has been fostering education,

eral education. They include in their curricula most of the subjects taught in the American colleges and universities.

To offer such liberal education, these technical schools give six-year courses. A young man to be a lawyer or a physician must study six years in the school of law or medicine. That is why "the degrees of American medical schools are not recognized in Brazil." The courses offered in the American technical schools are too short. "The differences in the systems are radical, deep, and with roots that run far back in the past."

So far, I have endeavored to give some facts on general education. The consideration of these facts leads us to the conclusion that Brazil does not need any lessons on education; but she does need many lessons in establishing a *system of Christian education*.

Mr. W. C. Taylor, Dean of the North Brazil Baptist Theological Seminary, thus



A RUSSIAN BAPTIST CHURCH IN ODESSA, STATE OF SAN PAULO.
Many of them are Letts who emigrated from Russia twenty years ago.

Portugal was interested only in what it could get out of Brazil and not in what Brazil might become as a civilized country and people. One of our early historians rightly said: "The Portuguese Government did what it could to impede the progress of its new possession. It hindered commerce, stifled industry, and even prohibited the treatment of metals, cutting of precious stones, installation of printing presses, publication of works, and circulation of newspapers—everything, in fact, likely to contribute to the material and moral development of the people."

This fact we should consider in studying the progress of education in Brazil: That up to 1808 the Roman Catholic Church had absolute control of education, both primary and secondary. That fact meant that just a few—those of the upper class whose ideas and ideals agreed with those of the church—could be educated. The policy of the Roman Catholic Church has been, through all her history, to keep the masses of the people uneducated, for

establishing and supporting schools throughout the country, wherever it deems practicable.

The system of education in Brazil is altogether different from the American system. The American system emphasizes primary education, whereas in Brazil this has been heretofore the most neglected phase. There are today about 13,000 schools with an approximate attendance of 800,000 pupils. When the number of schools and students is compared with the population, which is twenty-six million, we realize how far behind Brazil is in the matter of general education.

Primary education is provided by the state governments; technical education by the federal government. Yet, there is not a real university in Brazil, and, furthermore, there is not a college, according to the American system of liberal education. Instead of these, the Government provides technical schools. These schools are more comprehensive than the technical schools in the United States. They give a fair lib-

expressed himself, speaking of education in Brazil: "We are not dealing with a semi-savage people. We are not evangelizing heathens in Latin America. Their religion is the same as that of the Chief Justice of your Supreme Court and millions of your fellow citizens and mine. Our gospel is not civilization, but salvation."

I say that we do need Christian education, because that given by the State and the Roman Catholic Church is utterly inadequate. Ninety per cent of those entering these schools come out from them either non-religious or hostile to all religion. Dr. Argymiro Galvao, Professor of Philosophy in the law school in S. Paulo, said: "The Catholic faith is dead. There is no longer confidence in Christian dogma. The supernatural has been banished from the domain of science. The conquests of philosophy have done away with the old preconception of spirituality. Astronomy, with La Place, has invaded the heavenly fields, and in all celestial

space there has not been found a place for your God. We are in the realm of realism. The reason meditates not on theological principles, but upon facts furnished by experience. God is a myth. He has no reality. He is not an object of science. Man invented gods and God that the world might be ruled. The cultured spirit repels the idea in virtue of its inherent contradictions."

This is only an instance to show you what is being taught in these schools. But we do know that practically all professors in these schools are either non-religious or hostile to all religion.

The missionaries, realizing this deplorable state of affairs, have come to the conclusion that we should open good schools in every strategic center of our activities to counteract the evils of secular education. The purpose of these schools is not to compete with other schools, although they may, but it is to prepare Christian leaders for the Church of God. But in these schools are found the children of the best families of the country, for they know that their children can get a better education in our Christian institutions.

This leads us to the second purpose of these schools. The majority of these children who are attending them come from Catholic homes. In the course of the years they become Christians or sympathizers with Christianity. Thus ultimately our Christian institutions are not only furnishing leaders for the Kingdom of God, but also leaders for the nation. The result will be the evangelization of Brazil through Christian education.

Probably the best equipped school of this type, although non-sectarian, is the Mackenzie College, located in S. Paulo. "This institution has trained a large number of the modern technical workers of the country, and its scientific instruction is much more prominent than is usual in the colleges of the United States."

Rio College and Pernambuco College are the two leading Baptist schools in Brazil. These two institutions are making such rapid progress that we are almost convinced that within one decade they will be the two leading colleges in Brazil—colleges according to the American system. Besides these, there are hundreds of other Baptist schools throughout the country, and they have already been a blessing to the Baptist denomination.

The Methodists and Presbyterians are also supporting Christian education. Their two leading institutions are the Granberry College and the Lavras Institute.

In addition to these schools, the Baptists have two theological seminaries—one in Rio de Janeiro and the other in Pernambuco. The other denominations are

now building a Union Seminary in the capital of the Republic.

All these institutions are struggling financially. They are in the genesis of their work, when they have to acquire property and pay high rents. Another great need, if not greater, is Christian teachers, men and women who will emphasize the Christian principles in their teaching, and whose words and deeds are the true expression of their inner lives.

The Shantung Evangelistic Band

Rev. S. E. Stephens, Tsingtau, China

The fall's work was begun several weeks late on account of cholera. The Laichow meetings began September 16 with a day of fasting and prayer. At the close of the day one woman gave her heart to Christ as an earnest of the many who were to be saved.

At first we preached only in the villages, there being much cholera in the city. During these days hundreds of the country people heard the Gospel and a number believed. Dr. Gaston's successful treatment of many cholera cases in the country had prepared the people to hear us gladly. The native evangelists often spoke of the great change that had come over the people, for the villagers not only heard willingly, but showed much kindness to the preachers. Truly, God has heard the faithful, importunate prayers of His saints and is opening wide the doors in the Laichow field.

September 24 was a memorable day in the Laichow church. We joined the American friends in fasting and prayer for the 75 Million Campaign. About noon the native assistant pastor said, "This money will certainly be given. Now let us turn our attention to the lost people of this city, for their salvation depends upon our faith." He spoke with such confidence that we all immediately turned our thoughts and prayers to the local needs, having good assurance the 75 Million and the 50 Thousand assigned to our North China Association would all be given.

On September 29 we began having one evangelistic service daily in the church, which is outside the city. At the first meeting there were twelve conversions. By October 2 there were fifty conversions, so we decided it was time to put up our tent in the city and begin the long-delayed campaign. From the beginning there was fine interest and conversions.

At the early prayer-meeting, October 15, Miss Bertha Smith brought us a message of unusual power. The Holy Spirit had mightily stirred her heart for the lost of the city. All were moved to more earnest, faithful prayer; and during the coming days whenever the crowds were

We are looking to the Christian colleges of America to give us these men and women; we are looking to the Christian churches of America for their temporary support. God has given you the power and ability to furnish both—men and money. This is a mighty challenge, and yours are the opportunity and privilege to lay the foundations upon which may be built the glorious superstructure of a truly Christian democracy.

small in the tent or the interest decreasing, there was the call to fasting and prayer. At one of these prayer-meetings a small boy went to the leader and began whispering something. The Holy Spirit had moved on this lad to come from his home six miles away and give his heart to Christ. He was asked to "tell his experience" to all present. As he wept and told of the constant persecutions at home and how that he had determined at all cost to follow the Lord, many eyes were filled with tears, and our hearts again took courage because God had given another soul as the token of His blessing on the day of fasting and prayer.

One of the strong features of these meetings was the definite answers to prayer. Students and teachers from the government schools, merchants, farmers, artisans, soldiers, coolies, and women of all classes were saved as definite prayer was made for them. Some of the sick among the saints were healed in answer to prayer. One poor woman had lost her mind and was wild, demon-possessed, as we believed. After much prayer she was found "clothed and in her right mind," as Dr. Gaston, who said it was a case beyond human means, expressed it. Miss Miller wrote later: "The woman out of whom the demons have been cast by His power came to call on me this afternoon and cut the silver idol off her child's bonnet and put it in the collection of jewelry that has been contributed."

Before the campaign closed Bro. W. C. Newton and Miss Jane Lide, the Associational Leaders for raising the 50 Thousand, came for three days of special meetings, and glorious days they were. The collection was indeed refreshing, but most of all we rejoiced because so many consecrated themselves, their children, and their possessions to the Master's service.

When our part of the work closed on November 23, there had been 150 conversions. Since leaving Laichow, word comes that the good work is being continued, and that the total number of conversions is now 176 and the city chapel full every night.

PROGRESS OF THE KINGDOM

News, Notes and Stories from the Foreign Fields that will Quickened Interest and Strengthen Faith in the Spread of the Gospel Throughout the World

A Great Meeting in Laichow

Bro. Chas. Leonard writes most enthusiastically from Laichow: "The greatest meeting in the history of our Laichow work took place a few days ago when pledges and cash were taken for the fifty thousand dollar campaign. Bro. S. E. Stephens had been with us for several weeks previously, helping in a series of special evangelistic meetings in the city and surrounding country, when some 140 indicated their desire to become Christians. These meetings were attended with much prayer, so we were ready for such a revival as that which preceded the day on which the contributions were made. Bro. W. C. Newton was here to represent the Chinese Association and greatly stirred the people. The Holy Spirit was manifestly with us. A large number of the students in the boys' and girls' academies consecrated themselves to preaching the gospel. Many parents offered their children on the altar. Practically every Chinese present reconsecrated himself to the Lord. It was indeed a gracious meeting. Money came in in a way such as none of us had ever hoped for. Some real sacrificial giving was done. We are now conducting the campaign in the four country churches. At Ping-li-tien the meeting was much as at the Laichow city church. A revival is being held in each church. The raising of this money is proving a blessing to our people. Sixteen were baptized at the city church Sunday before last. A big annual meeting will be held Saturday before Christmas and continue through Christmas at the Laichow city church."

Living Conditions in Central China

Let us look for a moment into the living conditions of the average family in the great Chinkiang field in Central China. Missionary Napier describes the home of a family thus: "He owns one or two acres of ground, which he cultivates by hand. His family lives in a house the walls of which were built of sun-dried brick, which is covered with straw and which has no floor nor no glass windows. There is no heating stove nor fireplace. The house has three rooms. We enter the middle room, which is the guest room. The front door serves for both window and door. On a table opposite the front door are idols, ancestral tablets, and a cheap incense burner. How far are these people separated from us? Thousands of years! What lifted up and transformed our Anglo-Saxon folks? The gospel! The gospel came to us through the missionaries who were sent to our forefathers."

"Shall we, whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?"

"Among these two millions, Southern Baptists have only three families. The mothers in these three families have young and growing children, and two of these mothers teach in a school for missionaries' children. We have among these ten small churches, eight of which are in out-stations. In these ten churches we have only 510 members, the larger per cent of whom are men, who are heads of families. The situation presents an opportunity to work among the women and children, but we have no lady missionary who can enter this door. Social conditions in China make

it practically impossible for men to do the work among women. Our mission is therefore asking for two single lady missionaries to help in a girls' school in Chinkiang, and to work among the women and children in this city and in the surrounding country. Will you not pray that the Lord of the harvest will send these workers? If our Saviour is calling you to this work will you not write to the Foreign Mission Board, at Richmond, Va., and offer to come?"

How the Chinese Women Gave

Mrs. Anna B. Hartwell, of Hwanghien, tells the touching story of the devotion and liberality of the Christian women in the campaign.

"In company with Mrs. Chang, a most earnest consecrated young woman, head teacher of the Training School at Laichow, I went out recently on my first trip in the interest of the Fifty Thousand Campaign.

"Our W.M.U. had assumed one-third of the budget for next year. We had already had echoes of wonderful times and great giving from Laichow-fu. We too must be up and doing. Yet my heart was strangely weak and afraid, and I felt an aloneness which I cannot describe. What should we do first? How should we go to work? We cast ourselves and the task which seemed so stupendous, wholly upon the Burden Bearer. We remembered, 'Let go' and 'Let God.'"

"Everywhere we went He was true to His promise: 'Call upon me and I will answer thee, and show thee great and mighty things which thou knowest not.'

"Everywhere we went He gave us a revival amongst the Christians. 'First they gave their own selves to the Lord.' Then they responded royally to the Fifty Thousand appeal. The reconsecration of themselves to God resulted in such a burden of prayer and such an outpouring of soul to Him for the souls of relatives as I have never heard before.

"When it came to subscribing to the Fifty Thousand, or the proportion which is the budget

for next year, it was easy, it was joyful, it was hilarious. I remembered with a glow at my heart that 'The Lord loveth an hilarious giver.'

"These poor women, who live from hand to mouth as it were, gave at the first place an average of 54 cents each, at the second of \$1.76 each, and at the third an average of \$2.88 each. You see it got better and better as we went along. That is the way our Father does things.

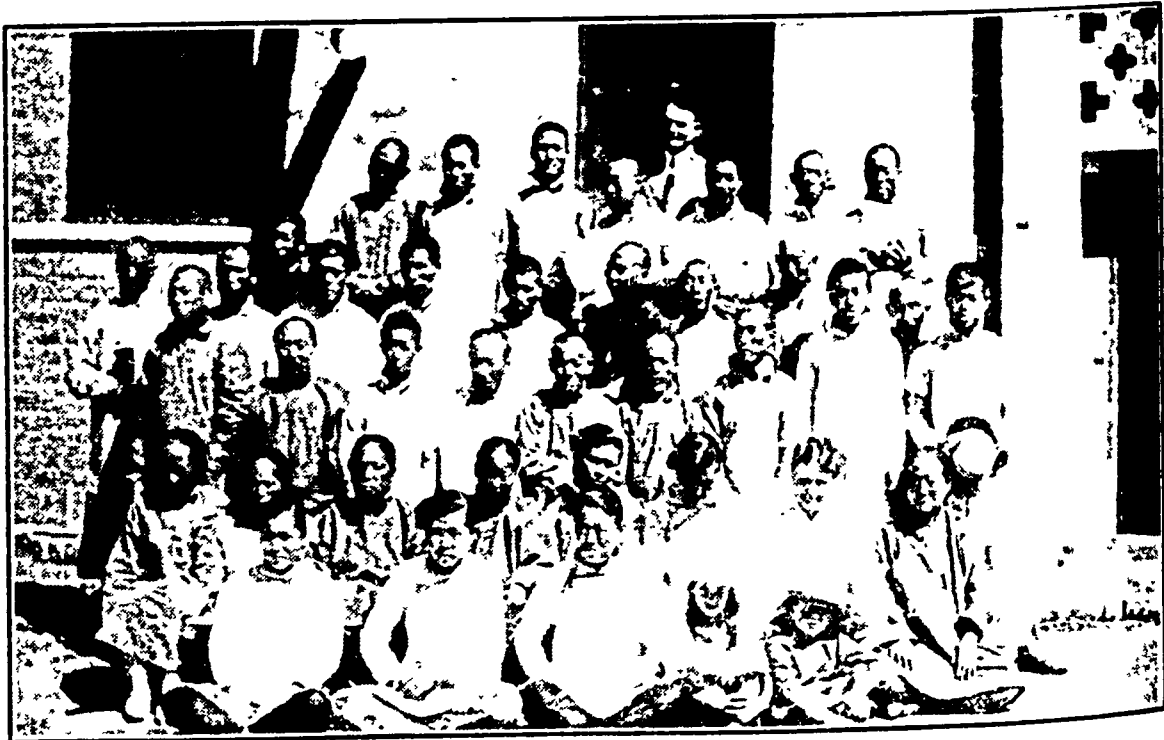
"One poor woman said, 'I had thought it over and decided I would give a dollar for next year, but when I opened my mouth to speak, it said Two Dollars!' Another woman, who receives only \$60.00 a year, gave one-fourth of this amount for next year, or \$15.00, and she exclaimed afterwards, 'I never was so happy in my life.'

"At the second place, after the meeting of the men and women together, we were to have had a women's meeting, and I had my text and talk all ready, but bless your heart, when we got over to the school house the meeting conducted itself, or rather the Holy Spirit took charge and made of it a praise service.

"A dear woman said to me today (and, by the way, it was she who moved at the W.M.U. in Chefoo that we women should assume one-third of the budget for next year; she said: 'My heart is not ten parts at peace about having subscribed only one-sixth of my year's salary. As the W.M.U. has assumed one-third of the whole, I feel perhaps I ought to give one-third of my salary. I am praying about it.' What think you of this woman? Do you know what I think? I think she is one of God's intimates."

The Appeal of China's Children

What heart can resist the appeal of the countless thousands of little children in China whose minds and souls will be shut up in darkness unless we take to them the gospel of Jesus? Mrs. T. P. Bell, of Tengchowfu, tells this touching story: "Little four-year-old Tso Fee Yung had been in kindergarten five months, had heard the story of Jesus and had sung, 'Around the Throne of God in Heaven,' and other Christian hymns. Cholera chose her as one of its victims. As the disembodied spirit took its flight the atmosphere of heaven could not have been entirely unfamiliar to her. She was from a semi-Christian family. Contrast the passing of one of your children into the world beyond with that of a child who knows nothing except present superstitions and spiritual darkness. Fee Yung was one of my favorites, because her awkward body and dull mind were



THE LAIYANG WORKERS.

Rev. W. B. Glass in the rear, and Mrs. Hearn, Joy, and Lois Glass in front.

responding week by week to the new teaching and new surroundings. Her father, whom we often use as a chairbearer, was devoted to her and every day when he brought her to school would come right to the door and wait to hear her say 'good morning' before leaving her. When she was dying he stood a long time talking to us about her.

"Evidently little girl babies are welcomed into some homes. On the streets I see many heathen men carrying them in their arms with every appearance of affection for them, and I hail it as a sign that 'the morning light is breaking.'"

The Campaign in Hwanghien

This very interesting report comes from Hwanghien, from Miss Bradley: "We have just gone through our campaign in the Hwanghien Church for our part of the \$50,000, which the North China Mission is asked to raise. On last Sunday 116 men gave \$480, and our women gave \$130 in addition. We have a membership of 700. So you see there are quite a large number who have not been reached and a great effort is being made to reach these during this week—report to be made on next Sunday. These contributions were only from the Chinese as they requested us to wait for our gifts and subscriptions until they had raised all they could. Considering the extreme poverty of a large number of our membership we feel greatly encouraged at their gifts."

Mr. Hartwell writes that in Hwanghien the gifts to \$50,000 fund go well on toward \$5 per member when put into American money, the amount that is being asked from each member each year at home. It is to be borne in mind that all these subscriptions reported from the North China field are for one year only. We are expecting to repeat the effort once a year for the five years.

Difficulties Transformed to Advantage

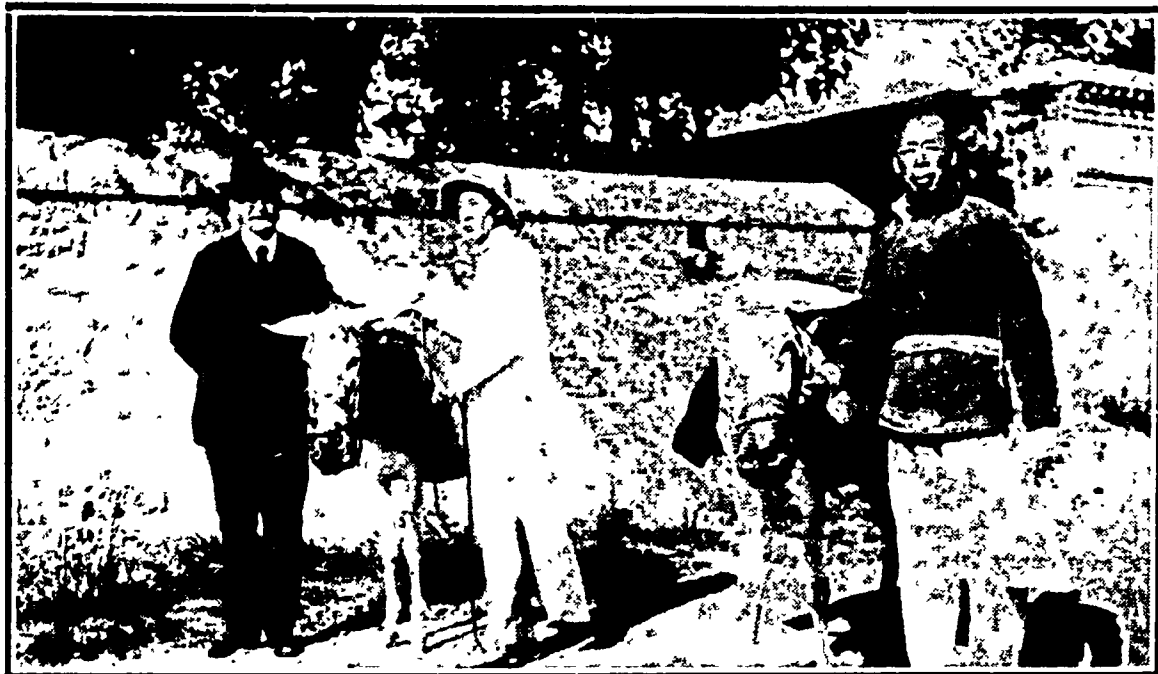
The political situation in South China has made difficult our work in some respects, but in others it has been advantageous. Mrs. Julia M. Lowe, of Kwei Lin, writes of the excitement occasioned when it seemed as though the northern soldiers would take the city:

"The women of the city were terrified and flocked to us foreigners begging us to protect them. They showed how little they really trusted in their idols and we pray that many of them, seeing how worse than useless their gods are, will turn to the great true God and worship Him. Again, when the epidemic of influenza was raging here, the women of the city in vain turned to their idols for help. We heard it remarked several times that the true God took care of those who worship Him and cured them of sickness. May they learn to put their trust in Him."

Faith and Works

From the Laichow station comes this interesting note from Miss A. Huey: "At a recent business meeting of the Laichow church it was decided that we would observe a day of prayer once a month, viz.: the second day of each Chinese Moon. They chose the day from the old calendar so that country Christians could remember it, but did not choose the first day because it is the day consecrated to idols. This means much for the advancement of the cause here in this county."

Still another note from Laichow, this time from our beloved physician there, Dr. Gaston: "The recent epidemic of Asiatic cholera gave us the



DR. GASTON AND HIS "AUTO."

Ready for a start to the country to treat cholera patients who have been stricken by this dread disease which has swept Laichow-fu.

best opportunity we have had for 'heart-to-heart talks' with the Chinese in the country and city. It was the work in the home that counted most, as we did not receive patients with cholera at the hospitals. Men and women were raised as from the dead. Our nurses and physician preached to many in each village, but personal work at the kang (bed)-side was effective when God blessed the medicines."

A Great Ingathering in Kweitch

The report comes from Kweitch, Honan, Interior China, of the fall ingathering which resulted in the baptism of fourteen men and sixteen women, whose ages varied from twenty-two to seventy-four. On the last day of the meeting ninety-six church members gathered around the Lord's Table, and at the close contributions of money and grain were made or promised, amounting to about \$215 gold for the building of a chapel in one of our field outstations. A piece of land was given by two Christians for a site.

Good News from Taianfu

A note from Bro. J. V. Dawes in his lonely station of Taianfu expresses his high appreciation of the fact that the Connells are soon to go to his station and make it possible for him and Mrs. Dawes to get away on a furlough which ill-health calls for most loudly. He writes about the organization of an Association in his field. They succeeded in getting a good moderator, which is not always the case among people of little experience. They took the question most joyfully of raising their part of the fifty thousand dollars, and "had the happiest meeting I think I have attended in China. At the close of this meeting Bro. Connelly baptized twelve candidates from three counties. Our work is spreading faster than we can provide the workers for field."

Fighting the Cholera Epidemic

Mrs. T. P. Bell, of Chenchow, furnishes this gratifying note as to results which are coming from service work on behalf of stricken cholera patients:

"When Miss Florence Lide and Miss Ada Bell had charge of a woman's cholera hospital the two Chinese women who were helping them got sick and were threatened with the dreaded

disease. The young ladies ministered to them in their homes and they both recovered.

"The son of one of these women became suddenly very ill. They hastened to him. He seemed to be dead, but after a little while revived and was carried to the men's hospital for treatment. He is now almost well.

"The husband of one of these women, himself a night watchman at the woman's hospital, expressed his feelings in this way. 'The foreigners certainly do care a great deal for the Chinese.' This rejoiced my heart because I feared the Chinese would think that the missionaries were being paid extra for this epidemic work, and were probably making 'big money.'

"The gentry and men of means of the city have showed but little public spirit or concern for the poor. The latter class have felt it keenly and resented it. Possibly they are beginning to contrast the spirit of the Christ with that which possesses the minds and hearts of China's millions."

Sacrificial Giving in Pingtu

Bro. Sears writes how women in his field give amid difficulties, one woman saving as much out of her wages for plaiting straw braid as she was allowed, till the sum mounted up to three dollars. Like the widow of old she gave all she had.

Shango Worship in Africa

From Africa comes this pathetic story, written by Miss Clara Keith, Oyo, Nigeria: "One day," she writes, "as a heavy rain was threatening, out in the open space near the center of the market a woman fell. Immediately a great cry went up, 'Shango! Shango! Shango!' On around the market it passed, each taking it up and trying to outcry the other. The cry was quick to pass around, but just as quickly Shango drummers surrounded the woman and a deafening beat mingled with the frightened shrieks of the men, women and children. The other people tell many stories of the Shango worshipers before the English government interfered with their practices and stopped to a large extent their cruelty to people during thunderstorms, often burning houses and killing the people so that it appeared the god of thunder did the work. However, in this case the woman was soon placed on a plank, a cloth spread over her and she was carried on the heads of two men through the main Shango sections. From the market place one could hear on all sides the drumming begin and the frantic cries of their

song of thanks to Shango for his work and begging him not to kill them, until the cry spread throughout every section of the great city and it seemed the whole 50,000 yelled in one voice, "Shango!"

"With each peal of thunder came a fresh outburst and one was made to cry out as did the Psalmist, 'Why doth the heathen rage and the people imagine a vain thing?'"



In and Around Bahia, Brazil

Rev. M. G. White, better known as "Red" White to his many friends in the States, writes these interesting notes of his field and work:

Bro. W. B. Sherwood, of Dillon, S.C., is our new missionary in Bahia. He spent three months in Pernambuco studying the language. Then he came to us. He is working hard and is really making fine progress. He is getting a good pronunciation and the Brazilians like him very much. We believe he is going to make a fine missionary.

Bro. Sherwood has had some very interesting impressions of Bahia. He has been much impressed with the splendid array of dogs and cats that may be seen on any street. In a ten-minute walk he counted twenty-eight dogs. Then, too, he was impressed with the narrow, dirty streets and the many small children dressed in sunshine and smiles, which greet him as he passes along—by gazing at him or running back into the house.

Yes, reader, these things impress all the missionaries at first. This is an unlovely city. The people are unlovely and satisfied in their great depths of depravity and sin. Jesus can make this city and these people lovely. That is what we are here for, to give them Jesus. And just think, in the great Campaign you are to have a part with us in this glorious work.

Rev. Adrian O. Bernardo, a Brazilian who studied in Baylor University, Tex., for a number of years, is the successful and much loved pastor of the First Baptist Church, Bahia. Bro. Bernardo is making good as a pastor and also as editor. He is editor-in-chief of *A Mensagem*, our eight-page weekly Baptist paper of North Brazil. He is putting out an excellent paper and it is gaining rapidly in popularity. It now has more than 1500 subscribers and its readers are found in all parts of Brazil. This paper is owned and controlled by a board, nearly all of whom are Brazilians.

We believe here that Bro. Bernardo is going to develop into a first-class editor and national denominational leader. Will not some one see to it that the denominational papers in the homeland be sent to Bro. Bernardo? His address is A. O. Bernardo, Caixa 184, Bahia, Brazil.

Down this way we are eagerly looking toward the coming of our new school man, Prof. F. A. R. Morgan, of Texas. We shall gladly welcome Bro. Morgan. We need him very much.

Bro. C. F. Stapp, by the consent of the North Brazil Mission, has closed the "Collegio Americano Egydio" permanently. Taking all things into consideration this seemed the only wise thing to do. This school was organized more than twenty years ago by Mrs. Z. C. Taylor. The school has done a great deal of good during the years. The plan at present is to establish in the interior of the state the "Bahia Baptist Institute," a school patterned after the mountain schools of our Home Mission Board. The land for the new school has been donated by a Brazilian Baptist brother, and it is located in a beautiful region, strategically located, about 2300 feet above sea level. The Brazilians in this field are exceedingly enthusiastic over this change.

Bro. C. F. Stapp within a few months will move to the State of Sergipe and go into pioneer evangelistic work. Bro. Stapp has been in Bahia doing school work for ten years. Sergipe is a small state immediately north of the State of Bahia. At present we have one growing church in the capital city of that state.



A BRAZILIAN WATER-CARRIER.
A typical scene in the streets of Bahia, or any other port in Brazil. The women are peculiarly accessible to the gospel.



Doors Wide Open in the Amazon Country

Rev. E. A. Nelson writes this description of a remarkable missionary trip:

"On February 9 we started up the Madeira River to work on the Madeira and Mamore Railway. A number of towns have sprung up along the railway in the last few years. As we were busy with Pianby, Maramias and Para, we did not attempt to do any work on the railroad but now that our church in Manaus has its

own pastor we are free to work the upper Amazon country. The first town on the railroad is Porto Vellio. There you find the railroad shops and all the offices, also an American hotel, a number of buildings put up by the company for the clerks and laborers. A little outside of the town a very large hospital, where all the employes are treated free of charge—a splendid arrangement for this climate.

"I preached in six towns and had the best of attention, generally speaking in the streets, since you reach everybody. Several were converted, but I only baptized one, since in Catholic countries so few people are legally married. The price of marriage is so high that the poor have great difficulty to pay it.

"I was gone three months and enjoyed splendid health, although the mosquitoes fed on me night and day—in spite of mosquito netting at night. Arriving in Manaus, I was taken down with the influenza, and have had a month of it, but will start to the Acre Region in a few days. The 'flu' is threatening this town again.

"I would like to give you an account of the conversion of an 'Anglican.' We hear so much of Church Union. This man is a native of English Guiana. He was a great worker in that church, and considered himself all right. Hearing me preach on the streets he came to help me sing, as he can sing and loves music. One day he asked me about the way I preach. 'You talk about being born again—of individual religion, of personal salvation. I never thought of that. I did not know that I had anything to do. I was baptized and confirmed. What more do you need?' But after a few days' battle with himself he came out clear in his own mind and heart, and began to work for the salvation of others. His wife is a Congregationalist, a trained nurse, and now the two will be a great force for good along that railroad. The man is a telephone worker on the line and comes in touch with many people. How can a Baptist join with ceremonialists? I thank God in Brazil the Baptists are true to the Bible.

"The country along the Maderia-Mamore Railroad is rich, especially the southern end. Rich in mineral and agricultural possibilities. Rubber is plentiful and easy to export now because of the railroad.

"I had the privilege of speaking in one Bolivia town. I distributed some Testaments and not a few came to our meetings in the Brazilian towns, since only the river divides the two countries. We are going to work this whole country, but we need more money and more men who will help.

Missionary Miscellany

Secretary T. B. Ray, D.D.

The three Student Conventions held by the Board in Greenville, S.C., March 26-28; Louisville, Ky., March 30-31; Fort Worth, Tex., April 2-4, were most gratifyingly successful. The attendance was as follows:

Greenville, 49 schools represented by 287 delegates;
Louisville, 34 schools represented by 178 delegates;
Fort Worth, 30 schools represented by 207 delegates.

This enumeration counts the outside delegates with a limited number from the local schools. If the local school bodies are taken into account, the attendance would be raised to a grand total of more than 2500 students. Practically every Baptist school in the South was represented and it is most pleasing to note that the Baptist groups in thirty-one state schools were represented. In

two Conventions the largest delegation came from a state institution. Into these three Conventions were gathered the most completely representative body of Baptist students ever assembled in the South.

The local arrangements for the entertainment of these Conventions were well nigh perfect. Dr. McGlothlin, at Greenville, Dr. Carver, at Louisville, and Dr. Scarborough, at Ft. Worth, together with their committees, laid us under deep obligations by making such generous provision for our entertainment.

The programs were unique in that foreign missionaries did practically all of the speaking. At Greenville, Drs. Jno. E. White and Z. T. Cody; at Louisville, Dr. W. O. Carver, and at Ft. Worth, Drs. Geo. W. Truett, J. B. Gambrell, L. R. Scarborough made notable addresses, which were greatly appreciated. Dr. J. F. Love, the Corresponding Secretary of the Board, spoke

most acceptably at all of the Conventions. The work was reviewed in a masterful and powerful way by the missionaries. Every field and every phase of the work was most helpfully discussed by them.

Secretary T. B. Ray presided over all these Conventions.

The impression made on the delegates was profound. A deeply-felt earnestness pervaded every meeting. A large number at every Convention sought personal interviews with the secretaries and the missionaries, and we are confident that an abiding impression has been made upon the present generation of Baptist students. We made no attempt to get public declaration from those who came to decision. We believe we can leave that matter with the delegates and the Spirit of the Lord. We are sure we shall hear from many whom He has called.

Through these Conventions we have put before the students the needs and opportunities of our Board. We expect them to respond in a spirit of heroism and devotion that will honor both themselves and our Lord.

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Mr. Wu Ting Fang, former Chinese Ambassador to the United States, through the agency of Missionary John Lake, in Canton, has given five thousand dollars with which to buy the Island of Taikam, which is to be used hereafter as a Leper Sanitarium. Mr. Lake has been very active in promoting this colony for the lepers. The island is quite suitable to the purpose. Mr. Wu Ting Fang, in writing to Mr. Lake concerning his contribution, said:

"With regard to the cost of the land and other incidental expenses for securing the island which amounts to \$5,000, I shall be glad to pay. In making this contribution, I do not desire to have an inscription of my name as the purchaser. My principle is if I am permitted to perform a good action, I do not expect any reward nor do I like it to be known."

On April 5, at Glendale, Cal., Mrs. J. H. Rowe, of Fukuoka, Japan, passed to her reward.

Mr. and Mrs. Rowe came to America last September in the hope of recuperating Mrs. Rowe's health. She underwent a serious surgical operation, but had never been able to regain her strength.

Mrs. Rowe was Miss Margaret Cobb. She was born in Merkel, Tex., November 29, 1882. She graduated from the high school at Gonzales, Tex., and for two years she was a missionary among the Navajo Indians in New Mexico. She attended the Woman's Missionary Union Training School one year and was married to J. H. Rowe, June 12, 1906. She and her husband sailed for Japan, September 4 of that same year. She was a faithful missionary and a devoted mother. She leaves behind four children, the oldest of whom is thirteen, the youngest eight. Our heart goes out in tenderest sympathy for the bereaved husband and these dear children.

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Mrs. P. H. Anderson writes encouragingly about the Baptist Woman's Missionary Training School founded in Canton last fall:

"The Training School opened last September with four students; which, you will remember, was the number our Training School at Louisville opened with thirteen years ago. The fifth student came in a little later, and the five have been going forward with their work. Another one has just entered for the last half of the year's work. Still another has passed the required examinations, but on account of some hindrance at home will not be able to enter until the fall term."

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Rev. D. F. Crosland sailed from New York for Rio de Janeiro on the S.S. Vestris on April 14. Brother Crosland is returning to his work in Bello Horizonte, Brazil, after a few months' furlough in this country. He goes back greatly refreshed.

Home Mission Paragraphs

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

The South has come to the front wonderfully in agriculture as compared with the rest of the country. Texas led all the States in the Union in the value of her crop for the year 1919. Her farm crops were worth \$1,076,000,000. This does not include stock. Texas also ranks first in the number of cattle.

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The cost of building material and labor have advanced so much within the last year that a number of churches which had been granted gifts or loans by the Home Mission Board at the last annual meeting, have felt obliged to appeal to the Board for additional aid toward erecting adequate houses of worship. This is an incident in connection with church building operations with which the Home Board as well as the local churches has been compelled to take account.

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Dr. C. A. Owens, who has recently accepted a position as evangelist of the Home Mission Board, called at our office on his way to the great Birmingham City Campaign. Dr. Owens has for two years been the pastor of the First Baptist Church at Salisbury, N.C. At other times he has done excellent work in pastorates at Deland, Fla., Humboldt, Tenn., and other points. He is a Georgian. Studied at Mercer University and received Doctor of Divinity degree from Union University, Tenn. Dr. Owens has been

a successful evangelist as well as a good pastor. We welcome him to the fellowship of the evangelistic staff of the Home Board.

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Rev. Spurgeon Davis, a prominent Negro minister of Laurens, S.C., has been added to the Negro evangelists who work for the Home Mission Board in the Evangelistic Department. The other Negro evangelists are Revs. Richard Carroll and C. LeRoy Butler. Brother Davis is highly recommended.

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At the request of Mrs. Kate Wakefield, Secretary of Missions for the Baptist Women in Georgia, Dr. Gray has provided that a young Indian preacher from Oklahoma, Brother Wesley, should come to Georgia with his wife to appear before the district meetings of the Georgia Baptist women. The minister and his wife spent April in that service and the Baptist women of Georgia were pleased and interested.

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Rev. A. F. Owens, missionary teacher of the Home Board of Selma University, a Negro institution in Alabama, in a letter to Dr. Gray reports that the enrollment of that institution includes seventy-eight preachers. This, he says, is the largest number of preachers which have attended that school. In addition to his teaching

of the preachers, this missionary has recently held five Bible conferences, which were attended by about 1,500 people, including seventy-five preachers.

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Rev. Frank Dimaggio, who has recently accepted work with the Home Board in New Orleans as missionary to the Italians, in a letter to Dr. Gray, says: "We held a street meeting last Saturday at which thirty people gave their hearts to Christ. I never did see a miracle like that. Among them were nine Italians, of whom I have the names. The people are ready to receive Jesus as never before. Wherever we meet them we find they are ready to respond."

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Early in March it was my privilege to be at the Country Church Conference which was held at the Oklahoma Baptist University at Shawnee, Okla. It had the backing of Oklahoma Baptists and a large proportion of the ministers in the state were in attendance. Doctors J. B. Gambrell and A. T. Robertson were among the speakers. A number of pastors were heard to remark that the rural church received its just proportion of consideration better than they had seen it received before.

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The Home Board has recently issued three new tracts. They are "The Old Paths," by Rev. J. G. Rousseau, Pastor at Norman, Okla.; "Christianizing the Indians," by the present writer, and "A Little Child Shall Lead Them," by Mrs. E. E. Fitzhugh, Waco, Tex. We will be glad to send these tracts on request. If you have not done so, call for our one-each package of all tracts. They are free. The tract by Pastor Rousseau deals with the Interchurch Movement, that by Mrs. Fitzhugh with our Mexican mission work.

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From all over the South come echoes of the appreciation which our ministers and laymen feel for Dr. Gambrell's book, "Baptists and Their Business." I have heard a number of capable critics say substantially the same thing about the book, namely, that every Baptist preacher in the South ought to read it as well as every thoughtful layman. It is a most timely utterance. It shows the inherent weakness of the Interchurch program and presents a constructive course for Baptists. Published by the Sunday School Board, Nashville, Tenn.; cloth, \$1.00 postpaid.

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We regret to record the resignation from the evangelistic staff of the Home Mission Board of Dr. F. H. Watkins, of Denton, Tex. This step was made necessary by a temporary breakdown in the health of Brother Watkins incident to the strenuous work which inheres in the evangelistic vocation. The Home Board has also suffered a loss in the resignation of Singer C. M. Cameron, of Flintville, Tenn., which followed a spell of sickness on the part of Brother Cameron. Both of these men were esteemed for their good work and their complete recovery is hoped for by many friends.

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A writer in the *Manufacturers Record* of March 25 calls attention to the influx at this season of thousands of Mexicans into Texas. This movement has been made possible by the throwing down of the bars a few weeks ago to Mexican laborers, permitting them to enter the United States in search of employment. The Government has on former occasions allowed this same pilgrimage of laborers from Mexico to Texas in the spring of the year. The permanent Mexican population in Texas is about 600,000. The coming in of this great throng to work in the onion fields of South Texas and later in the

cotton fields, as well as in building operations and on railroads, provides an abundant and needed supply of labor for the development of that great region. Many of these Mexicans come from the far interior of Mexico. Most of them bring their families. Practically all of them are in extreme poverty. They are drawn by the high-colored stories they have heard that the United States is a land flowing with milk and honey.

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Five evangelists and two singers, besides a Negro evangelist mentioned elsewhere, have recently been added to the Home Board staff. The evangelists are: Dr. A. F. Beddoe, Laredo, Tex.; Dr. A. F. Mahan, Fountain City, Tenn.; Dr. C. A. Owens, Salisbury, N.C.; Rev. E. S. P'Pool, Hattiesburg, Miss.; Rev. N. R. Stone, Laurel, Miss. The singers are: Mr. C. S. Cadwallader, Palestine, Tex.; Mr. J. D. Hoffman, 46 W. Pine Street, Atlanta, Ga. The Home Board is still on its way toward the 100 workers which the Evangelistic Department set a year ago as one of its objectives.

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Dr. L. B. Warren, Superintendent of Church Extension, recently received a check for \$50 from Miss Bonnie Jean Ray, of Pingtu, Shantung, China, to be placed on a church building memorial in honor of her mother and father, Mr. and Mrs. A. J. Ray, of Commerce, Ga. Miss Ray is a missionary of the Foreign Mission Board. This contribution from her has in it not only the beauty of filial affection, but also of the devotion of a foreign missionary to the spiritual weal of the people of her native land. This devotion is something like what Paul had for the Jews, his kinsmen according to the flesh.

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Our missionaries to the Choctaws in Mississippi and to the Cherokees in North Carolina sent certain basket work to the offices of the Home Mission Board as an expedient for advertising the handiwork of their people. We began to use these baskets for exhibit purposes, whereupon there developed such a demand among our good sisters for an opportunity to purchase the baskets that we have become perplexed. We would like to encourage the Indians in basket-making, in which they are expert, but we could hardly see our way clear to become agents for the distribution of the product, even to please the Indians and our Baptist women.

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The Evangelistic Campaign, conducted by the Home Board Evangelistic Staff with other helpers in Birmingham, beginning on March 28, was perhaps the largest evangelistic campaign ever held in America. More than seventy-five workers were expected to take part. Southern Baptists have in the Evangelistic Department of the Home Mission Board far and away the greatest agency of the kind in the world. They have much reason for gratitude and thanksgiving. In an article in this magazine last month I called attention that, for the thirteen years of its history, this Department has averaged 468 baptisms per year per worker. It is a noble record.

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More than two hundred pupils have had to be turned away during the present school year from the Home Board Mexican School at El Paso. There has not been sufficient room to accommodate those who wish to attend, though the school is taking care of 350 young Mexicans. The Home Board is conducting much successful mission work, but there is hardly a more flourishing and promising single effort among all its activities than this Mexican school. Superintendent C. D. Daniel, with Prof. Velez and the several lady teachers, have wrought well and have every reason to be encouraged. Let it be remembered that practically every one of these students is from

a Catholic family, and converts are being baptized among them regularly. Dr. Gray has well under way a program for the enlargement of the school plan.

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Many of our people are not aware that Houston, Tex., and Beaumont, Tex., are both deep water seaports, but such is the case. A recent dispatch to the *Manufacturers Record* says that the ship channel from Galveston Bay to Houston will now be deepened from 25 to 30 feet. That means that Houston can take care of the great ships which carry the commerce of the world. Houston and Beaumont will vie with Galveston in taking care of the great and increasing amount of seaport traffic that seeks exit at the entrance along the west part of the Gulf Coast. Baptists have done well in these places, as well as in Galveston. But great Home Mission tasks await them still in all of these cities.

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It was an odd spectacle the honorable United States Senate made of itself on March 18 when it voted an additional reservation to the League of Nations providing for self-determination by Ireland. It was confessedly done for political ends, and that was the shame of it. The honorable senators stood on their legs and told how there are 20,000,000 Irish in America. There are not more than 3,000,000 Irish in America and should the senators see fit to look that matter up, a study of the census and immigration reports will disclose the fact. But the 20,000,000 talk goes on, just as the 17,000,000-membership talk goes on about the Roman Catholics. The talk has essentially the same source in both cases. The United States would not tolerate it, if England should tell us what to do with the Philippines. How long will this country stand for the unrighteous Irish propaganda?

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Dr. W. W. Hamilton, Superintendent of Evangelism, asks us to announce that the Home Board Evangelistic Conference at the Washington Convention in May will be held in Liberty Hut at the Billy Sunday Tabernacle, on Wednesday, Thursday, Friday and Saturday mornings. The conference will begin at 8:30 each morning and will close at the opening of the Con-

vention sessions. The Home Board Male Quartette will furnish music for the Conference, and vital themes will be discussed by able speakers. Among them are: "Fundamental Facts in Evangelism," "Expository Preaching in Revival Meetings," "Making Most of the Summer Months," and "Garnering the Results of the Seventy-Five Million Campaign." The Home Board Evangelistic Conferences have proven wonderfully popular with the Convention attendance and it is expected that it will be even more so this year.

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The coming of the masses of poor Mexicans into Texas to work during the summer months, mentioned in another paragraph, gives an exceptional opportunity to our Mexican missionaries. On former occasions Superintendent Daniel at the El Paso gateway adopted means to attract the attention of the poor pilgrims and actually preached to hundreds daily, the vast majority of whom had never heard the gospel story. One wonders what the Government is going to do about getting these people back to Mexico, or whether any serious effort will be made to do that at all. It is well known on the border that hundreds of Mexicans quietly work their way across into this country without ever having an interview with the Immigration officials.

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Our brethren in New Mexico have manifested considerable concern that the Home Board may see its way clear to open mission activities among the Navajos and other Indian tribes in the northwestern part of that great state. Northern Baptists are said to have had a mission work among these people once, but they disposed of their property to the Presbyterians. Besides this there seems to be no effort of any evangelical body to evangelize this group of Indians, said to number about 30,000. A letter just received from Rev. J. F. Wood, our missionary pastor at Farmington, New Mexico, says: "We are anxious that the Home Board may see its way to help this great group of Indians. My whole church is much interested. These poor Indians and their little children are dying without Christ and without hope." Dr. Gray has expressed his interest in this situation and the Board will doubtless use the first opportunity to make a competent survey of the needs among the Navajos.

Home Board Evangelism

Rev. W. W. Hamilton, D.D., Superintendent

At this writing the Home Board Staff is at work in Birmingham. Thirty-five white churches and twenty Negro churches are in the campaign.

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The Home Board forces have received invitations for these city-wide meetings as far ahead as September, 1921. There are still some open dates.

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At Wood Springs, La., Bro. W. E. Neil secured pledges for over a thousand dollars for the \$75,000,000 campaign. This was great giving for a small country church.

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The San Antonio churches, in a great mass-meeting, adopted resolutions thanking the Home Board, and among many other things they said: "No greater blessing has ever come to our churches and to our city than the present simultaneous campaign conducted by our Home Mission Board Evangelistic Staff."

At Pegues Memorial Church in San Antonio. Bro. Ray secured \$750.00 with which to purchase an automobile for the pastor, Rev. C. L. Skinner.

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The Charlotte-Concord-Gastonia campaign will extend from May 23 to June 6. There are to be twenty-seven churches holding meetings at the same time.

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The Knoxville city-wide meetings begin April 18. Twenty-three churches are joining in the work and are expecting great blessings in the fifteen days.

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At the conferences on Evangelism in Washington the following brethren have agreed to deliver addresses: Dr. J. F. Vines, First Baptist Church, Roanoke, Va.; subject, "The Price of a Revival." Dr. J. E. Dawson, First Baptist Church, Waco, Tex.; subject, "Making the Most of the Summer Months." Dr. M. E. Dodd, First Baptist Church, Shreveport, La.; subject,

"Expository preaching in Evangelistic Meetings." Dr. B. B. Bailey, of the Home Board Staff; subject, "Fundamental Facts in Evangelism."

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Dr. F. H. Watkins has had to resign from the Home Board Staff on account of ill health. We hope that he may soon be restored to full health and strength.

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Pastor E. T. Smith, of Weatherford Memorial Church, Richmond, writes a letter of appreciation for the work done by Brethren Smith and Williams in their recent meeting in his church.

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The Shreveport and San Antonio meetings, which were held at the same time, resulted in about one thousand additions, two new churches organized, and many volunteers for Christian work.

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At this writing there are forty-three workers on the Evangelistic Staff and the Board has under consideration the names of others whose election will probably take place before the Convention.

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The Home Board Evangelistic Conferences which are held each year at the Convention will, in Washington, meet in Liberty Hut an hour before the sessions of the Convention on Wednesday, Thursday, Friday and Saturday.

One of the Shreveport pastors writes, "I feel that nothing has happened in our Baptist work in Shreveport that will more thoroughly harmonize and consolidate the interest of the Baptist cause as these simultaneous and concerted meetings."

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Bro. W. J. Ray reports a church organized at Edgewood, Ala., a pastor called, three deacons ordained, Sunday school organized, \$580.00 subscribed for pastor's salary, money raised to buy two lots for church buildings, and arrangement on foot for erecting the church.

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The new workers on the Home Board Staff are A. F. Beddoe, Laredo, Tex.; A. F. Mahan, Fountain City, Tenn.; E. S. P'Pool, Hattiesburg, Miss.; C. A. Owens, Salisbury, N.C.; N. R. Stone, Laurel, Miss.; and Singers C. S. Cadwallader, Palestine, Tex., and J. D. Hoffman, 40 West Pine St., Atlanta, Ga.

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The Home Board Quartette will have charge of the music in Washington at the conferences and much will be made of this feature of the program. Opportunity will be given also for questions and answers. Desiring to give some time to this very important phase of the Conference there will be but one address each morning.

information, enlistment, stewardship and prayer. For each of these principles the Woman's Missionary Union has ever stood and during the Baptist 75 Million Campaign their value was constantly emphasized. It is expected that many of the pioneer Union workers will be on the platform that afternoon. The program is as follows:

2:30

The Woman's Hymn: "Come Women, Wide Proclaim."

Prayer.

Reading of Minutes.

Miscellaneous Items.

Preparation, Telling of Enlistment of State forces and the Organization of the Woman's Missionary Union, S.B.C.

Information, Giving the History and Report of the W.M.U. Literature Department and Showing the Value of Mission Study.

Enlistment, Giving the Report of the Committee on Young People's Organizations.

Stewardship, Showing the Stewardship not only of Possessions but of Self through Personal Service.

Presentation of W.M.U. Resolutions.

Prayer, Giving the History of the Weeks of Prayer and closing with a period of Communion and Petition.

Suggested Hymn for the New Year: "Jesus Shall Reign Where'er the Sun."

There will be no night session on Thursday, so the W.M.U. delegates and visitors will have an excellent opportunity to attend the night meeting of the Southern Baptist Convention in Liberty Hut. The W.M.U. meeting begins on Friday morning at 9:30 o'clock, the two most interesting features of that session being the Home and Foreign Mission hours. One ardent lover of the missionaries says: "In reporting the annual meeting to the women, who do not attend, the hour with the missionaries always seems to be most enjoyed and thereby the women are often stirred to go forward in their work. Every word the missionaries say is like a breath from heaven to me and lingers through the year." The program enfolding their messages is as follows:

9:30

Auxiliary Hymn, "Oh, Zion Haste."

Period of Intercession.

Reading of Minutes.

Report of Board of Managers of W.M.U.

Home Mission Hour.

Margaret Fund Committee Report.

Report of W.M.U. Training School.

Foreign Mission Hour.

Presentation of Greetings from Our Mission Fields.

Suggested Hymn for the New Year: "Jesus Shall Reign Where'er the Sun."

Prayer.

The Friday afternoon session will begin promptly at 2 o'clock, for it promises to be a very full and busy occasion. The W.M.U. resolutions, which outline the work for the coming year, must at that time be weighed with great care, the committees must report, the election of of-

Woman's Missionary Union

Miss Kathleen Mallory, Corresponding Secretary

In Glad Fruition

Joyous indeed will be the hearts of the W.M.U. members as they gather in annual session in Washington. On Wednesday, the 12th, three very important committee meetings will be held, each of them being in the conference room on the second floor of the Raleigh Hotel on the Twelfth Street side. Each State Union has one representative on each of these committees, these representatives having been elected at the meeting last May in Atlanta and having been in touch with the committee's work all during the year. Each of them is earnestly desired at the meeting on the 12th, but if any one of them cannot be present she is expected to send her duly accredited substitute. These meetings for Wednesday, the 12th, are as follows:

9:00 A.M.—Margaret Fund Committee.

11:00 A.M.—General Board of W.M.U. Training school.

2:30 P.M.—W.M.U. Executive Committee.

The next morning, Thursday, the 13th, at Calvary Baptist Church, on Eighth and H Streets, N.W., the regular sessions of the W.M.U. annual meeting will commence. The morning will be used for certain reports, for appointment of many committees, for echoes of the campaign, and for the president's address. We have Biblical authority for "forgetting those things which are behind," but also for

"proving all things and holding fast that which is good." Thus it will indeed be well to have the eighteen W.M.U. vice-presidents and Mrs. Neel and Mrs. Bose tell how the Union mobilized for and succeeded during the campaign and to hear Dr. Scarborough's opinions on the lasting benefits of the undertaking. Those pledges are yet in the main unpaid; it will help in their redemption to be reminded of the enthusiasm with which they were pledged. The Thursday morning program is as follows:

9:30

Hymn: "Jesus Calls Us O'er the Tumult."

Prayer.

Organization.

Words of Welcome.

Report of W.M.U. Corresponding Secretary.

Presentation of W.M.U. Loving Cup.

Report of W.M.U. Treasurer.

Appointment of Committees.

Election of Nominating Committee.

Echoes from Baptist 75 Million Campaign, consisting of Reports from W.M.U. Vice-Presidents and from Mrs. W. J. Neel and Mrs. Janie Cree Bose, and of an Address by Dr. L. R. Scarborough.

Prayer and Praise Service.

Address of W.M.U. President.

Suggested Hymn for the New Year: "Jesus Shall Reign Where'er the Sun."

Adjournment will take place at 1 o'clock with an intermission of an hour and a half. The purpose of the afternoon session is to set forth certain fundamental missionary principles, such as preparation,

ficers be held and an address be made by Dr. Truett. The outline of the program is as follows:

2:00

R. A. Hymn, "The King's Business."
Prayer.
Miscellaneous Items.
Adoption of W.M.U. Resolutions.
Committee Reports.
Election of Officers.
Reading of Minutes.
Address by Dr. George W. Truett.
Hymn for the New Year.
Prayer.
Adjournment.

Unlike Thursday night there will be a W.M.U. session on Friday night in Calvary Baptist Church. It will be devoted entirely to young people's work. The four young people's organization banners will be awarded at that time and talks will be made by several missionaries in behalf of many others who will be on the platform with them. The address of that Friday night will be made by Mrs. Maud R. McLure.

Again on Saturday the three W.M.U. committees will meet in the conference room on the second floor of the Raleigh Hotel. These meetings will be held as follows, each state being represented by one member:

9:00 A.M.—Margaret Fund Committee.

9:30 A.M.—General Board of W.M.U. Training School.

10:30 A.M.—W.M.U. Executive Committee.

Saturday afternoon and night are thus left free for attendance upon the sessions of the Southern Baptist Convention in Liberty Hut. Then on Sunday morning at 11 o'clock in Calvary Baptist Church, with the pastor, Dr. Greene, presiding, the W.M.U. sermon on missions will be preached by Dr. W. J. McGlothlin, president of Furman University.

Monday, the W.M.U. secretaries and field workers will hold their annual all-day session. It will doubtless be a useful occasion as previous sessions have been.

And so "in glad fruition" the year's work will be considered. Will you be present in person? If not, will you pray for God's presence in each session and His guidance before every decision?

W. M. U. Items

Three weeks during March were spent by the W.M.U. Corresponding Secretary in Mississippi, Georgia, South Carolina and Richmond. The places visited in Mississippi were Jackson, Clinton and Hattiesburg. The occasion at Jackson was a very representative associational gathering, one of the finest features being the promise of certain strong societies to mother certain weaker ones. At Clinton a talk was made to the students in Hillman College, a similar opportunity being offered at Hattiesburg Woman's College. There was also an associational meeting in Hattiesburg. In Georgia there were meetings at Lavonia, Eastman, Savannah, Cordele, Ft. Valley and Rome, several of them being divisional in-

stitutes in which mission study books were taught. At Savannah there was the added privilege of a visit to the Good Will Center and at Rome of meeting the Shorter College students. The time in Greenville was spent entirely in the midst of college life. The occasion was a student conference under the auspices of the Foreign Mission Board, the hostess colleges being Greenville Woman's College and Furman University. The delegation was over 250 strong, more than 150 of whom were young women. Of these young women about one-third are student volunteers, two of whom, Mary Lawton, of Winthrop Normal, and Edith Newton, of Westhampton College, hold Margaret Fund scholarships. The speakers at the conference were nearly all missionaries, two of them being women, Mrs. Calder Willingham, of Japan, and Mrs. Gordon Poteat, of China. The W.M.U. Corresponding Secretary's time in Richmond was given up entirely to conferences with the W.M.U. president in planning for the Washington meeting.

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Miss Una Roberts, the Sunbeam leader for Arkansas, represented the Union at a March meeting in Missouri. Of it, Miss Roberts writes: "The School of Bible and Methods held by Missouri Baptists at Bolivar proved to be successful beyond the highest hopes of those who planned it. Southwest Baptist College was hostess to more than 130 workers who came from Missouri, Oklahoma and Kansas. Under the enthusiastic leadership of Miss Fern Gates, secretary of woman's work in southwest Missouri, the class in the Manual of W.M.U. Methods was very popular, about fifty enrolling, ten of whom were men. Intense interest was manifested, many who could not take the class work securing the book for individual study later. Fourteen took the examination and others will do so later. It was truly a joy to teach such a class. Two enthusiastic Y.W.A.'s were organized by Miss Gates: one in the college and one in the local church. On Monday, Dr. L. R. Scarborough led in a fine calling-out-the-called service, when about ten of the splendid college girls gave their

lives for definite Christian service. This caused the Training School to be a frequent subject for discussion."

Program for May Our Mountain Schools

The Lord's Prayer

Hymn—"Sweet Hour of Prayer"

Short Talk by President—The Place of Prayer: Before, during and after the W.M.U. Annual Meeting

Three Prayers for W.M.U. Annual Meeting for Its (1) Delegations; (2) Decisions; (3) Hostess City

Scripture Lesson—Power through True Knowledge: Prov. 2: 6-7; 3: 13-24; 4: 5-9; 2 Tim. 3: 16-17

Hymn—"Saviour, Like a Shepherd Lead Us"

Talk—Lessons from the Mountains: Exod. 19: 16-20; 1 Kings 19: 11-12; Psalms 125: 2; Matt. 4: 8-11; Luke 6: 12-13; 9: 28-35

Repeating of Slogan—Lift Up Your Eyes and Look: John 4: 35

Talk—The Value of Mountains in Nature

Talk—The Strength of Mountain Character

Talk—The Need for Mountain Schools

Map Work—Location of (1) Mountains in Southern States; (2) S.B.C. Mountain Schools

Repeating of Slogan—Lift Up Your Eyes and Look: John 4: 35

Talk—Items of Interest Concerning S.B.C. Mountain Schools

Repeating of Slogan—Lift Up Your Eyes and Look: John 4: 35

Prayer for S.B.C. Mountain School Teachers and Students

Hymn—"Rock of Ages"

Business—Plans for or Reports from W.M.U. Annual Meeting in Washington; Offering; Prayer

Laymen's Missionary Movement

Secretary J. T. Henderson

On to Washington

The Laymen's Missionary Movement, through its officials in the several states, is seeking to secure a large attendance of representative laymen at the Washington Convention. The reports that have so far reached the headquarters are encouraging. The Capital City has its attraction and the great campaign has aroused vital interest with multitudes of laymen; new men are anxious to share the enthusiasm that will characterize this great gathering and are planning to be present. It is also hoped that the Laymen's Conference which meets on Tuesday night, May 11, may attract a goodly number. All in all there is prospect of an unusual attendance of laymen.

This scribe can not get away from the conviction that the Convention could not do a wiser thing than to set aside two hours in the very heart of the meeting for the use of the laymen. The platform and front of the Convention hall should be

solidly occupied by laymen during this period, a practical program should be arranged that would bring scores of laymen to their feet for a word of testimony and consecration. This would make the Convention more attractive to the men and would lead them to attend in larger numbers.

It may be claimed that the Convention is a democratic body and the laymen have the same rights as the preachers; while this is true, few of them have been trained to speak in such assemblies and most laymen will remain silent and give the floor to those preachers who are able to speak with effectiveness and without embarrassment.

The program suggested above, when laymen are not brought into comparison with the preachers, when they all sit in a body and none but laymen are expected to speak, would create a very different atmosphere and the laymen would feel a

sense of ease and liberty that would bring a response.

Such an hour would be of value to every cause. A new sense of stewardship would result and would find expression in the support of the entire program. Education and missions could well afford to surrender some of their time in the interest of such an awakening among the men who are indispensable to the largest achievement. It is wise to recognize the men that constitute the chief source of supply and to provide them a favorable opportunity to express their views.

This writer has wondered why the need of some such program has not long since been recognized. There would perhaps be no thrilling speeches made, no great theological discussions heard, but the hearts and purses of many strong men might be touched.

These words are not prompted by any personal consideration but are the expression of an abiding conviction that such a policy would bring enlarged support to the Kingdom. Many strong laymen share in this view.



The Better Way

Development.—The wise teacher recognizes that his chief objective is the development of the pupil. Mental discipline is worth more than knowledge. To solve a problem for the pupil is one way of responding to the pupil's need; the better way, however, is to direct the thinking of the student in such a tactful manner that he may be led to master the problem himself. In this way he learns self-reliance and receives valuable training. This policy calls for more patience and skill on the part of the teacher, but gives the pupil the thrill that comes from self-achievement and fits him to master all such problems in the future without help.

Application.—This policy is the only hope for the enlistment and development of the layman. Some pastors have made this discovery and are more diligent in outlining work for their men than in performing such work themselves. These pastors assign the layman an honorable task, give him some suggestions and much encouragement, and then look to him for results. He may occasionally disappoint his pastor, but as a rule he will respond, if he is made to feel the obligation and is fully trusted. Place responsibility on his shoulders, challenge his self-respect, and he is not likely to shirk.

An Illustration.—An invitation to the Secretary to visit a certain church recently came from a strong layman; the visitor was met at the station by a committee of laymen; he was in charge of and entertained by laymen during his stay, and the publicity was in their hands. To be sure, the pastor was co-operating from behind

the scenes, but the laymen felt responsible for the success of the occasion. The outcome fully justified the wisdom of this policy.

It is better that the pastor spend two hours in leading strong business men to perform a vital religious service than to spend ten minutes in doing this service himself. These men must be led to become *workers* together with him. To be sure, this effort calls for the exercise of patience on the part of the pastor.

Suggestions.—Pastors are more and more organizing their men into unions or brotherhoods, assigning them definite duties in connection with such organization, and thereby leading them into a deeper interest and a larger activity.

A semi-annual or quarterly supper, when some vital Kingdom topic shall be considered, is a most effective means of enlistment. Some churches make these suppers free, having provided for the expense in the church budget.

A debate by four laymen on some live topic on an occasional Sunday night may prove a good substitute for the sermon of the pastor.

Some pastors have found it wise to request a number of laymen in turn to conduct the weekly prayer meeting. The pastor makes a selection of topics, with the capacity of the several laymen in mind, furnishes Scripture references, and makes a few suggestions to stimulate the preparation of the laymen. Good results have attended this policy.

The resourceful pastor will find other fruitful methods of leading his men to recognize responsibility, to discover their own capacity, and to realize the blessedness of service. There is perhaps no agency more fruitful than the inspirational value of denominational gatherings. In recognition of this fact the aggressive pastor begins early and makes the supreme effort to induce his strong men to attend these meetings, from the district association up to the Southern Baptist Convention. Many of our most valuable men date the beginning of their vital interest to their first visit to this last great gathering.

Latent Power.—All thoughtful Baptists recognize that the colossal demands of our world-wide program cannot be realized unless we discover how to utilize in a more effective way our large contingent of latent power.



Eloquent Data

On a recent visit to an East Tennessee church the following facts were obtained from original sources: Three laymen from that church were induced to attend a Men's Convention in Knoxville about four years ago. After an address on Christian Stewardship, all that would commit themselves to the tenth as a minimum were invited to rise; among the large number that responded were these three men.

One of them, a young lawyer, reports that his tenth the first year amounted to \$125; last year \$250.

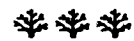
The second, a merchant, found his tenth the first year was \$141; last year \$489.71.

The third man, also a merchant, had \$120 for the Kingdom the first year; last year the tenth went a little beyond \$1000.

These three men have grown in grace at an equally rapid rate; therefore they do not stop with the tenth.

This church went far beyond its quota in the 75 Million Campaign, has already paid one-fifth of it, and these three men were large factors in this achievement.

The church now reports thirty-three tithers and not a penny of debt rests upon it.



Itinerary

The Secretary had the privilege of spending the first Sunday of March with the Baptists of Hodgenville, Ky., the home of the immortal Lincoln. This was the day set by Pastor Mitchell to launch his Bible Institute. While the weather and health conditions were unfavorable, the heroic church voted to carry out the original plans for the week and their loyalty was rewarded with success.

The church is united and will give the pastor most liberal support in his plans for a new and larger building.

Sunday, March 14, was spent with the Baptist Church at Elizabethton, Tenn., in the interest of their annual church budget. The initial canvass on Sunday indicated gratifying gains over the previous year.

The church is to be commended for its loyal support of Pastor Cosby during his protracted illness. His salary has been promptly paid and the pulpit well supplied almost every Sunday besides.

The Secretary had a most delightful visit with the Highland Avenue Church, of Montgomery, Ala., on Sunday, March 21. This church has a fine company of men that strongly reinforce Pastor Seymore in all his aggressive plans. The church almost doubled its quota for the 75 Million Campaign and is about ready to launch a movement to enlarge its beautiful church building.

On Monday afternoon, March 22, the Secretary had the honor of speaking to a choice company of women at Clanton, Ala., and at night the men came in very good numbers to hear a discussion of "Life a Trust." The men of this church have a brotherhood which meets quarterly in connection with a banquet, the expenses of which are provided for in their church budget. Pastor Carter has been on the field but a few weeks but is pushing the matter of a new building with commendable zeal. The need of an adequate building is apparent and the response should be liberal.

The Secretary landed in Nevada, Mo., at 6:00 A.M. on Sunday, March 28, and found the wind blowing a swift gale on those wide extended plains. It was a strenuous day for the visitor. Soon after 9:00 he was in an auto with J. H. Berghauser, a zealous layman, for a trip of twenty miles to El Dorado Springs, a beautiful town, where the two visitors were heartily welcomed by Pastor Laster and his church. It was necessary to hasten back to Nevada to fill an engagement to speak to a company of men at 3:00 and then again at 7:30 to a mixed audience. Pastor Van Noy has the confidence and support of his church and the cause in Nevada is prosperous.

On Monday night at the First Baptist Church of Joplin, the people came in such numbers that they overflowed the church auditorium. There were representatives from eight churches. At the close eighty-seven committed themselves to the

tenth and the response to a call for more faithful stewardship of life was virtually unanimous. Dr. Hale, the pastor of the First Church, gave his most hearty support to the meeting; he has some large plans for the development of his church and has every assurance of success.

At Springfield the Secretary was announced to speak twice; there were meetings in progress in two of the Baptist churches, one of which was a most successful revival. This situation detracted from the attendance at the joint meetings; there were four churches represented, however, and the people were responsive. Pastor Kaufman of the Robinson Avenue Church, where the meetings were held, is planning for an intensive evangelistic campaign at an early date. This church has a beautiful new building.

A delayed train rendered it impossible to reach Kennett for the closing engagement in Missouri.

Rev. L. H. Maples, the district secretary, made this tour with the visitor, spoke on two occasions with great acceptability, and added much to the interest of the visit.

Missouri has large resources both in life and treasure.



A Notable Response

The office of the Laymen's Missionary Movement has sent out about fifteen thousand copies of the leaflet, "A Plea and a Plan." This tract suggests that laymen bequeath at least one-tenth of their estates to the Lord's cause. Recently a copy of a will was sent to this office by a layman in which he has bequeathed all of his estate to the Southern Baptist Convention for the support of Home and Foreign Missions. The estate is worth perhaps a hundred thousand dollars. Other responses to this plea have been received.



Campaign Echoes

A Kentucky business man who was organizer for his association reports that his district was apportioned \$800,000 and that the churches succeeded in raising \$1,082,750.

A Georgia layman says, "I spoke practically every Sunday during the Campaign."

A lawyer writes that he was organizer for his own church, visited eleven other churches (three of them twice) and made fourteen speeches.

A bank and cotton mill president reports: "We put on a very active campaign in our association and I personally visited most of the churches."

A real estate man says that he gave up his business for three months, spent practically all of his time in the campaign, and counted it a great privilege to contribute \$5,000.

An editor reports that outside of the work performed in his own church, he visited and made talks in thirteen other churches.

A Georgia lawyer writes that he probably made about a dozen addresses in other sections of the state, in addition to covering his own association, of which he was organizer.

Dr. W. J. McGlothlin, State Organizer for South Carolina, gives the following statement for publication: "The laymen of South Carolina not only contributed of their money with readiness and generosity, but great numbers of them contributed of their time and their influence to the success of our Campaign. They acted as organizers and publicity men for the associations as well as for the churches. They used their autos in the multiplicity of ways in which these machines were useful. They made addresses in the great majority of the churches of the state.

These addresses were replete with information and shot through with spiritual enthusiasm. The four-minute men, who were laymen almost without exception, were a very important factor in the success of the Campaign. South Carolina is very grateful for the work of her laymen. Our Baptist Governor was one of the most active of all laymen of the state."

These are samples of the work done by the laymen during the recent campaign in all sections of the South. While they did much for the campaign, it perhaps did more for them.

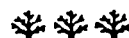
These men, "having begun a good work," should persevere to the end. "There is no discharge in this war."



A Valuable Recipe

In a certain Alabama church is a gifted young woman who earns her money as a stenographer. She is always in her place at church, has an important position to which she is faithful, contributes eight dollars per month to church support and ten dollars a month to benevolent causes.

She is happy all day long, has a good report of them that are without, and is a constant inspiration to the membership of her church. She has discovered the secret of abiding joy.



Loyalty

The following words from the *Christian Herald* are in accord with the present agitation to fill the pews and support the pastor; it is hoped that they may duly impress every layman that reads them:

"I owe my minister whole-hearted loyalty at all times, and a willingness to co-operate with him in his work.

"I owe him a faithfulness in attendance upon all church services so far as possible.

"What an inspiration to a minister and what a source of encouragement to see well-filled pews and feel the warmth of brotherly love! I owe him a regular attendance at the prayer meetings each week and at these meetings I should be ever ready and willing to participate in the worship. My influence may arouse and stimulate others to greater activity."

Young People's Department

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

ANSWERED PRAYER

Elizabeth N. Briggs

(A TRUE STORY.)

The front door bell gave a business-like ring, and at the same instant the phone bell in the back hall began a persistent call. Helen McNeill fairly flew down the stairs to the front door to take the mail from the postman, then to the telephone to take down the receiver before the bell "came out by the roots."

"All right," she called. "Yes, this is Helen; is that Bertha? Did I hear from Virginia this morning? Let me see; the postman has just been here. Yes, I have a letter. What is it she wants?—You and me to spend commencement week with her? Glory! Do you think we can go?—Yes, I am reading my letter now. She says Margaret will be with her. Oh, we just must go. Can't you come over here and bring your sewing, and let's talk about it."

Hanging up the phone she hurried to the library to find her mother. Soon they were deep in ways and means of the proposed visit, how much it would cost and what kind of new clothes would be needed.

"I think Bertha and Margaret and I ought to take our Class Day dresses that we had for our day last spring. We could wear them to the Class Day exercises this year. Then if we just hurry up with the white dress and the pink veil, I believe I could manage."

The front door swung open and Bertha rushed in, seeming to bring with her the gladness of the mid-April sunshine.

"Mother says I may go," she cried, seizing Helen in her arms and whirling her around the room, until they landed breathless on the big davenport.

Then there was such a chatter of when, and what, and who, that the sewing made little progress. But plans were made in that duet of conversation that girls know how to carry on, each one talking all the time, yet each understanding what the other one is saying. When Bertha had declared for the tenth time that she just must hurry home, and when the final farewell was be-

ing said on the corner two blocks up the street, she suddenly exclaimed:

"O, Helen, I almost forgot. I met Pearl Staley as I was going to your house, and she asked me to give you this to read at the Y.W.A. this afternoon. It meets with her at four, so be sure to come. Good-bye!"

Helen turned back toward home with the slip of paper in her hand, but with her thoughts still on the future trip. Almost without meaning to do so she began reading the clipping. It was the story in barest outline of a mountain girl, of her desire for an education, of her struggle to secure the means of going to a mountain school, of the discouragements at home, of her final triumph over them, not only for herself but for her younger brothers and sisters as well. As Helen finished this sketch of the struggles that had covered years of work for the girl in the mountains, her thoughts went again to her own happy school days.

From the time she was a little girl proudly reading to her father the thrilling stories in her first reading book, she had been led to think and plan for her college days. Her ambition had been kept alive in the trying high school years when she had complained that she would be old and gray if she had to go to college until she was twenty-one. Now that she was twenty-two, she really did not feel much older than at sixteen. The memory of all that college had meant was more precious than the price of the years.

She sat down on the front steps in the spring sunshine, her old college sweater over her shoulders and her chin in her hand. Just suppose her home had been a cabin far off in the mountains, that her father and mother could neither read nor write, that every obstacle was placed in her way to keep her away from school, that she would even be counted queer in the community if she wanted to go away to school—would she under those conditions have had the strength and will power to hold to her purpose? She shook her head in answer to her own thoughts.

Then her mind traveled on to the hundreds of girls who would give anything on earth to have had her chances and yet would never have a year of high school or college.

"And I do not deserve one bit of credit for going through college," she told herself frankly. "Father paid my bills, and mother saw to it that I had all the clothes I needed. My college course did not cost me one red copper cent. How this girl had to struggle and work and scrimp for the—let me see—yes it says, 'the fall term, with music, was twenty dollars.' In that case, the spring term was surely about the same. Forty dollars a year for schooling, and many girls do not have the forty dollars, even when they are willing to work for their board."

"Forty dollars—no, I could not do it alone. But our Y.W.A.! We have twenty members. Two dollars apiece, and some of us could work and do more than that. Why, we owe it to some girl because ours was given to us."

Helen gazed, unseeing, at the spring flower at her feet. Her thoughts hurried around the circle of the Y.W.A. members. There were one or two to whom an extra two dollars would mean a real sacrifice, but the Auxiliary could do some work all together that would make up for them, and it could be so arranged that they would not feel hurt.

"I can at least talk it over with the girls this afternoon," she concluded. Then she clasped her hands in wonder at the new thought that gripped her. "Why am I so deeply interested in this? Why was this story given me at just this time? Is it possible that some girl is praying, and praying to go to school next year, and we may be used to answer her prayers! What is prayer? A means of getting things I want or need? Or is it a listening to the voice of God to hear Him tell what He wants done? Is it not the two things! We have prayed for our Y.W.A. to be used of God; if a girl is praying for help in her education, may not God answer both prayers by allowing us to send her?"

Helen rose and slowly went into the house to find her mother. Instead of the talk of the coming trip, there was a new subject none the less interesting for mother and daughter to discuss. By the time dinner was announced, many of the practical details were settled, and Helen had them ready to present at the afternoon meeting.

"Of course we can do it if we try," came the response from the girls. "Haven't we always carried through the things we have attempted?"

"The B.Y.P.U. would help us if we got in a tight place, for you know the boys are fine help."

"Well, I say, let the boys send a boy to school if they want to help. We certainly can look after one girl. But if it was necessary we could have an entertainment with the B.Y.P.U. and divide the proceeds."

Here the president had to rap soundly to bring the meeting to order. "Let's finish with our part," she urged, "then we can talk about the B.Y.P.U. I will appoint a committee to write to one of the mountain schools to find out about the cost of tuition, board, etc. They should ask also if pupils have any way to earn their own board, and if just paying the tuition would be of any real help. Then Helen, since you started this, you are appointed to get the girl for us, and to report at the next meeting."

It was the middle of August, however, before the right girl was settled on. Complications of unexpected character arose to delay the decision, but they at least gave the opportunity for the girls to earn their two dollars. There were sixteen present at the meeting to tell how they earned their money.

"I sold that old yellow organdie to the washer-woman. She has been begging for it all summer."

"I did a lot of typewriting for Uncle Bob. He certainly made me earn the money."

"I made my brother a silk shirt. Now you can laugh all you want to but it looks all right and really fits him in the neck."

"I made a dress and paid myself instead of paying some one else."

"Then hand us over ten dollars, Milly. You know you could not get a dress made for two. Now I made my two dollars putting up jelly. I'll tell you this is hard earned cash."

"I coached Tom in his math, and I'll confess frankly that I earned more than this two dollars. For the remainder that goes into my bank account, I offer thanks to the girl in the mountains who started me to earning."

"I just paid mine out of my allowance."

"I move she be sentenced to the roads for sixty days. Father said he would pay me a dollar to put up a lot of the catchup he specially likes, and mother paid me for canning. I do not like to speak harshly of my family, but I know I earned that money."

"I sold a hat and a waist."

"I sold a pair of slippers that were perfectly good, but they hurt my foot dreadfully."

"I sold vegetables that were brought in from the farm."

"I made half a dozen shirt-waists for Sister Effie's little boy."

"I worked buttonholes and did feather stitching on some children's clothes for Mrs. Jenkins. She doesn't know a thing about hand work and has a hard time getting it done."

"I made the cakes for Mrs. Fuller's party."

"I washed and stretched curtains."

"I helped down at father's office while his stenographer was taking her vacation."

"Thirty-two dollars," announced the president. "That is certainly a splendid start toward the forty. I feel sure we can give our girl a little spending money besides just what she needs for her schooling. Now, Helen, tell us about the girl you have found."

"You remember that I told you last time we met that I thought we had found the one we were looking for," began Helen. "You told me to decide for you, as the time for the school to open was so near. The girl I spoke of was Annie Wilson. She was left an orphan while a very little child and was sent to our Orphanage. She is most highly spoken of by the teachers there. She wants to fit herself for a teacher or maybe a missionary, and managed to send herself to school one year after she left the Orphanage. But she cannot go longer without help. She writes that she can earn her board, by working in a family living near the school, so the tuition is all she expects from us." Helen paused and looked at the letter in her hand. "Girls, do you remember when we began planning for this that I said I felt so strongly about it that I wondered if it could be some girl was praying and praying for the opportunity to go back to school and maybe we would be used to help answer her prayers?"

"Yes," assented the president, "I remember it very distinctly."

"Then listen to the beginning of this letter," said Helen, and she began to read—

"Dear Friends:

"It will be useless for any one to try to convince me that there is no power in prayer, because last spring when school closed here it looked almost impossible for me to come back in the fall. But I began praying that the way would be opened, and you have been the means of having that prayer answered."

"Doesn't that sound as if she had heard what we said?" marveled Pearl Staley.

"See how sweet the rest of the letter is," continued Helen. "I shall greatly appreciate anything and everything that you may do to help me. My expenses will not be large, because I am paying for my board and room by working. My tuition for the fall term will be six dollars and a half, and the expense of taking piano lessons will be thirteen fifty. It is payable any time between now and the Christmas holidays. Your leader wrote me you would kindly take care of the expense if I wanted to take piano lessons. I have started and am getting lots of pleasure out of it."

As I keep on deriving pleasure from it I shall not forget that it is you who make it possible. I am trying and will keep trying to make it seem to you and to others that I am worthy of it all.

"With a kind, good wish for every member."

"Your 'little sister,'

"ANNIE WILSON."

"I call that a perfectly precious letter," said Bertha. "We are the ones who will have to live up to her. I am willing to bake and brew and frizzle and stew for the sake of such a girl."

"But doesn't it give you a great big feeling of awe to think that you have been the means of answering another person's prayer," said the president. "I wonder how many times God has tried to tell us to do things and we have failed to hear or to understand and so have lost the chance of helping Him to answer prayer."



PRIZE ESSAY CONTEST ANNOUNCEMENT

As was announced in our last HOME AND FOREIGN FIELDS, our Essay Contest decision and awards had to be long postponed on account of the heavy work of the 75 Million Campaign. Now we are ready to tell our patient little contestants the result of the contest.

The first prize goes to Virginia McKenna, Court Street Baptist Sunday School, Portsmouth, Va.

Second prize, Jenidel Brown, First Baptist Sunday School, Tuscaloosa, Ala.

Third prize, Bernia Tyson, First Baptist Sunday School, Calvert, Tex.

LIST OF CONTESTANTS

Essay No. 1—Elizabeth Hardy, Russellville, Ky., (11 years).

Essay No. 2—Syl Dean, Nevada, Tex., (15 years).

Essay No. 3—Arie Porter, McCall Creek, Miss., (11 years).

Essay No. 4—Jenidel Brown, Tuscaloosa, Ala., (12 years).

Essay No. 5—Virginia McKenna, Portsmouth, Va., (10 years).

Essay No. 6—Ruby Dean Ball, Owenton, Ky., (15 years).

Essay No. 7—Elizabeth Welborn, Peculiar, Mo., (13 years).

Essay No. 8—Ruth Mason, Roanoke, Va., (15 years).

Essay No. 9—Bernia Tyson, Calvert, Tex., (16 years).

Essay No. 10—Tessie Mable Adams, Newport, Ky., (14 years).

Contest Judges.—Dr. V. I. Masters, Superintendent of Publicity, Baptist Home Mission Board; Dr. L. B. Warren, Superintendent Department of Church Extension, Baptist Home Mission Board; Miss Elizabeth N. Briggs, Young People's Department, HOME AND FOREIGN FIELDS.



FIRST PRIZE ESSAY—

The Homeland as a Field for Missionary Service

Virginia McKenna, Court Street Baptist Sunday School, Portsmouth, Va.

Our great Southland is very beautiful and the climate healthy; the majority of the people cultured and refined; and untold wealth abounding in field and forest. Yet for all this missionary service is badly needed.

One of the most important fields for service in our homeland is the Mountain Schools. There are thirty-nine of these schools, two hundred teachers and about six thousand pupils. These schools reach a class of sturdy boys and girls that otherwise could not get an education. And the best part of all is that nearly every pupil is converted before leaving the school. Mr. A. E. Brown is superintendent of this department.

The work among the foreigners and Indians is as truly missionary as the work across the seas. Schools for the children and welfare centers for the mothers are kept up at different points. This is a growing work which needs many more workers in the field.

The Church Building Loan Fund of one million dollars is a very important part of our Home Work, as it aids many weak and struggling churches and will keep on increasing all the time.

The Department of Publicity is not often spoken of in our societies but should be, as it is our principal way of getting information, and it reaches many people that otherwise would not be reached.

For about six years the Home Mission Board has been engaged in a special line of work which is known as the Enlistment Department. Its aim being "to bring our whole Baptist body to participate in the task of nurturing the implanted Christ life in every convert in our churches."

The work in Cuba is very encouraging. There are twenty-seven original churches and thirty-nine stations. Most of the pastors are natives. We also have twelve-day schools there.

The Home Board also has a Bible Institute at New Orleans, and has started a movement for a sanitarium at El Paso, Tex., for tubercular patients.

These are the most important departments of our Home Board Work, and some of the ways in which we children can help are by supporting our Sunbeam Band, in attending regularly, in giving all the money we can and co-operating in all that our leader suggests.

We can also pray for this work and we can also ask God to call some of us to help in this great work when we grow up.

We can also attend the Jr. B.Y.P.U. and secure training along this line.



SECOND PRIZE ESSAY—

The Homeland a Field for Mission Work

Jenidel Brown, First Baptist Sunday School, Tuscaloosa, Ala.

There are many tasks and problems for the homeland as well as the foreign, for we must save the ones at home first so they can save others. Can you imagine 23,000,000 people that make no profession of faith? Is it not our duty to save these at home first?

Among this 23,000,000 are the mountain boys and girls and the foreign children. They need our help and we should have more schools for their benefit. We need to teach them so that they will grow into useful Christian men and women.

All churches need a start and another task for the homeland is to house and give the 3,639 struggling churches a start. So \$1,000,000 is being collected for this purpose.

Many of our people are so ignorant that they are easily misled by Mormonism, Russellism, Christian Science and other false faiths. We cannot do our duty unless we teach our people and guard them against such things.

The Negro problem is one that we should be especially interested in, for it is wholly a religious problem. Nothing but the Christian religion will help them to become strong. The white people of the South have had so many other calls that

we have been inclined to let the Negro alone. We show the interest we really have in the Negroes by uplifting them and encouraging them in their worthy efforts. Most especially should we educate the Negro preachers. These have more influence over their own race than we have. The real test of our religion is what it will do for other races.

But in Panama and Cuba we have the greatest opportunity. If we do our duty and send home missionaries there to teach and help them we may look forward to the time when they shall be a great commercial and missionary center.

With all these tasks to perform all must be at work and we children have our part. A great number of the young people say they can't do anything because they are little. "If I were a missionary, the president of one of our boards, or even a grown person, I might do something, but I'm so little I'm of no use," say many children who really could do a great many things to help if they would.

Yes, there are a great many things children can do. We can study and learn all about what there is to be done. Then tell other people and get them to learn. For how can we have any interest in things we know nothing of? I am sure that most all young people have some money; a small allowance at least, and we can give our tenth if not more to some one or all of these causes.

There is yet another way, if we have no money to give, we can give our prayer. This is something we all can do; pray for this work.



THIRD PRIZE ESSAY—

The Homeland as a Field for Missionary Service

Bernia Tyson, First Baptist Sunday School, Calvert, Tex.

In America there are more kinds of people than in any other country. All the nationalities of the world are represented in our great Union. Not only are our people widely different in blood but they also differ in occupation. Almost every occupation known to man is carried on in the United States. From these differences arise different needs but the Gospel can meet all of these needs if we will let it.

Our country needs missionary work badly, because there are so many religions here beside Christianity. Then there are 60,000,000 people in America who make no profession of religion. With this vast number of non-religious people in our own country right at our own doors, why not do missionary work here?

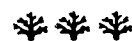
Missionary service includes several phases of work. Evangelistic service is needed as we have already seen. Educational service is also needed. When so many of our boys were drafted into the army it was found that there were 100,000 men between the ages of twenty-one and thirty-one who could neither read nor write. With that sad fact in mind we must go forth in the home field to educate men for our Master.

One of the greatest ways of reaching men's hearts and souls is through their bodies. That is, by relieving the suffering body we often reach a heart that we could reach in no other way, and thus we lead that one to Christ. In our land we have many Christian hospitals and sanatoriums but we need many more. Last year many patients were turned away from these institutions because they were so crowded. Surely this is a need that ought to be met.

In America we have more religious freedom than is found in any other country, therefore we have the greatest opportunity to reach our people. Will we neglect a field that is open when it is so badly in need?

America is a training land for foreign missionaries. If we do not meet our task in the homeland, how can we expect to send out the missionaries and money needed in other countries? If we will thoroughly Christianize our land the foreign task will be very easy.

The young people of our land may help bear the burden if they will. There are three ways we may aid. First, by praying for the work; second, by engaging actively in the work; and, third, by giving money to carry on the work. There are many things in the work young people may do. Many times a child has led a person to Christ that a grown person might never do. In many cases a child can bring more comfort and cheer to the sick and sad than any one can. Surely we young people will do our best in our share of the work.



OUR PUZZLE CORNER

(1)

My first is in many, but not in few;
My second in slay, but not in slew;
My third is in large, but not in small;
My fourth is in less, but not in all.

(2)

My first is in have, and also in hold;
My second in gilt, but not in gold;
My third is in flee, and also in fled;
My fourth is in sleigh, and also in sled.

(3)

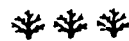
My first is in cold, and also in ice;
My second in mouse, but not in mice;
My third is in follow, and also in flight;
My fourth is in swallow, and also in slight;
My fifth is in eagle, and also in eye;
My sixth is in gay, and also in guy;
My seventh is in rude and also in rule;
My whole the name of our largest mountain school.



ANSWER TO APRIL PUZZLE

1, Caleb; 2, Luke; 3, Adam; 4, Rehoboam; 5, Aaron.

1, Keren-Happuch; 2, Elijah; 3, Isaac; 4, Thomas; 5, Herodias. Answer, Clara Keith, Oyo, Africa.



A Mountain School Girl

For several months she had begged for a chance to enter, but every place was filled for working one's way. She was the oldest of ten children, her father a mere renter, but a good man. Her pastor wrote me that Dora was a bright girl, and he wanted her to study music along with her other studies, as there was not a member of his church that could play the organ they had purchased. I promised her a place when there was a vacancy—this came in November. Her father brought her thirty miles in a covered wagon over the rough mountain roads on probably the coldest day of the year. Not being able to reach Mars Hill in one day, they camped out, and did not reach here till just as the Sunday school bell was ringing Sunday morning. The father also wanted her to study music, but did not know when he would be able to pay the small bill—he can hardly clothe her decently. And our poorly paid teachers will give her her tuition rather than have her stop. She is making excellent progress, a clear case of hunger for an education, and we hope she can stay with us for at least two years.

NAMES AND LOCATIONS OF MISSIONARIES OF THE FOREIGN BOARD

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Pakhoi

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North China

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SAKI—

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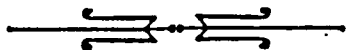
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