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MAY, 1921

No. 5

HOME AND FOREIGN FIELDS

Continuing
The Foreign Mission Journal
The Home Field

marked copy



SUNSET ROCK, LOOKOUT MOUNTAIN, CHATTANOOGA.

The meeting place of the Southern Baptist Convention this year offers many attractions, not the least of which are the unsurpassed beauties of nature, for which the city and surrounding country are famous.

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

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WE MUST WIN!

The books of the State Boards, to whom all moneys for all purposes in the 75 Million Campaign should be sent, close at midnight, May 3. These words will be read during the last days of this crisis week in the life of Southern Baptists. "*Pay what thou owest*" should ring like the call of God in the hearts of our people. What are difficulties for, to the Christian, but that in Christ's strength they may be overcome? "We are well able." We can—we must—we shall win!

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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 1.—Topic, "With Jesus on the Mountain." The approaching Baptist Convention in Chattanooga should be mentioned, and "mountain top experiences" briefly discussed in connection with this great annual gathering. See pages 18-23.
- May 8.—Topic, "Seeking the Lost." See editorial, "Missing the Main Thing," and illustrations of soul-winning in stories from the fields, pages 27-32.
- May 15.—Topic, "Soul-winning, the Ultimate End of All Christian Endeavor." Ask three members to look through the stories of missionaries in this number and give striking illustrations, in a few words, of the supreme importance of soul-winning in the methods and message of the missionary, at home and abroad.
- May 22.—Topic, "How Can I Know I am God's Child?" See article by Dr. Skinner on page five. Let the leader use this argument as to the place and power of prayer to show how the doubter may be strengthened.

May 29.—Topic, "Japan." At the close of the meeting let some on the group bring briefly a summary of reports from the new mission fields into which Southern Baptists have entered, pages 27-32.

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

The Juniors will be greatly interested in the Southern Baptist Convention, and may well be given reports, picture-stories, etc., concerning this great gathering. For their missionary topic Miss Briggs has excellent material in the Young People's Department.

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

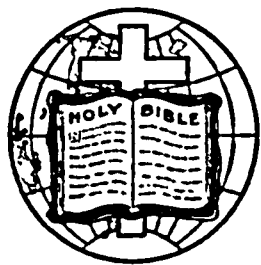
The topic for the monthly meeting is "Prayer," and in addition to the material provided by Miss Mallory in her department, the leader will find much help in the article by Dr. Skinner, page 5, and in the missionary stories about prayer and its power, on pages 33, 34.

PRAYER MEETING.

Pray that the Southern Baptist Convention shall be the greatest session of Southern Baptists in their history, as led by the Holy Spirit they plan wisely and daringly for the most far-reaching program of world-conquest ever projected by our denomination.

Home and Foreign Fields

THE MISSIONARY JOURNAL OF THE SOUTHERN BAPTIST CONVENTION



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I. J. VAN NESS, Corresponding Secretary

G. S. DOBBINS, Editor

MAY, 1921

Have Southern Baptists Failed?

The charge of failure in our Seventy-five Million program has been made repeatedly outside Baptist ranks. Strangely garbled reports of our achievements have persistently appeared in pedobaptist journals. It is possible that the wish has been father of the thought. The Interchurch Movement dies hard, and it is contrary to human nature that the unionizers who predicted the extermination of Baptists because of their independent course should rejoice to see Baptists more than conquerors in their fight for what they believe is a New Testament program.

We thank God for the spirit of humility which has possessed our people in the midst of the victory which last year we claimed. We thank Him for the testing time to which He has brought us this year. To those who interpreted our victory in terms of the "psychological moment" rather than on the ground of spiritual stalwartness and the grace of God, our answer will be the results that are rolled up for report in Chattanooga. If we won the first victory on an easy tide, the second will be won in the face of staggering difficulties. The power of Almighty God must be upon us if we claim the victory in May, and to Him will be the praise and glory through Christ Jesus.

But the cry of failure is not coming up from our Baptist hosts. Our distress is very real, and relief is not in sight; but the reports come from every section of the Convention that Baptists will meet their pledges. Regional conferences have been held in strategic centers in every State, and in all these meetings the speakers have been greeted by great crowds of earnest men and women, who have responded with high spiritual enthusiasm to the appeal for sacrificial loyalty. The spirit of determination and of loyalty is everywhere evident. The total amount of money may not be quite so large as if we were still in the period of prosperity, but failure is reckoned in other terms than that of money. In spirit, in devotion, in loyalty, in enthusiasm, in conviction that what we have begun we must and shall finish, we are already victorious, whatever the books may show in the final reckoning.

The record thus far, however, is a glorious one, of which we have every reason for pardonable pride. Let us bear in mind the fact that the Campaign in 1919 was not made until December, while the Convention year dates from May to May. The great majority of pledges were made with little thought of paying for the seven months intervening between the be-

ginning of the Convention year and the date of the Campaign. In many cases the collection of such arrears was wholly impracticable. What we have done is occasion for much gratitude and rejoicing, and is an earnest of what we can and will do in the crisis that we now face.

As has been pointed out again and again, Southern Baptists have paid in cash, from December, 1919, to December, 1920, \$16,851,000 for all Campaign purposes. The present concerted effort is to bring into our treasuries a proportionate amount, so that we may close the second year, on the first day of May, with two-fifths of the amount pledged in hand—or \$36,605,000. If, however, this sum is not received until December, 1921, we shall have really achieved our goal, since the Campaign year runs from December to December. It would be especially glorious if we could this year, in the midst of many difficulties, report the collection of two-fifths of the pledges at the close of the Convention year.

What about the successes that have been gained in the expenditure of this money? The answer is given in other columns by our trusted leaders who give account of their stewardship in stories of marvelous blessings of God upon our Home and Foreign Mission enterprises, Christian Education, Ministerial Relief, and the benevolent objects which share in the generosity of Southern Baptists. Dr. Scarborough thus sums it up: "In the homeland, 175,000 baptisms; in foreign lands, 7,000 baptisms; more than 2,500 missionaries and evangelists at work in homelands and 450 on foreign fields; 16 hospitals, with 205,000 people treated, in foreign lands; the same number of hospitals at home with hundreds of thousands cared for; 544 schools with 18,000 students in foreign fields; 115 schools with around 39,000 students in the home field; nearly 10,000 volunteers for special Christian service; new fields in Europe entered, where 128,000,000 people are looking to us for teachers, preachers, doctrine; denominational unity and solidarity throughout all our ranks; widening vision, inspiration, efficient organization, strengthened leadership, world consciousness, evangelistic passion in an unbroken, rising tide."

Baptists have not failed, and must not fail. Our dependence is in God, and there is a sense in which His dependence is in us. Let the challenge ring down the line to a heroism in sacrifice and labor that will forever silence the cry of failure, and reinforce with our money our claims of undivided responsibility to give the whole gospel to the whole world.

The Call to Heroism

All the world loves a hero. The genuinely heroic never fails of its appeal. There is a spurious heroism that parades itself and seeks notice, but a world built essentially on a foundation of reality and sincerity soon discovers the fraud. Then there is a sort of accidental heroism, without moral quality, which may excite a certain degree of admiration, but which is soon forgotten.

What constitutes the essentially heroic? Is it not the element of selflessness in daring sacrifice? Heroism that has in it the selfish element is at once discounted. Heroism that does not dare bravely in the face of danger and difficulty is counterfeit. Heroism that does not involve genuine sacrifice is lacking in spiritual value. Jesus Christ stands forever as the world's supreme example of heroism, and in Him were united perfectly all three elements that constitute the heroic—absolute unselfishness, fearless courage, perfect sacrifice.

The greatness of the heroism is of course proportioned to the greatness of the need which it meets. Grave danger calls for and calls out splendid daring. Not many heroes are developed in a time of ease and luxury. Out of the war have come stories of bravery that will continue to thrill men after all else concerning this fearful catastrophe shall have passed into

oblivion. But the call for heroism in these times of reconstruction following an ineffective peace is hardly less challenging, although of course more commonplace, than that which the soldier heard.

The story is told, for instance, of a captain in the merchant marine who had distinguished himself for bravery, who was asked to address a meeting in the West. After the master of ceremonies had completed a rather lengthy introduction and sat down, the audience arose, almost to a man, to leave the building. The chairman sprang to his feet, rushed to the edge of the platform, and called excitedly: "Come back and take your seats. Come back, every one of you! This man went through hell for us during the war, and it is up to us now to do the same for him!"

Not even during the war did the call for genuine, unselfish, daring heroism sound more loudly than it does today, if we have ears to hear. The world is passing through a period of transition that is testing the lives and hearts of men. The test is all the more important because many do not realize it. In our own land loss of money and prospects of bankruptcy haunt many business men's waking and dreaming hours. Their faith in God is being tested at one of its more vulnerable points. In Europe, from a vain looking to the churches, with their ecclesiasticism and formalism, the people are turning to the atheism of despair. In heathen lands, particularly where famine stalks like the grim specter of death, the people are stunned and benumbed, feeling that there is no help on earth nor from heaven. Human misery and human sin rise up like a terrible cloud and shut off the face of God from the eyes of men.

The world's supreme need is to see God. They can see him only through the revelation of Jesus Christ. And the revelation of Jesus Christ can come alone through the instrumentality of saved individuals, under the direction and power of the Holy Spirit, whose witness of word and life will bring lost humanity into contact with the Saviour.

This challenge to witness in the hour of the world's supreme need is indeed a call to high heroism. We will not shrink back because of selfish motives. We will not recoil from the task in cowardly fearfulness. We will not refuse to offer ourselves on the altar of sacrificial service. To admit that we shall would be to renounce the name of Baptist and Christian. Our people are not made of the stuff of cowards and quitters. What we have begun, under God, we will carry to a glorious consummation. The hardships, the dangers, the privations, but beckon us on. The cloud of witnesses looking down from heaven and the outstretched hands of dying Christless millions combine to renew our determination to be true to the trust committed unto us. Thus shall we prove worthy of Him who, for the joy that was set before Him, endured the cross, despising shame, and is now set down at the right hand of God.

Missing the Main Thing

The man who shoots at an eagle and kills a sparrow may congratulate himself on his marksmanship, but the veteran hunter will scarcely account him a good sportsman. He has missed the main thing, and though he bag a barrel full of sparrows with the most modern hunting equipment the old-timer will refuse to give him a place among the real sportsmen. The man who misses the main thing is discredited with those who know.

The main thing on the mission field is the winning of lost souls to Jesus Christ. There are many ways in which this may be accomplished, and no means sanctioned by the New Testament is to be neglected or disparaged. But the main thing must be accomplished. Failing this, nothing is of much importance.

Are there missionaries on the foreign fields who are missing the mark? Are there those in the sparrow-hunting business

when they ought to be out after big game? From many sources come answers in the affirmative. Recently a great conference was held at the Moody Bible Institute, at which Dr. W. H. Griffith Thomas, a stalwart defender of the faith, delivered some addresses on Christian fundamentals.

Dr. Thomas boldly charged that large numbers of missionaries in China, of which he has first-hand information, are clearly missing the main thing. He declared that there are Christian institutions in China where 50 per cent of the teaching staff are not Christians; that in Shanghai there are 284 resident missionaries, and only four of them doing evangelistic work; that in Canton there are 100 missionaries who are not engaged in evangelistic work. He cites the fact that in one Presbyterian mission there are forty-six missionaries, and only two of them are engaged in evangelistic work.

"I found in China," says he, "two parties of missionaries decidedly and definitely divided—the conservative, and the higher critical, or modernistic. . . . There is in China, among a certain class of missionaries, a great tendency to concession. There are six or seven union educational institutions, all based upon a concessive view of Christian truth which amounts to modernism. For a long time I have been in favor of union among God's people, but it is possible to pay too high a price for union. . . . There have been proposals to translate into Chinese that deplorable book called the Shorter Bible. The Y.M.C.A. proposed it and the Y.W.C.A. proposed it, so far, however, without success. . . . Missionaries have been told for years that all the scholarship was on the modernist, higher-critical side. They were entirely ignorant of the work of the past ten years, which puts the latest, truest and best scholarship on the conservative side."

It is gratifying to note that in his list of missions contaminated with this soul-destroying virus, no Baptist station is mentioned. If we have one such Baptist missionary he is not known to this writer. If he exists he is drawing his salary under false pretenses, for Baptists have not given their money to send men holding or teaching any such views to any place anywhere to do anything. It is true that all our missionaries are not in what is known technically as evangelistic work, but those who are in any kind of work are expected to make their efforts directly evangelistic, and when this evangelistic note is lost it is time for any missionary who has so lost it to be recalled from the field.

We go a step farther. What applies to the denominational worker on the foreign field applies equally to the denominational worker on the home field. It is inconceivable that we should set up such a standard for our foreign workers and lower the standard for those at home. The teacher in any Baptist educational institution who has lost his grip on the old fundamentals of the faith, as set forth in the New Testament and accepted in Baptist history and tradition, is a receiver of money under false pretences when he accepts his salary from funds contributed by Baptists. The same is true of any employe or agent of any one of our Boards. This is not held as a whip over the consciences of men to compel conformity and uniformity, for within the limits stated there is room enough for any genuine New Testament Baptist. What we repudiate is the trifier with the truth, the man who puts his rationalistic scholarship ahead of the Word of God.

Baptists are on the main track. They dare not allow themselves to be sidetracked. They are after big game—the biggest in the universe—the overturning of all man-made systems of religion and the setting up of New Testament churches the world over—the bringing of lost souls to an atoning Saviour, whose blood alone can cleanse from sin. We cannot and must not miss the main thing.

A recently completed official census gives Japan 55,960,000 population, exclusive of Korea, which has 17,284,000.

Has your church arranged for the pastor to go to the Convention? No good business institution would permit a Convention to be held designed primarily for the inspiration and increased efficiency of its representatives, and refuse to send its men to the meeting. Indeed, many forward-looking business institutions provide at great expense for such gatherings for their employees. It will be a calamity for any active pastor in the South to miss being present at the session of the Southern Baptist Convention, May 12-18. Every pastor, layman, woman, who is vitally concerned about our Baptist estate, should count it a duty as well as a privilege to be in attendance, and to bring all the aid of thought and influence to the solution of the stupendous problems which we shall face during the days of meeting. Read elsewhere the charming story by Mr. Burkhalter of the Convention outlook.

Our Foreign Mission Board has long believed that Nigeria, South Africa, is one of the strategic mission fields of the dark continent, and has concentrated its efforts in this gateway of the Sudan. Recent reports show the wisdom of the belief and policy. It is reported that in one year there have been more baptisms in Nigeria than in the whole of India, Ceylon and China, all denominations included. The number of adult additions reported from all evangelical bodies in 1919 is: Nigeria, 7,924; India and Ceylon, 2,714; China, 1,796. This turning to Christianity in Nigeria is not a mass movement, but represents every stratum of society.

That the heathen nations will paganize us if we do not Christianize them is a prophecy made more than once as thoughtful men have considered the billion of unevangelized peoples and the ever-narrowing circles in which national influences move. *The Missionary Review* reproduces the photograph of a beautiful Hindu temple in San Francisco, recently completed, and tells of the growth of Hinduism, particularly in New York and Boston. One of the strange things about it is that the main body of believers is composed, not of Orientals, but of adult white people.

Mr. K. M. Wong, at the head of our Baptist Boys' School in Canton, came to America recently on a unique mission. He came to raise \$100,000 gold from Chinese in this country for the school of which he is the head—and has splendidly succeeded. He is now ready to return, with the full amount in hand. Mr. Wong is a graduate of Columbia University, and is a striking specimen of physical manhood and mental and spiritual power. Incidentally it is worth noting that the mayor of Canton, one of the greatest of Chinese cities, is a Baptist.

Four centuries ago, April 18, 1521, Martin Luther made his immortal stand before the Diet of Worms, exclaiming in response to the demand to recant, "Here I stand; I cannot do otherwise. God help me. Amen." The National Lutheran Council in America planned a program in celebration of this historic event that has been widely observed throughout the country. Germany needs today a greater than Luther to lead her out of darkness and misery.

The hearts of Southern Baptists have been stirred and continue to be stirred by the tragic stories which come to us of famine conditions in China. Let no one get the impression that the crisis is over. Prospects are good for a bumper crop this spring wherever it has been possible to plant and cultivate; but conditions have been such that in many instances

seed was lacking, or the sprouting grain was dug up and eaten, or there was lack of facilities for cultivating and maturing the crop. We have responded splendidly to the appeal for help, having given approximately \$300,000, but the Foreign Mission Board will gladly receive sums large or small to complete the work and conserve the results in our Baptist famine relief efforts.

Political, social and religious conditions in England give cause for much concern to those who realize that England and America must join hands more closely than any other two nations of earth if they meet the demands for world evangelism which are upon us. Thoughtful students attribute the religious unrest and moral lapse in England largely to the emphasis everywhere upon a "social gospel" as over against the gospel of a crucified Christ.

The Buddhists are great imitators. Witness their efforts to organize Sunday schools after the fashion of the Christians. Their latest attempt in this direction, according to *The Far East* (Tokyo), is a Buddhist Salvation Army, designed to do charitable work as an adjunct to their religious services. The "army" has made little progress, for the idea of charity for unselfish ends has never entered into the heart of the heathen.

One of the signs of encouragement in Mexico is that the government is entering upon an unprecedented program of education. The budget for educational expenses during 1921 is ten times as great as in any previous year. Nothing could be more hopeful for the future of our Baptist missionary cause than this widespread effort to reduce illiteracy and ignorance. Baptists grow most rapidly where the light is turned on.

Baptists in Italy are rejoiced beyond expression by the recent purchase in the heart of Rome of a commanding property which gives to our Southern Baptist missionaries a new sense of dignity and self-respect in the "Eternal City." Methodists have recently opened a preaching place on the Tiber embankment within sight of the Vatican.

Tourists from Christian lands can do much to discourage and encourage our missionaries. Realizing this, Dr. J. J. Wicker, of Richmond, Va., makes a special feature of his "Wicker Tours" the visiting and strengthening of the missionaries in those fields included in his tours. If you contemplate a trip abroad, write Dr. Wicker.

The home-going of Dr. S. Y. Jameson, superintendent of enlistment of the Home Mission Board, has brought grief and loss to his colleagues and friends throughout the Convention. The work of his great department will be vigorously pressed by his co-workers.

The reported gain of the Methodist churches in the United States during the year 1920 was 182,338, the largest in the history of the denomination.

Baptists of Porto Rico gave during the first six months of 1920 a total of \$8,728, more than the amount of their total offerings for 1916.

The true measure of loving God is to love Him without measure.

✓ The Place of Prayer in Our Five-Year Program

Rev. T. Clagett Skinner, D.D., Columbia, S.C.

One Supreme Need in this Great Hour of Need is Intelligent, Prevailing Prayer. A Man who has Himself Discovered the Secret Reveals it to Us in this Thrilling Message

Christianity is more largely than we have imagined a matter of atmosphere. Indeed it is much more a question of atmosphere than of physical equipment and material resources. Peter and Paul were two of the great preachers of early Christianity. They stand in striking contrast.

Peter preached on the Day of Pentecost and three thousand gladly received the Word. Paul preached on Mars' Hill and "some mocked and others said, we will hear thee again concerning this matter. Howbeit, certain men clave unto him and believed." Each was a messenger of Christ; each preached the truth. Peter adapted his message to a Jewish audience; Paul adapted his message to a Greek audience. The difference in result is marked; the cause is apparent. Peter had a praying band around him. For ten days the disciples continued in prayer. Paul stood alone. He waited for the brethren. The one had, the other lacked, power.

All too often the modern pulpit is like Mars' Hill. The preacher waits for the brethren, his own spirit stirred within him. The result is mockery, delay, discouragement. When the worker stands as Peter did, surrounded by a praying church, the result is a multitude of converts, steadfastness in Kingdom affairs, great victory and joy in the Lord. The man who works in an atmosphere of prayer plants trees, not posts. He is a forester, not a lumberman. North wind strips the leaves from sapless trees, weaves a winding sheet of snow for the dead earth, hushes the brook to silence and denies life to corn. South wind changes all this. At his coming, the trees put on their beautiful garments; the earth blossoms and fruits; the brooks take up their forgotten songs and life abounds. It is a question of atmosphere. The greatest need of the hour is an atmosphere in which to "carry on."

In the Sermon on the Mount Jesus commanded us to seek first the Kingdom of God. We will not put the Kingdom first in our endeavor until it is the ruling passion of our prayer life. In His Model Prayer, Jesus taught us to pray that God's will may be done on earth. The will of God will become regnant upon the earth when it embraces the dominant interests of our lives. Let us not whittle down this item in our prayer life. People are sometimes heard to say, "Oh, well, God is going to have His will. We might as well yield first as last. There is no help for it." But this is a prayer not for submission, but for conquest. It is not the will of resignation, but the will of determination. It is not Thy will be borne; but Thy will be done. John Hay is right—

"Not in dumb resignation
Do we lift our hands on high;
Not like the nerveless fatalist,
Content to do and die.
Our faith springs like an eagle
As it soars to meet the sun,
And cries exultant unto Thee,
Thy will be done."

DELIBERATION

We hear people talk about men being gifted in prayer. I am not sure that what they speak about is a bane or a blessing. I went once into a community in New Jersey to hold a meeting. The pastor and many of the people remarked that one of the men in the church was very gifted in prayer. He had gotten together all the hackneyed phrases of his many pastors and strung them together and repeated them with marvelous fluency. His gift did the church no good and did him harm. His petitions lacked deliberation, intense desire, freshness.

Men sometimes refuse to pray because they have no gift in prayer. When your dear little boy was critically ill, did you decline to talk to the Lord because you had no special gift? No; you did not think about your words and sentences. But I am sure you never prayed better in all your days.

A large number of Christian workers were in a Western city in evangelistic services. Among them was a singer, who lamented the fact that he had no gift of prayer, such as other men had. The workers broke up and went to their rooms. That night the singer had a vision. He saw himself engaged in prayer for his fellow-workers. He mentioned each one by name and his special need. He awoke to find that he had really been praying. He had visualized the task and covered it with his intense desire. That is prayer, gift or no gift. When we see the worth-whileness of this comprehensive five-year program we shall throw aside our self-consciousness and cry aloud to God to be girded with His almightiness. It would improve much of our supplication and save us from unreality if just before praying we would ask, "Now what is it I want to talk about to my Heavenly Father to-day?"

CONCENTRATION

There is no place where the indifferent and foggy condition of many a Christian's experience shows more markedly than in his prayer life. Generalities tend to kill reality. I read a few weeks ago somewhere an article on "The Amen of Prayer," in which the writer suggests that when we are praying, in private or public, and we begin to scatter and deal in glittering generalities, we should say "Amen" immediately. It is time to quit talking when we have quit praying. Say "Amen," even if it must be done abruptly.

We have before us now a very definite program. Why not pray for it in detail? In the presence of the congregation lay each of the objects of the five-year program before the Lord. Then bear up to Him the Convention and State leaders in the Campaign. Then let us invoke a blessing upon our secretaries, Drs. Love, Gray, Van Ness, Lunsford, James, whose business it is wisely to handle our spiritual resources. Then let us intercede for the members in the churches. Are they going to be awakened, aroused, permanently enriched by this fine piece of Kingdom team work? There is no need to scatter. Why not, one Sunday in April, confine our morning prayer to this program? The poorest piece of work men do in their homes is their praying. The poorest piece of work men do in their pulpits is their praying. There was once a very harmless deacon who came to the conclusion that his profane neighbor might think it strange that his friend had never reproved him for his profanity. Hence one day, when the occasion offered, the needed reproof was given, only to have the neighbor say: "Yes, deacon, we've lived here together for twenty years; we know each other pretty well. I swear a little and you pray a little, and we don't either of us mean anything by it." Oh, the tragedy of it! Is there not something that can happen to us, some jostling or shaking up which will give us the awareness that prayer is a trust, not to be trifled with? When we pray, do we mean anything by it? It is our first work. "We can do more than pray after we have prayed; but we cannot do more than pray until we have prayed."

In Charles Dickens' "Bleak House," when Joe, the little waif is taken from Tom-All-Alone's and brought into a hospital dying of consumption, and Allen Woodcourt, a kindly-disposed fellow, goes in to see him, he notices Joe's increasing

weakness and knows that the end is not far away. He leans over the little chap and says: "Joe, did you ever know a prayer?" "Never knowed nothink, sir." "Not so much as one short prayer?" "No, sir, nothink at all. Mr. Chadbands, he was praying wunst at Mr. Sangsby's and I heered him, but he sounded as if he was speaking to hisself and not to me. He prayed a lot, but I couldn't make nothink of it. Different times there was other gentlemen come down to Tom-All-Alone's a-praying, but they all mostly sed as the tother ones prayed wrong, and all mostly sounded to be talking to theirselves or a passin' blame on the tothers. I never knowed what it was all about." With that long speech the little chap sank back on his pillow. When we pray, do the people know what it is all about? Do we seem to be talking to ourselves? The Pharisee stood up and prayed thus *with himself*. Part of him was praying, part of him was audience to the praying part—

"Changing the pure emotion of his high devotion
To a skin-deep sense of his own eloquence."

It was said of a celebrated French lady, "*Elle s'écoute quand elle parle*." "She listens to herself when she talks." The Pharisee got his reward. The audience part was satisfied with the performing part. The show was a success. "But when *thou* prayest"—

WISDOM

I suppose that we will all admit that we have acted most wisely after we have prayed about a thing. A child brought up with older people often surprises us with a wisdom beyond its years, talks about things we would not expect a child to be interested in; lets fall expressions that surprise us, and we say, "How quaint he is!" Praying people often surprise us with a judicious balance, a poise, an insight we had not expected in persons of their temperament or limited range. Santos DuMont has told us that from his airship objects can be seen below the surface of the water that are not visible when one is near the surface; that is, the higher you go the clearer become the deep things. Whatever the principle is in physics that makes it so, it is certainly true in the sphere of the Spirit. The higher the point of view from which one looks at the depths of life, the clearer do the hidden things become. You cannot look at a situation consciously, in the presence of the God revealed in the man Christ Jesus, without having your prejudices swept away, your narrowness brushed aside and the whole subject appear in a new and gentler and more unselfish light. Prayer makes us wiser because it puts us in conscious companionship with the One who knows.

POWER

We all know we have gone to our tasks and done them the most effectively when we have gone to them from our knees. I wonder if any one of us has it lying in the back of his mind that he will not need to pray so much after this Campaign is ended. "Jane, you did not say your prayers tonight," said mother. "I know it," was the reply. "I didn't say 'em yesterday, either, nor the day before, and if I get on all right tonight and tomorrow, I ain't ever goin' to say 'em any more." We sometimes talk about "power from on high," and pray to be clothed with it, as though power was something that God could hand out to us, a something divorced from ourselves. Power is not something that comes to us apart from God; it is God, Himself, taking us and using us and working through us. "The Father abiding in me doeth His works." It was said of Robert Bruce, a noted Scotch Divine, who lived in the reign of King James the Sixth, by one of his contemporaries, "Oh, what a strange man is this, for he knocketh the Spirit of God upon us." Wodrow, the old chronicler, gives an incident in Bruce's life that explains the secret of that strange power. On a certain occasion Bruce did not come

into the pulpit on time, and the audience became impatient. Finally they called the bellman and sent him out into the vestry to find out what was the matter with the minister. By and by he came back and said he did not know when the minister would be out, for he thought there was somebody with him, for he heard him say again and again that he could not go alone and he would not go unless he went with him, adding that he never heard the other answer him a single word. And then Wodrow goes on to say that after a while Bruce came out and preached, and in his expressive Scotch restraint adds, "He was singularly assisted." Our "singular assistance" is not something given to us; it is the companionship of Him who is Almighty, gained in prayer. Everyone that asks receives God.

A PRAYER

O, God, our Father, Thou who didst command the light to shine out of darkness, shine in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

We wait on Thee. Our sufficiency is in Thee. Thy servants were moved by thine unerring spirit to expect great things from Thee. Because of their expectation, they were led to undertake great things for Thee. Oh, Lord, vouchsafe to us now the blessedness of those whose transgression is forgiven, whose sin is covered, to whom Thou wilt not impute iniquity and in whose spirit there is no guile. In this hour when each needs the strength of ten because his heart is pure, save us from the blight of a stilted respectability, rescue us from the sluggishness of indifference and deliver us from the guilt and crippling power of sin. Take out of our lives peevishness, impatience, anxiety, destructive and unavailing criticism. May we be anxious in nothing, but in everything by prayer and supplication, with thanksgiving, let our requests be made known to Thee, so that Thy peace, that passeth all understanding, may garrison our hearts and minds in Christ Jesus.

Grant us, we beseech Thee, penetrating vision to see the task in its wholeness. May our eyes be on our missionaries telling the good news in many languages to many nations. Widen our horizon so that we may embrace the newer fields soon to be occupied and the larger forces soon to be directed. May our minds be upon our sons and daughters, upon their training and education, as the torch-bearers of the saving truth. Make us to think of the alleviating of the sufferings of those who languish upon beds of sickness in our hospitals. May we behold Satan falling as lightning from heaven and the kingdom of this world becoming the Kingdom of our Lord. May the unswerving fidelity we put into this present task capacitate us for larger tasks. We covet the reward of more work for work well done. Strangely warm our hearts. Breathe upon the ministers and pastors, the commissioners and promoters, the women who have never failed Thee, the rank and file of believers, that through the united and unstinted efforts of all the Campaign may move on to a joyous conquest and to an inspiring consummation; and Thine shall be the glory, ours the blessing, Thine and ours the joy, world without end. Amen!

In a study of the moving picture peril Dr. Twombly, for the Watch and Ward Society, Pennsylvania, makes some strong indictments. He concludes his report by saying that he finds "a strain of deliberate and intentional rottenness for gain pouring its subtle uncensored filth into the minds and hearts of 90 per cent of the children of the country." What will be the results in our churches and in the ongoing of our great missionary enterprises if this is unchecked? It is time for churches and parents to arouse themselves and demand a censorship that means something.

A Baptist Hero of Bulgaria

Jupiter Doycheff, Tchirpan, Bulgaria

Responsibility for this Balkan State has been Assumed by German Baptists, but We are No Less Interested in the Story of Suffering and Faithfulness on the Part of Heroic Pioneers, Chief of whom was Rev. Peter Doycheff, whose Life Story is Beautifully Told by his Son

Rev. Peter Doycheff was born June 26, 1859, in the small town of Panagurishte, the cradle of our freedom. Like every patriotic young man of his time, he took part in all the struggles and movements against the Turkish rule, the heroic and greatly renowned insurrection of 1876 included.

After the liberation of the country he refused the offer of becoming a military student in Sofia and to satisfy his zest for knowledge and education he entered the school of the American Board of Missions in Samokoi, called the American Gymnasium today. He felt that he would be more useful to the new country in its spiritual uplift rather than in its military development.

With this preparation, July 1, 1881, he left for the United States to continue his studies for the ministry and remained there uninterruptedly until 1887, where he attended the courses at the University of Chicago, McCormick Seminary, Princeton, etc. Meantime he took up studies in mechanical engineering, which were of some value to him later on.

On his way back to Bulgaria he made a long stay in Great Britain and Europe with the intention of further study. Here he got acquainted with the social and political life of the various evangelical communities and showed a great interest in the methods and development of the Y.M.C.A. organization.

In Bulgaria he started as a preacher of the Congregational church, where he is still remembered as a faithful and self-denying worker, whose devotedness to all classes of people is still much appreciated. The author of a book published in Britain, speaking of him, says: "A university man has agreed to live the life of peasants that he might be the means for their welfare and salvation."

Shortly after his marriage he left for the States in view of making himself a self-supporting preacher, and came back as a salesman and inspector of harvesting machines and flour mills. In this capacity he traveled around the country as far as Dobrudja (Rumania), spending his Sundays and his spare time either in leading the churches without a minister, or in forming new groups of Christian followers.

About this time Mr. Tondjoroff's church in Plovdiv (Philippopolis) needed a substitute for him. He was to spend a long time in Britain, and so Mr. Tondjoroff called for Brother Doycheff. He transferred his work from Yambol to Plovdiv and took charge of the church affairs, extending his activity outside of the church, too. The people of Plovdiv have often heard him out at their public gatherings speaking to them for the coming of the Kingdom of the Lord.

In 1901 he was obliged to go to the States again in order to attend to his business with the harvesting machines. After a short stay in the country his plans were completely changed, and he made up his mind to devote all his time to the ministry. He was baptized and ordained and came back as a "faith missionary," hoping that the Lord who had called him for the work would provide.

His first problem now was the choice of a field, either where the gospel had never been preached before, or else one that was found impossible for any religious work. The choice lay between Carlovo and Tchirpan. In earnest prayer with his family he begged the Lord to guide him in the casting of the lot, which fell on Tchirpan.

July 2, 1902, they settled here and started a life of hardships and bitter struggles, a life full of disappointments. Troubles crept in from expected and unexpected sources. His work was considered as an encroachment upon the rights of

other Christian workers, and letters of protest against him were sent even to America. The result was that he got a new push, a sympathetic encouragement, and the work went on with a renewed vigor.

Community, clergy and police were all against him. As a reaction to his work a brotherhood was founded in the town, and pamphlets were written against this "outlaw." Wrongs and attacks were his daily companions. Foreign diplomatic representatives were disgusted with his innocent suffering, but this did not seem to alleviate his burden. He fell back on his good old principle to render good for evil. The chief of the police, who at a time failed to protect him from the infuriated mob, was discharged from office. Brother Doycheff forgave him, and after seeing that he was reinstated in his position he made the best of friends with him.

On the top of everything came the penniless period and the time of bitter trial and misery, as though persecution and destitution had agreed to break him down. Some people advised him to try a more yielding soil or change work altogether. "No," he used to say, "God is merciful and great. The Leader is with us. We will hold fast up to the end." And this earnest man of such a marvelous tenacity of purpose looked forward as if he had a present vision of the coming of the Lord. He was unfailingly convinced that sources of living water were to be found in this hopelessly barren ground. And so it turned to be indeed. The life of struggle and disappointment received its reward of abundant blessing.

The awakening was at hand. Some of the most desperate persecutors put down their arms and gradually became regular attendants of the meetings. There followed several baptisms, which took place in the River of Maritza. Right at this time the archbishop's law suit against the "Protestant propaganda" of the "outlaw" failed in court, to the disgrace of the high clergyman, and the result was that Brother Doycheff gained vastly in the consideration of the whole district. New conversions and baptisms followed. A regular standing church was established, and with a donation of Mrs. Mumford a house of prayer with an adjoining compartment for the pastor's family were erected. The number of members was increasing, the influence was growing faster and stronger and the need of new Christian workers sprang up.

One of the leaders of the opposite party was converted, began to seek the truth, repented for his sins and was baptized, whereupon he gave himself to the work as a preacher and was known and marked for his profound devotedness throughout the field. This is Brother Tachtadjieff, who is now in Tchirpan and worked formerly in Kazanlik and its vicinity, in Stara-Zagora and Rousse. He is still calling souls to repentance and is untiringly working for Christ.

On the occasion of one of his visits to Kostenetz Brother Doycheff met with Brethren Z. D. Vidoloff and D. Christoff, who were then studying at the American Gymnasium in Samokoo. During the summer of the same year both of them went to Tchirpan and after being baptized one of them left for Stara-Zagora and the other for Kostenetz to preach the gospel. And until today they have not ceased to be the living factors for the cause of the Baptist churches in Bulgaria.

Friends in Britain and Germany and friends in Russia, through the courtesy of Brother Gerassimenko, revealed a more practical interest in the work of the Lord with us, and gave their humble support for the new workers. Words of cheer came as far as from Australia. The encouragement was reach-

ing its heights. The church wanted to bring forth new active forces. Boys and girls were sent out to be educated and each one shared in the work.

But the Kingdom of the Lord was spreading fast, and the fruits were ripening. Brother Doycheff felt his responsibility for the support and the continuation of the work intensely. His mind was occupied with general ideas of organization and management. Mere visits and tours were not sufficient. A union of the churches was formed, and the Baptists who up to this time were considered but a negligible quantity of worshipers came forth as an efficient group of communities with a living spiritual potentiality.

This, however, was not the end of the scheme. It was necessary that wider and more tangible results should be obtained from the foreign interest in the Baptist work of Bulgaria. He felt that in spite of all conventional arrangements of the different missionary societies it would be of great help if a special representative of the World Baptist Alliance were sent to Bulgaria in the capacity of a supervisor for the work in South-eastern Europe. His idea was that this representative would have as a center of his activity Bulgaria and would keep in touch with the brethren of Hungary and Rumania, but as a new sphere of influence would comprise Serbia and Macedonia.

With this idea in mind, he conducted his correspondence with some of his co-workers in foreign lands, and the same idea was given a systematic publicity in Great Britain. The result of it was that a brother from the United States and another from Great Britain were sent to the country to study the field. Brother Petrick, on his way to India, was approached and sounded on the same question also. He was himself desirous to come to Bulgaria, which he did on his own accord later on. In 1911 Brother Doycheff and his wife attended the universal conference of the Baptist Alliance in Philadelphia, where he had another opportunity to plead for the Balkan idea, and tried to arouse a wider interest in it. On his return from America, he felt ever so much more encouraged, and resolved to push forward the organization plan more effectively.

The first step toward its development was the working out of broader statutes for the proposed activity, the second was the adoption of a new method in visiting and supervision of the individual churches and keeping up harmony in the common pursuit of the same purpose, and the third step was a general drive for expansion. To discuss these general directions of the

work Brother Schlipf from Bucharest (Rumania), Brother Gerassimenko from Rousse and Brother Doycheff came together for a conference, and the new plans, once established, each went on his way to do his share. But at this time the war against Turkey was declared, and a new situation arose with a new call for action.

The transportation of the armies offered an excellent occasion for the distribution of the gospel among the Serbian and Bulgarian soldiers. Thousands of tracts, parts of the Bible, Testaments and Bibles, were given out at the depots. After the fall of Adrianople, in company with Brother Raitcheff, he did the same kind of work among the troops and the prisoners there. Thousands of Moslem soldiers were given a chance to read the gospel of Christ in this way.

The continuation of the war called for still another type of help. Many families were deprived of their material support and gave way to physical and spiritual despair. A simple appeal was made to the magnanimity of good people, who graciously responded to the call. Great numbers of sufferers will continue to remember the gift of the Lord in their time of need. Many a stooping soul was uplifted and hearts were filled with a deep gratitude toward the eternal inspiration of a genuine philanthropy.

The second Balkan war was declared. He sent out his only son to the battlefield in defense of the same country for which liberty he had fought himself and had devoted all his life for its spiritual regeneration. His two daughters were out in school and he remained alone with Sister Doycheff to continue his work of benevolence and to give everybody a fatherly consolation and help. And in this great manifestation of his love to his neighbor God decided to call him away.

In a time when practically all physicians and surgeons were rendering their services on the battlefield he was stricken with a mastoid infection and for lack of surgical aid in about four days he departed from this world, June 10, 1913. The gentle breeze is still waving the dusty grass on a slightly trodden pile of earth in the open field of Tchirpan, where his grave remains in perfect simplicity.

This is how the greatest of our pioneers passed away. He always remained unswerving and serene in the providence of the Almighty, never failed to seek power and inspiration through prayer, and to the very last he kept an ever-present feeling of the unfailing guidance of the Lord. His services to the Baptist cause will ever stand unrivaled and his activity will serve as a brilliant example to our other workers.

Spain In Transition

Rev. Charles A. Brooks, European Commissioner

A Delightful Description of this Great Mission Field, for which Southern Baptists have Become Responsible
by Terms of the London Conference Agreement

In Madrid my attention was attracted to a herd of goats being driven from door to door. The milkman was going his rounds and delivering fresh milk about which there could be no doubt, at least as to its freshness and the absence of an additional amount of water. I had expected to see just this sort of thing and was only mildly interested. But when I was being conducted on a tour of inspection of the various Protestant missions of the city and was led down into the subway I became tremendously interested. Was I in Spain, or New York? To ride in an honest-to-goodness, sure-enough subway, in romantic and ancient Spain was a shock for which no one had prepared me. Yet after some time in Spain, not in the romantic, but the modern Spain, I became accustomed to think of it as a nation of transition. It is not yet fully modernized, but in the sections most completely industrialized it is rapidly taking a leading place among the nations of Europe.

My last long trip had been to Poland, and as I had come through the French Riviera along the Mediterranean to this sunny land of oranges and palms it was difficult to realize that in Poland and Austria there were starvation and wretchedness. Here was plenty—plenty of warmth, sugar, white flour, fruit, and a general sense of prosperity which even the uncounted beggars could not dispel. For all my deep sympathy with those sections I had left, it seemed good to be in Spain, to be warm and comfortable, to go out without an overcoat and stroll along the Rambla and the boulevards of Barcelona and Madrid.

To me Spain appeals as the most interesting and fascinating country in Europe. It is not so romantic as one might expect, but the sense of history is everywhere pressing in upon one in a way that even in Italy it has never affected me. Cities 4,000 years old are not an everyday occurrence to most Americans,

and I cannot remain dull to reminders of those far-off unreal peoples such as the Phoenicians, the Moors, the Romans and Carthaginians, the many varieties of Goths and Vandals and the rest who have overrun this peninsula.

At the close of the sixteenth century Spain had survived all the inundations of many invasions and much civil strife and had become sufficiently welded together as a nation to rule the world. She was mistress of the two Americas, of all of Africa, of Portugal, The Netherlands, the Philippines and the West Indies, of Sicily and a part of Italy and exercised a dominating influence over other parts of Europe. Philip the Second was a bigot and a tyrant with not the faintest shadow of sympathy for anything like human liberty or even decent respect for the rights of individuals of any rank if they chanced to clash with his personal desires. By the close of the seventeenth century his navy had been swept from the seas, Spain had lost most of her colonies and soon was to be driven from The Netherlands. Her realm shrunk to the dimensions of the Iberian Peninsula and a few islands, until finally the Spanish-American war destroyed the last vestige of her colonial empire and the office of the colonial secretary was abolished.

And yet the wisest men in Spain today do not hesitate to say that the best thing which could possibly have happened to Spain was this defeat at the hands of America. It marked the dawn of a new and brighter day for the nation who had never administered to her colonies as a good steward and had suffered at home in consequence of the corruption and class consciousness that had been bred of the system. For the first time liberalism has had a chance and gradually one after another of the citadels of special privilege and social injustice as well as religious intolerance have fallen, and the inalienable rights of men have gained recognition. The very necessities of the situation which the war created awoke the enterprise and spurred the intelligence and energy of the best elements of the population to build the new and better Spain.

And it is this new and better Spain which interests me far more than the old and romantic Spain of the troubadors and the gay, carefree life which still persists in some of the southern sections. Barcelona, Valencia and Madrid represent the new Spanish thrift and enterprise; the new freedom and independence; the new determination to make a worthy place for Spain among the modern sisterhood of nations.

Barcelona is one of the most surprising cities in Europe. It is so modern, so beautiful, so full of contrasts and withal so thriving and enterprising. It might be German, of the pre-war period, or America, in spots. Yet it is Spanish, or, to be more exact, it is Catalan. The people of Catalonia, the Catalans, will insist on being called Catalans as the Basques insist upon the local rather than the national designation. The streets are named in both Castilian Spanish and Catalan. The appearance of the population presents marked contrast and almost endless varieties. The traces of the many invasions of Moor, Goths and others are noticeable in the faces of the people. I found the people exceedingly kindly and, while exasperatingly deliberate, their courtesy and consideration were deeply appreciated. The deliberation and general air of having all eternity in which to transact business, my friends will understand, often goaded me nearly to distraction. But frankly, in spite of that, I like them. I prefer the sincere kindness of the Spanish to the somewhat superficial and often supercilious politeness of the Frenchman, who so often conceals a sneer of contempt under a thin veneer of voluble politeness. I confess to having fallen a victim to the captivating grace of our Spanish Christians whom I met, who met me at trains, who seemed to have sat up nights and worked overtime to devise ways and means of demonstrating their appreciation. They can make one welcome, really feel welcome clear through and through, to surpass anything I have experienced—and I am not without some experience in being welcomed.

I wonder if I dare to say what I think about the Spanish women. Comparisons are odious and unnecessary. But surely no one can dispute the statement that Spanish women are unsurpassed for beauty and modesty. I do not know that I could explain to my American women friends who will insist upon my being very explicit on this point, just where their charm lies. It may be in their beautifully coiffured hair, for mistress and maid alike prize their hair, and I did not see a single woman who had not apparently placed herself in the hands of a skillful hairdresser. It may have been the absence of hats which gave the fullest advantage to this display of fine coiffures that won me. Ah, I believe it was that! I walked on Sunday to and from my hotel to the church in Barcelona, along the beautiful Paseo Gracia, and I am certain that not more than one in twenty-five women I met wore a hat. They wore, instead, if they had any head covering at all, the black mantillas which were calculated to bring out all their charms. And I must add for the sake of our American women who will appreciate this, that I was impressed with the modesty and decorum of the Spanish women. I am old-fashioned enough not to be able to get accustomed to women smoking and conducting themselves with an air which not only attracts attention, but more truly may be said to demand attention, much in the way that our ancient wild West hold-up men were wont to relieve passengers of their valuables.

But I must admit that I do not like beggars, and mendacity is a fine art in Spain, although I am told it is being rigidly suppressed. In spite of this suppression, I met some masters of the art, or pastmasters, worthy grand, exalted pastmasters and anything else which indicates perfection in the mystery of begging. There are blind beggars and I started to give something to all blind beggars out of a sacred sentiment. But I had to give it up—there were too many of them. There were boy beggars, picturesque, ragged, mischievous urchins who seemed to discern that I had a soft spot for boys who were a little dirty. But they became too numerous. Then there were loathsome beggars and whining beggars, sniveling, cringing despicable beggars, who should be made to work under the influence of a hyperdermic injection of red pepper, ginger and turpentine.

Then, I must admit, too, that the Spaniard is a gambler. The hawking of lottery tickets or bonds rends the air every day, but especially on Saturday and Sunday. This gambling spirit is so much in the blood that the military conscription is run on the gambling principle. All who are eligible must draw some number, but those who draw the high numbers need serve but the short term and the low numbers consign the unfortunate ones to a long and hard term of military discipline.

And, further, it is notorious that the nation has never indulged in the luxury of popular education. Illiteracy the nation over represents the appalling figure of 60 per cent and in Catalonia it reaches 80 per cent. But here, too, things are changing. The influence of the schools established by the Liberals under the influence of the so-called anarchist Ferrar some years ago are the needed stimulus to the government to awake to the importance of providing education for the rank and file of the citizenship which is to be. Then, too, the Protestant mission schools have been a potent influence and as far as I can learn they are all filled to capacity.

I was pleased to find that America holds a foremost place of influence in Spain today, which is certainly interesting when we think how a very little while ago we were the enemy who had beaten them in battle. We are fortunately served in our diplomatic and consular staff, a fact which has come to mean a good deal to me after many dealings with these representatives of America over the continent. It is not generally known that it was American influence as much as anything which kept Spain neutral during the war. The clergy and the nobility general were frankly in sympathy with the Central Allies. The

clergy everywhere preached the cause of the Central Powers, openly proclaimed ex-cathedra that God was on that side. Their reputation for being good guessers had suffered considerably by the outcome. But the great mass of the people were quite as decidedly on the opposite side and when the armistice was signed, I am told that Barcelona took a holiday and went as nearly wild as other cities in Europe and America. I wonder when it will be fully recognized that when it was safe to do so the Catholic church made no pretense of concealing its full sympathy with Austria and Germany!

And Roman Catholicism is responsible for all that is backward in Spain. The past horrors of the Inquisition, the sway of the Jesuits which have always made Spain their home, are responsible for turning the naturally lovable and kindly people into a race of bigots in the past and only now is having its hold broken by the freedom and light of modern liberalism. This is the hour for Christian missions. Liberalism without evangelical Christianity has no sure promise. But the gospel is welcome in Spain and the Protestant forces of the world must awake to the opportunity if we are to meet God and join Him on His forward way.

An Epochal Year in Southern Baptist Foreign Missions

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

A Summary of the High Points of Interest and Achievement in the Mighty Enterprise of World Evangelization

Southern Baptists have had at least one glorious year of foreign missions. The year 1920-21 marks an epoch in the growth, expansion, the gathering purpose and in efficient and effective organization of this great enterprise. Other years have contributed to this epochal year and made possible present foreign mission advance and achievement, but this year is, in relation to the past, climacteric. Those who have lived through the passing Southern Baptist Convention year and have participated in any way in the care of our foreign mission enterprise have had the privilege of being actors in events which will distinguish this year in all the annals of our denominational history. The year is one of those significant periods in the history of peoples and causes when they get a new start, fix new standards, begin new chapters in their history.

What are some of the distinguishing events of the year in Southern Baptist foreign missions?

1. There was the annual meeting of the Board, June, 1920, when the representatives of our people charged with this enterprise gathered from all over the South, faced the call of the new day and appointed to foreign mission service the largest number of missionaries ever commissioned in a single year by the Foreign Mission Board. The sailing of the majority of these missionaries from Vancouver and others from other ports attracted the attention of the missionary world and quickened missionary imagination. In the outgoing of the volunteers Southern Baptists gained recognition as a positive missionary force which had never been given them before. Even the moving picture film makers could not let such an event pass unimproved. Within a few days after the ship sailed from Vancouver pictures of it and of our missionaries were on exhibition in the show houses of Richmond, without the suggestion, aid or patronage of the Foreign Mission Board. Secular newspapers, as well as missionary magazines, saw the value of such a record as a news item and carried the accounts of the missionary commissions to the ends of English newspaper circulation.

2. The London Conference in July brought Southern Baptists face to face with Europe as a mission field and in suffering womanhood and childhood presented claims upon our benevolence which put the spirit of brotherhood to the test. This Conference laid out the most pretentious, comprehensive and potential missionary program ever attempted by the Baptist people and brought more Baptist groups into participation in it than any similar meeting in Baptist history. Plans were adopted to really attach the kingdoms of Europe to the Kingdom of our Lord and His Christ. In this Conference and program Southern Baptists assumed a significant part. We have undertaken something commensurate with our claims and worthy of our name and historic leadership in missionary pioneering. The ambitiousness of this new venture thrills one to

the center of his being. So ripe are the fields, so wide open the doors of opportunity, so manifest the providential leading, so potential the people we seek to evangelize, so enchanting the promise of success, one's soul is ravished by the vision and stands erect before the great and glorious task. The privilege of entering such inspiring fields of conquest for Christ as lie before us in Europe should make a new people of us. Such sublime tasks as are now ours are worthy of sacrifice, liberality and heroic service. God confers high honor upon any man or woman who is given a part in the Baptist world program which girdles the globe.

3. The annual meeting of the Board in October, 1920, is another of the events of the year which distinguishes it. At the June meeting, appointments to missionary service are made. At the October meeting, appropriations for the support of the work are made. The representatives of Southern Baptists gathered in Richmond on this latter occasion faced the call of the new day, canvassed the facts which betokened the need and the leading of providence, and with faith in those who had pledged to the Seventy-five Million Campaign and in obedience to God's leading, appropriated more than three million dollars for the support, enlargement and expansion of our foreign mission work. This broke all records, of course, but it was in keeping with the demands of the new day into which God had led us and the new tasks with which He had honored us. Less than this would have indicated a lack of faith in our brethren and faithfulness to God. To have failed to pledge support to a work so promising and so necessitous would have marked the Foreign Mission Board and Southern Baptists as unworthy of opportunity for great service.

4. The response of Southern Baptists to human suffering in Europe and China is another distinguishing mark of the year. At this writing Southern Baptists have sent, without pressure, free-will offerings for relief which amount to \$256,670.87. No gifts which our people ever made could better be characterized as free-will offerings. Out of a hearty, spontaneous compassion for those who suffer our people have, in addition to their Campaign pledges and other calls upon their benevolence, given the above amount freely and joyfully. The fact that this money was sent through a denominational channel, such as the Foreign Mission Board, has its significance, and we forecast will have its bearing upon the benevolences of our people in the future. With well-grounded confidence in the Foreign Mission Board to distribute their gifts with minimum expense and maximum efficiency, our people have chosen this agency through which to reach the suffering multitudes in Europe and China. In doing so they have saved expense and will get missionary results while discharging a humanitarian duty. The churches will, we predict, come to realize not only their obligation to those in any land who suffer, but that Christ should have the credit for benevolences which His Spirit in-

spires. I believe that the demonstration which has been made in handling this relief through a denominational agency will lead our churches and other denominations to take under consideration this matter of handling through their own agencies appeals to the churches, thus safeguarding the denominational interests, avoiding unnecessary expense and ministering to the honor of the name of Christ by our compassion for His suffering children. If the churches must give the money, why should they not direct its expenditure?

To the above facts, which deal mainly with new phases of our work, may be added others as truly significant, connected with our older mission fields. We have removed the shame of our obscurity in the cities of Rome and Tokio, made equal

to all rivals our school work in Rio de Janeiro, enlarged our compound in Canton, equipped our schools, qualified for efficient service several of our hospitals in China—in short, rehabilitated our mission stations almost without exception, and inspired new purpose and courage throughout the whole circle of our missionary workers.

The year 1920-21 is significant in Southern Baptist foreign missions and has its significance not so much in its contrast with the past as in what it means for the future. God leads, and if we are not reluctant to go with Him, we shall walk into larger opportunities with each passing year and crown all past achievements, while we labor to crown our Lord King of all the earth.

Another Year of Home Mission Achievements

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

In its Vast Field of Labor in the Southland Our Great Home Board has Wrought with Marvelous Effectiveness and Success, a Summary of which Makes Inspiring Reading

At the Atlanta Convention in 1919 our conscience was regnant; at Washington in 1920 our consciousness was manifest. In Atlanta our convictions found expression; in Washington our consciousness that we had come in a worthy way to a real recognition of our mission and might was recognized.

The spirit of these two conventions crystallized into a serious purpose for enlargement in every department of our work. This fine enthusiasm and larger outlook expressed itself in a unique spirit at the annual meeting of the Home Mission Board, June, 1920, when our work was enlarged more than 100 per cent beyond anything we had ever before undertaken. The spirit of optimism and aggressive conquest ran high. Appropriations were made for the year amounting to more than \$2,900,000.

We flung our forces afresh into the field with unwonted fervor. Missionaries, enlistment men, evangelists, workers in schools and other departments of our activities were aglow with enthusiasm. The Lord lent His favor and things were moving at high tide. Then, suddenly came the terrible deflation in prices. Our great staple, cotton, dropped from 40 cents to 15 cents, then 12 cents, then 10 cents. Naturally a kind of paralysis in business came, which affected all our mission interests. Our people were accustomed to high prices, and the sudden, precipitous deflation was calamitous. It tested our people as by fire.

THE CAMPAIGN SPIRIT

The Conservation Commission with all our forces were thrown into the financial Campaign. Wonderful results were soon manifest in the checking of the pessimistic spirit and engendering a sane Christian optimism and a serious purpose to meet our pledges in full to date. The heartiness with which our people accepted the slogan to pay two-fifths of their pledges as two-fifths of the time had elapsed was contagious. The moral obligation of our pledges was accepted by our people in a most encouraging fashion. The ethical value of our pledges in the Seventy-five Million Campaign were distinctly raised. This Campaign will have a mighty, far-reaching effect not only upon the collection of funds, but with reference to all our pledges in the future.

I have never known a more distinct and wholesome change in the attitude of our people at large with reference to their pledges for the support of our denominational work. This article is written the middle of April, before the final results of the Campaign can be estimated with any degree of confidence, yet the spirit referred to is the ground of our hope that we shall close the year far better than we at one time expected.

THE OUTLOOK

The outlook is glorious. The year's work has been crowned with favor from heaven. Among the foreigners and Indians we have had a greater number of conversions and baptisms than ever before. The work among these people has a gratifying trend towards self-support.

Our evangelists have had a great year. City-wide campaigns have resulted in the salvation of thousands of souls and the enlistment and unification of our forces in a marvelous way. The campaign in Atlanta is coming to a close with probably 2,000 additions to the churches.

The increase in the attendance of men upon our Bible classes and the enlargement of our Sunday schools constitute at once an open field of immeasurable possibilities and a responsibility that burdens the souls of thoughtful men. We have never had in all our history so wide open a door of opportunity for enlisting our men in the work of the Kingdom as at present. We shall be false to them and to our cause and to the blessed Master if we fail to make use of this great and mighty force for the on-going of the Kingdom.

A corollary of this wonderful increase in the enlistment of our men is the necessity for increased facilities whereby we may put to use their tremendous energies and potentialities. Within the next ten years Southern Baptists will have to spend at least \$75,000,000 in church buildings to provide proper facilities in Sunday schools and church work for these new recruits and for hundreds of thousands of converts that will be won to Christ during this period.

We must give more earnest heed and larger support than ever before to the serious task of helping our negro brethren. Inter-racial troubles will find their best solution in the gospel of Jesus Christ. Upon Southern Baptists more than all others combined rests the responsibility of helping to solve what is called the negro problem.

We have a glowing report from our mountain mission-school work. No more consecrated and efficient set of workers can be found than the godly men and women who are leading the young people of our mountain regions to higher, truer conceptions of life in the service of Christ. The history of that work constitutes a romance in missionary endeavor.

Far and away the best work of any year of our experience has just closed in Cuba. We are beginning to reap where we have been sowing, and the future is bright for our cause in that wonderful island republic just across the gulf stream.

We go to the Convention with a great report of work accomplished and with our hearts jubilant over God's favor for the past year, our faces to the future with hope for even greater blessings in the days to come.

The Sunday School Board's Good Year

Rev. I. J. Van Ness, D.D., Corresponding Secretary

A New High-Water Mark has been Reached in the Business and Activities of this Great Denominational Agency, as Indicated by this Splendid Report of the Corresponding Secretary

The work of the Sunday School Board has gone forward during the last Convention year steadily and we think successfully. We have added one new department to our organization—the Department of Survey and Statistics—and organized the first session of our Vocational School for Sunday-School Workers last June. We have also about completed a song book for use in churches and Sunday schools, and which we hope to have ready by the meeting of the Southern Baptist Convention. Our great progress during the year has been in our regular work.

1. Our Departmental Sunday-School Work.

We now have fully organized the following departments dealing with the various aspects of Sunday-school work: Teacher-Training, Architectural, Organized Class, Elementary and Sunday School Administration, the last having started on its work just previous to May, 1920. Each of these departments has the general direction and leadership in an important phase of our Sunday-school work.

The last year has shown very remarkable growth in all of these departments. It may be well to give some of the figures. In the Teacher-Training Department we have issued 10,796 Normal Course Diplomas, and have given 982 Blue Seals, which represents the completion of the full course, this being one of the best years in all our history. In the Architectural Department we have furnished suggestions to 801 churches. The Organized Class Department reports 1,671 classes with an enrollment of 28,556. The Elementary Department is one of our more recent departments, but it is already in touch with the superintendents of the Junior, Primary and Beginners' Departments, and publishes a monthly bulletin which is rendering a wide service. The Department of Sunday School Administration uses *The Sunday School Builder* as its means of reaching its constituency. The results are being seen in the superintendents' conferences in the various States, in better methods and a general quickening of the work of the superintendent and his officers.

We have reason to believe that the above departments are now recognized by our people, and we look to them for leadership and inspiration. Our work is distinctly a Baptist work, and we have every reason to be grateful for the loyal support of our people.

2. The B.Y.P.U.

The last year has seen a remarkable growth in the Baptist Young People's Unions, largely under the direction of our B.Y.P.U. Department, which co-operates with the B.Y.P.U. workers in the States. This is shown in the large circulation of our periodicals. *The Senior B.Y.P.U. Quarterly* has now a circulation of 180,000, and *The Junior Quarterly* 75,000, while *The Junior Leader*, prepared only for the leaders of these Unions, has a circulation of 4,750.

We find a great interest on the part of the young people in the work of training and teaching, and they are eager everywhere to train themselves for effective church membership.

3. Co-operating with the States.

Under the influence of the Seventy-five Million Campaign and as the direct result of increased funds, the various State

Boards have greatly developed their Sunday-school and B.Y.P.U. departments. We are now co-operating in every State in the employment of such secretaries and sharing with them in increasing their forces. Our Sunday-school work in the various States is in the hands of capable and experienced men and women, and the cause is rapidly going forward under their direction. The same can be said for the B.Y.P.U.

Last summer we carried out another Rural Campaign, the third annual one, and it was upon a more extensive basis than in the past years. We expended about \$18,000 upon this work and the States met us with an equal amount. The results of these campaigns are already being seen and the modern Sunday-school message is now becoming familiar in the rural districts as well as in the cities and towns.

4. Our Vocational School.

As noted above, during the past year we organized the first session of our Vocational School for Sunday-School Workers with about 100 in attendance. This year, beginning June 6 and running to July 3, we shall conduct this school in the buildings of the Ward-Belmont property, which have been kindly offered to us. We expect to have a fine attendance, and, what is even better, to help train a large number of workers for special paid service in the field and in the churches.

5. In the meantime our business, out of which must come the earnings to support all this work, has been wonderfully fine. We are expecting our receipts to go over \$1,100,000, which will be the largest in the Board's history, and a very substantial gain over the preceding year. During December and March, which are the ordering months for the first and second quarters, we have had a phenomenal business. Especially is this true of March. It indicates that our schools are in good spirits, well organized and growing. We have had to reprint on nearly all our publications in order to supply the demands. Our business is, therefore, an index of the prosperity and aggressiveness of our Sunday-school and B.Y.P.U. workers. It would seem to give us the encouraging news from all our schools and lead us to believe that our work as a whole is going forward in great shape.

We have carried on our usual lines of work in the publishing of books, the free distribution of tracts and of Bibles. In each of these lines our work has been enlarged. The methods have not been new, but the results have been even better than in past years.

6. We stand for a clean-cut, definite, aggressive Baptist Sunday-school movement. We believe the Sunday school ought to be denominationalized. By this we mean that our Sunday schools ought to listen to and respond to the same leadership that our churches listen to and respond to, and that our Sunday school ought to have the same purposes that our churches have. Only when we denominationalize our Sunday schools after this fashion can we make them what they must be, not separate institutions, but in fact as well as in name the teaching agency of the local church.

A Wonderful Year for the Relief and Annuity Board

Rev. Wm. Lunsford, D.D., Corresponding Secretary

No Greater Matter has Claimed the Attention of the Denomination in Recent Years than the Worthy Support of its Ministry, and Our New Board is Rejoicing in the Good Hand of God which has been Upon its Year's Work Just Closing

Certainly no great department of Southern Baptist work has suffered in the past for the lack of purpose, co-ordination and leadership as the one which relates to the support of the retired minister. From January 1, 1920, up to March 24 the total receipts from the States have been \$418,658.65. In addition thereto, Mr. John D. Rockefeller has given to the Board in fine interest-bearing securities the sum of \$300,000, the income on which we are permitted to use in our work. As a result thereof, we have been enabled to greatly increase the number of beneficiaries from the States until the list stands today considerably over the 700 mark. Not only has the number of beneficiaries in the past year been greatly increased, but monthly stipends have been increased until the Relief and Annuity Board will this Convention year pay out more money for the aid and comfort of indigent ministers than all the States combined three years ago.

Two outstanding facts will appear as the result of the Board's experience during the Convention year:

First: It has demonstrated beyond all question the advantages of a South-wide over a State plan. It is solving the problem of ministerial relief in our Southern States in a new and adequate way. So far as we can obtain the figures, the States co-operating with this Board paid out in the year 1918 about \$40,000 to their beneficiaries. The Convention Board has already paid out, from April 1, 1920, to March 1, 1921, more than \$80,000.

Thus it will be seen that the Board at this rate will contribute this Convention year more than \$100,000 to the aid and comfort of retired preachers, and their widows and orphans. It has demonstrated this advantage in another way. It has blotted out State lines in the Baptist ministry. Baptist preachers are frequently moving from one State to another. The Convention Board follows these pastors wherever they go; so that if a Virginia pastor breaks down in Tennessee, or Kentucky, or North Carolina, the Board goes to his rescue

there just as if he had always resided in the particular State in which his day of disability and need finds him.

It has demonstrated this advantage by extending the hand of help, and by giving aid and comfort to the men and women on the firing line. Up to the hour of the organization of the Convention Board, there was no provision for the broken-down and disabled missionaries of the Home and Foreign Boards. There was no source of relief to which any one of them could turn in the hour of despairing need. All that has gone by, never to come again. The Relief and Annuity Board is now carrying on its pension roll one who says that he was a pastor for but one year only, but served forty years as a missionary of the Home Board. It has just placed on its list a broken-down missionary of the Foreign Mission Board.

Second: Another outstanding fact in the experience of the Board this year is that *it has demonstrated the wisdom of its birth and its right of existence.*

When the Relief and Annuity Board was first considered, some said that it would mean a new and expensive enterprise to be taken care of by the denomination at large. Now what do we see?

After twenty-seven months of running, the new Board has an endowment the income on which will be sufficient to pay all running expenses, after the close of the present Convention year, and will greatly reduce the expense account of this year, though the larger part of it is not yet six months old.

With the exception of the gift from the Sunday School Board, these gifts all came from the outside, and were made for the express purpose of creating an endowment, not a dollar of which would have been given but for the existence of the Board.

It simply means this: that after this Convention year every dollar of money coming in from the States will go to pay ministerial benefits in one form or another, and to increase our reserve and endowment funds, and not one cent for expenses. In other words, our Board has become a denominational asset, rather than a liability, and we have just begun.

The Second Year of the Education Board

Rev. Albert R. Bond, D.D., Editorial Secretary

That this Newest General Agency of Baptists has a Place of Real and Abiding Usefulness in the Life of the Denomination is Made Clearly Evident in this Illuminating Report of the Editorial Secretary

The Education Board comes to the end of its second year with the confirmed conviction that it has a growing place in the life of the denomination. The wisdom that created it has already been fully justified by the work accomplished and by the vision for the future. A brief summary of its work may be given.

A Vitalizing Conscience. Baptists of the South have not yet developed an educational conscience that would give adequate response to the needs of our schools and our young people. We have sought to cultivate such a conscience. No Baptist would question the right of every man everywhere to the privileges of grace and salvation through personal contact with Jesus Christ. As a people we have not yet recognized the right of every man everywhere to have an opportunity to make the most of his saved life through Christian education, but we are learning. The evidence of this fact is to be found in the

large giving to our educational institutions and the cordial welcome to the Education Board.

Student Enrollment. The Education Board set itself to the task of aiding the colleges to secure a larger student body for the current session. Letters were sent to pastors and others, requesting the names of boys and girls who should be in college. Letters, literature and appeals were sent to these young people. We rejoice in the belief that the added thousands of students in our schools this year came partly through the stimulus that we gave. We shall continue this as a permanent feature of our program.

Publicity. Intelligent sympathy and giving for our educational work depend upon information about our needs and opportunities. Publicity, therefore, must be the insistent and persistent method of our work. We have published a monthly

bulletin, *The Baptist Education Bulletin*, distributed free to all who desire it; tracts upon vital issues of our denomination in education have been issued by the hundreds of thousands; newspaper articles and advertisements have been prepared; sermons and addresses have been given by our own forces and at our request by others. The purpose has been to give Christian education a commanding place in the attention of the brotherhood.

Information. Numerous surveys of Southern education have been made and published and the Board has served as a clearing-house for all matters relating to Baptists and education. We shall be glad to furnish information free on any phase of education that concerns Southern Baptists. We will secure the data if it should not be at hand.

South-wide Institutions. The Education Board is the channel through which the denomination distributes the funds of the Seventy-five Million Campaign to certain schools that have more than a State interest. These are the Southern Baptist Theological Seminary and the Woman's Missionary Union Training School at Louisville; the Southwestern Baptist Theological Seminary and the Southwestern Baptist Training School at Fort Worth, Texas; the Baptist Bible Institute at New Orleans, La.; then there are five States in which Baptists are not able to maintain colleges without aid, and we distribute funds to these, namely, Ewing College, Ewing, Ill.; Ouachita College, Arkadelphia, Ark.; Stetson University, DeLand, Fla.; Montezuma Baptist College, East Las Vegas, N. M.; Louisiana College, Pineville, La. Each of these schools has a distinct right to live because of the work done, but they could not measure up to their tasks without outside help.

Teacher Bureau. A new department of the Teacher Bureau has been created. The purpose is to bring teachers in touch with our Baptist schools and by this introduction help to

secure an efficient number of Baptists who are competent and orthodox. In these few weeks this feature has grown into great favor, and we hope to render a mutual service to schools and teachers.

Education Day. The Education Board largely financed the Education Day last June. This day has come to have an important part in our development. It reaches with a stirring message practically every Baptist Sunday school in the South. It occupies a chief place in our denominational calendar. This year we expect to have even a more interesting program.

Baptist Schools. Southern Baptists have 119 schools under direct ownership or control. During the session of 1919-20 there were 31,196 students in them, and we have reason to believe that the present session will total 40,000. The equipment in buildings, grounds, etc., and endowment amounts to \$33,944,309. On December 1, 1920, there had matriculated in our Bible and Training schools 1,155 students, of whom 626 were men and 529 women, who are preparing for definite religious service, and in addition there were 2,185 volunteers in our various schools. Thus Baptists are training leaders who shall not have a vision of world needs, but shall be able to measure up to them in holy, sacrificial talent.

Finances. In the Seventy-five Million Campaign the Education Board was apportioned \$3,000,000 for the South-wide objects and its own expenses. At this writing the receipts for the current year have reached about three-fifths of the apportionment for the year. Of course we can only distribute funds as they are sent to us. We do not borrow money. Hence these institutions will suffer and have their usefulness impaired unless the churches redeem their Campaign pledges. We have an abiding confidence that our people will match their pledges with their gifts.

Southern Baptist Women

Miss Kathleen Mallory, Corresponding Secretary

Many Readjustments were Found Necessary in Our Organized Women's Work this Year, but these have been Successfully Made, and the Report from them is Inspiring and Glorious

Through the mountains of North Alabama an afternoon trip was being taken. The day had been spent in an enthusiastic Loyalty Campaign meeting at Cullman. The mind was too tired and the spring flowers were too alluring for one to think of reading as the train dashed around the mountain curves. Many times the roadbed was in deep cuts which were so narrow that one could almost reach out the hand and touch the embankment. In fact, so near was this embankment that it seemed to be moving with the train. It made one fairly dizzy to gaze at it, and so, involuntarily, the eyes were raised to the distant horizon. Steady, calm, majestic, it met one's gaze and magnanimously dispelled one's dizzy feelings. Upon reflection one knew, of course, that the nearby embankment was not moving any more than was the distant horizon, but the dizzy feeling would return if the eye was tempted to narrow its vision.

One's work is very close at hand, and as the days and months of the given year speed one along it makes one fairly dizzy to gaze upon the immediate task. Especially has this been so during the Southern Baptist Convention year which closed on April 30. It was the second year of the Baptist Seventy-five Million Campaign and was, by virtue of its intermediate position in the five years of the Campaign, a testing year. Those who are familiar with the structure of the drama know that in the first act the characters are introduced and the plot explained, and that in the third act the real climax is

reached. The fourth and fifth acts are needed from an artistic standpoint, but are mere "lagniappes" so far as adding to one's understanding of the play. This is not true, however, of the second act. Coming between the first and third acts, it is like a valley between two mountains—one introducing the characters and the plot and the other showing how those characters fit into the plot. Upon the writing of this second act the playwright expends great care, for he knows that it is essential to a complete understanding of the characters and that the climax will be too sudden without its more detailed information. It is like the actual painting of the picture after the outline has been sketched on the canvas, like the making of the dress after the goods has all been bought, like the training of the child after the precious life has been entrusted to one's care.

Like a valley, therefore, was the second year of the Campaign. Many times the shadows were pretty dark and it seemed equally far removed from the enthusiastic hilltop of the initial pledging days in 1919 and the mountain of the assured victory. But it was never wholly enveloped in the fog even as no second act is devoid of charming incidents. As one went from State to State the heart rejoiced to find the State leaders courageously facing the task, to see the associational superintendents guiding the societies and the local members planning to redeem their pledges as they fell due. It was really the exception to hear a woman sound a pessimistic note. Nearly all of them said that they had a W.M.U. director.

and that they were assisting her in having four-minute talks made at each meeting of the Sunbeam Band, G.A., R.A., Y.W.A., and W.M.S., and that she and the treasurers of these various societies were seeing to it or would henceforth see to it that all the money paid in to the church by their members on their Campaign pledges was properly designated in being forwarded so that their State W.M.U. would know that its apportionment was being met. They also said that they thought the W.M.U. director should be continued in each society throughout the Campaign and that the value of the four-minute talks could hardly be overestimated. They expressed themselves as ambitious to secure a pledge from all new members and to train the young people to be loyal to the seven causes of the Campaign. Many mothers with a tremor in the voice, but with the light of heaven in their eyes, said that their

highest ambition for their sons or daughters was that God would call them to be missionaries.

And so the second year of the Campaign has passed. One would have become dizzy, fearful, confused and discouraged by the nearby financial depression had one not lifted the eye and fixed the gaze upon the steadying horizon of God's constant guidance. The pledges were made for His glory, for the bringing in of His Kingdom, and trusting hearts know that "He who began a good work" is able withal to provide a way of escape from every difficulty which might prevent the paying of the pledges and that He who is "the same yesterday, today and forever" will give His children the courage to and the joy of paying their vows unto Him. And so, "forgetting those things which are behind, press toward the work" of the new year as, like Paul, you "thank God and take courage."

Southern Baptist Laymen

Secretary J. T. Henderson

Never have Our Men been So Alive to their Duties and Responsibilities as Now; and Having Begun a Good Work for Christ, they are Determined to Not be Hindered, but to Press on to Greater Usefulness and Service

In making a brief review of the records for the past year certain features are found to be especially prominent.

The Seventy-five Million Campaign did a most effective enlistment service among the Baptist men of the South. While it has not been practicable to conserve and further develop this quickened interest among all the laymen, large numbers of capable men have been added to the roll of permanent workers. Men are now beginning to realize that the payment of bills is only a part of their Christian duty. No man, however rich, has enough money to discharge his full obligation to God. To be sure, God expects every man to "abound in the grace of giving." In this day of whitening harvests, when the need for money to support an adequate force of laborers is so imperative, it is a reproach to any Christian man not to be willing to dedicate at least one-tenth of his increase to the Kingdom. This is vital, but it is not enough. God expects of men the homage of a devout soul, the wholesome influence of a pure and righteous life, that they shall "not forsake the assembling of themselves together," that they shall magnify religion in the home and abound in good works every day and everywhere. They need to be "living epistles read and known of all men," on the streets, in the marts of trade, on the political platform, and in the halls of legislation. No one item of the past year's record is more heartening than the fact that this enlarged conception of duty has gripped the consciences of a multitude of stalwart men. Great numbers of laymen have been seized with a passion to serve.

In response to this conviction men are organizing associational teams in many sections of the Southland. In some cases (notably is this true in Oklahoma) these teams are devoting themselves to evangelistic effort, and many unsaved men have been won to Christ.

The men composing these teams are "giving attendance to reading" and availing themselves of the valuable help of capable pastors, that they may fit themselves to represent the enterprises of the Kingdom in a worthy way. They are living in a higher realm and discovering new sources of spiritual enrichment. These teams, when properly trained, are ready to respond to a variety of urgent calls. They may serve as supplies for pastorless churches and assist in locating pastors; they may create sentiment in favor of greater loyalty to and more generous support of the pastor; they may help to install and conduct thorough every-member canvasses; they can discuss the different phases of stewardship and promote the formation of large and growing stewardship bands; they may help in the

formation of fields by the grouping of churches and arouse sentiment, as well as suggest plans, for the building of pastors' homes, and they can be of inestimable value in stimulating the payment of pledges to the Seventy-five Million fund. During the past year these inviting fields with their rich harvests have been attracting the service of men as never before. Limited space forbids the recital of illustrious examples.

During the past year the consciences of men have been quickened regarding the obligation to attend worship, and many pastors have been cheered to see a growing number of men in the Lord's house. Interested laymen are beginning to talk church attendance to their business friends, and it is yielding returns. Men have discovered that regular church attendance will solve the other problems.

There were gratifying revelations in the ten conventions of Baptist men conducted during the past year. The attendance was not only larger, but more representative. Men of rank came, some of them for the first time. Such laymen added dignity and prestige to the Kingdom and made a wonderful impression as they urged the men to observe the Golden Rule and the principles of the Sermon on the Mount in the conduct of their business.

Another fact that gives new hope is the greatly increased demand for literature during the past year. A continuous stream of leaflets, especially those that treat of the stewardship of life and substance, has been flowing out from the headquarters to zealous laymen in all sections of the South. When Christian men get to reading, it will not be long until there will be "something doing."

A very significant feature of the year's achievement is the rapidly growing interest in the organization of brotherhoods in the local churches.

The heroic spirit characterizing leading laymen in these depressed times toward the payment of their pledges is a convincing demonstration of their unfailing loyalty. A new evidence that a constraining love for our Lord is resourceful and ready for sacrifice.

Our enlarged program that embraces every Kingdom enterprise and proposes to "cover the earth with the knowledge of the glory of the Lord," that has been outlined with the wisest statesmanship, that enlists the Baptists of the world in a co-operative movement, makes a winning appeal, and business men are thrilled with the glorious outlook. All in all we have reason to "thank God and take courage."

✓ Paul's Missionary Statesmanship—In Practice

Prof. A. T. Robertson, D.D., Southern Baptist Theological Seminary

The Second in a Series of Articles by this Eminent New Testament Scholar Showing how much we Yet may Learn from the Apostle to the Gentiles in a Program of World-Conquest

Paul had a passionate love for his own people! In working for the Gentiles Paul had not come to hate the Jews. They misunderstood him and persecuted him as a turncoat and a renegade, as a perverter of the customs of the Jewish fathers. Paul knew the price that he would have to pay for his zeal for Christ and for the Gentiles. They tried to kill him in Damascus when he proved that Jesus is the Jewish Messiah (Acts 9: 23). Christians and Jews alike in Jerusalem held aloof from Paul at first after his conversion (Acts 9: 26-30; 22: 17-21). The Jews dogged his steps in Paphos (Acts 13: 6), Antioch in Pisidia (13: 45), in Iconium (14: 5), in Lystra (14: 19), in Thessalonica (17: 5), in Corinth (18: 6, 12), in Jerusalem (21: 20, 27, etc). They tried to kill Paul time after time, but he loved them as his own life and was willing, if it were proper, to be anathema from Christ for the sake of his Jewish people (Rom. 9: 1-5). The rejection of Christ by the Jews broke Paul's heart, but not his love for them nor his hope in good for them somehow in the end (Rom. 9: 11). And Paul claimed the Gentile converts as part of the spiritual Israel, the children of Abraham by faith (Rom. 9: 6; Gal. 3: 7). So Paul prayed for the Jews at the very time that they were turning away from Christ their only hope (Rom. 10: 1-4). The pathos of Paul's love for the Jews is shown in his warning of Gentile Christians by the parable of the wild olive branch stuck into the spiritual stock of the true Israel contrary to nature (Rom. 11: 11-24). And yet Paul's love for the Jews did not shut his eyes to the stubborn fact of their refusal to follow Christ. But Paul made a plea for forbearance with the Jew and for not giving them up. It would have broken Paul's heart beyond measure if he could have known how the middle wall of hatred between Jew and Gentile that Christ had broken down by the blood of His cross by making both Jew and Gentile love each other by loving God in Christ (Eph. 2), would rise again between Jew and Christian. The mediæval misunderstanding in Europe between Christian and Jew lives on today in many parts of the world. Paul's passion for the Jews should reinforce the tears of Jesus over Jerusalem as a protest against present-day hatred between Christian and Jew. Paul was not always understood by the Jewish Christians. Some of them, the Judaizers, charged that Paul was trying to make the Jews become Gentiles because he refused to make the Gentiles become Jews. Against these Paul set himself with tremendous power and saved Christianity from becoming merely a form of Pharisaic Judaism instead of the true Judaism, that of the heart, the spiritual Israel. Paul was in the position of a missionary who is misunderstood by many of the people at home, who fail to sympathize with his mission abroad, who do not help his work, and who actually try to hinder him in his work (Gal. 1: 6-10; 4: 12-20; 5: 7; 6: 10; 2 Cor. 11: 1-29). But he kept to his work. He always preached to the Jews in their synagogues as long as they would allow him to do so. These Jewish synagogues scattered over the world were nuclei for the spread of the gospel. There were numerous God-fearers from among the Gentiles, like Cornelius in Caesarea, who were predisposed to hear the gospel of grace. These Gentiles whom the Jews had already interested in the worship of God were a bridge by which Paul crossed over to the real heathen. One must bear in mind that the hard words of Jesus about pharisees and Pharisaism (Matt. 23: 15) do not apply to the converts to Judaism itself.

But Paul had a deep and commanding love for the whole race. Christ had broken down the middle wall of partition for him. He was debtor both to the Greeks and to the barbarians, both to the wise and to the foolish (Rom. 1: 14). He recognized that the gospel came to the Jew first (Rom. 1: 16; 2: 10), but it did not stop with the Jew. The penalty came to the Jew first also (Rom. 2: 9), as well as the privilege. That is always the peril of privilege. But the door of grace and of faith stood wide open to the Gentiles (Acts 14: 27). That door has never been closed and it never will be. It is not easy for us today to understand the courage that Paul displayed when in the midst of the Areopagus of Athens Paul put Gentile and Jew on a par as alike the offspring of God (Acts 17: 28). The prophets had included the Gentiles in the promises of God (Rom. 9: 24-30). The Jews had overlooked Hosea and Isaiah, but it is all there. Race prejudice in Paul was slain by Christ. "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male nor female: for ye are all one man in Christ Jesus" (Gal. 3: 28). That was the ideal of humanity in Christ as Paul saw it. It is still the goal of Christianity, but the battle with race prejudice, with class prejudice and with sex prejudice is not so nearly won as I thought in *The New Citizenship* (1918). But it will come. Paul fought for the freedom of the race in Christ (Gal. 5). "For freedom did Christ set us free." So Paul answered the Macedonian cry and the world cry. The nations had turned away from God and deserved the abandonment that had come to them (Rom. 1: 2), the terrible tragedy of sin that meets one in China or Japan or India today. But these very nations are groping in the dark after God if haply they may feel after Him and find Him (Acts 17: 27). And Paul went out to bear the torch to them that sit in darkness and that yearn for the dawn of the day that is so long in coming.

But with all of Paul's love for men he was not willing to compromise the gospel of grace to win easy converts. It is easy to follow the currents of thought and of prejudice, to go with the tide. Paul found that the preaching of the Cross was a stumbling-block to the Jews and foolishness to the Greek (1 Cor. 1: 17-31). The Jews had no room for the Cross in their system of rites and ceremonies. The Athenian philosopher had laughed Paul out of Athens (Acts 17). But all the same Corinth was going to stick to the Cross of Christ as the only hope of men (1 Cor. 2: 1-5). The Corinthians would like a dash of philosophic new thought without the spiritual and ethereal agony involved in the life of the Cross. Paul had not had an easy time. The Judaizers hounded his steps and beclouded his message and befogged his converts. Paul had to fight off these enemies of the Cross among the preachers of so-called Christianity. The gnostics came to complicate matters still more by subtle philosophizing and the veneer of learning. These won many converts and did much to imperil the gospel of grace as is shown by Paul's Epistles to the Colossians, the Ephesians, and the Pastoral Epistles. But at the risk of schism Paul opposed both Judaizers and gnostics as false brethren who were overturning the faith of their followers. With Paul loyalty to Christ was more important than outward union. Paul's attitude is in contrast to much sentimental talk today. Division is not an advantage *per se*, but organic union is a curse if it can only come at the cost of loyalty to the Cross of Christ. We should all search our hearts and be sure that we have the mind of Christ in what we teach.

If we are sure of that, like Paul and like Luther, we can do no other. And we ought to do no other till we see differently, else we commit intellectual and moral harakari. There is an element of truth in the so-called indigenous Christianity, provided it is real Christianity. If one does not know Christianity, he is not fit to be abroad or at home, but certainly not as a missionary. But Paul was in matters of detail the most yielding of men. "I am become all things to all men, that I may by all means save some" (1 Cor. 9: 22). He was *suaviter in modo, fortiter in re*. Many a man has been *fortiter in modo* as well as *in re* and, as a result he has lost *in re*. To be *suaviter in re* may mean, likewise, to lose *in re* by giving up the heart of the matter. Paul walked softly, as Roosevelt urged, and carried a big stick—matters of principle. One has to know when to give in and when to stand firm. The same man who stood like a rock against the circumcision of Titus, a Greek, had Timothy, half Jew and half Greek, circumcised to allay Jewish prejudices and open the door for his ministry. Paul fought the Judaizers to a finish for Gentile liberty and yet himself offered sacrifices in the Temple in Jerusalem to allay Jewish distrust. He battled even against the ceremonial and the moral law as a means of salvation and yet was perfectly willing for Jewish Christians to observe the Mosaic ritual if they wished to do so. He knew that the meat offered to idols was not actually contaminated thereby and yet he was willing to abstain from eating it if Jewish and Gentile brethren were made to stumble thereby (1 Cor. 8: 10). He claimed the right to pay for his services as preacher, but refused to receive money from those who would misunderstand his doing so (1 Cor. 9; 2 Cor. 11). He spoke in sympathy with Greek culture in the Areopagus (Acts 17), but did not scruple to claim his Pharisaic affiliations before the Sanhedrin (Acts 23). He would go as far to win Greeks, Romans, or Jews, as he could without sacrifice of principle. Paul understood the standpoint of his hearers, but he was not afraid to make Felix tremble for his sins (Acts 24: 25). One must know how to give and take if he is to get things done.

Paul planted the gospel in strategic centers in the Roman Empire, the great cities in the leading provinces. He tapped the great avenues of travel, the highways of civilization, the wonderful Roman roads that run east and west, north and south. These cities were linked together by the arteries along which commerce flowed. It is small wonder that Ramsay calls one of his books *St. Paul the Traveler and the Roman Citizen*. He was a drummer for Christ who knew where to go and how to present his cause. He would begin where he could get a foothold, when there was a chance to put in an entering wedge as in Cyprus with the influence of Barnabas. He used the Jews whenever he could as a starting-point. He would win men and women of influence, if he could, as Sergius Paulus at Salamis in Cyprus and "the chief women" in Thessalonica. But he had most success with the common people in Corinth (1 Cor. 1: 26-31), as elsewhere. Paul was not ashamed to win slaves to Christ and to call himself the slave of Jesus Christ. In his letters he addressed special paragraphs to the Christian slaves who found in Christianity the one ray of hope in a darkened world.

Paul would push on to harder fields, but he held what he had won. He was thoroughly evangelistic, but he sought to establish firmly the work before he left it. He was not afraid of Perga in Pamphylia with its pirates and mosquitoes nor of Pisidia with its perils of rivers and of robbers. Paul knew when to leave a field and when to make a stand. Sometimes he left under compulsion as from Antioch in Pisidia, Iconium, Lystra, Philippi, Thessalonica. Sometimes he left under the impulse of a call elsewhere as from Troas. But Paul always had the whole field on his heart, the anxiety for all the churches (2 Cor. 11: 28), wherever he was. So he had native pastors appointed to carry on the work when he was gone. He

sent messengers with letters of instruction and encouragement. He tried to build up the character of those already saved as he pushed the work on to harder and wider fields. Timothy and Titus are but two of many who helped Paul lengthen the cords and strengthen the stakes for Christ all over the Roman Empire. When he was in prison, he was still the leader of the hosts of God. His energy was unceasing.

Paul met persecution with wisdom and with courage. He did not court opposition. He was not seeking the martyr's crown. He left Antioch in Pisidia before an attack was made, but in Lystra he waited for the actual onset. But Paul pushed his propaganda for Christ with the vision of victory. He would lose a battle and win a campaign. He had no thought of surrender or of ceasing his work. He was helped by some, hindered by others, left alone by still more. It mattered not. The Lord Jesus always stood by his side. He was always sure of that. Sometimes at critical moments he had a vision of the Lord who cheered him on to fidelity. At the very end the Lord Jesus stood by Paul and strengthened him (2 Tim. 4: 17) so that he despised Nero and his lions. Undismayed, he looked on suffering for Christ as a gift of grace and a mark of glory. Death to him was but the ushering in of Christ, with whom he would forever more be at home. That is the spirit of Jesus that mastered Paul and that will conquer the world if missionaries at home and abroad carry on as Paul did—Paul, the master missionary, statesman of the ages.

New and Enlarged Opportunities

Rev. James B. Webster, Shanghai, China

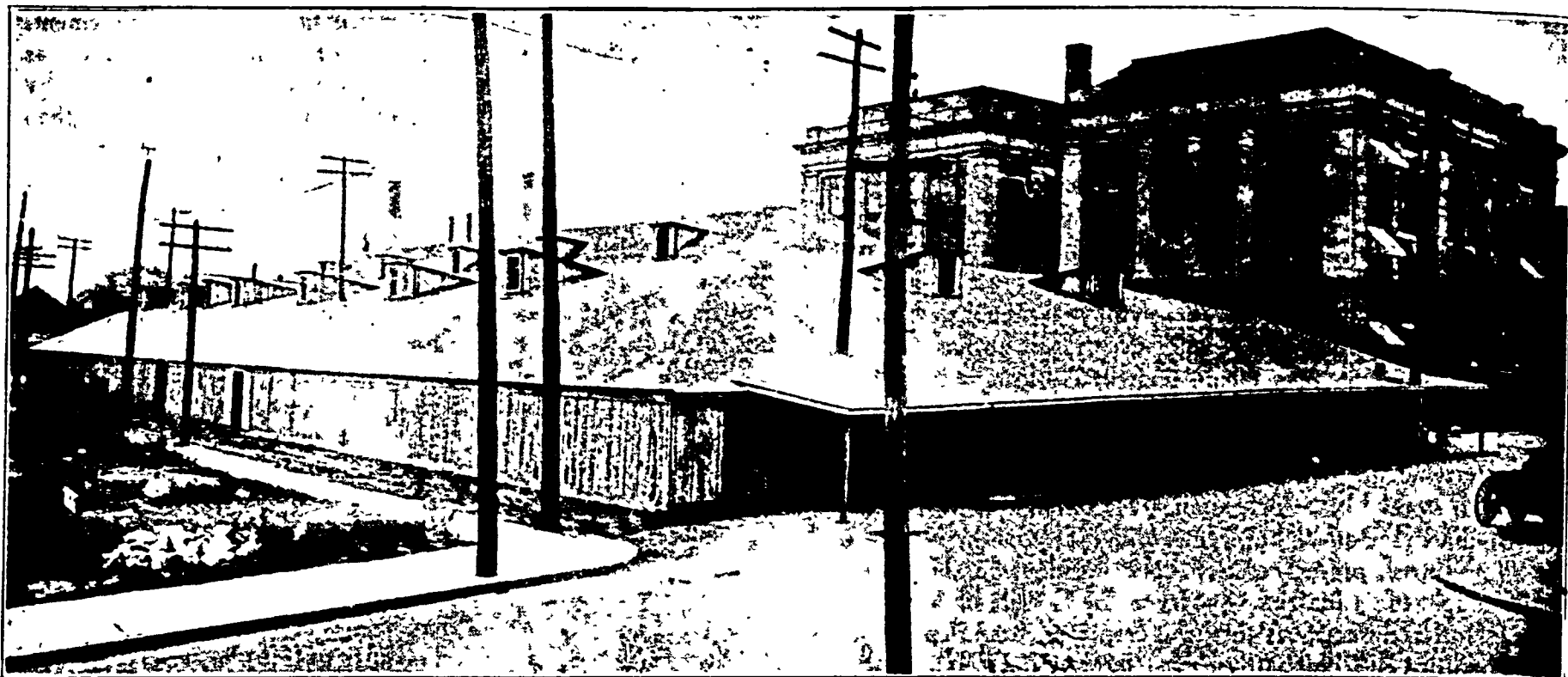
The opportunities for presenting the whole gospel of Jesus Christ are increasing in number as the contact between the East and the West becomes more complex. This fact enlarges the range of missionary service so that a larger variety of talents can be used.

As an illustration of how this works, a missionary in the interior of West China has recently returned to his field from furlough and took with him a motor-cycle that had been given him. This is the first motor-driven wheeled conveyance to appear in those parts. He has been invited to demonstrate the machine before the schools and civic bodies in the provincial capital. One day all the newspaper men invited him to meet them and tell them about it. Mr. Yard says he has gotten more publicity for his work than ever before in his missionary career.

Another good illustration is that of our Rev. Eugene Saller of Kaifeng, who has been able to take back a fine herd of Jersey cattle.

The manufacturing industries are increasing rapidly, especially in Shanghai. We have been developing a settlement work in connection with the College. It was started by Professor Kulp of the Sociology Department, in 1917, with practically no funds from the Mission Boards. Later the Boards purchased the land and buildings now in use.

The opportunity lies in the fact that the Chinese, in some cases, are willing to labor with us in this kind of work. Mr. C. C. Nier and Mr. H. Y. Moh are wealthy Christian cotton-mill owners, and they welcome the leadership of trained men and women in social betterment. They recognize something of their obligation to their thousands of employees and are trying to meet it. They have not been trained in the organization and management of such activities, and do not have time to give it personal supervision. They will entrust it to Christian young men and women, foreign and Chinese, and will help generously in the support. Abundant opportunity is given for the usual lines of Christian teaching.



BILLY SUNDAY TABERNACLE, CHATTANOOGA.

Now owned by the city, where the sessions of the Southern Baptist Convention will be held. It has a seating capacity of over six thousand.

Mountain Peaks of Interest in the Approaching Convention

Frank E. Burkhalter, Publicity Director

An Analysis and Forecast of the Annual Gathering of Southern Baptists in Chattanooga, May 12-18

About every session of the Southern Baptist Convention there is something distinctive that makes it stand out from all other sessions as possessing some qualities that give it a peculiar place in the history of the ongoing of Southern Baptists. At Atlanta two years ago the session was made memorable by the projection of the greatest forward movement ever undertaken by our forces, the Seventy-five Million Campaign. Last year at Washington the gathering was unusual in that the victory achieved in the large oversubscription to the Campaign was celebrated, the attendance broke all previous records by far, the presence of so many people in the national capital on business for their Lord and the pronouncement from the steps of the capitol building of the Baptist contention for both civil and religious liberty by Dr. George W. Truett, as a spokesman for his brethren, gave Southern Baptists a new place in the thinking of the nation as a whole.

And it does not require the gift of prophecy to say that there will be memorable developments in the approaching Convention at Chattanooga, May 12-18. It would be presumptuous to undertake to forecast in advance what the "high spots" of the Chattanooga Convention will be. There is every reason to believe there will be a number of mountain peaks reached in the Convention, more of them than usual, if there is anything in advance indications. The writer is persuaded that there will be more important matters presented this year than at any recent ses-

sion of the Convention and that many of the discussions will rise to a plane that will make them memorable.

In this connection, prospective attendants upon the Convention will be glad to know that there will not be the cramped condition as to tabernacle space that existed last year in Washington when some of the brethren who traveled 2,000 miles to the Convention could not get inside the Convention hall. The Chattanooga tabernacle has a seating capacity by actual number of more than 6,000, and this does not include the stage. There will be no policemen at the doors to keep the people out, and there is reason to believe that everyone who wants to get in the Convention hall can do so and that one can hear what is being said, no matter where he is seated. A sound amplifier, used in reinforcing the voice of Billy Sunday, for whose meeting the tabernacle was erected, is still in position and is sufficient to send the voice of one speaking only in a conversational tone to the remotest corner of the big structure. The ability of the audiences at Chattanooga to hear will be further promoted by the fact that the floor of the tabernacle is of dirt, but it is covered over with shavings, thus making the building clean and rendering what moving about there is in it practically noiseless.

But, to revert to a consideration of the many subjects that will come up for the consideration of the messengers attending the Convention: There is a prospect that there will be larger inclination to discuss

matters before the Convention than there has been in recent sessions and larger opportunity afforded for such discussion.

As is generally known, the Convention meets much later in the week this year than usual, the body being called to order for the first time on Thursday afternoon. The preliminaries incident to organization, such as the election of officers, delivery of the address of welcome and the response, the appointment of committees, will occupy the larger part of the afternoon session, it is presumed, and the Convention sermon will be delivered Thursday night by Dr. H. L. Winburn, of Arkadelphia, Ark.

With the reassembly of the Convention on Friday morning the body will get under way in the consideration of the vast number of important matters that will come before it. The committee on order of business, charged with the duty of recommending to the Convention a tentative program, finds it very difficult to arrange in advance a program this year when so many important matters are pressing for solution and with such limited time in which to hear all of them presented. With the light that is before it, however, it is likely the committee will recommend that early on the Friday-morning program there be heard the report of the Conservation Commission, named a year ago to conserve the general interests of the Seventy-five Million Campaign.

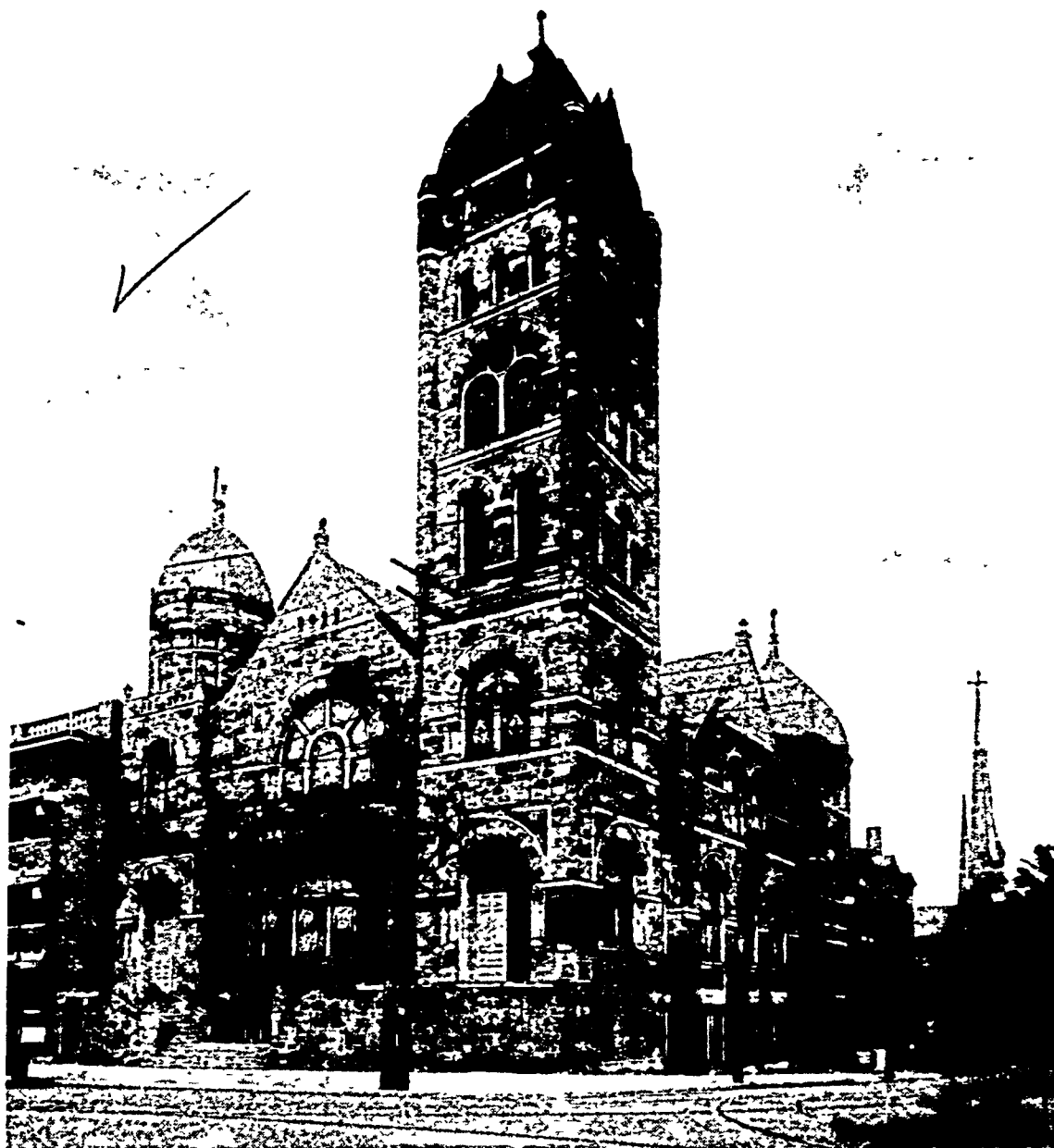
And there is every indication that the report of the Conservation Commission will assume unusual interest this year in

that it will show to what extent Southern Baptists are keeping up with the program of their forward movement and how faithfully they are keeping their pledges to God as involved in their subscriptions to the Campaign. The first two years of the Campaign will have elapsed with the meeting of the Convention and two-fifths of the subscriptions to the Campaign will be due at that time.

The Conservation Commission, at its winter meeting in Nashville, asked the local churches throughout the South to co-operate in a movement to emphasize the payment of subscriptions to the Campaign as a matter of loyalty to God and His cause during the month of April, and all the State and general forces of the denomination have been busily engaged since that time in an effort to see that the subscribers everywhere are urged to pay up just as fully as possible in order that the mission forces, educational institutions, hospitals, orphanages and Relief and Annuity Board, which greatly enlarged their plans and scales of operations as a result of the Campaign, are not forced to retrench because of the failure of the subscribers to keep faith with these agencies and with God.

Reports from all over the South during the months of March and April have been very encouraging. The people everywhere have realized that payment of two-fifths of the subscriptions by May 1 called for some heroic work and sacrificial giving, but they are convinced at the same time that God never fails to bless a sincere sacrifice made in behalf of His cause and that Southern Baptists have an opportunity to reap a larger spiritual bless-

ing in the payment of their subscriptions under present circumstances than if they merely paid them under prosperous conditions when no special effort was required.



FIRST BAPTIST CHURCH.

One of the most conspicuous church properties of Chattanooga, on the edge of the business district, just opposite the county courthouse.

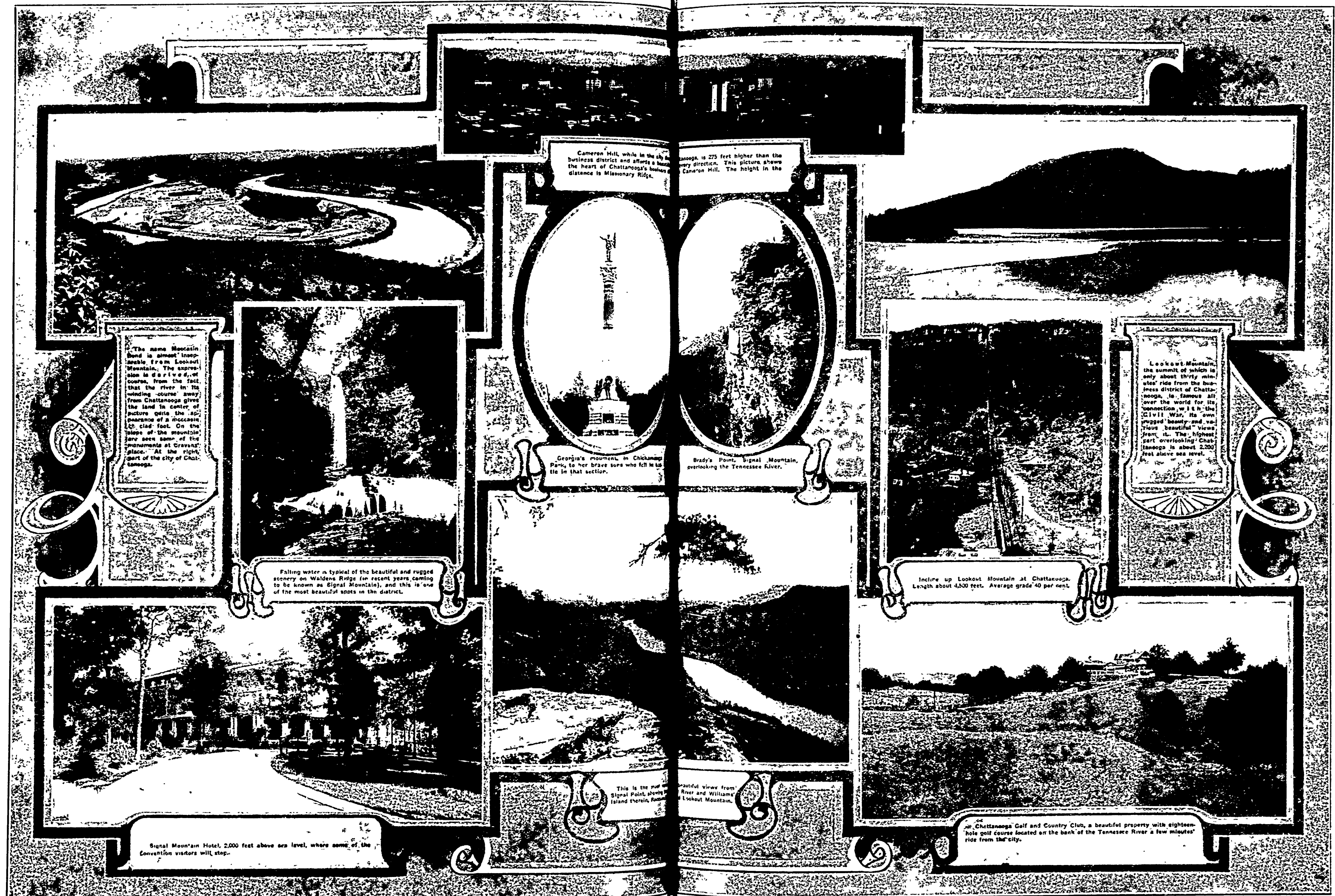


CENTRAL BAPTIST CHURCH.

The report of the Conservation Commission is going to constitute a challenge to Southern Baptists to carry forward to a glorious conclusion every detail of the Seventy-five Million Campaign program for the vindication of Baptist prestige and honor, but of far more consequence, for the sake of the cause of Christ, which Baptists profess to love and for the promotion of which in all parts of the world they have banded themselves together in the Southern Baptist Convention. Our forces are going to be called upon to do the really difficult, but truly heroic, thing of going forward under great difficulties to a glorious, sacrificial victory through faith in God.

With such a keynote sounded at the outset of the Convention it is believed the remainder of the Convention will shape itself around plans to carry forward the task of the Campaign so auspiciously begun and that while the enthusiasm of the hour will not sweep away all the difficulties that must be encountered during the three remaining years of the Campaign, the spirit engendered will increase the courage and strengthen the resolution of all our people to go forward to ultimate victory.

It is probable that the consideration of home missions will begin soon after the presentation of the report of the Conser-



Picturesque, beautiful Chattanooga, famous for its magnificent scenery and cordial hospitality, where Southern Baptist hosts will gather for their annual Convention, May 12-18



REV. J. L. PICKARD, D.D.,
Pastor Central Baptist Church.

vation Commission and that when this topic is introduced it will remain before the Convention until it has been finally disposed of. This same treatment will be given every other topic this year and it is believed it will make for a more satisfactory hearing of all objects to be presented than has been possible in the past. By reason of its greatly enlarged work, made possible by the Seventy-five Million Campaign, the Home Mission Board's report promises to be of larger significance than ever before.

It is equally true that in no previous year has the report of the Foreign Mission Board, which will probably be heard Saturday, held so much of thrilling interest



MR. J. B. MERRIAM,
Chairman of Committee on Hotels.

as it will this year. The strengthening of the work on every field, the extension of the work in China into five new provinces, and the opening up of new fields in Europe and the Near East, following the allocation of territory at the London Conference last summer, give to the report this year many points of unusual interest. Closely related to the report of the Foreign Mission Board will be the addresses by Drs. J. B. Gambrell and E. Y. Mullins, who will tell of the conditions they found in the twenty countries of Europe in carrying out the Convention's commission to them to convey the fraternal greetings of Southern Baptists to the Baptist families of the Continent. Dr. George W. Truett, who, with Secretary Love, represented the Foreign Mission Board at the London Conference, will speak Sunday afternoon, outlining the purpose and accomplishments of that Conference, while at some time during the Convention Dr. J. H. Rushbrooke, of London, special commissioner representing both Northern and Southern Baptists in dispensing relief among the needy families of Europe, will report upon his work and tell something of the new territory assigned to Southern Baptists in Europe. He is intimately acquainted with the whole territory assigned to our Foreign Mission Board, and his address is expected to be one of the most thrilling of the entire Convention.

In its report this year the Sunday School Board will show a marked advance in the volume of business done, the total figures for the year being considerably beyond the million-dollar mark. And, while there has been a great deal said about the economic depression in the South, the Sunday School Board has not only enjoyed the largest sales in its history, but the largest collections as well.

There will be much occasion for rejoicing in the report of the Relief and Annuity Board, which, though only three years old, is making marked progress in its efforts to meet the needs of our aged dependent ministers and their families. In addition to the receipts of this Board from the Campaign, Secretary Lunsford announces the receipt of \$300,000 from John D. Rockefeller, Sr., this sum coming in three different payments of \$100,000 each.

Dr. W. C. James will present his first report as secretary of the Education Board, the first report a year ago having been made by Dr. J. E. Dillard, acting secretary of the Board during the first year of its existence. An interesting report on what has been accomplished along educational lines and something of the task that remains unfinished is assured.

The Laymen's Missionary Movement and the Woman's Missionary Union will show larger achievements than in any pre-



REV. J. W. INZER, D.D.,
Pastor First Baptist Church, and Chairman
of Committee on Pulpit Supply.

vious year, while the two theological seminaries and the Baptist Bible Institute will in their reports show increased attendance and larger results accomplished along general lines.

Theological education in particular and Christian education in general may occupy a much larger part in the Convention proceedings than the presentation of routine reports and their discussion would indicate. Last year a special committee consisting of one representative from each State, was appointed to look into the whole matter of theological education, with especial reference to the need for a third theological seminary and the extent



MR. CHARLES F. HOOD,
General Chairman Entertainment Committee.



MR. E. H. ROLSTON,
Chairman of Assignment and Publicity
Committees.

and character of theological instruction being given in Baptist colleges, the question of the establishment of a great Baptist university in Washington, and the possible establishment of two great Baptist universities, one for each side of the Mississippi River. This committee has done considerable investigation into these varied questions and is still at work on the matters committed to it, but it has not indicated what the nature of its report will be. It is a safe venture that the report will be interesting, regardless of whether the body feels the time is ripe to make the advances that have been suggested by some as highly desirable.

Another matter not listed on the program, but which will probably come up in the form of a resolution and which will no doubt prove highly interesting, is that of a permanent meeting place or places for the Convention. The Convention has attained such proportions, in the number of people who attend its sessions each year, that it forms a tax upon whatever city undertakes to play the role of host. The writer craves the privilege of expressing an opinion in a news article, for he feels he is justified in saying that no city that has entertained the Convention has ever grown rich from so doing. The hotels and restaurants probably reap larger proportionate returns from such gatherings than any other institutions, but on the other hand these institutions are levied upon most heavily by the local entertainment committees for the expense fund that has to be raised by every city for the entertainment of the Convention. It costs the local committee of the Convention city from \$4,000 to \$5,000 to entertain the Convention. Taking Chattanooga, as an ex-

ample, the Chamber of Commerce, hotels, restaurants and other business interests of the city put up \$2,000 for the entertainment of the approaching Convention, and the Baptists of the city contributed something more than that. In addition, members of the committees contributed freely of their time and labor to the value of much more than \$2,000. These brethren get no return from their labors other than the satisfaction of seeing their city adequately entertain the visiting hosts and the consciousness of having contributed something to the success of the Kingdom of God by making it possible for the messengers of the churches to gather in their city and transact the work necessary to the promotion of the various Kingdom enterprises fostered by Southern Baptists. Entertaining the Convention is a thankless task, so far as the local committees are concerned, and if the visitors to the Convention do not get everything they want in the way of accommodations when they attend the Convention each year they would probably be more reconciled to the situation if they realized that good men and women worked diligently for weeks without money and without price in an effort to make things just as pleasant as possible for all the way from five to ten thousand people, which, in the parlance of the streets, "is some job."

Chattanooga is a delightful place to visit at any season of the year, and especially in the spring, when it is garbed in its most becoming attire. It is located in one of the most beautiful of all Southern valleys, that of the Tennessee, and that stream winds its way in between the mountains that surround the city in a manner to still further enhance the general beauty of the landscape. Its natural beauty is not



MRS. H. D. HUFFAKER,
General Chairwoman W.M.U. Convention.



MR. TOM L. LANDRESS,
Chairman of Committee on Homes.

surpassed by any city in the South. And the scenery that gives the city so much of its charm has an added interest because of the historical associations. Every student of recent history is more or less familiar with the engagements of the Civil War that were fought in this territory and which resulted in the section being made sacred through the ties of blood to the sons and daughters of both the North and the South.

The city is proud of its churches and its schools, public and private; of its system of parks, and of its many beautiful and hospitable homes. Hundreds of these homes have been opened for the entertainment of visitors during the Convention. The suburbs of the city are also co-operating, especially the hotels on Lookout and Signal mountains. Every Chattanooga desires that every visitor to the Convention shall go home singing the praises of the Convention city and all the forces of the city are co-operating to this end.

About one person out of ten in Chattanooga is a Baptist. There are sixteen Baptist churches in the city and its suburbs and all of them have full-time preaching and all are self-supporting. The Baptist population is given as 7,500.

The committees on entertainment have spared no pains nor labor to provide comfortable quarters for the thousands of visitors whom they anticipate. Of course the hotels of Chattanooga cannot care for all who come, but with characteristic Southern hospitality the people have thrown open their homes, and a delightful sojourn is promised in these homes for all who take advantage of them. It is well known that in previous great gatherings of this character the people best taken care of were those in the homes.



MEXICAN BAPTIST CHURCH AND SUNDAY SCHOOL, BROWNSVILLE, TEXAS.
Rev. George B. Mixim, Pastor.

The Evangelization of Mexicans in Texas

Mr. Coleman Craig

The Story of Mexican Evangelization in Texas is the Story of a Matchless Opportunity and of an Amazing Lack of Men and Equipment. There are Approximately 650,000 Mexicans in Texas, which Means that Every Seventh Person in the State is a Mexican. Facts which Enter Into Making this the Greatest Foreign Mission Opportunity in the Homeland are Told with Charm and Interest in this Article, Written from First-Hand Observation

The Mexican population of the State of Texas is concentrated in large centers and in a comparatively small area of the State. The centers of population are in South and Southwest Texas, along the international boundary, and in three large cities. For example: San Antonio has 75,000 Mexicans; El Paso, 50,000; and in Austin, and the surrounding five counties are to be found more Mexicans than in any other ten counties of the State. Many of the border towns like Brownsville, Laredo and Eagle Pass have half their population Mexican; and one town, Rio Grande City, one of the outposts of the frontier, has a population of 3,100, of which 3,000 is Mexican and 100 American, yet an American city! One association of South Texas has 7,500 Mexicans; another, 10,000; and in a comparatively small section of Texas known as the Lower Gulf Coast and Rio Grande Valley there are 100,000 Mexicans. This concentration of population in great centers makes possible a highly intensive and efficient evangelistic campaign. It constitutes a tremendous opportunity. Not to meet the opportunity, however, is perilous, for those sections that are not being Americanized and evangelized are being dominated by Mexican ideals and Roman Catholicism.

Another condition that is favorable for the spread of the gospel among the Mex-

icans in Texas is their contact with Protestants. The Mexican who comes to Texas comes immediately into a commercial and social relationship with people that he has had described to him by Catholic priests in terms that are not all complimentary. The Mexican in Mexico really has an exaggerated idea of all Protestants as a result of unfavorable propaganda carried on by the priests. When they come to Texas they come in contact with people who as a rule treat them kindly, and to a country which gives them opportunities not equaled in their own land. This naturally disarms them of prejudice and makes them favorable to a gospel message proclaimed in a spirit of love and freedom. The Mexican is one of the most responsive of foreigners to be found in America today.

WHO ARE THE MEXICANS?

Americans have a habit of discounting the native strength and possibilities of the foreigners who come to our shores. The Italian fruit vender is a "dago," and we straightway forget that he is a descendant of a once mighty civilization that had the world for its empire. We have had the same attitude toward the Mexican. Who is he? The Mexican of today is the descendant of the ancient Aztecs and Indians of Old Mexico. In centuries gone by the Aztecs and Toltecs built up a

civilization, the monuments of which strangely remind us of the monuments of that ancient civilization on the banks of the Nile. To fully appreciate this one must read Prescott's great historical novel, "The Conquest of Mexico." Then came the Spanish Cavaliers under Hernando Cortez, and it was this Spanish infusion of blood which largely accounts for the Mexican of today. He has in him blood of which he should not be ashamed. The race has produced in modern times men in the political and military world that have reflected credit on the Mexican name. The French 75-millimeter gun, acknowledged by military experts to be the greatest weapon of its kind developed in modern warfare, was perfected by a Mexican, General Angeles, while holding a special commission from the French government. Of course, the Mexicans in Texas are a very lowly people. As a rule they are poor and many live in wretched conditions and circumstances. But even in them are capacities and potentialities and national traits that need only the awakening touch of Christianity to blossom into lives of real strength and Christian culture. If the Mexican of today is degraded and regarded by us as inferior it is because he has been priest-ridden during the centuries and the victim of an intolerable social and political system. He can rise to social and cultural position through the in-

spiring influence of Christianity, and his condition today is not altogether because of racial inferiority.

The foregoing facts suggest a great opportunity and a corresponding obligation. And the significant fact about it all is that whatever we do for the evangelization of the Mexican in Texas will be far-reaching in its effects because of our proximity to Mexico and the sympathetic relations between Mexicans in Texas and Mexicans in Mexico. We will be doing foreign missionary work not only in Texas, but in the republic of Mexico.

NEEDS OF THE FIELD

What are Baptists doing to meet this compelling situation? Among these 650,000 Mexicans in Texas we have about forty workers altogether. In the Lower Rio Grande Valley, where there are 100,000 Mexicans, we have two native workers, Pastor George B. Mixim, at Brownsville, and Pastor Garcia, at Corpus Christi, located 125 miles from each other, and an American missionary, Brother J. W. Newbrough, at Harlingen. Think of it: Three men for this vast territory and population! The pastor at Corpus Christi, Brother Garcia, who is also president of the Mexican Baptist Convention, preaches at seven or eight different points in an effort to cover the field. He holds up his hands in despair as he tells of Mexicans coming down to the train as he is passing through towns on his way to other points, entreating him to stop and preach for them. "But I cannot," he says sadly. "There are too many invitations and not enough preachers." Thus many strategic points are being entirely unreached because the present force cannot man the field.

The most distressing need of the Mexican Baptist work in Texas, however, is for adequate church buildings. I want the readers of this article to get this fact:



FIRST MEXICAN BAPTIST CHURCH, SAN ANTONIO.
Building in foreground, where one Sunday school class meets.

In the entire State of Texas there is but one Mexican Baptist church building that is at all adequate to the needs of the field. The church at San Antonio, a city with 75,000 Mexicans, is a ramshackle old building, not large enough to seat the people who come. The wall paper is hanging in shreds from the ceiling where the water has leaked through. The Primary Department of the Sunday school is meeting in a small outer building that has a dirt floor, is poorly lighted, and in very bad repair. The wheezy old organ which serves as their only instrument is played by the pastor's daughter, a young lady who is a graduate of the Fine Arts Department of Baylor University. The first time that a university in the South ever attempted to render Bach's great masterpiece, the "Passion According to St. Matthew," this young woman was selected as the pianist for the three hours' program!

In another Mexican Baptist church in the State the young pastor is in despair

because he has not even chairs to seat his congregation. The seating facilities at present consist of a heterogeneous collection of chairs, one or two pews, broken-down benches, and the unfailing hard floor!

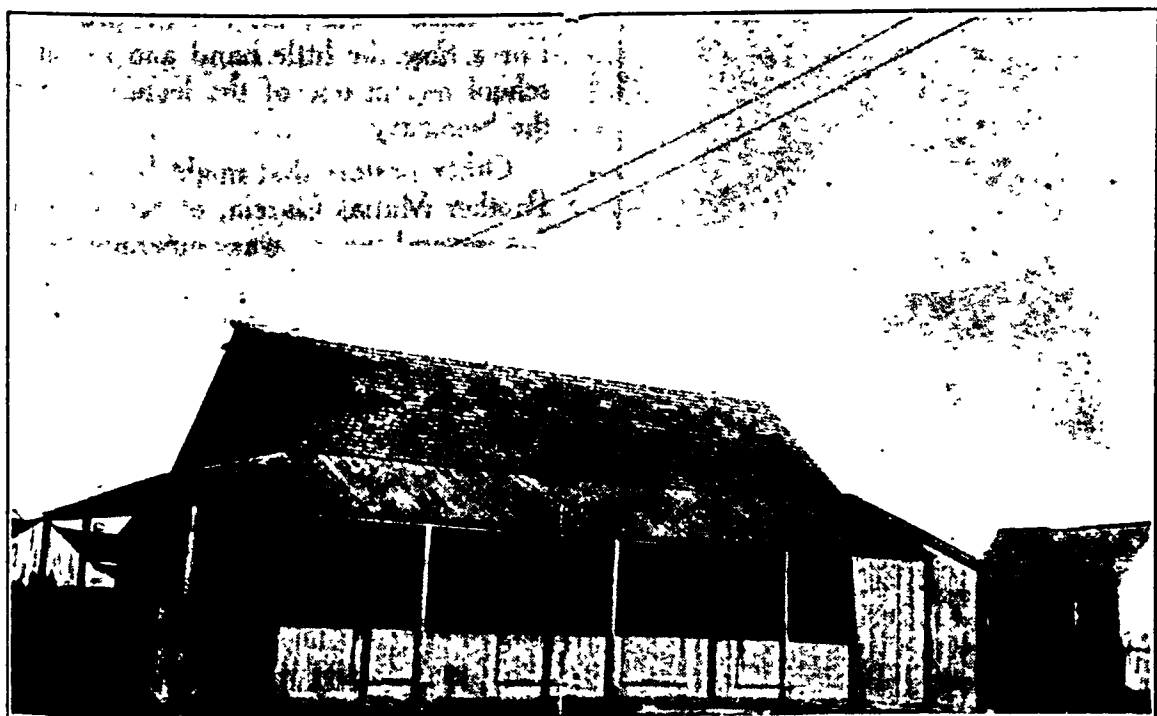
Other churches in the State, almost without exception, are small and entirely unfitted and unequipped for modern church and Sunday-school work. Many have no buildings at all. The need along this line is no less than appalling in the light of the wonderful strengthening of the work that would result from providing adequate facilities.

THE BAPTIST SITUATION AND OUR WORKERS

Mexican Baptists in Texas are organized into a convention with twenty-five churches reporting. Their president is Brother J. Garcia, of Corpus Christi. There are approximately 2,000 Mexican Baptists in the State. In the brief scope of this article all the workers cannot be named nor all the local situations described, but only enough to give a general idea of their work.

El Paso is one of our great centers of Mexican activity. Under the direction of Dr. C. D. Daniel a splendid school is being operated, with an enrollment of 300 and an average attendance of 200. The faculty consists of Prof. A. Velez, a well-read and cultured gentleman, who has been in the school six years. Buckner Orphans' Home has furnished two teachers in this school, Miss Lillie Mae Weatherford and Miss Gladys McClanahan. Miss Rodriguez completes the faculty. The Home Mission Board has voted \$100,000 to be spent in El Paso in enlarging the school and making it a standard academy with boarding facilities.

The publishing plant at El Paso is one of the most interesting features of the Mexican work in Texas. Here are pub-



MEXICAN BAPTIST CHURCH, BROWNSVILLE.
A little equipment would tremendously forward this promising and growing situation.



PASTOR J. GARCIA,
President Mexican Baptist Convention.

lished the Mexican denominational periodicals and Sunday-school literature. Printed matter from this plant goes into Texas, Mexico and all Latin America.

The Mexican work in Texas is blessed by the labors of two American missionaries. One of them is Brother J. W. Newbrough, of Mercedes, preaching at five different points in the Lower Rio Grande Valley. For thirteen years he was missionary in Chihuahua, Mexico, speaks the language fluently, and understands the Mexican. Another American doing a splendid work is Brother Paul C. Bell, at Austin. He and his wife are conducting a splendid day school here, with an enrollment of 126. They are being ably assisted by Miss Jewell Westerman.

Almost without exception the native leaders in Mexican evangelization in Texas are men of outstanding personality and real scholarship. Prof. Felix Buldain, now head of the Spanish department in Baylor University, preaches as opportunity offers at points near Waco. He received his education in Vienna and Rome.

At Brownsville Brother George B. Mixim, a Frenchman by blood, but who was born in Mexico, is the pastor. He has been in Brownsville since 1915, and in that time has baptized 152, most of them Catholic at the time of their conversion. At the time of his conversion he was an officer in the army of Mexico, and had received his training in the great military college at Chapultepec. During the earlier years of his life he had accumulated a magnificent library of two thousand volumes, many of them rare and in foreign languages. He donated this library to the Baptist Seminary in Saltillo, Mexico.

From the far shores of Western Spain comes the pastor at San Antonio, Brother Policarpo Barro. He received his education in the best educational institutions of Spain. It is in this church at San Antonio that Miss Reynosa Villa, the daughter of Mexico's well-known bandit chief, had her membership. During the time of her father's exploits in Mexico she lived in San Antonio. Her relatives prevented her from attending services, but Pastor Barro gained access to the home, where Miss Villa heard the gospel attentively, and was converted. She then joined the Baptist church and lived a consistent Christian life until the time of her death in September of last year.

Dallas is not in the center of Mexican population, but has a thriving little church. It was organized last year as a result of a meeting. The young preacher assisting



PASTOR POLICARPO BARRO,
Mexican Baptist Church, San Antonio.

in that meeting is a cousin of Obregon, the present president of Mexico. The pastor of this church is Brother Mirales, who is the statistical secretary of the Mexican Baptist Convention. The building they are meeting in used to be a Jewish synagogue, which is quite a long step to a Mexican Baptist meeting house.

The work at Fort Worth is an interesting example of what may be done with a small group of Mexicans if there is someone in the community to lead out. The Santa Fe Railroad shipped 150 Mexicans to Fort Worth and camped them on a siding not very far from the Southwestern Baptist Theological Seminary. The evangelistic fervor of this great institution reached out towards that little band of Mexican section hands, and under the leadership of Miss Alice Bagby, now in Brazil as a missionary, a small group of students preached the Word, and there were thirty-eight professions. For a time the little band and its Sunday school met in one of the lecture rooms of the Seminary.

Other pastors that might be named are Brother Matias Garcia, at Kerrville, who for several years was superintendent of public instruction in Chihuahua, Mexico; Brother A. Ortiz, pastor at Uvalde, a preacher of exceptional ability; Brother D. Ruiz, missionary at Laredo, a man of splendid evangelistic gifts.

The opportunities for the evangelization of the Mexicans in Texas are marvelous. They must be reached or we fail in a God-given opportunity. Our missionary opportunity among them is the reverse of the usual foreign missionary opportunity, for ordinarily we send missionaries to them in a foreign land. Here they are being sent to us in our own country. If they



MEXICAN BAPTIST CHURCH AT CORPUS CHRISTI AND PASTOR J. GARCIA.

are reached and we do our full duty towards them we must immediately increase the force of preachers and evangelists. One of the best things that could be done in Mexican evangelization would be the employment of an evangelist and singer to do nothing but go from center to center holding meetings. Another thing, adequate church facilities must be provided. I have talked with many of the Mexican pastors and this is the point of their great-

est discouragement. When one ponders on the fact that here in the United States the church houses we provide for the Mexicans are not large enough to hold the people who come, the fact becomes appalling. We are used to hearing of mission stations in heathen lands not being able to hold the people who come, many of them through curiosity. But I want every reader of this story to think on the fact that Mexicans are being turned away from

the house of God in Texas because there is no room!

The work in Texas, even with the great problems they are facing, and the lack of equipment, is prospering. There are conversions and baptisms everywhere the Word is being preached. The Mexican is turning from Catholicism. May we see the great opportunity among these 650,000 immortal souls in Texas and proclaim to them the message of eternal life!

Progress and Triumphs of New Testament Christianity

Stories from Many Fields that Challenge Southern Baptists to Heroism and Sacrifice in Carrying to a Glorious Conclusion their Program of World-Conquest

The Baptist Outlook in Holland

Rev. B. Planting, *Amsterdam, Holland*
Reikstraat

The present Baptist Mission in The Netherlands, Holland, commenced in quite a unique way about the middle of last century. Neither British nor American Baptists had conceived the idea of founding a Baptist mission in Holland. The Rev. John E. Feisser, D.D., a clergyman of the Dutch Reformed Church, at Gasfelternijveen, a God-fearing, conscientious man, by a prayerful study of the New Testament (with six others) became convinced of the errors of infant sprinkling, and the truth of believers' baptism. Having invited the Rev. Julius Kobner, of Germany, to come and administer the newly realized ordinance, they were, upon a profession of their faith and trust in the living Christ, baptized in a canal near Stadskanaal on the 23d of May, 1845.

Shortly afterwards Pastor J. G. Oncken came over from Hamburg to baptize three other converts, and united the ten into a Baptist church.

These early Baptist pioneers were true heroes of faith. Dr. Feisser, their minister, had of course to resign his state living. Their witness for the newly discovered truth met with bitter hostility; it was either hotly assailed, or cynically scoffed at as an English plan, that would never take root in Holland. Yet it was not England, but God's Holy Word, from whence this work had sprung. But on account of much self-denial and poverty, together with hard opposition of the established church, the health of Dr. Feisser suffered very much. Notwithstanding, true until the end did he shepherd the little flock. But not much real missionary work could be done.

Shortly afterwards came to reside in our country, on account of ill health, a Baptist missionary of China, Mr. H. T. Kloekers. Under his leadership the work of the denomination spread. Among

some of the free churches the Scripture truth as regards Baptist doctrine and fundamentals came through. In many towns and villages little Baptist churches were established, which in 1881 formed themselves into a union or convention.

It was a pity that Rev. Kloekers had a tendency toward the more modern teaching of the atonement, which resulted in discontentment over his teaching, and strife, which caused the mission of the Baptists much harm. Three churches separated themselves. However, after the death of Rev. Kloekers, the same churches came back from their error of teaching.

With very primitive means and equipment, coupled with great difficulties, without any foreign support, the work was

continued. And, praised be the Lord, not without the longed-for results.

According to our latest statistics there are now twenty-seven organized and established churches in our land, with a total of 2,307 members. Last year we had in all 119 baptized. The number of children in our Sunday school amounted to nearly 3,000. These twenty-seven churches are served and shepherded through thirteen pastors, of whom six had their training at the Hamburg Baptist College and one at the Pastors' College, London.

On account of the majority of the churches not being able to support their own pastor, some of our able brethren, often out of necessity, are constrained to seek pastorates in foreign lands. The giving and offerings, often with self-denial, of our church membership are otherwise to



SECOND BAPTIST CHURCH OF MADRID.

This chapel is the property of the Madrid Mission, and was bought with money collected by G. T. Vickman in 1917.



REV. G. TEOFILO VICKMAN,
Alicante, Spain.

be wondered at, because the vast majority belong to the poor of this world.

The "Union" publishes a weekly paper named *De Christen*, which at present, on account of high prices, only appears fortnightly. It has an edition of 900 copies. Furthermore, the Union publishes monthly an evangelistic paper, *De Tuvier*, under the editorship of Rev. B. Planting, with an edition of around 10,000 copies.

As a whole there is in all our churches a great missionary zeal and spirit and great love for evangelistic work. In various ways and means the gospel is proclaimed among young and old.

We Baptist people have a great mission work in Holland, but very little is our strength and capacity. The Reformed State Church and many other denominations as well are by a large majority higher critical. Then, too, Roman Catholicism is making great strides and increasing. Nearly 50 per cent of the nominal Christian population is already Catholic.

May I add one more, an outside testimony from a D.D. of the Dutch Reformed Church. In 1892 Dr. G. A. Wumkes published a carefully prepared history of the Baptists in Holland. In the preface Dr. Wumkes says:

"Among the dissenters of The Netherlands, the Baptists belong to the most thinly scattered and poorest of the land. Their total number has not yet reached 2,000. The great mass of the people scarcely know their name, or where known they are bumped in the corner as another of the 'many sects.' The middle classes make sport of their mode of baptism; while religious people often confuse them with Mormons and Darbists.

"Nevertheless, these free church people have high ideas of life, which one can-

not but respect: Their striving after a pure church of baptized believers, upon apostolic lines; their insistence upon personal conversion; their strict discipline; their protest against any state interference in matters of church government; the absolute self-government of each church; their demand of unconditional religious freedom, and, at the same time, their cordial

communistic church life; and their earnest evangelistic labors among the people—all these demand our highest admiration.

"So also the lay witness of skippers, workers in the pens, shop keepers, farm laborers and other skilled and unskilled workers, who, often with a Bible in their hands, win men and women for the Kingdom of Christ."

Baptist Progress in Spain

Rev. Gustavo Teofilo Vickman, B.A., Th.D.

This Earnest Missionary Pleads with Power and Effectiveness for our Speedy and Liberal Help in this Promising Field for which we have Become Responsible

Spain as a mission field dates back only fifty-three years. It was the revolution of 1868 that threw the doors wide open for gospel preaching. This ample freedom, however, lasted only a short period, and with the re-establishment of monarchical government the constitution granted toleration, which in many instances has been reversed in its meaning and used by Roman Catholics as a means of persecution. In later years, and especially since the late Prime Minister Canalejas gave the right interpretation to that paragraph of the constitution, the evangelical believers are at liberty to open work in any part of the kingdom.

The Baptist Mission traces its beginning back to the very year 1868, when Dr. William Knapp began an independent mission in Madrid, which later was accepted by the Northern Baptist Foreign Mission Board of America. This mission organized churches in Alicante, Alcoy, Linares and Scala. After eight years of successful work in Spain, Dr. Knapp resigned and returned home, and since no permanent successor was found the missions were abandoned and the churches, for want of leadership and financial help, after a few years disappeared.

Dr. Eric Lund arrived in Spain from Sweden as an independent missionary in 1877 and started a mission in the north of Spain. In 1882 he and his mission in Barcelona were taken over by the Northern Baptists of America. Not

only did this mission prosper under the wise and masterly guidance of Dr. Lund, but extension was made to provinces north of Barcelona where churches were organized.

When Dr. Lund was transferred to the Philippine Islands the missions began to wane and for years only existed, but, in an almost dying state, a young, vigorous Spaniard, Mr. Ambrosio Celma, educated in France, then shouldered the work and still leads the five small churches of this region onward. Often baptisms are reported and a group of young people promise a prosperous future in this field.

The Baptists of Sweden came to their duty toward Spain in 1887, when the mission of Valencia was established, and from here some surrounding towns have been worked. They have had at no time more than two foreign missionaries and not until last year did they have the help of as many as two native men.

English Baptists have claimed no share in the work here except by voluntary responses in the support of the independent voluntary efforts of Brother Percy Bufford, now working in the south with a church organized at Valdepenas. His supporters are entitled the Spanish Gospel Mission.

This little historical sketch of Baptist missions in Spain suffices to reveal to us the meager interest which our brotherhood of all lands have manifested. Not only have the missions been



A GROUP OF SPANISH BAPTIST PREACHERS.

About half the number of men in the new native missionary force made possible by the help of Southern Baptists.



ASCENSION AGRASSOT,

Eleven years old, the youngest Baptist member in Spain, who daily witnesses for Christ, and whose fervent and beautiful testimony publicly and privately has moved many and has been a great factor in the conversion of all the members of her own family.

inadequately attended as to force and equipment, but the policy of the boards at work has been not to reinforce by foreign workers. This policy closed the doors to the application of myself and wife in 1913, and while the disheartening reply saddened our hearts, still more were we saddened by the disheartening situation in Spain—three foreign Baptist missionaries and two native pastors for a population of 21,000,000; of the 11,000 cities and towns there existed Baptist work in only a dozen places; counting all protestant missions, only 80 places reached by the gospel. This situation deepened our call and made it imperative that again an independent mission be established in Spain.

During our five years in Madrid three hundred were baptized and five churches organized. In Alicante the church has a membership of forty and as many are awaiting baptism. In a few other places where we have chapels there are groups ready to form Baptist churches.

A brief word as to the outlook in Spain: That its early evangelization is of primary importance cannot be denied; that it is a land which is ripe for the gospel has been satisfactorily proven; that it must be taken up in new earnest and with energy is equally clear. At no time has Spain offered so much in return for the labor expended; never have we had the group of valuable Christian men ready for immediate activity as we have today, and never have we had a need of seminary, paper and our own literature as we today feel the want.

A gigantic task is before us. We thank God for the brotherhood of the South in their move in behalf of Spain. Spain needs your best men and women, your generous financial support and your incessant prayer.

One of our Japanese educators was asked how he became a Christian. His simple reply was: "The daily life of my father, who found Christ."—John Timothy Stone.

Rumania—the Buried Treasure of Europe

Rev. C. Adorian, President Rumanian Baptist Union, Bucharest, Rumania

Sir Worthington Evans, an English financier declared in an interview with a newspaper man: "Rumania is a treasure buried some yards under the ground." This parallel is exact and suggestive from many standpoints. Those who visited this country, those who know its natural beauties and its rich resources, can confirm it.

Rumania, which has a rich history, was a watchguard at the gate of the Orient; she was the cornhouse of Europe; she is today, after a long fight, after endless sufferings, a great country, richer in resources and more beautiful than she ever has been. Rumania is open today to all kinds of enterprises.

On the side of the most civilized nations of the world she fought for freedom. She entered the fire to set free the brethren of the same nation and paid for it with a great loss. As a reward her boundaries were widened and she entered among the great peoples, and she is now a member of the League of Nations, and will co-operate for the consolidation of human rights.

Rumania incloses in herself about 18,000,000 inhabitants, of whom over 13,000,000 are Rumanians. The majority of these belong to the orthodox religion, that is, the Eastern Church, yet there are 14,000 native Baptists and 5,000 Baptists of other nationalities.

The people lie under oppression and under the influences of the traditions, but carrying in their hearts a yearning after liberty.

At the same time with the enlargement of Rumania, with the new, immense changes, there arise for this country, as for other countries, a multitude of new problems. One of these is religious liberty, which constitutes today a fight between the many (or rather between the priests) and those few in numbers, between the strong and weak, between those in places of honor and dignity and those who follow in the footsteps of Christ. This fight began at the same time as the enlargement of the country. Immediately some men (priests) of the State Church thought the time opportune to use the circumstances for themselves and to give a deadly blow to our small constituency of believers. At the same time we, foreseeing this, took the initiative to unite all our Baptist churches, large and small, from the whole country, into a single bundle, that we may thus with a united force fight continually for the Lord's gospel.

The present government, influenced by the priests of the State Church, gave out severe ordinances against us, considering the Baptist movement a great danger for the State. Being ap-

prised of these measures, we have sought to receive an answer from the government, representing ourselves before it through a delegation. The verbal answer was that our case shall be put before the Parliament for discussion and then our liberty to exercise our religion will be granted. On the other hand, nearly all of our churches were closed (for no justifiable reason under heaven), and are still closed. What the government decided secretly is this: To crush and put an end to all our movement—this under the influence of the State Church. However, the following facts are to be considered:

1. The people, after the great war, yearning for liberty, are very much open to the gospel.

2. The annexed territories are very greatly in need of priests, for many of their priests entered the public or other services (this shows the morale of these men).

3. The arrival in the country of the commissioners and delegates, as Dr. Brooks, Dr. Rushbrooke and Rev. Igrisan, announcing brotherly ties and help in the future, from America and England.

4. The conferences held on the occasion of the visit of Dr. Gambrell, Dr. Mullins and Socaciu, have aroused keen attention (the people everywhere rejoiced, while the priests were mad).

6. The participation of Rumanian delegates in the London Conference.

7. The publication of our activities in *The Farul Mantuirei* and other papers, and the wide distribution of the fraternal address of Southern Baptists.

Here are some gleanings from the brethren who visited us: Dr. Brooks said while in Bucharest in a speech: "I see in vision here a great people of God." Dr. J. H. Rushbrooke, who accompanied Dr. Brooks on this visit, said: "The capital of England greets the capital of great Rumania, because today has been made anew higher and stronger important alliances for the future of this country," mentioning the fact that at the head of his people stands a Baptist, and this is Mr. Lloyd George.

Dr. Gambrell, after he visited and saw a number of Baptist churches in Rumania, said at Butini: "I see in my vision some of the greatest Baptist peoples on earth in Rumania."

With much satisfaction and joy has Dr. Mullins viewed our Rumanian youths; he who encouraged them and at Siria warmed the hearts of all youths, brethren, and the hearers to whom



THE CHOIR OF THE ALICANTE BAPTIST CHURCH, SPAIN, WITH A FEW OTHERS PRESENT.

he showed what becomes a man when he becomes a Baptist. His and Dr. Gambrell's words penetrated even the heart of the pretor (State official) who was present and at the close greeted them, trembling, and shook hands with them.

Now, in conclusion: I said above that we can hold truly that there is no place on earth, in the whole world, better in which the work would bring so much result as in Rumania. What do we desire from our brethren and what could they do for us?

1. They should undertake to make known our Baptist principles to the educated men, to whom our faith is a strange and unknown thing.

2. They should send us at least one highly trained man with great influence.

3. They should help us without delay to establish a theological seminary.

4. They should send us one or two women missionaries, who may work among the women and young girls. A great number of youths are waiting for the moment to get true Christian education.

5. They may help us in a way to print papers and books and spread our literature.

6. We believe that the improvement of our Christian workers' salaries would bring a great blessing.

We have all confidence that the brethren from over the ocean will throw across the sea streams of their sympathy and help, and we assure them that in the near future the words of Drs. Brooks and Gambrell shall come true.

In Rumania there is a hidden treasure. Brethren, help us to discover it!

A Russian Camp-Concentration in Germany

Rev. D. Behker, Wernigerode, Germany

It is certainly not a mere chance that such an infinite number of sons of Russia have drifted to Germany as prisoners of war. God has undertaken a wondrous work among them here in the foreign land. After having worked for four and a half years as messenger of the gospel among the Russian prisoners of war and having seen the glorious victories of the preaching of the Cross, I cannot but think the Lord is preparing great things here—in the first place for the Russian people, and subsequently for the people of the East. Near to 1,700 converts have united in twenty-six well organized camp-organizations of purely baptistic stamp. There are, moreover, several hundreds of believers who are not attached to the organization. All of them are missionaries! To be sure, each one in particular represents but a "weak vessel," but what does that matter, provided the strength of the Highest be made perfect in weakness!

In the following lines I intend to give the readers a brief survey of the beginning and the development of such a camp-organization, choosing one of the largest and most important of them.

Probably no one of the many prisoners' camps in Germany has seen as many miracles of grace as the camp of Salzwedel. On the occasion of my last visit there I ran over the list of the members of the camp-congregation: there are 537

names upon this list. Of these only seven have come from Russia as believers. All the rest have found peace and salvation in Christ here in Germany, in captivity, far from their country. At present most of these brethren are already back in Russia. We hope and trust that they will let their light shine there for the salvation and blessing of their people and to the glory of God.

The history of this camp-congregation presents three periods of development:

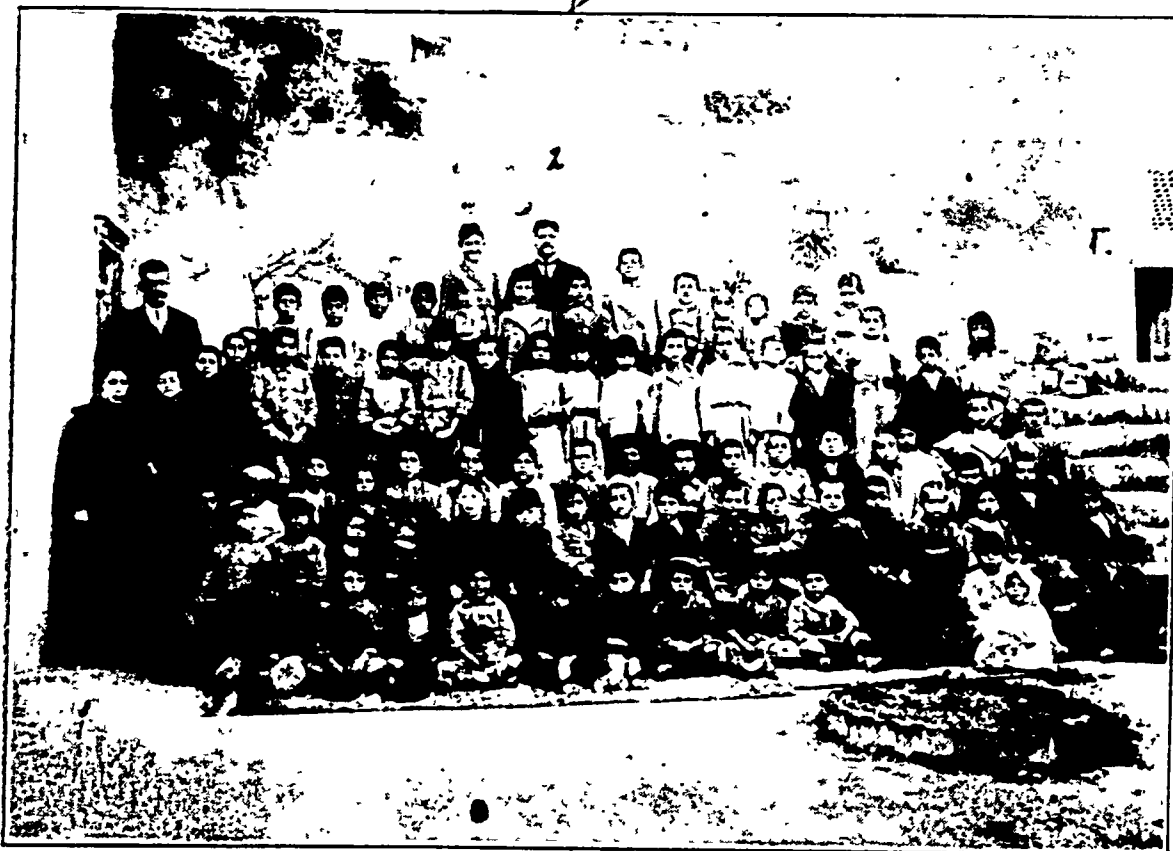
1. The first period came to an end in the latter part of the autumn of 1918, when most of the converted prisoners left, together with the others, for their homes in South Russia. The congregation was dissolved almost completely at that time. The departing brethren were of the opinion that the work of the Lord had evidently come to an end in this place, but why should it be so? There remained but a few "weak" brethren, and even these were going to leave very soon for their country. Such are the thoughts of man; but the ways of the Lord are often very different. Even though the "strong" brethren (the Russian brethren in the camps generally distinguish very strictly between "weak" and "strong" brethren; by the former they mean, of course, the new converts who are not much advanced in knowledge, occasionally also those not possessing the gift of speech; whereas the

mature, experienced brethren are called "strong") had left the scene of their activity in that camp, the cause was far from being at an end. The congregation numbered about 175 members at the expiration of that first period. Only very few now remained in the camp. But the success of the second period was not at all inferior to that of the first. On the contrary, it surpassed it by far.

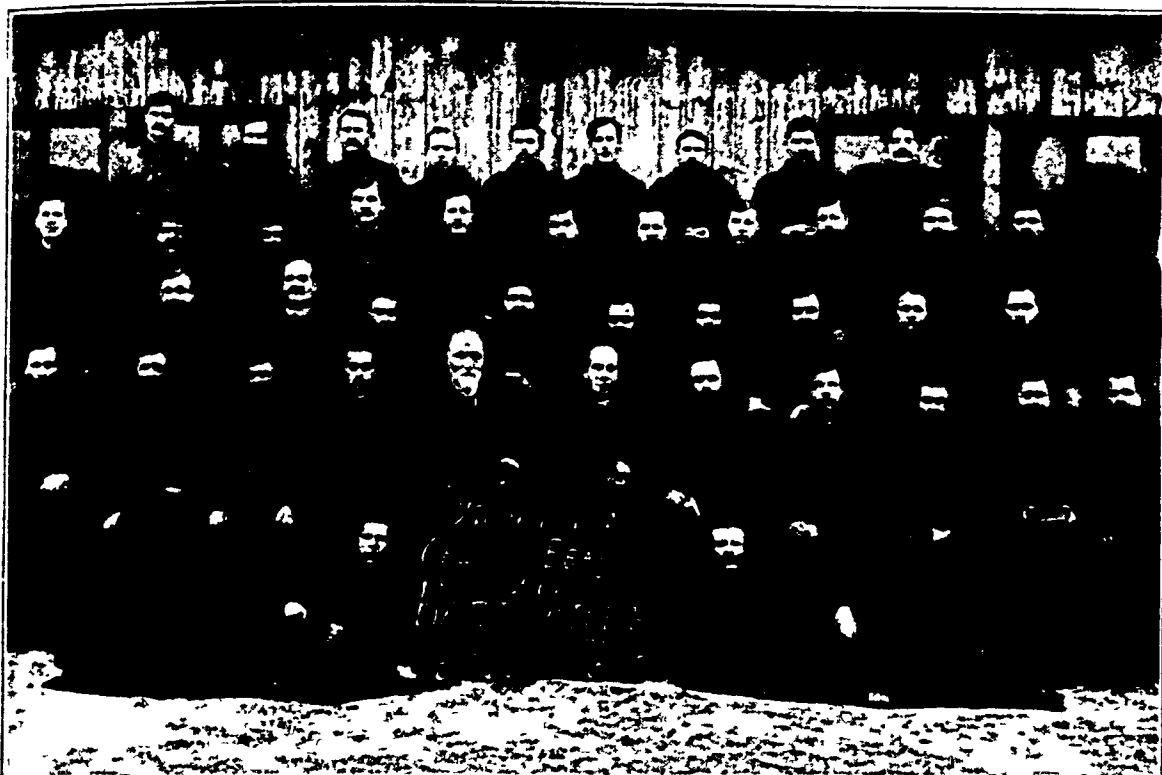
2. The renewal of the Lord's work was not a little furthered by the fact that compulsory labor ceased for the prisoners in Germany with the termination of the war in the West. At that time the camps filled, of course, and the men could stay in the camps for a longer time, if they liked. Thus a more intensive work in preaching the Word became possible. The little chapel of the camp became a much frequented place. The "weak" brethren did their utmost in the power given to them by God. A mighty revival drew on, and the waves of this movement penetrated far into the camp, nay, even passed on to other camps. The camp of Salzwedel became an "Antioch" mother-congregation, to which it was granted to see branch congregations springing up here and there. This blessed period lasted until June, 1920. At that time the prisoners of war belonging to the camp had to make room for the interned bolshevists and were consequently allotted to other camps. The camp-congregation, of course, dissolved likewise, and the brethren that had not been conveyed home in the course of this summer were sent to other camps. The list of the members of the congregation had amounted to 480, thus showing an increase of 305 members during the second period. And that in a space of about one and one-half years! Truly this is a miracle of grace which compels us to give praise and thanks!

3. And now the third period began. More than 3,000 bolshevists entered the camp. No good reputation preceded them; on the contrary, they were most ill-famed. Would the gospel find favor with these people? This question was often in the hearts and on the lips of many believers. Thank God, the Lord knows how to find means and ways to the heart of any man! He who by His love overcame the heart of the thief on the Cross had power enough to bend and to revive many hearts here among the bolshevists.

When the camp was being evacuated to make room for the bolshevists, the commander of the camp retained, at their request, six of the former members of the camp-congregation who had been serving within the camp during the last months. They had only thought better to remain in this camp for the short time until the day when they would be conveyed home, than get used to another camp. They were not aware the Lord was preparing a work for them to fulfill! To be sure, they were willing to be a blessing to those new guests, if possible, but they considered themselves as "weak" brethren, since they had neither distinguished themselves by their gifts in the former camp-congregation, nor served at all as preachers of the gospel. Coming in contact with the new inhabitants of the camp, our brethren came quite naturally to talk to them of the one thing needful. There were a good many souls longing for salvation among them. Little by little these came to the brethren to speak to them of their spiritual need. At first no convenient place to meet in having been found, they met in a small room next to the laundry. Soon about thirty listeners gathered regularly. Feeling their own weakness, those six brethren applied to the brethren of the Russian Bible School in Wernigerode, and asked for assistance. Two of the Wernigerode brethren came over, and on two days held meetings in a barracks of the camp, before a large crowd of listeners. This clear preaching of the gospel by such simple men made a strong impression on those who listened to it, so that even some officers who had been attending could not help confessing: "Judging



REV. S. MOSA, HIS FAMILY AND SUNDAY SCHOOL, NAZARETH, PALESTINE.



A RUSSIAN PRISON CAMP BIBLE CLASS.

In all of the eighty camps Baptist leaders organized two and three weeks' Bible classes among the soldiers, with remarkable results.

by their appearance and their manners of speech, these men are but uneducated people, and yet they speak with overwhelming power!" At short intervals the brethren, Reimer, Kutscherenko and Spaleck, also visited the camp and held meetings. Those who had come together out of curiosity only kept away later on.

Early in November, when I went there for some days to work, I was able on my arrival to welcome twelve bolshevists as brethren. They applied for baptism and admittance to the congregation. Early in December two members of the Wernigerode Bible School went there again to perform the baptism and on the first of January the second group of seventeen new converts could be baptized and admitted to the newly founded congregation.

Meanwhile the commander, who had from the first been kindly disposed towards the evangelic movement in the camp, had, according to the wishes of the brethren, had a barracks erected for the purpose of meetings. Here more and more souls longing for salvation could now come together, and our "weak" brethren had much work to do from morning to night. Souls, thirsting for God, sought enlightenment, and the newly converted ones had to be furthered in knowledge. Here truly the Lord had to show forth His strength in weakness, according to His promise. And He has been faithful to His word of promise, and has helped abundantly above what we could ask or think.

Early in February there came another request from the Salzwedel camp-congregation that we should come to them to perform baptism, as a great many more men had applied for admittance to the congregation. Moreover, a lot of prisoners from this camp were shortly to be conveyed to Russia, among whom were also some newly converted brethren who had not yet been admitted to the congregation. These, of course, had to go to Salzwedel to fulfil the desire of the brethren, but, being unable to disengage myself for a longer time, I sent on two of our expert brethren to do the preparatory work and to examine the applicants for baptism. Finally, on the day before the baptism, I joined them. To begin with I took part in the examination of the last applicants, and also preached the gospel in the evening before an audience of about 200 men. Unfortunately the room could not hold more people, so that many had to turn back.

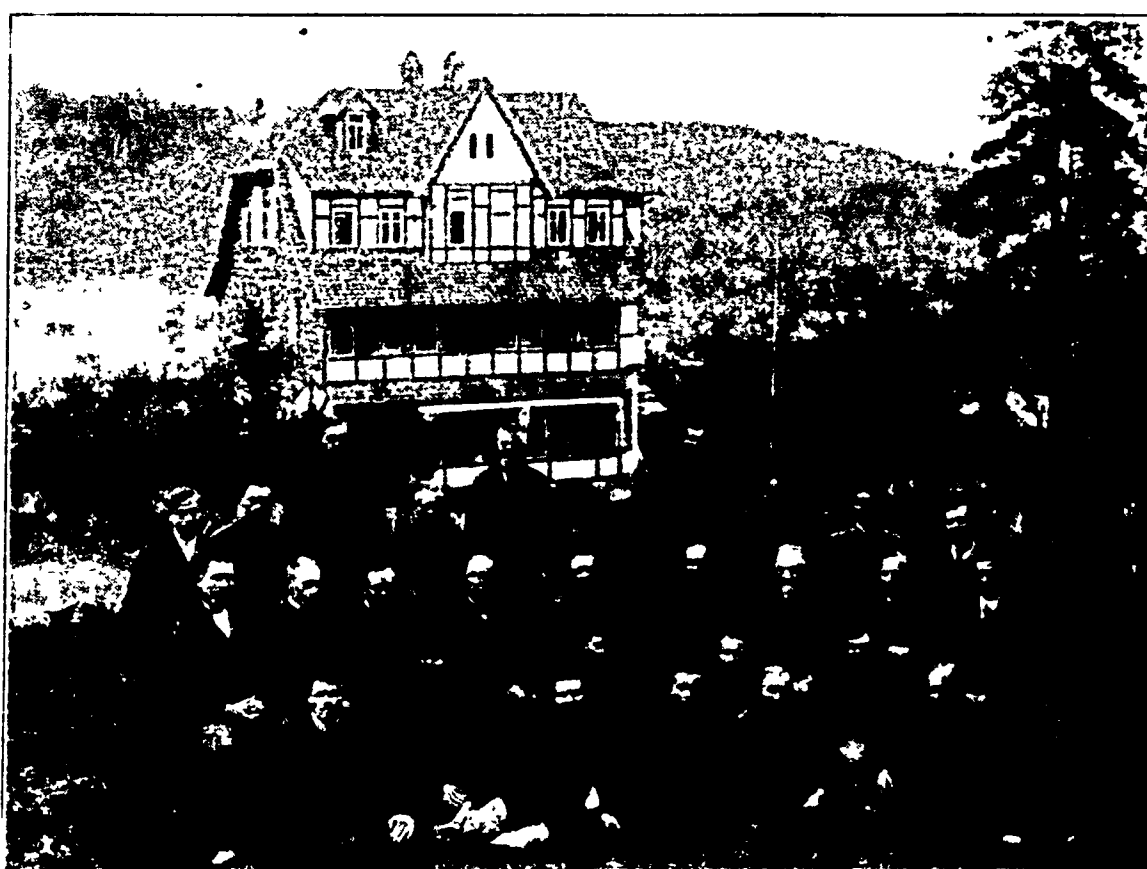
The greatest stillness and silence reigned throughout, as had been the case each time during the days when our brethren of the Wernigerode school had preached the good tidings of joy.

On the following day, the sixth of February, the baptism was, by God's help, to be performed. Twenty-seven brethren were ready to be baptized in obedience to the commandment of the Lord, after a profession of faith. We were obliged to advise several other new converts to postpone baptism for a while and during the intervening time to work in admitting new members. Those who lack the most indispensable knowledge of the essential points of Christian life or are still undecided are not admitted.

On Sunday afternoon, a little before 2 o'clock, seventy-five brethren from the camp reached the chapel of the German Baptists. It was a touching sight when, half an hour later, we saw the twenty-seven brethren in their white baptismal

robes seated before us on the front benches of the chapel. After I had delivered the baptismal sermon and prayed with the candidates that God should bless this important moment to them as well as all their future life, we proceeded to the act of baptism itself. Buried with Christ and risen with Him to a new life in imitation of Christ—of that the brethren were willing to testify clearly here before the congregation and the whole world. With great joy in our hearts we returned to the camp after the baptism to hold an evangelization meeting there in the evening and subsequently to celebrate the Lord's Supper. The assembly room was then again filled to the last place. The message of salvation in Christ was listened to with the greatest attention. The Lord was particularly nigh unto us with His blessing. It was a special joy to me to celebrate the Lord's Supper here together with fifty-six precious souls gained for the Lord from the bolshevists. During the celebration many outsiders were present; for most of them such a simple biblical ceremony was certainly something quite new. After the celebration two more men gave themselves to God. When the crowd had finally dispersed we remained for some time longer together with the brethren. One of the new converts, a Russian military surgeon, told us how much he had implored the Lord during the last weeks that he might by all means be granted baptism before leaving for home, which was to take place within a few days. How his heart leaped for joy all day long now that the Lord had heard his prayer! Another, who had been baptized on the preceding occasion, said: "In all my life I have not seen two days so glorious as the day of my baptism and the present day!"

For me also this day has been one of particular blessing and joy because it reminded me vividly of a day exactly one year ago when I was allowed to baptize the same number of brethren in the Weser at Minden (Westphalen). A fortnight has elapsed since the sixth of February. And do the brethren write to us from there? Twenty-three more brethren have applied for baptism! Thus the grace of the Lord is gaining one victory after another! Unto Him be praise, and honor and glory!



THE RUSSIAN SCHOOL FOR EVANGELISTS.

The students are war prisoners converted in captivity, and are now preparing to become preachers. Among the leaders of the movement are prominent Baptist brethren.

A First Sunday in Pernambuco

Rev. E. G. Wilcox, Pernambuco, Brazil

At 8 a. m. Brother L. L. Johnson and myself boarded a street car and went to his church. We reached there at 9 a. m. A good crowd was there to greet us. The Sunday school started at 9 a. m. There were 127 present. The superintendent is a ministerial student of the Seminary. Miss Hunt is to soon take over the Primary Department. They are enthusiastic and growing under the splendid leadership of the pastor, Brother Johnson. At 10 o'clock I preached and Brother Johnson interpreted. The crowd was responsive; I thoroughly enjoyed it. They took a special collection for some improvements and received 106 milreis.

At 3:30 p. m. Brother D. L. Hamilton took me with him to his appointment. We took a train about 4:30 p. m. and went into the interior about an hour's ride. The scenery was delightful. Coconut trees with their long, slim trunks and clusters of fruit at the top; banana trees with their ripening fruit. Some of the houses along the way were dreadful—huts of mud and straw. A family living in one small room—no floor, no furniture. A preacher boy met us at the station and showed us the town, a beautiful place among the hills. I asked him the population. He said 8,000. I guessed 2,000. The people live in the little houses like sardines. A picture show was running full blast. It seemed to be doing a good business. We reached the little Baptist church about 6 p. m. Already a good-sized crowd had gathered. The building is small, but neat. At a quarter of seven we started service. The preacher boy said a few words, then turned the service over to Brother Hamilton. He in turn introduced me and I went to preaching. By this time the house was filled to its capacity. Many were looking in at the doors and windows. One or two of the young girls laughed a little in the beginning at my English. I suppose it sounded funny to them. I tried to forget that I was in South America, and preached Christ to them. The crowd was very responsive. After I had finished, Brother Hamilton talked about thirty minutes, then we observed the Lord's Supper, and made a run for our train.

We reached home about 10 p. m., a little tired, but delighted with the day's work.

How Brazil needs the gospel! Come and help us.



In the Catholic Stronghold of Argentina

Rev. Martin S. Blair, Cordoba, Argentina

We are in the Catholic stronghold of Argentina. Cordoba is sometimes referred to as the Rome of Argentina. A native worker under our mission has been working here since April of last year. On the 9th of January of this year we organized the First Baptist Church of Cordoba with eight members. We hope to have some more baptisms in the near future. There are some others that have already asked for baptism.

Although the Catholics hire boys to disturb our worship, we manage to go ahead, with the occasional help of a policeman. Strikes and labor disputes are live problems of the day with us, as seems to be the case in other countries as well. The Catholics are trying to make use of these conditions to strike a blow at the Protestants, saying that the Protestants are the cause of the trouble. It is really interesting and amusing to read the flimsy lies that they fabricate to support their contention. They are censuring the government for allowing Protestants to be in the country.

The more we see of the conditions among this people the more we realize their need of the

gospel. We are really encouraged over the outlook for our work. Doors of opportunity are opening up to us in many parts of the province. How badly we need more workers!



A New Solution to the Famine Problem

Rev. Chas. A. Leonard, Laichowfu, China

The missionary is always keenly anxious to see material, economic and political advancement as well as social and religious growth of the people among whom he is working. For years those of us in the North China Mission have hoped, and perhaps prayed often, for a railroad across our mission from Weihien on the west to Chefoo at the eastern end of the province. The Chinese have tried to build such a road, but a certain military power succeeded to the present time in hindering the construction of the railroad, knowing it would take some commerce from Tsingtau.

The present famine in North China has stirred the Chinese as never before to do something for their suffering brothers and sisters. The government has not turned a deaf ear to the cries of starving people, but sought from the beginning to do something worth while to meet the need. To give men work, and at the same time afford a means of transportation of passengers and freight to and from Chefoo and Weihien on the Tsingtau-Tsinanfu Railroad, it was decided to build a motor-road between the two places.

This road will be a great help to this part of the province and at the same time will afford us a means of travel far superior to riding donkeys and mules. Christianity causes the people to want these things, and their coming, on the other hand, does away with a great deal of superstition and narrowness that is giving the gospel freer course in their hearts and lives.

The road is being built by famine sufferers from the western part of Shantung, where we are now preparing to do famine work. The men were brought over in large groups, given picks, shovels and baskets, a mat shed to sleep under, and cooking utensils. Each working group consists of 31 men. The group chooses its own leader and a cook. A certain amount is paid to the destitute families at home, food and clothing are provided the men as they work. This is done by contract, each group receiving a certain amount for every hundred square feet of earth moved onto the roadbed, besides what is paid their families.

The motor road has been constructed to a point ten miles north of Laichowfu City. It is being built in sections. These will not be connected up for six weeks or two months. As hundreds of the men are working within reach of several of our outstations and the Laichowfu City church, we are trying to do something for their spiritual welfare.

Evangelists and other Christians have assumed responsibility for preaching regularly to the workmen from one end of the county to the other. At the city church special preaching services are held every Wednesday and Sunday night and often from one to two hundred laborers attend. Special provision was made at several points where we have outstations, and in villages where there are Christians, to provide suitable quarters and preaching during the three days' holiday given at the Chinese New Year. Numerous tracts, booklets and Gospels have been distributed. These were well received and the workmen are very responsive, some studying the Word faithfully. While they have come here to work for bread that will sustain their bodies and save from starvation their wives and children, may we not hope that many will receive the Bread of Life and eternal salvation?

White Harvest Fields in Nigeria

Rev. William H. Carson, West Africa

Our editor has asked for a word about our new and enlarged opportunities in the African mission. Our opportunities are so great and so much like those of every one of our fields that I fear that our readers are weary of our talking about them. However, if we only told you of the work at hand you would wonder at our not lifting up our eyes. There is so much to be done that we sometimes wonder ourselves if we really are touching the field. We are, though, and through God we shall cover more territory and work more intensively where we are.

At a recent meeting of the Nigerian Baptist missionaries two great facts were before us in the form of calls. First, the calls and invitations from the people within miles of each of our stations for the missionary to visit them. Secondly, pleas and requests for native pastors. We neither have the trained missionaries nor the great number of Yoruba pastors that we need.

A wide-open door awaits us in northern Nigeria, and we are asking the Board to defray the expense of a committee to visit the territory and seek the best location. We can only hope for some months yet to encourage the people and ask them to wait. We have been offered a site, with abundance of timber, for a large industrial school, but with Dr. MacLean on a furlough we may have to postpone plans.

Girls are realizing the need of education, and we are aware of the fact now that we have been too slow in preparing for them. There are few Christian girls. Therefore our native pastors' homes are to be, for some time yet, semi-Christian. Girls are coming to us, and at present there is only one school, when there should be many. The hope of Africa, like all other countries, rests in a Christian womanhood. Some of our missionaries want to specialize on woman's work, and the new opportunity, we believe, shall be dealt with by them.

The opportunities that I know most about (having been on the field only a short time) are the opportunities of our present location. Mrs. Carson and I, with three young ladies, were placed at Saki, where we were to devote our time to the study of the language, but this Sunday afternoon I can go out on my veranda that encircles this house and look in any direction and know that within fifty miles there is not, save six native workers, another mission station or stationed missionary. I wish I knew how many people live within that radius, but I do not suppose anyone knows. When one hundred or more live in one compound and from one to twenty-five in a single room, how are you to know? I believe that Mrs. Carson and I could start on a mission tour tomorrow, spending five days and nights in our own little city of twenty-five thousand, and with spending a day in each village, we would not see our home again for perhaps a year. Preaching, teaching and lantern lectures are always welcome, and the only advertisement you need is the message and your white skin. You pastors who spend money for advertising come over here and save that unnecessary expense. Those of you who like followers can have from fifty to five hundred by modestly walking through the market place.

We hope when this article is on its way to America that we shall be on the way to a group of Christians, fifty miles away, who, of another denomination and of their own initiative, have gathered people about them and have taught them to read with a result that often follows—requests for baptism. Shall we baptize them and then leave them without even a native pastor? What shall we tell those whom we meet on the way? Shall we say that the missionaries are coming because Southern Baptists are praying and pledging and pledging to pray?

Unlocking the Door with the Key of Prayer

Incidents from the Mission Fields which Illustrate the Truth of the Promise, "Whatsoever ye ask in my name, that will I do."

PRAYER THAT BROUGHT RESULTS

Miss Sophie Lanneau, China

We prayed first, then we organized the city for famine relief. The Students' Union was given its part, the chamber of commerce its part, and the churches of the city their part. The share of the work allotted to them was the collecting of clothing to be sent to the sufferers in the north. The churches selected representatives, men and women, and all the representatives met at our Baptist compound before starting out. They were divided into bands, with leaders, and every band leader carried a large white flag with an inscription showing the purpose of the procession, for procession it was, after the manner dear to the Chinese heart, all the members carrying smaller paper banners with stirring appeals written on them.

After dividing up the city into districts, and all understanding the plan of campaign, and after another season of earnest prayer for God's blessing on their attempts, the processions started off from our gate, going in different directions. Our pastor announced the results with great joy yesterday. Over 7,000 garments were collected! Many who had no old clothes to spare voluntarily offered money. The money was reported by the pastor as Chinese report, in the different denominations—not Baptist and Methodist, but dimes and cash. There were hundreds and hundreds of dimes given, and thousands and thousands of cash, besides dollars, which means that there were many, many contributors, a most encouraging sign, more significant than the value of the money itself, though it totaled about two hundred dollars.

AN ANSWER TO PRAYER

Miss Ruth M. Randall, Brazil

The First Baptist Church in Rio de Janeiro, Brazil, had been annoyed for some time by an amusement place directly across the street. At the hour of the services the amusement people seemed to delight in making all the disturbance possible. The drums would beat, the barker would "bark," a woman would scream out a lewd song, the siren on the merry-go-round would blare out, and the congregation across the street attempting to worship would wonder in despair how God could permit such a desecration.

One prayer-meeting night some of the brethren were discussing this pest, and one old deacon got up and expressed his opinion that they hadn't prayed enough about this thing, and proposed that then and there they should ask God to remove this unspeakable offense from their midst.

So he prayed simply and in faith, while the siren shrieked its defiance across his words and drowned out the sound of his voice. But God heard; and in a few days the amusement house was struck by lightning and burned to the ground.

Again, take another instance, which proves equally well that God still hears and answers prayer:

As perhaps is well known, during the Seventy-five Million Campaign in the South there was also prosecuted a similar campaign on the foreign field. In South Brazil the pledges were not assumed individually, but by churches, and the First Church of Rio found itself facing a serious financial situation. In order to provide for the monthly payment to objects of the Campaign in accordance with the apportionment which they had accepted, their budget must be almost doubled. This church of 475 members had been raising \$400 a month. They must now give \$675. There was not a wealthy member

in the church. There was a large proportion of day laborers, washerwomen, cooks, etc., whose scanty wage scarcely served for the bare necessities of life. Everyone was giving liberally, sacrificially. What could they do?

But they prayed and worked, waiting anxiously for the first month's report. It came, and with thanksgiving they found that the required amount had been raised, and a respectable balance over. The next month saw the same miracle, and the next and the next. It was amazing.

In humble thankfulness the church went on, fulfilling with joy its Campaign obligations, and looking forward to certain victory in the end. Thus God honors the faith of His people everywhere.

A PRAYER MEETING DISTURBED— AND THE OUTCOME

Rev. Maxcy G. White, Bahia, Brazil

It was the occasion of the regular midweek prayer meeting of the little Santo Antonio Baptist Church in the interior of the State of Bahia, Brazil. It happened more than a dozen years ago. The people had come together in the little church as usual. Nobody expected any trouble that night, in fact, all went with a spirit of friendliness and brotherhood and reverence as they quietly gathered for that holy hour of the regular prayer meeting.

The little church is box-shaped. It has four straight walls. In the front wall there is a door in the center and a window on either side. On one side of the pulpit is a door into a very small room and at the other end of that little room is another door which leads to the outside world again. There is no ceiling, but all is open up to the tile roof. The tile is made of clay and burned and is easily broken if struck by any hard substance.

As the believers gathered in the prayer meeting another group was gathering in another place. This group was composed of young men and boys of the town. They had come together bent on having some fun that night. They decided to have the fun at the expense of the prayer meeting at the little Baptist church. They went in a body. They carried their hands and pockets full of rocks and brickbats. They were not afraid to disturb that meeting because the Roman Catholic priest taught his people that the Baptists were heretics who ought to be despised and mistreated. The Catholics are in an overwhelming majority in all that country.

The plan was for one of the gang, a young tailor of the town, to go inside the church and sit on the back seat near the door and see what would happen and then tell the others about it. The others were to throw stones and brickbats on the tile roof of the little church.

As the people in the church were kneeling in prayer the stones began to fall on the roof. They continued to fall. The young tailor sat on the back seat and watched. Pieces of tile would fall here and there in the church. The people kneeling there in prayer did not so much as look up, nor were any of them hit. They prayed for the young men who were throwing the stones: "Oh, God, bless the young men who are throwing the stones. Cause them to come to know our Saviour and Lord and join us in praising Him." And another and another would pray a similar prayer.

Very soon the young tailor got up and left the church, but he did not go back to his comrades. He went to his own room, miserable and lost before God.

About two years after the above described prayer meeting one of our missionaries visited

that church and the young tailor made his profession of faith and was baptized. Along with his conversion came the call of God to preach the gospel. He heard the call. Ere long he went away to the North Brazil Seminary to prepare himself for his life work.

After a time in Pernambuco he came to our own United States for further preparation. He took the full A. B. course of Baylor University and stood among the best of our own American young men and held his own with them.

This young man loves America and would have delighted to make his home here, but as he was completing his college course a church in Brazil extended him a call. It was the First Baptist Church of the capital of his own native State. He heard that call as the call of God to service. He went back to his own people to preach to them Jesus.

When we were looking for a leader for our forces in North Brazil in the great Baptist Campaign we turned to him, and right royally did he lead us. Last June the Brazilian Baptist Convention made him corresponding secretary of the great Baptist Campaign for all Brazil, and at the same time he became general evangelist for all Brazil under the National Mission Board. The great Baptist Campaign corresponds to the Seventy-five Million Campaign.

Now go back to the prayer meeting. What part did the prayers of the faithful believers in that little church that night play in the career of that young tailor who sat on the back seat to watch the fun? What part are they playing today?

"More things are wrought by prayer than this world dreams of."

And our Lord Jesus said: "Pray ye therefore the Lord of the harvest that He will thrust forth more laborers into His harvest."

THE MISSIONARY'S JOY IN PRAYER

Mrs. Foy Johnson Willingham,

Shimonoseki, Japan

To my mind, one of the happiest features of missionary work is the morning family worship in Japanese. The servants and members of the family and any visitors who are present gather in the living room just before breakfast, or in some homes just after breakfast. Each one brings his or her own hymn book and Bible. First a hymn is sung, then the Scripture is read, just a few verses, with a simple explanation.

In one home the master of the house always read and explained the Scripture, but once he was away, so his wife did her best, pointing out, as she thought, some valuable lessons. The cook, who was an earnest Christian, was called on to pray. In his prayer he asked that the master's return might be hastened in order that they might have the Scripture explained to them properly.

If one of the servants is a non-Christian, of course much evangelistic teaching is introduced. If all are Christians the lessons are mainly for helping them in spiritual growth.

After the Bible reading follows the morning prayer; sometimes the missionary leads, sometimes a Christian Japanese, sometimes "Our Father, who art in heaven" is repeated in concert. A non-Christian woman who is cooking for a missionary family recently said to the washwoman, who is a Christian, "I am very much impressed by the prayers of Christian people. They always pray so much more for other people than for themselves. I think this is very admirable, and it is so different from prayers of other religions."

Recently I was impressed by the prayer of an uneducated young girl, who is a maid, at

family worship. She prayed so sincerely from her heart for so many different people, and especially for the Lord's workers everywhere. She begged for deeper faith for herself that to her non-Christian family she might show the beauty of her religion. In concluding she said: "And dear Lord, help us all to keep all day the hearts

we have right now at this beautiful family worship." And surely this prayer is answered for her, for all day as she goes about her menial tasks the light of love shines on her face, and hymns of praise are on her lips. She shows forth the glory of God even in her humble life; and she brings joy to the whole household.

Woman's Missionary Union

Miss Kathleen Mallory, Corresponding Secretary

"His Goodness Faileth Never"

Perfect assurance is certainly all one could desire. Such assurance is possible to every Christian who will accept the promises of God. He says that no good gift will He deny to them that walk uprightly, that all things are possible to those who believe, and that if His words abide in you and you abide in Him you can ask whatsoever you will and it shall be done unto you. He is our Father, and as no true father would give stones for bread to his children, so God will not mock His children by giving harmful things to them, but will grant to each of His children the guidance of His Holy Spirit, so that if anyone desires to pray according to the will of God, he will be prompted by the Holy Spirit so to do. It is a comfort beyond words to express to realize that this is true, that God's goodness faileth never, but that it is His exceeding great desire to bestow blessings upon His children and that His Spirit is ever ready to show what is a blessing so that prayer may be offered accordingly.

From the very beginning of its history the Woman's Missionary Union has laid great emphasis upon prayer, asking its societies to open and close each meeting with prayer, to observe the special seasons of prayer, and urging its members to keep the morning watch, to have family prayers and to use the Missionary Calendar of Prayer. Since God gave His only Son as a Missionary, it is easy to believe that prayer for the missionary enterprise at home and abroad is according to the will of God. In the Manual of W.M.U. Methods it is explained that such prayer has at least five essentials: (1) Faith in Christ and in the coming of the Kingdom is essential to victory in all prayer, and pre-eminently so in prayer for missions. (2) Prayer must be according to God's will to gain the worth-while reward. (3) Prayer must be unselfish. (4) Prayer must be intelligent and definite. (5) Prayer must be persistent.

A young woman in one of the States tells the following beautiful story of answered prayer: This spring her church was making a great effort to cancel its building debt. Each member was urged

to subscribe as liberally as possible. As this young woman sat in her pew and listened to the appeal her heart yearned within her, but she was afraid to promise anything, since she did not see how she could do so and at the same time redeem her pledge to the Baptist Seventy-five Million Campaign. Suddenly she heard within her heart a voice, saying: "Why not trust God?" "I will," her heart answered back, and she signed a card for \$25. The next morning she took the train for another part of the State. When she reached her destination a missionary meeting was in session. To this meeting came a woman bearing in her hands \$25. She went up to the younger woman, and said: "Dear friend, you have doubtless forgotten it, but several years ago I was very poor, and in my dire need you gave me \$20. Today I am in better circumstances, and so I want to return the \$20 and to add \$5 of grateful interest." The young woman forthwith told her about her promise of \$25 toward the church debt, and together they realized that God had made it possible for the older woman to pay back the \$20 with the running-over measure of interest that particular day. Surely His goodness faileth never!

Another young woman, who is a missionary to China, bears testimony to the fact that the Chinese Christians are very careful to return thanks before each meal. She says that when they bear testimony to the number of times they pray each day they almost invariably count in the blessings asked at the table. In this land of plenty many Christians apparently forget to return thanks for each meal. It is recorded of Jesus in the home at Emmaus: "When he had sat down with them to meat, he took the bread and blessed; and breaking it he gave to them." Surely if the starving Chinese know that His goodness faileth never, if Jesus, who could make five loaves multiply to feed five thousand, praised God for His unfailing provision, every Southern Baptist should return thanks at every meal.

Another unfailing source of strength, another approach to the Throne of Grace, is found in the family altar. Comparatively few families now meet daily around the family altar. Alarming few fami-

lies are now free from crushing sorrows, and the papers are full of stories of crime and unusual wrong-doing on the part of young men and women. These two facts may not be related, but certainly the Bible teaches that when the children of Israel let the altars of prayer fall away great sorrow overwhelmed them. Many who read these lines will recall the family altar in the home of their childhood and will remember how truly it knit the family together in high moral ideals and in a common devotion to God. Oh, that those who thus remember will establish such altars in their own homes! It is certainly one of the surest ways of having the family unbroken in heaven.



Program for May

Prayer

Hymn—"Jesus, I Love Thy Charming Name"

Scripture Lesson—Prayers of David: Psalms 13: 86: 1-12; 17: 7, 8, 15; Prayers of David's "Greater Son": Mathew 6: 9-13; John 11: 41, 42; 17: 1-26; Luke 22: 41, 42

Lord's Prayer in unison

Repeating of Slogan—"Lord, teach us to pray"—Luke 11: 1

Reading of Booklet—"Prayer for Missions" (Order booklet for 5 cents from W.M.U. Literature Department, 15 W. Franklin Street, Baltimore, Md.)

Discussion of Facts taught in the above-mentioned booklet (This discussion will yield better results if the one who reads the booklet will, previous to the meeting, get several others to read it and come prepared to lead out in the discussion of certain facts)

Talk—"Characteristics of Old Testament Prayers"

Talk—"Jesus' Teachings About Effectual Prayer"

Repeating of Slogan—"Lord, Teach Us to Pray"

Hymn—"Awake My Soul, Stretch Every Nerve"

Talk—"The Value of Sentence Prayers"

Talk—"Starting the New Year in Prayer"

Repeating of Slogan—"Lord, Teach Us to Pray"

Sentence Prayers for God's blessing on the new year's work

Talk—Hymns of Philip Doddridge

Hymn—"Oh, Happy Day That Fixed My Choice"

Four-Minute Talk—"Prayer Essential to the Success of the Seventy-five Million Campaign"

Prayer for the third year of the Campaign

Business—Minutes of last meeting, news concerning W.M.U. annual meeting in Chattanooga, plans for third year of Seventy-five Million Campaign, pledge of loyalty to society's W.M.U. director, offering

Reading by President—Psalm 20

Silent Prayer



W. M. U. Items

During March and April it was the privilege of the W.M.U. corresponding secretary to visit Charlottesville, Va., eight places in Louisiana, five in Alabama and nine in Mississippi. Almost without exception the attendance was fine at each place. Certainly everywhere there was marked interest in the various phases of W.M.U. work, particularly as related to the success of

the Baptist Seventy-five Million Campaign. In several places the young people rendered pageants which were decidedly attractive additions.

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The Charlottesville gathering was a group meeting in the association of which Mrs. Leonora Rea is superintendent, Mrs. H. S. Driscoll of Charlottesville being group leader. Group meetings are a distinct feature of the Virginia W. M.U. work, it being thereby comparatively easy for all of the societies in each association to be reached.

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The places visited in Louisiana were Bogalusa, New Orleans, Lake Charles, DeQuincey, Shreveport, Monroe, Pineville and Alexandria. All of these meetings were attended by Miss Georgia Barnette, the State W.M.U. corresponding secretary, while Miss Lillian Simms, the State W.M.U. leader for the young people, was present at three. It was estimated that at least 1,000 women and young people were reached by these meetings. While in New Orleans the W.M.U. corresponding secretary was the guest of the Baptist Bible Institute, which was seen to be enjoying an unusually fine year.

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The meetings in Alabama were held in Mobile, Tuscaloosa, Birmingham, Sylacauga and Cullman. The State W.M.U. corresponding secretary, Miss Mary Worthington, was assisted by Miss Willie H. Kelly of Shanghai, China, and Mrs. M. G. White of Bahia, Brazil. Each meeting was also addressed by either Dr. E. Y. Mullins or Dr. L. R. Scarborough.

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In Mississippi the W.M.U. corresponding secretary was joined at Columbus by the State leader for the young people, Miss Fannie Traylor. The other places visited were West Point, Aberdeen, Okolona, Houston, Pontotoc, New Albany, Tupelo and Booneville. With the exception of the last-named place, Dr. E. Y. Mullins spoke at each meeting, telling in a wonderfully impressive way why Southern Baptists should enter aggressively their recently acquired and wonderfully ripe fields in Southern Europe.

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"Laborers Together" is the title of a mission study book which came from the Fleming H. Revell press in March. It was written by Miss M. M. Lackey of Mississippi, and is an up-to-date account of Southern Baptist Convention work in China. Of it Miss Willie Kelly, who has been a missionary to China for twenty-seven years, says: "It is the finest exposition of our work in China that I have ever read. It should be studied by every society in the Southern W.M.U." The price is \$1.00, from the Baptist Foreign Mission Board, Richmond, Va. The satisfactory study of it entitles one to a seal, counting as one of the latest foreign mission books.

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By all means each W.M.S. should retain its W.M.U. director as it enters the third year of the Seventy-five Million Campaign. Prayerfully and tactfully should this director plan for the presenting of the Campaign at every meeting of the W.M.S. and at all gatherings of the W.M.U. organizations among the young people. She should also assist the treasurers in these organizations and in her own society to see that every gift made to the Campaign by members of these organizations is duly designated in being forwarded. Now is the time to check up payments which have not been properly credited and to see that similar mistakes are avoided in the future.

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On April 8 the W.M.U. Executive Committee, by authority received from the Union, elected

Miss Juliette Mather, of Arkansas, as young people's leader and college correspondent. Miss Mather will be graduated on May 2 from the W.M.U. Training School in Louisville, Ky. During the year she has been social chairman, having been general culture chairman during her junior year. She holds the degrees of B.A. and

M.A. from the University of Arkansas. In Central Baptist College, in Conway, Ark., she taught English for one year before going to Louisville. Often and always interestingly has she written for *Royal Service*. It is easy to believe that she will be cordially welcomed by the young people and by all other W.M.U. workers.

Laymen's Missionary Movement

Secretary J. T. Henderson

Why?

Why is it that the Christian man who grows wealthy by leaps and bounds does not usually increase his gifts to the Kingdom in proportion to his enlarged income?

First, his income has expanded more rapidly than his vision. He has been too much occupied with money-making to "give attendance to reading." He has not been lifted to those mental heights from which he can "see afar off." His thinking is provincial and too much engrossed with material things. He has neglected to "add to his faith virtue and to virtue knowledge." He needs to become well grounded in the Word of God and to acquaint himself with the triumphs of the gospel in all lands. The gospel enterprise will bear "turning on the light." Don't be afraid of the most thorough investigation. Knowledge will quicken interest and expand the horizon. It is only the Christian man who is not "up" on missions that is "down" on missions.

The second explanation for his small offerings is his lack of "growth in grace." This cause is closely allied with the first and in large measure the outgrowth of it. His love has grown cold, his religious interest has declined, and he is under the sway of the commercial spirit.

Prosperity has its perils and the Bible sounds the note of warning, but the business man too often does not take heed. "If riches increase set not your heart on them." "They that will be rich fall into temptation and a snare and into many foolish and hurtful lusts that drown men in destruction and perdition."

If the business man does not "acknowledge God in all his ways" there is danger that he will contract his soul while he expands his fortune. This is bad business. In such perilous times the sympathetic and tactful pastor can be of great service to his prosperous laymen. His responsibility just here is large, and he should make the study of such men second only to the study of his Bible. The Christian man's mental and spiritual growth needs to keep pace with the growth of his income. There are two essentials to large giving: large money and large vision. It is a happy alliance when they are found with the same man; too often the money is with one man and the vision with another. Dr.

Eaton used to say, "Some men give according to their means, and others according to their meanness." The prosperous man is entitled to sympathy and help, that he may grow "rich toward God" as he grows rich in treasure. It is all right for a man to get money, but it is all wrong for money to get a man. "Charge them that are rich that they be not high-minded nor trust in uncertain riches."

The thrifty man will profit more by sympathy than by criticism.

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Men's Conventions

Many zealous laymen date the beginning of their active interest in Kingdom matters to a convention of men. The stirring testimonies and winning appeals, common to such meetings, are well calculated to arouse men. The freedom and fellowship that characterize the sessions promote responsiveness of spirit.

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Arkansas

At the opening session of the Arkansas Convention, which assembled on March 2 in the Second Baptist Church of Little Rock, there were about five hundred earnest men in attendance. Dr. J. P. Runyan, chairman of the State committee, had given the meeting a lot of wise publicity and had reason to be gratified with the results. Those who came were men of capacity and gave every evidence that they were "on the King's business." Besides a goodly number of Arkansas men, who made valuable contribution to the occasion, the Convention was especially favored in having great addresses from President S. P. Brooks, of Baylor University; Dr. J. F. Love, of the Foreign Mission Board; President E. Y. Mullins, of Louisville, and President Scarborough, of Fort Worth.

The two conferences on the Seventy-five Million Fund and the Baptist schools of Arkansas were occasions of rare value.

About 375 committed themselves to the tenth. Secretary Barton and Editor Compere gave the Convention enthusiastic support. Dr. Waller, pastor of the Convention church, was alert in courtesy to the visitors.

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Kentucky

There was a downpour of rain on the evening of March 8 at 7:30 o'clock, the hour fixed for the opening of the Kentucky convention of Baptist men in the Broadway Baptist Church of Louisville. The men, however, who had left their businesses and come from all sections of the State, were moved by a constraining purpose and could not be deterred by the floods. W. S.

Farmer, of Frankfort, the State chairman, was in his place at the appointed hour and set the ball rolling with momentum from the beginning. Hon. Fred Freeman, a prominent lawyer from Denver, Col., was the only visiting speaker except the General Secretary. Judge Freeman delivered two able addresses, one each evening. He made a winning plea for the greatest fraternity and co-operation between Baptists, North and South. His appeal for the exercise of the heroic spirit in meeting the second payment on the Campaign pledges was very forceful. The addresses of the local men were of a high order. The open parliament under the direction of Prof. Hill of Georgetown was a great hour. Secretary Bryan expressed the opinion that this conference would add at least fifty thousand dollars to the contributions to the Campaign fund before May.

The luncheon at the Seelbach Hotel at noon the second day was a very significant meeting.



Tennessee

W. D. Powell, of Chattanooga, the State chairman, and the local committees are to be congratulated on the success of the first convention of Tennessee Baptist men, which convened in the First Baptist Church of Nashville at 7:30 p. m. March 10.

When Chairman Powell called the convention to order the large auditorium was comfortably filled with representative men from all sections of Tennessee. Among those attending were a railroad president, a director in another railroad, an ex-United States Senator, a millionaire merchant, the mayor of Nashville, and a number of other men of rank from business and professional life. While these men of affairs are no better than multitudes of the rank and file, they have large resources, bring prestige to the Kingdom, think and act on a large scale, and inspire the leaders with new hope.

Following the discussion of the stewardship of money, at least two hundred committed themselves to the tenth as a minimum. The open conference on the second day created such enthusiasm that the men found it difficult to adjourn.

George E. Hays brought a stirring message on "Personal Soul Winning," and Dr. Mullins' able address on "The Baptist Outlook in Europe" carried the convention to a high pitch of enthusiasm. At the close of Dr. Scarborough's strong speech the convention by unanimous and rising vote committed themselves afresh to the Seventy-five Million Campaign. There is not space to make even brief mention of the valuable contribution to the program by local men. It was a matter of profound regret that Secretary Wilson was ill and not able to be present.



Oklahoma

Chairman I. W. Shannon, of Tulsa, sent out exactly 2,183 letters to pastors and laymen in the interest of the Oklahoma convention, which convened in the First Baptist Church of Oklahoma City at 7:30 p. m. March 21. While this convention and the vernal equinox came in conflict, the equinoctial storm did not chill or dampen the ardor of the men. The opening session was a triumph. The convention supplemented its regular program by sending a strong committee, with Judge Billups as chairman, over to the capitol to labor with the legislature and protest against some proposed legislation that would prove most hurtful to the moral welfare of the State.

Oklahoma laymen excel in the work of gospel teams; there are such teams in several of the leading cities and towns, and through their work a considerable number of men have been won to the Christian life. Because of this fact,

the address of George E. Hays on "Soul Winning" was timely and made a marvelous impression.

At least 250 men sat down at a banquet the closing evening, and there was fine enthusiasm as the work of gospel teams and the Baptist Outlook were discussed.

Secretary McConnell was greatly impressed with the meeting, had given Chairman Shannon hearty and valuable help in promoting it, and at the closing session made the statement that he was the happiest man in Oklahoma.

It is enough to cheer the spirit of corresponding secretaries to see such large numbers of laymen "coming to the Kingdom for such a time as this."



New Mexico

While New Mexico has an area three times as large as that of Tennessee, the latter has nine times as many inhabitants and thirty-five times as many Baptists. Relatively the attendance at their men's convention, which met in the Baptist church at Clovis, March 24, surpassed that of other States. The Baptists of New Mexico number less than seven thousand, but they are a loyal and heroic company. Among them are some of the most zealous and dependable laymen in the South. It was a joy to hear them speak of the aggressive work that is being done by the unions or brotherhoods which have recently been organized in many of the churches. In this respect the New Mexico laymen hold first rank.

The only visitor, except the General Secretary, was President J. D. Sandefer, of Simmons College, Abilene, Texas. He is a favorite among New Mexico Baptists and was heard with much pleasure as he discussed "Church Efficiency" and "How to Build a College," in two strong addresses.

Just now the Baptists of New Mexico are greatly interested in the equipment of Montezuma College, which is to open its doors to students for the first time this fall.

The men's convention was a decided success, and Chairman A. W. Hockenhull, a busy lawyer, is entitled to congratulations. Secretary Bruner, Professor Wolfard and others gave him strong reinforcement.



Illinois

W. E. Williams, of Eldorado, chairman of the Laymen's Committee for Illinois, reports a great convention of their men at DuQuoin on March 6 and 7. The laymen came in larger numbers than ever before, and the convention was unusually fortunate in having Dr. Millard A. Jenkins, of Abilene, Texas, and Dr. G. W. Truett, of Dallas, as their principal speakers. Chairman Williams writes that it was a meeting of great educational and inspirational value. It was a matter of deep regret to the General Secretary that a previous engagement rendered it impossible for him to accept a most cordial invitation to attend.



Tulsa

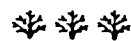
Tulsa is a beautiful city of nearly a hundred thousand people, is the center of the oil interests for the West, and is noted for its phenomenal growth and wealthy men. The Secretary found it convenient to stop over at Tulsa on March 20 en route to the Oklahoma and New Mexico men's conventions and accept some invitations to speak. At the Business Men's Bible Class there were 115 present, and they gave a sympathetic hearing to a discussion of the crucifixion. This class was organized a few months ago with fewer than ten men. It stresses evangelism, has gospel teams, and beginning with

March 20 conducted evangelistic services each day for a week, with Dr. W. D. Powell as evangelist. Dr. Powell was hopeful of a large ingathering.

The services at noon were held at the Buttermilk Bar and at night in the First Baptist Church.

At 11 a. m., March 20, there was a great audience at the First Baptist Church to hear a discussion of "Life a Trust." It is reported by good authority that Dr. Anderson, the pastor, is the finest preacher in the city. He has able support from Paul Powell, of Louisville, as financial secretary. The attendance at the men's meeting in the afternoon was small, but select.

At night the Secretary spoke at Immanuel Baptist Church and found there one of the liveliest institutions in all the land. Pastor Siler believes in the value of teaching and has a number of classes studying the different phases of Kingdom work. The church rallies in a most gratifying way to the pastor's wise leadership. At the close of the talk on "Stewardship of Money" about 250 committed themselves to the tenth.



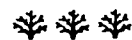
About Knoxville

After two strenuous weeks on the road the General Secretary spent Sunday, March 13, in his home community.

At Smithwood, where he spoke at the morning hour on the duties of laymen, he was greeted by a large audience, and the men were unusually responsive. Rev. C. P. Jones, the pastor, knows how to lead, and his church is rallying to his plans for enlarged Sunday-school equipment. The visitor is indebted to Pastor Jones for special courtesy.

At Powell in the afternoon the elect assembled to hear a discussion of the "Stewardship of Money." Of course the elect do not embrace a majority in any community. A majority of those present committed themselves to the tenth and the service was well worth while. Pastor Demarcus could not be present because of sickness in his home. This church is to erect a new building soon.

Dr. J. M. Roddy, of Deaderick Avenue, was spending the day by special request with his former church at Middlesboro, Ky., and invited the Secretary to supply at the evening hour. At the close of his remarks on "The Baptist Situation and Outlook," those present, almost by unanimous vote, declared their purpose to redeem their pledges to the Seventy-five Million Campaign before May 1, and to help create such loyalty among others. Words of praise for the pastor were heard on all sides.



Amarillo, Texas

This is the metropolis of the Pan-Handle and claims nearly sixteen thousand inhabitants. The First Baptist Church is strong numerically and otherwise, has a great building, and is a mighty force for righteousness in all the empire of northwest Texas. Dr. Virgin, the pastor, is the leader in projecting a summer assembly for that region, and later he plans to have a district men's convention to be held in Amarillo.

It was a real privilege to stop off en route to New Mexico and speak at the prayer meeting. There were more present than the Secretary is accustomed to seeing at the midweek meeting.

The men have organized a union, with 250 members.

Dr. Virgin recently declined a very attractive call to remain with this important church. It is said to be the wealthiest church in Texas, having as many as seven millionaires in the membership.

Other Visits

For three days, including the first Sunday in March, the General Secretary was at Searcy, Ark., to assist Pastor Greenleaf and his people in an every-member canvass. At one of the meetings a goodly number committed themselves to the tenth and on Sunday afternoon the canvass resulted in a larger number of pledges than ever before. Brother Greenleaf is strong with his church and has some worthy ideals he hopes to realize.



Notable Success

The Baptist men of Bearden, Tenn., made a great success of their first banquet, which was given on March 15. Bearden is only a village, but Pastor Humphrey and his men have ideas that are world-wide in their scope. As usual the women co-operated. The banquet was sumptuous, the fellowship delightful, and the music inspiring. Fifty-seven men heard the informing speech of J. H. Anderson on the European situation, and the remarks of the other visitor. A number of testimonies followed, and a goodly number committed themselves to the tenth.



In Georgia

The Secretary closed his record for March by meeting four engagements in Central Georgia.

At Oakland, a country church, of which Alfred L. Pullen is pastor, a fine company of interested people assembled at 2:30 o'clock on Wednesday afternoon in the midst of the busy farming season. Dr. Arnold and Rev. H. N. Massey made brief speeches of a most practical nature. Pastor Pullen was also happy in his remarks as presiding officer.

At Locust Grove on March 31 the Academy adjourned at 11 a. m. The faculty and students then assembled in the beautiful church building with a good representation from the community, furnishing an audience that would inspire any speaker. Pastor Ragland offered some unusually wise suggestions regarding the payment of pledges to the Seventy-five Million Fund.

The main objective of the visit to Georgia, however, was to have a share in the program of Stewardship Week at the Baptist Church at Jonesboro. The weather and some other agencies operated against a large attendance at these meetings, but the sun came out in its splendor the last morning and the occasion closed with a triumph on Friday night.

A visitor is bound to be impressed with Pastor Massey's aggressive methods for the enlistment of all classes of his membership. He is an expert with young people. The Secretary is indebted to him and Mrs. Massey for bountiful hospitality and many thoughtful courtesies.



Summary

During March the Secretary traveled 4,650 miles at a net expense of a little less than \$75, assisted in one every-member canvass, spoke at three men's banquets, conducted five conferences, attended five State conventions of men, rendered service in seven different States, and made a total of thirty-one addresses. He witnessed some marvelous things among representative men on these rounds.



All Aboard for Chattanooga

There is every indication that the coming session of the Southern Baptist Convention, which

is to meet in Chattanooga on May 12, will be a meeting of thrilling achievement and stirring outlook. It is hoped that laymen in larger numbers than ever before will deliberately plan their engagements to attend. Every report and dis-

cussion will possess educational and inspirational value. Why not make a full scholar? Wisdom would suggest that we be in our places when the Convention is called to order and remain for the final benediction.

Missionary Miscellany

Secretary T. B. Ray, D.D.

Rev. A. B. Langston and family sailed from New York on the *Steamship Aoleus* on April 6. They are returning to their work in the Theological Seminary in Rio de Janeiro, Brazil. While at home Dr. Langston did considerable special study in theology, which is the special branch of learning to which he devotes his attention in Rio.



Rev. S. L. Watson and family, of Rio de Janeiro, Brazil, arrived in New York on March 21. During their furlough they will be located in Latta, S.C. Dr. Watson is the secretary of our Brazilian Baptist Publishing House, and has been forced to come home on account of ill health. We hope that he will soon be completely recuperated.



When Missionary W. C. Taylor arrived in Pernambuco, Brazil, one of the seminary students asked him in broken English, "Mr. Taylor, have you some son?" Mr. Taylor writes that he can now truthfully say that he has "some son," because on the fourth day of November, 1920, Alfred Boyce Taylor was born in Pernambuco. Bless this hale and hearty lad!



The time is near at hand when we make the larger number of appointments for the year, and we have not yet the number of applicants which we ought to have for this year. We certainly ought to send out one hundred new missionaries next summer, and we have at present far below that number of applications. We need missionaries to do every sort of missionary service. We believe, too, that there are plenty of young people among the ranks of our Southern Baptist hosts to go out and do this work. May the young people who read these words ask themselves the question whether they should not be among the number who go out to this land to represent our Lord. Our young pastors, no doubt, have been especially prepared for the work abroad by the experiences which they have undergone in the pastorate here at home. They are not only trained in the schools, but experienced in the work and would make especially good workers in foreign lands. Where are the reapers?



We quote below, without comment, a number of paragraphs from letters received from missionaries. They bear inspiring messages:

"Our pastor at Reggio Calabria, Sig. Pugliese, has donated to our mission his patrimony worth about 50,000 lire. It is a pretty little farm about two hours' run from Reggio, Calabria."—D. G. Whittinghill, Rome, Italy.

"A very interesting thing happened the other day. The archbishop for this part of Brazil came out in a long letter against the Protestant schools. He called the missionaries all kinds of bad names, the least of which was hypocrite. He said that we knew that there was no salvation outside of the Catholic church, and, therefore, we were deliberately deceiving the people. He forbade the Catholics to send their children

to our schools. Fifty years ago that would have been a misfortune and would have injured the work, but now it is only advertising the schools."—L. M. Bratcher, Campos, Brazil.

"We have finished the first story of our hospital and are well on our way on the second story. We expect to finish the whole thing and cover it before the big rainy season begins. The Chinese are helping right along with the building of the hospital. We have in cash and pledges over \$2,000, and other amounts are gradually coming in."—R. E. L. Mewshaw, Kweilin, China.

"Enclosed please find check for \$12.10 for the China Relief Fund—the starving ones of China. The subject of the B.Y.P.U. on yesterday was the conditions in China, and after a most interesting program our young people decided of their own accord to take a voluntary collection. They requested me to send it to you that you might forward it to China."—Mrs. F. J. Fowler, Mendoza, Argentina.

"On February 17 we received word that permission to open the higher department had been granted us by the Department of Education. We are very busy getting ready to open this department. Also our first graduating class will graduate on March 9. We shall send out about thirty young men. Half of them will enter our higher department, and maybe more. We are going forward with the work."—C. K. Dozier, Fukuoka, Japan.

"We are working on Dr. Truett's address. It has been translated into the best Portuguese. The address has already appeared in *The Journal Baptista*, and we hope to have it in pamphlet form within two or three weeks. We want to do two things with it—print an edition of 15,000 for general distribution, if necessary putting out another edition later, and print 2,000 on the finest paper we can get in the most beautiful form, to distribute to all senators, deputies, presidents and other persons of highest authority and influence. It is an address that will have a peculiar value among thinking people."—L. T. Hites, Rio de Janeiro, Brazil.

"When our fall term of 1920 opened there was a great clamor from those who could not be crowded in to be allowed to stay and study. 'Just put us anywhere,' was the plea, 'in the servants' quarters, in the basement; it does not matter where; but don't, don't send us away.' So our enrollment during this term has exceeded 150. In the course of a few weeks some of these wealthy pupils found life in the basement too hard for them and went away, returning to their homes. Immediately there was a rush for their places. About this time the teachers in the school, knowing our old students and how they were yearning for the salvation of these new ones, asked for volunteers to give up their good rooms upstairs to the new ones and move down to the basement, asking them to try this hardship for Christ's sake. The response was wonderful—there were many more than we needed willing to make the sacrifice, and when one was chosen to move down by the faculty,

she seemed to count herself blessed—for all said, 'We do want to keep these new, enthusiastic students who will know not hardship, until we can show them Christ our Saviour!'—Miss Annie Sandlin, Yingtak, China.

"In the little town of Sao Bento, in the interior of this State, we had a congregation of twelve believers, members of the church in Sao Luiz. A few months ago I sent one of our colporters out there to work with them. Last month I, with another of our colporters, went to Sao Bento to hold a meeting. We had twenty-two decisions, twelve baptisms, organized a church with twenty-four members, ordained two deacons and reorganized the Sunday school. Many couples converted in this country cannot be baptized at first because they are not married and do not have the money to buy the license. Marriage licenses are very expensive and the people are very poor."—J. B. Parker, Maranahao, Brazil.

"We had a very interesting visitor in our convention, Pastor Hugh Kellest, of Gaudenz, Poland. He is pastor of a Baptist church of some two hundred members, all Germans, but by the treaty of peace they fall within the limits of Poland. Foreseeing the difficulties of living under a Roman Catholic Polish government, and also fearing bolshevism, they have decided to emigrate and come to Argentina. They have sent their pastor and a technical man down here to explore and make arrangements with the government for colonizing. As they are in dire need, the convention decided to dedicate what we have been collecting for European war relief, to this special case. It will have the double advantage to our church of being something concrete and, at the same time, it presents the hope of strengthening our ranks here by their coming."—James C. Quarles, Buenos Aires, Argentina.

"One of the young teachers who had charge of a country school, after being in the normal class for a few days and seeing what a few months or a year in our school would mean for him, decided that he wanted to attend our regular school and applied to be allowed to come and do manual labor for his board. And, to see if he could and was willing to work, I told him to go to the lot and field and show us what he could do. He went, took off his long garment and laid right hold of the work in a real way. So I have accepted him. You do not quite realize how much that means for a Chinaman who has enough book learning to be called a teacher, to knuckle right down to work that they for generations have thought was beneath the dignity of a scholar. This, with many other things I have seen, encourages us to think that we have really 'broken the ice' in this difficult matter."—Wade D. Bostick, Pochow, China.

"I received a letter from a numerous group of people in a section seventy-nine leagues away, saying that they have been waiting for baptism six years. It is one of the most touching letters I have ever received. They have been persecuted and have never seen a Baptist missionary, nor an ordained native preacher. They received only one visit in six years of a blind layman—a real, full-blooded, but ignorant, Baptist. It will take six weeks to make the trip going and coming because it is a very mountainous road; it is the rainy season; swollen streams, robbers, persecutors, fevers, fleas, ticks, open air in which to sleep, dirty shanties in which to rest, and a thousand and one things with which to contend. But I am going to make the trip and expect to have a glorious time on the road and there among the parties interested in their soul salvation. I would rather see, hear and come in close touch with these hungry souls than to be pastor of the finest church in the United States."—D. F. Crosland, Bello Horizonte, Brazil.

Home Mission Paragraphs

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

Rev. Dr. J. G. Chastain, our consecrated missionary among the Cubans at Tampa, reports the baptism recently of two Portuguese and a Mexican, and that his congregation and Sunday school have doubled since taking charge of that important work.

❖❖

The new issue of the *Hall of Fame* shows a total of 1,289 memorials with a value of \$1,349,832.24. The new edition will be by far the most beautiful yet published. The cover design is the work of Mrs. Hallie Herancourt, a distinguished artist, of Louisville, Ky.

❖❖

Glowing account comes through Miss Fannie H. Taylor of the recent meeting held by Brother Leonardo Riscica, Beaumont, Texas, among the Italians at Tampa, which closed with a baptismal service at the First Baptist Church. Among the twenty-six baptized there were four mothers, four fine young men, boys and girls from ten to fifteen years. There were forty-five professions and some of them waiting permission from parents to be baptized.

❖❖

In 1915 a subscription of \$500 was given in establishment of the Mary Frances Pugh Memorial Church Building Loan Fund. In the same year a payment of \$200 was made and this sum was loaned to Sylacauga, Ala.

In 1916 a further payment of \$200 was made, and this was loaned to Carmen, Okla.

In 1917 the final payment of \$100 was made, and this with the \$200 returned by Sylacauga was loaned to Ensley, Ala.

In 1918, \$200 was returned by Ensley and was loaned to Quinton, Okla.

In 1919 the balance of \$100 due by Ensley was returned, and was loaned to Doerun, Ga.

In 1920, \$200 was returned by Carmen and was loaned to Lakeland, Fla., and to Western Heights, Atlanta, Ga., \$100 to each church.

The capital of this memorial fund, \$500, in five years' time aided seven churches with a total investment of \$1,200, and the original capital is still at work. This is one of a thousand other memorials doing the same work.

Rev. Robert Hamilton, our devoted and capable missionary among the Indians, sends glorious news from his field. It is so good, we are sending it to HOME AND FOREIGN FIELDS. Here are two paragraphs from his letter:

"I am on my way home now from Perkins, Okla., where I have just concluded a second meeting with the Iowa tribe of Indians, which resulted in the baptism of ten and the organization of twenty-four members.

"I also baptized thirty-six Cherokee students at Wyandotte on the 11th."

❖❖

Comparisons are odious, but sometimes instructive. The three denominations operating along intensive missionary lines in the South are Baptist, Methodist and Disciples. It is interesting to notice the comparative figures of these three denominations as to the cash capital of their loan funds, the number of churches which have been aided by the Department of their Church Extension, and the number of homeless congregations reported by each.

Cash capital in loan funds: Disciples, \$1,758,000; Methodists, \$1,526,000; Baptists, \$800,000.

Number of churches aided: Methodists, 10,280; Disciples, 2,104; Baptists, 954.

Homeless congregations: Baptists, 5,200; Methodists, 2,200; Disciples, 1,700.

It is sadly noteworthy that Southern Baptists lead only in the number of their homeless congregations.

From 1885 to 1914 (the year in which Southern Baptists authorized the raising of a million-dollar loan fund) we gave for church building gifts \$769,362.66. During the same period of years the Methodists' annual contribution to their loan fund reached the sum of \$585,397.71; the Disciples' annual contribution to their loan fund reached the sum of \$1,202,067.

If the \$769,362.66 which Southern Baptists gave for church building from 1885 to 1914 had been operative in a loan fund rather than through the channel of gifts it would have operated in the sum of \$5,300,040.

Department of Evangelism

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

It is probable that at the same time the Macon campaign in October that another city-wide meeting will be held in El Paso. These will be followed by meetings in Louisville, Ky. The date for the Louisville meetings is October 23 to November 6.

❖❖

In Arcadia, Fla., there were 88 additions in a great meeting there with Pastor A. J. Holt. Evangelist Albert F. Beddoe and Singer W. J. Work were the helpers. Dr. Holt writes in a most enthusiastic way about the meeting. The mayor of the city and other prominent men were among those who united with the church.

❖❖

The Tampa campaign was held under the direction of Dr. B. B. Bailey, who did the preaching at the First Baptist Church, where Dr. C. W. Duke is pastor. Thiot, McPherson, Frazier, Smith, Owens, Scott, Ray, Patterson, Elsey,

Spencer, Lynch, Wootan, Work, Hoffman and Jelks are the workers who were associated with Dr. Bailey.

❖❖

Reese and Rowland report fine meetings at Graceville, Fla., and that the church goes from one-half to full-time preaching. The church at Alpha, Fla., almost doubled in membership. These men have just been at Fernandina, and their next meeting is at Bartlett, Texas. Their time is promised on into next fall.

❖❖

In meetings at Quincy, Fla., in which Thiot and Jelks assisted, efforts were concentrated upon the building fund. There was a revival and a goodly number of additions, but the building was seemingly assured. One subscription for \$10,000 was secured, another for \$500, and many others. The brethren felt that the victory was won for greater things in Quincy.

Young People's Department

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

The Child's Prayer

(This poem was written by Anna Sargent Hunt after hearing Mrs. Dickerson at the annual meeting of the Woman's Baptist Home Mission Society in New York tell of a prayer of her little daughter, Gracie. She used the incident to illustrate the necessity of individual prayer and effort in mission work.)

*Sweet Gracie, the light of the household,
Hath knelt in the twilight hour,
Commending the friends that she loveth
To the Father's keeping power.
Not one of her pets is forgotten,
Her kitten, her dog and her doll;
But deeper in meaning the favors
She asks as the shadows fell.*

*"Now the old black cat, wilt Thou bless her,
The cat with the great green eyes,
That wanders alone in our garden—
I'm sad when I hear her cries."
The mother looked down on her darling,
The child of her tender care,
And told her she need not remember
All cats in her evening prayer.*

*The bright face grew earnest and thoughtful,
And clouded with strange surprise,
But the light of the child's true instinct
Flashed out from her sparkling eyes.
And straightway she questioned her mother,
"Well, now, will you please to say
If I did not think of the black cat,
Who else for its good would pray?"*

*Oh, Gracie has mastered the lesson
We tardily came to heed;
But always there wait for our footsteps
Earth's lowliest ones in need.
"Who else," if we turn from their pleading,
Will unto their rescue spring?
"Who else" to the feet of the Master
These sheaves to the harvest bring?*

*There are sorrowing hearts to cherish,
"Who else" will the tear-drops dry?
"Who else" will be friends to the friendless
While the fleeting years go by?
At last when our service is ended,
How sweet will His greeting be,
"Inasmuch as for these ye labored,
Ye have done it unto me."* —Selected.



May Baskets

A Personal Service Suggestion for Sunbeams

To welcome the first glad spring days by hanging a basket of flowers at a neighbor's door is a very pretty custom—far too happy and too pretty to be forgotten. These May baskets went, of course, to those who are loved best, or to those who have few to love and would therefore be most happily surprised at a little extra joy on some bright and sunny morning in the month of May.

The old-fashioned May baskets were filled with flowers only, but the new May baskets hold a surprise beneath the flowers. The surprise is something good to eat, the very daintiest and best, and most perfect something that can be made or found. It may be candy, or fruit, or cake, or little tarts, a batch of perfect muffins,

a few fresh rolls, a loaf of new bread, or on a jar of jam or jelly.

Sometimes the first berries of the season are a rare treat to many. Select the finest to be found, line a fat, brown basket with leaves, fill it with the berries, cover the top with violets, tie a ribbon to the handle, add a little message, and it is ready to hang.

Again, the fancy basket filled with delicate cakes and candies gives the most pleasure.

Among other successful baskets is the small, rather deep round basket which is just large enough to hold a jar of some favorite and some choice preserve, or the very tiny basket filled with a bunch of fresh mint and tied to the doorknob with a bright green rosette.

Rather unusual, but quite possible for that part of the country where the garden grows up early, is the basket of spring vegetables. For this, the square, somewhat shallow open basket is the most practical as well as artistic. Filled generously with new peas surrounded with a border of baby radishes, green onions, and sweet peppers, such a basket can be just as gay and joyous as the flower and ribbon baskets. If, before, arranging the vegetables, the basket is lined with white paper, fringed at the edges so that a rushing of white shows between the basket and its contents, it will be still more effective.

And these May offerings, rich in the happiness they may carry, need not be costly. Odd and inexpensive baskets are plentiful, the best spring flowers grow wild in the fields and woods, and the price of a bit of ribbon can be trifling. Your May basket may be one of the very sweet memories in someone's life. At any rate, it is fun to plan and make one!—Selected.



The Old, Old Story

A Responsive Argument for Two Voices

First Voice:

*Tell me the Old, Old Story,
Of unseen things above,
Of Jesus and His glory,
Of Jesus and His love.
Tell me the Story simply,
As to a little child,
For I am weak and weary,
And helpless and defiled.*

CHORUS:

*Tell me the Old, Old Story,
Tell me the Old, Old Story,
Tell me the Old, Old Story,
Of Jesus and His love.*

Second Voice:

*I love to tell the Story
Of unseen things above,
Of Jesus and His glory,
Of Jesus and His love.
I love to tell the Story,
Because I know it's true;
It satisfies my longings
As nothing else would do.*

CHORUS:

*I love to tell the Story,
'Twill be my theme in glory,
To tell the Old, Old Story
Of Jesus and His love.*

First Voice:

*Tell me the Story slowly,
That I may take it in—
That wonderful redemption,
God's remedy for sin.
Tell me the Story often,
For I forget so soon,
The "early dew" of morning
Has passed away at noon.*

Second Voice:

*I love to tell the Story;
More wonderful it seems
Than all the golden fancies
Of all our golden dreams.
I love to tell the Story,
It did so much for me;
And that is just the reason
I tell it now to thee.*

First Voice:

*Tell me the Story softly,
With earnest tones and grave;
Remember! I'm the sinner
Whom Jesus came to save;
Tell me that Story always,
If you would really be,
In any time of trouble,
A comforter to me.*

Second Voice:

*I love to tell the Story!
'Tis pleasant to repeat
What seems each time I tell it
More wonderfully sweet.
I love to tell the Story;
For some have never heard
The message of salvation
From God's own Holy Word.*

First Voice:

*Tell me the same Old Story
When you have cause to fear
That this world's empty glory
Is costing me too dear.
Yes, and when that world's glory
Is dawning on my soul
Tell me the Old, Old Story:
"Christ Jesus makes thee whole."*

CHORUS:

Second Voice:

*I love to tell the Story!
For those who know it best
Seem hungering and thirsting
To hear it like the rest.
And when, in scenes of glory,
I sing the New, New Song,
'Twill be the Old, Old Story
That I have loved so long.*

CHORUS:

*"Tell Me the Old, Old Story"—No. 28.
"I Love to Tell the Story"—No. 30.
Gospel Hymns.*



Tom's Awakening

In one of the suburbs of Boston lives a boy whom we will call Thomas Stone. He is a lad of about sixteen, quick, intelligent, and an only son. From his earliest childhood he remembers that whatever happened, nothing was allowed to interfere with the daily family prayers.

His father is a well-known merchant, of definite and well-fixed religious ideas. Every morning after breakfast the whole family, guests, servants, and all, assemble in the drawing-room. There the head of the family reads a passage from the Bible, and then offers a simple peti-

tion, which invariably concludes with the Lord's Prayer; in that the whole family joins.

To the lively, impatient boy this sacred family custom was at times a bore. It interfered with so many things that might be done. But his father never allowed him to absent himself except for an imperative reason. So it frequently happened that he fretted at it and showed more or less impatience when the few minutes devoted to family prayers arrived.

His father tried all sorts of plans, punishments, rebukes, but could do nothing to check this spirit of revolt.

Finally, one morning after prayers, while the family were still all present, he said: "My boy, you are now sixteen, old enough to take a prominent part in the management of the home, and I propose that once a week you shall lead our family prayers."

The boy was taken by surprise and flushed deeply. But he had courage, and so he said, with apparent composure: "All right, father." But his heart beat tumultuously.

The next morning his father handed him the Bible and told him he was to lead the family worship.

"But I can't make a prayer as you do," whispered the son.

"You can repeat the Lord's Prayer," said his father gently.

Tom read the Bible very well. Then they all knelt down and followed, as he led them, in the Lord's Prayer. It was noticed that his voice became more unsteady as he went on. Finally, when he came to "and forgive our trespasses as we—" he burst into tears, and, jumping up, rushed upstairs to his room and flung himself on the bed, weeping bitterly.

The father knew that something serious was the matter, but he did not know what. He gave the lad time to compose himself a little, and then followed him upstairs. He leaned over and patted his boy upon the head.

"What is the matter, my son? Tell me all about it. I will help you."

"Father," sobbed the boy, "I couldn't lead in prayers! I saw my teacher before me all the time. I told him a lie yesterday. I—I had forgotten all about it, but it came up when I was praying. I don't think I ever realized what that prayer meant before."

"You had better tell your teacher today, Tom."

"I will—I promise you!" was the emphatic answer. Then raising himself, he looked his father in the eye and said:

"I don't see how anyone can pray unless he can wash everything off the slate and know it is clean."

Much moved, his father laid his hand upon his shoulder. "My dear boy," he said, "you have stumbled upon the vital truth in prayer. It is not that one cannot go to his heavenly Father until 'the slate is clean,' as you say, but it is because prayer shows him when it is not clean, and helps to make it clean, that it draws us nearer to God and makes us better."—*Young Reaper*.



The Bible in the Mission Band

In a mission band meeting a young student in one of our seminaries held in his hand the Mohammedan Bible—the Koran; he laid it on the table by him, took in silence a cloth from his pocket, covered his hand with it, then reverently picked up the book and read from its pages to the children. This was to show the reverence of the Mohammedans for their sacred book. What an object lesson this was, and how many children need it in the use of our Holy Book—the Bible! If a leader of a children's society can teach this to her children, she has taught something that will abide. But not only sacred-

ness in handling the Book is to be taught, but an association with the Bible as the foundation for all missionary work in its commands, promises, and illustrations. Many leaders choose a reading as one that the children should become familiar with, such as the Beatitudes, twenty-third Psalm, thirteenth chapter of I Corinthians, or, as one leader expressed it, when she did not know what passage to read, she always turned to the Great Commission.

It is surprising to find the number of especially appropriate selections for various missionary meetings for children. A few illustrations will show what is meant:

For an opening meeting or for the general subject of missions, read Luke 2: 8-20, emphasizing the verse, "Behold, I bring you good tidings of great joy which shall be to all people," etc. In this connection can be read Jesus' command, the Great Commission (Matt. 28: 16-20).

If the subject is "Medical Missions," read John 4: 46-54: the healing of the little son of the nobleman of Capernaum or how Jesus spent a Sabbath day curing the multitudes (Luke 4: 31-41).

If the subject is "The Bible in Foreign Lands," read verses from Psalm 119, emphasizing "Thy word is a lamp unto my feet and light unto my path." Before the verses are read the leader or one of the older members could tell that pathetic story of the Nez Perce Indians, who traveled many weary miles to St. Louis to find the Book of heaven, and their failure to get it. "St. Louis was a Roman Catholic city, the agent was a member of the Roman Catholic Church, the red men were led to the Cathedral, but the Book of heaven was withheld. In the spring the old chiefs died. About to depart, one of the young men said: 'I came to you over a trail of many moons from the setting sun; I came with one eye partly opened; I go back with both eyes closed. How can I go back blind to my blind people? You took me where you worship the Great Spirit with candles, and the Book was not there; you showed me the images of good spirits and pictures of the good land beyond, but the Book was not among them to tell us the way. When I tell my poor, blind people after one more snow in the big council that I did not bring the Book, no word will be spoken by our old men or our young braves. One by one they will rise up and go out in silence. My people will die in darkness, and they will go on the long path to the other hunting ground. No white man will go with them and no white man's Book to make the path plain. I have no more words.' Or tell of the Bible Conference in Korea, where were gathered hundreds who came from long distances and remained ten days studying the Bible.

If the society is studying Africa, read about the first known African Christian (Acts 8: 26-40). Or if India, and attention is drawn to the famine orphans, read how Christ fed the hungry multitudes, and take the account given by John, because he is the only one who mentions the little lad (John 6: 1-14). If China is the country, let the children know that China is mentioned in the Bible (Isa. 49: 12).

If the theme is the various forms of idol worship, tell the story of the test of the idols by Elijah on Mt. Carmel. Read I Kings 22: 39 or Psalm 115: 1-9, or how three men refused to bow before an idol in Daniel 3: 1-30.—*Woman's Foreign Missionary Society of the Presbyterian Church*.



He who prays in Christ's name must pray Christ's prayer, "Not my will, but Thine be done." To him who can thus pray in Christ's name, every door in God's treasure house flies open, and he may take as much of the treasure as he desires.—*Alexander Maclaren*.

OUR PUZZLE CORNER

PUZZLE No. I. *A Missionary in Chile:*

First Name:

- (1) Seventh book in the New Testament.
- (2) The first woman.
- (3) Where Jesus performed His first miracle.
- (4) The father of Jacob.
- (5) Husband whose wife God turned into a pillar of salt.

Second Name:

- (1) Mother of Jesus.
- (2) Father of Jesse.
- (3) First-born of Boaz.
- (4) Wife of Boaz.
- (5) Prophet who went to heaven without dying.

Sent by Clydia E. Barksdale, Allen, Miss.

PUZZLE No. II. *A Missionary in Central China:*

First Name:

- (1) The fourth son of Leah.
- (2) The son of Adah.
- (3) A city God destroyed because of sin.
- (4) The wisest man.
- (5) The son of Seraiah.

Middle Initial:

A book in the Old Testament with four chapters.

Last Name:

- (1) A book in the New Testament with sixteen chapters.
- (2) The prophet who saw a vision concerning the destruction of Edom.
- (3) What people are called who are not Jews?
- (4) Whose daughter was Adah?
- (5) The mother of Jacob.
- (6) The mother of Isaac.

Sent by Effie Lott and Bertha Brunson, Laurel, Miss.



NAMES OF THOSE ANSWERING MARCH PUZZLES

Alabama—Louise Campbell, Mary Ellis, Dorothy Bandy, Lucile Foust, Elizabeth Cox.

Arkansas—Mrs. J. R. Donnell.

Georgia—Margaret Pope Thurmond.

Kentucky—Ethel Stafford, Lily Childers, Margaret Sanders.

Louisiana—Mrs. F. E. Corkern; Franklinville (no name).

Missouri—Bessie Durrett, Mrs. Viola Owen.

North Carolina—Vida Miller, Hollis Pittman, Inez Ferrel.

Tennessee—Mrs. Hattie D. Black.

Texas—Mrs. J. M. Ralston.

Virginia—Louise Duke, Mrs. F. A. Bobbitt, Lelia Clark, Mabel Collins, Margaret Forester.

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



ANSWERS TO APRIL PUZZLES

PUZZLE No. I. *A Missionary to Brazil.* Initials: (1) Whale, (2) Baloh (W. B.) Name: Eli, Nimrod, Tarsus, Zechariah, Miriam, Ishmael, Nahor, Gennesaret, Elam, Rezin.

Answer—W. B. Entzminger.

PUZZLE No. 2. *A Missionary to Japan:* First name: Bethlehem, Lazarus, Andrew, Naomi, Cain, Hagar, Eden. (Blanche.) Last name: Water, Abraham, Lot, Keturah, Exodus, Ruth. (Walker.)

Answer—Blanche Walker.

NAMES AND LOCATIONS OF MISSIONARIES OF THE FOREIGN BOARD

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