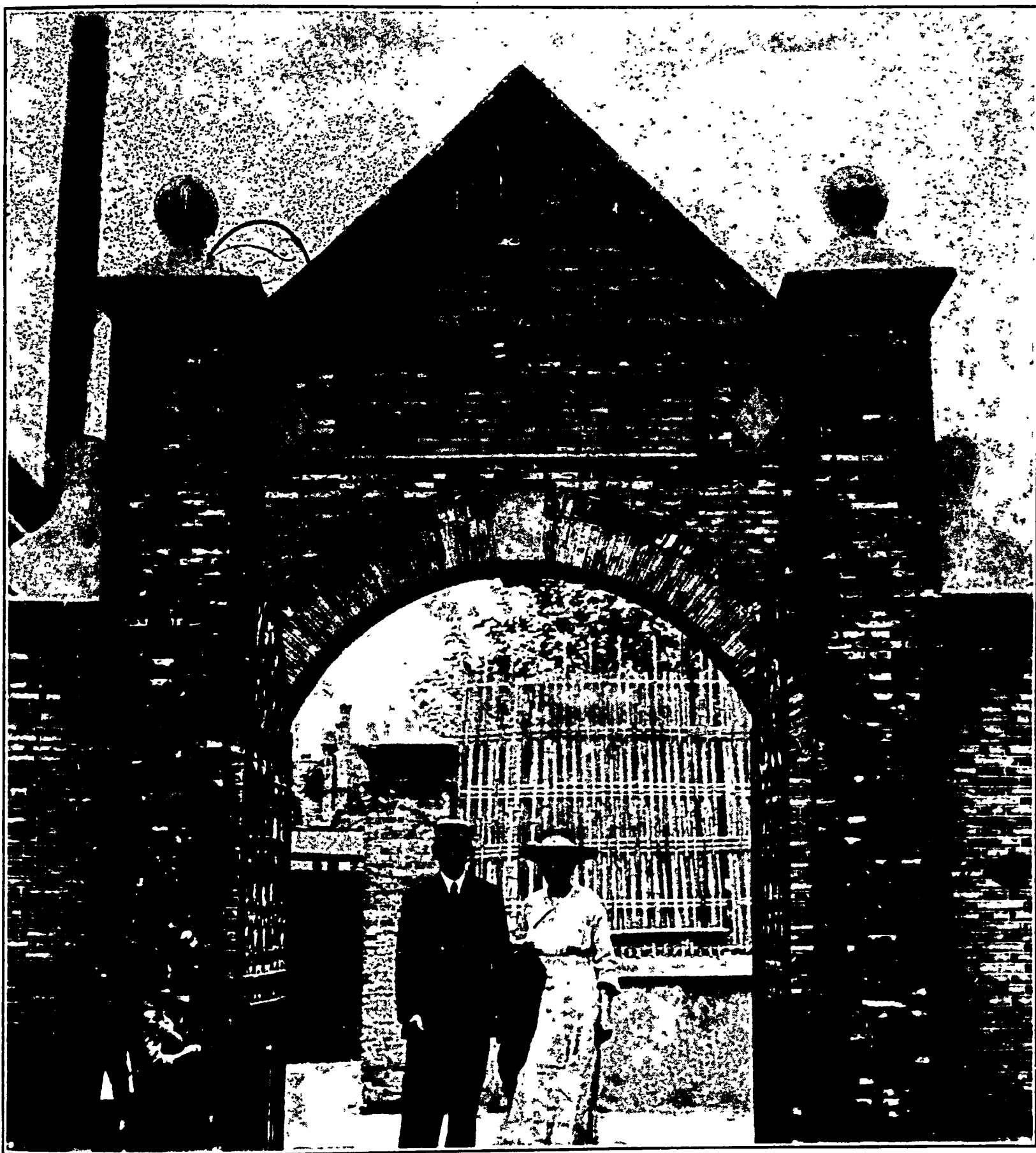


HOME AND FOREIGN FIELDS

Continuing
The Foreign Mission Journal
The Home Field



"THE GATE BEAUTIFUL"

Entrance to the Compound of the Cantonese Baptist Church Plant in Shanghai, China.

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

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Our Combined June-July Number

The printers' strike made it impossible for the June number of HOME AND FOREIGN FIELDS to be published, so that this enlarged number takes the place of the issue for June as well as July. We believe that the excellence of this number will fully compensate our subscribers for the issue which was unavoidably missed. It now appears that we shall be able to continue publication without interruption. Don't let your subscription expire! You cannot afford to be without this official organ of the Convention.

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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.

- July 3.—Topic, "Each Counting the Other Better." Let the leader close the meeting by summing up briefly the outstanding features of the recent Chattanooga Convention, using the editorial and Dr. Mullins' article on page 7.
- July 17.—Topic, "The B. Y. P. U. Work of the Southern Baptist Convention." Close the meeting by showing, from extracts from stories by the missionaries, the tremendous need of new workers in the foreign fields, and how these workers must largely be supplied from present B. Y. P. U. members.
- July 24.—Topic, "The Safety of Believers." Tell of the terrible famine in China, with its consequent horrors of pestilence and disease, and show how God protects His missionaries in the midst of the dangers to which they are daily subjected.
- July 10.—Topic, "The One Hundredth Psalm." Have some give a digest of the article by Dr. Scarborough, "Facing the Year Ahead," which gives ground for great rejoicing on our part for victories and blessings.
- July 31.—Topic, "Our Foreign Mission Board's New Fields in Europe." Among these new fields none is more promising and appealing than Russia. Give the substance of the interview with Rev. I. V. Neprash, page 8.

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

Let the leader make use of the many delightful stories in this number, particularly those telling of Sunday school work in our foreign fields. See the suggestions given by Miss Briggs in the "Young People's Department," page 40.

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

Dr. Lunsford, on page 36, has a message of stirring interest concerning the aims and ideals of the Board of Relief and Annuities, which can be used appropriately in the July program. See especially Miss Mallory's outline program on page 38.

SUNDAY SCHOOL.

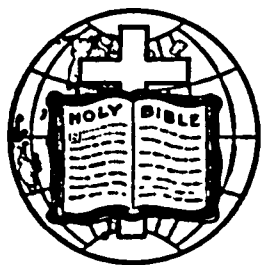
The Sunday school should be introduced to some of the problems and achievements of our Sunday schools on foreign shores. Each Sunday some one could give in five minutes a summary of one of the several intensely interesting articles on this subject.

PRAYER MEETING.

The leader may well devote one meeting during the month to the consideration of problems and opportunities that confront us as we face the new Convention year. See especially the articles by Drs. Mullins and Scarborough.

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

JUNE-JULY, 1921

A Triumphant Convention

One of the most stirring stories of the Old Testament is that of the victory of Israel over the hosts of Sisera described in the fourth chapter of Judges. You recall the circumstances. The faithlessness of the Israelites, their refusal to enter upon God's plan for spiritual and world conquest through single-hearted devotion and loyalty to Him had resulted again and again in their subjection to the heathen nations round about them. Time after time God, in his marvelous patience, had heard their cry for help and raised up for them a leader and deliverer; but each time the sad story was repeated. As soon as deliverance was achieved they forgot God and turned aside into paths of selfishness, littleness and defeat.

At length came the hardest stroke of all. Jehovah sold them into the hands of Jabin, king of Canaan. For twenty years they groaned under the oppression of this cruel king and the captain of his hosts, the mighty Sisera. In the midst of their distress they cried again unto God, and with a love that passes understanding He came to their rescue and wrought their deliverance. It is a noteworthy fact that in bringing about this deliverance He used women as well as men.

The song of Deborah in celebration of the victory contains many significant expressions. She says:

"For that the leaders took the lead in Israel,
For that the people offered themselves willingly,
Bless ye Jehovah."

Her explanation of the victory is full of poetic beauty:

"From Heaven fought the stars,
From their courses they fought against Sisera."

We shall not press the parallel too closely, but without doubt this stirring story is appropriate in interpretation of our glorious convention in Chattanooga. The years of our bondage to little plans and little undertakings had become unbearable. Our cry unto Jehovah had gone up in Atlanta, and He had heard and answered with a challenge to the seemingly impossible. We said to our women as Barak said to Deborah: "If thou wilt go with us, then will we go." And our sisters answered back in the words of the prophetess: "We will surely go with thee; notwithstanding, the journey that thou takest shall

not be for thine honor." Then came the victorious drive, and in Washington we gathered, panting but jubilant, to take stock of our victory. Chattanooga represented the second stage of triumph, when the deep notes of the song of success could be sung as the meaning of it all was uncovered.

And what was the deeper meaning of the convention? It is not our purpose here to review in detail the sessions of this annual gathering, but to point to some of the most meaningful features and comment briefly upon their significance.

First, of course, is the outstanding fact of victory in the amount of money raised for missions and benevolence. A total of \$12,907,843 in the hardest financial year the South has known in more than a decade is surely enough to bring us to our knees in deepest gratitude and thanksgiving. This means in round numbers twenty-five millions in cash raised in eighteen months. More than once we have pointed out that it is unreasonable to expect that in the first two years we should have gained the entire loss in collections between May, 1919, when the old plans were abandoned and December, when the new plans were inaugurated. If we absorb this loss during the course of the five years, we shall be fortunate. It is confidently believed that by December of this year we shall have received in cash the full two-thirds of the total subscriptions. Some States have already achieved the distinction of having paid their quota to date. It was inevitable that in this year of fearful financial depression some subscriptions were not collected. The encouraging point here is that these obligations have not been repudiated, but those who made them have sought extension of time for payment just as they were forced to seek extension at their banks and with their creditors. They say with one accord: "We will pay our pledges, God helping us. Be patient and give us a little more time." From every State of the convention comes this cheering word, together with many stories of heroic sacrifice as men and women have met their pledges in whole or in part in the face of tremendous difficulties.

Of far more importance than the reports of money raised for our Baptist enterprises was the account of their stewardship rendered by the Boards which serve as our agents in carrying out our Master's commission. So long as such results are achieved as these Boards and their faithful workers report we need have no grave fears for their support. God and Southern Baptists will see to it that they are not halted. Elsewhere in this number will be found more detailed statements of results achieved throughout the year. They have been glorious beyond all tabulation in souls won, churches, institutions and mission fields strengthened, new work undertaken, new workers employed, Baptist truth propagated. Surely the good hand of our God has been upon us in these achievements, so many and so great as well to justify the ringing declaration of Dr. Scarborough that if the entire ninety million pledged had been raised and expended on this year's work alone it would have paid great and worthy dividends for the denomination and the kingdom.

Another significant thing about the convention was its evident intelligent appreciation of the right sort of leadership and willingness to follow that leadership, but at the same time its clear-cut conviction and determination to resist any conscious or unconscious tendency toward undue centralization of authority. We have passed out of the era of toleration of senseless declamation against "bosses," but we have read church history too well to put temptation in men's way by inviting them to an authority not countenanced by the New Testament. Thank God

for our Southern Baptist leadership! In the fact of its sanity, poise, balance, consecration, unselfishness, genuine ability lies the chief explanation from the human standpoint of our marvelous progress as a people during the past twenty-five years. Never was that leadership more to be trusted than now, and a mark of its entire trustworthiness is its refusal to accept responsibilities and powers that might in later years of development be abused. Typical of this leadership is the man whom the convention chose as its president—E. Y. Mullins, scholar, theologian, author, preacher, administrator, but withal a simple Baptist, whom the humblest of his brethren delight in honoring.

Never was Baptist world-consciousness more in evidence than in the Chattanooga Convention. The feeling of kinship with other groups of Baptists was real and powerful. We were made to realize that throughout the world there are New Testament Christians of apostolic type and faith who claim our sympathy and fellowship. The most powerful appeal of this sort comes to us just now from Europe. Ties of blood bind us to the 128,000,000 people in the territory in Europe for which Southern Baptists have become responsible, and the outlook for the phenomenal spread of Baptist principles throughout the continent is thrilling to the last degree. With Europe predominantly Baptist—a sober possibility within the next fifty years—we could join hands across the seas to put on a program that would take the message of Christ as we interpret it to the last man of earth by the close of the present century. This possibility and imperative call of God, pictured by our honored guest, Dr. J. H. Rushbrooke, of England, and our own beloved Truett and Mullins, aroused an enthusiasm that set on fire the souls of thousands and is destined to grow in intensity as we approach its realization.

The hospitality of the people of Chattanooga was unsurpassed. Not for many years have those attending its sessions felt themselves more cordially welcome nor found plans so carefully worked out for their comfort and pleasure. A mark in this respect was set which other cities entertaining the convention in the future will do well to maintain.

"The stars in their courses fought against Sisera." Two years ago it was boldly stated that the denomination that would not enter into the union movement, which obsessed the minds of many people then, was doomed to final extinction. We did not believe it and went steadily ahead with our God-given plans. To-day we are reminded that the same stars which fought against Sisera fought for Israel. The outcome has justified our course. We thank God and take courage.

China Still Needs Help

It is one thing to save the life of a man who is in desperate danger of death and another to put him on his feet economically and make it possible for him to make an honest living. In Near East relief it appears that the worst crisis of danger from actual starvation is past, and in Europe it is now chiefly a question of prevention of the terrible sufferings which the stricken peoples of the war areas have undergone. But in China famine, pestilence, death stalk like grim monsters through the streets of countless cities and villages, and the lives of millions will be snuffed out if further aid is not secured.

The situation comes still closer home to us when we realize that two of our great mission fields—the Interior and the North China Missions—extend into the famine area. The unspeakable horrors of starvation have wrung

the hearts of our missionaries until it would seem that they can stand no more of the terrible burden without breaking under it unless their brethren in the home land share the load with them. The prospects seem fairly good, it is true, for a crop this summer and fall, but we must not forget that typhus and bubonic plague always follow, with indescribable ravages, in the wake of such a famine. Already reports are coming in that sicken the heart as they tell of wholesale death due to the combined effects of starvation and disease.

It is worth while to remember, as Missionary Stout points out, that for Europe and Armenia we of the United States have given about forty-five million dollars, while we have given less than ten million all together where there are three times as many people starving as there were in Europe and Armenia combined. He estimates that one dollar and a half will save a life from now until harvest.

"Whatsoever thou spendest *more*," the good Samaritan promised, "I, when I come back again, will repay thee." It was this thoughtful provision that gave value to all that he had already done for the dying man. Without the little *more* in all probability the wounded stranger would have lacked that attention which made possible his ultimate recovery.

We have done well in our gifts for the hungry and naked of other lands. But shall we stop there? Shall we not concentrate now on relief for China that her stricken people may be tided over until harvest? Who will join in a holy order of Good Samaritans to send one dollar, two dollars, five dollars, ten dollars, or more, to the Foreign Mission Board, Richmond, *immediately upon reading this article*? Fifty thousand readers of HOME AND FOREIGN FIELDS sending two dollars each could save fifty thousand lives to whom our missionaries could then make an appeal on behalf of Christ and His Gospel that would win many to eternal life. Where could you invest two dollars to such advantage? If in your own community some one were dying whose life you could save with this small sum, would you for a moment hesitate? If you did, you would have reason to doubt your conversion. Why should the difference of a few thousand miles make the responsibility so much less and the appeal and the opportunity of so little avail?

Let this message and the message of Missionary Stout be to you the voice of Christ saying: "Inasmuch as ye did it unto one of these least, ye did it unto me."

Before you do another thing this day, send two dollars for China and save a life!

The Strategic Place of the Sunday School

There was a time when the question was debated as to what place the Sunday school should have in the church. To-day the question is often reversed, and it becomes a problem as to what part the church shall have in the Sunday school.

For the Sunday school army of to-day is the greatest body of religious workers ever mobilized. It consists of thirty-three million enrolled students in more than three hundred thousand schools with three million teachers and officers. The Sunday school has become a world-wide institution with an influence that can scarcely be estimated.

Speaking of the American Sunday school a recent newspaper writer said: "The public school is for children of legal school age. The Sunday school admits every member of the family, young and old. It is to a

vast population the chief agency through which acquaintance, friendships and social relationships may be safely formed. It is the center of that social contact which unites large numbers of families and individuals, gives them a common interest and inspires in them fidelity to American democracy and Christian civilization." In this same connection the *Philadelphia North American* recently said editorially: "The Sunday school is the only great institution in the country whose possibilities are not fully utilized in the defense of democracy against those forces which have declared implacable war on the democratic ideal."

The story of the modern Sunday school movement is one of absorbing interest. A newspaper man, Robert Raikes, passing through the factory district of Gloucester, England, about 140 years ago was shocked by the conditions which he found among the children. He rented a room and employed four ladies at a shilling a day to teach these ragamuffins on Sunday. The movement spread and at length resulted in the government of England establishing a free public school system. The churches and the clergy at first were bitterly opposed to the Sunday schools, and the movement received its encouragement and support chiefly from enthusiastic laymen of various denominations. The possibilities of the Sunday school were early recognized in America, and after a period of opposition and indifference, the churches took the institution under their fostering care and began the task of denominationalizing it. Today all are agreed that the Sunday school is one of the greatest of all modern agencies of the church and the kingdom.

A new conception of the place and value of the Sunday school has come to pastors and missionaries. More and more they are thinking of it as the strategic point of attack in accomplishing almost all of their purposes. This does not mean that the Sunday school is given pre-eminence over the preaching service nor of all other organizations, but that for inherent reasons all the chief purposes for which the church stands may most effectively be achieved if the Sunday school is what it ought to be. Let us look for a moment at the reasons for putting the Sunday school in this high place.

1. The Sunday school reaches the largest number of people with the Bible message. Between the limits of Cradle Roll and Home Department may be found a place which vitally relates every member of the congregation to this school for the study of God's word.

2. It reaches the young at the time of greatest impressionableness. Through carefully graded departments, classes, teachers and literature the appeal is made on the basis of need and understanding, and mind and heart stored with truths from God's Word while most plastic and retentive.

3. It enlists more people in Christian service than any other organization. More are reached to be enlisted, and the very nature of the work to be done provides more tasks and opportunities for useful service than in any other phase of church life.

4. It offers the best avenue of expression of Christian social life. We are social beings, and we work and play best together. Fellowship in service and study in the Sunday school classes, made up of small groups of about the same age, promotes friendship and neighborliness that make for fruitful, happy Christian living.

5. It seeks to train a generation of church members who know the Bible. The church that is weak at this point is weak at every other point. When our church members know the Bible and love the Bible practically every difficulty and problem becomes easy of solution.

6. It is the most fruitful recruiting field for the church and the kingdom. Careful observers assert that ninety out of every one hundred converts come through the Sunday school. Perhaps the percentage is even greater of those led through the influences of the Sunday school into the ministry, into missionary service and other forms of definite Christian activity.

The value of the Sunday school as a missionary agency is being increasingly recognized. It will always remain true that those who know something of God's Word are more easily reached with the gospel message than those who are in ignorance of it. On mission fields it is found that numbers of people can be attracted to a teaching service who cannot be prevailed upon to attend a formal preaching service. The informality, the fact of lay teaching, the small classes, the question-and-answer method all seem to make attendance on the Sunday school less a committal than attendance on the church service proper. In many of our mission stations the number of those who can be attracted to the session of the Sunday school is limited only by the equipment and teaching force to take care of them. When brought thus into contact with the message of the missionaries it is a far easier step to interest them in the gospel and to gain from them a consideration of the claims of Christ. A great Sunday school on a mission field means inevitably a rapidly growing church.

All the problems, however, have not yet been solved in this fundamental matter of teaching the Bible, neither in the home land nor abroad. The Educational Department of the Sunday School Board, together with State agencies with which it co-operates, has contributed much to the effectiveness of our Southern Baptist schools. Our seminaries, training schools and colleges are rendering valuable service as they teach Christian workers principles and methods that will guide to a better understanding and a better day. The outlook is hopeful for the enlarged usefulness of this agency so full of potentialities for good throughout the world.

In this number we have gathered material from many sources which magnify the place and value of the Sunday school as well as set forth some of the problems which have arisen and which are yet unsolved. A careful reading of these articles and stories will bring a new vision of the worth and the possibilities of this marvelously developing institution.

Dr. Rushbrooke's Report

One of the most notable addresses made during the recent Convention in Chattanooga was that of Dr. J. H. Rushbrooke, of London, Baptist Commissioner for Europe. Dr. Rushbrooke is a Baptist leader of forcefulness, consecration and ability and greatly endeared himself to Southern Baptists as their guest during the week in Chattanooga.

The report of relief work carried on in Europe by the Baptist Commission, of which Mr. Rushbrooke is the head, was exceedingly gratifying. Southern Baptists have had a worthy share in this blessed work of relief, over and above all that they have done for our regular program of benevolence, hence listened with keen interest to the recital of facts connected with the distribution of food and clothing to the distressed of Europe. All hearts were touched by the pathetic stories of need among our neglected Baptist brethren of the continent and by the gratitude displayed for the aid which we were permitted through our representatives to render.

More impressive still was Dr. Rushbrooke's vivid picture of religious conditions in Europe which offer unpar-

alleled opportunity for Baptist advance. The war brought unspeakable calamity to Europe, but out of it all God is bringing equally great blessings. Chief among these blessings is the breakdown of ecclesiasticism and the earnest seeking after spiritual religion manifest on every hand. From this spirit and attitude is slowly but surely coming that boon for which Baptists throughout the centuries have suffered and died—religious liberty.

"Continental Europe in the throes of reconstruction needs us; of sacerdotal, sacramentarian, State-preserved and State-patronized religion it has had more than enough," the speaker declared. Evidence of the truth of this statement is not lacking, and such evidence he marshalled in masterful fashion as he pled with Southern Baptists to enter this open door and give the needed help that will turn the religious thinking of Europe into New Testament—or Baptist—channels during the next ten years.

His story of the struggle of Rumanian Baptists for religious liberty held the great Sunday afternoon audience in thrilled attention. A protest by Dr. Rushbrooke on their behalf was met with a decree which purported to be in their favor, but which in reality was more oppressive than any measures hitherto taken. With consecrated wisdom and diplomacy the commissioner fought the issues to a finish and secured at last the issuance of a decree which gives to Baptists almost all for which they asked.

The significance of the London Conference in which representatives of the Southern Baptist Convention participated grows more apparent with succeeding events. Divine and human wisdom combined in the allotment to Southern Baptists of the great stretch of territory that reaches in an unbroken chain from Spain to Southern Russia as our field for missionary operations in Europe. The prospect is bright with promise that these countries shall develop within the next few years a native strength that will make them mighty evangelizing forces for the whole of Europe as well as powerful allies in the conquest for Christ of Asia's millions.

We thank God for the hand clasp of brethren across the seas that unites us in vision and determination and makes more and more real our task of world evangelization.

A Fruitful Year For Our Women

"W. M. U. Allies" is the suggestive designation of the women and their place in the plans and undertakings of Southern Baptists. At the close of another year they have proved their worth as allies and deserve all the honor that can be given them for having helped to win the glorious victory reported at Chattanooga.

It is worth while to note the spread of societies during the year. From the South were reported, by all the States, 3,564 new organizations, bringing the total number of organizations to 19,485. At this rate it will not be many years until the ambition of Southern Baptist women shall be realized—a graded W. M. U. in every Baptist church in the South.

Total gifts from the women for the Convention year reach the high-water mark of \$3,115,437. This is \$711,562 more than last year, in the face of unprecedented financial difficulties. Among the many forms of Christ-like service rendered none is more worthy of praise than the "White Cross" work. Over 31,000 bandages and 57,000 compresses were sent to the hospitals on the foreign field together with towels, garments, sheets, etc., in large quantities.

Significant of the large place which these our allies have come to possess in the affairs of the Convention and the denomination was the memorial presented to the Convention asking for representation on the executive committee and on each of the five boards. The memorial was received cordially, but referred to a committee for the working out of details and report at the next session.

The decision to move the headquarters of the Union from Baltimore to Birmingham looks toward the increased efficiency of the central offices. Birmingham is well located, and in this Baptist city the secretaries and general officers will find a warm, cordial atmosphere that will greatly encourage and strengthen them. The remoteness of Baltimore has long seemed to many a disadvantage, although lasting gratitude is due to the noble women of that city for their fostering care and love and the splendid support which they gave has meant much during the years for growth and progress.

Laymen and laywomen organized, equipped, informed, devoted, consecrated, moving together in unbroken formation as allies in the war to end war and bring in the reign of Christ—is it not a picture to lift up the faintest heart with high hope? Thank God for this holy alliance and the new day which it is to usher in!

From Editor Moore of Tennessee comes the suggestion that Dr. Mullins be given such release from duties of the presidency of the Seminary "as will enable him to give his entire time and thought and energy to the present world program of Southern Baptists." The writer points out the special fitness of President Mullins for this work and the urgent need of following up the extraordinary opportunities of the denomination in the mission fields of the world. It is a suggestion well worthy of consideration.

Are our churches in the mission fields efficient in evangelism? Remember that the difficulties of winning people to Christ out of a pagan or papal environment are enormously increased over those we face in this land of Bibles, Christian homes, Sunday schools, churches. Yet our 611 native churches report 6,998 baptisms for the year, an average of more than eleven each. The nearly 25,000 Southern Baptist churches in our Convention report, in round number, 200,000 baptisms, or about eight each. The same efficiency in evangelism in the homeland would have given us 300,000 baptisms. The secret of it is that the churches on the mission fields are evangelistic the year round, while a multitude of our churches stress evangelism but one week in the year.

A rising tide lifts all ships, as the figures show which reveal the per capita Campaign gifts of our native churches in foreign lands. The average amount given by the Christians of our mission fields are as follows: Chile, \$1.38; China, \$2.41; Africa, \$2.47; Mexico, \$3.09; Italy, \$5.77; Brazil, \$8.77; Japan, \$9.35; Argentina, \$10.19. The gifts of Southern Baptists per capita averaged approximately \$4.00—less than half as much as Brazil, Japan, Argentina. Out of their poverty these struggling native Baptists have given of their living for missions and benevolence about as much, on the average, as we, out of our abundance and with our great numbers, have given for Campaign purposes. If Southern Baptists had equalled the liberality of Argentine Baptists, we would have given this year \$30,000,000 instead of \$12,000,000.

The Blessing of Enlargement

Rev. J. J. Taylor, Sao Paulo, Brazil

"The teacher saith, Where is my guest-chamber (*kataluma*), where I shall eat the Passover with my disciples? And he himself will show you a large upper room (*anagaion mega*) furnished and ready."—Mark 14: 14, 15.

This came to a family that loved Jesus. The time of the annual feast was close at hand and it became necessary to make suitable arrangements a few days beforehand, for many thousands of people always came to the feast, and so many rooms were necessary to accommodate the hundreds of groups that were formed of suitable size for the feast—a sort of family group, we may say. Now, there was one such group of thirteen that must rent or otherwise obtain a proper apartment. In the city resided a rather well-to-do family composed, as it would seem, of the husband, his wife and a young son of some fifteen years of age, and possibly of the wife's brother. The house where the family resided was of the better sort—of two stories—part of the lower floor a sort of inn, which might accommodate a number of guests; perhaps various rooms or apartments were to be found on this floor, while the family would occupy the upper floor. There was one very large room besides other smaller ones for the family's daily use.

Now here is where the enlargement began—in the mind and heart of the elder Marcus—the husband—or in the mind and heart of Mary, his wife; or possibly, or even probably, in minds and hearts of both of them. Jesus had secured one of the lower rooms, a *kataluma*, or guest-room, for Himself and His disciples. Now, after the arrangement had been made, and probably other guest-rooms for other groups let out for the occasion, the elder Marcus called a family reunion to discuss the subject. He told Mary that he felt a little "shabby" about the business that he had closed with the Master—that He should have a *better* place. "That is how I feel about it myself. What is the matter with the big room upstairs?" asked she. "That would be fine!" broke in the boy John; and "Excellent!" concurred Uncle Barnabas.

You see how enlarging love must find expression, and so it was decided to break the contract for letting out the *kataluma* to Jesus, and all unknown to Him make ready the *anagaion mega*, the large upstairs room. Love says "large and upstairs—better and larger accommodations for Jesus and His disciples." What joy to be able to surprise the Master when He comes to occupy the *kataluma* and finds instead the *anagaion mega* all ready!

The task of putting it in readiness was a much larger one than that of the smaller one downstairs. Why, this one would easily accommodate 120 people, but who considers any task hard if it is for Jesus? There was cleaning to be done, but there was the hired man, there was John Marcus, the stout lad; there were mother to direct and father to enjoy seeing it done if not really to lend a hand. He would be handy with his advice about arranging the low three-sided table, surrounding it with thirteen low cushioned couches. All the ordinary furniture would be removed, and what packing and arranging it would take to get it all out of sight in the other parts of the house! But where there is love there is a way.

At last it is all done—the water and towels and basin, the glasses for the wine—everything. Only the glad hour of His coming to take charge and to see the glad surprise remained. For Jesus no surprise awaited Him. He saw each step of enlarging love and the execution of the larger plans, and filled the hearts of all the participants with growing love and joy during those happy hours of preparation. Over in Bethany Peter and John wished to know about arrangements for the Passover meal. "Go to the city; there you will meet a man carrying a

vessel of water. Turn and follow him to his master's house; get entrance, and say to the good man of the house: 'The Master says: Where is my guest-chamber (*kataluma*), the lower room, as they would understand, where I am to eat the Paschal meal with my disciples?' See how proudly he marches *upstairs*, followed by Peter and John, and waves his hand appreciatively over the large room furnished! They expected this, for Jesus had told them so.

Here was enlargement, but not the end—rather the beginning. That very night John had his turn, even if he failed to accomplish what he tried to do. Late in the afternoon the Master came and all gathered about the table set by Peter and John; the hours passed by. Jesus discoursed lengthily and finally. Some time after midnight He retired with eleven of His disciples to Gethsemane.

Soon afterwards a loud knocking was heard at the door of the house just left by the Master. The family was aroused by a mob searching for Jesus. Not finding Him, they went away, led by Judas. The elder Marcus heard them say they would look for Him in the garden across the brook. That was too much for love to bear. The father rushes to John's room, wakes him and hurries him off as fast as possible to warn the Master of what was on foot. The boy, half-asleep, could not find his clothes, and snatches up a linen sheet, throws it around him and darts away. He arrives too late, but does the next best thing—follows as close as possible to Jesus as He is led away, till his strange garment attracted the attention of the mob, when they snatched it from him and he fled back home to report the news.

But that "large upper room" was soon to become the rallying point of the poor disciples—a kind of temporary dwelling, than a more permanent meeting place of the new and growing church, and this for some years till persecution destroyed James and attempted to destroy Peter. In this house, on that fearful night, meant to be Peter's last, "many were gathered together praying" for Peter's deliverance. It is pleasing to think that from this house went one—maybe two—ministers of the gospel. In the midst of the churches' activities in this center for some years, as it would seem, young John Mark grew from a lad to manhood, strengthened day by day by the increasing devotion of parents, and possibly more by that of Uncle Barnabas, who may have lived there with them. At any rate, when Barnabas came home after his first missionary journey he brought Paul home with him. Young Mark seems to have become aroused over the idea of being a missionary, and so returned with Paul and Barnabas to Antioch, leaving the widowed mother and sister Mary to rejoice in their great blessing—*enlarged* blessing—of having a brother and son in the ministry. I think I can see the dear aged saint as she sits meditating on the early events of the planting and development of the church in Jerusalem, and hear her murmur, "Thank God for the blessings that have come to us through dedicating our large upper room to the service of Jesus and His disciples."

The Shanghai Times pays this high tribute to the American Baptist schools at Chay-yang, near Swatow, China: "Thirteen years ago they had about twelve students. Today over twenty schools have been established, with 900 students. The type of work that is being done, and what the native authorities think about it, is shown by recent action of the government in granting silver medals to every subscriber of a hundred dollars to the work of the schools. To the missionary in charge a gold medal has been given."

From the President's Chair

President E. Y. Mullins, D. D., L. L. D.

**An Interpretation of the Recent Convention from the Standpoint of Its Presiding Officer,
Together With Some Valuable Suggestions**

First of all, the meeting was one of the largest in attendance which we have had, and this was a demonstration of the unabated interest of our people in the great causes for which the Convention stands. The large attendance was in a sense an echo or reflex of the \$75,000,000 Campaign. The pastors and laymen all over the South are keenly alive to the situation. This is one of the best signs on the Baptist horizon today. The unflagging interest of our people in meeting their obligations is a sign of spiritual life which we cannot too highly value.

I regretted that more time was not provided for our new boards on the program. The Ministerial Relief Board ought to have a large opportunity in the Convention. It is just beginning its great and beneficent work under the fine leadership of Dr. Lunsford, the Secretary, and is entitled to a thorough hearing. Its merits ought to be discussed fully, and it ought to have an opportunity to get deeply into the consciousness of our people. The Convention is the best medium of promotion which we possess, and a great presentation of the interests of this Board at one of our annual meetings would do more than any other one thing to reinforce it and enable it to do its work effectively.

Our Education Board also is one of the new boards and deserves a large place in our deliberations. Like all other new boards, it is feeling its way under the efficient leadership of Drs. James and Bond, toward its larger sphere and mission. It ought to have opportunity to get its work thoroughly before the body.

One of the most valuable discussions which was had during the entire Convention occurred on the last morning when Dr. Livingston Johnson introduced the subject of the denominational press and made a speech so full of suggestiveness and vitality that a thoroughly awakening discussion followed. Between twenty and thirty speeches were made. The occasion was one when the attendance was by no means at high-water mark. There was about a half-filled auditorium. It was large enough for the interest to become contagious, but not too large for the speakers to be heard. The opportunity afforded brought forth a great many valuable suggestions. This meeting was also an interesting instance of how brethren can think themselves together. There were innumerable amendments to the original motion which was made regarding our denominational press, and at one time there was fine opportunity for a parliamentary side-tracking of the main question; but all the brethren were in the mood of co-operation, and by a very little suggestion and guidance from the chair, everybody got together on the final motion, and no time was lost. I look back upon that meeting on the last day of the Convention as one of the best of the entire session, because it dealt with one of the most vital and far-reaching of all matters which could come before the Convention. Some day our brethren are going to take our denominational papers as seriously as they deserve. Every time we can impress upon the consciousness of our Convention the vital relation of the denominational papers to all our work, the speedier will be the coming of that day.

I was impressed with the fine spirit which pervaded the body from beginning to end. As presiding officer it was a delight to serve, because every delegate on the

floor was responsive to any suggestion which was made from any source for the furtherance of the business of the body and the efficiency of the work. I do not think in all my attendance upon meetings of the Southern Baptist Convention I have ever seen a more harmonious or fraternal body than was that in Chattanooga.

I do not know what we are going to do on the subject of applause. The tendency to applause springs out of many contributing causes. In the first place, many delegates have belonged to young people's organizations where applause was quite the order of the day. Many others are business men belonging to Optimists' Clubs and Rotary Clubs and other similar business clubs where applause is a large factor in their regular meetings. Our people are also accustomed to political meetings of all kinds. They have become accustomed to applause, and it is evident that with many applause does not shock the religious sensibilities of our Southern audiences as it once did. Personally, I prefer that there be no applause in our religious gatherings and wish it were possible to control it. I believe a spirit of greater reverence would prevail. At the same time, it seems a choice of evils on the part of the presiding officer where the majority of a deliberative body prefers applause. Either the presiding officer must become very noisy and disorderly himself in the effort to suppress disorder, or else he must use what moral suasion he can to restrain the applause, and let it go at that. I do not feel, however, that the spirit of the applause which we hear in the Convention is one of irreverence or a spirit of disorder. It is simply the natural outgrowth of many influences and causes.

It was perfectly evident to every one in Chattanooga that deliberation, in the proper sense of that term, was not possible during the meetings when the crowds were greatest. In my judgment, the most serious problem confronting the Convention today is at this point. We had a number of reports which were submitted by various committees. Some of them were very extended reports, covering a variety of matters. Some of these matters were of most vital and fundamental significance for the work of the Convention. Some of them suggested policies of a most far-reaching kind, in some cases involving even millions of dollars. These reports were submitted by chairmen of committees, and in scarcely an instance was there any deliberation on the merits of the questions involved. This, of course, was not the fault of the chairmen themselves nor of their committees. No doubt they would have welcomed the fullest discussion, but in the crowded condition of the program, with the large number of matters to be considered and with the enormous crowds which were present at some of the sessions, having a tendency to discourage general debate, the ideal of deliberation over important matters was not realized. We are rapidly coming into a situation where the Convention will pass upon important matters without any deliberation on the part of the body itself. The whole tendency is toward the performance of the work by committees and the adoption without consideration of the reports of the committees.

Of one thing I am entirely convinced and that is that this is not a good system. It ought not to be necessary

for the great host of Southern Baptists to turn over the solution of all the great new problems to a few committees. There ought to be some other method of reaching the desired result. And again I wish to say that I am sure the committees themselves are equally convinced of the point I am making. I am inclined to believe that if the threshing out of all matters must be done through committees, then perhaps an enlargement of the executive committee and a clearer definition of its functions might help to solve the problem. But this, in my judgment, is not the preferable way to arrive at the solution. What we need is not greater centralization of power in the hands of any group of men. What we need is a careful consideration of all important new proposals by the brethren generally.

If I were to offer a constructive suggestion, therefore, in the present premises, it would be the following: That all important committee reports be printed in advance of the meeting of the Convention. This might be done in pamphlet form, and these reports might be in readiness for distribution at the opening of the Convention. But a much better method than that, even, would be that all such reports be given to the denominational press at least two or three weeks in advance of the meeting of the Convention. Of course, in many instances full reports could not be published in the denominational press, but a summary of proposals could be sent by the chairmen of committees to the denominational press. The papers could publish them two or three weeks in advance of the meeting of the Convention, and the brethren generally could begin to think on the subject. I am fully persuaded that such a method would inevitably result in general discussion of proposed measures in the Convention itself, and this is what we need. It is the only way which appears to me at this moment to constrain an enormous deliberative body like the Convention to discuss important matters. In any case, the brethren will have had opportunity to digest the proposals to be submitted by committees and be ready to vote.

At present we are in the position of men who are asked to vote almost without premeditation. Reports are submitted, important measures are recommended. The assumption is that the committee making a given report has carefully thought through the problems. The more thoughtful men of the Convention do not feel qualified even to debate the proposed measures without time for some reflection. The thoughtful man is tossed between the temptation to adopt the committee's recommendation without thought on the assumption that they are wise

brethren on the one hand, or else, on the other, he is tempted to plunge in and object, cherishing a fear in his heart lest he is raising some foolish question which could be cleared up if he had time to think the problem through.

Another suggestion which I would offer is that our denominational papers give us carefully considered editorials after the Convention on all important matters which may be left over for further action. This, of course, is already done in a measure; but I believe it would be advisable if the denominational press could do more of it. They could easily acquaint the denomination with all important matters which were left over for future consideration and thus prepare their minds for the next meeting of the Convention.

The above matters, of course, bring us back to the problem of the size of the Convention. There does not at present, however, seem to be any very strong prevailing conviction in favor of reducing the attendance, and it is difficult to discover just how, with the financial basis of representation, the reduction could be made effective, because our gifts have become so large that the standard of representation would have to be greatly raised in order to accomplish much in the way of diminishing the size of the body, and this would bear heavily upon some of the weaker churches. From past history, it does not seem probable that the Convention would be willing to adopt the numerical basis of representation, and there are probably good reasons behind this attitude.

In my opinion, the absence of debate in the body itself is due to two chief causes. The first is the size of the Convention. This tends to discourage the timid man and makes it difficult for him to muster up the necessary courage to get the floor and deliver his mind. Again, the large Convention increases the number of men desiring to speak when discussion really becomes general. But there is another cause operating which I have indicated above, and I am satisfied this is the chief cause, viz., that our important reports involving great far-reaching questions cannot be digested within the limits of the time required to read the reports. What is needed is that the chief points in the recommendations should be gotten into the hands of the brethren before the Convention meets. I understand that by previous action of the Convention committees are authorized to print their reports and have them ready for circulation in pamphlet form. This can easily be done in connection with the printing of the minutes of the Convention, because these reports are put into print later anyway, and there would be no material addition to the expense involved.

The Present Situation in Russia

An Interview with Rev. I. V. Neprash, Consecrated and Able Representative of Russian Baptists in America, whose First-hand Views are of Much Interest and Value

1. *What seems to you to be the future of Bolshevism in Russia?*

"*What seems?*" this is the proper way of asking about Bolshevism, for I quit prophesying two years ago. There is no parallel situation in the history of the world. When I made comparisons with the French Revolution I erred in my conclusions. The movement can be understood only in the light of the past history of Russia. The one word 'preparation' explains the strength and success of Bolshevism. Russia was prepared for it politically, economically, socially and religiously. It seems that the Bolshevik government will remain in power but must change greatly because of the firm resistance of their views on the part of the country people who compose eighty per cent of the population. A few weeks ago

they made a great concession by recognizing community ownership. This opens the door for Baptist work. No great and spontaneous uprising seems possible. At last all will come to the formation of the United States of Russia. America's name stands very high in the opinion of the Russian people, and her help in the time of need will not be forgotten by the suffering people. This I do not guess but prophesy that the United States of America and the United States of Russia will be the greatest friends in the world."

2. *What chief difficulties do our Baptist brethren face in Russia at the present time?*

"The difficulties in general are far greater than ever before. They lack all life's necessities. The allowances of food and fuel are so small that the people can barely

live. Railroads are ruined, and our workers have great difficulty in traveling. A special permit must be secured for every trip. Baptists refuse to do military service or any evil work therefore thousands of them were imprisoned and many of them shot by the anti-religious commissaries. The chief Bolshevik leaders seem to want religious liberty, but every local commissary has final authority. Hatred, anti-religious propaganda, like contagious diseases, corrupt the soul.

"But the greatest difficulty of the Baptist work in Russia is the indescribable need of the Holy Scriptures. The country is closed to import, and there is no production of paper in the country. Since the revolution not one page of Scripture has been printed there. The Bible cannot be bought for any price. New churches borrow Bibles for Sunday use from other places. No hymn books, no literature."

3. *What are some elements of hopefulness in the situation?*

"There is a tremendous inquiry after the truth throughout the whole country. The state church lost its influence because of union with the old regime of the Czar. One hundred and fifty millions of very religious people, as Russians are, are thrown on the market ready to follow any one who teaches them a new way to God. Whole villages and towns are converted in a few days is the last report from Siberia. Some villages banish their priests and send for Baptist preachers. Writes a pastor from Petrograd: 'If one hundred preachers would come, they would not be able to baptize all the people who are being converted here.' All the sufferings and difficulties serve as a big plow. A request has come asking for a million Bibles, New Testaments and Gospels."

4. *What are the most effective means for propagating our Baptist views and building up our Baptist cause in Russia?*

"The first means is the Baptist church itself. The situation in Russia always caused us to be very careful in accepting new members. The pure and holy life of the church shines, and the darkness is not able to comprehend it. Every member is witnessing for Christ. There is not one half-time or fourth-time Baptist church in Russia. Nearly all of the work in Russia has been done by laymen volunteers. If two or three Baptists come to a city they immediately start evangelistic meetings in their own homes. Many try to spend part of the year witnessing for Christ in other places."

5. *How may we best prepare to co-operate with Russian Baptists in a great forward movement when the way is opened?*

"First get the vision. It must be large enough and deep enough to meet the situation properly. So often I hear after talks on Russia: 'I never thought the need for our help was so grave and the opportunity so gripping.'"

"The millions of people are prepared to follow. There are several great denominations and small religious movements preparing for work in Russia. Rome sent an envoy to study the religious situation in Siberia. Another envoy is ready to enter Ukraine from Vienna. Mark, both are the fields of Southern Baptists! What place will the Baptists take in Russia? We want you to be the first. An enormous number of Bibles and New Testaments must be prepared. Millions of books and tracts must be prepared both for evangelism and for the education of tens of thousands of new converts."

"Russia will need several thoroughly prepared Russian workers. I emphasize it because what comes from America must be the best only. We need your American brothers also. They will be of very great help in the construction of the Baptist work. No great and conquering program for work of Southern Baptists in Russia is thinkable without first doing a large relief work. It will quiet the enemies, open the hearts of millions of suffering people and greatly encourage our Baptist brethren there and even save the lives of many Baptists. There are thousands of Baptist widows and tens of thousands of Baptist orphans. The people educated by the state church value especially preaching when it is accompanied by some practical work, and certainly it is according to the spirit of the Great Samaritan to help the naked, the sick and the suffering beyond measure."

"Russia was ruined, her money is worthless, and for several years every thing that will be done there must be supported from abroad. How anxiously we were watching the proceeding of the Seventy-Five Million Campaign. If the success of the campaign meant so much for other fields, how much more does it mean for the salvation of Russia in her peculiar circumstances! About a thousand Russian Baptists are turning their eyes toward you. How powerfully we feel the truth: 'It is better to give than to receive.' If there is any joy in it, then it is on your behalf, American Baptists, because you got the best part of the truth. The financial help is especially appreciated when the religious beliefs are alike. Your Convention published a 'Fraternal Address' to all Baptists. One copy reached Siberian Baptists. They published it in Russia at once and called it 'The Fundamentals of Faith.' The religious views of Southern Baptists were recognized and published as fundamentals of faith of Russian Baptists. Are we alike?"

The Country Church In Our Missionary Program

Rev. D. H. Howerton, Field Evangelist, Missouri Baptist General Association

Have Our Country Churches Received Sufficient Credit and Encouragement in the Enlarged Plans of Southern Baptists?
In a Series of Special Articles on This Important Subject the Writer, Who is Field Evangelist in Missouri,
Pleads Eloquently the Cause of Our Brethren in the Rural Districts

In this discussion we are thinking of Missions in their unity and in their world-wide aspect. The subdivisions into District, State, Home and Foreign Missions are but mechanical contrivances to accommodate the mind to our ordinary method of operation. In the language of one of our former State secretaries, Missions is Missions. That is to say, Missions is a term expressing in a word the whole content of the task assigned by our Lord to His disciples when He gave the great commission. The gospel must be preached among all the nations. The method is one, whether proclaimed in the local community or extended into the surrounding territory, or into regions beyond, designated as foreign lands.

To quote the language of Dr. Carver: "Missions is the method by which through human agents God extends His Kingdom among men until it comes to be universal."

With this definition in mind, we observe that the relation of the country church, as such, is the same as that of any other church. This relationship involves participation with other churches in planting, maintaining and extending the Kingdom throughout the whole earth. It must in every instance have its genesis in the immediate community and continue in co-operative effort until the remotest borders of the world are reached. Like charity, it begins at home. But it really does begin. Now beginning contemplates continuance, and con-

tinuance involves keeping at the task until it is finished. The task will not be complete until all the people of all the earth have the gospel proclaimed unto them.

RELATION OF THE COUNTRY CHURCH TO MISSIONS

We speak first of the relation of the country church to Missions. What part has it had in missionary propaganda? Has it received proper recognition from the public for the part performed? What is the prospect for its share in the future in missionary activity?

Published reports, tables of statistics, platform and pulpit addresses and periodical discussions often set forth the activities of the country church in colors that have a tendency to discredit its accomplishments and discourage the membership. From these discussions the public has often received a false impression, because too frequently they have not taken into consideration the conditions and facts which brought about the results as set forth. The churches have been caustically criticized when they did not deserve it. Many of the charges found in the criticisms have been all too true. But the charges were based on partial surveys, or else on failure to take into account difficulties and handicaps that in large measure explain what appeared to be indifference.

Let the church and its members get an idea that it is esteemed of little value by the leadership of the denomination, and that its feeble efforts are held up to ridicule before the public, and sooner or later you have rendered an ignoble service in putting such church where it fails to function in any creditable fashion in co-operative Kingdom activity. Overmuch adverse criticism will not stimulate any person or institution to wholesome service, unless there goes with it complete recognition for the service it has rendered and is still doing, and also of the difficulties it must continually face in the performance of its task.

Now granting the truthfulness of the statements above referred to, we must face another fact that does not always do credit to the foresight and wisdom of the denomination. The country community has rarely, if ever, had the stimulus of even a few great addresses by men of broad vision to awaken its dormant energies. There has seldom, if ever, been any evangelistic or missionary work done for the lost souls of the community except such service as was rendered by the "poor little church" in the "dilapidated building" by the side of the road. As the country became more thickly settled the citizens themselves established the church for the specific purpose of securing for themselves a place of worship and for evangelizing the local community. They have in some fashion, though often poorly enough, kept steadily at the job throughout the years. There are large numbers of men and women in rural districts whose only knowledge of redemption is that gotten from the inadequate meetings of the rural churches. They do maintain something of regularity of worship; they do support in some fashion the preaching of the simple gospel at periodic intervals; they do minister to the lost in the regular services, and make special effort to induce them to seek salvation in the annual protracted meetings. No one else except the local church has ever attempted their evangelization, nor has the church received much outside aid in doing it. Outside of these periodic services the only efforts made to reach them has been by missionaries and agents of some heretical sect that seek to draw away from the faith those who are in the churches. It must be readily admitted that the service thus rendered the Kingdom have been but poorly wrought, but nevertheless is a contribution of no mean value to the onward movement of the Kingdom of God among men.

Again, by actual tests made over and over again, it has been demonstrated that a large per cent of the worthwhile members of many of the highly developed and efficient churches

were reared under the influences of these rural churches and led to Christ in their meetings. Their first experiences in religious work were in the rural churches which were rendered the poorer by their going away. Today multitudes of such men and women are the mainsprings of action in our great contributing churches. They were started on their career by some backwoods country church whose activities rarely ever gets notice in the columns of the denominational paper, and whose results rarely find their way into the tables of the statistician. The pastors are often modest and do not report professions of faith and baptisms for fear they appear to magnify their own efforts, and God not appear to have the glory for the work wrought. Now if these leaders were started on a career of missionary endeavor by such churches surely we should not put out the statements that they contribute nothing to the Kingdom.

It is frequently stated, and doubtless correctly so, that from 70 to 90 per cent of the preachers of the denomination come from the country churches. Many of the churches from which the preachers came have but once-a-month preaching services, with the Sunday school running but a part of the year, and no young people's society at all. To be sure, this is inadequate. But these preachers become flaming evangelists of the gospel and powerful proclaimers of the way of life to dying men. They become God's efficient agents in pressing the claims of the King of kings upon the sons of men. Likewise also many of our most efficient missionaries came from these same fields. They got their first impulse to lead lost souls to Jesus in the rural church services when the contributions in cash were pitifully small, and when also the number reported as making profession of faith each year was rather insignificant. But the early impulses ripened into consuming passions for the lost, and they have gone far hence to the Gentiles, and are doing their utmost in fulfilling Christ's command to give the gospel to the heathen nations that now sit in darkness and in the shadow of death. These missionaries are in large measure the fruitage of the rural churches. Surely the churches reaching and starting out these preachers and missionaries cannot be classified as non-contributing churches to the program of the Master! Then why in press, platform and pulpit deliverances should there be the insinuation of infidelity to the Master's commands so often seen and heard?

Again it must be said in all justice that there are comparatively few rural churches whose members do not receive joyously, listen to attentively and care for graciously the minister or missionary with a message who may come into the midst, esteeming it a blessing from God to have him come and to entertain him in the home. Thus in the language of John they become fellow-workers for the truth in setting forward the witnesses of the gospel, and as Paul says, they are sharers in the furtherance of the gospel. It is all too true that the financial contribution is far disproportionate to the ability in many instances. Yet in many others they do well in that they maintain themselves independently of outside help. In either case, however, they do contribute, and thus become helpers in the extension of the Kingdom of Jesus among men. They are agencies of missionary activity. They ought not to become the butt of sarcastic ridicule by general workers or by pastors of highly cultivated fields. Let them be recognized as truly functioning in the field of missionary endeavor and thus stimulated to greater endeavor.

When a Young People's Society dies it is usually the occasion of much regret on the part of the pastor; but here is a case of the disbanding of a society that gave the pastor great joy. This Christian Endeavor Society went out of existence because every member became a foreign missionary! Where did it happen? In South Africa.

Creating Baptist Sunday School Literature for China

Rev. W. H. Tipton, Wuchow.

One of the Most Serious Problems in Present-day Mission Work is That of Lack of Adequate Lesson Helps, Commentaries, Etc., in the Native Tongue. The Writer Has Given Much Thought to the Subject and Presents the Need in Challenging Fashion

Nowhere in all the world does the printed page mean more to a people than it does to the Chinese, for by nature and training they are accustomed to venerate their literature. And yet it is a sad fact that no department of our work has been so much neglected in the past as Bible commentaries and Sunday school literature. I am sure that Southern Baptists need no arguments to prove the importance and need for this class of literature in the development of our churches on the mission field.

The fact that it has been little more than a decade since we began working seriously at the task of providing a Baptist Sunday school literature for China may account for the comparatively undeveloped condition of our Sunday schools. For without adequate literature it is impossible to build up and maintain efficient Sunday schools.

The difficulties of the task of creating and publishing our own literature are many and real, and yet no loyal Baptist would for a moment question our responsibility in the matter of overcoming these obstacles. The limited number of workers on the field and the varied tasks to which they must turn their hands has made it hard to find men who can give their time to this kind of work. Not only do we not have access to current Sunday school literature from America, but most of us have very meager libraries at our disposal to assist us. We have the double task of writing our own manuscript in English and then converting it into Chinese with the aid of a native scribe, or writer. The slowness and tediousness of the process as well as the shortage of workers has been another serious hindrance.

Every possible effort has been made to get the advance manuscript of our Sunday School Board's literature to use in the preparation of our literature for China, but this seems an utter impossibility since we would have to have it in hand at least from five to six months in advance of the date on which it was to be used. However, when we consider the process which is necessary for the preparation of our literature for the mission field, it is questionable whether it would be worth a great deal to us after all.

In the preparation of any lesson, the first thing necessary is to consult carefully with our Chinese writer or some other native Christian and find out what he wants to know about the passage to be studied. Then we have him tell us the things that would be difficult to one who knows nothing at all about the Bible. Thus we have to some extent at least gained the Chinese viewpoint. It is interesting to find in most instances that the things that are difficult to a Chinaman, or any other Oriental, are not the things we find explained at length in our commentaries, for to the Oriental mind these are already plain, since the Bible was written in their part of the world. Hence many of the conditions and customs which to the average Westerner are strange are to them but every-day affairs. From this you will see that it is seldom possible to translate any English book or manuscript entirely or literally, but adaptation and compilation must be the process followed if one would give to our Chinese constituents a literature that will meet the conditions and requirements of the field.

We are glad to report progress in the accomplishment of our task, and the prospect is bright for a much more rapid development in the near future. At last we are to have at our disposal sufficient funds to finance our literature, made possible by the Seventy-Five Million Campaign. Hitherto we have been handicapped in our competition with the union literature of the China Sunday School Union, which has been subsidized by gifts from the various denominations co-operating.

At present we have only a general quarterly, used by practically all grades, two forms of leaflets, and the golden text picture cards. Our literature is published by the China Baptist Publication Society in Mandarin and Wenchow, or the classical language, and some of the local dialects. Mrs. C. W. Pruitt, of Chefoo, is rendering a valuable service in preparing for us the Junior Grade Leaflet. Before leaving China for our furlough, the writer had prepared a year's manuscript in advance, but now this work is being carried on by Rev. Ue Yik Shaan, whose picture appears in this issue. He is a preacher of twenty-odd years' experience and a thorough Bible student. For the past several years he has been my invaluable assistant in this work and will keep it going in good shape until we return to the field.

Already we are issuing a total of some forty thousand quarterlies and helps for every Sunday in the year. In addition to this our China Baptist Publication Society has been publishing a weekly story paper which corresponds to "Kind Words," published by the Sunday School Board. Mrs. R. E. Chambers is the efficient editor of this publication.

In a recent tour of all the Baptist missions of China of both Northern and Southern Boards, Dr. and Mrs. Chambers were able to greatly increase the circulation and use of our literature among the churches. We are not bidding for the use of our literature by other denominations, but propose to make it acceptable to any who stand for an honest interpretation of the Word of God. As a matter of fact, with the definite understanding that it is Baptist literature, it is being used to a limited extent by other denominations.

By a recent action of our Board Rev. J. T. Williams, formerly in charge of the Sunday School Department of Graves Theological Seminary in Canton, has been set apart to give all his time to the development of Sunday school work for all China. By a similar action of the Board the writer will on his return from furlough give all his time to the development of a complete system of Baptist Sunday school literature. Reader, we ask for your prayers in the interest of this stupendous task to which we are giving our lives.

A high tribute to the Missionaries is found in the fact that wealthy Chinese have refused to contribute to famine relief for their countrymen unless it is distributed by Missionaries. The task of famine-relief distribution is difficult and complicated and capable of much abuse. But the missionaries can be trusted, both because of their sound judgment and their thorough honesty. What a change of attitude in twenty years!

The North China Baptist College

Rev. Wm. W. Stout, Th. D., Hwanghien, China.

This unique institution was organized last year by the union of the Hwanghien Boys' Academy and the Bush Theological Seminary with addition of a normal school and the Willingham College (junior grade). It is the keystone of our educational system and was founded in order to supplement other phases of the work of the North China Mission in meeting the needs of our particular field, and not modeled after any other one institution.

Range of Work Done. While spoken of as a college, the work done is far broader than that done in a purely college course. The fact is that the college is only of junior grade at present, though we hope that within two or three years our force will be sufficient to justify giving the full course. Below the college all grades down to the first year of the primary are taught and it is hoped that within a couple of years we may have a kindergarten. These primary grades furnish the practice schools for those taking the normal courses.

The courses in the three departments are so co-ordinated that the students of each get the benefit of the training in the other two. For instance, a certain amount of training in psychology and practical pedagogy as well as the work of the college classes is open to the Seminary men, while those in other departments have the advantage of certain seminary classes. Often there are students from all three departments in one class. While students of one department are required to take certain classes in the others, the elective system is followed as far as practicable. By such an arrangement we are able to save 50 per cent of duplication in teaching force and equipment.

Advantages to Seminary Students. One idea which has characterized the two great Baptist seminaries in the South is being carried out in our institution, viz., the idea that those who give an evidence of a call to the ministry but have not had the benefit of college or even high-school advantages are not to be debarred from the Seminary classes. It is believed by the Mission that by having one school for the higher-grade men and one for those of less education that the students of each school would be very likely to develop a spirit of prejudice against and suspicion of those in the other; and that this feeling would continue after the graduates had gotten out where it would be necessary for them to work together. Those earnest students with a meagre previous education are given the best advantages which the institution can give. Already a spirit of helpfulness is being shown to those more poorly qualified by those capable of taking the work of the higher grade. It is true that students of varying educational advantages can not always take work in the same classes, but the fact that they are in the same institution creates a sense of fellowship which will continue through the years after graduation.

For several years now the Mission has been realizing that the training given the students in the Seminary was hardly broad enough to enable them to take the place of leadership desired for them and yet the teaching force has not been adequate to do more. With the present arrangement we are in a position to give the best educational advantages which the mission can offer to those studying for the ministry, and who are not able to take a course preparatory to entering the Seminary. Covering as it does a wide range of work, the institution offers to Seminary students of all degrees of previous preparation supplementary work of vital benefit to them. There is an added

advantage to the Seminary men in having them come into close contact with the best of the students of the other departments. Special effort has been made to cause them to realize that unless they can demand the respect of the other students by their conscientious work and straightforward, Christian lives, they can not hope to become Christian leaders among these same men in the coming years. Shortly after the starting of the institution there was evidence of a rift between the Seminary students and the others, but that soon disappeared and the relationships have been most harmonious since and the men in the Seminary are acquitting themselves with great credit.

Co-education. While our institution is situated in one of the most conservative provinces of China, it has been found possible to offer the advantages of this institution to women as well as men. While this seems in some ways to be going almost in the face of Chinese ideas of etiquette, nothing has occurred to indicate that there have been any disadvantages to the work, nor that there has been any criticism that would harm us. The fact is that the request that the institution be made co-educational in all departments came from the Chinese themselves. It is now possible for the women in the mission to get the very best advantages we have to offer in education. Of course, great precautions have to be taken to avoid any grounds for misunderstanding and adverse criticism. The way in which the girl students acquit themselves in the mixed classes is a demonstration which means a tremendous amount to those who have been taught that women are inferior creatures to men. This year the Hwanghien girls' school has been made a part of the institution.

It is recognized by the North China Mission that an educational institution to be successful must have a certain amount of equipment and yet it is also recognized that in many instances undue emphasis has been placed upon buildings and grounds. Superficial observers sometimes estimate the relative worth of schools by the buildings in which the work is done. We try to make our buildings a credit to our work, yet we do not fail to realize that it is possible by a lavish expenditure of money on buildings to create something of a chasm between us and the people whose standards of living are so far below those in America. As an instance our dormitories are one-story Chinese buildings. Even if we felt justified in making the great outlay of money sufficient to run dormitories after the plan of those in America, we would be giving the students something to which they had not been used and which would give them a feeling of unrest and disappointment when forced to return and live among their own people. Then, too, a very distinct effort is being made to show how to take the house which the Chinese have evolved as best suited to conserve their limited resources and show how it can be beautified and made even more comfortable.

Keystone of the Educational System. All of the 150 schools in the North China Mission make up a compact, co-ordinated educational system, reaching the standard set by the Shantung Christian Educational Association. This combined institution is an integral part of the system and is in vital touch with the whole system, it being the keystone.

At present there are eight missionaries and over twenty Chinese teachers on the faculty and the enrollment has reached nearly 600, nearly doubling the second year.

Facing the Year Ahead

— Rev. L. R. Scarborough, D. D., Chairman Conservation Commission.

Lessons and Encouragements for the Third Year of the Campaign in the Light of the Two Years Past

The reports at the Chattanooga Convention showed that God had wonderfully blessed us in the forward movement among Southern Baptists in giving us a many-sided victory.

THE LARGER VICTORIES.

The figures show that we have raised more than \$25,000,000.00 in cash in eighteen months of the five years. Very little was raised the first six months of the Campaign before the pledges were made. If we count eighteen months the time that expired from our Campaign pledges, we are two and one-half million dollars ahead of the seventy-five million quota and only a little over three million dollars under the proportionate part of our Campaign pledges. This is a marvelous victory.

But the largest victories have not been those that could be tabulated and put into figures. The great underground swell in Baptist life and the marvelous progress made along all lines, the wonderful morale, denominational conscience and unified spirit developed, the blessings of advanced organization, the mighty strides in enlistment and information among our people, the swelling tides of evangelism that have arisen flooding our land on all sides, the renewed interest in Bible study, the crowded condition of nearly every Sunday school in the South, the enlarged congregations, the mighty deepening of spirituality, the new, stronger, aggressive leadership, the oncoming of young men and women into places of larger service, the development among our laymen and women, the efficiency of our women's organizations, the new vision of world opportunity, and the consciousness of a globe-enveloping task—these are some of the larger and more far-reaching benefits from the task already accomplished.

Our Convention at Chattanooga marvelously stabilized the conquests already made and standardized the larger movements for the future. We won a great victory in the face of overwhelming economic odds. If we could do that well when times are as they have been, what can we do in the day of prosperity?

ENCOURAGEMENTS FOR THE FUTURE.

Many encouraging things come to us out of the task already accomplished.

1. *The habit of victory.* We have established the fact that we can win in a great movement.

2. *The mighty force of co-operancy along all lines.* The unity and co-operation of Southern Baptists in these twenty-four months is challenging to the world and a thing of beauty forever.

3. *The deepened spirit of spirituality.* Everywhere there is manifest a new love for God, a deeper sense of prayer, a holier dependence upon the things eternal. We are coming into a new day of a spiritual democracy, trained and organized for aggressive, offensive warfare for Jesus Christ.

4. *Our victory endorses our doctrinal position and gives tremendous driving power to our loyalty.* A great people, loyal to the truth of Christ, believing in the inspiration of the Divine Book and the deity of the Divine Son and the efficacy of a divine salvation have put out on God's world-blackboard what a great people can do for Jesus Christ when they stay with Him. And this is such an encouragement to us and such a witness to the world in many places which are going adrift from the old positions of truth that our loyalty is greatly strengthened.

SOME LESSONS LEARNED.

Surely the conquests of the past have taught us some important lessons.

1. *The power of an uncritical unity.* We have learned that we can co-operate in a big task and preserve our democracy. We have learned that useless and uncritical criticisms of work and workers is but a hindrance and gets nowhere; and that constructive criticism is that which is worth while. We must preserve our unity if we are to preserve our efficiency. We have put over a big task for Jesus Christ in a democratic way and in no particular have we infringed upon the sovereignty of our churches nor the democracy of our organization. This record is written large in the horizon of Baptists.

2. *We have learned the value of consecrated enlistment and effective organization, stewardship of time and talent and money touching our people.* The systematizing of our democratic organizations in bringing larger fruitage of the work of the Kingdom of God. This good work of organization must continue clear out to the last church. This work of enlistment and the teaching of the doctrines of stewardship must be carried on until Baptists everywhere are informed, enlisted, enthused and empowered for larger service.

3. *We have learned that the best form of conservation is found in evangelism.* The soul-winning note is the one to which we must attune all of our work. We cannot preserve our orthodoxy, our institutions, our organization, our stewardship, nor the life of our churches without the abounding spirit of soul-winning. We must keep our souls aflame with the compassionate spirit of Calvary for lost souls if we are to conserve all the interests of our great Campaign.

THE MAIN EMPHASIS IN THE TASK AHEAD.

The Convention went full length for the enlarged soul-winning campaign. The leadership in the matter was turned over to the Conservation Commission. It has set its face and heart towards the accomplishment of it. The general and state secretaries have committed themselves without reserve to the task of going out in a new fashion and a greater way after the lost and the enlistment of the unenlisted in the spirit of God and holy evangelism. "Everyone Win One" is the motto for Southern Baptists in the coming days. The associational campaign for souls is where the emphasis will be put by the state and associational forces during the summer. Evangelism in the form of "Everyone Win One" and great revival meetings in the churches not reached by the associational campaign will be the program for the rest of the year. These are matters of mammoth importance. We must lay our hands to it in prayer and faith and by the power of the spirit of God we must win. The task ahead is challenging. It calls on us for our best. It involves the enlistment of all of our forces. We must be humble and grateful, persistent, taking the offensive for Christ, loyal in our devotion to the fundamentals of our faith, attacking the enemy of souls at every quarter and pushing the interests of the kingdom to the last man in the world.

Surely God is with His Baptist people and the future is luminous with new rays of hope and everywhere there is glorious fighting for loyal Baptists. Let us go in to win one through Him who hath redeemed us.

"My Word Shall Not Return Unto Me Void"

FACTS AND STORIES FROM MANY FIELDS SHOWING HOW THE BIBLE IS BEING MADE REAL IN THE LIVES OF THOSE TO WHOM OUR MISSIONARIES ARE CARRYING IT.



CANTONESE BAPTIST CHURCH, SHANGHAI

With which there is connected one of the most modern and thoroughly organized of our Chinese Baptist Sunday schools.

Modern Sunday School Methods in China

Rev. J. T. Williams, Canton.

The methods developed from study and experience in America and England have brought the Sunday school in these countries up to a high state of efficiency. When we think of inaugurating a great Sunday school movement in China the question naturally arises whether the methods in use in other countries are the best for China. It is the opinion of those who have given time and thought to the subject that the methods in use in other countries will have to be considerably modified in certain particulars because of the different conditions in China in order to reach the highest state of development in that country. The great principles that underlie the Sunday school in all its departments are fundamental and are applicable anywhere, but because of differences in race, customs and general development the methods used in the application of these principles may in some respects necessarily be different. Below I venture some suggestions for adaptation, but I give no assurance that I shall stand by all these state-

ments after another five years of study and experimentation on the Sunday school problems of China.

1. *Organization.* The great majority of the Sunday schools in China are now, and will be for some time, small schools. The average membership of the churches is about sixty per local congregation. It is unusual to see more in the Sunday school than in the church. However, there are some schools in the great centers that are much larger than the local church membership. So I would say, in general, that the methods of organization including all the departments and departmental officers can be used in China with but little modification. It must be borne in mind that in China boys and girls of intermediate age and above cannot be kept in the same department. There must be separate departments where there is a school which is large and thoroughly organized. In the small schools with only a few children each case would have to be decided on its merits, but they certainly would not be taught in

the same class. Men and women cannot be taught in the same classes. It is not desirable that they be in the same class in America, but it is out of the question in China.

A practical difficulty arises in the organization and promotion of the Cradle Roll Department. Because of superstition mothers are loath to have the names of their children written out and placed in public view. Evil spirits might see the name, find out who it is and cause irreparable harm to befall the little one. In America the placing of a child's name on the Cradle Roll has been the means of leading many parents to the Saviour, but in China it is exceedingly difficult to overcome the suspicion and superstition of the heathen to the extent that they will allow the names and addresses of their children to be written and hung up in the Sunday school room. With the Christians it is not such a difficult question, though we know from personal experience that it is rather hard to get all the superstition out of human beings. Time may be able to overcome this difficulty, and I believe it is eminently worth while to try to make large use of this department in China.

out. The dear little mother, with the baby in her arms, welcomed us gladly. I asked her whether she still wished me to take the child as she had said before and she said she did; for she knew, if I did not, the man would give it away to some one as he had already done with one daughter of the second wife's; and she had rather trust her with me. It was pathetic to see how she trusted foreigners, who had been strangers the day before and showed how she recognized that Christians were different from heathen. I had already been arranging with a Christian Chinese woman to care for the child for me, for I was taking her only to save her from being sent into a life of slavery or vice and have her trained in a Christian school.

I went home to pray. I pled with the Lord for the woman and her child. I said that as He delivered the children of Israel from their bondage he could deliver her, and prayed that in spite of everything His will for them might be done; and that even the heathen man in whose power they were might not be able to keep them if it were God's will for them to be free—

As I prayed the burden rolled away.

In the morning came the answer, the man was willing to let the woman go also and sent papers, already signed, to that effect.

"Before they call; I will answer; and while they are yet speaking, I will hear."

I think that some of the most wonderful answers to prayer I have ever had, have been those I have offered in behalf of the Chinese. If I did not wish to believe in prayer I could not help it, after the remarkable answers I have had to some of mine.

At noon came the little mother again with her baby still in her arms, and we went to the school together, and although it was already crowded, succeeded in making arrangements for her to enter. We found she would be allowed to keep her baby with her if she wished, so like Pharaoh's daughter of old, I said: "Take this child and nurse it for me." How wonderful! Mother and baby both free and not to be separated. Surely God can do for us exceeding abundantly above all we ask or think.

Still another surprise came in the afternoon. She had returned to her home to get her own and the baby's clothes; but when she came back the man and his second wife were with her.

After his first embarrassment was over he expressed great appreciation at what had been done and his entire willingness to give her up, saying she

had a desire to learn of the Doctrine and she could be free. As we looked into his face, showing his weak character and realized that he was one of the hated Kwong Sai officials, who had a few months before been driven out of office and might any time have to flee for his life, we were led to pity as well as blame, and when he expressed a desire to have the baby's picture taken with him before they parted, the request was granted. He took the little one in his arms and with the mother standing by his side for the last time, I took the picture.

There was much that was pathetic in it, especially when on leaving, showing a feeling we had not expected to see, he kissed the baby's hand and placing them both unreservedly in my hands, told her to be obedient and do exactly as I told her.

Never in my life have I felt greater joy over any thing that my Heavenly Father has permitted his poor unworthy child to do than I felt when the little mother told me over and over of her great happiness and joy and assured me that she would begin to pray that very night.

One Touch of Childhood Makes the Whole World Kin

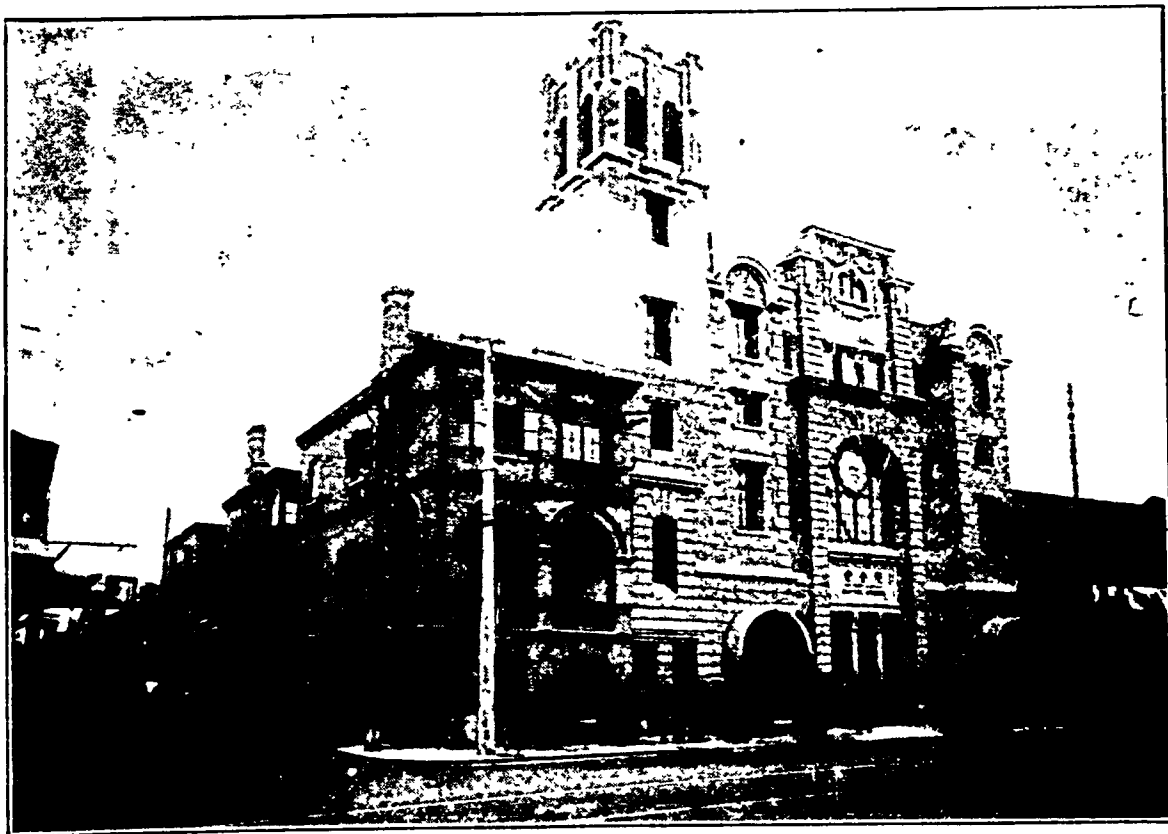
Mrs. Nellie M. Pierce, Yangchow,

One engaged in school work in China has many opportunities of becoming acquainted with the little tricks and mysterious ways of Chinese childhood. In summing them up there is not so vast a difference between these ways of our children of Sinim and those of their cousins in other parts of the world.

One of the school laws which cannot be altered is not to have in one's possession during school hours cakes, candies and nuts, those things in which all children delight. The following is an instance of almost daily occurrence: The bell has rung for afternoon recess. The teacher stands at the top of the stairs as the children file past her on their way down to the little play ground. One class of girls not having finished when the bell rang, now slowly come from their room. As

they do so the teacher notices a peculiar almost guilty expression on the faces of some of them and also hears the whispered word, "Don't tell." The teacher's suspicions are at once aroused, and she quickly asks: "Don't tell what?" Heads droop. The teacher repeats her question. Suddenly one of the girls exclaims: "I didn't bring them to the school. Fong Chen brought them and gave me some." Then is heard a hub-bub of voices, blaming some one else and excusing themselves. Finally the whole story comes out. One of the girls had taken peanuts into the classroom and while the teacher was occupied with the recitations the nuts were carefully passed around and eaten.

In cold weather, as we do not have fires in the school, the pupils bring foot stoves with them to keep them-



FIRST BAPTIST CHURCH, SHANGHAI

In whose beautiful new building a Sunday school is conducted that gives rich promise for the future

selves warm. Foot stoves resemble brass pans with perforated covers. They are carried by a handle. Fire from the cooking range is put into these receptacles, little balls of compressed coal dust are laid on it, and the whole covered with hot ashes. These little stoves, although for the time affording warmth to the hands and feet, are productive of much harm, causing chilblains which result in much suffering to those afflicted. One of these foot stoves figured very prominently in a little episode which took place one cold day in the school room. Lessons were going on as usual, every one seemed busy, some reciting, others studying. Suddenly a most delicious odor began to permeate the room. The odor growing stronger, the teacher began to suspect that it emanated not from without, but from within. In order to be sure that she was correct, she began to peer around among the pupils. One foot stove was missing from its customary place on the floor. Going to the seat, the teacher noticed the girl had her stove on her lap. "I just want to warm my hands," was the reply to the teacher's inquiry. "It's all right to warm your hands," the teacher said, "but let me see what you have inside your stove."

After repeated commands on the teacher's part and many protests from the pupil, the foot stove was placed on the desk, the cover removed, and there was discovered the cause of the delicious odor which had been filling the room. Snugly tucked in among the coals and ashes was a little jar half full of brown sugar already melted and beginning to sizzle.

One day the teacher collected from under the desks about four pounds of radishes which the girls had brought in and hoped to eat when the teacher was not looking. Miss Fan, however, is a very wide awake person. She very gravely gathered up all the radishes and when recess came distributed them among the little tots in the lower grades.

Although many times disobedient, unruly and difficult to control, deep down in the hidden recesses of these dear girls' hearts is the good as well as the undesirable. It is the former we are striving to cultivate and with the Holy Spirit's help we are making fairly good progress. As everyone by this time knows, Northern China has been in the throes of a terrible famine. Heartrending tales of suffering, starvation and every conceivable form of misery have come to us. This information has been given to our school girls with the result that all of them have contributed generously to the sufferers.

One little girl of five years of age going home after hearing the teacher tell of the horrors of the famine districts, went immediately to her father and said: "Papa, Papa, so many little children are dying in North China because they have no rice to eat. Won't you please give me some money to send them?" The father slipped four dimes into the child's hand telling her to give it all, if she wished, to the famine sufferers. Not a happier girl came to school next morning

than little Toen Tsi. She ran quickly to the teacher crying: "Teacher, teacher, Father gave me four dimes for the poor starving children in North China! Please do send it to them as quickly as you can."

In my school of over sixty girls only three come from Christian homes. In spite of this fact, several of these girls from heathen homes are turning to the Lord. Remember them, dear readers, often at the throne of grace. They greatly need our prayers and sympathy.

Sunday School Work in Shanghai

Dr. and Mrs. R. T. Bryan.

There are seven Baptist churches in Shanghai, four belonging to Southern Baptists, two to Northern Baptists, and one at the college, which is union work carried on by Northern and Southern Baptists.

We help three of the Southern Baptist churches, and in this short article we wish to speak briefly about the Sunday schools in two of them. All seven have Sunday schools and consider them very important, the church studying the Bible.

The First Baptist Church was organized by Dr. Yates in 1847 and until recently was known as the Old North Gate Baptist Church.

The old building was torn down in 1919, and the new one was dedicated in December, 1920. Mrs. Seaman, daughter of Dr. and Mrs. Yates, and a member of the church, together with all the other members, Chinese and foreign, furnished the money for this new building. There is ample room

for a large and up-to-date Sunday school.

Mr. Wong Kia Tsoong (English name K. T. Wong) is the superintendent. His father organized the first Sunday school in this church, and his grandfather was the first pastor. Mr. Wong speaks English well, has a good voice for leading the singing and is now training a junior Sunday school choir in sight singing. He belongs to a very musical family. He has recently taken an examination on "The Superintendent and His Work," by Brown, and has a diploma from the Sunday School Union. He is working hard to make the Sunday school correspond to the new and enlarged building. Miss Wu Ming Yung, a member of this church and a daughter of the pastor emeritus, has taken our Convention Normal Course, and we have brought with us her work on the eight books, hoping to secure for her the Blue Seal Diploma. She had to take the course in English because these books have not been translated into Chinese.

Miss Priest, Mr. Jackson, and Mr. Geldart of the Y. M. C. A. and a member and deacon of this church, are doing good work in the church and Sunday school.

The Cantonese Baptist Church was organized in 1905 in a rented building. They now have a plant of their own worth fifty thousand dollars for land and buildings. fifteen thousand given by the Board and the balance of thirty-five thousand given by the Chinese and foreign members assisted largely by Mrs. Seaman. We enter the place through "The Gate Beautiful." This is a live Sunday school carried on by a faithful band of officers and teachers, many of whom have the Sunday School Union Diploma and some have our Convention Normal Course Diploma.



FOUR YOUNG WOMEN OF SHANGHAI
BAPTIST COLLEGE.

The young woman in black at the left has taken the eight books of the Convention Normal Course.

Some Worthy Goals in Chinese Education

Rev. J. W. Lowe, Tsinan, China.

A Literate Constituency. In the land where illiteracy is so great, a literate constituency would, by contrast, commend the Gospel to the people. Some one has said that more than half of our constituency is unable to read. A Bible-reading membership is, therefore one of the crying needs of the churches to-day.

The Phonetic Script. The Phonetic Script promises to solve the great problem for this generation of Christian and non-Christian illiterates. The Governor of Shansi has undertaken to teach the phonetics to one member of each family in his province, and these must teach the others. Should not our churches do likewise for the people that surround them? Out of experience already gained, four methods of teaching have been evolved. Beautifully illustrated primers have already been prepared. The children are keen to learn it. In Chefoo after a week of evangelistic meetings, during which I taught this script, the boys would greet me on the street with *Ge, Ke, We*, and I would reply *Ki, Ki, Ni*.

Graded Sunday Schools in All Our Churches. The Sunday schools in all our stations should be model Sunday schools. Considerable progress has been made along this line the last few years, but much remains to be done. The application of the principles of child psychology in our methods of teaching would make our schools far more efficient. The lesson and the method of teaching must be suited to the age of the pupil.

The leader of the Sunday school is the superintendent. We provide for the training of teachers, evangelists, preachers and Bible women, but up to this hour we have neglected to train the man whom we have chosen to lead our Sunday school forces. It is to be hoped that some provision will be made for training of these men also.

Graded Sunday schools call for teacher-training. Let me suggest that a part of the hour given to teacher preparation be given to the *how* of teaching the lesson. The lecture method of teaching should be discouraged as much as possible and the teachers encouraged to use other methods, such as the question and answer; the story; the picture; the blackboard. When one recalls that eighty-seven per cent of all our knowledge reaches us through the "eye-gate," we are amazed that so many of our preachers and teachers so seldom use a blackboard, a pic-

ture, a story, or a map. When the teacher is asleep his pupils may be excused if they take a nap.

Normal School Training for All Our Teachers. I must say frankly that much of the teaching in our day schools not only does not represent but does misrepresent Christianity. When your child or mine goes to school we want the best trained teacher available. I covet for the children of Chinese Christian parents the same educational advantages that I claim for my own. If our equipment and methods fall below the standards set by the best schools in China we do our students an irreparable injury. All our students are worthy of the best. We may fool them for a season, but they will discover our camouflage later on and when they do the teacher should not be too near. I speak from bitter experience.

It is my conviction that it would be best to close some of our schools for three months and let the teachers take a three months' course in our normal schools.

Better Primary Schools. The lack of organization in our primary schools is a great handicap in our churches and Sunday schools. I think I have discovered the why of our failure to secure better organization of our Sunday schools. Many of our teachers and evangelists know little about the principles of grading a day school. These teachers are in most instances worthy, but lack adequate training. Let us hasten to remedy this condition of affairs. We should get rid of all untrained teachers at once by giving those who are capable of receiving a new idea some instruction in normal school methods. Let us set as our goal a trained teacher in every village school as well as in our station schools.

Medical Education. Our growing Christian constituency and an ever increasing friendly non-Christian community calls loudly for trained medical men and women. To my way of thinking this method of approach is one of the most effective. Jesus sent forth his disciples to teach, preach, and heal. We should have some well defined policy of medical education. I need not dwell here on the needs of the people. The Japanese are using the hospital and dispensary in their approach to the Chinese. Medical work is playing an important part in their propagandas in the Orient. In Mukden, Darien, Tsingtau, Tsinan and Peking you will find the Japanese hos-

pitals among the best equipped hospitals in the Orient. A free Japanese dispensary near our gate in Tsinan has one hundred and fifty patients daily, and nearly all these patients are Chinese. Would that we had a dispensary attracting such large numbers!

The Christianizing of the Government Schools. The first step toward this worthy goal is vigorous evangelism. The doors of these schools are open to the evangelist as never before. I have found my "Health Talks" to be a sort of pass key to the doors of all the schools visited thus far. I have addressed two thousand of them within the last month in Tsinan and Peking in their own buildings. The missionaries who have taught English in these government schools are often mentioned with the keenest appreciation. We should recognize as an asset and utilize every point of contact with these students.

At a recent health lecture in Peking the students in the normal school were enthusiastically cheering almost everything I said, so I thought I would appeal to them to take Christ King in their lives, and as teachers to look to Jesus the great teacher as their example. A large group cheered this idea just as enthusiastically. The devil is not asleep in China. One hundred and twenty-four magazines published in China, Bolshevistic and Nihilistic in tone, are now in circulation among these students.

The Deepening of the Spiritual Life of the Churches. We ought to be able to say to these Chinese Christians, "Follow me as I follow Christ." In word, in conduct, in faith, in love, in zeal, in purity we should be examples to the believers. The early disciples went everywhere preaching the Word with power from on high. We and the Chinese Christians need this dynamic. "Ye shall receive power after that the Holy Spirit is come upon you." Pentecost was the answer to the prayers of the assembled Christian constituency, and the wonderful scenes of those memorable days were made possible only by years of teaching and preaching by our Lord and his disciples. The lives they had lived as Christians up to that hour was a powerful intercessory prayer for the salvation of those multitudes which must be answered. Our life here if lived as Jesus would have it lived is a powerful intercessory in behalf of the people. There is no evading the argument of a Godly life.

Teaching the Bible in North Brazil

Rev. M. G. White, Bahia.

What is Being Done in Sunday School Work, Some of the Conditions which Pertain, and Some of the Needs in this Great Department of Missionary Effort

The foreign missionary has a two-fold work to perform. He must lead the people to Jesus Christ, and then he must train the converts in the living of the Christian life. The divine plan for the carrying on of this work is through the local churches. A very important and necessary part of the work of the local church is the Sunday school. That work embraces a very large part of the practical teaching of the Word of God.

I. WHAT IS BEING DONE.

We might mention five different phases of Sunday school activity in North Brazil.

1. We use the International Sunday School Lessons Series. Our Sunday school literature is the Bible first. Our quarterlies and lesson helps come from our Baptist Publishing House in Rio de Janeiro in the South Brazil Mission. These lesson helps consist of an adult quarterly, an intermediate quarterly and a primary quarterly.

2. Through the initiative of Dr. W. C. Taylor, President of our North Brazil Seminary, and Dr. A. B. Langston, Dean of the South Brazil Seminary, a very satisfactory course is being worked out for the training of Sunday school officers and teachers and other Christian workers. The course is very similar to the Southern Baptist Sunday School Normal Training Course. This course is exceptionally important because of the most urgent need for trained Sunday school officers and teachers.

3. In a few of our North Brazil churches which are fortunate enough to have a seminary-trained pastor the Sunday schools are developing in a most wonderful way. That very fact gives us a great deal of courage and hope for the future.

4. The building of church houses so that they will accommodate the Sunday schools has scarcely begun, but the fact that a beginning has been made is very encouraging for the future.

5. A very striking fact about our Sunday school development is that even out in the far away, most neglected churches as well as in the



STUDENTS OF THE NORTH BRAZIL BAPTIST SEMINARY.

This picture was taken as they came out of the dining hall in regular school clothes. These splendid young men are the guarantee of the future for our denomination in North Brazil.

churches not so far away and less neglected there is a deep desire on the part of the people to have their Sunday schools ever grow into a larger and better Sunday school. What a demand for workers that very fact creates!

II. SOME CONDITIONS.

In North Brazil our churches and Sunday schools may be classified in three distinct groups: The city churches, the town churches and the country churches.

1. *In the cities* the problems are very similar to those of our own American cities. The key to their

solution, of course, is trained workers.

2. *In the towns* the leaders are very apt to think they know more than they do know about Sunday school work. The development here is much behind that of many of the city churches. Here we have a most urgent need for competent workers.

3. *In the country* the problem of development is peculiar and difficult, though not in the least hopeless.

About four years ago the *Boa Esperança* (Good Hope) church was in a state of almost lifelessness. The pastor had such a very large field that he could only visit that church once every two months. He was an untrained man who, when he came, gave himself to evangelization wholly, with the exception that he made an effort to get what the church was due him and a small amount for missions. About five years previous to that time the church had begun the construction of a church house, but soon became discouraged and quit. There the unfinished house stood while the church met in the front room of one of the members.

Sunday after Sunday a group of the people would gather—they said—for Sunday school and preaching. Frequently the two services were run together. The Sunday school consisted of singing and praying and then the leader would slowly begin reading from the Adult Sunday School Quarterly. The whole school remained in one class. He would read all the quarterly had to say on the lesson from beginning to end, and then after a few remarks he would announce a hymn and after the hymn he would dismiss the folks. He had made a



SILAS MARTINS—AGE, NINE MONTHS.

His father is a successful shoe merchant in Pernambuco, North Brazil, an active deacon, and the efficient superintendent of the Sunday school.



YOUNG MEN'S BIBLE CLASS, BAHIA, NORTH BRAZIL.

This class, of the First Church Sunday School, was organized with a dozen members, and in less than two years showed the increase indicated in this picture taken one day after the preaching service. Three of the group have entered the ministry.

talk, and he was the preacher of the morning, so the people went home.

One year a student from our seminary spent the two months of his vacation in the *Boa Esperança* community working with the little church. He had learned something about Sunday school work at the seminary. He told the folks they ought to grade the Sunday school and in that way make it a great deal better. They agreed on the condition that he would show them how to do it. The student went to work and picked out six people—one for superintendent, one for secretary and treasurer and four for teachers. He sat down by each one and carefully told him or her exactly what duties he or she must perform. The day was appointed for the grading. The excitement in the community ran very high. Not even the oldest settlers had ever heard of such a thing as this student was proposing to do.

Finally the great day came. Everybody went to Sunday school that day from all that countryside. Not half the people could find seats in the rooms of the private home.

The service soon began, and after the opening songs and prayers the student divided the people into four classes. All the men went in one class, all the boys in another, all the women in another, and the fourth was composed of all the girls. The teachers took charge, and the teaching of the lesson began.

Some months after the above described occasion the writer was in that community and the people were still talking about their Sunday school on that eventful day. They said it was

the prettiest sight any of them had ever seen.

That school is still in four classes. With that forward move in the Sunday school came a new impulse to complete their church house so the classes might have more room to get together. They did it.

There is an element of pathos in the story of that Sunday school and doubly is that true when you note that three out of every four persons present that day could not and cannot either read or write.

III. SOME NEEDS.

1. We urgently need the completion and perfection of our Normal



REV. CARLOS BARBOSA AND FAMILY.

This Brazilian pastor makes a great deal of his Sunday school in the Mares Church, Bahia, he and his wife both being untiring workers.

Teacher-Training Course. This course should be carefully and thoroughly adapted to the Brazilian conditions and needs. The course is especially needed for Brazilian pastors, for Brazilian Sunday school officers, for Brazilian Sunday school teachers.

2. Greater care in the preparation of the three quarterlies we now have viz.: Adult, Intermediate and Primary. Those who have been and are doing this work have been and are very heavily loaded with other work. The writing of the Sunday school lessons has been done in marginal time. This ought not to be so. The force of missionaries ought to be so added to that this will not have to continue.

3. More careful attention to the Sunday school department of church work on the part of the general body of missionaries in Brazil. This ought to be realized now that the Seventy-Five Million Campaign is making possible the maintenance of a larger number of missionaries in Brazil, and especially are we looking forward to this in North Brazil.

4. We need two men who will give their time to the development of Sunday school work in Brazil, one in South Brazil and one in North Brazil. With regard to the work of this man in North Brazil I would make two suggestions: (a) He needs to go out with an open mind and learn the language and more important, learn the Brazilians and then *adapt* his knowledge of Sunday school work to the conditions in North Brazil.

(b) Perhaps he had better attach himself to the North Brazil Seminary in Pernambuco in the Department of Sunday School Pedagogy and work out from that institution as a base of operations.

5. All over our vast field we need to encourage the erection of church buildings suitable for the doing of effective Sunday school work. This can be greatly helped by our Foreign Board's continuing to back our Building and Loan Fund in a substantial financial way.

STUDENT EVANGELISM AND ENLISTMENT.

Rev. A. F. Owens, Selma University, Selma, Alabama, ends the year with the following report:

"I held seven Bible conferences for pastors and missionaries during the month at Troy, Demopolis, Greenville, Selma, and Plateau, Alabama, and Pensacola, Florida, and preached six sermons.

"At Pensacola I held two conferences with some 200 pastors, missionaries and Sunday-school workers. We had Bible lessons on the 'Personality and Work of the Holy Spirit.' It was the most effective and enthusiastic meeting I have attended in many years. The services were conducted by the Holy Spirit.

"The other meetings were largely attended."

Success Under Difficulties In Our Cuban Sunday Schools

Rev. W. B. Miller, Havana

No More Encouraging Feature of the Work in this Island of Opportunity May be Found than that Described here in Connection with Our Churches and Missions

If you should drop into the *Templo Bautista* in Havana about one o'clock on Sunday, you would hardly notice that you were not in an American Sunday school except that the words of the teacher and the hymns would sound rather strange. The school is departmentalized and graded. We study the same uniform lessons and sing hymns to the same tunes that are in common use in the home land. But there are really several outstanding difficulties that do not apply in the States.

The vast majority of Cubans have been under Catholic domination for generations, and are largely so today. Their children are brought up in Catholic homes and in Catholic schools where a very large part of the school day seems to be occupied with religious formalities and catechisms and even on Saturdays and Sundays they seem to be expected to attend Catholic services in their schools. Only the poorer families patronize the public schools, in which whites and blacks are mixed, and only those on whom Catholicism has practically lost



CUBAN PUBLIC SCHOOL CHILDREN.
Who have probably never been inside a Sunday school, and who are growing up in utter ignorance of the Bible.

its hold will patronize missionary schools. Thus, we can hardly expect to secure for our Sunday schools more than a very small per cent of the children from the better homes because of the religious prejudices.

But why do we say "children"? If you have ever known of grown folks in the home land who did not appreciate the value of the Sunday school enough to attend it, you have a slight notion of the small attendance of the grown folks here where they have had no practical knowledge of the Bible and hence no opportunity to appreciate the value of Sunday school attendance. So we are not surprised when parents do not seem to try to exercise a strong influence to send their children to Sunday school instead of

the movie, which is bidding for them at the Sunday school hour.

Again, many parents do not allow their children to go alone on the streets. Many boys and girls of intermediate grade do not know what it means to leave their homes unaccompanied by an older person. Thus another obstacle is placed in the way of the children who, otherwise, could be secured. Our workers frequently overcome a part of this difficulty by going in person from house to house gathering up the children and bringing them to Sunday school and delivering them all home again afterward. Naturally it is impossible to send for large numbers of children with only a few workers. The Catholics do a great deal of this service by means of passenger trucks under the direction of a "Sister." We have no trucks, unfortunately.

But along another line there are problems. We have only one real church building in any city, even Havana with nearly a half million people. How can we have a Sunday school in reach of all the people? We answer the question in part by mission Sunday schools in strategic places.

We have about a dozen such Sunday schools in Havana and suburbs. One is a chapel and the others are in private homes or common residences which we use for day schools. These buildings are not suited for real Sunday school work. They are cramped and inadequately furnished and certainly are not attractive to one who is indifferent or hostile to our work.

But even more serious is the problem of literature. Where you in the home land have the choice of the many quarterlies, lesson leaflets, cards,



OUR GREATEST CUBAN BAPTIST SUNDAY SCHOOL.
Through this well-equipped, graded, efficient school the "Templo Bautista" is doing a truly wonderful work of teaching and training.



A HAPPY BAPTIST BAND.

Members of the Cienfuegos Sunday school, with Pastor Baker at the right.

picture rolls, papers and other necessities for the various departments offered by several publishing houses, we have only an adult quarterly, an intermediate quarterly, primary cards and a picture roll and a little four-page paper, six by nine inches, the front page of which is covered with a picture, the last two form a lesson leaflet and thus only one remains to carry some simple story. Even such as it is there are not usually enough to supply all of the mission Sunday schools and when the main school is over in the church, the workers who go out to the mission schools later in the afternoon ask all who will to give their papers for use in the missions. The cards and rolls have never been available in Spanish until this year.

But even greater still is the problem of workers. Even in the churches the capable Sunday school workers are greatly limited in number. This is especially true of the churches in the smaller places. The average mission Sunday school can count on not more than two people for its officers and teachers. It is not infrequent that the same person acts as superintendent, secretary, treasurer, organist, chorister and teacher, his class consisting of the whole school from infants to adults. In fact only last Sunday I visited a Sunday school and accepted the invitation to teach the lesson to such a class numbering sixty-six persons of mixed ages, sexes and colors. What would our trained specialists do under such conditions when no other helpers are to be had? Many of our workers have taken one or more books of the normal course, but how can they practice it? The average worker attends about two Sunday schools each Sunday and

many attend three, doing practically every feature of the work. We are training other workers, to be sure, but our training is not fast enough to meet the demands.

With conditions like this prevailing in practically all of our Cuban churches it might be supposed that we are not doing very much, but in spite of it all the work is growing, and the Truth is marching on. It would stir your heart to hear these people, young and old, singing the Spanish version of the good old hymns like "At the Cross," "I Surrender All," and "I Want to Be a Worker for the Lord" and many others. They love to sing and with leadership they learn to sing well, though sometimes you can discern every imaginable key with sharps and flats thrown in.

If this picture looks gloomy, it is

because I wanted you to know something of the difficult side of the work. But on the other hand the zeal and earnestness of many of these people would encourage one in the face of otherwise unsurmountable obstacles. The Sunday school is the hope of the mission field. Along with the day school, where we have a Sunday school lesson five days in the week instead of one, it constitutes a force for righteousness that will tell through the ages and is building up a constituency out of which our church members and general religious leaders must come. One forgets the hardships under the influence of the enthusiasm and eagerness of many of these folks who never saw a Bible or a Sunday school until they saw it in some humble home where our workers have been asked to teach the Word of God.

NOTEWORTHY HOME MISSION ACHIEVEMENTS. The trustees of Selma University held their annual meeting during the month and decided to rebuild the chapel destroyed by fire February 23d. Dr. Pollard, President, made his annual report, showing 681 students enrolled, fifty-eight of whom were preachers and showing also \$45,672.00 raised in ten months, besides \$16,000 from insurance on chapel and furniture destroyed by fire. The new building will cost \$50,000.

Brother W. R. Rickman, our Missionary at Pocahontas, Virginia, has recently closed a gracious revival meeting. We know many of our readers will be interested. He says:

"Dr. J. F. Vines and Brother J. S. Rushing have been here one week in the greatest meeting ever held in our town. We close tomorrow. Sixty-five professions and renewals; thirty-five for baptism. Brother Rushing is certainly a gospel singer and has done a wonderful work here. Dr. Vines, you know, puts the message home to the soul.

"Total additions to our church from the meeting, fifty new members. I have more to baptize Wednesday. Total conversions and renewals, 102."



A CLASS OF CUBAN GIRLS.

These young women, taught by Miss Bell, attend the "Templo Bautista" school, and are faithful and loyal in the midst of many temptations.

A Visit to the Eliza Yates Girls' School, Shanghai

Mrs. Hannah Fair Sallee

One of Our Great Institutions for Girls is located at Shanghai, and Next to Making an Actual Trip to see it is to read this Vivid Description by Mrs. Sallee

"I wonder who those ladies are?" said the principal of the Eliza Yates School to one of her teachers as she saw two strange women entering the school compound.

"Oh, they are Mrs. Smith and her daughter, just from America," replied Miss Suvoong. "I met them at Miss Chu's tea yesterday afternoon. They are Baptists, and from the South. No wonder they have come to visit our school. Come, let me introduce you to them."

"What a happy lot of girls!" said Mrs. Smith after the formalities of introduction were over.

"We are so glad that you got here during our recess period, for you can see all of our girls out here on the lawn—two hundred and thirty in all. Yes, they are happy. They enjoy their play. Our basketball team yonder is practicing up for a match game which they are expecting to have next Saturday. The little children enjoy the see-saw and the swings. Our latest addition is the slide. It is constantly in use."

"What are those girls playing on the gallery?"

"That is strictly a Chinese game. I suppose it has no English name. The girls take a cash and sow a piece of cloth



PRIMARY GIRLS IN ELIZA YATES SCHOOL.
A "fan drill" in which these Chinese lassies delight, and through which they develop poise and grace.

around it and fasten three small feathers to it. They kick it and see how many times they can keep it going in the air. They are very skillful at it. Some of our girls are very studious, you see. They are not allowed to remain in the building at recess, so out they come with their books and walk up and down the lawn reciting from memory their Chinese or studying some other lesson."

"Who is that woman with the little feet?"

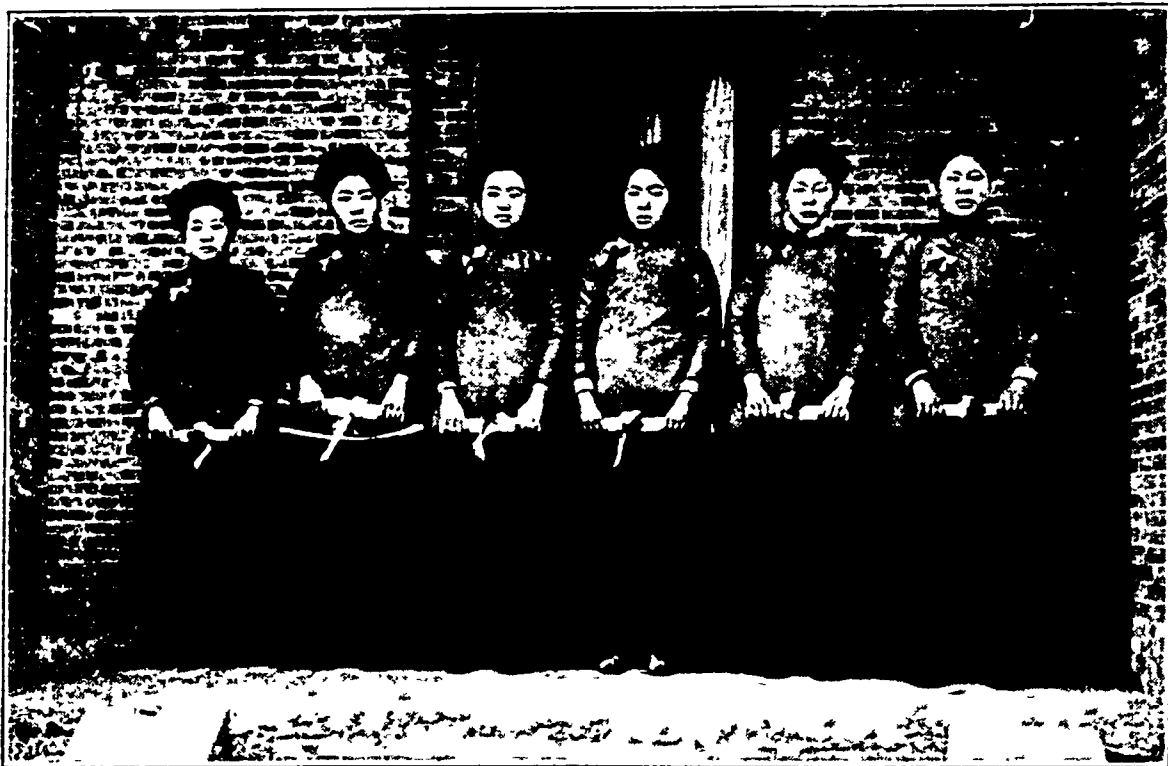
"That is our matron, Mrs. Nyi. You must meet her. She cannot speak a word of English, but she will talk plenty of Chinese to you. She never stops talking. She is the only person in our school who has small feet. Not even have the servants' feet been bound. And Mrs. Nyi

took the bandages off her s long ago, when she first became a Christian. But the bones were already broken and her feet will never be natural again. You would think she would have no strength at all, but her energy seems untiring.

"We have just a few minutes before the bell rings. Come, let us show you through our new building. We are very proud of it, for about ten thousand dollars of the money used to build it is Chinese money. Most of it was saved from tuition paid in by the pupils, but part was made by entertainments given by them. This large room on the first floor is our gymnasium. We won't have to carry out dining room tables and stools any more on rainy days, for we have this nice big room where we can have our physical culture classes and games. Here on the second floor is our new study hall. Our old one is far too small, three girls sitting where we should have two. On the third floor are four large recitation rooms. When our present building was completed the recitation rooms seemed larger than we would ever have any use for, but they are crowded now. Some of our classes are much too large for the rooms, and we have had to build larger ones."

"This is a boarding school, is it not? Where do the girls sleep?"

"We are planning to use the attic rooms of this new building for dormitories. We have about one hundred boarders now, and they sleep on the third and fourth floors of the old building. They are nice, airy bedrooms. Just three years ago we fitted up the attic rooms in the old building. We now have two large dormitories with a clear sweep of breeze through them and two bedrooms for teachers in our



GRADUATES OF THE JULIA MACKENZIE GIRLS' SCHOOL.
To this school in Yangchow Miss Mackenzie gave her life. Miss Hazel Andrews is now principal.



THE Y. W. A. OF THE ELIZA YATES SCHOOL.

The future home makers and church leaders of China are being trained for Christian service at the same time that they are given a college education.

attic. It cost us about one thousand dollars, which was paid with money coming from the tuition of the pupils.

"The bell is ringing for classes, and as I have a music lesson to give at this period, I am going to ask Miss Tsang to show you our kindergarten, and take you to any of the classes you would like to attend. Miss Tsang is a graduate of our school, and speaks English very well. She is my personal teacher and also acts as secretary for the school. She knows all about the work of the school and will be glad to answer any questions you wish to ask."

After introducing the two friends to Miss Tsang, the principal of the school hurried off to her pupil. Miss Tsang led the visitors to Grace Church, where they saw the Eliza Yates Kindergarten.

"What dear children!" exclaimed Miss Smith. "It is very much like an American kindergarten. How well they sing! And is this the teacher?"

"Yes, that is Miss Yao. She doesn't speak English, but she asks me to tell you that she is very glad to have you visit her class. And here is Miss Yao's helper (pointing to the young lady at the organ). She is one of our scholarship girls. She pays her tuition in school by playing the organ in the kindergarten."

"That is very interesting. Are there many scholarship girls in school?"

"Only twelve, and all of them pay their board in money and do some kind of work to pay their tuition."

After listening to the children's songs, and watching their games and handwork, the visitors were led to the main building, where they could see the work being done by the older girls. Curious eyes were

fixed on them as they went through the study hall and saw the two classes of girls preparing their lessons. As they passed to the second floor, where recitations were in process, Mrs. Smith mentioned the piano which she heard from one of the practice room doors.

"We have four pianos and four organs," replied Miss Tsang. "Three of our pianos are comparatively new, but we will soon have to get another one, for we have so many music pupils that the pianos are in use almost every period of the day from six-thirty in the morning till nine o'clock at night."

"Are any of the girls talented in music?"

"Oh, yes, some of them play very nicely. Some six or seven play the hymns for church services and for morning prayers in the school. We have had one graduate in piano. She plays beautifully. She teaches piano in the school now. All of her pupils like her, for she is such a good teacher."

"And do the girls study singing?"

"Every girl in school studies sight-singing. We feel that it is very important that the girls learn to sing, for the music in our churches depends largely upon them."

"How convenient it is that the doors of the recitation rooms have glass in them! One passing along in the hall can see what is going on in the recitation rooms. There is a man teaching in that room."

"We have four men teaching in the school. Three of them teach the Chinese language, literature and history, and the fourth one teaches mathematics."

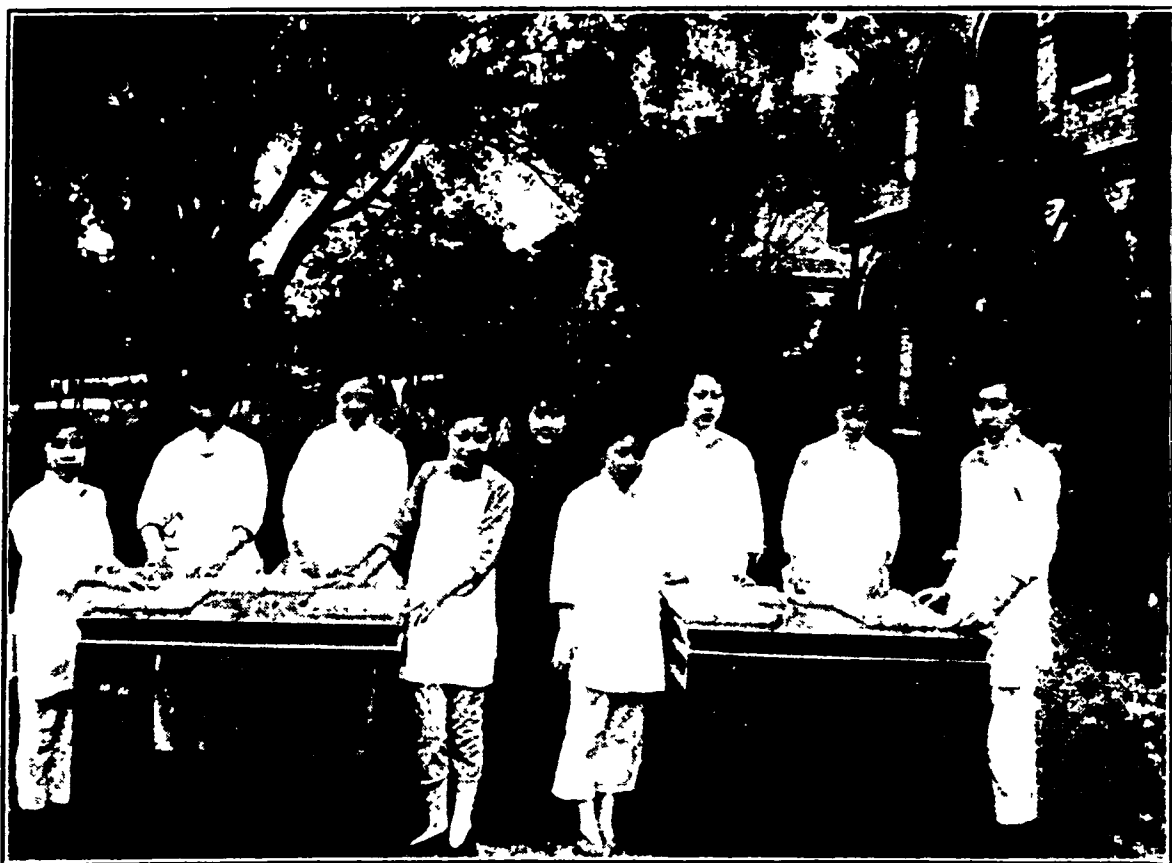
"How many women teach in the school?"

"There are four foreigners, counting our principal, who teaches nearly all day, and five Chinese women. Besides these there are several pupil teachers who teach one period a day only."

"Those children are having a good time," said Mrs. Smith, looking into one of the recitation rooms.

"That is a geography class. The girls always enjoy their geography work. Come on in and watch these girls. Miss Ling, these are two friends from America who would like to visit your class. Will you tell us what you are doing here?"

"Certainly," replied the geography



STUDYING GEOGRAPHY BY THE LATEST METHODS.

Students of the Chinkiang school with their clay maps ready for a demonstration lesson.



SCHOOL CHILDREN OF CHINKIANG, CHINA.

Directed by Mr. and Mrs. C. C. Marriott, the picture having been taken in the Baptist Compound, which overlooks the city.

teacher. "These are sixth-grade pupils. We are studying Asia, and today we are working on clay relief maps. I think that the girls learn more when they find something to do in connection with their geography. Look in that cabinet back there and you will find their product maps of China, some of which are very good. On the shelf below is the handwork which the younger children have done. They have just finished studying about the Indians, and are now beginning to study the Eskimos. You will see there the wigwams, canoes, and pictures of Indians they have made. We have done very little on the Eskimos yet, but the children have started making an Eskimo scene."

"This is all very interesting," said Mrs. Smith after they had spent some fifteen or twenty minutes watching the formation of mountains, plains, and river valleys of Asia and looking over the handwork done by other classes, "but we must hurry on."

"We will pass quietly by the next room," said Miss Tsang, "for there is a Bible class in it, and we must not disturb them. If you have time to look at some of the art work, I shall be glad to show it to you. We keep it locked up in this cabinet here in the hall. Many of our girls have special talent in art. We don't do much copying of pictures, for that is very easy for us Chinese girls. Perhaps it is because we have had so much practice writing Chinese characters that we are so exact in our art work. Most of our drawings are from the object. The girls are good at designing. These waste paper baskets are all original with them. The 'Chinese Girls' are made with the Chinese pen and ink. The girls thought it great fun to pose for a picture. Once a year

we mount all of our pictures and put them up on exhibit in our dining room."

"Is the art work all that you exhibit?"

"Oh, no, all the work done in the school is exhibited. The note books, handwork and sewing are all arranged in the different rooms, and the parents of the pupils and friends of the school are invited to come to see them. We usually have been six hundred and eight hundred people to come to see us on exhibition day. Last year twenty-six principals and art teachers from different Chinese schools in the city came to see our exhibit."

"There is just one more class which you must see. That is our sewing class. Our principal likes this class best of all, for she says it is very important that all girls know how to sew. These are needle books which the little children have made.

They learn to make the different stitches. The older girls cut out and sew their own garments. Some of them make clothes for their little brothers and sisters. And all of them learn to make handkerchiefs.

"Tell us something about the Christian work that is being done in the school."

"Nearly all of our older girls are Christians. About sixty are church members. We have a Young Woman's Auxiliary, a Girls' Auxiliary and a Sunbeam Band. Some of the girls teach Sunday-school classes, others lead children's meetings, while still others teach an hour or two a week in a school for poor children carried on in the church. Some of the larger girls tell Bible stories to the smaller children at the morning prayer time. And every morning we have a quiet time during which those who wish to do so come into one of our larger recitation rooms for Bible reading and prayer—to keep the Morning Watch, I believe you call it in America."

"How many graduates have there been since the school was started?"

"We have had only thirty-nine graduates so far. A mission school generally has a small beginning, but during the next few years we will have much larger graduating classes. Of the thirty-nine who have already graduated, thirty-eight have been Christians. Nearly all of the girls have taught in our mission school after graduation. The graduates of our mission schools are our most capable and many of them our most consecrated church workers. School work counts much in mission work—but here comes our principal."

"We are glad that you came. We hope that you will tell our friends in America about this their own girls' school in Shanghai. We wish many of them could come to see us, for we need their interest and their prayers."



SOUTHWEST CHINA BAPTIST BIBLE SCHOOL FOR EVANGELISTS.

One of our newest institutions for training workers, organized at Kwei Lin with thirteen students. "We stand for the whole Scriptures" is Missionary Lowe's motto for the school.

News and Notes from the World Field

Reports from the Missionaries That Tell of Need and Opportunity, of Success and Difficulties,
of the Power of God Upon the Work and the Workers

The Year's Work of Hwanghsien Hospitals

Dr. N. A. Bryan, Hwanghsien, China

We come to the close of the year 1920 with hearts full of gratitude to God for all He has done for us during the year. It goes down on the records of the Hwanghsien medical work as the year when the Lord answered prayers which have been going up to Him for years for a new hospital building, for an equipment to make it possible to do efficient work, and for an additional American doctor. Only two things for which we have prayed in the line of buildings and equipment and help remain unanswered—another American trained nurse and a young American woman for follow-up work in our woman's hospital. We know that our God hears and answers and that He is going to send the needed workers, and we expect them to come during 1921. Will friends join us in praying that they may come during the year?

NEW BUILDING

We believe our new hospital building was the first building completed with money raised during the Seventy-five Million Campaign. In this our hospital's record of being first has not been broken. The first hospital erected by Southern Baptists in the world is here. The first building to go up under the Judson Centennial Fund is the woman's hospital here. We praise the Lord for them.

The new hospital is a large two-story brick building, which connects with the woman's hospital so as to make it possible to have one operating room answer for both men and women. In it is an operating room, sterilizing room, anesthetizing room, dressing and instrument room, bath room, wards and rooms for twenty beds, laboratory, X-ray room, offices for foreign and

native doctors, linen room, drug supply room, kitchen and nurses' dining room.

EQUIPMENT

To compare the present equipment with that of the past nineteen years is indeed a most forceful illustration of what the Seventy-five Million Campaign has meant to the cause of missions. Recently an old Chinese gentleman was taken up to see the new operating room, and as he looked for the first time in his life at the beautiful tiled walls and enameled ceilings, he looked into the foreign doctor's face and said: "Teacher, the beautiful streets and the beautiful walls of heaven must be like this." And there instantly flashed into the mind of the foreign teacher that this is indeed something like heaven when compared with the rooms he had to operate in for the past nineteen years. The new operating room is a thing of beauty and will be a joy forever to those who use it.

For nineteen years this hospital had only a little Rochester sterilizer. Would that every man and woman who contributed to the Seventy-five Million Campaign could see in this new hospital the beautiful sterilizing room with its tiled floor, its high-pressure sterilizer for dressings, its beautiful sterilizer for instruments, water and utensils. It is a beauty and makes possible clean surgery.

Then there are to be seen in the new hospital a nice roller stretcher, a roller carriage for surgical dressings, drums for surgical dressings, instrument stands, instrument cabinets, and a splendid assortment of surgical instruments.

Then, thanks to the Georgia Baptist women and the American Red Cross, the hospital is well equipped with blankets, linen, patients' clothing, and surgical dressings, and bandages are now coming from the Georgia women, and there is no doubt but all that is needed will be supplied by them.

The Seventy-five Million Campaign has made

it possible for this hospital to have an X-ray, which will be installed as soon as it can come from America.

Another decided improvement is the new electric light plant for the Hwanghsien station so that all the corners in our hospitals are now brightened by electric lights.

Thank the Lord, things have been coming our way recently, but nothing has come which has caused more rejoicing than the coming of Dr. and Mrs. N. A. Bryan. Dr. Bryan comes as a young doctor to take off the shoulders of the old man some of his burdens, and to "carry on" when the older man lays his work down.

ATTENDANCE

The hospital's attendance for the past year is told in the following figures:

In-patients	329
New patients—Dispensary	10,460
Returned patients	16,443

Total attendance	27,229
Treatments to in-patients	6,090

Total treatments	33,319
Total number of operations...	686

EVANGELISTIC

Many times every day has the gospel story been told in hospitals and dispensaries. Thousands have heard. Quite a number have accepted Christ as a personal Saviour and some have followed Him in baptism. The hospital has a blind evangelist, who is doing splendid work among the men. Pray for him. It has two Bible women, who are faithful. Pray for them. Also pray for doctors and nurses. We need your prayers.

Getting Ready for a Great Work

S. O. Pruitt, M.D., Peking, China

It is now well over a year since the Lord, through the instrumentality of Gordon and McNeill Poteat, placed the burden of Chengchow on my heart as a medical problem which was in urgent need of a solution. At that time I was practicing medicine in Anderson, S.C., which is my home town. I had but recently returned from France, where I had served for nearly two years in the army medical corps. Such a period of service in such stirring times was not conducive to making me happy in my life in Anderson. I had been thinking of China as a field for medical service long before I studied medicine. I had known the Poteat boys in college, and their letters interested me very much and were, I believe, the occasion of my deciding to come to China to do medical work. They both put their finger on Chengchow as a ready field and urged me to come to that place. I was assigned to this field by the Board at my request and when I arrived in China it didn't take me long to realize that I had come to a field with unlimited opportunity for service. I arrived at Chengchow in September, 1920, and found things in a rather sad condition. The hospital was closed. Dr. Louthan had been gone three months or more when I arrived. The first



"I WAS HUNGRY AND YE DID NOT GIVE ME TO EAT."

Famished famine sufferers await with pathetic eagerness the doling out of a little food that will keep them alive. What if that food never comes?

day I went to look at the hospital a Chinese boy with a badly infected thumb was waiting outside the front gate of the doctor's compound. I took a look at the injured member and tried to suggest some way in which he could get relief. I was accompanied by Mr. Wilson Fielder, and he suggested that I had better not start doing any medical work, or I wouldn't get to go to Peking for language study. Once medical work is started the people swarm in on you and you must be prepared to deal with them. I had just arrived in China, and what could I do but come on to Peking and prepare myself? Because the language, and a mastery of it, is but another useful instrument in the doctor's hand for serving this people.

I found the hospital plant poorly and inadequately equipped for solving such a tremendous medical problem. Let me say that Chengchow is in Honan Province and is a city of some 40,000 people. The only doctor there at present, to my knowledge, is a French railway doctor. Chengchow is at the crossing of two of China's principal railways and is a place full of promise for the future. It is about forty or fifty miles southeast of Kaifeng, where the Poteat boys are stationed. Instead of the small, poorly equipped 30-bed hospital which is there now, Southern Baptists should have there a modern 150-bed hospital properly equipped, for only in such a plant can we hope to solve the tremendous problem there. It is a needy place; it is a place full of promise for the future. There is no other denomination represented there. Baptists have a wonderful opportunity of winning this great city for Christ. But prompt action is necessary. I am speaking only from the medical man's point of view. Brother D. W. Herring and Mrs. Herring are doing splendid work in evangelism in this center. And Brother Wilson Fielder has charge of the educational work. I am speaking for Chengchow from the standpoint of hygiene, the prevention and the treatment of disease. I believe that Southern Baptists ought to know about Chengchow; I believe many of them already know something of the conditions there. Mr. and Mrs. W. W. Lawton and family are also from Chengchow, but they are at present in the homeland on furlough.

We are hoping and praying for a new, modern, adequate, properly equipped hospital at Chengchow. The hospital building there is not adequate, it isn't equipped. We have a new and enlarged opportunity at Chengchow. We

need to approach this problem with open minds and hearts in order to find its proper solution. The people of the Interior Mission, particularly those at Kaifeng and Chengchow, are taking a new interest in the medical work at Chengchow. We are getting a vision of the needs and the possibilities there, with a view to putting the work on a new basis.

At Christmas time I had a letter from the Board, saying that Dr. and Mrs. L. O. Wilkerson, of Bryan, Texas, are coming to Chengchow. This was the best news we have had since coming to China. With two doctors, instead of one, we can begin to build up a worthy and a fruitful work at Chengchow. In a word, let me sum up the situation there: At present the hospital is closed. There is no doctor there at all. Our missionaries and their children there are without medical aid, unless perchance they could call in the busy French railway doctor there. A city of 40,000 people, surrounded by a thickly populated country district, being subjected to the most severe famine of fifty years and the ravages of disease, cold and hunger, is without even the ghost of a chance of getting expert medical aid. I shall not speak of the innumerable and untold practices and superstitions of heathen "doctors." There is not even an open dispensary, nor a nurse, nor even a native trained helper to minister to the sick. Even if there were a modern drug store at Chengchow there would be no physicians to prescribe medicines for the sick. Spring is coming and the dreaded "famine fever," which always follows severe famine, is being anticipated, with but faint possibilities of being able to cope with it. So we need all the help and support we can get. Since Southern Baptists acted so heroically and vigorously in instituting and putting over the Seventy-five Million Campaign in 1919, I am sure they will act no less nobly in giving us their earnest support and hearty prayers in trying to solve adequately this pressing problem.

Half a Million in South China

Rev. John Lake, Canton, China

There has just been held in Canton, China, a memorable meeting of the Baptist Association of these two southern provinces (states) of Kwong Tung and Kwong Sai. There are connected

with this association (or, as it would be called at home, this general association or convention) fifty churches, including three which were received at this meeting. About one-third of these churches are self-supporting, and all were organized under the influence of our South China Mission.

Of course, the association's officers and nearly all its messengers are Chinese Baptists, but its work is carried on just as that of an association or convention at home would be. The Association has a Mission Board, a Sunday School Board, an Education Board, a Board of Ministerial Education and a Board of Benevolence, the last-named being subdivided into a committee in charge of our Baptist hospital and one in charge of our Baptist orphanage.

UP-TO-DATE MACHINERY

These five Boards of our association employ a general secretary for his entire time, one of our native pastors; and a two-story brick building has been erected as the headquarters for all this work. In addition to this, the Education and Sunday School Boards are each employing a traveling secretary. The salaries of these two secretaries are paid in part with funds from the Foreign Mission Board.

Now, there are several smaller associations in this same territory, each with a traveling secretary, a Chinese preacher, supported in like manner. In a good many denominational enterprises that at first were supported wholly with American money, the Chinese brethren and sisters now raise half or more than half.

In the territory of this general association there are more than a hundred out-stations—places where regular worship is carried on, usually in buildings rented by the Foreign Mission Board; but, in some cases, the native congregations are assuming the rent, and in a good many cases, with more or less help from abroad, they are erecting their own chapels. Each of these out-stations has a Chinese pastor or unordained evangelist, and, where possible, a native Bible woman, or a colporter, or a boys' school teacher, or a girls' school teacher; some of the churches and out-stations have all of these.

Gradually the little groups of Christians are taking on the support of the out-stations. Nearly all the boys' schools in Kwong Tung province are now under the native Education Board, which receives an annual grant in aid from the Foreign Mission Board, but which is making rapid progress towards complete self-support.

HALF A MILLION DOLLARS

Now, you who so splendidly raised the \$75,000,000 and more in the five-year program at home, you through your Foreign Mission Board wrote and asked our association to put on a similar five-year program, and to raise \$200,000 in this money, which at that time was worth almost the same in American money; and the association, a year ago, voted to accept this brotherly challenge, and even went beyond it, adopting a budget of \$250,000. The association just closed, however, voted with enthusiasm to raise \$500,000 during the five years, and those who have had dealings with Cantonese business men know that this money will almost certainly be pledged and paid. We who have seen the Spirit's working in the hearts of the Cantonese Christians haven't a doubt of it, though it will mean far more self-sacrifice than the raising of the \$75,000,000 in the homeland. A goodly share of this is being given by Chinese from this section who are in America, but even then the strain on many will be terrific.

AN IMPRESSIVE SCENE

The most impressive scene during the meeting of the association was when the messengers, almost to a man, rose and declared their intention to give a tenth of their meager incomes, and remained standing as they were led in prayer for strength to do this; for times are harder in



"WHATSOEVER THOU SPENDEST MORE."

The Good Samaritan did not stop with a little immediate help; he provided for the future. Shall we stop short now and see millions perish almost within sight of harvest?

China than they have been for many years, and ever so much harder than they were in America; and the writer was brought up on a farm in Edgefield County, South Carolina, just after the Civil War, and as a boy has picked cotton at fifty cents a hundred.

Let it be remembered that in the territory where we have these one hundred and fifty-odd churches and out-stations there are some ten thousand Chinese Baptists, besides those in the Northern Baptist work, centering at Swatow, not to speak of those of other denominations; but these native Christians are, most of them, just out from heathenism, weak and untrained and uneducated. And (do not think this is a printer's error) nearly forty million heathen—a tenth of China's four hundred million—are in the territory of this association. If we reached complete self-support today, what are fifty churches among forty million heathen? How many churches are there in the Southern States at home, and how many people? Make your own comparison, and see if this association hasn't done well; and then ask what will God have you and the rest of us to do?

Gordon Herring—"Whose Sun Set While it was Yet Day"

Rev. Chas. G. McDaniel, Soochow, China
(on Furlough).

"The young may die, but the old must." News has just reached me from China of the death of young Gordon Herring of spinal meningitis. I want the readers of HOME AND FOREIGN FIELDS to know something about this gallant, young soldier of the cross that they may share, at least in a small degree, with some of us who knew him well the inspiration of his noble life.

Gordon was the son of our beloved D. W. Herring and wife, of Chengchow, China. Upon graduation from Wake Forest College, at the solicitation of Missionary H. H. McMillan, he went to Soochow to teach two or three years in Yates Academy before entering upon his theological training. It is of this period of his life, with which I am acquainted, that I want to write. He was so well developed spiritually when he came to us at the age of twenty-one that I am sure his life must have been beautiful from childhood up, and I hope some one who knew him during these years will tell our readers about them.

He was a young man of more than usual parts, capable of teaching almost any subject, but pre-eminently gifted in music and art. In addition to teaching English, mathematics, the Bible, and other subjects in Yates Academy, he taught the boys music, both vocal and instrumental. It was perfectly wonderful how he took those Chinese boys with no knowledge of music and in so short a time trained a creditable glee club and orchestra. He taught the whole school to love music. But he didn't stop in the school; he took his gifts as a music teacher into our Soochow church and trained a splendid and enthusiastic choir to lead the church in singing. Indeed, as much as he loved music for its own sake, he loved it even more as a means to glorifying his Lord in beautiful and solemn worship.

Gordon was more than a teacher in the school. He was always a witness for Christ whether in the class room, in the music hall, on the athletic field, or in social contact with the students. He lived in our home and taught under me as principal of the school, and I can truly

say that I never heard him say or saw him do anything that could bring shame upon his Master's name. Everybody who knew him knew that he loved Jesus.

He is gone, but more than one student knows the Saviour, and more than one life was made richer because of his brief stay among us. We shall have his leadership no more in music, but the singing in our church will always be sweeter because of the start he gave us. He is gone, but so beautiful was his life that his very memory will always be a hallowed and gracious influence in the lives of students, church members and missionaries. I can't tell all his splendid young life meant to me, I can only feel it.

He passed away just before he reached the age of twenty-three, but if he had lived a hundred years, I doubt if he could have gained a more abundant entrance into his Father's home. He who took him at this time makes no mistakes. If we should hear of a great shipwreck and were waiting in terrible suspense because of some loved one on board, how inexpressibly happy we should be when the word came "He is safe." A wireless comes to his dear parents and to us who loved him, "He is safe, saved forevermore." What more could we ask? Oh, how he will enjoy the music of Heaven! How his esthetic soul will delight in the beauties and glories of the New Jerusalem!

Tsining—An Unparalleled Opportunity

Rev. Frank H. Connely, China.

For many years this great city, the second largest of this renowned province, has attracted our Baptist forces. Many years ago it was entered by Missionaries who at the time were independent workers. Later, when they came under the Board, they went to stations already opened by the Board, as our working forces were too small to carry on the work in this great city. Over ten years ago the work here was taken up by the North China Association's Home Mis-

sionary Society and Chinese evangelists were sent here from the east end of the province, where our Mission heretofore worked exclusively.

For these ten years these faithful men and women have preached the Gospel of Christ to these people. They built up a large church, or, I should say, several large churches. They organized four churches in this vicinity, winning 600 Christians. For the past few years the Native Association has been anxious for the Board to take over this section of their work, as it had grown so big that they didn't have the force to work the field. A large number of Christians had been gathered in, but there was no one to train them, as the Missionaries of the Home Board have not reached the stage in their training where they can train other Christians. They can lead them to a saving knowledge of Jesus, the important thing, but can not train them.

Three years ago, when Mr. Sears left on furlough, I had to take over his work. I wanted to visit the fields and see the work. So in the spring I decided to visit the fields in Western Shantung and see the work while pastor Li was making his annual visit to the various fields. Imagine my surprise when I arrived at this great city, and saw that it was not just an ordinary Chinese city, but a real metropolis, a city almost as large in population as Louisville. As I visited the churches and saw the warm spirit of the Christians who begged on every hand that our Board would send some Missionary to help them out, my heart was touched. I saw the great need and saw that the Christians themselves felt their need keenly. I felt that we must send some one here to help.

As time went on, it became evident that it would be best for us to move here to the field and take charge of the work in person. It was a hard decision to make, for we felt that we were a part of Pingtu and hated to leave there. Then, too, selfish considerations would come in. We didn't like to move so far away from all of our Missionaries in the east end of the province and come way out here to the west and be absolutely alone. When



HOW MUCH IS A MAN OF MORE VALUE THAN A SHEEP?
In their rags and hunger these human beings in China's famine area are indeed to be pitied—and helped ere they die!

the time came, however, we both decided that we had no right to dictate to the Lord what we would do, so we heeded His command and came on.

As soon as our decision was made we came and built us some rooms to occupy till a more permanent home could be erected in the future years. We moved here the first of January, and now we feel that God has richly blessed us in calling us here and giving us the opportunity to help in His work here. What an opportunity!

I wish I could make you see it as I see it. In other stations of our Board the foreigner has had to spend many years preaching and working in order to overcome the prejudice of the Chinese. Here we have a large Christian body to begin on. The ice is broken and there is no prejudice to overcome. The people are waiting with open arms for us. We have as many Christians in our churches here as any of our other stations in North China, except Pingtu and Hwanghsien. Of course, they are not as well developed as the Christians where we have had Missionaries to work and train them, but they have seen the Great Light. They are ready to receive what we can give them. That is a great item.

Can you imagine the opportunity offered to one lone couple in a city of 200,000 people? We are the only Baptist Missionaries here among all this multitude. The opportunity for service is unlimited. We have a little compound right in the heart of the city turned over to us by the Home Missionary Society, so we have a great opportunity to develop a real city work. With the teeming thousands of people here we must give them Christ. How I long for the time to come when we can make every knee bow to Him!

Not only have we the city work, but we have work started in the four surrounding counties as well. We mustn't forget the country people in our attraction to the cities. The greatest results always come from our country work.

One of the greatest needs of the work here is schools. These people are the

most ignorant that I have ever seen. They are far behind the other sections of the province in education. We haven't a single man or woman among our 600 Christians that has an education. Only two or three can read or write. Not a woman, except the Bible woman, can read. It makes our task doubly hard, for not only must we get them to study their Bibles and learn more of the Master, but we must teach them how to read first. We must give them schools that their children may grow up knowing how to read. We have a fine start in our schools. Our Boys' School has over thirty pupils in it. We haven't a building for them to meet in at present, so we had to rent a little hut near our place and crowd them into it. It is a dark, damp, dirty hole, unfit for a stable, let alone a school, but it is all we have at present. We have them packed in like sardines, five boys using one table.

Thus you see a little of this great field and the challenge it presents to us. We must have help and have it quickly, for we can't do justice to these schools, the four churches and four other outstations or branches, and the responsibility placed upon our shoulders for preaching to the great hordes surrounding us on every hand.

A Sequel to a Request for Prayer

Rev. C. J. Lowe, Kwei-Lin, Kwangsi, China.

The readers of the Home and Foreign Fields will remember that we requested PRAYER for a certain Mr. Huang, a student, who had been taken by robbers and held for ransom. This prayer of yours and ours has been wonderfully answered and Mr. Huang released.

Mr. Huang left his school in Liu Cheo City for home. He especially went at that time because he wanted to take advantage of the fact that two wealthy business men were returning and would have four soldier guards with them. These guards proved to the robbers that these gentlemen had money or they could not pay to have these soldiers, so as soon

as the boat they were on reached a quiet spot several of the supposed passengers (but in fact disguised robbers) began to shoot and killed three of the soldiers. The fourth soldier jumped into the river and escaped. The robbers then took the two business men, also Mr. Huang. He tried to prove to them that he had no money, but could not do so.

The robbers, after three long weeks, wrote to his father that they would release Huang if he would pay his ransom of \$1,000. The father was, of course, in distress, but after selling all his land and and property he succeeded in raising this amount. The son was then immediately released and sent safely home by the robbers. God kept him from harm and danger.

One of the wealthy business men tried to slip away from his robber cave-home, but was captured. The robbers immediately cut off his ears as a warning to him not to try to escape again. They also threatened to skin him alive if he did so again. The business man did not pay his thirty thousand ransom and very foolishly tried to escape again, but the ever-vigilant robbers captured him and, before the other men and Mr. Huang, the robbers cut off his arms and then and there proceeded literally to skin him alive. After this operation he was sliced up and thrown away. This was a warning to the others. Mr. Huang told me personally that God truly kept him and gave him His peace during the whole confinement in the robber cave.

A Day's Visit to Our Cantonese Girls' School

Miss Mary N. Lyne, Shanghai.

Won't you go with me for a day's visit to our Cantonese Girls' School? Its name is "The Shung Tak Girls' School."

The bell rings at eighty-thirty and most of the pupils are already sitting in place, for a list of the tardy ones is posted each week and nobody likes to see her name on it. Some have come very early to practice on the piano or some stringed instrument, or to sew on the dresses they are learning to make or to play basketball.

The foreign teacher comes in and calls the roll; if Monday, asking who has attended Sunday school the day before; then the Chinese teachers march formally in and take the chairs reserved for them at the front. A hymn is sung and a call made for show of Bibles and report of Scripture memorized, the report being written on the blackboard and words of approval given to the best class. Next there is a memory drill of hymns, verses of Scripture, etc., after which the teacher whose turn it is makes a talk and leads in prayer.

The four grades of the lower primary have their chapel exercises downstairs and the kindergarteners in their own room. The eight grades of the higher primary school have theirs together upstairs. This division into three groups is on account of lack of room as well as to suit the meeting to the children. Once a week they all come together in the gymnasium and there is a special program given by the grades in turn. These are always gala occasions.

At nine the bell rings again and the class work begins. Each grade has Bible, mathematics, English and at least



"UNTO ONE OF THESE LEAST."

The very old and the very young are the most pitiable objects of suffering in the famine districts. A dollar each until harvest will save their lives.

two periods of Chinese classics, letter-writing, poetry, etc., every day. Geography and history begin about the second or third year and are studied in Chinese up to the high school and through that in English. The higher grades have science and the little ones lessons on how to act in the home and school. Lessons in mandarin and handwork—embroidery or making their own clothes—are free to all, but they must pay \$12.00 a term for piano lessons and \$5.00 for lessons on the organ. Special classes in English conversation are given to the Chinese teachers and the higher classes.

An hour and a half is given at noon and a short recess period to each of the lower grades some time during the day.

The foreign teacher often has to slip off during a vacant period to find some school material, often so hard to buy, or to take a pupil to the doctor, dentist or oculist.

When the bell rings at four p. m. lessons are put aside and each pupil is required to take some form of physical exercise. Some play basket-ball, some tennis and the rest are divided into classes of Chinese boxing, foreign physical culture and folk dances. As we have 167 pupils at present, there are certainly lively times at this hour.

At five p. m. the last bell rings and all scatter to their homes. The foreign teacher then tries to make one or two visits in the homes of the pupils before going home to supper.

A Great School's Wonderful Growth

Rev. J. R. Allen, Minas Geraes, Brazil.

Our great Board in Richmond has recently made it possible for us to buy for our school, "Collegio Baptista," one of the prettiest pieces of property you could imagine. We have nearly sixty acres of land right in the edge of the capital of the greatest State in Brazil. Minas Geraes has a population of about seven millions and is coming to be a great agricultural State.

Bello Horizonte is the capital and gets its name (Beautiful Horizon) quite naturally. It is right here in the heart of the hills, almost surrounded by mountains, some of which are red with iron ore. The college property is decidedly the best piece of farming land in this whole section, and all of it comes within the city limits, fronting on the most used street-car line in the city. It is on an elevation which overlooks the whole city and the surrounding country. The air up here is just about like that of Asheville, North Carolina, except we do not have winter. A person ought to live a hundred years in this fine air.

Our purpose in having a small farm in connection with the school is easily understood. We have poor Baptist boys scattered all about who want an education, but have not the money. We want to be able to tell them to come on and work their way in school. And they will learn how to use American methods and machinery in farming. This, in itself, will be a great service to the people here. They need to know how to farm. Brother Morgan and I both grew up on the farm and love it; we also both worked our way in school, so we are in the very work we can be happiest in doing. We propose to have manual training, too, and a domestic science department for the

girls. We want a canning outfit and a lot of things. But we will have to get some buildings first. It will take time. We will have to grow. At present we have only an eight-room dwelling, and it has to serve as a home for Morgan, dormitory for eight boys and for the classes. Mrs. Allen and I are taking charge of the girls' dormitory. It is a rented building. The work is going fine.

About the year 1898 two American ladies, Baptists, undertook to start a Baptist school here, when the city was in its infancy. But the opposition was so terrible and the persecution so fierce that they were soon compelled to abandon the enterprise. The priests even invented and circulated scandal about these noble handmaidens of the Lord. They do plenty of that about us now, but we are in position to ignore them and go on with the work.

In 1918 the Maddoxes were here with their large family of children. There had recently been put in all the public schools an image and all were compelled to kiss the image daily, in defiance to the Brazilian Constitution. Certainly the Baptist Missionary was not going to submit to anything of the sort. The Methodists have a good school here, but it is for girls only beyond a certain age. So Mrs. Maddox opened a school in the church and invited the Baptists of the city to send their children there. A few Methodists went, too. Then unbelievers and finally Baptists in nearby towns began to send their sons and daughters to board in the Maddox home and go to this school. An appeal was made to the Board for money to pay more teachers. The money came. The school continued to grow.

The time came for the Maddoxes to go home on furlough. The Board said: "Come on home." Maddox said: "We can not go until you send us somebody to take charge of this school." But the Board had nobody to send and said so, but urged that the school be suspended and that the Missionary go home for a much-needed and deserved rest. But Maddox wrote back that he had a hen on the nest and if she left the eggs, they would not hatch. Later he wrote that

this "baby" of a school was here on his hands and that he had no clothes for the young thing. The Board increased the allowance for teachers and I was asked to come and take charge while the Maddoxes go home on furlough. I had already become convinced that the Lord wanted me to work in this vast and needy field, but thinking only of doing evangelistic work, I immediately asked that the change be permanent. Now brother Morgan is here in answer to many prayers for a permanent school man to take charge of the school. If we had hunted the two countries over, we could not have found a man who would so exactly fill the bill here. Surely it pays to wait on the Lord and let Him direct everything.

And so the school is here, and already has a large place in the affections of the Baptists of the State. We propose to make it and keep it a truly Baptist school. We can not do the work we want to do now because of lack of funds and lack of buildings. But our thirteen little churches in this State are all composed of Tithers and they contribute monthly to the school. It would do your hearts good to see the pride they take in this school and the gratitude they feel towards Southern Baptists for having given this beautiful property. If several young people want to plant their lives in making a great Baptist school in the birth State of this great nation's freedom let them come as teachers. Our great Board is going to back us, the natives are loyal, the work is new, the climate wonderful, and we are certain that the Lord is going to do great things for this people. We love them with all our heart. And they are worth loving.

Do Catholics Need the Gospel?

Rev. R. A. Clifton, Rio de Janeiro.

"Catholics are Christians and do not need converting." This statement I have heard over and over at home. I just want to tell you of a little thing I witnessed at



A GREAT SCHOOL IN MINAS GERAES.
An appropriation by the Foreign Board has made possible a beautiful 60-acre site for "Collegio Baptista."

Victoria the other day. Perhaps this may help to change the minds of some of the people at home.

It was St. Benedict's day. St. Benedict is the patron saint of the boatmen, the rowers. So they had a procession in honor of the Saint Benedict. Early in the morning the boatmen had decorated a small park at the edge of the bay. Tall arches of bamboo were formed at the entrance, center and exit. The ground was covered with green leaves. A small tree was erected in the park and edibles were placed in bags on it.

In the later afternoon Mrs. Clifton, Bonnie and the Reno's girls and I went to see the procession. I wanted to get some pictures of the thing, but it was getting late and there were a few clouds, so I did not take the kodak. Anyhow, the Catholics do not like to have pictures made of such things, for they fear the use that might be made of them.

We came in plenty of time, but the street was beginning to fill up with people. There was plenty of noise to start. Small firecrackers, skyrocket and a few big bombs were exploding as we arrived. Then came the procession. First came a brass band. Then some boys and men carrying gaudy banners. Around us the people were crossing themselves.

Then came the saint. It was the image of a Negro man holding a wax image of a baby. This image was about the size of a ten-year-old boy. The image was seated in a chair, and the chair was placed on a box which was about two by three by six feet.

As the image came down the street all the heads in the crowd, except mine, were bared. As this image came closer I was horrified to see the people kneeling in the dust of the street, bowing their heads and praying. It was rumored that the saint would work miracles of healing on this day. There were some malicious looks cast at me because I did not have my hat off. Never have I felt so heart-broken in my life as I did then to see that this was their worship.

Following this image came the Sacristão, or holy wafer. This was carried by a bareheaded priest who walked under a canopy and held the wafer in front of him in a gold (or gilt) receptacle. Again the people knelt, and bowed, and prayed, and crossed themselves. The procession stopped in front of me and such a look of malice as the priest cast at me (I was the only man with a hat on my head).

That pause was made that the image might go through the first arch. Then what a furore began! Bombs and firecrackers and skyrockets were fired in reckless profusion. The air was blue with smoke and dust, and the ears quivered with the concussion. This was repeated each time the image was carried through an arch.

Scarcely had the image gone through the last of these arches when the small boys started to climb up the tree and grab for the edibles on it. Some one pushed the tree over, then there was a fight. Some men joined in the fight and one was thrown into the bay.

Such was their worship. Do they need Christ? Is that the religion of the Bible? In Bahia there is an image of Christ erected in a public square. In Rio there is a movement on foot to erect an image of Christ in one of the most important points of the whole city. Oh, that they might know the real Christ!

Prayer and Work in Santos, Brazil

Rev. T. C. Bagby

Unless the missionary has learned to live in vital contact with his God by prayer, he cannot hope to keep up his courage and accomplish anything in his efforts to promote the interests of the Kingdom. But I, in spite of an inconstant heart, and a doubting and despondent mind, can testify that He is "with us always" when we earnestly seek Him in daily, constant prayer without known impediments in our lives or intentions. The adversaries are many on the foreign field, and there are not the many spiritual inspirations of an evangelized land to cheer us. We would indeed never be "sufficient for these things" if we did not cry out to God to make us more so.

Santos had been strangely neglected by all the evangelicals, considering its size and importance as compared to many smaller places occupied years before by more than one denomination. Emphasis was placed at the start of our work there upon prayer as the only means of raising up in such a city a strong church and a great congregation, and a church building that would attract the attention of the people, and of making these the center of evangelization for the coast settlements where Christ had never been preached as a sufficient Saviour from sin. We have been blessed beyond our expectations in the results obtained so far. Praise God, from whom all blessings flow! If we had prayed more, what could we not have accomplished!

One of our converts was formerly an atheist. Through no fault of his, he recently had to spend two months in jail. The Santos church was greatly edified when he arose in prayer meeting to testify that the Lord had sent him to jail to teach him how to pray and to show him that prayer is real communion with the mighty God. He is a business man of some intelligence, and testifies daily among the Godless coffee merchants downtown.

My hopes of accomplishing something larger for Jesus when I go back to my field are all centered in prayer.

The Situation in Chile

Rev. W. E. Davidson, Santiago.

The political year has been marked by various progressive events and popular movements. The greatest step forward made in thirty years was the promulgation this year of the compulsory primary education law for children between the ages of 6 and 16. It was long debated, the decision being impatiently awaited, and when Congress' favorable vote was made known the whole student world, from first grade primary to university alumni, celebrated with great parades.

The people further became conscious of their voting power, and instead of selling their votes, as heretofore they have done wholesale, they elected the people's candidate for the first time in Chilean history. His Excellency President-elect Alessandri, is the idol of the people, and promises them much. He is popularly, though mistakenly, known as a Protestant. The fact is that for him all sects have equal rights, although in his inauguration oath he must swear to protect the Catholic Church. In a published interview with Protestant leaders, who presented him a handsome Bible, he compared Christianity to a river that had become muddied on its way through Catholic history, stating that he preferred to drink from the crystalline waters as found in the New Testament. It is generally believed that during his five-year administration there will come separation of church and state.

Popular power is also manifesting itself in favor of prohibition. It is a difficult question,

since the country's chief agricultural product is grapes, and Chilean vine growers boast of wines in fame second only to those of Spain and Italy, and they have much capital invested in their industry. Popular prohibition sentiment is growing, and in Punta Arenas, as well as in ports of the saltpetre districts, the wharf-hands, backed by labor generally, have refused to disembark liquors, as our fathers refused the English teas. Recently the employers and employees of the mines have agreed to ask to have prohibited the sale of liquors in the mining sections, and there is a bill pending which would prohibit such sale in the mining and saltpetre regions and within twenty miles of any mine. The new president is frankly in favor of the movement, formerly having transformed his vineyards into nut groves, and in the banquets of his presidential campaign tours requesting that liquors not be served. The great newspapers have also taken friendly note of the movement and almost daily print an article or editorial bearing on the question. It is perhaps not too sanguine to hope for prohibition in Chile within five years. It is an urgent question, for Chile is perhaps the most drunken nation on earth.

As to the religious attitude in Chile, skepticism and renunciation of religion have not gone to extremes as in Argentina. Perhaps more or less the same conditions prevail as in Brazil. Very few priests have become Protestant, perhaps because little effort has been made to reach them. Despite the general recognition of the corruption that prevails among the clergy, the people are religious, and only the more thoughtful renounce the church.

At the same time, there is much naturalistic propaganda, and many unthinking students and street-corner conversationalists say they are free thinkers and talk superficially of the credulity of faith. Of those who boast of unbelief I have not yet found one who did it otherwise than superficially or even perhaps humorously, echoing what he has heard from the mountebank scientist. With hardly one such have I conversed thoughtfully for more than a few minutes before he revealed his real religious sentiments. Some are led to embrace spiritualism, some Comptian humanitarianism, some of the elite theosophy. Many others accept the Protestant interpretation of Christianity without identifying themselves with the Protestants. Great numbers of unknown persons in the census just now being taken are registering themselves as Protestants. And everywhere the Protestants are in favor with the non-Catholics and the liberal party. Well-to-do neighbors of our chapels who would not stoop to enter them, warmly defend us, the spirituality of our teaching, and the practical moral value of our propaganda. Even in remote Pucon, on Lake Villa Rica, at the recent funeral of a good Baptist brother, also an influential citizen, the liberal party took part with Pastor Escobar in celebrating his funeral and the pastor preached to more than one thousand people. In Nueva Imperial, a restive anti-Catholic place, on last Independence Day the town officials instead of attending the Catholic worship in the usual court style, went in state to the Methodist service. In the saltpetre region the citizens of a certain village who had not yet decided to the Catholic clergy the church they had newly built, invited a visiting Methodist pastor to preach there, on his second visit emptied the church of its images and relics, and soon were using it regularly for Protestant worship. Even in the districts formerly most fanatical, anti-Protestant prejudice has at least ceased to be hostile, and among the great part of the masses has disappeared altogether.

In the sixty-three schools reported by the Home Board for the year just closed there are 299 teachers; number of pupils, 11,286; ministerial students, 181; volunteers for Christian service, 4,087.

Some Outstanding Facts In A Year of Home Missions

Results Like These Demand that the Work of the Great Agency Be Not Halted, but that the Debt Incurred This Year Be Speedily Lifted that Its Missionaries May Press on With Their Work

THE MOUNTAIN SCHOOLS now number thirty-seven. Dr. A. E. Brown, Superintendent of these schools, has a splendid report. It shows 229 teachers and 6,183 students, of which 173 are ministerial; 688 conversions; improvements, \$285,272; valuation of property, \$1,688,000.

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SOUTHERN BAPTIST SANATORIUM reports four new buildings nearing completion, including power house, refrigeration plant, superintendent's house, and two infirmaries—one for men and one for women. Cost of the present construction and equipment will be \$400,000. When completed, 100 patients can be accommodated without crowding.

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INDIANS. Among the Indians the Board has eleven missionaries; weeks of service, 439; churches and stations, twenty-six; sermons and addresses, 1,498; prayer-meetings held, 469; religious visits, 3,391; baptisms, 231; total additions, 307; churches constituted, four; houses built or improved, one; Sunday-schools organized, two; Bibles given, 116; pages of tracts, 11,177.

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REPORT OF WORK IN CO-OPERATION with the various States shows 1,384 missionaries; weeks of labor performed, 35,781; churches and stations, 7,983; sermons and addresses, 150,614; prayer-meetings, 19,641; religious visits, 443,165; additions by baptism, 25,532; total additions, 50,307; churches organized, 252; houses built or improved, 496; Sunday-schools organized, 823; Bibles and Testaments distributed, 9,983; pages of tracts distributed, 4,664,979; amount spent on church houses \$478,280; amount spent by State Board \$549,684.02; amount spent by Home Board \$230,930.41.

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CHURCH EXTENSION. During the year 1920-1921 the Home Mission Board through its Church Extension Department reports loans granted to churches \$464,250; granted in gifts to churches, \$783,750, or a total of \$1,248,000. The Department received in cash from all sources, including interest, \$156,020.06; in pledges, \$276,951; making total \$432,971.06. The present status of Loan Fund shows total collections, \$874,136.77; in unpaid pledges, \$746,231, or total \$1,620,367.77.

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CHEROKEE INDIANS. Rev. J. N. Lee, our Missionary among the Cherokee Indians in North Carolina, says:

"You will note in my report nineteen baptisms this month. One of these was a mother at Macedonia Church fourth Sunday in March. Eighteen were school girls, ages from eleven to sixteen, who have been under religious instruction at Good Will Center. Rev. W. B. Ratliff, an Indian pastor, and I baptized these. They go to the different Baptist churches. Please remember us and the work in your prayers."

REV. J. W. MICHAELS, Missionary to the Deaf, reports for the year 227 sermons preached; forty-seven additions to the churches; collections amounting to \$259.81. The most important improvement in this work has been the inauguration of the Layman-Helper. These helpers organize Bible or Sunday-school classes in communities of the deaf people and take pride in keeping them up. Through this method many have been won to the church.

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THE FORCE IN CUBA at the present time consists of three American male workers with their wives, six American women workers, thirty Cuban male workers, most of whom are ordained preachers, and forty-three native teachers. They cared for twenty-eight churches and thirty-two out stations, with membership 1,947; baptized 118; and seventeen day schools, with enrollment 1,935; Sunday-schools, fifty-nine, with an enrollment of 3,098, which contributed \$1,247.83. The churches contributed \$10,602.23.

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NEGROES. In co-operation with National Baptist Convention there are nineteen missionaries, who have labored 750 weeks; supplied 320 churches and stations; made 3,518 sermons and addresses; held prayer-meetings, 1,711; religious visits, 1,952; baptisms, 1,011; total additions, 1,587; churches constituted, one; Sunday-schools organized, two; churches built or improved, fifteen; copies of Scripture distributed, 267; pages of tracts given, 4,575.

Under the New Era Plan there are seven workers; weeks of service, 238; churches and stations, 275; sermons and addresses, 1,312; prayer meetings, 745; religious visits, 513; baptisms, 413; total additions, 587; Sunday-schools organized, one; houses built or repaired, four; Bibles distributed, sixty-three; pages of tracts given, 400; Bible Institutes conducted, sixty-five.

Seven special workers among the Negroes have performed 313 weeks of service; supplied 225 churches and stations; sermons and addresses, 1,352; held prayer-meetings, 506; religious visits, 861; baptisms, 164; total additions, 322; church houses built or repaired, seven; copies of Scripture distributed, 371; pages of tracts given, 37,610; Bible classes taught, 264; Institutes conducted, seventy-seven.

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FOREIGNERS. The Home Mission Board has among the foreigners eighty-one missionaries, thirty-four men and forty-seven women; weeks of service, 2,176; churches and stations, fifty-two; sermons and addresses, 3,470; prayer meetings, 1,675; religious visits, 17,583; baptisms, 338; total additions, 405; organized one church; built one; Sunday-schools organized, five; Bibles distributed, 997; pages of tracts given, 115,669; industrial classes taught, 1,264; mother's clubs, eighty-seven; Sunday-school classes, 1,100; services in jails,

twenty-two; pupils in schools, 2,843; from Catholic families, 397.

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THE SEAMAN'S INSTITUTE, Jacksonville, Florida, through Chaplain Karl Frost, reports a great year: Religious services conducted, 223; Bible class enrollment, 456; making total since the work began, 1,634, the largest seamen's class in the world; 21,684 have accepted Christ; 357 have signed the Temperance pledge; Bibles and Testaments distributed, 3,229; men helped to get medical attention and get into hospitals, 115; relief given sick and distressed, 406; visits made to ships while in port, 535; baptized, five; recommended for membership in churches, twenty; roomed at the institute since October, 9,055.

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WORK AMONG MEXICANS. Rev. D. Ruiz, our Missionary among the Mexicans, whose work is between Laredo and San Antonio, and Laredo and Corpus Christi, visited the following places in April. He reports the following:

"Torrecilla. Small town with 200 people. Gave away 200 tracts.

"Aguilares. This place has 300 people. Gave away 400 tracts.

"Devine. Near San Antonio, has about 700 Mexicans. I gave away 1,000 tracts and sold thirty New Testaments, but could not have any preaching service.

"Pearsall. Our little church here is working nicely. The pastor, Brother Clemente Lopez, needs a little help from our Board, about twenty-five dollars monthly.

"Derby. I found a group of believers who asked me to explain to them the Baptist position, which I did, and fifteen of them begged me to baptize them. This will be done in the near future.

"Dilley. There is a very fine group of young boys and girls, about fifty of them, who are asking me to give them all kind of religious instruction. Twelve of them are ready for baptism.

"Cutulla. We have here three merchants who are very much interested in our doctrines and every time we preach they come to the services with their families."

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Superintendent McCall says the year has been marked by advances on several lines. A spirit of cheerful hopefulness and enthusiastic activity has pervaded the workers and congregations on the field. Congregations have never been better nor meetings more numerous.

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The Home Mission Board reports total number of baptisms 45,092. Of this number there were 338 among the foreigners; among the Indians, 231; evangelists, 15,867; mountain schools, 688; Panama, 72; Cuba, 118; army work, 658; Negro schools, 164; Co-operative Missions (white), 25,532; (Negro), 1,424.

Evangelistic Tent Meetings in Cuba

Rev. V. B. Clark, Evangelist.

We were very glad to have Dr. Gray with us in Mariel, and only wish he might have visited us in several other places. As he saw things there we have seen in every place, with a much greater evangelistic spirit added. There we had the crowds; in the other places we have been having the crowds, and with it all a real spirit of revival that has been reaching the hearts and homes.

VINALES. We went from Mariel to Vinales, but, on account of distance, sent the tent and chairs by train, as our car would not take all. The train delayed them till our time was just about up, so we had to hold the meetings in the house. It gave us a contrast, though several nights the house would not hold the people. It made us realize the importance of the tent. We had a good meeting.

GUANE. From there we went to Guane, the extreme point on the railroad. From the very beginning we had the tent filled and many standing. They kept coming. The Gospel got hold on them and many of them gave their hearts to the Lord. Some of the services made one feel like he was in some good, old camp-meeting in the States. The singing was great.

You may know I was happy when I had the pleasure of taking ten men, among them two soldiers, down into that beautiful river, the second largest in the island, and bury them with Christ in baptism. Some fifteen more professed faith with intentions of joining soon. The church was put on its feet once more, a woman's society organized by the help of Mrs. Clark, and everybody was happy. The pastor writes me that it is still going on—great crowds and fine spirit.

CONSOLACION DEL SUR. Upon our return from the Convention in Colon, where we enjoyed a great convention, a beautiful fellowship and a hearty approval and promise of support of our special work, we began in Consolacion del Sur. Here we held two services a day, one in the park just before the one in the tent. Baptists are strong in this town and they rallied to us loyally. From the beginning our seats were all taken and the attendance at the park was very fine. In a very fewful

nights the services took on a spirit of seriousness as in Guane. People began to think and soon they were buying Bibles and searching the Scriptures to see if what we said was true. Even in one of the clubs they took down the Old Book and used it there to settle their discussions. In all parts of the town you could see groups of men discussing religion, something never known before in that town.

The Catholic church had been holding special services for several weeks and had a missionary helping them. Such was the stir in the town that the priest evidently began to fear that all were going to become Baptist unless something was done, so he sent to Pinar for the Bishop. This gentleman came and, being a wise man, began preaching, and explained that we Baptists were a good people, but we were in error; that they must respect us, etc., and with such words smothered for the present many of the flames that were ready for conflagration.

They gave him a big banquet, and on Sunday night took out their images in procession. This was the first procession Mrs. Clark had seen and it looked so awful to her, so much like heathenism, that she actually turned cold. But the Bishop did not answer our message. The thinking people are still thinking, unsatisfied over his messages, believing ours, and many of them will come out later. All their discussions were favorable to us.

"We had the best element in town in our meetings. There were some twenty or more conversions and among them a lady teacher and some government employes. Seven were baptized; others joined to be baptized later and we expect them to keep on reaping. A woman's society was reorganized and a Sunbeam Band organized.

PINAR DEL RIO. We have had only five services here in Pinar del Rio. The tent will not hold the people. The interest is growing and we are expecting a great meeting. We are on the edge of town. The pastor, in order to let the people know where we are, said we were by the "Valla de gallos," that is the "arena of the roosters," where they spend Sundays in betting on the fighting of game roosters. This we came to know well yesterday, Sunday, through the constant yelling of gamblers. We are on a beautiful place and our lights shine out over

the hills. We are praying that the true Light will shine in these dark hearts and homes and change these conditions.

We visited the hospital yesterday and gave out tracts. We are sowing the towns down in tracts. After each service the people carry a printed message home to read. The Lord is blessing us and we are happy.

That priest (missionary) in Consolacion told one of the lady members she must confess and ask pardon from the Virgin because she did not attend church and was a Protestant. She replied by saying: "If I ask the Virgin to pardon me, where will I put Jesus?" Then he told her she was reading Protestant books, that she must throw them away. When she remarked that she did not get to go to church she said she read the Bible. Then he told her she must throw that away; that it was made by the Protestants to destroy souls, etc.

A little boy, about ten years old, was sought by the priest in Guane to go to a funeral and carry the crucifix before the corpse. He replied that he was no longer a Catholic, but a Baptist and would not do that, a thing he had been doing for the priest before. Then the priest offered him a dollar. He said, "No," he was going to the true church and worship God. He became our loyal helper.

Mrs. Clark is doing fairly well. She can not stay in the houses nor churches, but does real well in the tent, except the real hot days. We hope she may keep up through the summer; if not, we may think of working some in New Mexico during the warmer months. I wish we might find some one who would like to loan us the money or donate it to get us a large car, a truck in which to live. It would cost two or three thousand dollars. Our big tent has blown down twice. The little one was shaken, but stood.

A Baptist Training Center in the "Flower State"

George F. Austin

A scholar was once asked if he thought Christianity had failed. He replied, after reflection: "I don't know—I don't think it has been tried yet."

In a limited scope Christianity has been sincerely tried in the coastal region of West Florida. This trial has been successful. It must now be tried in an unlimited scope, as to the talent and energy of Christian workers themselves and as to the population about them. That is the idea out of which came the organization of the West Florida Baptist Assembly.

A few West Florida Baptists met last summer to consider the means of training young people for Christian service. Within a month one hundred and one Baptist girls and boys met in DeFuniak Springs, "the Dimple of West Florida," for the first Assembly.

A word about West Florida first. This territory seems as if the great peninsula had swung out an arm to keep Alabama from getting down into the warm gulf waters. It consists of nine counties, from the Chattahoochee River to Pensacola Bay, with 7,632 square miles. It is one-seventh of the State. The oldest Baptist church in Florida (Campbellton church), organized in 1825, is in this territory. It has six Baptist associations, with 177 churches and 10,562 members. These churches have 82 Sunday schools, 29 Woman's Missionary Unions, 15 Baptist Young People's Unions, and 32 once-a-week prayer meetings.



CUBAN "MOUNTAINEER" BAPTISTS.

This Sunday school, at San Andres, twenty miles over mountains from a railroad, is typical of the spread and strength of our cause.

Some of the unfavorable conditions, showing that Christianity is not being fully and adequately tried in this veritable "dimple" of natural beauty and resource, and which the Assembly aims to improve, are as follows: Twenty-seven of the 177 churches have no pastor; of the 159 ordained preachers 76 have no pastoral work; in 145 of the 177 churches there is only one service of any kind a month; only seven churches have preaching every Sunday; only ten have preaching two Sundays a month, and not more than twenty-five of the pastors receive a living salary from the churches.

There are 23,712 people living in three miles of the 177 churches. The writer preached at a small pastorless church one midweek evening. There was not standing room. They had been without a pastor for two years and without a service for three months. Three hundred tracts on eight subjects (published by our Sunday School Board) were arranged in packets on a table, and the people were invited up, like they usually are at a "dinner-on-the-ground" meeting. In ten minutes every tract was gone. This was repeated at a schoolhouse meeting eleven miles from the railroad, when 200 tracts were taken by the people. A Baptist service had not been held there in several months.

But, back to the Assembly in 1920: Palmer College, a Presbyterian institution, was offered free of charge—school rooms and campus, dormitories and dishes, beds and bureaus. A faculty was chosen; matron, cooks and groceries were quickly secured, and the first session of the West Florida Baptist Assembly opened July 22 with an embarrassing success.

The following is the scope of the work for the 1921 June Assembly: Bible, Sunday school, W.M.U., B.Y.P.U., Missions, Ministry, Church Membership, Baptist History, Church Finance, Church Music, Inspirational Addresses, Recreation, Child Life.

The department exclusively for preachers will be a kind of ministerial union for West Florida. A textbook will not be used in this class. One hour will be given ministers for open discussion of their problems and plans, with a thirty minutes' address by someone selected by the director of this department. A different speaker will address the ministers each day. The following subjects will be discussed: The preacher in the man himself; the preacher in the church; the preacher in the revival; the preacher in the training camp of the church; how to train deacons for their work; how country churches can pay pastors a living salary; how pastors of country churches can do the best work; what a Baptist church is.

The aim of this department will be to show that country preachers may be as successful as city preachers, and that they may have churches as well organized; that they may be as well educated as city preachers, and able to preach as well; do as efficient pastoral work and as much of it; draw as large congregations; maintain as good financial system; and are equal to city

preachers as church leaders; that they may have the same advantage in preparation for work, fellowship with other preachers, contact and conference with the strongest leaders in the denomination, etc.

No Baptist minister in West Florida will be denied the advantages of the Assembly because of the possible lack of the lucky \$13. Besides this wonderful daily hour these country ministers will have the great lectures at noon and evening, be able to take some of the textbook courses, have advantage of the best Baptist books, fellowship with the best Baptist people, hear the best Baptist singing, and acquire the best Baptist thought.

An illustrated booklet describing the aim and advantages of the Assembly is now on the press, and five thousand copies will be issued and wisely distributed during May.

New Opportunities for Evangelism Among the Negroes

Rev. C. LeRoy Butler

I am requested to write on "New Opportunities of Evangelism Among Negroes." They are many. There is a great change in the negro today to what there was a decade ago. Booker Washington used to call the negroes a child race. The child has become the big boy today. A child accepts what is presented without a question. The big boy—well, he is a riddle. There are many things which go to the making of the new negro. By migration he has got new ideas of places, things and what other people are doing. So he sees the world through new eyes.

The splendid speeches of the war workers—intended to arouse to fight the enemy—did more. It also made him feel that as a negro he was a full-fledged American citizen. In fact, he was told: "This is our country," "Let us fight to make the world safe for democracy," "When the war is over there will be only two classes—those who did and those who didn't," "We are going to treat you better, too, after this." With new hopes of fair play the negro felt that the Stars and Stripes was also his flag, and expected that here under the bright sun in the land of cotton he was at last safe. He bought Liberty Bonds with his savings to the astonishment of all. He went forth to meet the Kaiser with a courage equal to that of any man that ever shouldered a gun. Those who were left behind supported every cause—praying, working, trusting, that their sons would conquer the foe. For he was told by every speaker from the four-minute speakers to the governors that he had a chance now to prove himself a citizen.

As a result of such teaching by his white friends, the negro took on new aspirations, new courage, new hopes. This is not only true with the better class, but the common negro, so-called, has also been touched. One of the sure ways to

test the feelings of an individual is by the songs he sings. The negro went into the war singing. "It's Me, It's Me, O Lord, Standing in the Need of Prayer." He came out of the war remembering the promise made him by his country, singing with the voice of them that shout, "Are they equal in the sight of the law?" He is now looking at things as a free man sees them. Thank God for the Christian church which has the Golden Rule as its motto and Christ as its head! Through the church the spirit of fair play rules.

With the old gospel preached from hearts warmed by the holy flame, the white Christian and the black Christian can, by the grace of God, make the South a fit place to live in. The negro's feelings must be moved by facts, his courage guided by truth, his life corrected by the love of God.

Never in the days of freedom was there so critical a time for this colored race, with his "big boy" ideas of wealth and show, of getting and doing, he is in danger of forgetting the old way—the sane leadership. The old gospel is needed to hold in check the man who is disappointed because the war did not solve all of his problems. Race prejudice is like a man's eyebrows, seldom seen by himself, but is in evidence to all passers, and it is almost as prevalent, begetting in its victories that other kindred, but more subtle, sin—race hatred. The gospel is the only hope for both.

The migration of the colored people has done much to disorganize the church work of the South. One pastor said that two hundred families had left his congregation at one time; another said that nineteen hundred of his membership have gone, including his deacons. The people from the country have come to take their places. This means that they must be reached in their new surroundings with the gospel.

There is a growing tendency to all sin. Wickedness increases as the race advances. One only needs to notice with what regard the Sabbath is held. The Sabbath is a day of pleasure instead of a day of prayer, of feasting instead of fasting. Is not this a challenge?

There is a new opportunity because of the constant call for better prepared ministers. The negro church must use unprepared men or none. The schools are not supplying the needs in his regard. I spent ten weeks last summer in institute work among the pastors of one association, teaching the gospel as found in the Scriptures. It was a common thing to see ministers who had come ten or fifteen miles to attend the Bible institutes. It would not pay in dollars and cents, but it would greatly increase the efficiency of the pastor if this kind of help could be given throughout the whole year, and every dollar spent in Bible institute work would be an interest-bearing dollar to the glory of God. The church must save the lost by evangelism such as is being done by the men sent out by the Home Board, and the only regret is that there are not ten times as many evangelists as are now on the field.



FRUITS OF HOME BOARD EVANGELISM.

Baptismal scene following the recent city-wide campaign in Tampa, Fla., under direction of Evangelist W. F. Frazer and Singer Harry P. Wootan.

Securing a Proper Maintenance for our Ministry

Rev. William Lunsford, D. D., Corresponding Secretary, Relief and Annuity Board

What should be the real aim of our plans which have to do with ministerial relief? The answer, according to our past thinking, would be this: To help the old ministers, an answer which goes to show that our thinking has been partly, if not mainly, wrong. The real aim of our plans, and I speak not so much of the Relief and Annuity Board as of our great Southern Baptist hosts, should not be, when all is said, to help the old ministers, but the young; the ultimate beneficiaries indeed should not be the ministers, but the churches.

Our immediate problem, to be sure, is to provide for those who have come to their day of old age and need, but that problem is only a part of another greater problem—that of securing a proper maintenance for our ministry, which is really the greatest of all our problems, because it involves both the prosperity of the churches and future leadership. It is as hopeless as it is cruel, to expect efficient service on beggarly wages. A minister's wife said one day: "My husband could preach better sermons if he didn't have to worry so about those coal bills." In that utterance she unconsciously spoke a parable of wide application. We would never think of asking the churches to make our ministers rich; that would not be wise. It would be better for them to remain poor; but there is a point of income, widely variable in particular cases, below which the ministers loaded with care, burdened with material anxieties, ground down by poverty, unable to travel or buy books or otherwise keep himself at his best, begins to lose efficiency. Oppressed with anxieties, he is gripped with fear for his future. Where is there a minister whose face is not made serious, if not actually saddened, by thoughts of days to come? What would become of his family if he were to die, or become incapacitated, is a question that will not down.

Our aim is to persuade our people to say to the minister in active service today: "Give yourself whole-heartedly to the work; spend yourself freely; be not afraid; we do not pay you just the salaries that we should, but this we do at least, solemnly promise: we will stand back of you; if you fall in the work, we will care for you; if you die, we will not permit your family to suffer; if you grow old in it, we will comfort your declining years." Just that, and nothing short of it, should be the attitude of our great denomination to its ministry, and every one of our young preachers should feel that the denomination has so spoken to him, and that he can

accept its word at par. If we could so say that as to carry conviction to the men of the hard fields, and the small salary, we should put new heart and hope in them, we should vastly increase their efficiency, and the denomination would be the real beneficiary.

THE MINISTER'S ECONOMIC CONDITION

At once, upon entering the ministry, a man gives up the usual opportunities of making money and the hope of possessing many of the luxuries or larger comforts of life, things, which by education and culture, he is fitted to appreciate. These he cheerfully surrenders for Christ's sake and the gospel. In return for such sacrifice it is only right, if he be a faithful man of fair ability, that his calling should afford him a living of secure and moderate comfort up to the very end of his day.

The average salary in our Southern Baptist territory is barely \$500. Multitudes of faithful men receive much less than that, and not ten out of a hundred receive \$1,500. The attempt to live and provide for a family upon such incomes can mean but one thing—that for thousands of our preachers life is a steady fight with poverty, a struggle that bears with special severity upon ministers' wives. And this is not the worst of it. The average minister has before him the cheerless prospect that at the portals of old age even this meager income will cease, and he, whose narrow means have made saving almost impossible, having almost no opportunity to earn a living by his chosen profession, will be thrown into a position of humiliating dependency. Such conditions are alike unjust to the Christian minister and discreditable to the churches.

FIXED PENSIONS FOR ALL OF OUR PREACHERS

In the history of the Relief and Annuity Board the time must come some day when every Baptist preacher who comes to the day of retirement shall begin to draw a pension to be determined by his circumstances in life, and the only conditions upon receiving it is worth. It should not be necessary for him to make up an extended questionnaire, the tendency of which is to humiliate; nor to answer for every silver coin he may have hid away in a stocking foot. This pension must be his as a matter of right. It will take time, to be sure, and a great endowment to bring such a day, but it is easily within the power of Southern Baptists. The young man who enters the ministry must do so knowing that such a provision awaits his future.

Such provision would increase a minister's efficiency. To be assured that he has something coming to him in the day of need would release a man from anxiety, afford him a comfortable sense of security,

and enable him to give an undivided mind to his great work. Relieved from the necessity of saving every penny against the evil day, he might have somewhat more to spend on the necessities of life, the wholesome and abundant food that makes one fit for work, decent clothing required both for self-respect and the respect of the community, and the books that are the essentials of the preacher's trade.

Such a provision should also tend to lengthen the period of his activity in pastoral service. Our present method of dealing with preachers is unspeakably wasteful. On the one hand, we complain of the meager supply of preachers, and plead with young men to enter the ministry, while on the other we are throwing away scores of fully equipped men at the very summit of their power. A minister at fifty years of age, if his health be unimpaired and if, in escaping the snares of indolence, he has been giving his whole heart to his calling, is worth much more to any church than he was at forty, and immeasurably more than at thirty. Any loss of youthful ardor is much more than replaced by his increased richness and ripeness of mind, his practical wisdom, his growth in tenderness of heart and in spiritual power. Yet these fundamental facts of ministerial experience very frequently have no weight whatever with churches; for if, for any reason, the minister of fifty or more loses his pulpit, he finds it extremely difficult to find another. Churches seeking for a man of his very type will pass him by without consideration, their dominant reason being the fear that if they take him they may in a few years have an old man on their hands.

You say that if men be really touched by the Holy Ghost they will go into the ministry of the church; that no man will resist the call of the Spirit; that if the love of Christ is in his heart, the young man will enter the ministry, ready to sacrifice himself for the church. Not all good men consider that this, that, or the other organization is necessary to Jesus Christ; and you will find them going into Y.M.C.A. work, teaching, medicine, etc., or throwing themselves into the work of the ministry. Men of brain and power and culture and ability and influence will not find their way in, if the churches of our Baptist Southland starve them out, and give them no chance to raise their families as the families next door are raised.

We should put this question of a dependable pension for retired ministers before the people everywhere because the cause of religion and the permanence of organized Christianity are at stake; and when our people grasp the thought that it is for the sake of religion itself that we plan great things for the retired ministers, then the church will continue the royal race of prophets of God and spiritual leaders of humanity.

Home Mission Paragraphs

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

HOME MISSION ACHIEVEMENTS.

May 1920 to May 1921.

EVANGELISTIC DEPARTMENT.

"They went everywhere preaching the word." Acts 8:4.

Baptisms, 15,567.....Additions, 22,869.
"Every One Win One."

FOREIGNERS, INDIANS AND NEGROES.

"Beginning at Jerusalem." Luke 24:47.
Baptisms, 2,157.....Additions, 3,208.

CUBA AND PANAMA.

"Preach the gospel in the regions beyond you." 2 Cor. 11:16.
Additions, 178.....Contributions, \$11,849

PUBLICITY.

"Make known his deeds among the people." Ps. 105:1.
Pages tracts,5,641,000
Total papers8,299,000

ENLISTMENT.

"He which soweth bountifully shall reap also bountifully." 2 Cor. 8:6.
80 workers3,536 weeks of service.

CO-OPERATIVE MISSIONS.

"And he sent them forth two by two." Mark 6:7.
Baptisms, 25,532.....Additions, 50,307

SOUTHERN BAPTIST SANATORIUM.

"Wherefore is light given to him that is in misery." Job 3:20.
Property valuation\$400,000.00.
Patients treated298.

SOLDIERS AND SEAMEN.

"Wisdom is better than weapons of war." Eccl. 9:18.
Professions of faith3,331
Letters home6,049

MOUNTAIN SCHOOLS.

"He went up into a mountain and he opened his mouth and taught them." Matthew 5:1.
Schools37
Students6,183
Property value\$1,688,000

CHURCH EXTENSION.

"Build the old waste places; raise up the foundation of many generations." Is. 58:12.
824 churches aided, An empty treasury, 1,084 asking aid.
The Loan Fund Needs Your Aid.

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The above gives a bird's-eye view of our Home Mission activities for last year. A

detailed statement is found in our annual report which will be sent free on request. Our women have asked that extra copies of the annual report be printed for their use in mission study classes and the March Week of Prayer for Home Missions.

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OUR BURDENSOME DEBT.

We laid out our work on a great scale at the annual meeting June 1920. Everybody was in high spirits, optimism prevailed, the tides of enthusiasm ran high, the state secretaries and the state members and others present urged a great program. The Board went one hundred per cent beyond anything we had ever undertaken in the way of appropriations for a year.

Soon the deflation in prices came, sheer and drastic. Our great staple, cotton, dropped from forty cents to ten cents. This affected collections. Our condition was serious. The Board had a mid-winter meeting at which time the whole situation was considered seriously and prayerfully. It was next to impossible to make any great retrenchments in our work at that time. Brethren were hopeful. They thought that a turn for the better would come financially. The money stringency grew greater and but for the great Spring Campaign our condition would have been more serious. The year closed with wonderful results; our workers had never been so abundantly blessed; conversions and baptisms went beyond any record by thousands. It was indeed a glorious year as our annual report discloses, but the debt of more than \$727,000 must be taken into account. To do this retrenchment will be necessary. This the brethren will understand. Financial conditions are still serious, and we must move with prudence until conditions are improved.

We are sorely in need of funds to bear our current expenses, not to mention the necessity of providing for our heavy debt.

Unless the churches and individuals come mightily to our help immediately it will be a matter of the greatest difficulty for us to finance our current expense. The banks have been very generous in their treatment of us, but there comes a point beyond which they can not go. Our appeal to the brotherhood for immediate help is sincere and profound.

If we can pass through our present stress, when times are better we can return to our larger program which was so blessed of God.

We covet the prayers of the brotherhood at this time and their generous contributions in our time of great need.

name. Now, in Japan if he goes to her house, he takes her name, but if she goes to his house, she takes his name. It hasn't yet been decided which will be which, or who will be who, but the Board is most humbly entreated to permit either Miss Chiles to change her name or Mr. Rowe to change his."

All of which means that Rev. J. H. Rowe and Miss Carrie Hooker Chiles, of Fukuoka, Japan, are to get married in June. That is fine! Congratulations!

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Rev. and Mrs. George W. Bouldin sailed from Seattle on the 22d of April. They are returning to their work in Fukuoka, Japan.

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On the S. S. Curvello of the Lloyd Brasileiro Line, sailing from New York on June 4th, sailed Rev. M. G. White, of Bahia, Brazil, and Mrs. A. J. Terry and her two children, of Corrente, Brazil. Mr. White is returning a month ahead of Mrs. White, in order to attend an important Mission meeting. We are glad to announce that little Daniel Bruson Terry has completely recovered his health. When Mrs. Terry brought the children home last October it was feared that Bruson had contracted the dreadful sleeping sickness, but after treatment in the Johns Hopkins Hospital, Baltimore, Md., he rapidly regained his strength.

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Rev. C. K. Dozier, of Fukuoka, Japan, writes: "You will be rejoiced to hear that we had 320 boys to apply for entrance into our school in the Middle Department and over sixty for the Higher Department. We could not take in half of those who applied. We had examinations and took in the boys who made the best records. We had expected about 200 applicants, but were surprised that over 300 boys applied. This shows you how the people are beginning to respect our school. We have a fine lot of boys now. This year's entering class is far above any we have had so far. This means that our school will put out better students. We could have 600 boys in our Middle School Department as easily as we could have 300, but we are determined to keep the school small. Too big a school can not do the good a small one can."

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Rev. J. H. Benson, who has recently re-entered our Mexican work and is supervising what is known as the Coahuila-Durango and Zacatecas fields, writes:

"I am here in the old town of Zacatecas. Am making arrangements to get away to Colotlan, 125 miles west of here, in the morning. Will go across country and take the pastor of the church here with me. I don't think that any missionary has been out there since I went eleven years ago. I find the work, for the most part, in good condition and the prospects are fine. I have never seen a better spirit among the churches. There seems to be an earnest desire on the part of the pastor and churches to do something worthy of the work we are trying to do.

"I have spent a week in and around Torreon. It is one of the Baptist centers of Mexico. In fact, we almost have the field to ourselves. The people there are liberal and open to approach. We must do a great work there in the next few years. The school there is very important if we will put enough into it of prayer, work and money. I am very anxious that we open up a school there this fall for boys, for both boarding and day pupils. There are enough class rooms in the main building for 200

Missionary Miscellany

Rev. T. B. Ray, D.D.

The following interesting letter has recently been received from Rev. J. H. Rowe, Fukuoka, Japan:

"We use two methods of work on the Mission field which might be termed *extension* and *concentration*. Recently we have been doing quite a lot of extension, and we

have stretched the lines until the workers have become *lonely*. Now, for a change, two members of our Mission have decided on a plan of "concentration." He and she have decided to live in the same town and use the same Mission house. Again, for convenience, they would like to use the same

pupils, but we have no place for boarding pupils and I am sure that there will be a fine attendance of boarders if we will prepare a place for them. Then, I think we should have an American missionary at the head of it. Can the Board send us a man for that place? If I had my preference, he would be a young school man, not a preacher. We must have the very best we can get."

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As vacation time approaches, we are glad to welcome home a number of our missionaries who are coming to the United States for much-needed and well-earned furloughs.

Rev. and Mrs. W. D. King, of Canton, China, arrived in Little Rock, Ark., on the first day of May. Their headquarters are at 1101 Battery St., Little Rock, Ark.

Dr. and Mrs. R. V. Taylor and their three children, of Yangchow, China, arrived in Richmond, Va., on May 5th. Dr. and Mrs. Taylor went out to China in 1912 and have just come home on their first furlough. The Board granted them furlough two years ago, but duties in connection with the great hospital plant which he was building up in his station and the inadequate supply of doctors on the field forced Dr. Taylor to remain at his post. Mrs. Taylor is spending some time with her mother at 615 Brook Avenue, Richmond. They will go to Mobile, Ala., soon to visit Dr. Taylor's parents.

Rev. and Mrs. A. B. Christie and their children arrived in New York on May 10th and went on to Adrian, Mo., where they are visiting their people. The Christies have been working in the great Campos field, South Brazil.

Rev. R. M. Logan and wife and three children, of Buenos Aires, Argentina, arrived in New York, May 18th. After visiting Mrs. Logan's sister in Philadelphia, Pa., for several days, they went on to Mears, Mich. They have been able to secure a cot-

tage on the lakes and will spend the summer in that delightful location. Their oldest son, who has been in this country completing his education, will be able to spend a good deal of the summertime with his parents. It was a joyful family reunion.

Rev. and Mrs. J. B. Webster and two children arrived in Seattle on June 11th. Mr. Webster's health has broken down and the doctors in Shanghai, China, have ordered him home for rest and recuperation. We wish for Mr. Webster a speedy recovery.

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"It is impossible to hold in too great esteem and affection these noble, unselfish men (referring to Missionaries W. H. Sears, Jno. Lowe, P. S. Evans, C. A. Leonard, T. O. Hearn, W. W. Adams, W. C. Newton, W. B. Glass, who have gone into the famine region) who have left their wives and little children to enter into grim conflict with the silent but terrible spectres of hunger and disease that are now stalking through this sad, desolate land and are slaying their thousands. Every man of them is taking his life in his hands. It is good and generous of the people at home to give their gold for these dying multitudes, but the gold is but dust when weighed in the balance with the lives of these good men who are taking the gifts of our people to the starving Chinese. All Southern Baptists should pray daily that every one of them may come through the horrors and dangers of the famine field alive and with unbroken health. Their danger is fully as great as that of the real battlefield and they are not counting their lives dear that they might bear this witness to the love of Christ. And let us not forget the no less noble women who wait and pray quietly at home, with their little ones gathered about them, while the husband and father is away on his dangerous task of saving the little children of China who cry in vain to their own parents for bread."—T. F. McCrea, *Tengchow, Shantung, China.*

Woman's Missionary Union

—Miss Kathleen Mallory, Corresponding Secretary—

W. M. U. Items

Thirteen States report this year 1,763 more societies than they did last year. Of this fine increase 1,368 of the organizations were among the young people. This victory is all the more interesting when it is known that these thirteen States this year report more societies among the young people than the whole union of eighteen States reported last year.

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Eleven States this past year report a total of 2,136 mission study classes, over 600 of which were among the young people. Many who were in these classes took the tests on the books studied and won the desired seals. Ten States awarded over 5,700 small seals, fully 1,200 of which were won by young people. The young people in eleven States secured over 600 stamps for the reading of recommended missionary books. The number of official seals far exceeded the ones for last year.

Right in the beginning of the third year of the Baptist 75 Million Campaign each W. M. S. should determine to keep a careful oversight of the payments of its members toward the campaign pledges so that there shall not need to be the heavy pressure next spring such as took place this spring during the Loyalty Campaign. "Normalcy" is a favorite word with President Harding. It has always been the normal thing for W. M. U. organizations to pay their money regularly, the slogan being "*One-twelfth of the apportionment each month.*" Why not return to normalcy if any have copied the method of others and have put off their campaign payments until the spring pressure? It should also be the joyful pride of the W. M. S. to assist the young people's organizations in the faithful redeeming of their pledges.

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One of the finest interests of the past year was the White Cross work. Five States report that they sent out

over 4,100 pounds of supplies to the Southern Baptist Convention hospitals in China and Africa. The things sent out by those five States and four others were valued at over \$7,000.00. They ranged all the way from hundreds of washrags to thousands of bandages, from bed socks to the warmest of blankets. From the Baltimore office there is being sent a statement to each hospital, showing just what each State chairman of the White Cross work reports has been sent to the given hospital. With this statement goes a request that the hospital will let the Baltimore office know before September what other supplies are needed. Upon receipt of the new lists the State chairman will be notified so that this splendid work may go right forward. In the meanwhile it is safe to venture that no hospital is over-supplied as yet!

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Program for July

Ministerial Relief, Orphanages and Hospitals.

Hymn—"Savior, like a Shepherd Lead Us."

Scripture Lesson—The Mercy of God: Psalm 145:8-19 18:25; II Cor. 1:3; Gratitude of Christians: Psalm 50:23; Prov. 27:21; Acts 3:1-8.

Hymn—"We Praise Thee, O God."

Sentence Prayers of Praise.

Hymn—"There's a Wideness in God's Mercy."

Prayer that the members of the society may follow on to know the mercy of God.

Repeating of Slogan—Blessed are the merciful, for they shall obtain mercy.—Matt. 5:7.

Three Talks—(1) How Business Firms Care for Their Long-time Employees; (2) How Fraternal Organizations Provide for Their Aged Members, (3) How the Government Rewards Its Veterans.

Hymn—"My Country, 'Tis of Thee."

Talk—Our Debt to Our Former Pastors.

Talk—The Ministerial Relief Fund.

Repeating of Slogan—Matt. 5:7.

Prayer for Our Aged Ministers.

Two Talks—(1) The Appeal of the Orphan to the Public in General; (2) The Care of Orphans by Fraternal Organizations and by State Institutions.

Talk—Baptist Orphanages.

Prayer for all Orphans.

Hymn—"Precious Jewels."

Repeating of Slogan—Matt. 5:7.

Reading of Leaflet—"A Million—and One." (Order leaflet for three cents from W. M. U., Literature Dept., 15 W. Franklin St., Baltimore, Md.)

Two Talks—(1) Disease, a Public Menace; (2) Hospitals, a Recognized Asset.

Talk—Baptist Hospitals.

Prayer for all Doctors and Nurses.

Prayer for all Christian Hospitals.

Repeating of Slogan—Matt. 5:7.

Business—Minutes of Last Meeting; Plans for Associational Meeting; Appointment of Committee to Secure Renewals and New Subscriptions to Denominational Periodicals; Plans for Summer Personal Service; Announcement concerning Summer Assembly; Offering.

Repeating of Watchword for Year—I can do all things through Christ which strengtheneth me.—Phil. 4:13.

Hymn for the Year—"The Son of God Goes Forth to War."

Vocational Sunday School Training

Rev. J. M. Price, Th. D.

Beginning this year, the Department of Religious Education of the Southwestern Baptist Theological Seminary, Seminary Hill, Tex., will become the School of Religious Education. Four teachers will be employed for full time and one for part time. Courses will be offered leading to the Diploma of Religious Education, the degree of Bachelor of Religious Education and the degree of Master of Religious Education. About seventy have specialized in this school during the past year. The purpose of the school is to prepare vocational Sunday school and B. Y. P. U. workers for churches and the field. During the past year the students in their extension work have visited forty churches, made seventy-four addresses, organized twenty Sunday schools and B. Y. P. U.'s, given twenty-three demonstration programs and taught twelve training classes in which 250 diplomas and seals were given. At Commencement this year about 550 awards were received from the Sunday School Board—the largest number ever given out at any one time. The school is issuing a special bulletin outlining

its courses of study, which may be had by addressing L. R. Scarborough, president, or J. M. Price, director of the school.

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Suggested Leaflets for Help with July Program

(Note: Any of the following leaflets may be secured at the quoted price from W. M. U., Literature Dept., 15 W. Franklin St., Baltimore, Md.)

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Laymen's Missionary Movement

J. T. Henderson, Secretary

One-half Million Tithers

It was very gratifying to note the heartiness and unanimity with which the Southern Baptist Convention adopted the recommendation of the Layman's Missionary Movement to launch a campaign to secure a half million tithers during the coming year. The corresponding secretaries of the Home and Foreign Mission Boards are in thorough accord with this movement. The Corresponding Secretary of the Woman's Missionary Union gives assurance that their organization will help in every way possible. During the brief period since the Convention adjourned the echoes from the field have been most encouraging; word comes to this office that in many places the campaign of education and enlistment has already begun. The fullness of time for such a campaign has certainly arrived; the sentiment is overwhelming, and there is strong indication that every agency of the denomination is ready to co-operate in a most hearty way.

The movement is significant for more reasons than one: in the first place it will stimulate and enlarge the offerings to every cause fostered by the denomination; in the second place, no step could be taken that will do more to guarantee the full payment of the pledges to the Seventy Five Million Fund; in the third place, it is in thorough accord with the evangelistic

campaign; we have the guarantee of God's word that the "bringing in of the tithes into the storehouse will open the windows of heaven and bring us a blessing that there shall not be room enough to receive it."

The committee of nine to which the Southern Baptist Convention entrusted the responsibility of providing ways and means for this campaign will meet soon, outline its policy, and give the same large publicity through the denominational press.

It is readily seen that the goal of a half million tithers calls for about one-sixth of our membership. In the more aggressive churches effort should be made to go beyond this percentage so as to provide for some of the more backward churches that may not reach the standard and for other churches that may not be enlisted.

Laymen's Teams.

Another suggestion that was given emphasis in the report of the Laymen's Missionary Movement was the organization of a Laymen's Team in every association. Such teams can be utilized to large advantage in the campaign for the half million tithers. This is a practical work to which the Christian business man is especially adapted. In many places consecrated laymen have already demonstrated their efficiency in this kind of work. While there are numerous activities in which these teams may profitably expend their energies at this particular time, perhaps the most vital and urgent mat-

ter is the movement to secure a half million tithers. It is gratifying that such a large number of men have already expressed themselves as anxious to render service in this cause.

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A Baptist Center

Waco, Texas, has several marks of distinction from a Baptist viewpoint. Only three are mentioned: It is the seat of Baylor University with its fourteen hundred students; it is the home of Governor Neff, a deacon of the First Baptist Church and president of the Board of Trustees of Baylor; for several years Dr. B. H. Carroll, the eminent preacher and teacher, lived here and served as pastor of the First Baptist Church. It is claimed that there are more Baptists within a radius of one mile from Baylor University as a center than in any other similar area in the world. Waco has a dozen white Baptist churches, all of which are aggressive and operating in complete harmony. On April 24th twenty-two Sunday schools of Waco reported an aggregate attendance of 7,778; among these were nine Baptist schools which reported a total attendance of 4,334, or considerably more than half. The three that registered the largest number were all Baptists: First, 1,028; Seventh and James Street, 787; Tabernacle, 740.

There have recently been more than five hundred additions to the churches and some of the more important ones have not yet held their evangelistic campaigns.

The Secretary was glad of the opportunity to accept an invitation from Rev. W. W. Melton, the popular pastor of the Seventh and James Street Baptist Church, to speak through a period of four days in a Laymen's Institute. This church had just closed a very successful revival and as a result the people were found to be quite responsive. At the meeting on Sunday afternoon there were representative laymen from twelve churches; one mature man was converted and the consecration service at the close was a memorable occasion. At the meeting on Tuesday evening 107 people committed themselves to the tenth. On Wednesday at a conference, which was attended by about 100 men from the Seventh and James Street Church, it was decided to reorganize the Men's Council, or Brotherhood, hold two meetings a month and seek to make it a vigorous organization. The institute closed with a banquet that night attended by about 100 men, virtually all of whom pledged the pastor that they would heartily support him in every good word and work.

This church occupies a most fruitful field, being located only two blocks from Baylor University; several of the professors hold membership in it, and about seventy-five ministerial students are members.

It was a rare privilege to see the attractive buildings and grounds of the University, to meet personally most of the faculty, to see the large student body and to learn of the high standard and fine spirit of the institution. President Brooks was away making addresses in the interest of the 75,000,000 fund.

The secretary is indebted to I. N. Odom and wife for special courtesies; he is a former Tennessean, who is making himself very useful both in the school and church life of the city.

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Other Echoes

At Jonesboro, Ga., on April 1st at 7:30 p. m., the General Secretary made the closing talk in a series which was begun the

last days of March. It was gratifying to note the growth of interest and attendance as these discussions proceeded.

Sunday, April 3d, was spent with the Baptist Church of Sardis, Miss., of which Rev. W. L. Howse is the enterprising and popular pastor. The people came in goodly numbers to all three of the services and gave earnest heed to the things that were spoken. It was good to see a number of men from the country at the afternoon meeting.

On Monday some representative men and women from the surrounding churches came together and most practical matters were discussed in open conference. At night about fifty men and boys assembled at the church for an open parliament; a number of those present volunteered to give expression to their quickened interest and renewed purpose to be more zealous in the Lord's work. This was followed by a fine banquet.

The Sardis Church has a brotherhood that should develop the laymen and greatly re-enforce the church.

On Sunday, April 10th, the Secretary spent a strenuous but most delightful day with the Baptist Church at Madisonville, Ky. While Rev. M. E. Staley has been pastor on this field for about eight years, his use-

fulness and popularity grow with the passing days. This church has a loyal company of laymen that rally to the pastor in all his policies. Their pledges to the 75 Million Fund went beyond their quota and they mean to be prompt in redeeming them.

The Baptist Church at Cookeville, Tenn., was organized in 1913 with only eight members; it now has nearly two hundred, a majority of whom are young people of a most loyal and aggressive type. When the pastor, Rev. E. A. Cate, resigned about two years ago, Judge Edwards by urgent invitation agreed to supply until the church could secure a pastor. His service gave such general satisfaction that a hearty and unanimous call was extended to him to become permanent pastor. He gave up his profession and is now useful and happy in the high calling of the Gospel ministry.

The church has plans for an adequate building and its future is full of promise.

There is a State school at Cookeville and the field affords opportunity for a large and important service.

These notes are hastily written on the train as the Secretary journeys to Waco, Texas, where he is to spend four days in an institute with the laymen of the Seventh and James Street Church, of which Rev. W. W. Melton is pastor.

But a reservoir is not used just to hold water. From it the water flows or is piped to the places that need it. We have seven main pipes—the Home Mission, Hospital, State Mission, Orphanage, Christian Education, Ministerial Relief and Foreign Mission. We can make a picture of all this and, if we chose, could draw the smaller pipes or streams that lead from these main branches. Ask the members of your society to name as many as they can of these smaller streams.



OUR PUZZLE CORNER

PUZZLE No. I. *Officer of the Foreign Mission Board:*

Initials:

- (1) A preacher who was cast overboard from a ship because he disobeyed God and was taken up and carried to shore by a submarine.
- (2) A governor who trembled as Paul reasoned of righteousness, temperance and judgment.

Name:

- (1) A woman who heard Paul talk at a prayer meeting, was converted and baptized.
- (2) David's grandfather.
- (3) A queen who was turned out of the palace because she disobeyed the king.
- (4) A prophet who had food carried to him by birds.

PUZZLE No. II. *Officer of the Home Mission Board:*

Initials:

- (1) A man cured of blindness near Jerico by Christ.
- (2) Soldier, king, poet and musician.
- (1) A great giant killed in the valley of Elak by a Shepherd boy.
- (2) A beautiful woman went to the well to water her father's sheep and met her future husband.
- (3) The first high priest.
- (4) What did Paul call his fellow-laborer in Christ.

Puzzles I and II were sent by Miss Sarah C. Cutchins, Franklin, Va.

PUZZLE No. III. *Officer of Educational Board:*

Who is he and where is his Board located?

Initials:

My first is in wake, but not in sleep;
My second in crawl and also in creep.

Name:

My first is in jump, but not in run;
My second in fat, but not in fun;
My third is in man and also in men;
My fourth is in pet and also in pen;
My fifth is in six, but not in ten.

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

We were pleased to have a number call attention to an unaccountable error in the April Puzzle Corner. Miss Blanche Walker was given as a missionary to Japan when she is really located in Kaifeng, Interior China. One writer in mentioning the error asked if it were put in as a "catch." If this had been the intention, many knew their mission workers too well to be caught in this way.

Young People's Department

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

The Second Year of the 75 Million Campaign

The young people and children who took such an active part in working and pledging in the 75 Million Campaign will want to know how their gifts are counting in the payments on the campaign.

From the table given you will easily see how much the Y. W. A.'s, College Y. W. A.'s, G. A.'s, R. A.'s and Sunbeams have contributed this year \$274,130.91.

This is more than the whole Woman's Missionary Union gave ten years ago.

By organizations the amounts stand as follows:

Y. W. A.	\$170,433.18
Girls' Auxiliary	25,205.94
Royal Ambassadors..	15,393.33
Sunbeams	63,098.46

Total.....\$274,130.91

Are you not happy that these organizations have been able to contribute so largely?

Now look at the table by States and see where your own State stands on the list of contributions. Are the Young People's Mission societies of your State giving as largely as they might?

Notice especially the number of Junior societies. Are there as many as

there should be if all of the children, boys, girls and young women are to be enlisted and have a share in the training and work?

Look next at the third column of figures. These show the average gift by States. Some of the States having the smallest number of Junior societies are giving the largest average amounts. Maryland and Louisiana are far ahead of all others. If all of the States reached an average of \$60.00, what would the year's total be? Work it out and see.

Look again at your own State. What is the average gift? Is your society below or above this average in your last year's report? Talk about this at your next meeting and see if you can not try for larger amounts.

We may think of the 75 Million Fund as a great reservoir into which the money from the churches is poured. This money comes into the church from the members of the church, the Sunday school, the Baptist Young People's Union, the Junior Union and from the Woman's Missionary Society with its branch organizations—the Sunbeams, Girls' Auxiliary, Royal Ambassadors, Young Women's Auxiliary and College Y. W. A. All these branches flowing into the church river filled the campaign reservoir last year with twelve million dollars.

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Where are the Nine ?

In the May edition of Home & Foreign Fields, we asked
in an advertisement if there were not

Ten Young Baptist Pastors

in the South who would offer themselves to be sent
out to Foreign fields this year

Only One Responded

and even he has not fully decided. Shall this be the response when we have fewer ready for appointment than were ready at this time last year ? Shall this be the response when the need for more workers abroad presses more insistently than ever?

Where are the Nine ?

FOREIGN MISSION BOARD
SOUTHERN BAPTIST CONVENTION
RICHMOND, VA.

Home Mission Achievements

such as are tabulated on page 36 of this magazine, call for an aggressive attack, with strong reinforcements, while victories for Christ, for the churches, for the homeland, are being won. We must not turn aside from the opportunities that face us, nor fail to consolidate the gains already won.

Home Mission Needs

We are sorely in need of funds to bear our current expenses, not to mention the necessity of providing for our heavy debt. Unless the churches and individuals come mightily to our help immediately it will be exceedingly difficult to finance our current expense.

Our appeal to the brotherhood for immediate help
is sincere and profound

THE BAPTIST HOME MISSION BOARD
1004 Healey Building **Atlanta, Ga.**

