Home and Foreign Fields

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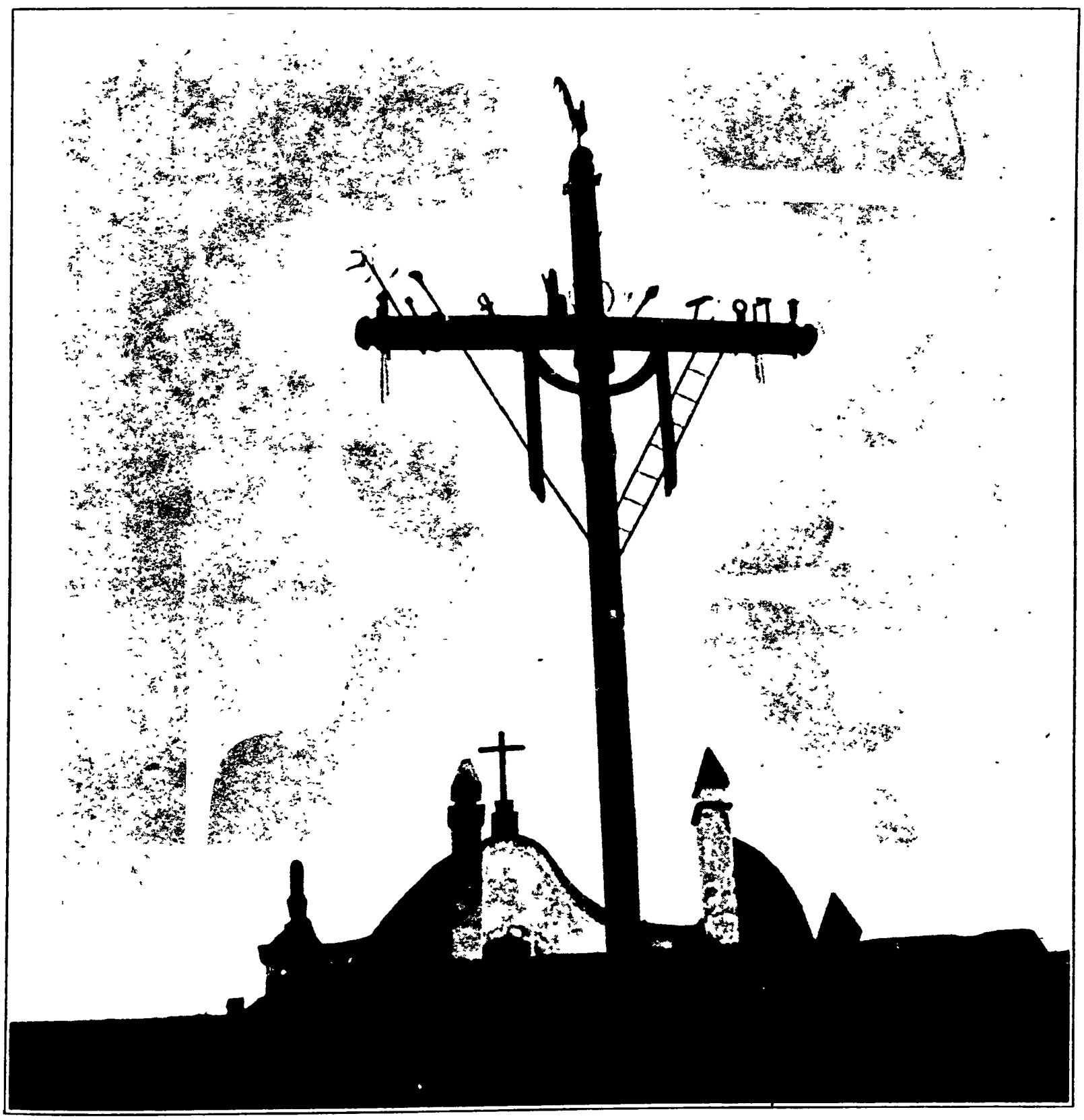

Photo by F. A. R. Morgan, Bello Horizonte

THE CHALLENGE OF A CHRISTLESS CROSS

Throughout Brazil are to be seen these crosses, thus heathenishly decorated, crowning the hills near cities and villages, pleading in silent eloquence for the true gospel of a crucified Christ whom to know is life eternal.

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HOME AND FOREIGN FIELDS

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THE MISSIONARY PILOT

SENIOR B. Y. P. U.

April 2.—Topic, "Courage." See 5, "Sacrifice—the Price of Success." Have some one condense and give briefly this heart-stirring message from one of the South's greatest preachers.

April 9.—Topic, "Hosea." See pages 20-24, in which are given some stories of modern Hoseas, who have come from the ranks of the poor, but who have been mightily used of God. One or two of these stories of mountain boys will splendidly illustrate the Bible topic.

April 16—Topic, "Stewardship of Money." See Dr. Love's stirring appeal on page 7, "The Appeal of an Unspeakable Emergency." Let the leader present with especial emphasis the closing paragraphs of this great message, showing what it means to Foreign Missions if we fail to be faithful in our stewradship just now.

April 23.—Topic, "Why Must We Confess Christ Before Men?" Let a member who speaks well give the story of "Picnic Sears and Pastor Li," showing how a Chinese native pastor has by personal work won more than 4,000 converts.

April 30.—Topic, "Latin-America." In view of the approaching Convention and the urgent situation which is confronted, it would be well to supplement this program by giving a summary of Campaign achievements as outlined by Mr. Burkhalter on page 14.

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

Following the plan of suggestions made above for the selection of supplemental material, the leader of Intermediate and Junior Unions will find abundance of helpful ideas in the planning of their programs. For the missionary meeting Miss Briggs has prepared a pageant that can be rendered with fine effect as a preliminary to the program proper, "The World's Need," page 31.

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

Southern Baptist women will turn their attention during April to the 75 Million Campaign, and will lend all the energy of their great organization to the collection of pledges and the securing of new subscriptions. For the missionary meeting there has been provided a wealth of material in this number. See especially Dr. Love's article on page 7; Mr. Burkhalter's summary of achievements on page 14; and the stories which emphasize the imperative necessity for completing this year's work in glorious fashion.

SUNDAY SCHOOL.

The pageant furnished by Miss Briggs on page 31 will make a good opening service for a department, or for the entire school. Also the Mountain School stories may be given, one each Sunday, to good advantage.

PRAYER MEETING.

The month of April should be given largely to prayer for the Campaign and its causes. The leader may well select one of the great mesages from Dr. Porter, or Dr. Love, or Dr. Hines, or Dr. Hening, and make it the basis of the prayer meeting discussion; or Mr. Burkhalter's summary may serve as the ground of prayer and study; or the outlines on page 19 may be made to serve the purpose of stimulating to effectual prayer and intelligent consideration of the mighty issues confronting us as we come to the close of the Convention year. Pray that the meting of the Convention shall be led of God's Spirit.

Home and Foreign Fields

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I. J. VAN NESS, Corresponding Secretary

G. S. DOBBINS, Editor

APRIL, 1922

The Dominant Note

Do you recall the story of Van Dyke's "Lost Word?" A Christian youth, in the early days of martyrdom, became discouraged and began to long for the pleasures of the world. He was offered all that the old life could bestow if he would agree to just one thing—that there might be wiped from his brain the name and memory of the Lord Jesus. The youth agreed, and then the story pictures him as he meets crisis after crisis in which he would have given all the world to be able to recall his rash bargain, but in vain. At last through suffering and repentance the spell is broken, and the name and the love of the Lord Jesus are restored.

The story carries its message to the Christian heart, reminding of the possibility of love of this world creeping in between the soul and its Saviour, and of the priceless value of the love of Christ. The New Testament has more than one warning to the Christian against allowing wrong motives and false notes to become dominant. As we face the remaining days of the Convention year, fraught with so much of significance for the Kingdom of our Lord and the spiritual welfare of our Baptist people, let us inquire what the lower notes may be, and then fix our attention on the high motives that ought to dominate.

The appeal to sacrificial giving that we may come to the close of the third year having paid our pledges is not to be made primarily on the basis of *honesty*. We do want our people to be honest, of course, and we shall not consciously condone their dishonesty with the Lord or with one another; but the matter goes deeper than this. A certain colored preacher was charged by his white brother with turning out members who did not pay promptly. The colored parson denied the charge. "That," said he, "would be putting the gospel on a commercial basis. We makes 'em pledge, and then if they don't pay up we turns 'em out for lying." Unpaid pledges react to the deep hurt of the Christian who fails to do what he promised, but we are not going to establish any church courts to try people on the charge of dishonesty for not paying their pledges.

Nor shall we base our appeal primarily on *pride*. There is a pride, a self-respect, that is altogether justifiable and to be commended, and personal as well as church and denominational pride ought to have its weight in causing us to desire earnestly to do what we have agreed to do. But, after all, pride is a superficial thing, and "goeth before a fall." The man who has suffered serious financial reverses, who needs every dollar of his capital and income, who is struggling to recoup his losses, who has worked by day and slept by night with the grim spectre of bankruptcy at his side, is not greatly concerned with mere pride. Too strong an appeal at this point wounds and estranges him. We must seek something deeper.

Again, the appeal to *loyalty* is not sufficiently compelling. It is more powerful than the appeal to mere honesty or pride, but sounded too often it loses its moving force. Loyalty is a product that comes through a process. It does not exist as a primary instinct. It is a development, a growth, a sort of by-product. As well exhort one to be tall, or thin, or learned, or healthful, as to exhort an inrividual to be loyal without putting him through the process that results in loyalty. Fervent appeals to the loyalty of a lukewarm or unenlisted people are as of little avail as fuel heaped upon a fire that is out.

Then, too, the appeal to *duty* is insufficient. Duty is a great word, and its performance tests as well as develops Christian character. But duty-doing is a function of the will, and the will is the servant of thought and feeling. Duty seems to take so many directions that the will is often confused as to which to follow. Duty tells volition what *ought* to be done; but "if to do were as easy as to know what were good to do, poor men's houses would be princes' palaces." That man who can imperiously follow the dictates of duty has reached the post-graduate stage in the Christian life. The great majority of us are still struggling with the under-graduate course. We must set duty on fire with desire and feeling if we give to it its rightful power.

Beneath these lower and insufficient motives the higher and more worthy motives are always in danger of being lost. What notes shall we sound forth heartily and fearlessly, knowing that they can and will stir the soul and lead to certain victory?

First must come personal love to a personal Savior. Love is the greatest thing in the world. It has won more battles than all the armies. It has achieved more victories than all the diplomats and strategists. When our Lord came to earth he might have had at his disposal all the forces of earth, all the genius of the human intellect, all the powers of heaven. From all these he turned aside, and selected the one dynamic, *love*, with which to achieve his purposes in the winning of a lost world. We love Him because he first loved us. Never shall the banner of Christ be carried to victory by men and women who are not instinct with personal, throbbing, self-forgetting love of a personal Savior who lives and reigns in their hearts.

Then, there must be humility in the presence of an uplifted cross. The cross of Christ alone can give the right perspective. Let all else fade from the view. Let us again see One hanging on a tree. Let us again witness that death—the righteous for the wicked. Let us take our place at the foot of that cross and sing, "There is a fountain filled with blood." Then, and then alone, can we recognize relative values. Then shall we see afresh that a man's life does not consist in the abundance of the things he possesses. Then shall we understand that only in losing life may we truly find it. Then shall we understand the true meaning of sacrifice—sacrifice like unto that of Him who, for the *joy* that was set before Him, endured the cross, despising shame, and hath sat down at the right hand of the throne of God.

Again, the appeal must be made upon the basis of a passionate devotion to the kingdom of God. Either the religion of Jesus Christ is worth everything, or it is worth nothing. Either salvation is for every man or it is for no man. The Christian without missionary motive and fervor discredits his own profession and throws doubt upon his own salvation. The coming of Christ's kingdom on the earth is a reality. It is the divine event toward which the whole creation moves. Oh, the marvel of it, that we should have been made fellow-workers with Christ

Jesus in this mightiest of divine and human enterprises, the redemption of a fallen race! And Christ's kingdom is coming. Each year sees the banner planted a little farther, each day sees more souls born. Never was there such opportunity for world-conquest for our Christ, never did more depend upon our faithfulness. The whole creation is groaning and travailing in pain, awaiting deliverance from the bondage of corruption into the liberty of the glory of the children of God. What higher investment may one make of his life, what richer dividends could one ask on his money, than to put both at the cost of any sacrifice into the bringing in of God's kingdom at such a time!

Never to be disassociated from these high and compelling motives is that of *deep and constraining compassion for the Christless.* Our hearts must be moved afresh by the terrible physical, mental and spiritual needs of those who are without Christ and without hope, in lands where his power has not broken the shackles of ignorance and superstition. A missionary, after depicting the unspeakable physical sufferings of the people of China because of their ignorance, and the mental and moral degredation in which they live because of their superstition, tells the story of a lone woman whom he and a companion passed as she lay prostrate across the newly-made grave of a child, in an agony of hopeless grief. "If our people," said he, "could only see that one heartbroken, hopeless woman, beside that Christless grave, they would not leave us here alone, but would send the re-enforcements we need." In China alone sixteen millions of souls pass out into eternity each year; and of these more than fifteen millions have never heard the name of Christ. Can we still call ourselves Christians if we turn in callous indifference from such an appeal?

It is time for some mighty preaching upon these mighty themes; it is equally time for soul-searching, and for agonizing prayer. Let us not lose the dominant notes in the midst of minor strains. Let us preach Christ and Him crucified, that the love of Christ and a lost world may constrain our people to lay themselves and all they have upon the altar.

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"God's Way is Best"

In the constitution, organization and work of a church we proclaim at once our unhesitating conviction that God's way is best, and that men's attempts to improve on God's way have been hurtful. In the dispensations of providence we are equally convinced that God's way is best, even though it is difficult for us to understand always his mysterious workings. In the salvation of an immortal soul we know beyond all doubt that God's way is best, and we trust Him implicitly for the safekeeping of our most precious possession.

But we have been slow to admit that in money matters God's way is best. Indeed, we have often sought to convince ourselves that in this sphere God has no way, but has left us wholly to our own devices. Yet the teachings of the Scripture are plain, and their application simple and practicable concerning this vital subject, this fundamental doctrine.

We need to ask a few plain questions: Is there a Bible doctrine of stewardship? Has God given us clear and definite revelation as to the material means by which His great spiritual end—the bringing in of the kingdom of God on earth—is to be reached? Have we a "thus saith the Lord" regarding a man's money? Are there clearly defined principles in the Bible from which may be adduced a simple, scriptural financial plan for New Testament churches? God's word will give answer if we will let it speak its message. How shall we discover that message?

Study the Old Testament teachings as to the tithe. Note that the tithe antedates the Mosaic law (Genesis 14:20; Heb. 2:6; Gen. 28:22); that it was incorporated in the Levitical laws (Lev. 27:30-33; Num. 18:21-24; Deut. 12:6, 7, 17-19; 14: 22-29; 26: 12-15); that it was accepted as binding throughout Jewish history (Neh. 10: 37, 38; Amos. 4:4); that the purpose of its being exacted is clearly defined (Num. 18:26); that the sin of its being withheld is strongly denounced (Neh. 13: 10; Mal. 3:8); that it was customary in New Testament times, and approved by Jesus (Matt. 23: 23; Luke 11:42).

Study the New Testament teachings as to stewardship. Read the story of the unjust steward (Luke 16), and study its significance in this connection; read also the parable of the pounds (Luke 19: 12-27; of the talents (Matt. 25; 14: 30); the apostles' demand for faithful stewardship (1 Cor. 4: 1, 2; Titus 1: 7; I Peter 4: 10).

Study the plain commands as to giving for the support of the Lord's work. The negative statement is clearly made by our Lord in Matthew 6: 1-4. In I Corinthians 16: 2 Paul sets forth the positive statement. In 2 Corinthians 8:11-14 we have enunciated the deep underlying principle in giving. In 2 Corinthians 9: 6 the manner and motive are set forth.

Study good books on stewardship. Among the best of these are "Stewardship and Missions," Cook; "Money—the Acid Test," McConnaughey; "A Man and His Money," Winburne; "The Pastor and Modern Missions," Mott; "The Withered Fig Tree," Poteat; "The Relation between God and Man a Trusteeship," Stephenson; "Money and the Kingdom," Strong. These books placed in the hands of leading men and women, used for study courses, and made the basis of prayer meeting topics, will promote intelligent understanding of the teachings of the Scriptures on this important doctrine, and will lead to decisions that will enrich character and cause the Lord's treasury to overflow.

Adoption of the right way means usually the discarding of wrong ways. Such a study as has been suggested will lead inevitably to the discarding of unscriptural and inadequate methods of financing the church and the kingdom. What are some of the imperfect plans and devices which must be abandoned?

First, we must get away from the idea that each organization within the church is a law unto itself, seeking to raise funds in its own way and for its own purposes, often competitively and with divisive results. A unified plan that is sound and scriptural will call for the discarding of *subscription papers,* which result in many being left out, some giving under undue influence, and practically all giving less than they ough; it will mean the abandonment of *suppers, fairs, entertainments, sales,* and the like, which obscure the grace of giving, and nearly always lead in the wrong direction; it will dispense with the *paid collector,* who takes God-given responsibility from the shoulders of the deacons and other officers, and tends to put giving on a commercial basis and take away the joy of giving in worship; it will refuse to set up *arbitrary standards or fix assessments,* which are undemocratic and un-Baptistic; it will avoid *high-pressure collections and lump-sum giving,* in which causes are overlooked and the real motives for giving obscured.

So much of rubbish having been cleared away, the church that would prosper financially will then plan and adopt *an adequate budget for all expenses and causes,* estimating every item of local expense, and accepting a fair apportionment for the Campaign. Two treasurers should be provided, each to have complete charge of all moneys from all sources for the objects specified. With these treasurers will be associated the treasurers of the various auxiliary organizations of the church, who will co-operate in every possible way, but who will transmit all funds finally to the general treasurers, who in turn will make prompt disbursement as agreed upon. Duplex envelopes

will of course be used, careful and accurate accounts will be kept, and quarterly statements sent to every member of the church to show just what is the financial standing of each.

At least twice each year every member of the church will be waited upon in an *every-member canvass*, in order that a worthy subscription may be secured for the two great sections of the work of the church—its local expenses, and its Campaign obligations. These two canvasses should be about six months apart, a separate pledge being sought for home and for benevolent purposes.

Letting the Lord have His way in money matters means successful church finance; but it means more than that: It means the growth and development of Christian character, joy in church fellowship and service, abounding spiritual life, influence and power in projecting the work of the kingdom unto the uttermost part of the earth, "beginning at Jerusalem."

This is the way of the Lord. "Walk ye in it."

Are You on the Honor Roll?

Secretary Henderson's suggestion that an honor roll of churches be published, listing those that have adopted New Testament methods of finance, and that remit monthly their Campaign payments to the State Board secretaries, has met with much approval and excited no little interest.

It seems altogether practicable that such a list of churches might be published from time to time in HOME AND FOREIGN FIELDS. If it is objected that there might be an element of immodesty and self-righteousness in such a procedure, the reply is that we but seek to give honor to whom honor is due, and to stir up to like high standard churches which have not crystalized their good purposes in this direction.

Already the list, if made complete, would be a lengthy one. A new day has come for our churches in this whole matter of finance. It takes time for a mighty movement of this character to enlist all the churches in a territory where the traditions and customs have been so variant over a long period of time, and any effort to force uniformity will prove hurtful and abortive. We would rejoice to see the list of churches that have practically solved their problems in the material support of the cause at home and abroad, and that have reached an economical and just basis in the disbursement of funds entrusted to them for kingdom purposes.

Is your church entitled to be on the honor roll? If it is, then send in the name of the church, its location, and its pastor. We will make this a special feature of the Convention number if the responses are sufficiently general, and it is possible that the list might be displayed in the Convention's meeting place if space permits.

At any rate, let us have the list.

The Approaching Convention

When the Southern Baptist Convention meets in Jacksonville, Florida, in May, it will be to hear some of the most thrilling reports of achievements, and to face some of the most challenging opportunities and imperative calls ever brought to any religious body in America.

Elsewhere in this number Mr. Frank E. Burkhalter, our capable and far-seeing publicity director, has set forth in detail and with comprehensive grasp the outstanding features of the year's work. We bespeak for his story a careful and thoughtful reading. When those who have been primarily instrumental under God in the marvelous results here indicated present before a great audience the facts re-enforced by the power of personality aflame with the message, we may be sure that the assembled thousands will be thrilled after a fashion permitted to men seldom in a lifetime.

Undoubtedly the low mark in the depression through which we have gone has been passed. Expert financiers and economists are of one mind in pointing to the upward trend financially and industrially. Money is more plentiful, unemployment is growing less, strikes and like disturbances are fewer, the foreign markets are opening up, foreign exchange is rapidly becoming normal, a world that had swung out of its orbit is swinging back into place. We have passed the crisis undefeated, for during the nearly two years of financial distress we have surpassed anything ever accomplished in our history in evangelistic and missionary results, and will come to the close of the Convention period, according to present indications, with full three-fifths of the total amount subscribed for the five-year period paid in cash.

The Convention in Jacksonville will perhaps be one of the greatest ever held in point of attendance, as well as of interest and achievement. Churches have realized that the money spent in sending the pastor and other messengers to the Convention is a good investment, and laymen and women of the churches have discovered that perhaps the most refreshing and helpful of all the trips possible for a twelve-months is that to the meeting place of the Convention. The choice of Jacksonville was a happy one, and many turn eagerly to a visit to this beautiful city of sunshine and flowers, of cordiality and hospitality, of savory fruits and salt-sea breezes, after the chill of winter of the more northerly states.

Slight alarm was felt when an unfounded rumor gained currency that the Billy Sunday Tabernacle would not be available for the Convention's meetings, but all fears have been set at rest by Chairman Hobson, who officially states that a formal contract has been secured for the Tabernacle, that thorough inspection has been made to insure safety and comfort, and that the crowds may come in complete assurance that they will be amply cared for. Of course it is absolutely necessary that visitors co-operate with the committee on entertainment by writing in advance for reservations, and by willingness to occupy homes as well as hotels. Few cities in the land can now care for the Southern Baptist Convention in hotels alone. If you have not made your reservation, write at once to Mr. Chas. G. Day, Chairman, stating your preferences as to rooms, maximum rate you feel inclined to pay, etc., and he will do his utmost to meet all your wishes and make your stay thoroughly pleasant.

In the meantime, let us guarantee the greatness of the Convention by unceasing efforts to add to the total of souls won to our Lord and of dollars paid that His gospel may be carried to the ends of the earth.

Rev. A. Blocher, pastor of the Rue de Lille Church, Paris, one of the most effective Baptist workers in France, is zealously undertaking the erection of a tabernacle which will meet the needs of evangelization in this great city. "The gospel needs Paris, because it is the heart of France," he declares. "The gospel preached there is carried into the most distant provinces. Our capital is also the centre of the French colonial empire, second only to that of Great Britain. We have found a large site, which is a splendid field of labor. We have decided to remain in future outside of any religious associations which shall not definitely stand for the whole Bible. As a result we have withdrawn from the French Baptist Union. The grounds and buildings will cost about 10,000 pounds. There are no rich people among us, all belonging to the working class. Will you pray that for the remaining 8,000 pounds needed, some of the Lord's stewards will help us?"

Sacrifice—the Price of Success

"He shall see of the travail of his soul, and shall be satisfied"

Rev. Samuel Judson Porter, D.D.

The last twenty-seven chapters of Isaiah, from the fortieth to the sixty-sixth inclusive, contain the great messianic poem of the Old Testament. The twenty-seven chapters, in the Hebrew, are divided into three books of nine chapters each as the chapter divisions run in our version. The first book ends with, "There is no peace, saith the Lord, unto the wicked"; the second with, "There is no peace, saith my God, to the wicked"; while the third closes with a picture of the new heavens and the new earth, with Jehovah comforting the redeemed as a mother comforts her babe on her bosom. In the center of the central book of these three comes the fifty-third chapter which thus occupies the exact middle position of the entire messianic prophecy. The poem is like a diadem formed for the brow of Him who should come to wear it. In its central front blazes this fifty-third chapter—a huge gem, radiant, crimson. This chapter which sets forth the doctrine of vicarious suffering so clearly seems to contradict the glorious victory chapters which follow. In this particular it is so remarkable and mysterious that the Jewish Rabbis of old could make nothing of it unless they interpreted it as describing two contradictory Messiahs, one a Messiah of Conflict, the other a Messiah of Conquest; the one a vicarious Messiah, the other a victorious Messiah. It contains fourteen sentences which teach that the victim was suffering vicariously. They are as flashes from this blazing gem that shines in the prophetic crown on the forehead of the Redeemer:

"Surely He hath borne our griefs;"
"And carried our sorrows;"
"He was wounded for our transgressions;"
"He was bruised for our iniquities;"
"The chastisement of our peace was upon him;"
"With His stripes we are healed;"
"The Lord hath laid on Him the iniquity of us all;"
"For the transgression of my people was He stricken;"
"He made His grave with the wicked;"
"Thou shalt make His soul an offering for sin;"
"He shall bear their iniquities;"
"He was numbered with the transgressors;"
"He bore the sin of many;"
"And made intercession for the transgressors."

This chapter shows the Servant of God standing alone. His report is unbelieved. He is despised and rejected, a man of sorrows and acquainted with grief. He is persecuted, oppressed, taken from judgment to prison and from prison to slaughter. He dies, a young man without natural generation. Yet as the close of the chapter is approached we find that this Messiah who suffered and died for human sin did live and prolong His days, and this childless young man becomes the parent of a numerous off-spring, sees the travail of his soul and is satisfied.

The fifty-fourth chapter opens with a song of marriage music addressed to the bride. With wonderful delicacy and tenderness the story is told of the suffering Servant of the fifty-third chapter entering into nuptial relations with her who had been forsaken and grieved. As the Hero comes from the scenes of suffering to begin the joys of wedded life with His beloved, the song of peace, prosperity and enlargement is chanted. Betrothed to her Lord, the bride is exhorted to faithful allegiance to Him who has done and borne so much for her. With the sweet rhythm of wedding bells the summons is issued: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed; neither be thou confounded; for thou shalt not be put to shame." This is Hebrew poetry, the rhyme and rhythm are found not in the words but in the thought. In the part of this little epic which we are now considering there are discovered four portions consisting of two numbers each: A Twofold Exhortation; A Twofold Promise; A Twofold Command; and a Twofold Warning.

I. *Here is the Double Exhortation*: "Enlarge the place of thy tent and let them stretch forth the curtains of thine habitations." This is altogether in keeping with the customs of the nomadic tribes in Eastern lands. The tent is the simplest and most primitive form of human dwelling. When the growing necessities of a family demand larger shelter and room, all that is necessary is to get a little longer pole, a little longer and thicker cord, a few stronger pegs and a little more bark or skin or leather or canvas, and the tent can be enlarged and the curtains stretched forth to accommodate the needs of the growing family. This is made the type of the enlargement of the tabernacle which the church is to spread over her growing family of children. "Enlarge!" "Stretch out!" This is the slogan which Christ's people must catch and keep repeating. There must be no retreat, no contraction, no narrowing of policies, no dwarfing of programs, no defaulting in pledges, no withdrawing from fields once occupied. The Sufferer must become the Sovereign; the Messiah of conflict must become the Messiah of conquest; the Victim must be the Victor. We are wedded to Him. His purposes must become our purposes. We must enlarge and stretch forth.

II. *And this must be done because of this Double Promise*: "For thou shalt break forth on the right hand and on the left; thy seed shalt inherit the Gentiles and make the desolate cities to be inhabited." What a fine word is this, "thou shalt break forth," that is, spread abroad, or, as the grand old Hebrew reads, "burst forth." This bursting forth is to be on the right hand and on the left. The growth is to be symmetrical—in this direction and in that direction. The tent must not be one-sided. Let it spread out equally in all directions. The church must be symmetrical in growth and development. There must be a balanced completeness in our enlargement; but this can be attained only as we break with cliqueism and meet every man on a basis of brotherhood in Christ Jesus. We must love the foreigners who are among us as well as the foreigners who are far away. No one can be a worthy foreign missionary who is not first an ardent home missionary. A Chinaman is a Chinaman on whichever side of the Pacific Ocean you find him; and crossing the Rio Grande from either one side or the other makes little change in a Mexican.

III. *Now notice how the Double Command peals forth*: "Lengthen thy cords and strengthen thy stakes." "Lengthening," "strengthening." You can see easily where William

Carey got his famous motto, "Expect great things from God, attempt great things for God." Carey selected this text and from it preached his great sermon which sounded out like signal notes from the belfry of the ages awakening God's people to the glorious task of modern missions. It is well for us to pull on the same bell rope and ring out the same clear summons to God's people in these days. How well these words have been chosen. How well do they set forth our present duty. The word "lengthen" suggests extensity; the word "strengthen," intensity. These two qualities must characterize all our work if it is to abide. And in addition to this, extensive lengthening must be accompanied by intensive strengthening or there will be danger and calamity. As we lengthen our cords we must strengthen our stakes or the tent will fall down when the testing time comes. This is true of all missionary enterprises, and emphatically true with regard to the work at the present hour.

1. *How shall we lengthen the cords?* The best way to lengthen the cord is for each one to add his own length to it, just as the fireman standing on the top rung of the ladder adds his own length to the ladder over which the victims in the burning building climb down into safety. We must first give ourselves to this great work. The story is told that when Hannibal's soldiers went to war the Carthaginian maidens cut off their raven locks and braided them into bow-strings for the archers. Another story is told of the Tyrian maidens who sacrificed their golden hair for cordage for the Tyrian navy when the destinies of Tyre were at stake. The present call of Christ demands self-giving of this kind. For less worthy causes men have been glad to give all.

2. *And how shall we strengthen the stakes?* Let it be said first that there is need for greater faith in Jesus Christ and in the power of His gospel to save and redeem. Rev. Frederick Paton, son of John G. Paton, the famous apostle to the cannibals of the New Hebrides, on a visit to this country, after twenty years of service on the scene of his father's labors, was asked about the worth and prospects of missionary work in the New Hebrides. He replied: "Why, we cannot help being optimistic out there. Of one thing I am sure, and that is the miracle of conversion. There can't be a shadow of doubt when we see cannibals and men who have burned children alive, putting away their old customs and being wondrously changed in all their motives and ideals. In all our churches are those who have thus come out of the darkness of heathendom."

Again, we must strengthen the stakes by informing ourselves and our people. We must learn more about the word of God, about the triumphs of the gospel and the needs of those who have not heard it. Every worthy lesson taught and every worthy lesson learned on this subject means the driving of a new stake deep into a sure place. Too often the tent cords hang loosely, failing to support their burden because they are not securely held in place. Too often the stakes are but poorly driven so that they pull out when the strain comes. There is no better way for driving the stakes deeper than by reading mission literature and other religious papers.

And once more, the stakes may be strengthened by holy living. God's people must be good people. We must separate from the world. Preachers and missionaries must be clean, unselfish and Christlike. The standard of church membership must be lifted up. It has been said that Stanley declared that he owed the transformation of his character to the months he lived with Livingstone in Africa. And yet Livingstone never said a word to him directly about his soul's salvaton. The grand old missionary simply lived out his remonstrance against iniquity, and lived out his appeal for God.

And, after all, for the lengthening of cords and the strengthening of stakes there must be more prayer. It is of interest to recall that the only special subject of prayer that Christ presented to His disciples was for more laborers in the ripening harvest fields. Every great forward missionary movement has begun in prayer, and the supreme need today is prayer. Prayer will enlarge the vision, eliminate prejudice, quicken interest in mission study, open the springs of liberality and enlist missionary volunteers.

IV. *Again, observe the Twin Warning in these wonderful words:* "*Spare not; fear not.*"

"Fear not." This is aimed at unbelief. It is no time to be afraid, to draw back. It is no time to make little plans. Faith must dare to do great things for God. We must count on the supernatural Saviour. We must count on the almighty power of God. The demon of unbelief has thrown down many who wallow in the mire of despondency when they ought to be pressing forward in the battle.

"Spare not." Literally the word means grudge not. Oh, what a warning is this! This grudging is the hindering cause which prevents the lengthening and the strengthening and the enlarging and the stretching forth. Selfishness! This is the root of all sin. There is a quaint old story which Balzac has used in telling one of his most wonderful tales. It is the story of the magic skin which invested its wearer with the power to get whatever he wished, but which, with every gratification, shrank in its dimensions until by and by it crushed the owner to death. That magic shrinking skin is selfishness. It is the bane and blight of enlargement.

The quadruple appeal of this missionary poem may be summarized and enforced in the noble words monographed in Luther's proposed coat of arms. He says: "My coat of arms shall be a heart that has the color of human flesh upon it, warm with human love, and in it shall be planted the cross, the black cross, that shows the sacredness of sacrificial suffering, and that shall be set in a rose of pure white—the purity and strength of character that God can give to those who suffer—and back of it all shall be that ground of blue that brings heaven near to earth, and around it shall be the golden ring of perfectness and eternity, as a symbol of what Jesus Christ has done for men."

This portrayal may well be taken as illustrative of the missionary spirit which shines out in comparison with the spirit of grasping, cruel selfishness. The rock-bound island of St. Helena was the scene of two ceremonials which in their significance were as widely different as the poles. The first was the death and burial of Napoleon Bonaparte—the ending of what was probably the most selfish life which ever careered its way through a suffering world. The other, twenty-four years after, was the burial of Mrs. Sarah B. Judson, who, broken in health from long years of toil on the mission field, was returning with her husband and three little children for a rest in the home land, died as the ship reached the island, and was laid to rest, having lived the life of sacrifice for others.

The selfish warrior sought to conquer the world by force. The sacrificing missionary sought to conquer it by love. So two vastly different people died and were buried near the same spot. They both had endeavored to win the world, but in different ways. The truth is that it can be won and will be won not by the force of the warrior, but by the love of the missionary. The world must be brought back home only by way of the cross.

"My friend, we never choose the better part,
Until we set the Cross up in the heart,
I know I cannot live until I die,
Till I am nailed upon it wild and high,
And sleep in the tomb for a full three days dead.
With angels at the feet and at the head.
But then, in a great brightness, shall I arise,
To walk with stiller feet below the skies."

The Appeal of an Unspeakable Emergency

Foreign Missions and the 75 Million Campaign

Secretary J. F. Love, D.D.

The 75 Million Campaign had its origin in a great conviction begotten by world circumstance in 1919 that God had assuredly called Southern Baptists to a great world service. The European War with its bloodshed, destruction of public and private fortune, leaving death, widowhood and desolation in its wake, had come to an end in November, and Southern Baptists met in Atlanta the following May. There had just been time for Christian men to collect their wits, to look about them upon a wrecked world, and make up their minds what they would do for it. The Foreign Mission Board carried up to the Convention the inquiry, whether the Convention would have it make a careful missionary and reconstruction survey of Europe and the Near East, and to enter these fields of desolation and need for Christian ministry to the unfortunate. The Convention appointed a committee to study the Foreign Mission Board's report and bring back its recommendation to the Convention. That committee in the strongest possible terms recommended the entrance at the earliest practicable momnt into these European and Near Eastern fields. The extraordinariness of the hour and the call of God to Southern Baptists in the distress of Europe profoundly impressed the 4,200 messengers present at the Convention. When a vote was taken on the committee's recommendation, there was not a dissenting vote.

Following that action, the Convention committeed itself to the 75 Million Campaign with equal unanimity, and Southern Baptists began at once to make plans for raising this great sum. It was, of course, contemplated from the first mention of the Campaign that home enterprises should share the benefits of it. It is not, however, misstating the case to say that that which inspired it was an extraordinary world situation. This extraordinariness did not to any approximate degree pertain to the home situation. Of course, great tasks were confronting the home enterprises, and they were unequally financed. My point is, however, that the thing which inspired the 75 Million Campaign was the extraordinary world condition.

Foreign Missions the Campaign Slogan

Not only did the foreign mission situation inspire the Campaign, but the foreign mission appeal carried the Campaign for subscriptions to successful issue as did nothing else in that appeal. It was by recitation of the extraordinary world conditions, a recital of Europe's sorrow and of the need of quick and great reconstruction work, that the speakers in the Campaign swayed great audiences and stirred men and women to such heroic financial venture for the Kingdom of Christ as they had never contemplated. Reflect if you will upon the Campaign speeches which you heard and you will verify this statement. It was the realization by the denomination that an extraordinary world situation called for extraordinary giving, that individuals of the denomination were constrained to subscribe pledges which in the total leaped up to 92 Million Dollars. In calmness and confidence I assert that no speaker in that Campaign exaggerated these world conditions, no subscriber was taken advantage of, nobody in the most impassioned appeal overemphasized the importance of quick, strong, and decisive action in handling a world situation left us by the War. It is a sober statement of facts that no man living on the planet today ever saw such an hour or ever heard of a time when the moral and religious condition of the world made such appeal to sacrifice by Christian men and women as do the conditions obtaining today. This note which rang through the Campaign was true to facts and circumstances.

The World Program of Southern Baptists

Impelled by the extraordinary world conditions, and encouraged by the subscriptions which Southern Baptists made with a promise that a little more than 26 per cent of these subscriptions would be turned into cash for Foreign Missions, the Foreign Mission Board, acting under the instructions of the Convention, put on its European Program and adjusted itself to the wishes of the denomination. With a promise of increased resources the Board immediately laid plans to strengthen the wavering institutions on the old fields and proceeded to set up its European Program. Spain, Jugo-Slavia, Hungary, Roumania, the Ukraine, and Southern Russia were added to our mission fields, to say nothing of that great and promising part of Asia, Siberia, Syria and Palestine, the land of our Saviour. The Board has assumed obligations to clothe the naked and feed the hungry children of our dead brethren and impoverished widows in many lands in Europe, and to set the Baptists in the above countries on their feet. A great literature is needed at once for use in the field where there is greater promise for Christian literature attuned to the Baptist message than was ever known in any land or time. We have, too, assumed obligation for schools of theological training for poverty ridden, but bright and capable young men who in their desolation and sorrow have turned to God, and turning to Him have heard His voice calling them into the ministry. Untrained, unfed, and unclothed, they are dumb before a great task, and their dumbness is most pathetic because of the unuttered passion of their souls to give the gospel of Jesus to their people. Southern Baptists can by establishing these schools and financing them for a period loose these dumb tongues and kindle evangelistic fires throughout Europe. Need and opportunity, talent and circumstance, never so conspired to make a great work possible as they do in Europe today.

But these things cannot be done without money. Dr. J. B. Gambrell and Dr. E. Y. Mullins reporting their European tour to the Southern Baptist Convention last May, said among many other things equally impressive:

"Europe is ripe for a Baptist forward movement. The World War has created opportunities that are startling in their possibilities and which Southern Baptists should recognize. . . . We were impressed with the necessity for taking hold of the European work in a large way. These new mission fields present no small undertaking for us. A large program is the only kind of program that will enable us to meet the need. The next three years are of crucial importance and value. They are worth more than ten years at a later time in their possibilities for evangelism and for molding and shaping European life."

Mark you, these men of large experience and wisdom did not speak as representatives of the Foreign Mission Board but as representatives of Southern Baptists, and their unbiased judgment, given in the interest of the denomination and Christian service, is that a *large program* only will *meet the need* and that this need is *urgent.* The Board has acted on the instructions of the denomination in accordance with the judgment of the wisest men in the denomination and on the promise of the subscribers to the 75 Million Campaign and of the Campaign Commission that the Foreign Mission Board should have 4 million dollars a year for five years out of the 75 millions and proportionately out of the 92 millions subscribed.

Facts that Must Be Faced

We do not like to raise the question of failure. There is no justifiable reason for failure. Perhaps not one of us who made a pledge to the Campaign can pay it with as little sacrifice as we expected payment to cost us when we made the pledge. That, however, does not justify the canceling of the pledge. If Southern Baptists could have succeeded with this Campaign without sacrifice, that would have been inglorious success. We have the opportunity of glorifying the 75 Million achievement by joyfully practicing the sacrifice that is necessary to make it a success. If I had one word which I would like to leave ringing in the memory, in the conscience and soul of my brethren and sisters throughout the South, it would be this: Prove yourself worthy of Christ by making sacrifice joyfully. Your religion cost Him sacrifice. You are not worthy of it if it does not impel you to sacrifice. If this Campaign fails because Southern Baptists in reversed circumstance, and tested of God by such circumstance, are unwilling to make sacrifice, then we are a disappointment to our Lord.

But if the Campaign fails, what of Foreign Missions in this hour of extraordinary world conditions, in this hour of marvelous opportunity? *We cannot maintain the World Program which the Foreign Mission Board has launched without this money.* Make a note of that, and take that fact into account when you for a moment think of canceling your subscription. The Foreign Board's Program in Europe and its program for its old work in China and Japan and Africa and South America must come to distress if this Campaign fails. There is no alternative. The Board is dependent upon the payment of pledges by men and women who must sacrifice if they are paid.

Two questions I want to ask. The first is this: *Shall we recall one-half of the new missionaries, the bright and devoted young men and women whom we have sent to the field since the Campaign was launched?* Shall we say to these who have given their lives to this holy cause that Southern Baptists *will not* support them? We cannot say that Southern Baptists *cannot* support them. Shall we tell them to come home? In that event we shall for the next year or two incur a larger expense than would be required to keep them on the field, to say nothing of blasting the hopes of these young Christians who have not counted the cost nor shirked a sacrifice that they might serve Christ in foreign lands. If you contemplate canceling your subscription, do it with the cold logic of the situation clearly before you. You vote to recall these young people from their life work and at the same time to give the Board a financial burden which it cannot carry.

But there is another question. We have fifty young men and women who want the Board to appoint them during the approaching Southern Baptist Convention or early in June, and let them sail for the mission fields shortly after. Almost without exception these young people have pursued years of diligent study. Many of them have made such sacrifices to fit themselves for foreign mission service as scarcely any man or woman in the South will have to make to pay his or her pledge. They have skimped and sacrificed and worked hard, cheered on by the thought of the day when they would enter the waiting harvest fields to do service for Christ. They will be ready to go in June. *Shall we say to them, "We will not send you?"* Will you say to them by not paying your pledge, "You cannot fulfill your holy ambition and invest your life for Christ on the foreign fields?" Is there one among us all who wants to take that responsibility? May the Saviour of sinners spare me from taking such responsibility. A thousand times would I rather make the sacrifice than to chill the ardent hearts of these consecrated young people who through the sacrifice of years have fitted themselves for Christ's service in the world's fields of great need.

In brief and inadequate words the above is the case for Foreign Missions and the 75 Million Campaign. We pray as we close these words of admonition that the infinite and everywhere present Spirit of God may make them effectual in the lives of our brethren and sisters, and help save our great campaign from failure.

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A Word About Giving

Rev. W. P. Hines, D.D.

"Offer unto God the sacrifice of thanksgiving; and pay thy vow unto the Most High."—Ps. 50:14.

Many of our people who pledged to the 75 Million Campaign are not paying their pledges promptly, and the cause of Christ is suffering for lack of funds to carry forward our program at home and abroad. Why should we call for any more volunteers when there are now a large number of consecrated young men and women who have felt the call of God to go into the fields and they cannot be sent? And how shall they go except they be sent? We prayed for victory in launching the great Campaign and God gave us victory. We then prayed for laborers to go into the harvest, and God has given us these in unprecedented numbers. Now, why do we have to plead with the people to make good their promises? Is it not because the leaders in our churches, the pastors, have failed to show the people the world's needs? And have we not failed, also, to teach the people their financial obligations to God? Possibly the trouble lies here, in no small degree, and therefore we do not have the funds we need to carry forward Kingdom work.

Our method has been to beg the people to "give." But did any one ever give God anything? Possibly some have, but it is to be questioned. To illustrate. Here are two men who have entered into a partnership. One is the owner of the land, and the other the tenant on the land. Is not the owner of the land entitled to a part of the produce of his own land? And when the tenant turns over to the landlord his part of the produce, is he giving anything to the landlord? Certainly not. He is simply paying what is due the landlord. The fact that we are God's stewards is plainly taught in the Bible, and cannot be questioned, and when a man pays God what he owes Him he is not giving God anything. He is just paying his debts, a thing that every honest man will do if he can. And if he fails to do this, he is robbing God just as certainly as the tenant who uses all the produce of the land for himself, and does not pay the landlord what is due him, is robbing that landlord. "Here, moreover, it is required in stewards that a man be found faithful."

A wrong impression seems to prevail in many quarters about all this matter. We have been urging men to give, give, to God, as if He were a beggar and we should condescend to dole out our penurious sums to Him that He may have a part of what we think He ought to have, and we receive the praise of men for being "exceedingly charitable and beneficent." But God is no beggar. He is the Omnipotent Creator and Supreme Ruler of the universe. Hear Him when He says: "I will take no bullock out of thy house, nor he goats out of thy folds. For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the birds of the mountains; and the beasts of the field are mine. If I were hungry I would not tell thee; for the world is mine and the fullness thereof. Will I eat of the flesh of bulls, or drink the blood of goats? Offer unto God the sacrifice of thanksgiving; and pay thy vows unto the Most High" (Ps. 50: 9-14).

And God's servants are no beggars. When they present God's claims, and make known God's commands, they are simply giving men an opportunity to pay God what they owe Him in material matters.

When Moses was commanded to build a Tabernacle in the wilderness, he called the people together and told them of God's plan. That was information. And that was all that Moses had to do. He did not have to appoint enlistment men, and special agents, and have mass meetings, and make appeal after appeal, and canvass after canvass, to get the people to do their duty. They recognized their obligations to God, and brought their offerings promptly and willingly. "The children of Israel brought freewill offerings unto Jehovah; every man and woman, whose heart made them willing to bring for all the work, which Jehovah had commanded to be made by Moses. . . . And they brought yet unto him freewill offerings every morning. And all the wise men, that wrought all the work of the sanctuary, came every man from the work which he wrought; and they spake unto Moses, saying, The people bring much more than enough for the service of the work which Jehovah commanded to make. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it and too much" (Ex. 35: 29 and 36: 3-5,7.) Did anything like that ever occur in the Southland, or in America? Enough to do all that God had commanded, and too much!

If the consecrated men whom we have placed at the head of our mission work could get enough, not to do all that needs to be done, but to carry out our great program that would bless the world, how their glad hearts would leap for joy, and break forth into anthems of praise to God for his goodness and love to the children of men!

Pagans do not forget to bring offerings to their gods. Nations have forgotten the rock whence they were hewn, and have turned their backs upon the true and living God, and have hewn them out broken cisterns that can hold no water, but they have never forgotten to bring offerings to their gods. Pagan nations have made great sacrifices, giving their very best, even their offspring, and in addition fabulous sums to express their gratitude to their gods and to appease their wrath. In Athens Paul found an altar erected to every known god, and then one erected to the unknown god. What staggering sums and startling sacrifices are the gods of Pleasure, and Fashion, and Lust, and War, demanding annually from their willing subjects!

When the Spaniards went to conquer Peru they found the inhabitants of that goodly land in a higher state of civilization, and a higher state of morals, and with a keener sense of individual rights, than were to be found there after the Papal Spaniards, by treachery and love of worldly gain, got full possession of the country. In his "Conquest of Peru" Prescott says," The whole land and produce of the country were divided into three parts, one for the Sun, the supreme deity; one for the Inca, the government; and one for the people." Think of it! Those children of the Sun were giving one-third of their income to their god!

Shall we allow the Jew, who was under law, to do more than we who are under grace? Shall we allow the pagan who is without this law, and who knows nothing of the grace of God, do more for his helpless god, than we do for Him who redeemed us from all iniquity, and has washed us in His own precious blood, and has made us a kingdom and priests unto God and His Father? God forbid!

Then let us stop "begging" men to "give," and let us present fearlessly God's claims and urge men to pay what they owe God, lest he put them out of their stewardship and give it to others who will recognize His claims.

The New Work in the Colleges

Frank H. Leavell, Secretary, Inter-Board Commission

The work of the Inter-Board Commission of the Southern Baptist Convention has begun. Headquarters have been established at Memphis, Tennessee, with offices in the Madison Avenue Building (formerly The Scimitar Building). The writer has been made secretary of the commission.

The commission consists of the secretaries of five of the Boards of the Southern Baptist Convention, as follows: Dr. B. D. Gray, chairman, of the Home Missions Board; Dr. J. F. Love of the Foreign Missions Board; Dr. W. C. James of the Education Board; Dr. I. J. Van Ness of the Sunday School Board, and Miss Kathleen Mallory of the Woman's Missionary Union.

The work of the committee was to be: "To confer as to plans for the religious training of the Baptist students in the South, to agree upon lists of mission study books and courses annually and the time and method of promulgating the same; to plan such general conferences as it may think necessary to the work of all the Boards and the religious welfare of the students; and to plan for and conduct such operations as may be necessary to attain these ends."

It is common knowledge that the years of college life often prove spiritually, if not morally, calamitous. For some students, however, they prove, through divine grace, years of "self-discovery" and "self-finding." Under the right auspices and environment, which can be created by the denomination in conjunction with the schools, more of the latter and desirable results should, can, and must be realized.

It is equally well known that the years "away at school" have far too often had disastrous effects upon the denominational loyalty of the students. In all too many cases they have gone out from school wholly indifferent to the denomination—veritable derelicts—and not infrequently positive and avowed malcontents! It will be no very great difficulty for our great Baptist denomination to check and prevent these undesirable results.

It is difficult to refrain from listing some of the proposed and prospective methods for reaching these ends. To do that this early, however, would be perilously premature. It is the judgment of the commission that careful, painstaking, mature study, as well as widespread consultation, should precede any definite announcements regarding any change in organizations or the institution of new methods. Certain it is that radical changes will not be hastily suggested.

It has been suggested that our need is one inclusive religious organization in our schools and colleges which shall feature all the virtues of the several now existant. Theoretically that sounds inviting, but practically it presents many problems. It is too early in the life of the commission to make any definite statements more than this: No properly functioning organization will be molested unless a better one can be substituted.

It seems reasonable, however, to prophesy that we may to advantage promote study course annually or semi-annually; hold state student conferences annually; issue attractive poster announcements monthly; promote vital student group meetings weekly and monthly, dedication services yearly, mission study monthly, visitation by outstanding denominational leaders annually, semi-annually or quarterly; provide a new or much improved college literature; a more definite and positive organization for volunteers; state-wide conventions for volunteers annually; great inspirational South-wide student conventions biannually. So ideas and possibilities crowd one upon the other, but we shall proceed with sufficient deliberation to occupy, if possible, that healthy-high-ground between the extremes into which "fools rush in" and "angels fear to tread."

What Shall We Do About the Negro?

A Problem We Must Face and Solve

Rev. B. C. Hening, D.D.

The territory covered by the Southern Baptist Convention includes seventeen states and the District of Columbia. In this vast area live more than eight million Negroes. About half of them are church members and three-fourths of this half are Baptists. The growth of Negro population in the South keeps pace in proportion to the growth of the whites, and a like proportion is maintained in the religious growth of the two races.

In 1845, when the Southern Baptist Convention was organized at Augusta, Ga., the population of the South was about 7,500,000, of which there were almost 3,000,000 Negroes. In this population there were 350,000 Baptists and a few more than one-third were Negroes. There are now fully 6,000,000 Baptists in the South, about half of whom are Negroes.

It is very significant, and of far-reaching influence, that the very first instruction given the newly appointed Home Mission Board (called then "Board of Domestic Missions") by the newly organized Southern Baptist Convention was that it should look carefully after the religious interests of the Negroes. The Convention also urged this responsibility upon its constituency everywhere, claiming that they were as much responsible religiously for the salvation and religious training of their servants as they were for the members of their own families. It is obvious that the care for the Negro religiously accounts for his Baptist adherence and his Baptist proclivities now. It is also just as obvious that in spite of certain well grounded prejudices growing out of the war between the states and that even blacker period called "Reconstruction," our people did more for the Christianization of the Negro before than since that war. We have done much for him in many ways since these terrible times. We have provided for him schools by taxing ourselves and lived in quiet, friendly and helpful relation to this race, which has been often misguided and greatly injured by the consummate follies of poorly informed and prejudiced friends.

It is a Social Problem

Mulattoes in large numbers witness to this with such loud acclamation that even the deaf can hear it. The question of social equality is constantly emerging and, no more willing to be downed than Banquo's ghost, sometimes reminds us of it almost fatally. The social atmosphere created inevitably and inescapably by this many inferior people living among other superior people would be forced to lay requisition upon all stupidity in order to claim exemption from social influence.

It Is an Economic Problem

This is apparent to every farmer and house-wife. There never has been a common laborer comparable to the Southern Negro. A few years ago the "News" of Jackson, Mississippi, said editorially that the Negro exodus from that State was the most serious economic matter confronting the people of the state. His work and idleness, his enterprise and thriftlessness, his service and his necessities, his conduct and his character, all enter forcefully into the problem he is economically. Neither a contemptible grunt nor a knowing nod will solve this problem.

It Is a Political Problem

In greater numbers the Negroes are acquiring the franchise. Whatever we may think about the wisdom or unwisdom of it only one amendment to the Constitution practically doubled the Negro voting power in a single day. Many will never forget the disfranchisement of the whites and the enfranchisement of the Negroes in the period when such a state of things, taken advantage of by the dastardly carpetbag adventurers, trampled down all that was sacred among us and by a debauched roguery overwhelmed the land with debt, poverty and misery. We will never suffer from such a repetition, but every ignorant and unprincipled voter becomes the tool of knavish and designing politicians, who, like vultures, feed upon the carcass they kill. We have much in our hands politically now. The full control of the whites by prevailing supremacy is without question. We frame the laws of the land, and we administer them. The officers of the law are almost all white men, but we can not boast as though we had laid down the armor after a fully and permanently won battle. The forces are constantly gathering to dispute with us this rule.

It Is a Religious Problem

The negro is "incurably religious," even superstitiously so. While he is ravenously fond of the spectacular, the glamour of religious ritualism has not seized upon him. While he is seriously superstitious, Roman Catholicism has not been able so far to prey upon his superstition and capitalize it. But great efforts are being made now to do this. This problem becomes increasingly potentous as our Negro population increases and their standing politically and economically becomes more important. The party that votes them and the power that is augmented by them finds a consideration which none of us can well taboo in a tantrum.

The Policy of the Home Mission Board

1. *There is co-operative help.*

This means assisting them by helping them help themselves. In co-operation with the National Baptist Convention (Negro) the Board has eighteen co-operative workers, paying only a portion of the sum required to support them. This plan evokes from them not only self-support, but puts upon them a responsibility which tends to their development. Some work is done for them in co-operation with State Mission Boards in Virginia and Missouri under what is known as the New Era plan, some is done for them through evangelists to their own number employed and directed by the Board, and some through independent missionaries and school workers, but all is done with a view of drawing out the best there is in the Negro himself.

2. *Help through the best members of the Negro race.*

A judicious discrimination between bad and good Negroes is the part both of justice and of wisdom. There are many bad Negroes just as there are bad people among every race, but so also are there good Negroes and many of them. They deplore all crimes, hope and work for all good in the race to which they belong. It is through these that we seek to influence others in the way of Christianity with all its saving and elevating potency. Conferences and institutes with these Negroes and through such leaders are of far reaching benefit. This is notably true of our teachers in the Baptist Bible Institute in New Orleans. Drs. Crutcher, Christian, DeMent, Carroll, Mahan, and others are diligent in their efforts in this direction without remuneration in this world's goods. It is the policy of the Home Board to enlarge this feature of the work, paying only the expenses of our faithful pastors and teachers who, out of the goodness of their hearts, delight to perform such service without charge.

Helping to Remove the Penalty of Old Age

Shall Civil Governments Put the Churches to Shame?

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

Christian nations, in consideration of past services of government employees, began long ago to grant an income, or pension, to take effect on retirement. Such income, or stipend, is generally given in consideration of past service. This is done by the government or employer in the nature of deferred pay.

There is another matter that should be thought of, however, in this connection. The object of attaching a pension to any position is not merely to reward past service, but to secure a continuity of service.

The granting of a pension for past service was first applied to the army and navy, and to persons who had become disabled while in the military service of their respective countries. The National wealth, and government responsibility, brought the demand for expert services, and this necessitated the enlarging of the pension system, so that pensions are now dispensed, not only through the army and navy, but through the civil service and judicial departments of the government as well.

If I am not mistaken, England was the first nation to pension the veteran citizen, the old man, and now dispenses pensions through the civil list as well as through the political and ecclesiastical.

The civil list pensions are given in England to the following classes of persons: First, those who may have just claims on the royal benevolence, by their personal services to the crown, or their performance of duties to the public; second, those who by useful discoveries in science, or by attainment in literature or the arts have merited gracious consideration; third, the ecclesiastic. This pension is granted to bishops, deans, canons, and officials of the church who may become incapacitated by age or infirmity in the discharge of ecclesiastical duties.

Holland seems to have been the second country to make pension provision for its citizens. The Holland law aims at three things. First, to assure pensions to those who have become permanently unfit to earn their own living; second, to assure pensions to every man and woman of seventy years, and more, whose yearly income has amounted to $480; third, to grant annuities to the orphans of those insured under the pension act until they shall have reached the age of thirteen years.

Germany, Italy, and Switzerland, all have introduced the system of government insurance, by which the government, through this system of insurance, provides a yearly allowance for the veteran citizen in his old age. Mark you, these government pensions are not based upon long past services, but are simply for everyone who has grown old, and in his old age has become incapacitated for service.

All of us know in a general way that pension provisions have become world-wide, but some of us do not know about the provisions in the old European governments for the aid and comfort of the ordinary citizen in his day of old age and infirmity; nor do some of us know, who are so accustomed to "Poor Houses," that in the above named governments such institutions are virtually unknown. While the care of government employees and infirm citizens deserves all praise, it has remained for modern Christian civilization, as voiced through the channels of our state and national government, to come to the rescue of self-respecting and self-sacrificing mothers by granting pensions to them. Several of the states led off in this some years back.

The Illinois law provides for the partial support of mothers with children under fourteen years of age. Any mother who is a citizen of the United States who has resided in the county for three years, whose husband is dead, or whose husband has become permanently incapacitated for work, is entitled to the benefits of the law for her children upon complying with its requirements. The assistance allowed to each mother cannot exceed fifteen dollars a month where there is but one child, and shall never exceed fifty dollars a month for one family. The pensions are awarded by action of the Juvenile Court, attached to which is a pension department created for the purpose of investigating applicants.

Hundreds of applications have been made for pensions under the Mothers' Pension Act of Ohio. A special tax levy is made. In Hamilton County (Cincinnati), the commissioners recently appropriated $60,000 to be used for these pensions. Those eligible for pensions are "women whose husbands are dead, imprisoned, permanently disabled for work by reason of mental or physical infirmity, and deserted women when the desertion has extended over a period of three years." The women must present a clean moral record, and give evidence of the school attendance of their children, and of actual poverty. They must have been residents of the county for at least two years, and, as beneficiaries, must not perform labor outside of their homes, except with the consent of the court. The maximum allowance amounts to fifteen dollars a month for a woman with one child, and seven dollars a month each for other children.

In all these humane provisions, the mind and heart of Jesus Christ are very prominent. Thus we see that commendable provisions for the aged in our social system are constantly assuming new proportions, while the lamentable fact remains, that our churches, prospering under the leadership of men who have all the elements of courage, heroism and self-sacrifice, and who are faithfully presenting the spiritual teachings of Christ, are failing to provide a reasonable average support for the minister in his active days, and comparative comfort for him in his day of retirement.

The churches not only furnish the sole spiritual asset in any community, but in addition thereto constitute the chief social asset. The men who lead our churches give the whole of their time to educating the conscience, and the improvement of morals, by teaching the truth, respecting God and man, life and death, heaven and hell, but for which the beauty of our towns and cities, with their moral tone, would in one decade become hotbeds of vice and crime.

The consecrated minister, too modest to plead his own cause, and too self-sacrificing to allow other interests not to appear prominent, has taken an insufficient stipend for the generous services bestowed. Oh, that the eyes of laymen might be opened, and that they might see that Christ's honor is at stake, in their neglect of the men who have stood up so nobly for the highest and noblest things of life, and that one of their first obligations is to the aid and comfort of these men in their first day of old age and infirmity!

"Naked, and Ye Clothed Me"

Southern Baptists Play the Good Samaritan

Rev. Everett Gill, Lausanne, Switzerland

There had been always a certain vagueness in my mind concerning Russian Baptists. Their tall, broad-shouldered, bearded delegates to the Philadelphia Baptist World Congress were from an unknown world, so to speak. We saw their pictures in the papers. We read of their fines, imprisonments and banishments in the days of the Czars. But, somehow, they seemed almost impalpable, unreal and not quite of this world.

But I feel different about them now. I have been among them; sat at their tables and eaten with them; conversed with them (of course, through an interpreter); sung the old Gospel hymns and worshiped with them; and have even joked with them, so that I know them to be "men of like passions with ourselves."

The Union Executive Committee

I found the Baptist leaders at their headquarters at 30 *Petrovsky' Voroty, Moscow.* (It is always advisable to take a small pinch of snuff and bring on a gentle spell of *sneezing* before trying to pronounce Russian). We entered the long front room on the ground floor of a well-located building that faces a large square. The room contained a number of desks and tables with typewriters for the corps of clerks and secretaries. It was evidently a busy place where work is done. I must tell just here of a meeting that I interrupted. I had gone to the offices one morning to see the President and ran in on a prayer meeting. It was the hour for beginning the day's work, and the young men and women were at their desks with their Bibles open. One of them was reading, and later led in prayer, followed by others. I thought that I had discovered one of the reasons for the progress of the Russian Baptists in spite of difficulties.

I was conducted to the head office and there met the resident members of the executive committee. These men are so interesting that I should like to introduce them to the Southern Baptists.

The small, good-looking and smiling young man seated there behind his desk is the President of the All-Russian Baptist Union, Mr. P. V. Pavloff. I learned to know him as a man of gentle manners and of strong will. He has proved himself to be a man of executive ability and diplomatic gifts.

The elderly gentleman with the pleasant face and full gray beard is the father of the president, W. G. Pavloff, one of the founders of the Baptist cause in Russia and a former exile for his faith. He was one of the Russian delegates to Philadelphia.

The blonde gentleman with the long hair, in contrast with the closely-cropped hair of the president, is Mr. M. D. Timoshenko, who is also the son of a Baptist preacher and who is an ex-exile for his faith. He looks like a poet, and is one of the pleasing writers of our Russian Baptists.

The fourth gentleman there, tall, handsome and capable looking is Brother H. Y. Shallier, who has served the Baptist cause in various capacities in local and general work.

I regret that the other two are absent, Brother Stephanoff, and the young pastor of the big Baptist church at Petrograd, Mr. I. N. Shiloff.

Baptist Initiative

I must tell you how it all came about. Even in the days of turmoil and bloodshed of the revolution, this band of young Baptists, some of whom were members of the old executive committee that had ceased to meet, felt that something must be done to keep the Baptist cause from perishing. They voluntarily formed themselves into an emergency committee that began to plan and work. Young Mr. Pavloff, who afterward became president of the Union, soon developed gifts as a diplomatist and in time secured unusual concessions from the Soviet authorities for the Baptists. He organized a Publication Society on the co-operative plan, which pleased the government, and obtained the use of at least four locations for the various phases of the work—the general offices, the printing shop, the book bindery and the book-selling shop. The Baptist paper that is issued irregularly, owing to the lack of paper and money, *is the only religious paper printed in Russia at the present time.*

Having labored thus far without the authorization of any Baptist body, this self-constituted committee called a meeting of the Russian Baptist churches in order that Baptist affairs might be put on a legal basis. This convention that met in Moscow in May, 1920, commended and confirmed the work of the committee and elected a General Board of twenty members, with an Executive Committee, of which Mr. Pavloff was made President.

State Conventions

Thus we see that the general headquarters of the Russian Baptists are at Moscow, with a small committee of keen and intelligent young men who are carrying things on in an efficient manner.

Beside this All-Russian Convention there are between twenty-five and thirty Provincial or, as we would say, State Conventions. One of the largest and most efficient of these is the Ukraine Convention, with some two thousand churches. Each church has one or more lay pastors who support themselves, like the Apostle Paul, while there are in all the Ukraine only one hundred ordained ministers. The Russian Baptists are much more careful in the matter of ordaining ministers than Southern Baptists.

In all Russia there are five thousand Baptist churches with an estimated membership of about five hundred thousand, if not more.

Baptist Union in Russia

There is another body in Russia that is Baptist in faith though not in name, that bears the name of Evangelical Christians. The regular Baptist body of which I have been speaking is called "*Baptist Evangelical Christians.*" In the fundamentals of faith these two bodies are one. At the last meeting of the All-Russian Convention that met last October a resolution was passed expressing the unity of faith of the two bodies and arranging for the interchange of church letters. The chief difficulty is the question of leadership and of the location of headquarters, which facts demonstrate that Russian Baptists are of our kind.

Russian Evangelism

Though the Russian Baptists are laboring under a terrible spiritual incubus caused by the whole financial, economic and political situation, they do not seem to be seriously depressed. Oppression, persecution, that is now dying out, famine and typhus and the natural depression that is over the whole country and that would crush an ordinary people, do not seem to have taken away their spirit.

They have in the field a corps of evangelists that are taking the gospel to the masses. I was talking to one of these preachers who said that he had just returned from a community that had never heard the gospel before. When the peasants heard that the good news that they had just listened to was to be found in the Bible and that the village *pope* had withheld it from them, they were ready to drive him out of town.

President Pavloff told me that "somewhere in Russia" (he did not wish to give names, dates or places), during the year of 1921 there were baptized *in one day in one place three thousand souls.* India was outdone and Pentecost was equalled.

The Outlook

I wish to guard against undue enthusiasm in my judgment regarding Russian Baptists. But, if they continue to show the same characteristics that have distinguished them during the last half century, I predict that after union with the Evangelical Christians, which would probably put them now in the second place numerically among the Baptists of the world, there will arise in Russia one of the most virile, well-organized, apostolic, self-sacrificing, self-propagating, enthusiastic, soul-winning, numerous and victorious bodies of Baptists to be found in all the world.

Good Samaritan Baptists

When I left America last September to come to Europe I little dreamed that before Christmas I should be the first Baptist visitor from the outside world to our, so to speak, imprisoned Russian brethren. It sounds like romance to tell of my being there with special passports, free transportation to any part of Russia, immunity from search, molestation or arrest, with written orders from the highest Soviet authorities that I be assisted in every way in my work. It was all because I am an American, a Baptist and an accredited member of the Russian Unit of the American Relief Administration.

America, the Good Samaritan

These are the days when we may be humbly proud and thankful that we are Americans. Though God in his providence has made us rich, He has not permitted the devil to make us stingy. If we have reaped bountifully, we have also sown bountifully in largess and love. If a few millions of Russians are saved from starvation this winter, it will be due almost entirely to the great organization with which Southern Baptists have been and now are affiliated. The American Relief Administration, with Mr. Hoover at its head, is without doubt the greatest relief organization that history has known. The chiefs of departments and even sub-chiefs are all trained and expert in this kind of work by several years of experience in Europe and the Near East. The Russian Unit of the "A. R. A." has the pick of them all.

Baptist Food and Clothing

I went on a hurried trip to Russia to arrange for the distribution of clothing that Southern Baptists were to send to their needy brethren; but I had not reached the frontier, even, before I learned the appalling facts of the famine. As soon as I reached Moscow and got in touch with the "A. R. A." chief and had conferences with the Baptist leaders, I began to cable for food for our Baptist brethren. As Brother Pavloff, the president of the Baptist Union, said: "Yes, we need clothing, but what good will it do if our brethren die of starvation?" The day I left Russia he told me that he had just received word of the death of one of our pastors from starvation, and that our brethren were eating their old shoes. Cannibalism in the Volga famine area has been reported repeatedly. It was said, also, that the cemeteries had to be guarded by soldiers.. One of the most blessed things I was ever permitted to do was to write out four thousand dollars' worth of food orders for Southern Baptists as a gift to our suffering brethren. The orders went flashing over the wires and in a few hours were at the disposal of the needy. In addition to this I distributed for other Baptist bodies some twelve hundred dollars' worth of food drafts. And, since my return, other thousands of dollars' worth of food have been forwarded.

Our Baptist Relief Organization

The headquarters of the Russian Union are at Moscow. Even before my coming the executive committee of the Union had taken preliminary steps to take care of relief work in the famine area. I made my plan to fit in with theirs. I arranged to have in every large center where we have an "A. R. A." organization and where there are Baptists, ten in all, a local committee of three Baptists to function for the distribution of food and clothing. In the matter of food, the committee is to have complete control and will make the distribution according to their own wishes and needs. But as to the clothing there is a slight difference, due to the constitution of the "A. R. A.," through whose courtesy we are enabled to do this blessed work. The chief and I had no trouble in working out a plan that conserved all their rights and accomplished all we desired. The chairman of the committee and the district supervisor are first to agree on a suitable place where the distribution is to be made. Then the chairman of the committee is to select a sub-committee of Baptist women, who are to open and inventory the bales upon their arrival, after their long journey of thousands of miles. The Baptist committee then is to prepare a list of those who are to receive the clothing, while the supervisor is to have the right to make any investigation he may desire as to the reality of the need of the persons whose names are listed.

The Clothing Committee

Remember that this committee is composed of local Baptist women. They have listed all the articles sent. They are in their place of business ready for the distribution. The chairman of the big committee will have already given out the written orders to prospective recipients. The men, women and children come; they sign their names across the orders which will serve as a receipt. They get their articles of clothing and go to their homes. The plan combines simplicoty and efficiency, and the distribution is made by the Baptists to Baptists and their neighbors and friends.

When the work is finished a blanket receipt is made out and signed by the chairman of the committee of three and the district supervisor of the "A. R. A." in triplicate, one receipt being filed at the "A. R. A." headquarters at Moscow, one to be given to the president of the Baptist Union, and one to be sent to Dr. Love in Richmond. So by the time of the Convention, or soon thereafter, Southern Baptists will know what has become of the hundreds of bales of clothing that they sent to Russia.

When thinking of these things, what a comfort to call to mind the saying of One who has been looking on all the time: "*I was hungry, and ye gave me to eat; . . . naked, and ye clothed me.*"

"Something Attempted, Something Done"

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Frank E. Burkhalter, Publicity Director

THE EIGHTH ALL-RUSSIAN EVANGELICAL CHRISTIAN CONFERENCE
"Our ministry to the new European fields will be largely along the lines of reenforcing and strengthening the native workers and supplementing the salaries of native workers so that they can give themselves wholly to evangelistic effort."

When we look at some of the results obtained in the 75 Million Campaign to date that can be reduced to statistics, such as the payment in cash of $30,356,319 (the payments in some of the states representing two, three and four times what those states gave to all the general causes of the denomination prior to the launching of the Campaign); the addition of more than 250,000 people to our local churches by baptism alone during 1921, and the presence in our Southern Baptist schools and seminaries of more than 2,400 young men studying for the ministry, there is abundant occasion for rejoicing and thanksgiving. There are many other blessings attendant upon the Campaign—the enlarged vision of our people, their greater unity, their deeper consecration and their increased liberality—which can not be reduced to statistical form but which will remain after the Campaign period is over and continue to bear fruit in the Kingdom through all the years.

These enlarged receipts have made possible the expansion of every department of our organized work in every section of the South and in the other fields occupied by our Home and Foreign Mission Boards. From the Campaign receipts the Foreign Mission Board had received up to January 1, 1922, the sum of $5,434,012.53, the Home Mission Board $3,562,600.67, state mission work in the seventeen states and local work in the District of Columbia $4,954,813.26; the 120 Baptist schools, colleges and seminaries embraced in the cause of Christian education $7,192,-442.79; Baptist hospitals $2,004,-099.16; Baptist orphanages $2,103,-787.33; and Relief and Annuity Board $799,126.99. Smaller sums have gone to ministerial education in several of the states and some of the states have their own ministerial relief work and the sums they have contributed to this cause are not included in the receipts of the Relief and Annuity Board.

The Foreign Mission Board, with the larger funds which the Campaign has placed at its disposal, has been enabled to supply many of the pressing needs for additional equipment and workers on the older fields of China, Japan, Africa, Italy, Mexico, Brazil, Argentina, Uruguay, and Chile, and thus strengthen the work there in such a manner as to firmly establish it for the future and prepare the ground for further advances by fortifying our front lines there. These re-enforcements on the older fields have taken such form as the sending out of more than 180 new workers since the Campaign began, building and enlarging church houses, mission residences, hospitals, dispensaries, theological seminaries and Bible schools, publishing houses, kindergartens, preparatory schools, normal schools and colleges, the purchase of new land for enlarged operations and in the provision of equipment for the institutions established.

But at the same time the Foreign Board has been enabled to greatly strengthen its work on the older fields, it has been enabled to answer what it believed to be the call of God in entering the new fields of Spain, Jugo-Slavia, Hungary, Roumania, Southern Russia, Palestine, Syria and Siberia, all of which are fraught with the largest possible promise in the immediate future. Dr. Everett Gill, for many years one of our missionaries in Rome, is the new European representative of the Board and is superintending the work on that continent, though our ministry to the new European fields will be largely along the lines of re-enforcing and training the natives workers through the establishment of seminaries and other training schools, publishing houses and the like, and until ec-

ALL-RUSSIAN BAPTIST CONVENTION, HELD OCTOBER 30, 1921, IN MOSCOW

"Presidet Pavloff told me," relates Dr. Gill, "that 'somewhere in Russia' (he did not wish to give names, dates or places), during the year 1921, there were baptized in one day in one place three thousand souls. India was outdone and Pentecost equalled."

onomic conditions in Europe have improved, supplementing the salaries of some of the native workers so they can give themselves wholly to evangelistic effort. There are many capable native evangelists in practically all of these new fields who have evangelistic zeal and other marked gifts and who are already making themselves count for much in the propagation of the gospel.

Along with every other agency of the denomination the Home Mission Board greatly enlarged the work of its various departments early in the campaign period on the prospect of continued increased receipts. Some of the outstanding accomplishments which it has to show for its efforts are the aiding of more than 1,000 local churches with gifts and loans for building operations, the completion of the great tuberculosis sanatorium at El Paso, Texas, for its work of combating the white plague, the purchase of valuable ground in Havana, Cuba, for the mission college, the enlargement of the work in the Canal Zone, the establishment of the Seaman's Institute at Jacksonville, Fla., the provision of much-needed equipment of the 37 mountain mission schools for their task of ministering to the more than 6,000 students registered there, and the strengthening of the departments of evangelism, enlistment and of foreigners, Indians and Negroes, and co-operative missions.

The strengthening of the work of the Home Board is reflected in the increased number of baptisms and additions to the churches brought in through the instrumentality of the Home Board forces. Last year the report showed more than 75,000 accessions won to the church by these agencies, a vast increase over any previous year, and the majority of these new members came into the churches through baptism.

In the realm of state missions there has been marked development in every state as a result of the impetus and increased receipts produced by the Campaign. Needy fields have been supplied with workers, struggling churches that were unable to carry their load alone have been aided through supplements to the salaries of the pastors, enlistment men and general evangelists have been added with the result that weak churches have been developed

ALL-RUSSIA BAPTIST COUNCIL, IN RECENT SESSION IN MOSCOW

"I predict," writes Superintedent Gill, "that there will arise in Russia one of the most virile, well-organized, apostolic, self-sacrificing, self-propagating, enthusiastic, soul-winning, numerous and victorious Baptist bodies in all the world."

and the gospel proclaimed more widely, and the training work of the churches, as represented in the Sunday School, B.Y.P.U. and Woman's Missionary Society, has been extended and greatly developed everywhere. In many of the states smaller churches have been aided in the task of providing houses of worship and homes for their pastors. Every phase of state mission work has received support from the Campaign funds with the result that every interest of the denomination has been strengthened and unprecedented numbers of persons have been won to Christ and membership in the churches.

In the realm of Christian education the Campaign has achieved one of its largest victories. Many of our schools were burdened with oppressive debt, all of them were lacking in adequate equipment and but few of them had been able to make a start toward an endowment. They had reached the point where aid was an absolute necessity and the Campaign made this a possibility along all these lines. The Campaign has greatly stimulated interest in Christian education and our schools all report unprecedented enrollments with thousands of young people being turned away for lack of room and teaching force to accommodate them. There is a deeper spirituality in our schools than ever before, nearly all of the students being professing Christians and an increasingly large number of them dedicating themselves to some special form of Christian service.

Indicating what the Campaign has meant for the Baptist hospitals of the South, all eleven of the institutions that were in existence at the outset of the Campaign have been greatly strengthened, and twelve new ones have been projected, six of which are already in operation.

Likewise the orphanges, ministering to thousands of orphan boys and girls in the name of the Master, have been strengthened, provided with needed equipment, relieved of debt, and provided with better maintenance. But every Baptist orphanage in the South is crowded, more room and other equipment are needed, and other helpless children everywhere are pleading for admission.

As a result of its Campaign receipts the Relief and Annuity Board is now serving 808 beneficiaries, approximately twice the number that were served by all the states before the foundation of the Board, and the sum given these aged servants and their dependent widows is approximately twice the average allowance given them by the states before the organization of the work on a Southwide scale.

This is an excellent showing of Campaign accomplishments because it demonstrates that during that portion of the Campaign period that has expired Southern Baptists have made remarkable progress.

But there is another picture that must be viewed and pondered. It is the picture of the immediate need that faces every department of our organized work.

When the Campaign was launched and the story went all around the world that Southern Baptists had subscribed more than $90,000,000 to a five-year program of Kingdom building all along the line a thrill of hope coursed through the minds and hearts of Baptist families everywhere and of many millions of families to whom Baptists are seeking to minister in the name of Christ.

Our missionaries on foreign fields who have labored long and heavily, hoping for re-enforcements in additional workers and new equipment to enable them to reach the millions who are waiting to hear the gospel, took new courage and rededicated themselves to the task of "carrying on." Baptist families in Europe and Asia, suffering persecution and other hardships in the name of the Master, felt that their loads would be lightened and their efforts re-enforced through the generosity of the numerous and wealthy Southern Baptists; in the homeland our missionaries among the foreigners and the Indians saw in the success of the Campaign more workers and church buildings and schools that would enable them to carry out in a worthy fashion their mission to the unsaved; needy mission fields that had not been occupied before saw a hope of needed service long deferred; superintendents of our orphanages hoped to see improvements that would enable them to minister to many more needy children; weak congregations saw in the Campaign a chance to secure aid in providing much needed buildings and the salaries of good pastors; while many of our great-hearted pastors who had worn themselves out in the Lord's service, hoped to see as one of the results of the movement an adequate provision for their comfort in their declining days.

But since the receipts have fallen off, due to the economic depression, many of these hopes are not being freely realized. At the last annual session of the Foreign Mission Board the estimates of the missionaries on the field for needed improvements during 1922 were scaled more than $1,000,000, while the budget for Spain was reduced to practically 10 per cent of what was asked, though everything that was asked for was needed. The Home Mission Board has been compelled, because it did not have the funds, to defer payments on hundreds of promises of loans and gifts in church building operations and in improvements in other departments of its work. It is facing an embarrassing debt because of the failure of many of our people to keep up the prompt payment of their subscriptions. Many of our young ministerial students who are enduring real hardships in their efforts to secure an education ought to be helped, and the Relief and Annuity Board at a recent session was compelled to reduce the allowances to its beneficiaries simply because the funds in hand did not permit the appropriation of the usual sum, though had the Board had the funds it would have chosen to increase rather than decrease the allowance.

The receipts of all our general boards and other agencies for the current conventional year are far behind what they were a year ago. There is imminent danger of serious embarrassment to all our general work unless all our loyal people set themselves seriously to the task of making the largest possible offering to the Campaign between now and May 1, when the books close for the year.

These are difficult times for raising money unless we are animated by a faith that removes mountains and a love that surmounts all obstacles, but it is in the face of difficulties that God rejoices to show His power. If Southern Baptists will but trust God in the present emergency, resolve to pay Him what they owe Him, launch out on His rich promises, and out of their apparent want make a worthy sacrificial offering to His work, the funds that are needed to carry on that work on an adequate scale will be forthcoming and with those material funds there will come down from heaven such spiritual blessings as there shall not be room enough to receive.

We trusted God when we made the subscriptions to the Campaign and felt we were moved of God to make them. Let's trust Him now in the payment of those subscriptions, for if God willed that we should make those subscriptions He also willed that we should pay them and will provide the way if we will but trust and do our duty. Men borrow money to reinforce their business when necessary. They do not hesitate to make serious sacrifices when the welfare of their loved ones is at stake. God's work of winning a lost world is the biggest business in the universe and Christ should have the first claim of all our lives upon or resources and our love and service.

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In spite of all efforts toward relief, there are 15,000,000 people in Russia who are face to face with starvation. Religious revivals that are veritably pentecostal are being reported. Elsewhere Dr. Gill tells of three thousand converts baptized at one time. Death and suffering are revealing the realities of religion. What a time to show forth the compassion of Christ!

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In 1800 there were about 3,000 Jews in the United States. Today there are 3,750,000. Read in this number of our Home Board's work among the Jews.

Picnic Sears and Pastor Li

A Native Evangelist who has Baptized over 4,000 Converts

Secretary T. B. Ray, D.D.

While Dr. William H. Sears, who for thirty years has served in Pingtu as a missionary of our Board, was a student at William Jewell College he bore the nickname of Picnic Sears. This name has not followed him to China, but the genial characteristics which made it so appropriate in college linger with him still and send him about his tasks with a cheerfulness that is contagious and winning. He bears very heavy burdens and withal is irrepressibly happy in his work.

He went to Pingtu in 1891. At that time there was in Pingtu one church of seventeen members which had been founded by Miss Lottie Moon. Today there are in the Pingtu field twenty-six churches with 6,425 members, seven pastors, forty-five unordained preachers, sixteen Bible women, and forty colporters. One of the most effective methods of evangelizing has been the day schools. Of these day schools there are 105 for boys and 37 for girls.

In addition to supervising the evangelistic work in the Pingtu field, Doctor Sears serves as Secretary of the Home Mission Board of the Native Association. The fields of the Home Mission Board are in the western part of Shantung Province and in Shansi and Shensi Provinces. The Home Mission Board supports one ordained and twenty-two unordained preachers, six Bible women, and eleven day schools. There are 1,700 Baptists on this home mission field. Behind all this throbs the cheerful, inspiring heart of Doctor Sears. Perhaps it might be undignified to say that this work is a picnic with Doctor Sears, yet when one sees the joy he gets out of it, one is not so sure that the expression is inappropriate after all.

To illustrate the cheerful resourcefulness of Doctor Sears I will relate a story or two.

Several years ago he went to a village to preach. In that village lived a man who had become a Christian. This man, although he was only an adopted son, had inherited his father's estate. When he became a Christian his relatives decided to persecute him.

These relatives came into the village the day on which Doctor Sears was to preach, for the purpose of taking the estate and dividing it among themselves. They came into the church and began to raise a disturbance. Doctor Sears said to them: "Be quiet and I will exhibit my bicycle to you after services are over, even if it is Sunday." He preached a very long sermon in order to gain time, and then led the crowd out to the village threshing floor, where he entertained them for four hours by doing tricks on his bicycle. His object was to keep the relatives so engaged that they would be unable to carry out their plans on that day. He held them until it was too late to make the division. Time was thus gained, wiser counsels prevailed and the division was never made.

The story is not finished. When he was about to dismiss the spectators Doctor Sears announced that he would take his machine apart and show its mechanism to any who would come to his residence in town. One man came, was interested by Doctor Sears, and was afterwards converted and became the agent in starting a movement in a village near Pingtu where there are now one thousand church members.

Here is another bicycle story, taken from the days when the bicycle was more of a curiosity than it is now and when the attitude of the people toward the gospel was more hostile than at the present time.

One day Doctor Sears rode into a market town and found himself surrounded almost instantly by a large and threatening crowd. He saw at once that he was in for a rough handling if something was not done very promptly to prevent it. Without hesitation he called to the men near him that he would like to exhibit his bicycle to them if they would be kind enough to come out on the threshing floor.

The crowd followed him, and for a considerable time he did "stunts" for their amusement. He noticed that the hostility of the men relaxed as they were being entertained. He then proposed to match his speed on the bicycle with that of the fleetest runners in their midst. They accepted his challenge for a race. He examined his machine to see if every part was all right and then with a prayer to God he lined up for the race. The swift runners were ready. They were off. Down the road they went. At first he allowed them to keep pace with him, but presently, when the road was clear, he shot past them and sped away to safety. As he reached the crest of a hill he looked back and could see the crowd, half disconcerted over the escape of its victim and half pleased over the ruse by which he had outwitted them.

How things have changed! I traveled with Doctor Sears through his field and was delighted to witness the great pleasure all classes experience when he is around. He is known by all. They greet him on the roadside as a friend and press upon him to talk when he stops in their villages. His presence brings gladness everywhere.

Now the story of Doctor Sears would not be complete without the story of Pastor Li. Some one has said that he did not know whether Doctor Sears made Pastor Li, or Pastor Li made Doctor Sears. I suppose the truth of it is that these two men have made each other. Pastor Li was Doctor Sears' teacher for nine years, and since that time has been associated with him most intimately in that wonderful evangelizing work around Pingtu.

Pastor Li is a Chinese scholar of the old type. He was teaching in the village of Saling a little over thirty years ago when some of the villagers were converted. He was disgusted over this fact and tried to leave, but he could not secure another school. Miss Lottie Moon was holding a Bible class in the village at the time. Finally Li was persuaded to attend the meetings and became interested in the gospel. He read a book written by Doctor Graves of Canton, entitled, "Superstition Exposed," and was converted.

As soon as this event occurred his troubles began. The village elders discharged him from the school. His brothers beat him, tied his hands and feet together, placed a pole between them and carried him to the grave of his ancestors, where they endeavored to force him to worship. In this trying experience he said to his brothers, "If you beat me until I cannot speak, watch my lips. I will be saying, 'I will not worship.'" His faith and faithfulness triumphed. All of his family were afterwards converted.

He was ordained in 1899. When Doctor Sears went home in 1900 he turned over to Pastor Li all of the work. About three months after Doctor Sears had left the Boxer uprising occurred. Doctor

Sears' residence and almost everything he possessed were destroyed. Pastor Li did not know what to do. He went to Chefoo to advise with the foreigners as to the course he should follow. They tried to keep him in Chefoo, but he replied, "My brethren are in trouble and I must be with them. If they live, I live; if they die, I die."

This man of God, of heroic mold, has handled large sums of money but has never profited by it personally. He travels far afield to preach the gospel. Sometimes he goes a thousand miles and walks most of the way. His zeal never abates. He has perhaps baptized more people than any other living man. He has baptized more than four thousand!

The work has grown to such magnitude that Doctor Sears is compelled to spend a very large portion of his time in his office as secretary of the Home Mission Board and as superintendent of the evangelistic work in the Pingtu field. Pastor Li goes afield. Together they work as one man. Together for thirty years they have borne the burdens. Together they share the rewards and joys.

Fighting the Dread White Plague

Superintendent H. F. Vermillion, D.D.

Our Sanatorium, El Paso, Texas, now has about $550,000 worth of property and when the Home Mission Board receives its full portion of the 75 Million fund the Board will put $550,000 more into the institution. However, the property we now have cannot be completely paid for until the Home Board receives a more generous support.

We now have five buildings including administration building, women's infirmary, men's infirmary, power and refrigeration plant and superintendent's house. There are several small wooden houses used for work rooms and store rooms.

Location and Climate

The sanatorium is more than four thousand feet above sea level. It is surrounded on three sides by spurs of the Franklin Mountains and overlooks broad valleys toward the east and southeast. The city of El Paso is nearby and a porton of it is visible from the sanatorium. The altitude and clear sunlight produce desirable physical and mental aids to the cure of tuberculosis. The climate is mild in winter and in summer. The average yearly rainfall is about nine inches and most of that comes in heavy showers with the sunshine returning quickly. A mist or drizzle seldom follows a rain. There is an average of 335 sunny days each year. Many other sanatoriums and boarding houses for the tuberculous have been located here on account of favorable climate.

Treatment and Equipment

The treatment is educational, scientific and rational. Patients are carefully instructed what to do and what not to do. Every associated disease and every complication is scientifically treated. All known methods of diagnosis are used. In selected cases artificial pneumothorax, tuberculin and vaccines are employed. Special diet kitchens equipped with electric hot plates, food warming and conveying tables, stoves and refrigerators are provided. Treatment rooms for ear, eye, nose and throat complications are provided. Operating rooms for artificial pneumothorax, aspiration, etc., are thoroughly equipped. Our X-Ray room is provided with latest Bellvue model machine and all modern accessories with very latest X-Ray table and flouroscope. We are providing a pathological laboratory for routine examinations and scientific research. The fensen light, direct sunlight and heliotherapy are amply provided for. We keep in touch with leading tuberculosis specialists and adopt all proven methods of treatment.

Diet and the care of the digestive system are of utmost importance to tuberculous people. The quantity, quality, and preparation of a patient's food are of great importance. Our general diet is carefully selected to meet the requirements of our patients.

Our special diets are prepared in our diet kitchen by expert dietitians. Special diets are prescribed by physicians and are only prescribed where certain definite results are desired.

Free Treatment Given

It is our aim to give free treatment to as many indigent cases as possible. We have done a good deal of free work and given much free treatment but scores apply for free treatment for each one that can be taken. When we can pay for and complete our plant and when larger funds for free treatment are available, we can do much more free work.

We have never had the best conditions for securing results from treatment of patients, because until within a few weeks of the writing of this article our new buildings and equipment were not ready for use. However, we have enabled several men and women to return to normal life and useful occupations while quite a few others have been benefitted. Now that we are so much better prepared to obtain results and that we are prepared to care for many more patients we hope for larger results.

A NEW STAGE IN THE LIFE OF OUR BAPTIST TUBERCULOSIS SANATORIUM

This institution, located at El Paso, Texas, now has property valued at $550,000, but awaits for completion the proposed gift of the Home Missions Board of a like sum. There are now five buildings, and a blessed ministry is being rendered sufferers from this dread disease.

Vitalizing Suggestions for Missionary Messages

Our New Foreign Mission Fields

(*Isa.* 54: 2.)

Missionary H. F. Aulick

INTRODUCTION

What made this enlargement possible?

I. Their location.

II. General facts about them.

III. The status of Christian work in each as we find it.

IV. What Southern Baptists propose to do in each field.

V. The possibilities for the Kingdom in each field.

China's About-Face

Rev. R. T. Bryan, Shanghai.

When China changed from a monarchy to a republic she necessarily changed her ideas about and attitude towards religion. The Chinese are a very religious people and connect their religion with everything they do. The Emperor of the old Monarchy was also the High Priest of the nation. The Chinese also believe that the life beyond is a counterpart to this present life, having the same form of government. Therefore this change of government has about-faced the whole nation and changed their ideas about religion. They are now looking to us with outstretched empty hands to give them something better. It is our great opportunity to give them Jesus Christ and His Saving Gospel.

The Church

Eph. 5: 27—"That he might present it to himself a glorious church."

Rev. F. M. McConnell, D.D.

He loved it and gave himself for it.

I. Glorious in its origin.
  1. Divine love.
  2. Divine wisdom.

II. Glorious in its membership.
  1. Blood washed.
  2. Spirit born.

III. Glorious in its ordinances.
  1. Meaningful.
  2. Beautiful.

IV. Glorious in its purpose.
  1. Treasure the faith.
  2. Preach the Gospel.

V. Glorious in its destiny.
  1. Gates of Hell shall not prevail.
  2. Presented to Him.

The Desire of All Nations

Haggai 2: 7—"The desire of all nations shall come."

Rev. J. E. Dillard, D.D.

Introduction—The sun is so bright and glorious that photographers must take a thousand exposures and from these make a composite picture in order to do justice to our great luminary. So with the Sun of Righteousness; no single figure can adequately express the glory of His reign and no number of names can fully characterize Him whose name is above every name.

I. *Christ is the Desire of all Nations.* Think of his teachings concerning the character of God, the duty and destiny of men, the possibility of regeneration, the forgiveness of sin, the changing of the desires and affections, the strengthening and reinforcing of the will and personality, and the Home in Heaven.

If all the thinkers in the world were to convene, they could not imagine anything better than the teachings of Christ. If all the sorrowing were to blend their deepest desires into one request, they could not ask for anything better than the comfort he gives. If all the poor wrecks of humanity were to try to express their deepest needs they could not ask for anything more needful than the regenerating and reinforcing power Christ gives.

II. *All the Nations are the Desire of Christ.* The angel said at his birth, "Behold, I bring you good tidings of great joy which shall be unto all nations." Paul says, "He tasted death for every man." Jesus said, "Go preach the gospel to every creature . . . go teach all nations." He loved all, came to serve all and died for all. He will never be satisfied until all individuals and nations have heard the story. Are we helping to satisfy the heart-hunger of Christ?

Conclusion—The prophet said the Desire of all Nations should come, and he did. Even so, the desire of Christ shall some day be satisfied. John in his vision of the future heard great voices in heaven saying, "The kingdom of the world is become the Kingdom of our Lord and of his Christ; and he shall reign for ever and ever."

Andrew the Finder

(*John* 1: 35 *to* 42.)

Evangelist E. D. Solomon

INTRODUCTION

"Behold the Lamb of God."

"They followed Jesus" "They Abode With Him." Finding chapter—vs. 41, 43, 45.

I. "*He Findeth First His own Brother.*"
  1. "He Findeth"—Occupation—Needful.
  2. "First"—Obligation—Urgent.
  3. "His own brother"—Relation—Nearest.

II. *He Sayeth Unto Him.*"
  1. "We have found"—Experience.
  2. "The Messiah"—Explanation.
  3. "The Christ"—Interpretation.

III. "*He Brought Him Unto Jesus.*"
  1. "He brought him." Practice added to precept.
  2. "Unto Jesus"—Proper person and place.
  3. "Jesus looked and said"—Perfect insight and message.

Conclusion—Andrew's Greatest Service.

The Three Laws of Christian Giving

Rev. Leonard W. Doolan, D.D.

2 *Corinthians* 9: 7—"Let each man do according as he hath purposed in his heart; not grudgingly or of necessity, for God loveth a cheerful giver."

In all God's universe, His law is everywhere and always supreme. Yet there is a "law of liberty," as perfect liberty is perfect obedience to perfect law.

So, in God's sovereignty, everything, everybody, everywhere is under His reign of law, and this is as true of especially the Christian life. Not as a means of salvation,—"ye are not under law but under grace." But as a method of service,—"if ye love Me, keep My commandments." This is the royal law of love, based on our grateful love, the highest of all law.

And as there are laws of Christian living, there are laws of Christian giving too, as suggested in this text: first—It shall be *personal;* second—It shall be *from principle;* and third,—It shall be *as a privilege.*

I. Personally, "let *each* man do as *he* hath purposed in *his heart.*" This is the first law of Christian giving in principle and in precept. For as all Scripture reveals "by open speech and simple a hundred times made plain," each one of us shall give account of himself to God. The grand total is only an aggregate of units of one or more individuals,—"and each life that fails of its true intent mars the perfect plan that the Master meant." Hence, over and again God declares: "None shall appear before me empty," "Every man shall give as he is able, according to the blessing of the Lord thy God," "Upon the first day of the week, let each one of you lay by him in store as God may prosper him."

II. From principle, "let each one do as h hath purposed in his *heart,*" that is, as he has deliberately determined in high and holy duty to do. Of the seven ways of Christian giving as Dr. A. T. Pierson outlined them—the careless, the impulsive, the lazy, the self-denying, the systametic, the equal, and the heroic ways—the systematic way seems most in accord with the divine demands of Christians in our day. And according to the scripture plan, this system should be "the divine decimal," the tenth, as a minimum,—after which our free-will offerings as God gives and we give back to Him. We are but tenants of God's property, "the earth and the fullness thereof," and our rental terms are the payment of the tithe to Him the owner of all. Further, let us understand that in God's government, as in all good administration of law, "anarchy causes poverty; obedience, prosperity."

III. As a privilege, we should give "not grudgingly or of necessity; for God loveth a cheerful giver." This law rests on four great cornerstones:

1. God's promised blessing of temporal prosperity to those so honoring Him. Jesus said, "It is more blessed to give than to receive," and the Father reepatedly urges us "prove me now herewith, and see if I will not pour you out much more than you can contain." God dares us try Him out with this challenge.

2. The experience of immediate joy in the believer's soul supports this divine demand. Carlyle's statement that "happiness consists in right activity," is only a translation of the Psalmist's "Blessed (happy) is the man who walks not in the counsel of the ungodly, . .but delights in the law of the Lord."

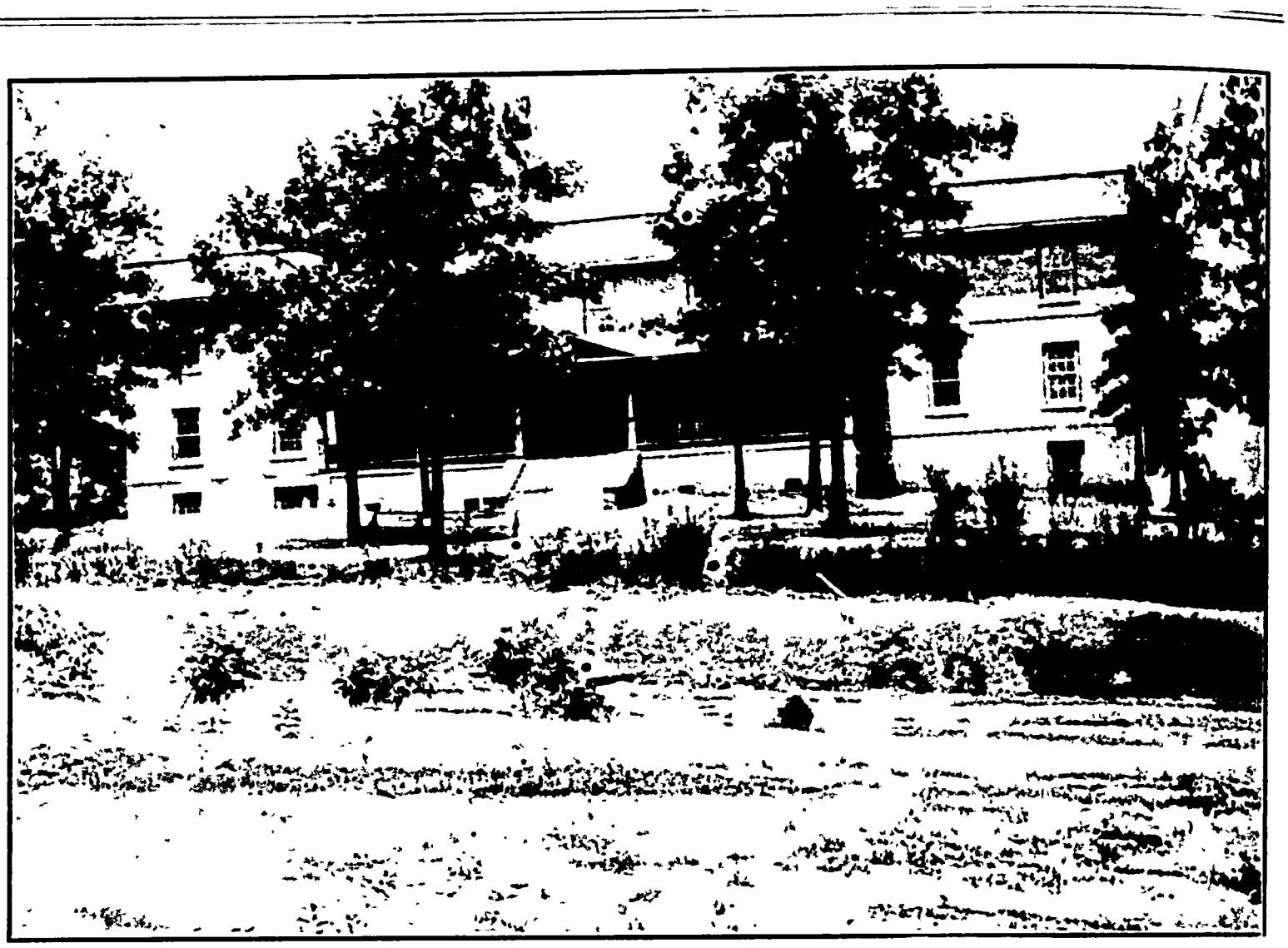
3. The giver's growth of soul is another result from faithfulness to this law. "For the heart grows rich in giving, all its wealth is living grain; seeds which mildew in the garner, scattered, fill with gold the plain." Therefore, see that ye abound in this grace also."

4. Future rewards assured us as servants of our Lord also approve this law. "Inasmuch as ye did it unto these my brethren, . . .enter into my joy." Jesus says we may lay down treasures on earth that we may have treasures laid up above, "And hem that honor me, I will honor, saith the Lord."

In return, therefore, for God's Unspeakable Gift, let us honor the Lord with our substance and with all the first fruits of our increase.

The Home Mission Board's System of Mountain Schools

Prof. R. L. Creal, Assistant Superintendent.



NEW GIRLS' HOME, ROUND HILL ACADEMY, UNION MILLS, N. C.

The growth of these schools has been little short of marvelous. In the past eighteen years the value of the property has increased from $35,000 to $1,688,000, the number of schools from 10 to more than 120, students from 1,200 to 6,183.

The Department of Mountain Missions and Schools was created by the Home Board in 1904, and at the same time Dr. A. E. Brown was selected as superintendest of this department. From that time to the present day he has devoted his time and splendid talents to the up-building of the system of schools coming under the control of his department.

According to the opinion of our most advanced thinkers, the denominational school was to be the solution of those mountain problems which had for years baffled the calculations of our religious leaders. The response of the mountain people to this new influence was so pronounced, and its wholesome effect upon the social life and denominational activities was so immediate, that it took but a few years to demonstrate to our denominational leaders that a properly administered system of denominational schools was the proper method of solving the problems mentioned above.

The growth of these schools has been nothing short of marvelous. This is especially true when we take into consideration the fact that so little money has been used to produce such great results. The Board has been liberal in appropriating money, but the amounts appropriated furnished but a small per cent of the means needed to carry on this work. Therefore, the superintendent had to make brick without straw, and construct many buildings without money. However, in the past eighteen years we have seen the value of the property increased from $35,000 to $1,688,000, the number of schools increased from 10 to 37, the number of buildings from 10 to more than 120, the number of students from 1,200 to 6,183, the number of ministerial students from 25 to 175, the number of teachers from about 20 to 229, the income of the schools from a few thousand dollars to $167,000; and most of all, we have seen the influence of the schools extended from a few progressive mountaineers in isolated places in the Southern Highlands to the utmost bounds of the Southern Baptist Convention and to the ever-advancing borders of the Kingdom of God.

We see the greatest advancement in the past five years. While but three schools have been added to our system, the number of teachers has increased from 178 to 229, students from 5,300 to 6,183, ministerial students from 94 to 173, conversions from 339 to 688, the value of improvements from $20,000 to $285,272, the total value of the property from $654,850 to $1,688,000.

The changes wrought in the social and religious lives of the mountain people, brought about through the operation of these schools, has been no less remarkable than the development and growth of the system itself. The results produced have far surpassed the hopes of the most sanguine.

First, a moral revolution has taken place—the commission of crime has become less and less, feuds have disappeared in most sections, law and order have been established until one can live as securely and happily in most sections of the mountains as in the most advanced districts.

Again, sections where our schools are located were the first to vote out the legalized saloon. In most of these sections the vote was practically unanimous for prohibition. Even in this day of a revival of "moonshining" the operator of the illicit still finds it hard to conduct his business on the territory influenced by one of these schools.

Then, too, a great change in the home life of the people is evident on every hand. Girls going out from our schools have transformed the poorly kept cabin into a home of neatness and beauty. The young men have gone back to their farms to build new and better homes.

Further, as pioneers in education we have sent out from these schools an army of country school teachers who have demanded better houses and equipment for the rural school, and have continued to insist on improved conditions until the unsightly, uncomfortable, unsanitary log cabin has been replaced by a comfortable, substantial brick or frame structure, and the slab bench has given way to modern patent seats. The teacher rules by moral power rather than physical force. He car-

ries his Bible to school instead of the former Winchester to control conditions in the community.

Most marvelous of all has been the effect upon the religious life of the people. In a few of the churches we find thoroughly organized Sunday schools with splendid equipment, and in most of the remaining churches we find some kind of effort being put forth to teach the Bible and train the young people for Kingdom work. As a rule the pastors are better paid, and houses of worship are being erected. We have sent out into every profession and walk of life young men and young women so trained in mind and heart that they are not only capable but anxious to exercise their powers in a way that will reflect honor upon God, and bless mankind. Moreover, we have been training on an average of something over one hundred ministerial students each year. In addition to these, many of our boys catch a vision and hear the call after they have finished their work with us. These trained young men are rapidly taking the place of the old soldiers of the cross, who have wrought so nobly without training in the past, but who have felt the handicap of their ingnorance. Our schools would have been worth all the effort and money put into them if nothing more had been done than the training of these young men for the ministry. While no records have been kept, we feel safe in saying that hundreds of our girls also have heard the call to take up special lines of Kingdom work. Thousands of them have gone back home with training which fits them to teach in the Sunday school, and to organize and direct the various organizations of the W. M. U. This development has gone forward until whole associations have advanced from the most backward to the most active and efficient. I have in mind one school that has had perhaps as little influence over the churches of the associations in which it is located as any school in the system, yet this association under the influence of this school has increased its benevolences since 1908 from $100 per year to $5,000 per year. The adjoining associations on the north and west have not increased their gifts more than one hundred per cent. In 1904 the Home Board came to the rescue of a dying mountain school in an association in which there was but one church attempting to do organized work, and that church was being supported largely by mission money. The influence of this school has so controlled the religious thinking and activities of the Baptists of this association that the association itself is no longer a mission field in the strictest sense of the word. More than $100,000 was subscribed in this association for the 75 Million Campaign. An adjoining association, which has been influenced greatly by this same school, did almost as well. The development of our denominational interest has been less marked in many of the districts affected by these schools. However, the development is taking place, and the next ten and twenty years will afford marvelous facts to be reported.

This success is due in great measure to the policy of the Home Board in helping the people to help themselves. The local people have contributed a considerable portion of the money used in the construction of buildings and furnishing equipment. At the present time the Home Board is paying $10 on the expenses of educating each student enrolled, while the patron is bearing the remainder of the burden. In the higher institutions of learning $4.00 must be furnished for every dollar invested by the student. I set forth this comparsion to show you that our schools are being run on the most economical basis possible, and are also carrying out to the fullest extent the policy of the Home Board to help others to help themselves. By following this plan we are so developing our people that they become self-suporting and self-respecting. Others have failed on the same field where we have succeeded because they have undertaken to run free school, and in many instances hired students to enroll with them, thus pauperizing rather than developing them.

The main factor in producing the splendid results has been the character of teachers placed in charge of these schools. Our teachers, on an average, are far superior to the teachers in other schools doing the same grade of work, since most of our teachers are full four-year college graduates, and the remainder of them are undergraduates possessing qualifications necessary for doing the work assigned to them, and are teachers of experience and exceptional ability. Furthermore, the moral and religious character of these teachers cannot be excelled by any group of people on earth. Great care has been exercised in the selection of the force of teachers to take charge of these institutions. It is remarkable how few mistakes have been made in this regard. No more consecrated, devoted, industrious, self-sacrificing Christians have been found anywhere by the writer. They have the interest of the Master at heart; they know our denominational work; and are teaching by precept and example as well as by theory. The Bible is the foundation of all their teachings. Organized church work and missions are given special attention. They teach the literary subjects as well as they are taught in the best of our state schools, but do not hold this as the end, but as a means to an end. They are laboring to the end that the boys and girls may know God and His word, and go forth thoroughly equipped to do their part in bringing in the kingdom of our Lord and Savior Jesus Christ. The pastor of the First Baptist Church at Knoxville, who was a student in one of our schools, writes as follows: "As I think of my teachers in the preparatory school in the North Carolina mountains, one of the strongest impressions that remains with me is that they knew and loved Jesus Christ. How this was seen in their daily lives; how it burned in their chapel talks; how it frequently gleamed in the classrooms; how the spirit of it pervaded all their instructions!"

In connection with the laconic reports from the several schools your attention will be called to the needs. Neither the Home Board nor the local people have been able to supply everything necessary to a well conducted school. For this reason there are still on the list of needs many simple articles which seem to be absolutely essential. This list would have been much greater had not the W. M. S's. and Y. W. A's. furnished thousands of dollars worth of such articles as china, silver, table linen, sheets and pillow cases, carpets, cooking utensils, blinds, curtains, books, etc.; and large-hearted men donated large sums for cooking ranges, libraries, scholarships, and even the construction of buildings. Quite often, individuals and societies write to this office for information in regard to some needy boy or girl in our mountain schools, or some place where they can help supply the needs of a school. If you, or any organization to which you belong, wish to do something specific for the Master, get in touch with one of these Home Board schools. By so doing, I assure you you will find ample opportunity to exercise to the fullest extent the benevolent spirit within you.

I give you below extracts from letters from two of our principals, which is characteristic of information coming from almost all of our schools. These ought to be sufficient to convince any one of the necessity for a Student Aid Fund.

The following is an extract from a letter received from Prof. R. F. Hough, principal of Sylva Institute:

"We have with us now a Mr. B.—who wrote us some few months ago and said: "Meet the train Friday morning. I will be there to enter your school." So I did, and found a fine looking couple with two little babies and $4.00, and in a short while we had arranged a place for him and his family. Mr. B—called at my office on the following day, and with his eyes beaming with anxiety and a heart full of the love of God, he told me that he did not have any money, but that he wanted an education so he could serve the Lord better. We put him to work, and the good people of our little town have helped them time after time. Mr. B— is one of God's appointed, and gives promise to be a leader in God's Kingdom. He is twenty-seven years of age, and willing to do."

The following extract from Prof. R. L. Moore of Mars Hill tells its own story, and like the one from Prof. Hough has its own appeal:

"Of the young ministers at Mars Hill College this year three have been pastors for several years. One of them, 46 years of age, a man of choice qualities, came a year ago with his wife (he has no children) and is finding joy in his English and Bible work. Another has a daughter in high school with him. He is working with a will at Greek and Bible and English. Both of these have recently been called to churches near the school, and hope to remain till they finish their course. Still another is having a pathetic struggle to stay in school. With a family of five, and with little of this world's goods he came, encouraged by the people in his home community, who generously took their wagons partly filled with home grown provisions and brought him and the family over to Mars Hill. In the number are young men of great promise, handicapped by lack of means but fighting their way upward, men with the passion for souls characteristic of the mountain preacher, men who give their summers to evangelistic meetings."

Mitch of the Mountains

Prof. B. P. Roach, Principal, Smoky Mountain Academy

Some years ago, on the slopes of the great Smoky Mountains, there lived a boy—one of the many like himself—who hungered for something better than he had known before.

When twelve years old he enjoyed the comfort of the first pair of shoes that ever shielded his bare feet from the frozen ground and the frosty snows of the bleak, cold mountains.

When fourteen years old there was added another comfort long to be remembered. It was a coat, the first that ever covered his back.

When sixteen years old, still another comfort surpassing all others came into his life. At this age he had recognized himself a sinner, naked before God, and condemned. But God through His mercy had clothed him with righteousness, planting within him the germ of immortality. It was life from above. It was the abundant life, which could not be restrained and contained within the limits of this rugged mountain boy. That life was feeling out after others. What did it all mean? Ah, it was God calling him to preach!

He was not disobedient. He began at once to preach as best he could, though he had to have some one else to read the Scriptures for him. This caused him to realize more and more the need of an education. Where and how could this be obtained?

He had heard from the old mountain preachers the stories of God's wonderful providence. And why couldn't he pray to the great God of Elijah? The ravens would serve God when called to do so, and would feed a needy servant of God. Why shouldn't he pray? He did.

In the meantime he had heard of a school where one could work his way through. Even books and clothing could be obtained where the need was great. His dream caught glimpses of hope. An education! Ah, some day he would be able to stand before the great throng and read God's word and explain its meaning, and he would feel the stirring emotions of the soul as eager faces caught the vision.

He is now ready to start. There is no automobile to glide smoothly away, nor is there vehicle of any kind, not even a horse. With his little bundle of clothes, wrapped in a bandanna handkerchief, he sets out afoot alone.

The mother watches him with mingled feelings as he moves along the winding trail to the far-away goal of his dreams. It was forty-odd miles afoot across the country, but finally there loomed up before him buildings that looked stately and strange. There were throngs of students moving hither and thither, and wise looking teachers. With deep emotions, his heart throbbed with a mingled sense of pain and hope. Would he be able to adapt himself to this flood of possibilities and strange experiences?

But soon he was before the dean, giving his name, enrolling as a student in the great school. "Step across and pay the treasurer two dollars and a half, if you please," said the dean. "I did not think you charged preachers anything." said Mitch (for that is what they called him back home.) "Oh, you are a preacher, are you?" asked the dean, at the same time looking him up and down as much as to say: "You are pretty rough timber for a preacher, but perhaps the Lord knows better about that than I do."

"That's right," said the dean, "we do not charge preachers. What is your denomination?" "Denomination? I don't know what you mean!" said Mitch. "Oh, it is a term designating the different churches, like Methodist, Baptist, etc." "Why, I am a Baptist," said the boy, with an expression on the face as if to say: "Perish the thought that I might be anything else!"

"That is all right," said the dean. "Of course we offer some special favors for our own boys, but—" "What kind of a school is this?" asked Mitch, now in confusion. It was the first hint he had had that he was not entering a Baptist school. How could any people but Baptists do such noble work for struggling boys?

Then he asked earnestly, "What kind of school is this anyway?" "It is Presbyterian," said the dean. "What do you teach about the Bible?" asked Mitch. "Well, it is a little different from the Baptists, but you can attend our school anyway. Come right on and get your education." "What do you teach about baptism?" asked Mitch. "We usually practice sprinkling," said the dean, "but—" "I'll not attend any such school," said Mitch. "There is not a word from Genesis to Revelation that teaches such a thing, and I am not going to a school that teaches such."

Mitch says he, of course, had never read the Bible through, but he had heard old Brother Oakley say there was no such teaching, and he knew it was true.

Nothing could induce him to stay. He took his little bundle of clothes and trudged his way back home, disappointed. And his friends and his kin? What did they think of him? Had he backed down? Couldn't he stick? He met the question. "Mitch, I thought you were goin' to school?" Then Mitch told the story of his experience, and a kind man, touched by the strong stand the boy had taken, drew out of his pocket a fifty-cent piece and handed it to Mitch, saying, "Mitch, a feller that's got the grit you've got orter have an edijcation, and I am agoin' tc help ye."

Another gave him a quarter, and another, and still another, until he had two dollars and a half, and he was again preparing to start to a school that was more to his liking. It was Carson-Newman College.

A kind neighbor had agreed to help him on his journey. So again we see him winding down the trail of the great Smoky Mountains, this time accompanied by a man leading a little "churn-headed," striped-legged mule on whose back had been balanced a sack of corn meal and two jugs of molasses.

They finally reached Carson-Newman College at Jefferson City. Don't worry about his apartment. It sheltered a lone boy who wanted an education, and he was determined to have it.

How long the meal and molasses lasted we do not know. He worked and prayed. A whole day without a morsel of cornbread and molasses was not a terror great enough to deter him from the firm conviction that God had called him. The same God who furnished the pillar of cloud by day and the pillar of fire by night, would also scatter the manna somewhere along the way of his servant's journey from the bondage of ignorance, through the desert of discipline, to the promised land of knowledge and truth.

He moved his powers to stick. Let us pass in silence the years of struggles and battles with pinching poverty. Let us pass on till we see him again—well dressed, a happy pastor in the beautiful Blue Grass of Kentucky; then later as pastor of the largest church in his own native country. He was conducting a church-to-church enlistment campaign, and was the chief man among the speakers. That abundant life

which came to him years ago was reaching out for others, and they were rejoicing to hear the glad story of God's great salvation.

We traveled in his own little automobile until we neared his birthplace and the scenes of his childhood. We then went afoot to the old home place. That day the great throng, as usual, listened with bated breath, but there was a difference. There was a mingling of astonished admiration. Men looked at each other as if to say: "This is our Mitch who walked away carrying his clothes in the red bandanna." Some thought within themselves and said: "I have always been agin edjication, but may God speed the day when all our young preachers may have learnin' like Mitch."

Their hearts welled up with deep emotions as they listened to the gracious message of God's undying love. It was a great day for Mitch and his people.

At noon a sumptuous dinner was served to all, and a man with the marks of hard toil came up to shake hands with the transformed man who had delivered the burning address. (It was the kind-hearted man who had led the mule loaded with the meal and the molasses).

He looked up and down at the speaker. Then looking him square in the face as he gripped his hand he said, "Well, well, Mitch, when I took you out that day I never thought you'd ever make the great man you've made. But, Mich, you never can tell the luck of a lousy calf."

Again years have passed and still his people hear him gladly, and year by year students in our great college will feel his kind hand lifting them by means of his endowed scholarship.

Thousands, like Mitch, are hungering for an education, and they are willing to work for it in a school of their own denominotion. But where can such a school be found? Have we yet seen the need of such a school? And have we measured its opportunity?

NOTE—Two Home Board Schools have been established within reach of the old home where Mitch was born, and are now training many young ministers, who like Mitch, are ambitious to render unto the Lord the best service possible.

R. L. C.

A Baptist Boy and a Baptist School

Prof. A. E. Cross, Principal Gaylesville Academy, Gaylesville, Alabama

A few years ago, one October morning, in one of the mountain sections of our Southland, there came forth, from the doors of an humble mountain home, a stalwart youth arrayed in the coarse garb of a real mountaineer. He carried in his hand a small bundle, consisting of one shirt, which, together with $6.50, constituted the sum total of his earthly possessions.

He wore brogan shoes of the very coarsest type. His trousers, being too short, refused to meet the tops of his shoes. His hat was battered and torn by time and excessive use. To the keen eye of the close observer he would have presented anything but a promising appearance. He was awkward in his movements, shy and timid by nature, and uncouth in bearing.

As he reached the front gate he paused long enough to wave an affectionate farewell to several brothers and sisters, whose eyes followed him as he hurried away. With rapid strides he soon disappeared from view and entered the main road that wound around the hill and led away across the mountain to one of our mission schools. With untired step he hastened on across valley and over mountain until late in the afternoon the historic walls of the old Academy greeted his vision. Without a moment's pause he hastened to the office of the president of that institution and knocked on the door.

The president, a middle-aged man of commanding appearance, whose warm heart beat in sympathy with the noble ambitions of young life, approached the door, kindly greeted the young man and invited him into his office. The lad soon told his simple story. His parents were poor and unable to give him the advantage of an education. He was the oldest of ten children. He had spent the years of his childhood in a humble log cabin which nestled in the mountain shadows far from the sins and temptations of city life. He was brought up close to the great heart of nature where he could look through nature to nature's God. He was free from many sins and follies which had fastened themselves upon others of his age. His purpose was to find some way to enter that school and work his way through. He informed the president that he was accustomed to hardships and was not afraid of work. The good man gazed at him silently for a few moments, for he was poorly paid and was already carrying more than he was able. But there was something in the appearance of the young man, something in the simple story he told, something in his touching appeal for a chance to make something of himself that convinced ihm that the youth possessed the qualities which enter into the making of real men.

Suffice is to say that he was admitted into the school, and the next day found him at his place. Some of the students of the school smiled at his awkward appearance, thinking perhaps that it would be no difficult matter to compete with him in their class work. But it was soon noticed that our hero buried himself in his studies apparently unmindful of the scenes around him. When the time for recitation came, he was found to have thoroughly mastered every lesson. His clasmates soon recognized him as the leader in all his classes. His native timidity was soon gone. His uncouth manners were soon laid aside. He was affable, courteous and kind. He rendered strict obedience to every requirement of the school, made his way into the affections of every one, became the favorite of his teachers, and was soon the recognized leader in all the activities of the school.

In addition to the regular High School course of study he became a class stutent of the Bible. He completed the Teacher Training Course, put in his spare time in reading good books of a religious and inspirational character, took an active interest in the prayer meeting and B. Y. P. U. work; was a regular attendant at church service, and became a useful worker in all the activities of his church. The life of many a young man was changed by his influence and ennobled by his example while in school.

The four years soon passed away, his High School course was finished, and he was chosen as the valedictorian of the school. So thorough was he in every department, so extensive had been his reading, that from the moment he appeared upon the commencement platform, he held the audience spellbound and swept them away on the wings of his eloquence. Back in that vast audience, unnoticed and known but to few, sat an aged woman, clad in a modest, faded dress, whose form was bowed, whose hands trembled, and whose heart beat with emotions and swelled with gratitude. It was *her* boy who was the hero of this occasion, the idol of every heart. It was *her* boy who had cast a halo of glory upon her life. She had not lived in vain. Forgotten were the toils and hardships of the past; forgotten, for the moment, was the humble home in the mountains, and every thought and every impulse of gratitude went out to the teacher and the school, that had been the means of forming such a character and shaping such a destiny.

Our mountain schools are sending out such characters to bless the world every year. Hundreds of young men and women, whose hearts have been touched by the desire for learning, and who have had dreams of higher things than the dull monotony that their humble life affords, are knocking at the doors of our moun-

tain schools, pleading for a chance to do what this young man has done. Nature has endowed them with giant intellects, with qualities of heart and nobility of spirit that, if cultivated and developed, would make them leaders in God's Kingdom, and a blessing to the world. But for lack of funds, because men have not yet learned the value of an investment in Christian character, many are turned away.

I have before me now several letters from young men and women begging to enter school, who have no way to pay their expenses. In one of these letters a widow lady says, "I have three children —they are all I have—and my heart's desire is, that they be permitted to have the help, the influence and the training afforded in a Baptist Mission School." Oh, that our men of business—men to whom God has given the ability to make money, men that have means, would learn that the greatest investment—the investment that offers the greatest dividend—is an investment in Christian character!

An Arkansas Boy Who Made Good

Prof. H. D. Morton,

Supt. of Ozark Division and Principal of Mountain Home Academy

Near the little town of Elizabeth, Arkansas, nestled back in the Ozark Mountains twenty-five miles from the railroad, there lived a sturdy, ambitious, mountain lad. His home life was as good as the average life on a mountain farm, but as is usually the case in the mountain sections, the educational advantages were lacking.

In the year 1916 the president of Mountain Home College made a tour of that section of the country canvassing for students. He came to the home of this mountain lad, and before he had talked with the boy very long, he found he was eager for an education and only waiting for an opportunity. Before the president left that home he had the promise that there would be one mountain boy in school the next session if the Lord were willing.

So in the fall of 1916-17 John came to us with the most adverse circumstances facing him. He did not have money enough to pay his railroad fare, and have enough left to meet his expenses in school, so he walked the entire distance of thirty-five miles. To begin that term of school he had only $14.50—the only money he had in the world, and all he would have until he could have time to work again. This did not discourage him, however, but seemed to make him desirous to select the most difficult course of study possible for him to take and begin to conquer that. Thus he began the first year, and the same determination characterized each succeeding year.

During the first year John was in school here his father became practically an invalid, and a year or two later died. This left John with a mother to help and his own burdens to bear. Each year he arranged for a crop to be planted and in the fall he gathered the crop before he came to school. Thus he was able to provide a living for his mother and himself. By this means he was also able to finish the course here in four years and was graduated with honors, having made high grades during his entire school career.

If you could have seen him when he came to us and as he is now! Then he was an awkward, ignorant, hardy, ambitious mountain boy. Today he is a refined, polished, intelligent, handsome young man, possessing the same degree of ambition that he had when he came to us. During his time in school he answered the call to the ministry. Now he is in his second year in college, planning to go to the Seminary after he has finished his college course, and after that to go out to work for the Lord as a trained, efficient worker in His vineyard.

Do you not feel that we are filling an important place in the coming of the Kingdom of our Master when we can help to train in our mountain schools such valuable workers as are developed from these mountain boys and girls?

A Remarkable Conversion

Mrs. Hallie Garrett Neal, M.D., Toluca, Mexico

On the corner of the block in which I live there lives a man who formerly sold pulque, both wholesale and retail. He has seven children and a good little wife who is a faithful Catholic. He was a free-thinker, made fun of religion and spoke with utter sarcasm of God, was a libertine and a socialist who believed that the other fellow's property ought to be divided with him—but not that he should divide what he had with some one having less! One day he kicked a drunkard from his door who fell sprawling in the streets and when some one remonstrated with the saloon keeper for his cruelty he said he did not care what became of the drunkards, they could all go to hell so far as he was concerned, provided he got their money so he could make a living for

He, too, was a drunkard and on the first of January last year he got too much and began to suffer with his liver. He developed abcesses of the liver and had to be operated on. Three times he has been operated on and all the year he has been sick. He was very much afraid to have an operation and was afraid to die, and that gave me my opportunity to talk to him of religion. His wife had rented a large image and had a little light burning in front of it for him to pray to. I told them how foolish it was and I explained to them about Jesus.

He was carried to a Catholic hospital for the operation, and although he ceased to be my patient I visited him there. Since he has been brought home I have continued to visit him and to keep him supplied with books. They are all religious books. I gave him a New Testament before his operation, but he either did not receive it or did not read it. I handed it to a child who met me at the door and I did not go in, so I imagine his wife did not let him see it. In reading "In His Steps" he was converted and his wife came to tell me of the great change in him. As it is not the custom for a woman to be in the room alone with a man I could never get an opportunity to talk to him except in the presence of his wife, who is still a faithful Catholic. I told Mr. Neal and he went over and talked to him and found him trusting in a Saviour's love and happy and resigned to his lot. His family have lived on charity all the year. We have helped them, and I wait on all the rest of the family when any of them are sick, although he is still under the care of the surgeon.

I have given him another New Testament, giving it into his hands personally, and he is reading it. I hope we may win the wife and children through him. There seems to be little prospect of his recovery.

Loyalty Campaign Song

Tune: "Send the Light"

There's a call comes ringing o'er the southland wide
Loyalty! Loyalty!
And each heart joins in rapture with the swelling tide:
Loyalty! Loyalty!

CHORUS

Let it ring, the joyous slogan ring!
Loyalty, in crucial hour!
Let it ring! Unto our Saviour King,
Loyalty, for peace and power!

Though the dark clouds hover, let this ensign wave:
Loyalty! Loyalty!
Faith will sure o'ercome in hearts sincerely brave:
Loyalty! Loyalty!

When with golden harvests we shall greet our King,
Loyalty! Loyalty!
All the joy bells of Heav'n will with gladness ring:
Loyalty! Loyalty!

Margaret McRae Lackey, Miss.

From the

Woman's Missionary Union

Miss Kathleen Mallory

The Advance Guard

One dark, drizzly afternoon last February the writer was trudging home from the Birmingham office. The way led up the long hill on Twentieth Street. As the body bent with the slope the parasol was far to the front. Now the parasol was blue and, as the eyes looked through it, myriads of other color-combinations danced in the distance. The traveler feasted her eyes upon the beauty of it, forgetting the steep climb, the bending body and the drizzling dampness. The question came "What makes all this beauty?" for when the parasol was raised the eyes saw up the hill only the clear white lights on the street car and a few automobiles. Quickly the blue parasol was brought back before the eyes so that all the way up the hill and through the rain a few white lights might be multiplied into many multi-colored ones.

Steep is the hill and drizzly the day for many people these times of financial depression. Those who recall the reconstruction days following the Civil War, say that crushing as were those times they were not comparable to the present. Rich are the lessons learned from these reconstruction days, when men and women counted no sacrifice too dear that the common task might be accomplished. Accepting the spirit of those times as a most sacred legacy, Southern men and women will not grow weary now. They owe it to the past, to themselves and to the future to "stand fast."

No religious group saw as many of its principles vindicated by the World War as did the Baptist denomination. To no other sect is the mind of the world as open today as it is to the Baptist faith. The approach to literally millions of "freed" people is thus granted. Will Baptists falter in such a time as this? Will they fail of this incomparable chance? The thought is inconceivable!

Southern Baptists, foreseeing these opportunities, launched in 1919 the 75 Million Campaign, thus planning for advance along all denominational lines at home and abroad. Right royally have they redeemed their pledges thus far, having already paid in nearly a third of the ninety-two millions which were pledged. But now the way seems a bit steeper and the day a little darker. It is time now to let the eyes of faith look up, through the dark blue of the depression, toward the Light of Life, look so steadily toward that Light that the drizzly darkness will be forgotten and only the beauty and the power of that Light will be seen. If this is done, the many things o'er which that Light would shed its radiance will stand forth—orphan children, aged ministers, sick mothers, homeless churches, uneducated boys and girls, millions in heathen homes!

Give it a test: look through your own depressing circumstances straight to Christ and keep on looking at the vision of multiplied interests which will be unfolded before your eyes. "We would see Jesus"—we *must* see Jesus this year if we do our full part toward His many interests. *If* we see Jesus we will certainly come nearer doing our best no matter what the sacrifice.

The "best" for many will doubtless be far less than their campaign pledges. But if these friends will hold sacredly to their pledges the writer believes that God will yet enable them to redeem them. "Behold! he prayeth," said God in speaking of Saul of Tarsus. There can be no better guarantee for the payment of deferred pledges than that God shall find those who pledged "praying."

But every member of every Baptist church in the South is not crushed to the wall by financial losses. *Many* are still living in comfort and thousands have all that they need. It is to these that an especial appeal is made just now. Earnestly are they besought to pay in promptly before May first all that they owe on their campaign pledges. Many of us can do more than this. Some can pay in advance of this year's pledge, that is, therefore, in advance toward next year's payments. Think of the total "advance" if a thousand women each paid in before May just 50 cents toward next year's pledge, if a thousand each paid in $1 in advance, if a thousand each paid in $5, another thousand $10 each, another $25 each, another $50 each, and on and on! Find your place in the ranks of some of these "thousands" and don't let an extra flower on the new spring bonnet or another sash for the beribboned Easter dress entice you from the honorable place! When you pay in this "advance money" make it clear to your local treasurer that it counts on your next year's pledge and, therefore, on the total of your campaign pledge but that you wish it to be forwarded before May first. Don't worry about the payments for next year being thereby lessened. This is the crucial year. Nothing will hearten Southern Baptists in their world-program as will a Victory Convention this May. Therefore, let all of us who can do so "Join the Advance Guard"!

THIRD QUARTERLY REPORT OF TREASURER OF WOMAN'S MISSIONARY UNION, AUXILIARY TO SOUTHERN BAPTIST CONVENTION. MRS. W. C. LOWNDES, TREASURER.

November 1, 1921
February 1, 1922

States	Foreign	Home	Bible Fund	Marg. Fund	Tr. Sch. Cur. Exp.	Camp. End. & Enl.	Scholarship Fund	Other Camp. Obj.	Totals
Alabama	5,913.62	3,263.71	....	215.00	610.00	409.84	500.00	12,006.76	22,918.93
Arkansas	4,350.51	2,857.06	....	....	....	146	200.00	15,663.14	23,070.71
Dist. of Columbia	.....	.....	....	....	....	146.04	....	.....	146.04
Florida	2,602.48	2,407.29	....	....	....	163.30	400.00	7,602.60	13,175.67
Georgia	16,652.09	10,248.31	....	....	....	894.25	900.00	37,138.28	65,832.93
Illinois	2,061.50	1,174.73	....	....	....	....	400.00	4,583.02	8,219.25
Kentucky	12,969.35	6,456.46	....	....	....	791.91	10.00	22,944.27	43,171.99
Louisiana	1,835.05	1,428.08	....	....	....	176.57	....	9,069.21	12,508.91
Maryland	933.39	556.12	25.00	150.00	250.00	450.00	....	2,359.27	4,723.78
Mississippi	2,126.42	1,334.23	50.00	200.00	550.00	509.28	900.00	2,395.27	8,065.20
Missouri	2,227.35	1,055.42	....	....	8.50	....	....	13,148.66	16,439.93
New Mexico	249.68	89.20	....	....	....	....	....	5,632.82	5,971.70
North Carolina	16,027.20	9,584.11	179.13	479.01	....	1,696.95	1,500.00	64,039.30	93,505.70
Oklahoma	8,570.67	4,995.17	....	....	....	37.60	175.00	17,703.41	31,481.85
South Carolina	18,996.44	6,787.82	....	....	....	159.04	....	46,969.99	72,913.29
Tennessee	8,565.08	4,996.30	160.00	440.00	700.00	....	200.00	22,126.45	37,187.83
Texas	23,000.00	19,850.00	143.00	4.50	55.50	....	....	47,000.00	90,053.00
Virginia	33,750.67	17,214.14	150.00	900.00	2,150.00	1,037.28	1,750.00	58,208.85	115,160.94
Total	160,831.50	94,298.15	707.13	2,388.51	4,324.00	6,472.06	6,935.00	388,591.30	664,547.65

Program for April "Baptist 75 Million Campaign"

Hymn—"We Praise Thee, O God"
Lord's Prayer in unison
Scripture Lesson: Glory of giving, Luke 2: 14; 29-32; John 3: 16. Interest through giving, Luke 9: 10-17; Faithfulness in giving, Acts 4: 32-35. 2 Cor. 9: 6-15; Time for giving, 2 Cor. 9: 1-5; Mal. 3: 10-12; 1 Cor. 16: 2; Matt. 10: 8.
Sentence Prayers from grateful hearts
Repeating of Slogan—Give and it shall be given unto you.—Luke 6: 38
Hymn—"Give of Your Best to the Master."
Talk—The Measure of God's Love. John 3: 16.
Prayer of Thanksgiving for God's gift
Talk—The One Whom God Loves. 2 Cor. 9: 7.
Silent, Humble Prayers beseeching God's love
Hymn—"More Like the Master"
Talk—Memorable Words. Acts 20: 35
Repeating of Slogan—Luke 6: 38
Reading of Leaflet—Large Giving (order leaflet for two cents from W.M.U. Literature Dept., 1111 Jefferson Co. Bank Bldg., Birmingham, Ala.)
Talk—Early Days of the Baptist 75 Million Campaign
Talk—Our Enthusiasm during Victory Week in 1919
Hymn—Loyalty Campaign Song (see page 24).
Reading of Article—The Advance Guard (see page 25).
Discussion—Campaign Achievements. (Let a number of members come prepared to lead out in this discussion. For three cents postage there may be secured from your state W.M.U. headquarters a copy of the late edition of "Campaign Achievements.")
Repeating of Slogan—Luke 6: 38
Business—Discussion of Payment of Campaign Pledges; Attitude Toward the Effort for an "Advance Guard;" Plans for the W.M.U. Meeting in Jacksonville, May 17-22; Minutes; Offering.
Repeating of Watchword for the 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."
Prayer for a Victory Convention.

Program Helps

One or more of the following leaflets will add greatly to the regular program. Order early the ones desired from W. M. U. Literature Department, 1111 Jefferson Co. Bk. Bldg., Birmingham, Ala.

SUGGESTED LEAFLETS—SUPPLEMENT TO PROGRAM FOR APRIL—75 *MILLION* CAMPAIGN.

	Cents
A Mite Box With Wooden Legs (Sunbeams)	2
Because Miss Seymour Sacrificed.....	3
Ezra and Me and the Boards.....	2
Her Tenth Box.....	3
Not Mine But Thine (Y. W. A.).....	2
Why Should We Tithe? (R. A. and G. A.)	4
Somebody Make a Mission Pledge—per doz.	4
Christian Stewardship.....Free for 2c postage	
God's Tenth .....Free for 2c postage	
What the Tithing Movement Means ....Free for 2c postage	
The Unfinished Task in the 75 Million Campaign.....Free for 2c postage	
Campaign Achievements.....Free from your State W. M. U. Headquarters for 2c postage	

From the

Laymen's Missionary Movement

Secretary J. T. Henderson

Two Distinct Losses

One of these is the loss that is suffered by that large company of Baptists throughout the South who are having no share in the support of the world-wide program of the denomination. They are not receiving that enlarged vision and quickened interest that they so greatly need and to which they are entitled. This company is composed of those who were not enlisted during Victory Week and of the new members that have been coming into the churches in such growing numbers during the last two or more years.

It is a sad fact that these disciples of our Lord, in most cases, are not conscious of their loss; this makes the problem of enlisting them the more serious. The leaders have been more or less derelict in this vital matter.

In the second place, this is a loss to the enterprises of the Kingdom that have been launched on a much larger scale than formerly and which are suffering during this season of depression because of inadequate financial support. If a tactful and strenuous effort had been made to enlist the two classes mentioned above, it would have provided a fund that would, in large measure, have taken care of the losses that have come. These vital enterprises have suffered a great handicap; had we been wise, this situation could have been averted to a large degree.

Should not the pastor and other effective workers in every church make an accurate list of all the members that are not represented in the benevolent work of Southern Baptists, secure several wise and zealous canvassers, and assign a half-dozen or more of the unenlisted to each team of two, until provision has been made to visit all of them? Fix a definite time for these canvassers to report, try to impress them with the importance of the task, and seek to arouse some rivalry among the teams. The wise pastor will frequently stress this matter from the pulpit.

To the mind of this writer, we have shown more weakness just here than in any other feature of our program. It is not too late to make, at least, partial amends.

Testimony That Counts

During the Secretary's recent visit to Lexington, Virginia, he was invited to speak on Sunday afternoon in the Presbyterian church to a mass meeting of all the Christian people of the community. On this occasion the pastor of the Presbyterian church gave the visitor some striking data in regard to the value of tithing in his church.

When he entered upon his pastorate, more than three years ago, he began to stress the tithe as the minimum standard for Christians in their gifts to the Lord's work. The response was very gratifying; in a few months about two hundred, out of a membership of eight hundred, adopted this policy. In three years the contributions for all purposes increased from eleven thousand dollars, in round numbers, to twenty-seven thousand dollars. The advance in the spiritual tone of the membership was equally marked and gratifying.

The claim that this system passed away with the old dispensation is not a sufficient answer, in the mind of the Christian business man, to such a record of success.

PARIS, KENTUCKY

In this enterprising town of some ten thousand inhabitants, located in the heart of the blue grass region of Kentucky, is found a Baptist church with a loyal and aggressive membership of about eight hundred. The pastor, Rev. Arthur Fox, has unusual evangelistic gifts and expects to see people saved every week. It is very rare that the baptismal waters are not disturbed each Lord's day. He conducts his own revival meetings and is in large demand for such service all over the land. He has imparted his spirit to the membership and a visitor cannot escape the contagion.

This is the center of Alexander Campbell's labors, and while his followers are numerous, the Baptists are making distinct gains.

The Secretary was called upon to speak four times during the day and had a sympathetic audience at each hour. More than one hundred have already indicated their purpose to join the Tithing Band, and the organizer hopes to enroll more than the number allotted to the church.

MEMPHIS, TENNESSEE

The visit to this city on February 19 was in response to the invitation of Rev. W. M. Bostick, pastor of Bellvue Baptist Church. The objective was to help launch the campaign for tithers in this church. At the morning hour the building was crowded and at night it was comfortably filled. At least a hundred agreed to adopt the tenth and sixty-four of this number signed pledges during the day. The church hopes to exceed its quota.

At the joint meeting in the afternoon the reports from the churches represented were quite encouraging: indeed, Mr. R. P. Powell, organizer for the association in the tithing campaign, expressed the opinion that the Shelby County Association would reach its quota of two thousand tithers.

The Bellvue Church has outgrown its present quarters and is laying its plans for the erection of an adequate and up-to-date building. Brother Bostick has not been on the field long but has won the confidence and esteem of the church in a remarkable way; he will have the most loyal co-operation in the building enterprise soon to be launched.

CORINTH, MISSISSIPPI

The Baptists of this city furnished a very creditable audience for Monday night, February 20, to hear a discussion of topics pertaining to the present program of Southern Baptists. The women of the First Baptist Church rendered the occasion much more attractive to the men by providing delightful refreshments for the final number on the program.

Dr. T. W. Young, of Columbia, Missouri, who supplied for the First Church the day before, made a stirring address on "The Baptist Day." The Secretary followed with some remarks on the "Obligation of Laymen to the Kingdom." Rev. C. C. Weaver, organizer for the association in the Tithing Campaign, was present and expressed his purpose to conduct a thorough campaign among the churches on behalf of this cause. A number of capable men and women pledged themselves to co-operate with him.

A VISIT TO ARKANSAS

The first stop was at Lonoke, twenty-one miles east of Little Rock. The Baptist church, of which Rev. R. A. Eddleman is the enterprising pastor, has about four hundred and fifty members, and among these is a goodly number of capable laymen, who have organized themselves into a Brotherhood.

These men assembled in very gratifying numbers for two successive evenings, February 23 and 24, to hear a discussion of "Stewardship," and "Men's Obligation to the Kingdom." There were two sessions each evening with an attractive supper intervening. The women co-operated in a most valuable way. W. P. Fletcher, chairman of the laymen's work in the association, presided with dignity and grace.

At about three A.M., following the last meeting, the alarm of fire awakened the town to the discovery that the Baptist Church was in flames. While one piano and a desk were the only property saved and the insurance fell far short of the loss, the leading men of the church, in a meeting just after the fire, showed a fine spirit of resignation and heroism. Before many months have passed they will have erected a much larger and more attractive building. Pastor Eddleman is unusually wise and aggressive in his leadership.

BOONEVILLE, ARKANSAS

Saturday night and Sunday, February 25 and 26, were spent with the Baptist church of Booneville, more than a hundred miles west of Little Rock. Rev. W. J. Hinsley has been pastor of this church for more than ten years and has done a monumental work. In addition to the unusual growth in membership, a large and attractive brick church has been erected; just at this time a two-story annex is in process of construction to meet the demands of the growing Sunday school.

The church was in the midst of its annual Institute and, despite the unfavorable weather, the people assembled in large numbers at every service. The pastor is strongly re-enforced by a number of zealous laymen; indeed, the entire membership are quite responsive to his leadership.

The organizer has enrolled a large band of tithers but means to add others; the church also plans to help put this campaign over in the other churches of the Association.

ARKANSAS BAPTIST HEADQUARTERS

The Secretary was glad of the opportunity to make a brief visit to the Baptist Headquarters in Little Rock and learn something of the aggressive policies installed to stimulate the payment of pledges to the 75 Million Fund and to secure Arkansas' quota of 23,000 tithers. Redemption Day in Little Rock, February 16, was perhaps the most significant occasion Arkansas Baptists ever saw.

The program for March provides for Redemption rallies in every association in the state.

The *Baptist Advance* is rendering a remarkable service; the page devoted to the Tithing Campaign is unique and wonderfully effective. Other states could afford to follow suit.

ECHOES

A prominent Tennessee pastor says: "I think we will be able to make a fine report of tithers."

A Texas layman writes: "I am with you in the tithing movement and we expect to come up to our quota."

A prominent Kentucky business man says: "The complete success of the Stewardship Campaign will solve the problem of redeeming the pledges to the 75 Million Fund; it will also solve the problem of finances in your home church, and it will lead your people into the line of obedient consecration."

The organizer for the Tithing Campaign in Maryland, an active business man, reports that he has in hand signed pledges for more than half of their state's quota.

The president of a corporation in Texas writes: "We are inaugurating a campaign in our church seeking to induce every member to become a tither."

The organizer of a leading association reports as follows: "I feel quite sure that our association will reach its full quota."

An organizer for his association, a lawyer, reports: "I think the Campaign is going well in our district and I hope to be able to make a good report in a few days."

A prominent Louisiana pastor writes: "The Campaign for enrolling tithers has been conducted rather vigorously in our church and I expect we have enrolled as large a percentage of our membership as has been enrolled in many churches."

An aggressive pastor says: "The quota in our church is one hundred; I should like, however, to more than double it."

A Missouri leader reports as follows regarding Stewardship Campaign: "We are pushing the battle, and are having a fine response. Will continue the campaign until April 30. The B. Y. P. U. is just beginning to get in with full swing; they are in for 10,000 tithers. All things look good for our ultimate success."

A state organizer writes: "The line is being drawn rather sharply in this state on the subject of tithing, but I have no fears as to the final results."

A Mississippi pastor reports that his laymen have organized themselves into a "Progressive Brotherhood" and that the church has enrolled 35 per cent of its members as tithers.

LEADERS

Those who are conducting the Stewardship Campaign are very much encouraged by the strong indorsement given to this cause by Drs. Love, Gray, Scarborough, and Mullins in their published pronouncements. This sentiment is almost universal among the denominational leaders; Dr. Van Ness of the Sunday School Board has been a most substantial supporter. While Dr. Gray has never thought it wise to stress the tenth as a New Testament requirement, he is in heartiest sympathy with the present campaign, as indicated by the following statement taken from a recent letter: "To my mind the conscientious giving of a tenth by all our people would set us so far forward financially that we would be able to seize ten thousand opportunities that are coming our way and passing on to be unimproved unless Stewardship is more fully recognized by our people."

MEN'S ORGANIZATIONS

These are multiplying at a rapid rate; they are not uniform, either in name or purpose. The laymen of the First Baptist Church of Knoxville, Tennessee, have recently effected an organization under the name of the "Fellowship Club." According to the announcement of Dr. Brown, the pastor, the leading objective with this club is the promotion of fellowship, as the name would indicate.

The General Secretary had the privilege of being present at the initial meeting, which was attended by about one hundred and sixty men, and was characterized by a large amount of enthusiasm.

Some Experiences of Our Missionary to the Jews

Rev. Jacob Gartenhaus

I have just returned to headquarters after two weeks' stay in Chattanooga, Tennessee. On my first Sunday in that city I spoke to large congregations in the Baptist Tabernacle and First Baptist church, and as soon as my visit there became known requests came pouring in from nearly all the churches for me to present my work. Not only have the Baptists here shown a marked interest in the new department of the Home Mission Board but other congregations as well have manifested a special interest.

In addition to the mass meeting arranged for by the women of all the churches, I spoke to the City B.Y.P.U., City Ministers, Baptist Ministers (special meeting,) Billy Sunday Club, Women's Special Bible Classes, and East Chattanooga Baptist church.

Space will not permit me to write of the many blessings and wonderful experiences I had with my people.

Special help was rendered me and the cause by a good layman and prominent business man of the city, known and beloved both by the Jews and Gentiles, who spent the entire two weeks of my stay in visiting with me among the Jews.

These Jews, who consider every missionary a hypocrite, an enemy of theirs, as one who sold his soul for a large salary, could not make it out how such a man as Brother J. W. Massey, a good friend of theirs, could walk around with such a despised and unworthy man as myself.

Of interest to the reader will be some of the questions asked of Brother Massey in my presence:

"Mr. Massey, how is this, that you are willing to spend so much time and walk around with this missionary?" Mr. Massey gave such reply as to put them to silence.

"Don't you know that he (pointing to me) is doing it for a large salary?"

"Oh, no," Mr. Massey replied "he is not getting a large salary; I know that our Board doesn't pay large salaries; besides, he could earn more if he were doing other work."

"We know that this missionary is paid for what he is doing, but what are you doing this for?"

"Listen to me, my friend. For twenty years I have been interested in your people; I have studied your Bible and the wonderful prophecies about your future, and the more I studied the more I learned to love you and pray for you. Jesus Christ has done much for me and he was a Jew. I want to pay you back for having given us Gentiles a Saviour."

In this way we broke down the old prejudices and won many friends among the Jews. The very same people (Jews) who at first had been hostile invited us to come back.

Many New Testaments were sold and many hundreds of tracts distributed.

A number of business men with whom we talked told us they did not belong to the synagogues and expressed their dissatisfaction with the synagogue, and yet when we invited them to come to the churches the same reply was invariably given: "We are not wanted in the churches. We have never been asked to attend except on special occasions, such as when a missionary comes

to the city and speaks and urges them to do something for his people, then the Christian goes to these Jewish friends and invites them."

Through the Boys' Secretary of the Y.M.C.A., I learned of a Jewsh lad who, while out in camp with him, became interested and made a profession of faith in Christ, but was afraid to tell it to his people. The secretary asked me to see this boy, which I did. I will speak of him as Bennie.

At the "Y" I saw Bennie and questioned him about his parents, to know best how I could help him. After a long talk with this bright lad I was very much encouraged and made an engagement with him for another talk the next day. In the meantime I asked him to read the Bible and especially the prophecies, as I wanted him to get fully established in the faith.

At our second meeting I spoke to him about baptism. Here are some of the questions on baptism and the answers made by him:

"Bennie, suppose your father finds out that you were baptized and should whip you and even drive you out from the home if you will not give up Jesus, would you give Him up?"

"No, never."

"Suppose he would have you put in prison, what then?"

"I'll trust in Jesus to deliver me."

"Do you believe that if you pray to Jesus he hears you and answers your prayers?"

"Oh, yes, sure He does."

"Do you pray?"

"Yes, every night before I go to bed."

"I taught my two little sisters to pray in the name of Jesus and they too pray every night. My parents heard them once pray and mention Jesus. They told them not to do it any more, that Jewish children ought not to pray in that 'despised name.' but they still do it."

"Do you pray for your parents that God may open their eyes and that they too may find Jesus?"

"Yes, all the time."

At the close of our conversation I said: "Bennie, let's now pray for your people, for yourself, and also for the meeting tonight." He began to pray in simple faith asking God to save his blind parents and his family and that He guide him about baptism and also prayed for me that He would bless all my efforts and that I might lead many Jews to Christ. It was a fervent prayer.

Before advising Bennie further about baptism I desired to talk with his parents and find out their attitude toward their son's condition.

The next day I met his father and told him what I was doing in the city and asked him many questions in order to find out what kind of a Jew he was, his relation to the synagogue, etc. Then I suggested to him to read the Bible, which he had neglected to do, and also interested him in the New Testament which he bought from me and promised to read.

In reply to my question about his children he said, "Don't ask me this question. You know how the American children are, they think they know more than their parents, therefore do as they please."

"Do you ever send them to the Jewish schools?" I asked.

To this he replied: "Yes, I am spending much money to give them an education, but when it comes to Jewish schools they don't want to go and all my money is spent for nothing." I realized and told him it was a great problem to be solved, but that he was not the only Jewish father who had this problem. My suggestion to him was, if your children do not want to go to the Jewish schools, and since they will grow up ignorant of the Bible, and religion will not mean much to them, if you would send them to the Y. M. C. A., and Christian Sunday schools you would find out what a change would come to your children. They would learn to know God, to love their parents and be kind and obedient.

To this he said, "I don't care where they go if they could only learn some good things. If you can persuade my children to go to Sunday school, go ahead and do it."

To hear these words from a Jewish father is enough to put to shame every Christian worker who lives in a Jewish community and makes efforts to reach all other children but the Jewish children.

How happy Bennie was when he heard what his father said. I never saw a happier boy.

I soon communicated with the Baptist pastor in that neighborhood and told him to see to it that the children of that Jewish family be taken good care of and brought to the Sunday school.

Shall We Repeat This Tragedy?

Missionary A. N. Porter, New Mexico

"The Spanish-speaking people constitute 65 per cent of the population of New Mexico. Among these the Home Mission Board has only one American missionary, and three native workers.

"In 1849 missionaries of the American Baptist Home Mission Society began work among the Spanish-speaking people in Santa Fe, New Mexico. During the next twelve years several Baptist churches were established and a large number of converts were made. Then the war between the States came on, the Home Mission Society was unable to pay the salaries of the missionaries, and their faithful workers had to leave the field. More than thirty years passed before other Baptist workers came to the field; in fact, fifty years passed before another Baptist church was established in Santa Fe, the State Capital. In the meantime Presbyterian and Methodist missionaries came in and found these Baptists without any pastor or missionary, like sheep without a shepherd; they gathered them into their folds.

"In and around Santa Fe for one hundred and fifty miles, Spanish-speaking Christians are to be found who will tell you their parents or grandparents were Baptist. If those first workers could only have continued and been re-inforced, today there would be thousands of Baptists among these people.

"The Home Mission Board of the Southern Baptist Convention entered the field among the Spanish-speaking people in New Mexico less than three years ago. It has only started the work again. Large numbers are being brought under the Gospel influence by these *few* workers. But heavy debt is about to force the Home Board to abandon this great and promising field.

"Surely Southern Baptists will not permit this great mission field to be left without a worker."

Helping Our Colored Preachers

Rev. A. F. Owen, who is a faithful worker among the Negroes, writes the following:

"My duties are to instruct colored preachers at Selma University, and to conduct Bible conferences or institutes outside for pastors, missionaries and Sunday-school teachers who cannot attend theological schools. I usually devote three days of the week to Bible work in the school where I am dean of theology, and where more than fifty preachers are enrolled, and two days in outside work where ten classes are organized with an average enrollment of twenty, the majority being regular pastors representing some ten associations.

"I am assisted in the work at the University by a minister thoroughly trained at the Union Seminary, Richmond, Va. This Brother, Reverend E. D. Hildreth, under the joint appointment of the Home Mission Board, Atlanta, Ga., the State Mission Board of the Alabama Baptist State Convention (white), Montgomery, Alabama, and Selma University, devotes his entire time to the work among the preachers in the school.

"The preachers at the school take literary studies in the regular classes, together with Bible studies. The Bible course is arranged to include a general knowledge of the English Bible, a systematic pastor s course, a regular English course for Bachelors of Theology which may be finished after completing the Normal Literary course and a Bachelor Divinity Course which may be taken after finishing the College Course.

"The outside work of pastors and others who cannot attend school includes Bible exegesis, preparation and delivery of sermons, Bible history, Christian doctrine, supplemental Bible studies and general outlines of the English Bible.

"These outside classes are composed of preachers of all grades from those who have little or no literary training to many pastors who have had some advantage of literary training in schools."

Visiting Ogbomosho Outstations

Dr. George Green, Nigeria, Africa

For several weeks the native workers at Ire, Igbajo and Iressi have been sending in to Ogbomosho reminding me of my promise to visit them and to administer the ordinances of Baptism and the Lord's supper for their churches. I therefore made my plans for this itinerary. Brother A. Scott Patterson accompanied me. We packed our baggage and equipment in and about my Ford car (the gift of the First Church, Richmond, and the First Church of Petersburg, Va.) and started on our journey at 2.30 P.M., going by way of Oshogbo and Ikirun to Ire, a distance of fifty-six miles, arriving at 6:15 P.M. just about sundown and made our camp in the rest house on top of the hill, the church members supplying us with wood and water for cooking purposes, and making us a present of yams and chickens.

Sunday August 21—By 8:30 a congregation of more than five hundred people was present. We had a good service, seventy-six persons presented themselves for baptism and church membership. These had all been approved by the church, so we arranged that after an early lunch they should come up to our camp on the hill for the missionaries to have a personal conversation with them. The seventy-six candidates were divided into two groups. Brother Patterson with the pastor of the church and some of the elders went to the foot of the hill and sat in the car; I and four of the church elders sat in the rest house and for five hours the candidates came one by one for personal conversation as to their religious experience and knowledge of Baptist doctrines. They gave evidence of careful training and instruction, all were contributing regularly to the church, most of them could read the Bible, while others were reading in the primers; the elders especially showed a desire for a pure church, standing for the New Testament ideal of monogamy.

Monday August 22—Another busy day. In the morning we went down to the river and I had the joy of baptizing seventy-six persons on profession of faith in Jesus Christ as their Saviour. Following the baptismal service we all gathered in the church and gave the hand of fellowship to those recently baptized, and observed the ordinance of the Lord's supper. This was followed by a conference of the missionary with the elders of the church. I placed my car in the care of the king's son, who promised to look after it until my return on Wednesday. Carriers from among those recently baptized came from Ire and carried our baggage as head loads and at 5 P.M. we started on our eight-mile walk to Igbajo. Darkness caught us on the way, but by the light

of a camper's acetylene lamp and a kerosene lantern we made our way. Keeping the bush path and walking single file we arrived at Igbajo, hungry and tired, at 7:30.

Tuesday August 23—Pastor Lafinhan of the Igbajo church had forty candidates ready for baptism and church membership and these he baptized in the river. After the baptism we returned to the church for the reception of the new members and the ordinance of the Lord's supper. This was followed by a conference of the missionary with the pastor and the elders of the church, in which several matters of interest to the progress of the work were discussed and advice given thereon. We had lunch, eight of the male members carried our loads and we walked five miles over the hills to Iressi.

Wednesday, August 24—At 6:00 A.M. the bell was rung calling the church together. A service of prayer, scripture reading and exhortation to those asking for baptism preceded the examination of candidates by Brother Patterson and myself. Twenty-seven persons were approved and accepted by the church for baptism and church membership, after which all adjourned for breakfast to reassemble at the ringing of the church bell (which, by the way, is four feet of railroad iron). At 10 A.M. we went to the river and I baptized twenty-seven candidates, returning to the church for the ordinance of the Lord's supper. The church was crowded, the heathen who had assembled at the river to witness the baptizing followed us to the church. Fully two hundred raw heathen thronged the church, doors and windows, and thus they were able to see and hear what Baptist Christians believe and practice. It was too good an opportunity to miss, so at the conclusion of the Lord's supper we sang Yoruba hymns to real Yoruba tunes and spoke a Gospel message presenting Jesus Christ as the Saviour of men, women, and children. Many people that day heard the Gospel for the first time. After the benediction the crowd gathered in front of the church and I took a photograph which gives a good idea of the personnel of the congregation that morning. Eight of the recently baptized members carried our loads and we walked to Otan Koto, about eight miles over the hills, where we had left our car, and here we camped for the night.

Thursday, August 25.—By special request of the pastors at Iressi and Igbajo we went in the car to Ila, a large heathen town twelve miles from Otan Koto, to spy out the land and to see whether the time was opportune to open up Baptist work there. The king sent word that he was not well and that he could not come outside to see us. We sent word in that we would come inside to see him and finally an interview was arranged and his messenger conducted us into his presence. We passed the customary salutations and then stated our business. The Church of England Missionary Society is working there and has a church with about sixty members (they have gone there since our visit in 1909) but Ila is a large town and beyond doubt one of the most heathen towns in Nigeria. The king's clerk is a member of the Church Missionary Society's church there and had doubtless posted the king as to how he should reply to our request for a plot of ground, for on hearing that we wanted a piece of land on which to build a Baptist chapel he replied that the one Society working there was enough for his town and he did not want any others. We continued in conversation with him explaining our position and finally he seemed more favorably inclined toward us and promised that when the natives of his town became interested in Baptist work and should ask him for a piece of land he would consider the matter further and no doubt they could have a piece of land then The king was far from well, so I advised him to send to me at Ogbomosho for some medicine A few days after my return home one of his sons came for medicine not only for his father but for his elder brother also. This son who came for the medicine stated that he was not at home at the time of our visit to Ila and expressed his regret at being absent. He also assured us that we would have no trouble to secure a piece of land when we were ready to build a chapel there. I shall try to visit Ila on my next out-station visit. I feel sure that one day the way will open for Baptists to begin work there. The Baptist message is needed in all parts of the colony of Nigeria.

After a Year in Africa

Miss Lucille Reagen, Oyo

After an uneventful but exceedingly pleasant trip from New York, we landed at Lagos on Oct. 20, 1921, the twentieth anniversary of Mr. Duval's coming into Nigeria. He and Miss Young, also Mr. Powell, were at the wharf to greet us. We were carried by motor to the Mission house where Mrs. Duval very warmly welcomed us.

My first impression as I entered this house, as it has been many times since out here, was "What a delightfully cool breeze!" I might say by the way of parenthesis that Miss Keith's first impression was, "How the Duvals have fixed up the Mission house since coming to Lagos to live!"

We will only say that there were many strange and interesting things in this city of mansions and mud huts; of beautifully laid off streets and typical native sections.

On Sunday it was our privilege to attend the First Baptist Church. After services we were shown the Memorial Tablet to Missionary David which is soon to be unveiled and placed in the church.

Then came the trip up-country. After hurriedly weighing our loads and getting them thrown on the train (one must see to his own baggage because they do not have the checking system here), we had the pleasure of a three-hour wait because of trouble in the coal-yards. We had a good journey up to Ibadan but got in too late for the baggage van to be unloaded. We secured permission to sleep in the train. We closed the screens and used the three apartments, spending a good night except when the watchmen changed. The new one would come to the door and when asked what he wanted would say, "To see that you are there, Ma."

We were up early the next morning and the motor van, which had waited for us the night before, was soon loaded and we were rolling out and down the heavily shaded road on our thirty-five mile trip to Oyo. One never forgets an initiation to any thing, but the delicious pawpaws, banânas and oranges with the occasional bit of bread which the senior Missionary insisted that I must eat with all this fresh fruit, will never again taste the same. Nor will I forget the Yoruba word which I learned in the midst of this eating, so frequently given forth by Mr. Powell, "elede" (pig).

We were warmly greeted by the natives upon our arrival in Oyo. We were really here in Oyo, the king's town of which we had heard so much.

Our first inspection of course was to go and look at the new Nurse's Home and we have been looking at it ever since, but we are beginning to see it cleaned up, oiled up, and dressed up, and without any fear of braggadocio we declare that we have the best house in the Mission.

Do I like Africa? Today in the beginning of my first year, with everything strange and new about me—even the white people are strangers to me—there is a contentment, a happiness singing in my heart which assures me that I am in His place and have His approval.

The King's Visit to the Baptist Girls' School in Abeokuta

Mrs. S. G. Pinnock, Africa

While all days in Africa are interesting, some are unusual in their delightful experiences, and this has been one out of the ordinary.

Notice came last week that the Alake would visit our schools today and the girls were in a high state of excitement because their king was coming, for while he has called in the home, this was to be his first visit to the school. Nothing special was arranged for his entertainment because we wanted him to see the school as it is every day.

Accompanied by his private secretary and several others whose positions of distinction we did not ascertain, he rode up to our compound in his fine automobile.

The Alake is tall with a very black and dreadfully scarred face, nevertheless, he is quite a distinguished looking figure in his gorgeous velvet robes, beautifully beaded and decorated in every conceivable color, yet each harmonizing with the others, his crown made of the very finest beads, and a gay display of handsome silver bracelets and rings, also a great chain of huge beads around his neck. One of the attendants carried the king's chair, which is made of very small beads worked in the most artistic designs.

He first visited the kindergarten department where the tiny tots were doing clay and bead work, outlining, stenciling, etc., and his interest was most keen as he had perhaps never seen anything of the kind before. He gathered a collection of little things made by the children to take away with him, which pleased them immensely. Having seen all the departments of the school work, he came into the room where the children had assembled to sing their school songs for him, and then they presented him with some of their handwork and a cake which two of them had made. Their black faces beamed as he talked with them a little while, but some countenances fell suddenly as he turned and read aloud the names on the Honor Roll, and taking from his pocket some money, he gave it to the girl who had won the highest number of honors. That little act made a great impression on our school, for the girls learned that even the king takes special notice of the one who tries to do her full duty, and all are earnestly hoping that he will come again so they might have the joy of having him read their names and praise them for their achievements also.

Receipts of Foreign Mission Board to March 1, 1922

	1922	1921
Alabama	$ 41,583.00	$ 66,722.48
Arkansas	2,647.92	22,944.17
District of Columbia	14,403.20	13,798.84
Florida	16,202.98	18,848.95
Georgia	96,865.32	162,499.78
Illinois	5,220.00	7,510.00
Kentucky	101,874.20	135,383.92
Louisiana	14,213.31	21,264.90
Maryland	21,790.00	30,125.00
Mississippi	48,179.50	60,347.35
Missouri	19,498.03	29,824.37
New Mexico	3,510.00	3,000.00
North Carolina	76,251.12	162,883.71
Oklahoma	2,110.49	8,215.34
South Carolina	84,749.88	75,278.45
Tennessee	50,264.75	35,465.00
Texas	482.53	2,862.30
Virginia	148,816.79	221,813.39
Total	$748,663.02	$1,078,787.95

Missionary Miscellany

From the FOREIGN MISSION BOARD

The following announcement which we have recently received will interest many of our readers:

"Mr. and Mrs. Jerry M. Sullivan announce the marriage of their daughter, Eva Verlin, to Dr. Carl Fred Jordan, on Friday, December the thirtieth, 1921, at Shanghai, China. At home, Yangchow, Kingu, China.

Congratulations and best wishes to these young people.

The following quotations from recent letters from missionaries will give our readers the opportunity of sharing with us the joy of closer contact with these faithful men and women:

The Stout Memorial Hospital, Wuchow, China, reports for last year an increase in finances of 100 per cent over the year 1920; an increase in patients of 33 per cent; 1,500 religious services held in the hospital during the year; (and this is the greatest note of all), 400 *of the patients definitely accepting Christ as their Saviour.* They hope soon to complete the third and fourth floors of the building and with this enlargement of their plant enlarge their opportunities for service.

Dr. L. T. Hites, of Rio, Brazil, treasurer of our South Brazil Mission, sends us the financial report of the South Brazil Church Building and Loan Fund for the year 1921. He reports that "besides several churches which have already paid their loans, there are now 23 churches which have built, and are now in process of liquidating their loans. Besides these, there are eight more waiting for us to draw the 1922 allowance in order to receive loans with which to build their homes. Sixteen other churches have deposited their building funds with us, until such time as they may be able to construct."

Rev. Martin S. Blair, of Cordoba, Argentina, says: "At present we are in an evangelistic campaign here in the city of Cordoba. The congregations are splendid. We are putting into good use these days the tent which I have. There are indications of fine results from this effort. We now have two Baptist churches in the City of Cordoba. The second one was organized the first Sunday in January, 1922. The Lord has richly blessed us, giving us three baptisms last Sunday, with others to follow soon, we are confident. We are well and happy in our work, and so glad that we did not miss the privilege of serving on the foreign field. Nothing else would or could have satisfied us like being in the work as foreign missionaries."

From Jugo-Slavia comes the following note: "We had very nice meetings, and on New Year's Eve, during the Lord's Supper, the Holy Spirit worked strongly and fifteen souls fully decided to follow the Lord. Then I left for the city of Drzimores, where again we had good meetings and four souls gave themselves to the Lord. On January 3, in the evening, we had the Lord's Supper. At 9:30 P. M. two officers came in with the village eldermen and broke up the meeting, turning over the table with the Lord's Supper, beating some of us and chasing the friends out of the house. One brother and I had to leave for Zagreb. Praise the Lord, even this will turn out for the glory of His name. Romans 15: 30-31."

Rev. D. F. Crosland, of Minas Geraes, Brazil, writes: "Out in the woods preaching the Gospel I am having a fine time. Think of it, in April, I am to make a trip muleback six hundred miles—three hundred going and the same returning—where they have been asking for the Gospel for six years and we have not been able to reach them yet. I shall have to pass through fever districts, sleep on the ground and preach for the first time the Protestant message. You can imagine how happy I am for this privilege."

Rev. E. A. Jackson, of Campo Grande, Matto Grosso, on a recent visit to an outstation, found the work growing rapidly. The brethren have a lot for their church building; the young people's society has increased steadily and has started a library; the public school teacher there is an untiring worker and is taking the Gospel story into many of the leading homes. Both the mayor and the political leader gave permission to have services in their homes on a future visit of the missionary. The teacher mentioned is planning to spend most of the holidays with our evangelist in working among the farmers and stock men in the country round about, many of whom have already decided to abandon their idols and follow the Lord."

Rev. J. Franklin Ray is working in the new Hiroshima-Kure field. We are glad to have his encouraging report of the work there. He says: "Hiroshima is the largest city, except Tokyo, where we have work and we have about twenty Baptists here as a nucleus for starting a church. The work at Kure is looking hopefully forward to the finishing of our working plant there, which is being begun this month. On Christmas Day in our own Compound (rented) at the close of our morning service, I baptized four more young men, making eleven members received here in Hiroshima since May. We are just now getting ready to welcome the first regular evangelist to this place since it was opened. My personal helper, a young man, and one lady Sunday-school teacher who gives her services without remuneration, are all the native help we have had except, of course, the personal work of individual converts, as they have witnessed in the meetings and introduced new inquirers."

Dr. J. W. Shepard, president of Rio Baptist College and Seminary, Brazil, writes: "It has been my privilege to be on an extended trip through two of the Southern States in Brazil recently, visiting several of the churches and being present in two of the state meetings of our growing Baptist work. In the state meeting of the Parana-Santa Catharina field, we had evangelistic meetings at night along with the discussions and the result was about twenty conversions during the days of the meeting. Ten bright young people were baptized on the last day of the convention and nine more presented themselves that night. During the week following, I had the pleasure of preaching in three of our churches in different towns of the state of Parana and in these services there were twenty conversions. Returning to the Sao Paulo State meeting I witnessed the same white harvest and readiness to hear and accept the Gospel. On the trip there were fourteen young people arranged for definitely to enter the Seminary or Normal School in Rio. Many others were up for consideration, but these were the accepted ones because the evidences were that the Lord was calling them into the work of the vineyard. I was made to feel the blessedness of the harvester of souls who is out in the midst of the work of soul-winning all the time. I also saw some of the young pastors who had formerly studied with us in the Rio Seminary and it was an inspiration to see them in the work. Great doors are open for all of them. This year seven young men graduated from the Rio Seminary. They are all busy in the work now."

Rev. J. H. Rowe, of Kokura, Japan, tells of good work in that city. The resident members have increased from 22 to 41 during the year and the contributions have almost doubled. Twice in the last three months the church has voluntarily asked the mission to decrease the amount of help, each time reducing the amount of help it requested by sixty yen per year.

Rev. N. K. David, Rasheya, Syria, rejoices over the progress of the work in his field. He says: "Hallelujah, God be praised! God has been magnified in our midst during the Week of Prayer here at Rasheya. It was a week of real awakening. During the week of prayer, the gatherings were numerous, especially in the last three or four nights, when there was scarcely any room for all. I had to offer my chair many times to a visitor. It really was a sight which caused joy and gladness to my heart. There was also a stirring up amongst the workers and members, as every night you would hear four or five talking to the attendance, which was the first time in the history of the Baptist denomination here when the members were moved to join me in giving the sweet Gospel news to the people—a thing to thank God especially for. You would also behold attentive faces taking in the Word of God to satisfy their hungry souls. Will you not join with me in saying together: 'God be praised and glorified, for His mercy endureth forever.'"

Rev. C. J. Lowe, Kweilin, South China, writes: "We are having the most wonderful opportunities in our history. The headquarters of the Southern Government Army is in Kweilin now, and the President, Dr. Sun, lives here. There are thousands of outsiders here and most of them splendid people. In fact, they are China's new leaders. When the President arrived, Dr. Mewshaw and I went out to meet him. A few days later the city gave him a public reception with about eighteen hundred of the leaders present. We foreigners had a seat of honor, especially the Americans, and after the President spoke I was called on to speak I said only a few words, because one must be wise during these stirring political times in China. My speech was received with the bands blowing and the crisis was reached when I walked back and grasped the President's hand said, 'I trust ere long the great Republic of the West can reach across the Pacific and clasp hands with the great Republic of the East and both be of one mind and heart in worshiping the same Lord and true God.' It nearly tore the house down and it has truly opened a door of opportunity for us to preach the Gospel. I sent out from our bookroom yesterday Bibles to the President and his personal staff, as well as all the officers and generals in his army. I am also trying to get into the hands of each soldier a Christian tract, so I want to ask you to pray definitely that as they read they may find their need of Jesus as their Lord. We are baptizing new members every Sunday."

Young People's Department

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

Leader's Note Book

No opportunity should be lost by a leader to drill the children and young people in the principles of giving. For Sunbeams as many Bible verses as possible should be thoroughly taught. For the older children besides learning the verses, debates on tithing, stewardship, trusteeship, etc., may be arranged. Leaflets on these subjects may be secured from State Mission Boards or Foreign Mission Board. Little blank books might be given to G. A's., R. A's., and Jr. B. Y. P. U. members, and the boys and girls urged to put down carefully all they receive and all they give for three months. At the end of the time have each report whether the tenth or what proportion was given.

The World's Need—A Missionary Pageant for Young People

Arranged by Hannah Reynolds and Nackie Jirels.

CHARACTERS

Southern Baptist Convention.
Woman's Missionary Union.
Young Woman's Auxiliary.
Girl's Auxiliary.
Royal Ambassadors.
Sunbeam Band.
Columbia.
Home Mission Board.
Foreign Mission Board.

B. Y. P. U. REPRESENTATIVE

Country Church
Mountain School
Immigrant
Indian
China
Africa
Japan
Mexico
South America
Europe

(An effective stage setting would be to have the background pure white and if flowers are used, let them also be white. The costumes may be representative of the character, or they may be white flowing robes with a band of white around the head, and a placard extending diagonally from the left shoulder, bearing the name of the character. Japan should be represented by a little girl whose costume should be a white kimona and wide, bright colored sash tied in a big bow behind. Europe should be draped in black instead of white, and Columbia wears the typical costume representing Liberty. It would be effective to have the W. M. U. and each of the young people's organizations to dress in the colors of that particular organization—the W. M. U., in lavender; S. B. B., in yellow; R. A., blue; Y. W. A. and G. A. in light green and white.)

When the curtain rises, Columbia occupies the center of the stage, alone.

Our fathers have purchased, with tears and with blood,
This beautiful country for freedom and God.
The foes of our country are many and strong,
The powesr of evil, of sin and of wrong.
Oh, happy that people whose God is the Lord,
Who walk in His counsel, obeying His word.
Know ye, who would merit a patriot's reward,
He best serves his country who best serves the Lord. —*A. M. Goodman.*

(*Enter from opposite sides*—HOME MISSION BOARD *and* FOREIGN MISSION BOARD, *who take their places one on the right of* COLUMBIA *and the other on her left.*)

FOREIGN MISSION BOARD:

"The great world's heart is aching, aching fiercely in the night,
And God alone can heal it, and God alone give light;
And the men to bear that message, and speak the living word
Are you and I, my brothers, and the millions that have heard."

HOME BOARD: O, Columbia, from the plains of the west to the broad Atlantic, we represent four hundred thousand of your children. We have gone to the home of the Red Men, and as we have beheld their splendid bodies, we have had visions of schools wherein consecrated teachers might teach better living conditions, and might open the Book of Heaven to their saddened minds; so that these people might contribute their share toward the bringing in of the kingdom.

We have gone to the mountain youth of the Southland. "For years travellers have passed these mountains and looked up at them and have been unaware that three or four millions of people were secluded there—people born of as good stock as any. These possible Lincolns, whose lives are as primitive and whose characters are as sturdy as those in the days of Boone and Crockett, await only the magic touch of Education to open their eyes to larger America, which they have prepared to serve in ways yet unguessed."

Closely allied to the mountain school is the Country Church of the South. When we consider that so many of our ministers and leaders come from these churches, can we afford to allow four thousand to remain homeless and four thousand others to work under great disadvantages?

Next, we see the immigrant. Behold, Columbia, there stand, knocking at your door, these thousands who are potent to enrich or poison the nation. We have tried to help them, but they are so many and their needs are so great!

But wait! Let these, my children, tell this story.

(*Enter* COUNTRY CHURCH, *who takes her stand near* HOME MISSION BOARD. *The other home mission characters, as they appear on the scene, arrange themselves one by one, on the side of the platform where* HOME MISSION BOARD *stands.*)

COUNTRY CHURCH: To you, O, HOME BOARD, we give our thanks! We, the COUNTRY CHURCHES, are small, often pastorless. Four thousand are homeless and four thousand more work under disadvantages, and but for your aid, who can say what our fate would be? The steeples of these churches are as fingers pointing to God. Remove these sentinels and our influence, and moral decay will come to our beautiful country. Increase, O, increase your gifts!

HOME MISSION BOARD: The INDIAN!

(*Enter the* INDIAN.)

INDIAN: I am the INDIAN. When the white man came to America, I roamed and hunted everywhere; now I live where the white man says I must. I lay aside my blanket for the white man's clothes, lay aside my bow and arrow for the white man's gun, leave the wigwam for the school and shop. My people were glad to hear of the Book of Heaven, and will go many miles to learn of it. We love the Great White Father at Washington and we love the white man's Jesus.

(*Enter* MOUNTAIN SCHOOL.)

MOUNTAIN SCHOOL: Our ancestors were among the Pilgrims and pioneers of this, our native land. They suffered perils and hardships that they might open up for us a land of freedom and religious liberty. Give us the schools where we may train, and from our ranks will come forth the teachers, preachers, and missionaries of tomorrow. Now is the time to sow the seed of learning, and in the future reap a harvest beyond measure.

(*Enter* IMMIGRANT.)

IMMIGRANT: Ruth said to Naomi in days of old, "Thy people shall be my people, and thy God, my God." Like Ruth, we would be thy people and have thy God for our God. Give us more Bibles, more teachers, more preachers, and in time we will become a powerful factor for good. Neglect us now, and we will become harder and harder to reach, and a menace to Christianity for years to come.

HOME MISSION BOARD:

"Our country's voice is pleading;
Ye men of God, arise!
His providence is leading,
The land before you lies;
Wide fields for harvest whitening
Invite the reaper's toil.
Day gleams are o'er it brightening
And promise clothes the soil.

The love of Christ unfolding,
Speed on from East to West,
Till all, His cross beholding,
In Him are fully blest.
Great Author of Salvation,
Haste, haste the glorious day,
When we, a ransomed nation,
Thy scepter shall obey."

FOREIGN MISSION BOARD: My sister, here, has brought before your vision the crying needs of our own fair Christian land. How much darker and more desolate are the nations who know not our Christ! There are 1,000,000,000 people in the non-Christian world today and the vast majority of these know nothing of Christianity, have never seen a Bible nor heard of Jesus Christ. Our Master says go—preach—teach. The greatest victories ever won for Christ will be won during our lifetime if we are faithful, but it will mean greater sacrifice than ever before for the sake of Him who laid down His life in sacrifice for us. God grant that Southern Baptists may prove themselves worthy the trust our Lord placed in them when he said, "As my Father hath sent Me, even so send I you."

Lo! CHINA comes to us! (*Enter* CHINA, *taking her stand near* FOREIGN MISSION BOARD *and as each of the following characters enter, they group themselves near* FOREIGN MISSION BOARD.)

CHINA: The next ten years will prove whether or not China will be Christian. Who can fathom the depths of her needs or the heights of her possibilities?

(*Enter* AFRICA.)

FOREIGN MISSION BOARD: Africa with her 150,000,000 people, the battleground between Mohammedanism and Christianity. If we weaken in our efforts for this vast continent, the teachings of Mohammed will control her people.

(*Enter* JAPAN.)

FOREIGN MISSION BOARD: One of the forms of services which lies closest to my heart is the kindergarten work in foreign lands. From far away Japan this little girl comes with her message.

JAPAN: "I go to the kindergarten. We sing and play, and then we talk to Jesus, and then we kneel down and pray to Him."

(*Enter* MEXICO.)

FOREIGN MISSION BOARD: COLUMBIA, Mexico here has caused you much anxiety. Yet do you know that during the past year so full of turmoil and confusion, our missionaries have baptized more converts in Mexico than ever before? She needs the pure religion of Jesus Christ to direct her ways.

(*Enter* SOUTH AMERICA.)

FOREIGN MISSION BOARD: SOUTH AMERICA comes to us with a message.

SOUTH AMERICA: On the topmost peak of the Andes Mountains, there stands a huge statue of the Christ placed there by Argentina and Chile as a covenant of peace. It does not look to the West toward Chile, nor eastward toward Argentina, but looks to the North, facing the United States. Truly, COLUMBIA, Christ is looking to you to give South America the pure religion of the Prince of Peace.

(*Enter* EUROPE, *who bows upon one knee with head bent in a dejected attitude.*)

FOREIGN MISSION BOARD: Suffering, starving, wounded, desolate—her soil reeking in the blood of her sons—shall we withhold from stricken Europe the healing power of Jesus Christ?

COLUMBIA (*stepping forward*) "Rise up, O men and women of the Southland! God has blessed you in every way. Why do you withhold from God that which is His? Why rob God in tithes and offerings? Arise and help these your brothers in need!"

Who comes here?

(*Enter* S. B. C..)

HOME MISSION BOARD: COLUMBIA, 'tis the SOUTHERN BAPTIST CONVENTION, the largest delegated assembly in the world, representing two million seven hundred thousand of your children. To this Convention is due the credit for all the various branches of endeavor presented before you today, for it is this Convention which supports and makes possible the work of the FOREIGN MISSION BOARD and also of the HOME MISSION BOARD.

SOUTHERN BAPTIST CONVENTION: Yea, COLUMBIA, I come to pledge to you the loyalty of the SOUTHERN BAPTIST CONVENTION. Take courage, HOME MISSION BOARD, and you, FOREIGN MISSION BOARD. The Baptists of the South will not fail COLUMBIA in this hour of need. The opportunity is so thrilling, the time is so short, the obligation is so imperative, the thought of failure is so appalling that human strength and wisdom will not suffice. But God is our ally and this Book the Sword of the Spirit by which we shall conquer the world for Christ.

* * *

In 1919 we undertook our great 75 Million Campaign and now we call upon our organizations to report their progress.

WOMAN'S MISSIONARY SOCIETY

I can speak for the women of our own local society. We pledged in the Campaign three years ago the sum of $..... ..... Up to the present we have paid $....., leaving a balance of $.....due in the next two years. These figures will show that we have (or have not) met the three-fifths of our pledge. We are determined to pay the full amount.

Young Woman's Auxiliary; Girl's Auxiliary; Royal Ambassadors; Sunbeams all report for their organizations. Church Treasurer follows with statement of pledge from the church as a whole.

B. Y. P. U. REPRESENTATIVE

While the B. Y. P. U. did not make any pledge as an organization, we did make pledges as individuals. We have made a canvass of our B. Y. P. U. and find that.....(give per cent) of our members are up with their pledges. We mean to see that all pay as promptly as possible. I was with the A. E. F. for a year or more and I learned a good deal about different kinds of marching. When we were on long marches we broke step and took pretty much the stride that suited each man. But when it came to drill and dress parade we had to make the old left and right step exactly according to orders. And there were times when the orders were "quick" and "double quick."

Now some of us have been taking our own stride in the Campaign. Maybe we have dallied along hoping for a stretch of Easy Street to help us catch up with the company. The time is drawing near for the troops to be reviewed. If we are going to show full company and a solid front, some of us must step up into the "quick" or even "double quick."

Through keeping step in our 75 Million Campaign we march toward all that is highest and best in our national life. O, Columbia, and even as you are teaching us the international conscience we would pledge ourselves afresh in service to the world. He who speaks to us through the voice of our own country speaks to us also through the voices of all people of every tribe and nation. Under His orders, the great Captain of our salvation, we march forth to give His message of light and life to the world.

(All the characters now grouped on the stage join in singing, "O Zion Haste," which brings the pageant to a close.)

[The above is adapted from the original pageant.]

A Blind Woman's Giving

A poor blind woman in Paris put twenty-seven francs into the plate at a missionary meeting.

"You cannot afford so much," said one.

"Yes, sir, I can," she answered.

On being pressed, she said:

"I am blind, and I said to my fellow straw-workers: 'How much money do you spend in a year for oil for your lamps when it is too dark to work at night?' They replied, 'Twenty-seven francs.' So I found I save so much in the year because I am blind and do not need a lamp, and I give it to shed light into the dark heathen lands."

Our Puzzle Corner

PUZZLE No. I.

A missionary in North China.

FIRST NAME.

1. The first murderer.
2. When must we remember our Creator?
3. An Israelite without guile.
4. Barnabas went to seek Saul at————?
5. A Roman ruler in Jerusalem?
6. Abraham's son.
7. Who was the most faithful man?

SECOND NAME.

1. Food given to the Israelites in the wilderness.
2. The twenty-third book of the Old Testament.
3. The author of the third Gospel.
4. Abraham's nephew.
5. Who ate the book of law?
6. Who was a gleaner?

Sent by Sadie May Shaw, Sherman Texas.

PUZZLE No. 2.

A missionary in South China.

INITIALS.

1. Who was Joseph sold to by his brothers?
2. What disciple was called "The Doubting Disciple?"

SURNAME.

1. What woman did Peter raise from the dead?
2. What mother of the Bible gave her son to the Lord through a priest?
3. What was the name of Naomi's daughter-in-law who turned back to her own country?
4. What was the name of Pharoah's daughter's adopted son?
5. What good woman prayed continually in the temple ?
6. What great man of old Biblical times had the most wives?

Sent by Ruth Case, Woodruff, S. C.

Answer to March Puzzles

The Supt. of Mountain Schools.

1. Aaron. 2. Enoch. Surname. 1. Benjamine. 2. Ruth. 3. Obed. 4. Wisdom. 5. Nebuchadenezzer.

Ans. Dr. A. E. Brown.

No. 2 A missionary in North China.

1. Paul. 2. Esau. 3. Aaron. 4. Rachel. 5. Luke. (Pearl) Surname. 1. Cain. 2. Adam. 3. Lot. 4. Deborah. 5. Wisdom. 6. Elizabeth. 7. Laban. 8. Lois. (Caldwell)

Ans. Pearl Caldwell.

Answers to February puzzle were received from:

Ky.—Cora Lee Washburn; Mrs. Albert Fuqua.

Ga.—Snow Moncrief.

La.—Nelwyn and C. J. Gilbert.

S. C.—Hope Williams.

Texas—Mrs. C. E. Lee.

Va.—Mrs. W. S. Beaton; Rev. and Mrs. J. M. Street; Annie Campbell.

Where is God's Gold?

There are souls that are wandering all around
Who have never heard the Gospel sound;
In rags and in tatters of divers hue,
The many shrink from the wealthy few;
The waifs of the city we want to call
To the "theater service" or mission hall.
'Mid the desert sands, or under the palms,
There are voices ready for grave, sweet psalms;
In idol courts, or by Ganges' tide,
There are hearts awaiting to open wide;
But our hands are heavy, our feet unshod,
For we have not the gold to go forth for God.
Where is the gold, the fair bright gold,
Which is given the Church for her Lord to hold?
Pray o'er the gold, God's gifted gold,
For it is but given for him to hold.
Scatter the gold in the seedtime brief,
For the glory cometh with harvest sheaf.

It took nearly a century to win the first million Protestant Christians; the second million were won within twelve years, it is taking less than six years to win the third million.

There are today in the world nearly 4,000,000 Protestant Christian adherents on mission fields. —*Watchman-Examiner.*

When the twentieth century says, "I am building a church and a school," I seem to hear the voice of the twenty-first century reply, "Thank you, you have saved me the trouble of erecting two jails."

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OF THE FOREIGN BOARD

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The Scriptures exhort us to provoke one another to good works by worthy example.

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Answer these questions:

1. Has your church adopted the weekly, semi-monthly, or monthly plan of offerings? (according as the church has full-time, half-time or quarter-time preaching) .....
2. Do you stress every-member giving? .....
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Name of church .....

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If you can answer affirmatively these five questions your church deserves to be placed on the Honor Roll, and will appear on such a roll as soon as made practicable by a sufficient number of responses.

If you do not wish to mutilate the cover of your magazine, number the questions and give on a separate sheet of paper the answers, the name and location of church, and name of pastor and treasurer. Mail at once to

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