

Home and Foreign Fields

Vol. VI

MAY, 1922

No. 5.



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WHERE SOUTHERN BAPTIST HOSTS GATHER

Many attractions combine to call together in Jacksonville, May 17-21, a great group of messengers for our annual Convention.

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HOME AND FOREIGN FIELDS

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THE MISSIONARY PILOT

SENIOR B. Y. P. U.

May 7.—Topic, "Charity." Let the leader make use of the striking figures in the editorial, "What Shall Our Next Move Be?" to reenforce the arguments of the Quarterly.

May 14.—Topic, "Micah's Prophecy of Peace." Let the leader, or some good speaker appointed, read with care the article by Dr. W. O. Carver, page 6, and supplement the Quarterly with the gist of this great message, showing the significance of missions for world-wide peace.

May 21.—Topic, "How Must We Confess Christ?" See the illustrated sermon on page 23, "Making the Truth Plain with Pictures." Three members might well present in tableaux these illustrations, while another gave the argument.

May 28.—Topic, "Mexico of Today." See page 32, "The Blind Receive their Sight," a member closing the program by reciting this touching story from our heroic lady missionary-doctor.

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

In the devotional service of each meeting throughout the month have one or more missionary stories told, as found in the latter half of the magazine. By a little ingenuity, some

story or illustration may be discovered in each number that will fit into the missionary meeting. Use liberally these stories and pictures.

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

For the missionary Topic, "W. M. U. Training School," a number of interesting and informing letters have been secured from recent graduates of the Training School, which will be found on pages 29 to 32. Then on page 33 Miss Mallory gives a helpful outline program, together with items of interest and other suggestions.

SUNDAY SCHOOL

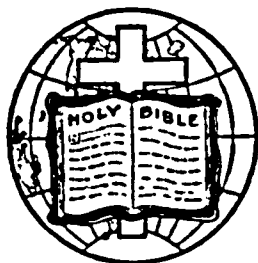
In the Young People's Department Miss Briggs has provided a program which can be given with great effectiveness at the closing worship of the Sunday school.

PRAYER MEETING

Let the prayer meeting leader select articles from the secretaries, and make use of Mr. Burkhalter's "Forecast of the Convention," in calling to earnest prayer that God's Spirit may guide in mighty fashion in the meeting of the Southern Baptist Convention in Jacksonville.

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THE MISSIONARY JOURNAL OF THE SOUTHERN BAPTIST CONVENTION



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I. J. VAN NESS, Corresponding Secretary

G. S. DOBBINS, Editor

MAY, 1922

What Shall Our Next Move Be?

An incoming tide does not pour steadily in. Each wave breaks upon the shore and rolls back into the sea, to be succeeded by another wave which in turn breaks and recedes. Yet ceaselessly and irresistibly the tide mounts to its crest. "The wave may break in failure, but the tide is sure to win."

It is somewhat like that in human affairs. Few great movements come to their full fruition suddenly and without interruption. The tide of a great movement rises and falls, but unlike the tide of the sea, does not always reach its crest, nor does it always recede to a former level. Divine and human agencies work together for advancement and retrogression in human enterprises. God does not ordinarily give victory to the indifferent and undeserving; and human shortsightedness and selfishness have frequently brought defeat to movements that clearly were of God. We are workers together with Him in a partnership that demands that we do our part.

The most momentous question which we now face in our Southern Baptist work is, *"What influences shall we undertake, with God's help, to set in motion that will roll like a spiritual wave over the hearts and minds of our people, overcoming any receding wave of interest that may have reached its crest and broken, and carrying us farther than we have gone before toward our goal of world-conquest for Christ Jesus?"* Let us face squarely this question.

The basis for the answer which we here undertake to present is found in the startling facts and figures discovered and stated by Dr. E. P. Alldredge, secretary of the Department of Survey, Statistics and Information compiled for the *Southern Baptist Handbook*, the second volume of which is in course of preparation.

Briefly, the next great step of Southern Baptists in setting forward mightily what we have so well begun is the inauguration of a progressively planned program of stewardship. Not only is such a program our greatest opportunity; it is our greatest duty, failing in which we shall make our most grievous and irreparable blunder. We can here present only a few of the array of facts marshaled by Dr. Alldredge which lead to this inescapable conclusion.

First of all, Baptists must be led to recognize our special obligations in the light of our ability as stewards. The recent

financial depression and cry of "hard times" have led us actually to believe in some quarters that we are poverty-stricken and unable to do even as much as we promised to do three years ago. The fact is that during the past seventy years our national wealth has increased almost inconceivably, as these figures show: Our national wealth in 1850 was \$7,135,780,000; in 1860, \$16,159,616,000; in 1870, \$30,068,518,000; in 1880, \$43,642,000,000; in 1890, \$65,037,091,000; in 1900, \$88,517,306,775; in 1910, \$134,500,000,000; in 1920, \$350,000,000,000. In other words, the wealth of America has doubled fifty times in the last seventy years!

But what part of this immense total has come into the hands of Southern Baptists? Are we proportionately as much more able to give as these figures showing increase of wealth would indicate? By a series of investigations extending over a sufficient period to make them painstakingly accurate, and corroborated by proofs adduced from several independent and highly reliable sources, Dr. Alldredge arrives at the statement that Southern Baptists are worth today not less than six billion dollars, and that this wealth, in spite of periods of depression and hard times, has been increasing at the rate of over \$200,000,000 per year for twenty years! Equally reliable figures place the annual income of Southern Baptists at more than one billion dollars per annum, reduced to terms of 1913 prices and conditions, with full deduction for war-time inflations! A reading of the detailed statement showing how, from independent sources, these figures have been arrived at, will convince any fair-minded man of their accuracy. Listen then to the summary of this trained statistician, whose sole object in a year of exhaustive research has been to unearth the facts:

"Southern Baptists now hold not less than \$6,000,000,000 of the Lord's money, land, cattle, etc.; God has given them an annual yearly increase of their wealth amounting to over \$200,000,000 annually for the past twenty years; and He has further given them since 1912 an average yearly income of at least \$1,000,000,000, which, if faithfully tithed, would have given us \$50,000,000 for home expenses and \$50,000,000 for missions and benevolences for the past ten years."

The supreme blunder of Southern Baptists becomes apparent as we face these incontrovertible figures: *We have not been true to the Scriptures in its teachings as to stewardship.*

The results of this blunder have been tragic. It is undoubtedly true as our statistician asserts that "practically all the denominational contentions and disruptions which have come to Southern Baptists, from the beginning until now, arose over the one question of the method of raising and disbursing funds for the Lord's cause." He then points specifically to the anti-missionary movement, the Hardshell movement, the Campbellite movement, the Landmark movement, all of which arose "because our people were not taught and grounded in the simple and inescapable principles of New Testament stewardship." Of course there were other contributing factors, but at the heart of our failure to co-operate and move forward in unbroken ranks with irresistible power is the fact that we have not brought our people to the acceptance of New Testament principles of Stewardship with anything like the earnestness and success with which we have proclaimed and propagated other New Testament fundamentals.

Our statistician does not underestimate the marvelous progress that has been made in spite of this tragical blunder. Because of Baptists' faithfulness in the exercise of our stewardship of truth regarding the great doctrines of grace, of the church, of the ordinances, and because of our passion for souls, God has greatly increased our numbers, so that we now are the most numerous of any single body of evangelical Chris-

tians in America. In the difficult period from 1916 to 1921 Southern Baptists have been blessed with greater gains than any of the main denominations in membership, in Sunday school enrollment, in young people's work, and in mission contributions. "In 1921," says Dr. Alldredge, "there were as many additions on profession of faith among Southern Baptists as among both Northern and Southern Methodists." Clearly "the one thing lacking" is that we shall be true to our stewardship trust in the giving of money out of hearts of love for Christ and the souls of men to make this great land of ours a Baptist empire for world-conquest!

Over against our achievements stand the staggering facts presented in this statement: "Seventy-five to eighty per cent of our people are not only untaught and undeveloped in the grace of stewardship, but are entirely outside of all our enlistment plans and programs. Does anyone doubt that God will bring our whole denomination into judgment and allow another scourge of agitation, disruption and division to overtake us, if we continue this course?"

Two-fifths of Southern Baptists have heroically responded to the appeal of the Seventy-five Million Campaign. Financial difficulties have made it exceedingly difficult for some of them to do what their hearts prompted them to undertake under the inspiration of this great movement. We are having much to say about the collection of the pledges which were made, and it is of course highly proper that every reasonable effort should be made to secure full and prompt payment. But is this our main objective? Is not the supreme matter now the enlisting of the other three-fifths who are doing nothing or next to nothing, and who have made no promises?

Here, then, is our next step: "*A three-year church-to-church, association-to-association, state-to-state stewardship campaign, in order that we may teach and enlist the unenlisted millions of Southern Baptists, redeem the Lord's cause, wipe out our past failures and divisions, and bring the whole denomination into glorious fellowship in the service of the King.*"

Already this tide has been rising throughout the states in the Laymen's and the W. M. U. stewardship and tithing efforts. Our people are ready for this movement. Opposition has practically disappeared. May God give us wisdom and faith and daring enthusiasm as we boldly project in Jacksonville such a program of stewardship as will command the consideration of every Baptist in the South, and that will not be given up until every Baptist within our bounds has been reached with this doctrine in such fashion that he will believe in it, practice it, propagate it, with all the zeal that has characterized us in our loyalty to other fundamentals for which we stand.

❖ ❖ ❖

Making the Most of the Convention

One of the most interesting phases of psychology is the study of the mass, or crowd.

As men and women gather in a great auditorium, they come in as individuals. As many matters occupy the center of attention as there are persons present, and a thousand things flash back and forth from the focus to the fringe of consciousness, to claim attention's notice.

Then the service of song begins, and familiar melodies and worship-compelling words dispel other thoughts until God, and Jesus, and salvation, and duty, and yearning for souls, and heaven, have become the common center of interest. Then comes a message from one whose heart is full of a great matter, and imperceptibly but surely the fringe of consciousness slips farther and farther back as the multitudes of listeners are held to a single subject, and that subject becomes for all alike the focus of attention. A miracle has been wrought of

God's Spirit—an audience has been transformed into a congregation—a crowd melted into a single soul.

Sometimes it is quite otherwise. Propositions and plans are submitted about which there is a difference of opinion. A forceful presentation of a matter may incline the majority to its acceptance. But the other side is given, and opinion swings in another direction. Then will come discussion and debate, often with swiftly changing sentiment, until opinion is crystalized and decision reached.

What, then, is the chief value of the Convention, and how may we make the most of it?

First, by realizing the seriousness and importance of the meeting. In no other way is Southern Baptist opinion so effectively moulded as at this annual gathering. In no other way are currents of influence started that are so far-reaching. Yet many messengers look upon the trip to the Convention as a mere outing, and have little conscience in the matter of prompt and regular attendance upon the sessions. Others think of themselves as mere auditors, and do not take seriously their duties of participation through discussion and vote. If the deliberative character of the Convention is to be maintained the whole body of messengers must look with renewed seriousness upon their obligation of attendance and intelligent, aggressive thinking concerning the issues involved.

Again, those in attendance must be clearly informed as to proceedings and proposals. Committee rule becomes almost inevitable when, in a vast assembly, the messengers do not know of pending or proposed measures until they are presented on the floor of the Convention. The publication of a daily bulletin is a step in the right direction. We shall make the most of the Convention not as we obtain the acquiescent vote of an uninformed mass meeting, but as we create and crystalize sentiment in favor of great and worthy undertakings that will be carried back to the churches and made operative in the lives of our people. One of the fallacies of some brethren is that the passing of an approving vote by the Southern Baptist Convention is equivalent to securing the thing desired. It is, only to the extent that the hearts and minds of the messengers were effectively reached, so that the thing approved approves itself to the churches of which they are members.

Further, we shall make the most of our annual gathering by scrupulously conserving the time of the brotherhood. There is no known process by which more than sixty seconds can be compressed into a minute or more than sixty minutes squeezed into an hour. While full freedom of discussion should always be maintained, brethren seeking to speak should be assured that they have something vitally important to say, and not that they simply want to say something. Speakers on the program should likewise remember the time limits set to discussion of the various phases of the work, and conscientiously avoid more than the allotted time.

Surely we shall not forget that the way in which we shall get the most from the Convention and contribute most to its success is through earnest, faithful, unceasing prayer that will assure the leadership of the Holy Spirit in all that is said and done. The messenger who does not go to Jacksonville in the spirit of God-honoring, answer-compelling, ardent prayer will have failed of his highest privilege and duty. Prayerless, pleasure-seeking, unconcerned men and women have little place in the sessions of this Convention. We are face to face with a crisis in our denominational life that calls for soberness, for humility, for soul-searching, for intercession that will take no denial. We confront a world-situation that lays upon us overwhelming responsibility that must be met in the spirit of the disciples of old. We must yearn for unity and victory and power as John Knox yearned when he said, "Give me Scotland or I die;" as our Saviour yearned when he stood with tear-drenched face in the shadow of Olivet and wept over faithless Jerusalem. If

in this spirit we go to Jacksonville nothing in earth or hell can check our march to the goal of victory one year and two years hence.

Shall we make the most of the Convention? That depends largely on why you go, how big your vision is, how deep your compassion for the lost, how great your love of the Saviour, how complete your submission to the Holy Spirit's leadership. God grant that none of us shall fail of the high responsibility this pregnant hour brings!

Southern Baptists Keeping Step

Did you ever watch a company or regiment of men marching, their arms and bodies waving in rhythmic unison, their feet striking the ground in unbroken regularity?

There are several reasons for keeping step. For one thing, the space is covered more rapidly and with less fatigue. Then, there is uniformity of pace, which makes possible a united front at all times, and enables the commander to estimate accurately the position of troops at a given moment. Best of all, it keeps up the morale of the men, giving to them a sense of unity, of confidence, and re-enforcing flagging energy and courage through a feeling of comradeship. Occasionally, for the sake of change, soldiers march "at will," but when fighting time arrives instinctively they come to attention, fall in line, and catch step. It is the way to victory.

In splendid fashion Southern Baptists have of late years been learning to keep step. Individualism has not been lost sight of, but the value of a united front, of uniform movement, of the effectiveness which comes with marching together, has been discovered and appreciated. The result has been achievements that have surpassed anything in our previous history, and that have been the marvel of the religious world of our day.

No army, however, can keep up a double-quick pace all the time. Through a part of the long, hard journey toward our 75 Million goal we have moved "at will," but now that we are in sight of our five-year objective the call rings down the line, "Fall in! Forward, march! Double-quick!"

It is indeed an "over-the-top" hour for Southern Baptists. We have no cause for apology for what our God has enabled us to do thus far; but the manner in which we keep step in the annual gathering of our messengers in Jacksonville will reveal to the world, to ourselves, and to our Lord, how deep and genuine is that spirit of unity which has characterized our progress to this crucial hour.

Is everybody satisfied with the outcome of our changed plans in the projecting and carrying on of the Campaign? Confessedly, No. Unforeseen contingencies have arisen, some mistakes have been made, some zeal without knowledge displayed, some inequalities and injustices have occurred. Not every cause has benefitted as its champions and supporters desired and anticipated. Good men and women, exercising their inalienable right, have designated funds to certain causes, thus leaving less than the amount apportioned for others. Changes made in the original ratio of distribution, by sovereign Baptist bodies, have thrown out of balance the figures first made and relied on in determining the budgets of certain of our great causes. There has not been mathematical precision in working out the plans originally proposed.

But was it to be otherwise expected? What commander ever made his plans and then complacently slept in the expectation that there would be no hitch, no emergency, no unforeseen contingency? What army worth the name ever lost step and quit the fight because there developed difficulties and opposition not counted on? When we went into this campaign what did we enlist for, a fight or a truce? A battle or an armistice? Defeat or victory?

Men keep step together because they have come to think together, to be animated by common purpose, to be fired with mutual passion and zeal. When faith wavers, when purpose and zeal abate, when confidence begins to break down, then men lose step and are defeated. Let us go down to Jacksonville highly resolved that we shall not break ranks, that we shall keep together in thought and action, to the end that we may recreate such spiritual enthusiasm and rekindle such fires of devotion as to send us back to our churches enabled of our God and His Holy Spirit to make the fourth year of our Campaign a guarantee of abiding victory in the winning of this lost world to our Christ.

A layman in New Mexico makes interesting comment upon the recent editorial in HOME AND FOREIGN FIELDS entitled, "Magnify the Layman." He describes an organization of men which corresponds to that suggested as a possibility in the editorial. Following the general lines of organization of Rotary, Kiwanis, and similar clubs, a club of Christian men was formed. Weekly meetings are held, with monthly luncheons. "A club of this nature," he affirms, "does not come into competition with any others, and will serve to reach men who have high moral inclinations, mobilizing and cultivating forces for righteousness and manhood, and making their voices heard in affairs that pertain to better religious environment as well as better men in public office." We discredit Christian manhood and the religion of Jesus Christ when we say that it is not practicable to organize men of the churches for fellowship and service. It can be done, and ought to be done on an increasing scale.

What can save the world from the terrible dangers which menace on every hand? Dr. G. Sherwood Eddy, returning from a tour of investigation in Europe, makes this emphatic reply: "Europe lies today divided, impoverished by the great war, yet in bitterness, hatred and suspicion is drifting back into war again unless we can now find means to prevent it. By the very terms of the treaty, Germany is becoming the sweat shop of the world, threatening the economic situation of Europe. Economists like Frank Vanderlip tell us that only a great spiritual revival can save the world."

HOME AND FOREIGN FIELDS is a tool for use, as well as a magazine of information and inspiration. For the missionary meetings of the B. Y. P. U., the W. M. U., the children's meetings, the Sunday school, the prayer meeting, there has been provided a wealth of material bearing on the topics indicated in the literature provided for these societies and auxiliaries. Make large use of this material in your programs and you will arouse an interest that will cause these meetings to glow.

Notice comes of the postponement of the meeting of the Brazilian Baptist Convention until 1924. This action was taken because of inability to secure an adequate building for the meeting, and lack of sufficient preparation for the fullest success of the undertaking.

The British and Foreign Bible Society reports that it now has 150 African languages on its list of translations. Of these, 22 have the whole Bible, 36 have the entire New Testament, and 92 have portions only.

Supreme Objectives in the Approaching Convention

A Key-Note Message for the Jacksonville Meeting

President E. Y. Mullins, D.D., LL.D.

Baptists of the South, during the Seventy-Five Million Campaign, have been passing through an economic crisis for the past eighteen months. It has been very trying and in some parts of our territory difficult to overcome. Hitherto, however, we have had great unanimity of spirit and great unity of purpose in overcoming the economic handicap. At the present moment we are endangered in other ways. A religious democracy is always subject to internal differences of opinion and divisive tendencies. In time past Baptists have had much to overcome in this respect. We have achieved a marvelous unity among Southern Baptists during the last two decades. In my opinion, the greatest asset we possess today is our unity of spirit and purpose. It was the great missionary and educational vision and enthusiasm which fused us together into an unparalleled unity in Atlanta in 1919. We have been keeping step in a wonderful way. The results of the first two and a half years of our Seventy-Five Million Campaign, when we consider the entire situation, are most gratifying. The outlook today is very promising, provided we continue steadfastly on our way toward the goal.

There are dangers, however, which lurk along the way. It is possible to become side-tracked. There are subordinate issues which have arisen which, if magnified out of due proportion, may greatly mar the success of our work. I need not mention them here. They are obvious to everybody who reads the denominational press. I am simply calling attention to the fact. I am offering no comment upon the merits of anything. There is no denying or gainsaying the freedom of the brethren generally to express their views. Baptists have always done this and always will, and it would be a great loss to us if we should fail to recognize this right. But, in my opinion, we need just now to strive hard to avoid losing our perspective and sense of proportion. We need to hold our great place, and to keep other things in subordinate places. Things can never go to the complete satisfaction of everybody among three millions of people. There arise occasions for criticism inevitably. But there is always and everywhere opportunity for co-operation and consecration to the great cause.

I am profoundly convinced that Southern Baptists are going to keep right on in the way they began in 1919. I have no doubt whatever that we will continue working with our great problems and seeking to perform our great task. What I am writing is simply by way of caution and suggestion. The loss of unity and the co-operative spirit would be disastrous to us.

There are two great objectives which I would briefly stress. We are stewards of the truth of God, and we are at the same time stewards of the interests of the Kingdom.

First, we are stewards of the truth of the gospel. We believe that we interpret the New Testament more nearly according to its exact teaching than any religious denomination. Baptists have been filled with the sense of stewardship for generations. They have a sense of a divine mission to give the truth to the world, and they are convinced that their conception of the religion of the New Testament is needed by the world at large today. As stewards of this truth of the gospel, of this simple, elemental, spiritual Christianity, Baptists should have a tremendous sense of responsibility in this great hour of the world's history. The ends of the ages are upon us. We look out upon the greatest fields ripening for the harvest which the eyes of missionaries have ever beheld. We must conserve this truth against error and propagate it over the earth.

In the second place, we are stewards of the interests of the Kingdom of God. In fact, in the great Campaign in which we are engaged, all the vital interests of the Kingdom as we conceive them are entrusted to us by the Providence of God. To lose interest in this Campaign and the objects which are fostered in it is to lose interest in the Kingdom of God on earth. It is to lose interest in all the worthy enterprises which we have fostered and promoted through our history—home missions, foreign missions, city missions, district missions, state missions, education, orphanages, old ministers' relief, and every missionary, education and philanthropic enterprise committed to our hands. There is not point at which interest can wane without fatal results.

As we round up the work of the year, and as we prepare to come together in the Jacksonville meeting, it is a good time for our hearts to be filled with the spirit of prayer and holy purpose. Let us come resolved to think ourselves together on all our great themes. Let us come in the spirit of love, of prayer, and of earnest consideration of every matter which shall come before us at that time. Let us come earnestly praying that God will give us once more a mountain-top experience, and that we shall go forth from the Convention equipped anew for service. May we have a renewal of the great spiritual vision, and may the power of the Holy Ghost abide upon us as it never has, and send us forth renewed in purpose and prepared to go forth to the supreme conquest of our history in the completion of our great Campaign.

The Present Urgency of our Christian Task

"Our Own Generation is the Only One We can Win To Christ—"

Rev. William Owen Carver, D. D. LL.D.

The salvation of men ought always to seem to the Christian urgent. To take the redeeming gospel of our Christ to the whole world ought to challenge us to our utmost at all times. If we would but realize that "the whole world lieth in the evil one," and that we have in our hands the means for its deliverance, we should not wait for special situations and emergencies to stir us to high endeavor to reach them speedily.

When the Student Volunteers announced their slogan a generation ago as "The Evangelization of the World in This Generation" they seemed to the great majority of Christians, who paid any attention to them at all, as carried away with the unthinking enthusiasm of over-exuberant youth. Their ideal was an impossible ambition. But the world of thirty years ago is no more. We are all too apt to think of saving the world as some slow process to be produced by the gradual working of divine providence. The saved world is a beautiful dream with which we comfort ourselves as we look forward to it in a vague future, and neglect the dying millions of our own day. The world for us is the men and the women now living. If these are ever to be evangelized at all it must be in our generation. In a hundred years the whole world as it now is will have faced God and gone to its destiny. On an average the whole world will have passed into eternity in less than forty years. There is a constant urgency in this thought that should keep every saved man in the fullest service of salvation.

Then if we will study Christ Jesus in his words and work until we get into some real sympathy with him we shall feel the passion of his soul for the lost, and be so stirred with the eager longing he felt and so often and so earnestly expressed to reach all men with his saving love, that we shall feel that for his sake this Christian task is the most urgent business of redeemed men. Let us go and stand with him as he looks out on the multitudes and sees them as sheep not having a shepherd and enter into his feelings as he had compassion on them. Let us join him as he turns away from the Galilean ministry with the weight of all the world resting on him because he realized that not a man in the world knew his Father, except himself and such as he should be able to cause to know the Father. Let us stand with him at the gate of Gethsemane and hear him pray for his followers that they may be one and wholly sanctified, that the world may know the Father. Let us go with the preacher of Hebrews and get a glimpse of Him who made one sacrifice for sins forever and then sat down at the right hand of the majesty on high to watch while his enemies are made the footstool of his feet. Then for his sake we shall feel that we must do all in our power to fulfill his inexpressible longing to be known and accepted by all men.

Yet there is a special urgency in the Christian task at this time. There come creative ages in the history of the world—times when all things must be rearranged and a new beginning made. Surely such a time is now upon us. It is the task of Christian leaders and the Christian forces to determine the new order of the world's life.

1. First of all there is the challenge to meet the demands of a chaotic world with a cosmic ideal and a creative energy. There are two ways to look at the present chaos into which

the war has hurled all the civilization that was up to eight years ago. One may see in it the debris, the ruin, and the rubbish of destroyed values, wrecked ideals and wasted resources. One may so view it and fall into the despair of pessimism. But one may also see in all these ruins the materials for new structures and the opportunity for building a more worthy world. And the distressed and desperate world is waiting for them that can come with the plans for that better order and for the inspiration and the energy that can create the new era. The Christian believes that he has in Jesus Christ and his gospel these plans for the new order and in the Holy Spirit the power that will build it according to the plans of the Christ.

When the earthquake destroyed San Francisco, the people did not long wait amid the ruins in wailing over the wrecked city and the ruined homes. They charted a new and better planned city and went about the building of it. Recently I drove through the district of Nashville which a few years ago was ravaged by the great fire. I saw the finer homes rising where the ruins were, the better churches built in better locations, and the fine city park in the midst where there had been none, nor thought of any before. On a magnificent scale the world in ruins challenges the divine energy and insight of Christian faith and works in the day of the world's destruction.

2. But the challenge is urgent; because we must see ourselves facing universal and eager expectancy of a desperate humanity. Their situation is very terrible and very pressing. All the world has heard that there is a gospel. They cry out for it. They have seen as never before the folly and the futility of all the gods that they worshiped before. The pride of intellect, the glory of power, the piety of superstition, the vanity of culture, all are in the dust and men turn with half-hoping half-doubting gaze toward the Christ and ask whether he is equal to such a time as this. And the Christ turns his gaze full upon us and asks that we will answer for him the question of the whole world. Men want not a theoretical answer, but the doing that proclaims the power of God unto salvation.

3. We are called upon to overtake with organized Christianity the ever-growing products of the spirit of our gospel; to make the church the container and the conservator of the work of the Christ in the world. There are new features in the life of all the lands that were born of the Christian spirit but which the masses of the people do not know to have come from Jesus Christ. Hospitals, asylums, social conservation, growing humaneness in all the relations of life, orphanages, prison reforms, relief of poverty and distress, the whole democratic movement of the world, are the fruits of the gospel and of the spirit of Christ at work among men; but so laggard have we been and so indifferent, that hundreds of millions who are feeling the movings of these factors in their lives do not know of their Christian origin. Christ is not receiving the honor that is due him for what he is doing for humanity. Nor can these peoples rightly use and develop these gifts of the spirit of Christ until they do know him and begin to use them according to his plans and in fellowship with him. The churches are called upon to hasten to overtake

the work that has gone out from them. We must seek to organize for Christ the fruits of his growing kingdom among men. If we do not it will be a partial and perverted blessing that has come, and it will be more difficult to bring in the full tide of blessing of a complete gospel.

4. We have to counter the revival and the aggression of the great religious systems that are opposing the advance of Christianity in all pagan and papal lands. There is no ancient religion that has made itself at home in any land that has not now come into a period of revival, and whose leaders are not seeking to readjust it so as to hold its following back from Christianity as the heralds of the Christ come calling out in his name. In China it is Buddhism and Confucianism. In Japan Buddhism has taken on new energy and adopted the methods of Christianity in a tremendous effort to adjust itself to the needs of the awakened spirit of the New Japan. Shinto has also entered upon adjustment, interpretation and aggressive effort to meet the day and make Christianity seem to be unnecessary. In India a writer, with most thorough knowledge of the situation, a few years ago published a book describing half a hundred "Modern Religious Movements in India," nearly all of them pagan, but many of them imitating Christianity and seeking to appropriate its forms and its fruits. Mohammedanism, after a period of half a millennium of stagnation, is active and enthusiastic again, even as it was in the golden days of its prophet and his successors. And it is winning backward peoples by millions, to hold them in the bondage of half-truths and errors away from the saving Christ. To all these there can be but one effective answer. It is not argument but evangelism that can stay this movement of heathen religions to extend and tighten their grip on more than half the human race.

5. A final consideration in the urgency of our present task is found in the tides of heathenism that are flowing in upon our own land and all the "Christian lands." We can no longer live our lives to ourselves, in isolation and according to our own ideals. The ends of the earth have met and mingled. The desirable things, and the undesirable, of all the nations and tribes and peoples now find their way into all the earth. No one who observes can be ignorant of the heathen influences, both indirect and indirect, that are coming into America today. We must at once christianize our own

land and all other lands or suffer the heathenizing of our own ideals and institutions and the corruption of our very religion, by compromise and intermingling.

What shall be done about it all? How shall we meet this urgent situation? The answer is at hand in the very situation itself and in the nature and the spirit of our gospel. There must be personal devotion to Christian ideals and standards in intelligent living. Each one of us who names the name of Christ must turn away from all ungodliness. There must be fidelity to the Christian ideals and faithfulness to the Christian standards in our churches. There must be most vigorous evangelism. A passion for the saving of souls and lives must express itself in extraordinary energy in this holy work.

Then there must be the fulfilling of our world programs. All the world knows the great plans which we laid and programs which we announced three years ago. I speak now to Southern Baptists especially. Others made similar pledges of great undertakings. But there is no organization of Christians whose pledges and programs so startled the Christian world as those of Southern Baptists. Ours represented greater proportionate advance than others, and they were attended with professions of loyalty and conviction such as aroused interest and sometimes censure. We cannot now recede. We cannot reckon that men have forgot. Christian men, and heathen men, knew and now remember what a grand scheme we set forth three years ago. Great expectations were awakened, great hopes were born. These world programs must now be carried out or heathen converts in all the continents will be discouraged and bewildered that their brethren of the great Convention in America have not been able and willing to do for Christ and the world what they undertook. The prophets and priests of heathenism will rejoice if we fail and will reproach the name of Christ while they harass our brethren in these heathen lands with their ridicule. Hungry souls that are waiting for the bread of life will languish and die in disappointed despair. The devils will put on a special celebration. I dare not think how it will seem to the waiting Christ to whom we made this promise, if we shall tell him now that we are not to keep truth with him.

What are we to do about it? We are to pray, and in prayer realize our partnership with God.

The Foreign Mission Board Facing a New Year

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

The lines are written before the books of the Foreign Mission Board close. We cannot tell how the first of May will find us. We have striven through the year to keep down expenditures that we might, if possible, make another annual report to the Convention without debt. We have done all that men could do to fulfill this purpose. We are now looking to God and to the brotherhood and sisterhood of the South for that which we could not do. We do not surrender our faith in the brotherhood and shall look forward to a report which will give us satisfaction and will not disappoint the denomination.

But whatever be the state of our finances when the books close, there are certain things that lift upon the horizon of the future about which we can speak with confidence to the denomination. We will name some of these things.

1. The foreign mission work of the denomination is gaining momentum with every passing month. Unless retrench-

ment and retreat are called by the denomination, the Foreign Mission Board will in the years to follow offer reports of triumphs for the cross of Christ which have never been duplicated in the more than seventy-five years of history of this Board. The Board has afield a company of intrepid and loyal-hearted men and women impassioned for world redemption and zealous in the proclamation of the gospel of salvation. More and more they are familiarizing the destitute lands with the truth of the gospel, winning the confidence of the nations and gaining converts among them. It is already certain that we shall report more baptisms this year than ever before, and this larger number is but an earnest of the harvest of souls which we are sure to reap in the near future if we faint not and resources for the Campaign fail not.

2. Our schools, hospitals and publishing houses are more and more taking their legitimate place in the program of evangelization. We have begun to turn out of these schools large

numbers of trained young people who have exceptional understanding of Christian truth and who by their residence on mission compounds have become more or less seasoned in their Christian characters and can be relied upon to exemplify and maintain Christian standards among their people. Those in charge of the schools are more and more learning the blessed art of winning their students to Christ and of impassioning them to win others. Some of the schools are beginning already to lift some of the burden of our work by providing some of their expenses out of tuition fees. With the growing demand for education in the nations of the earth and the increasing confidence in Christian schools, we shall more and more claim patronage which can reimburse these schools for the large outlay which has been necessary to establish them.

Perhaps there is no form of institutional work which brings so convincingly home to the hearts and consciences of men and women as does the hospital and the ministry of doctors and nurses therein. The publishing houses are just getting on to their jobs as distributing centers for Christian evangelical, evangelistic and denominational literature. We have done more in the past twelve months to waft the message of Christendom into corners and crevices of the nations than in any previous year. God has signified by His blessing that the printed page has a mission in foreign mission work.

The setting up of our European program has gone steadily forward, and with every step of advance into these new fields there has come greater heartening for the large things we have undertaken for Europe. If Southern Baptists will back the larger program of their Foreign Mission Board and not compel the Board to sound retreat, we will have stories to tell in a few years which will set every pulpit in the South on fire and quicken spirituality and missionary zeal in every church throughout the land. We are cleaning out the clogged channels of evangelical Christianity in Europe, and before long the living streams of gospel truth and spirituality will flow through the countries of Europe and the verdure of Christian life and civilization will be revived and spring up everywhere. I was never able to make a more confident missionary prophecy than this. God will surely show us wonders if we do not fail Him in this hour which gives Baptists their first great alluring opportunity the world over.

3. The relief work which Southern Baptists have done during the past eighteen months in China and in Europe is already proving to be a piece of missionary strategy as well as the discharge of a Christian obligation. The hungry whom we have fed, the women and children whom we have rescued from the jaws of starvation, the compassions of Christ which we have shown our brethren, have warmed multitudes of hearts and made opportunities for the effectual preaching of the gospel of Christ.

But already we have been estopped from some things which ought to have been done before now, but which we have not abandoned the hope of doing.

1. The lack of funds has compelled us to deny to some of the older and some of the younger missionaries equipment upon which they had set their hearts and, in consequence, has discouraged them greatly. Just the other day we had a letter from one of our young men (the son of a father who has given to the foreign mission work of Southern Baptists three children) who has been waiting two years for a home for himself and family but which the Board has not been able to supply. He is living in one room cramped and handicapped. He does not realize how sincerely the Board desires to build him a house, but how helpless the Board is. He is discouraged and misunderstands those of us who want to help and hearten his work. He is an example of a large number who because we cut out their requests from the estimates last fall, have

been disappointed and have told us of their disappointment. The Board was, however, compelled to cut \$1,205,394 out of the estimates, and in cutting out so large an amount necessarily cut to the quick the feelings of individual missionaries whose estimates were included in these figures. The Board has done its best and is now threatened with a debt. Indeed, unless foreign mission contributions increase quickly in the new year, the Board will be heavily in debt before Christmas even if it appropriates not another dollar; and appeals are coming in continually. This is the case, I assure the reader, and I call upon Southern Baptists everywhere to think on it and to pray about it. We have a great enterprise. It is under way in a great and successful campaign. To reverse our successes and doom our foreign mission campaign to defeat in such an hour as this would be the tragedy of tragedies.

2. Another fact which we would have Southern Baptists see plainly is that the Foreign Mission Board has not been able with its reduced resources the past year to take advantage of some great opportunities on certain most promising fields and secure what would have been great advantages in the future ongoing of our work. Several new fields of great promise have strongly lured us, but threatened with a great debt we have been compelled to desist from entering them. Certain crucial matters connected with some of the stations already occupied could not be handled and positions are therefore imperiled. Surely in the new year we ought to enter these new fields and strengthen these posts. Including the things which ought to be done and done quickly is the setting up of schools for the training of Christian workers in Roumania, Hungary and Spain. There is the saddest lack of trained workers in these countries, and there is a comparatively large number of eager young men waiting to take advantage of opportunities for training as soon as Southern Baptists will furnish them. If we are going to win Europe for Christ, we must help these young men sharpen their sickles and hasten them into the harvest fields which are already ripe unto falling.

3. Another fact which is on the horizon is the increased and increasing number of volunteers for foreign mission service, which fact raises a great question, viz.: Shall we use or shall we lose these volunteers, many of whom are ready and others of whom will be ready in a few months to enter with zeal into the harvest fields? The Spirit of God has wrought mightily among the young life in our churches and in our schools throughout the South in recent months. Never perhaps in the history of any denomination from the beginning of Christendom until now has there been anything like the missionary volunteer record among Southern Baptists during the past two years. Hundreds of eager young men and women are importuning us for the privilege of serving Christ in China and Africa, in South America and elsewhere. It would be a crime to send them to the fields if we are not going to make it possible for them profitably and effectively to invest their lives, but this cannot be guaranteed unless there is quick response to this fact among the churches of the South and the Foreign Board's resources are greatly stimulated.

I wish to say a word in closing about the Campaign and Southern Baptist South-wide cooperation. Three million Southern Baptists cannot work together in any cause, however great and holy, and however honestly they may strive, without somebody being disappointed and somebody making mistakes. Shall we allow disappointments, however they may have tried us individually, to dampen our enthusiasm for co-operation or discount at all the 75-Million Campaign, which is the greatest common enterprise Southern Baptists ever undertook? I trow not. For my part while Foreign Missions has not received all the money we had expected nor by any means all that it has severely needed, my enthusiasm abates not a whit for

the Campaign and for Southern Baptist cooperation. I am in the game for the Campaign, and I am, with soul and mind and body, in for cooperation with all my brethren till I die.

We are entering upon a new Southern Baptist Convention year with the first of May. Suppose we make a Southern Baptist resolution, that we say to each other and say it to ourselves until it becomes our motto, that we will pull together whatever happens. There may be dark days and stormy hours and rainy seasons and rough and difficult roads, but we will pull together, and the greater the difficulties the more will we pull. I would like us to adopt the ancient inquiry, "Is thy heart as my heart?" and with warm love for the brethren and unquenchable passion for our denominational program strive together for the furtherance of the gospel of Christ.

I said the 75 Million was the greatest common undertaking Southern Baptists ever engaged in. I add to that statement that it has been the greatest success. I have for some years been in the tides of our moving denominational life and a keen and interested observer of tendencies among us and a feeble participant in the things the denomination is doing. I say and a moment's reflection will convince everybody that I say the truth, Southern Baptists have never registered any achieve-

ment in their history comparable to the achievements since May, 1919. The case may be judged either by the material or the spiritual results and the statement holds good. We have never raised as much money, built as many churches, school-houses, hospitals, scattered as much literature, as in this period, and we have never won as many souls to Christ. These statements are as true when applied to the foreign fields as the home field. We undertook a great thing for God. He has fulfilled His promise and been with us, and the evidences of His blessing are to be seen throughout the South and in the many nations where the Foreign Mission Board seeks to carry the message which Southern Baptists feel themselves commissioned to give to a lost world.

Brethren and sisters, the Campaign has by its success vindicated the judgment and the decision of the Convention in projecting it. Let us recognize this fact, bless the name of God for successes and redouble our energies. Let us under the inspiration and in gratitude for what has been done commit ourselves to a rigid abstinence from complaining and criticism, and to a life and death resolution to carry this Campaign to complete success. What do you say, patient reader? Will you be one of those who will seek to stimulate the right spirit in our Southern Baptist ranks and throughout our brotherhood?

Dark Spots on the Mission Map of the South

Home Mission Tasks that yet Remain

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

We might substitute the word "neglected" for the word "dark" in the caption, because this darkness is due to neglect, ancient, habitual and continued. We may have done all that was possible with funds at our disposal, but funds withheld from fruitful ministry to glaring need constitutes a crime against humanity and a sin against God.

Here are four million foreigners, working our mines, mending our shoes, employed in our shops and mills, walking our streets, doing our laundry, commercializing our fruit, furnishing our travelers with food, and there are as many as fifty thousand of them in some places among whom we are doing no missionary work. We have but four missionaries in the fourth largest state in area in the Union, whose population is over 65 per cent foreign. In all of our mining regions and in our larger cities and in many of our smaller ones, for that matter, are many representatives of alien races, and in many of them no work is done by us for their evangelization, and no word said by us for their salvation.

To our Hebrew people we have but one apostle, while these, to whom we owe so much, constitute in many communities a large part of our population. At many points where people not our own team in vast numbers, we have in some cases only one lonely worker, who faces the apparently hopeless field alone, discouraged, because unsupported by any comrade in the comprehensive task.

We have more than eight million negroes, and for their religious interests we are providing about one-ninth of one per cent per negro, per year. If the world goes on long enough and this race keeps its present rate of propagation and we the same littleness of helpful effort in their interests, it will not be many decades ere they overrun the entire country with no more elements of genuine Christian training and no better habits of Christian decorum than they have now.

Romanism is rampant after their allegiance and subjugation, and in many quarters great successes are reported to the injury of the African and the distress of Protestants. These people are naturally religious, and work among them measures larger in results than any equal expenditure of effort and means anywhere.

The problem called so flippantly by many, and taken so seriously by others, the negro problem, will not be solved by his migratory habits toward the North; for if he remains there, this only widens its scope, and if he returns here this back coming only accentuates the problem by intensifying it and making it more acute.

Proper training in the truth and a friendly spirit toward these wards of ours is the remedy in which alone we will find an eventual solution. He and his mistaken friends may howl about some incidental and prudent discriminations against him, but far-seeing men who look for the ministering to his permanent and unmixed good deplore emphasis on that which genders prejudice and pray for that which militates to his whole and higher interest.

More than six thousand Croatians, whose neglect and helplessness implore our aiding hand, hear no response to hearten them.

Twenty thousand Navajos, scattered over a desert in hogans, which cannot be called homes, isolated, neglected, sunken and knowing too little to have hope, make their mute appeal to our love to man and loyalty to Christ to find only a silence so indifferent and heartless as to bespeak in us either ignorance of their condition or cruel unconcernedness.

A colony of Zunis, 50 miles south of Gallup, New Mexico, living in adobes in a mud village on the desert, knowing only of mere physical existence, and having no hope or aspiration beyond bodily comfort, left undone and doomed to such an abandoned fate, call by their very existence in such a condi-

tion for our intervention in the name of Him who intervenes for us in Heaven, but their solitude betrays the serious sin of our failure to assist them.

American Red Men to the number of 119,481, of different tribes, live in the great Oklahoma State, where the efforts of a few of our workers must make but a meagre impression among so many. Brother J. N. Lee alone seeks the good of the North Carolina Cherokees, whose fathers sent all their sons eligible at the time to battle for the South; and J. E. Arnold is our only missionary to the Choctaws, scattered over five counties in Mississippi, from which tribe come Joseph Oklahombi, competing with Alvin York for first place as a soldier in the World War, and decorated by Marshall Petain of France, with an accompanying order of encomium which details a record worthy of the best man's best; and O. W. Leader, the model original American soldier, whose portrait, as such, is to be painted by order of the Government of France and hung in the gallery with the portraits of the model soldiers of all the other Allied armies.

What say you to the 23 million people in our Southland who make no pretension to evangelical Christianity and the weight of whose worldliness tends to sink the South farther

and farther from the Rule of Christ? What answer will we give to this appealing want that cries by the very stupendousness of the fact too loudly to escape any but dull and stupid ears?

We have given valiant aid through our Church Building Loan Fund to 1,573 churches, needing places to conduct their worship and carry on their work, and for this we thank God and praise the givers; but may we not with some degree of propriety and profit turn our minds to the thousands more than these, shelterless and homeless, meeting, many of them, for work and worship on the corners of streets and under the shadows of trees, that our elation at service rendered may be sobered by serious reflection on so much service withheld?

We turn our eyes to our efforts and congratulate ourselves upon our labors; we tabulate results and praise our progress. I invite you from this ravishing contemplation to a field bewildering with the wild growth of wanton worldliness, forbidding in the signal sacrifice instinct in its requirement, but nevertheless with necessities so acute as to beguile the consecrated out of sordid self pleasing and blooming with promise and prospect of a harvest full, inspiring to all intent workers for Christ, and laden with glory for our Lord.

Confidence—and Christ's Cash

What We Need and How We Can get It

Rev. L. R. Scarborough, D.D.

Southern Baptists face a great challenging task and another coming Convention. I am anxious but confident about both. We will win in the campaign. We are winning. We have won gloriously up to now. We have the will to win in the task ahead.

The Baptist atmosphere is charged with a critical mind. Everybody and everything are under fire—all of which is not bad. Baptists do their best in the light. They are full length for free speech and wide publicity.

We must not stop to criticize, and ought not to weaken confidence in those who are bearing the burden and doing the work in a great battle. A cooperating leadership ought to have the full confidence of the people.

My father never whipped "Old Red," his faithful ox. He "patted and petted" him while he was pulling the load up the long hill. He laid the lash on "old Dunn," who never pulled without kicking and stopping to hook everything in sight. This is good denominational policy. Lay the lash, if you choose to, on the denominational nonco-operators and "predestined kickers." We have a few "old Duns" in the South. Their "long suit" is "criticizing," "kicking," casting suspicion on those who are seeking to win for Christ. Thank God we have multiplied thousands of "old Reds," who always pull and never kick. If it were not for them, what would become of Christ's Kingdom? Let all cooperating Baptists help the "pullers," and as we go along let the people know about the "non-cooperating kickers."

I know Southern Baptists—their secretaries, their pastors, their people. I mean these men and women who put over the 75 Million victories. They are true—they are orthodox. They have not wasted, they have not mis-appropriated any of the denomination's money. They are not guilty of mal-ad-

ministration of funds. They are worthy of all confidence and need it now as we approach the last great climb in this year's 75 Million hill as we travel over the five-year-road. Here is what these "pullers" need. I would write it deep in the soul of every Southern Baptist. They need *confidence, cooperation and Christ's Cash*. If we will give to our leaders all along the line these things we will come to Jacksonville with a worthy victory, and in two and a half years more the greatest Baptist victory in all the ages.

A strong pull together along the whole Baptist line will bring us to the Convention in joy and triumph. Let's carry to the Jacksonville Convention the following things and victory is ours:

1. Ten million dollars in Christ's cash.
2. Seven thousand messengers from the Church.
3. Praying, confident, Christ-filled souls.
4. Uncritical, compassionate, Spirit-filled souls.
5. An optimistic, buoyant, unswerving, whole-hearted co-operancy for the whole world-will of Jesus Christ.
6. A deep loyalty to all the truth and a "fixed will to win" for Christ everywhere.
7. A deathless passion for lost souls—a New Testament evangelism set on fire with the lambent flames from the Spirit's heavenly furnaces.
8. A world-vision of Christ's world-will and a redemptive program to match Christ's commission.
9. A great cooperating Baptist unity—built around the Lordship of Christ.

I pray that such Baptists may go in great numbers to Jacksonville. If they do there will be joy in the presence of the angels of God. May it be so.

What Shall Southern Baptists Do?

Adjust Ourselves to a Great World Movement or be Discounted by it?

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

A great world movement, for a definite provision for the aged, in the form of pensions and annuities, is on. It is a popular movement. It is receiving the applause of the world, gaining momentum with every passing day, and can never be stopped until its goal—an adequate annual grant to prevent want in the sunset of life—is actually reached. It is a movement universal and so grounded in right and justice; why should it not be popular? It omits no one of the world's great army of wage earners, and can never be halted this side of victory. It began with the government; was next caught up by so-called soulless corporations; then the religious world fell into line. The movement is here to stay, and must be reckoned with. And why not? It is so just, so necessary, so obviously and naturally the right thing. What are we to do about it as Southern Baptists?

I. LINE UP WITH THE MOVEMENT

This we have already done, as a denomination, but were so late in beginning, that anything like an adequate competency in old age is somewhere in the distance.

Let us consider those for whom we are to provide:

1. *Pastors.*

Men who have toiled long and faithfully, mostly upon salaries that have been pitifully small, and who have come to the time of their old age without having provided for it. How could they have provided for such a day? Some of these honored men have reached the age of eighty years and they are still waiting for God's call to rest. They began their labor, it may be, when a godly mother gave them to the gospel ministry in their childhood; they studied for years after their high school and preparatory school courses were finished; and then they entered upon the gospel ministry through the avenue of licensure and the door of ordination.

Some of them—yes, many of them—went out on the frontier, and on the Home Mission firing line, or on that other far-flung battle line across the sea. They manfully stood their ground and won new victories for their King. The worldly advantages they enjoyed were few. They did not go as many pioneers went, to enrich themselves. If they laid up treasure it was not on earth, but in Heaven. Many of them, however, received salaries not in excess of \$40 or \$50 a month, and have raised families of several children. I am speaking of men who gave all of their time to the ministry not that class of preachers who farmed for a living, or did mechanical work, of some kind, all the week, who simply preached on the Sabbath, and who received little or nothing for their services, the same, however, in most cases, being commensurate with the value of the service rendered. I am speaking of the pioneer, and the man who went to the mission field, and who gave his life to the ministry. How wonderfully true the majority of these men were to their task. One of them wrote to a friend:

"My two brothers, who are in business, have made me a proposition to go into partnership with them, and have offered me three times my present salary. I told them that nothing could induce me to give up my ministry. But what is going to become of me in my old age?" he asked, "for I am wearing myself out in this hard climate, and I am unable, with the strictest economy, to do more than make both ends meet."

What, indeed, will become of such a man in his old age? The churches will no longer want him; the business world will have no openings for him; his children will all be busy with affairs of their own, and there will be, at best, nothing but an humble place for him in his children's homes. Anyway, it is just as fitting that the aged man should have a home of his own in his old age, as that his sons and daughters should have theirs.

What is to become of these men in the day of old age and disability? Well, we can tell you what does become of many of them.

Here is one man who spent his life in the mountains of the South. His field consisted of four country churches, separated by miles of horseback riding, and the roads were all rough. For a long, long time he was pastor of those four scattered churches. During those years he preached the gospel of the Lord Jesus Christ with such tenderness and power that about fifty people every year gave their hearts to Christ, and, during his ministry, fifteen of those mountain boys gave themselves to the gospel and some of them today are occupying places of prominence and power. At the age of eighty-two this faithful minister retired from active service, and in another year the bride of his youth, who had kept company with him for over fifty years, slipped away from her husband's side and entered her heavenly home. Today this faithful servant of God awaits the call of the Master to the loved one gone before.

His average salary during his entire ministry was \$200 a year. Today he is barely receiving enough from the Relief and Annuity Board to keep soul and body together.

Now, in contrast with the case of the honored servant of Christ, think of the railroad engineer, a splendid man, whose hand has been on the throttle of the Dixie Flyer for years and years. When he comes to the day of his old age there is no grudging allowance given to him, but a generous pension provided by the corporation which he has so faithfully served. Isn't it a shame that our great body of Southern Baptist churches should lag so far behind the great industrial concerns of the day?

2. *Missionaries.*

The Relief and Annuity Board, which is caring for the class of men just above referred to, as best it can with its meager supply of means, has a special obligation laid upon it to care for disabled missionaries. Especially is this true of the foreign missionary. It may be that early in his life he comes home broken down with some dread disease, or it may be that for half a century he has served in Africa, or China, or Japan, or some far away field of our Southern Board. In either event, he needs the care of the Convention which he has so faithfully served. The Foreign Mission Board cannot carry him upon its roll when he is no longer able to serve. That great Board must provide for the workers when they work, call them into service and equip them for it. There is only one agency of the church whose arms are open to the servant when he can no longer serve. It is the Relief and Annuity Board of the Southern Baptist Convention. What is true of the Foreign Mission Board is equally true of the Home Mission Board.

3. *Widows.*

Let it be understood that right at the heart of our great work is the widow of the aged minister of the gospel. We

have now on our roll of beneficiaries 282 widows. What patient, courageous lives some of these aged women lived!

Let me tell you about one who came to need in the day of her old age. Her husband had been a good pastor, and had managed to be as thrifty as possible for one in his circumstances, and to lay by a little, with which he bought five acres of land. When the people found his sermons no longer profitable, and his ministry, as they thought, no longer fruitful, this faithful man of God did not reply; he only resigned, and at the age of seventy, toiled in his garden, and by the labor of his hands and in the sweat of his brow, provided for his needs. Soon, alas! inflammatory rheumatism laid siege to him, and he was laid helpless upon his back. A little mortgage was placed upon his humble home, because the financial credit of the aged minister is not extensive, and men of the world are exacting in their demands. One night, Almighty God signed the release for the mortgage, so far as the old minister himself was concerned, and took him to that house not made with hands, to which he had an unclouded and eternal title, but as he bade farewell to earth, he left behind him an aged widow, desolate and alone, with almost nothing standing between her and the Poor House.

It is not the aged widow, however, whose needs are always the greatest. It is usually the mother of fatherless children whose cries ascend unto the Lord of Heaven. This class seems to be the favorite of our Board.

What would you do in a case like this?

A brave and faithful pastor, beloved of his people, and approved of God, suddenly fell ill; a fight for his life; then the end of the earthly struggle, with rest and peace for the faithful man, but sorrow and desolation for his devoted wife and four children under twelve years of age. Who will care for them? "Let the mother work for their living," says the heartless man, and the mother proceeds to do so, and the children were taken out of school.

About that time somebody called the attention of our Board to this particular mother. We at once went to her rescue, and, while she is by no means living in luxury, the Board is helping her at this hour to the extent of \$400 per year, in solving the problem of food and clothing and the education of her children.

We would do more if we were able.

II. SECURE THE ADVANTAGES OF THE MOVEMENT

We are hearing much these days in certain Protestant quarters about the dearth of candidates for the ministry. It is certainly not a serious question in our Southern Baptist Zion. To whatever extent it may exist, I do not know. I am not one of those who believes that the size of the average salary of the minister has very much to do with it. It is my impression that not many are influenced by any such consideration.

1. Can you blame the minister?

But it is a very different matter when men leave the ministry because after years of struggle they discover themselves unable to support their families, and to lay by anything for the future. As a man, past fifty, and who was receiving an inadequate salary, once said, "If I did not know that my family was provided for in the event of my sudden death, my conscience would not permit me to continue in the ministry another hour." The situation is illustrated by the experience of a young minister. He was receiving a salary of about \$1,400 and had in addition a parsonage. He had settled it in his own mind that he had certain limitations, which would preclude his ever being called to a church which would pay a salary greatly in excess of the one he was receiving. Sickness had come into his home, and in three years he found his expenditures greater than his income. He knew what the church officers often said, and what church people often

thought, of the minister who is in debt. He wanted to send his boy and girl to college. How could he do so? Just about that time a life insurance company offered him \$3,500 a year, and the promise of a great deal more when he had shown he could earn it. His question was whether, under the circumstances, he ought not to quit the ministry. The problem to him was a vital and pressing one.

2. How an adequate provision for old age would work.

I have recently read that there is a distressingly large exodus of men from the ministry in other denominations. To what extent this is true among the churches of our Convention, I do not know, but I do not imagine it to be at all serious. It does exist, however, more or less. Undoubtedly, Southern Baptists have lost some good men in this way, men prompted by no other motive in leaving the ministry than the fear of great poverty and dependence in old age. Say what you please about it, there is lots of human nature in it.

In a recent periodical I have read that one year ago one Presbytery reported through its stated clerk a loss of twenty-eight ministers. The reasons for their going were not given. It is conceivable, though not extremely probable, that some of these men might have been saved for service in their denomination if they could have been assured of an adequate provision for old age.

Every argument which can be made for a pension in the case of the government employee, or the country's soldier, or the employees of a great industrial corporation, can be offered with tenfold greater force for a pension to be paid by our Southern churches to their ministers upon their retirement, because of age or disability. To slay the spectre of an old age unprovided for would change the whole aspect of the problem of those ministers who are beginning to be afraid, and who are considering a change in their vocation, and adopt some secular calling.

For our great denomination to fail to fall in vigorously with a movement so worthy and appealing in every way, and with a great and challenging program, is to be discounted and embarrassed by it.

Will the Golden Rule work in business? Mr. Arthur Nash, of the A. Nash Clothing Co., Cincinnati, declares it will. "From the day we decided on the policy of the Golden Rule both our production and volume of business began to increase. We made several increases of wages during 1919, but when we took inventory at the end of the year we found our profits so large that we had to make another increase and propose a profit-sharing system. Then an unparalleled thing happened. Instead of our proposal that each worker's share be in proportion to his wages, the higher paid workers drew up a petition urging that the lower paid workers receive the same surplus as they, on the ground, they said, that this would be in better accord with the Golden Rule policy of the company. I have come to the conclusion that all our economic troubles are due to a non-application of the Golden Rule, which is the only infallible, workable, industrial law in the universe."

Methodists, facing the same difficulties of collection of Centenary pledges which we have encountered, held recently a national conference in Detroit which proved inspiring and encouraging. The dominant note was that of profound gratitude for what has already been accomplished rather than disappointment over the failure to meet all expectations in 1921. Of the \$102,000,000 subscribed, \$41,351,501 has been paid—or 84 per cent of amount due on subscriptions to date. With one year's start of us, they have succeeded just about as we have in the collection of pledges. They teach us a lesson of faith and optimism.

Some Present-Day Country Church Liabilities

Three Fundamental Matters that Demand Attention

Rev. G. C. Hedgepeth, Marion, S. C.

Some of the outstanding country church liabilities are once-a-month services by absentee pastors, the lack of any business-like system in looking after church finances, and the lack of religious literature in the homes of the people. To be sure, there are other country church liabilities, but correct these and the others will more than likely disappear.

First of all is the once-a-month service by an absentee pastor. Such services are a liability to the preacher and to the denomination as well as to the local church. It prevents the pastor from growing as a preacher. But little study is needed to prepare twelve or fifteen sermons and the preacher is apt to grow lazy, narrow and one-sided. Were the church to increase the number of preaching Sundays it would help to develop a better type of preacher out of the very man that now serves them. And besides this, the once-a-month service is a hindrance to the denomination in its South-wide and world-wide plans and operations. The cause of Christ suffers and souls in home and foreign lands go out into eternity unprepared to meet God, all because services were not held in the country church often enough to develop interest in and collect funds with which to do the work of the Master. This one liability of the country church not only hinders the preacher from developing all the powers of his soul and the denomination from doing an adequate educational, missionary and benevolent work, but it actually prevents the local church from meeting with success in the community in which it is located. It is simply impossible for a once-a-month church to reach and win and train and develop the people of the countryside in Bible study, prayer, church attendance, stewardship and Christian fellowship.

This liability not only needs to be but can be eliminated. Our rural public schools are being consolidated. Now why not unite our churches? I am speaking only of Baptist country churches. I do not believe in the federation of churches of different denominations. The principle is all wrong, and such federation or unionism, even if effective, works evil. But I do favor Baptist churches in any given community uniting for the common warfare against sin and Satan. My first experience as a pastor was with a country church that ought never to have been organized. It was two miles to a town church and a little more than four miles to the nearest Baptist country church. What the people of this particular community needed to do was to work and worship with the church four miles up the road. This they did not do, but were bent on having a church all their own and trying to support a man for one-fourth of his time. This arrangement was not sufficient to meet the spiritual needs of the people and they suffered for lack of instruction and a work to do. The church of the road, although a little stronger numerically and financially, was also being served by a pastor who lived in another county. The sensible thing for the two churches would have been to unite their forces and call a man for half or full time, build a parsonage and locate the preacher in their midst. What we need now is not so many Baptist churches as stronger Baptist country churches.

In my opinion the second greatest liability to the country church is its manner of conducting its finances. The membership of our country churches is made up principally of farmers and their families. They do not study finance as closely as they do agriculture. This I think is why country churches fail

in their finances. It is more of an oversight or neglect than it is opposition to the adoption of some safe plan of collecting and dispensing funds. The church as a body of collective believers assumes obligations to the pastor and to the denomination. And it is here that the average country church stops abruptly. The obligations are never fully cared for and the blame cannot be laid at any one man's door. This is all right as far as it goes—the trouble is it does not go far enough. No pledges are secured. It is pay if you feel like it, and if you do not feel like it don't pay. It is all left to your feelings. A few feel and pay, but the amounts vary as to how much they feel. Some—the majority—don't have any feelings, and so they do not pay. Of course, the pastor and his creditors feel—the latter feeling that it is high time their goods were being paid for, and the former embarrassed to death that he cannot meet his obligations. It is this liability of the country church that causes in many instances the pastor to be evil spoken of. To remove this liability and make it possible not only for the boards to do a far greater work, but also to make it possible for the pastor to live clear of debt and financial embarrassments, country churches need to adopt the New Testament plan of church finance. This will solve the problem. Nothing else will.

The third liability of the country church is the lack of the denominational paper in the homes of the people. People are able to take the farm paper, the county paper and, in many farm homes, a daily, besides other papers and magazines. Some of these ought to be coming into the homes of the people. On the other hand, you will find a class of papers and magazines in many farm homes that work untold evil upon the young people. Not only this, but false doctrines concerning the origin of life, the deity and resurrection of Jesus, Christian conduct, and the future life are being published and circulated by the millions of copies by the children of darkness. The doctrines of Baptist country churches are being challenged by the men of this world. Not only this, but the motive and success of our people in their world-wide plans and operations are often being questioned. Oh, the evil it works! And then there is indifference to church attendance, the support of the church, and the cultivation of the prayer habit and life, besides the temptation to sin and the desire to lay up money for self. What is to be done about it all? I am frank to say we must go back to the Old Book. But not that alone. Our country churches must add the denominational paper to their budget. The paper must be put into *all the homes*. I am not talking about the needs of our Baptist papers but of the needs of our Baptist people. The papers can get along a hundred times better without the people than the people can without Baptist papers. They are as essential to the happiness and welfare of the homes as to the prosperity of the local church and of the denomination. The fact that the country church has not provided its members with good, wholesome, uplifting religious reading matter makes it hard to interest and enlist the Baptists of the countryside in great forward Kingdom movements and so constitutes a country church liability which imperils the work of the Lord all up and down the line. Remove this liability by supplying every Baptist home with our denominational papers and magazines and we give impetus to every Kingdom movement.

Marks of a New Day in North China

Gratifying Signs of Growth and Progress in This Great Field

Rev. Chas. A. Leonard, Laichowfu

Progress of the Lord's work in our North China Mission the past year was manifested in such a way at the recent meeting of the Chinese Association in Hwanghsien as to bring great rejoicing to us all. This Association is composed of all Baptist Churches connected with the North China Mission. Many of these churches are far distant from the eastern end of Shantung Province, where most of our regular mission stations are located.

All the churches but one reported, sending 120 men and 24 women delegates. The baptisms the past twelve months were 1,217, making a total membership of 12,750. Five new churches were organized, totaling 75.

GROWTH IN LEADERSHIP

Considerable development in leadership and ability of the workers, as well as the Christians in general, was noticeable at these meetings. The younger generation of pastors, evangelists and teachers is growing in a way that is gratifying to all. In former years the missionaries of necessity held most of the offices in the Association, directed the meetings, and were the leading speakers. The Chinese brethren and sisters have, however, now developed to such an extent that we may step back while they assume greater responsibility, and we rejoice to say that on account of their better understanding of their people they are able to do much better than we those things for which we have worked and prayed. The speeches were of a high order and real leadership was manifest. The Spirit of the Lord was present. During the past few years we have in our North China Mission entered upon a new day.

DEVELOPMENT IN SELF-SUPPORT

This realization of a new day comes largely from the considerable increase in contributions of the churches. The Chinese have tasted the joy of giving liberally of their means to the Lord in such a way that they will hereafter be content only with doing much more in self-support than formerly. The Seventy-five Million Campaign at home, which we have kept before them as an example of real sacrifice on the part of Southern Baptists, is an inspiration to the Chinese. They, too, began last year a campaign for \$50,000 (Chinese currency) about \$25,000 American currency—no little undertaking for them—which is to be raised in five years' time, but it is evident that more than this amount will be raised. The goal for the past associational year was \$10,000 (Chinese currency) but a total of \$12,026.64 was contributed, \$469.75 by the association mission churches. Last year the total contributions were \$9,244.

While nearly every Christian, evangelist, pastor and missionary had a part in the campaign, it was directed by Miss Alice Huey of Laichowfu, who conducted the campaign much on the same plan as the Seventy-Five Million drive, and its success this year is largely due to her efforts. The goal for the year was: (1) Every Christian a soul-winner, leading at least one to the Lord before the year's end; (2) every one an effective force in prayer; (3) every Christian able to read his or her Bible; (4) each a contributor to his native church and the \$50,000 campaign. This was constantly before the churches, bulletins being sent frequently to every church far and near; and a prayer calendar did much to keep before the Christians and the Lord all interests and workers

of the Association. The Five-Year Campaign is now well under way for even larger things, and we look to the future with great hope. The contributions this year will be used for support of evangelists, Bible women and Christian day schools, the various mission stations of the Home Mission Board, \$1,000 to support of orphans, and a considerable sum to the upkeep of Good-will centers. Some \$2,000 was used for famine work last year. Where new church buildings may be erected this year, one in each county will be aided \$200.

NEWSPAPER AND LITERARY WORK

At last year's meeting the Association decided to publish a newspaper. Rev. and Mrs. E. L. Morgan were asked to edit the paper. The paper has already found a welcome in many homes and has done much to bring the churches closer together and forward the many interests of the Association. There are 1,500 subscribers, distributed over eleven provinces. It was decided at the recent meeting to enlarge the paper and publish it every two weeks instead of monthly.

In connection with the newspaper, Mr. Morgan reported the work of the China Baptist Publication Society at Canton. The Society recently established a Mandarin Department at Tsingtau with Mr. Morgan as editorial secretary. Mandarin has been for generations not only the "official language" of China, but also the spoken language of the northern half of China, as well as other parts. In recent years there has been a movement away from the old Wen-li, or classic writing, which was understood only by the literati. Realizing the importance of the new movement toward a common language for all of China, the Publication Society has now prepared to transpose from Wen-li into Mandarin all important booklets and tracts that are now only in Wen-li. There is associated with Mr. Morgan a staff of writers who are also producing additional literature which will reach more readers than formerly.

The Mandarin Department will also carry a large stock of tracts and booklets and act as a distributing and forwarding depot in North China, receive and forward Sunday school supplies, handle all accounts of the Society in seven northern provinces, edit the works of others and forward them to the press, agitate and enlist other Chinese and foreign writers, prepare books, pamphlets and tracts for the press, and issue a complete line of Bible commentaries.

THE "JOY HOME"

Last spring a number of destitute children were brought from the famine field to Laichowfu to be supported, educated and taught a trade. Support for one year was provided from famine funds sent out through the Foreign Mission Board. To these eighteen poor children others were added, most of them orphans, until the number reached twenty-five. The Woman's Missionary Union for a year or more had favored establishing an orphanage as a part of the work of our Baptist churches. At its recent meeting the Association adopted as its orphanage the institution at Laichowfu, set aside \$1,000 for its support, and decided to receive additional orphans up to forty in all. Mrs. Leonard, who from the beginning has directed the orphanage work, was placed in charge by the Association and a Chinese committee was appointed to act in an advisory capacity. The orphanage is known as the "Joy Home," and surely there is nowhere in China a happier, busier,

brighter bunch of boys and girls. The Chinese Christians are keenly interested in this work. They also have on foot a movement to provide a home for aged ministers, evangelists, and Bible women as a part of the Association's work.

THE NORTH CHINA BAPTIST COLLEGE

Considerable interest was manifested in report of our Combined Institution at Hwanghsien. This institution is at present in its infancy, but the prospects for its future are truly bright. Land is being purchased for the erection of buildings with funds furnished from the Seventy-Five Million Campaign, but it is feared that these funds will not be sufficient as war prices have now reached China. The present quarters of the college are full to overflowing. The Association asked that a medical department be added to the college.

REPORTS OF MISSIONARIES

As the missionaries of the Southern Baptist Convention are heard with interest by those who support them, so do the Chinese take much interest in the reports of their missionaries, giving them enough time to tell something of their work. This year reports were made by evangelists from Manchuria, Shansi, and Shantung Provinces. The Association supports thirty-two evangelists and twenty schools. Connected with these Home Mission Stations thirteen churches have been organized since the beginning of this phase of the associational work in 1905, with a present membership of 1,715, of these 475 being baptized this year. This evangelistic work of the Association is indeed encouraging, but the Association realizes, as do the missionaries, that we should now do more extensive work than formerly in regions beyond the bounds of our North China Mission. The Mission has for years planned to open new stations in Manchuria and elsewhere, but our missionary forces may go forth to plant the Word in important centers which for are still inadequate. We must have more new men for evangelistic work. This will relieve experienced missionaries who years have called us to meet their need.

Does It Pay to Serve?

Rev. A. B. Christie, Nova Friburgo, Brazil

Whatever may be the true, the highest and most noble motive of serving the Lord, the spirit of the present day is to require a balancing of the books now and then to know if that peculiar service in which it has invested pays.

Recently the world, centered at Washington, sat bewildered before the balance sheet of the nations which shows an unthinkable amount of money, an inexpressible amount of suffering, and an unpardonable number of lives invested with a total and absolute loss. In trying to salvage our present civilization it proclaims in no uncertain voice that greed and selfishness do not pay. It pays to serve, and we, your servants, can present a balance sheet which shows as never before that the lives, time, prayers and your money invested in missions pay.

It has been my privilege to be connected with the Campos field, Brazil, for fourteen years. After a review of what God has done, taking into consideration the visible results achieved, I realize as never before that what you and I have invested there has been blessed. I wish I could take you to see what your loving service to our Lord has done, and what your prayerful giving has accomplished in the state of Rio.

You have helped establish sixty-nine churches, fifty-three of which at the present time are self-supporting, paying all expenses, including salaries of twenty-three pastors, twelve evangelists, and fifteen teachers, which range from \$25 to \$100 each per month.

Could you visit those churches you would find thirty-four church buildings, valued at about \$80,000, thirty-two of which were built wholly by money given by the native brethren, besides a great number of lots and other property. Among the band of 6,000 Christian workers you would meet some of the chosen among men. There are pastors who know how to develop their churches in giving, and know how to give. Pastor Alfredo Reis gave the only house he owned to the Aperibe Church, which became its first home. Other pastors have given buildings to churches they served. Laymen like Manuel Furtado de Mello and Diogneo Schuler have put up buildings, bearing all the expenses, and after deducting a good part of the original cost as their donation, have turned them over to their church on the easiest payment plan possible.

There are eighty-six live and working Sunday schools. Some of them have tabooed penny collections and some, like Ernesto Machado, a country Sunday school, have for some time averaged twenty-five dollars each Sunday, and on a special occasion went over \$100. In all the work there is a spirit of sacrificial giving. They who have give liberally, and the poor till it hurts. One old sister sold her last hen so as to be able to attend preaching and carry a few cents for the collection. A colored boy gave his last pig to a Sunday school institute because, as he said, he wanted to give and feel it as he gave. The case of one old brother exemplifies beautifully the spirit of sacrificial giving that permeates nearly all our work. He became ill and was in need. His case was presented to the church. The treasurer said: "Surely he needs no help. for only last Sunday he gave five dollars to the church." A committee was sent to visit him and find out his condition. He was found to be in need of medical assistance. Upon being asked why he had not used the five dollars he had given the church to buy medicine, he replied that the money was the tenth he had been saving and he could not spend the Lord's money upon himself.

Do you think it pays to help such people? For the year 1920 the Board gave \$5,137 for the evangelization of the Campos field and the native Christians contributed about \$50,000. Do you think your money well invested?

If we could take you over the Campos field you would see many things that have not been mentioned. Of course, you could make only a small part of the trip by train. You would get to see and ride my missionary mule, a real Baptist mule, always kicking but always on the job.

Pathetic indeed is the story of the cable to the relief workers in the famine-stricken Near East which virtually condemned to death thousands of little children who will perish of cold and hunger because, instead of increasing the appropriation, it became necessary to decrease it twenty-five per cent. May God help us not to settle back in complacent indifference in the face of suffering need through which much of the world is now passing!

It is quite natural that the word "Missions" should ordinarily be construed as meaning foreign missions. A movement has been begun, however, to organize a Student Volunteer Band for Home Missions, looking to the enlistment of young men and women in the home field. The Home Missions Council is back of the movement, Miss Jessie Dodge White having been chosen as secretary.

In 1800 there were about 3000 Jews in the United States. Today there are 3,750,000. Pray for our Home Board's work among the Jews.

Another Year of Home Mission Activities

A Resume of Achievements and Needs

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

At the Convention in Chattanooga the Home Mission Board had to report a heavy debt. At the annual meeting June, 1920, the Board enlarged its work very greatly. First, because of the great need and clamorous calls for help. The State Secretaries and our State Members and numbers of applicants for help made most earnest pleas for enlargement. The Board had to deny many urgent importunities for assistance, and yet laid out the work on a greatly increased basis over anything ever before undertaken.

We had just come through the Washington Convention, called the Victory Convention, with high spirits in view of the fine success of the first year of the 75 Million Campaign. Cotton was forty cents a pound, work and money were plentiful and our people were in high spirits.

Soon the deflation of prices befell us and cotton went from forty to ten cents and less. Our obligations were out. We could not retrench drastically without great injury and retrenchment was confined chiefly to the work entirely under the Home Mission Board. Our cooperative work we maintained, despite the great falling off in our receipts.

At our annual meeting a year ago, when the work of the new year was projected, retrenchment was made as far as possible under existing conditions. During the year we have made further retrenchment wherever feasible. Our burdensome debt, as well as decrease in receipts, has made it very difficult for us to finance the work and save us from retrenchment that would have been disastrous to the cause in many places.

The conditions of the 75 Million Campaign made it inexpedient, indeed impossible, for us to undertake any special plan or campaign for the paying of our debt. We have put our trust in the fidelity of our brethren in the payment of their pledges as far as possible.

BETTER TIMES

At this writing, early in April, the financial situation seems to be decidedly better and more hopeful. Money is easier, credit is being re-established, business is enlarging, there are fewer idle and wages are reasonably good.

The spirit of hopefulness and buoyancy is returning. With good crop conditions during April and favorable weather for our campaign we ought to make a fine showing at the round-up April 30. Our receipts at the present time are considerably less than they were at this time a year ago and with better conditions prevalent throughout the country we are decidedly sanguine over a splendid increase in receipts for the month of April compared with the same month last year.

ABUNDANT FRUITAGE

Whilst we have retrenched as far as possible in the number of our workers and in other expenditures, we will record in our annual report to the convention a year of wonderful progress.

We have maintained our Cooperative Mission work with the various State Boards; and this has not only resulted in the support and strengthening of mission churches but has been a great help in maintaining the effectiveness of our 75 Million Campaign, for our Cooperative and Enlistment workers have constituted one of our chief forces in making the campaign so largely successful.

It is impossible to report full statistics at this time because the annual reports have not yet come in from all the fields, but from every quarter good tidings are here.

In the autumn Rev. M. F. Roberts went to the Canal Zone as successor to Rev. P. C. Walker, and Rev. Joseph Thrift, of Jamaica, was secured as successor to Rev. S. M. Loveridge. The work on the Zone is difficult and undergoing changes incident to the depletion of the forces on the Canal.

Shortly after the arrival of Brother Roberts, Brethren L. M. Latimer and L. E. Dutton, of Georgia, at the request of the board held a series of evangelistic services in the Balboa Heights Church and at other places on the Zone with very encouraging results, some thirty odd additions to the Balboa Heights Church, twenty-one of whom were for baptism. The outlook of our work on the Zone seems to be most encouraging.

In Cuba evangelism and enlistment have gone hand in hand. Tent work in the interior of the island, in the country-side and smaller towns, under the leadership of Rev. V. B. Clark and wife, is a new method which has been greatly blessed.

The school work in Havana and Santa Clara is in better condition than ever.

Dr. M. N. McCall reports more than 100 additions to the Temple Church in Havana, which is the center of our work in that city of 400,000 people with a dozen mission stations in various parts of the city.

We are in sore need of some additional workers in Cuba but have not felt justified in making the increase on account of our financial condition.

A fine year will be reported for our Mountain School work. Superintendent Brown finds that the character of the work being done is improving from year to year. Last year there were reported 688 conversions in the different schools with over 6,000 pupils, 173 ministerial students. The figures are not in hand for the present year, but indications are that the same spirit that so blessed the work last year is prevalent during the present term.

It has not been possible during the campaign especially to urge contributions to our Church Building Loan Fund, that fund being made a part of our Home Mission apportionment, instead of extra to it as it had been all along considered an extra, just as the Judson Centennial Fund of the Foreign Board was an extra over and above the current expense fund.

This beneficent work is going on doing incalculable good notwithstanding the fact that we have not been able on account of our falling receipts to pay promptly all the pledges we made in our gifts to churches. If we had received the funds we were confidently expecting all these obligations would have been discharged.

We are approaching the completion of the Million Dollars for this Building Loan Fund. When that sum is reached our help to churches will be confined to loans, except in the most urgent cases when gifts may be made. What a blessing it has been and will continue to be to our churches needing loans on reasonable time and interest.

NEW FORCES

A year ago we suffered the loss of Dr. S. Y. Jameson as Superintendent of Enlistment and Dr. V. I. Masters, Superintendent of Publicity. In the readjustment of the work for the new year Publicity was put in the hands of the Corresponding Secretary and he was relieved from the immediate supervision of the Department of Foreigners, Indians and Negroes, and Dr. B. C. Hening was elected Superintendent of this Department and entered upon his duties September first. This Department is one of the most difficult and taxing features of

our Home Mission activities. It requires constant attention to manifold details and was more than the Secretary could adequately attend to in addition to his manifold duties as Corresponding Secretary.

Dr. Hening is known to our brotherhood far and wide, having been associated with Dr. L. R. Scarborough in the 75-Million Campaign. He has had large experience in denominational work before coming to us, is known for his soundness in the faith, his good judgment and his consecration to the service of the Master.

He has thrown himself into this great work with unabated ardor and has given it a direct supervision which has hitherto been impossible. Under his supervision the work moves steadily and strongly forward.

TWO CLOSELY RELATED FEATURES

Evangelism and enlistment are more closely related than any other two Departments of our Home Mission work. Evangelism begins the work in the salvation of the lost. Enlistment continues it in the development of the saved. The two go hand in hand; as a rule Evangelism opens the way for Enlistment and sometimes the case is reversed and Enlistment prepares the way for Evangelism.

The first of January, 1922, Dr. W. W. Hamilton, Superintendent of Evangelism, who had led our evangelistic force so successfully, left us to accept the pastorate of the St. Charles Avenue Church, New Orleans. He had rendered us notable service and we yielded to his going only because of his conviction that the Lord was leading him to the other field.

In looking for a Superintendent of Enlistment to succeed Dr. S. Y. Jameson, the Board secured the services of Dr. O. E. Bryan, for years the splendid State Mission Secretary of Kentucky, who perhaps has had a larger experience in real Enlistment work than any other man among us and withal is a splendid evangelist. He entered upon his work September first, and on account of his previous experience had no trouble in adjusting himself to it. He is wise, dependable and consecrated to the task that has been laid upon him. The Enlistment work under his direction presents a splendid record for the year. Some of the tabulated results are as follows:

Number of Workers	81
Days of actual service	19,247
Services conducted	10,529
Sermons and addresses	17,427
Number of churches visited	3,954
Number of churches organized	69
Number of services with pastorless churches	1,514
Additions by baptism	4,662
Additions by letter	2,280
Additions by restoration	614
Number of Every Member Canvasses	723
Number of Churches aided with Institutes or special services....	887
Number of Churches aided in collecting pledges for the 75 Million Campaign	939
Number of Churches aided in collecting local expenses	374
Tithing Bands organized	301
Other Auxiliary Societies organized	197
Number of Associational Campaigns	227
Number of Churches grouped into pastoral fields	173

On the resignation of Dr. Hamilton, the Corresponding Secretary was requested to assume charge of the work, and Dr. Bryan was requested to assist in it. The office part was assumed by the Secretary and the field work assigned to Dr. Bryan in connection with his enlistment work. The two he has carried on in splendid fashion, his experience both as an evangelist and an enlistment leader enabling him to handle the field work most admirably.

There is no work confronting Southern Baptists more important than the enlistment of our forces and resources. Our idea of its importance was set forth briefly in our last annual report as follows:

"The fundamental purpose of our Southern Baptist Convention at its organization was to carry into effect the benevo-

lent intentions of our constituents by organizing a plan for eliciting, combining, and directing the energies of the denomination for the propagation of the gospel.

This is the fundamental principle in our enlistment work. It is convert culture in the life and activities of the denomination for the propagation of Christ's Gospel throughout the world.

"In a general sense it presupposes the work of evangelism. It is the schoolmaster leading the young, the uninformed, the undeveloped into larger knowledge and better training. It is the foundation on which the superstructure of Christian character must rest.

"It constitutes the prime need of Southern Baptists at this time. The fame of our zeal and success in evangelism has been heralded everywhere. We are modest in the claim, supported by the testimony of others, that in evangelism we are behind none, and probably stand first among all Christian denominations just now.

"Our embarrassment comes when the religious culture and competency of our people are put in the balance. There, in a large measure, we are found wanting.

"It will not suffice to explain why we have measurably neglected the enlistment of our forces in our dominating zeal for evangelism. Our over-shadowing duty is to give heed to training and culture in all the round of Christian doctrine and life.

"We have an army made up of raw recruits instead of trained veterans. Much of our field lies fallow; into it we must push the plowshare and be unsatisfied until it has been converted into a field of fruitfulness and a garden of the Lord.

"In the years of the past once-a-month preaching sufficed to lay foundations and meet in a measure the demands of pioneer and frontier mission work, but not so now. We can measure the development of our people in Christian culture, ethical standards and benevolent activities in a good degree of certainty by the comparison of once-a-month and all-time preaching churches.

"We are working in our Enlistment Department on a survey of the field with reference to the number of one-fourth time, one-half time, and full time preaching services. When the investigation has been completed we shall have many valuable facts which will help in the further development of our plans for the better training and enrichment of our great constituency.

"Reiteration as to the importance of this work must not grow wearisome. The precept of the ancient prophet, 'Here a little and there a little,' must be borne in mind. This work must be pressed in season and out of season. Convert culture, the development of our forces and resources, constitutes the most serious problem of the day for Southern Baptists. It conditions our growth at home and abroad; on it our very civilization hinges.

"The development of our people in the fundamental principles of the gospel, the graces and fruits of the Spirit, will bring apace that citizenship which will save our nation from decay and death. The forces of evil now testing our citizenship and the integrity of our nation must be overcome by a persistent, wise and constructive development of our people.

"Our Board at the annual meeting last June enlarged the enlistment program more than 100 per cent, and we have had rich results from this enlargement."

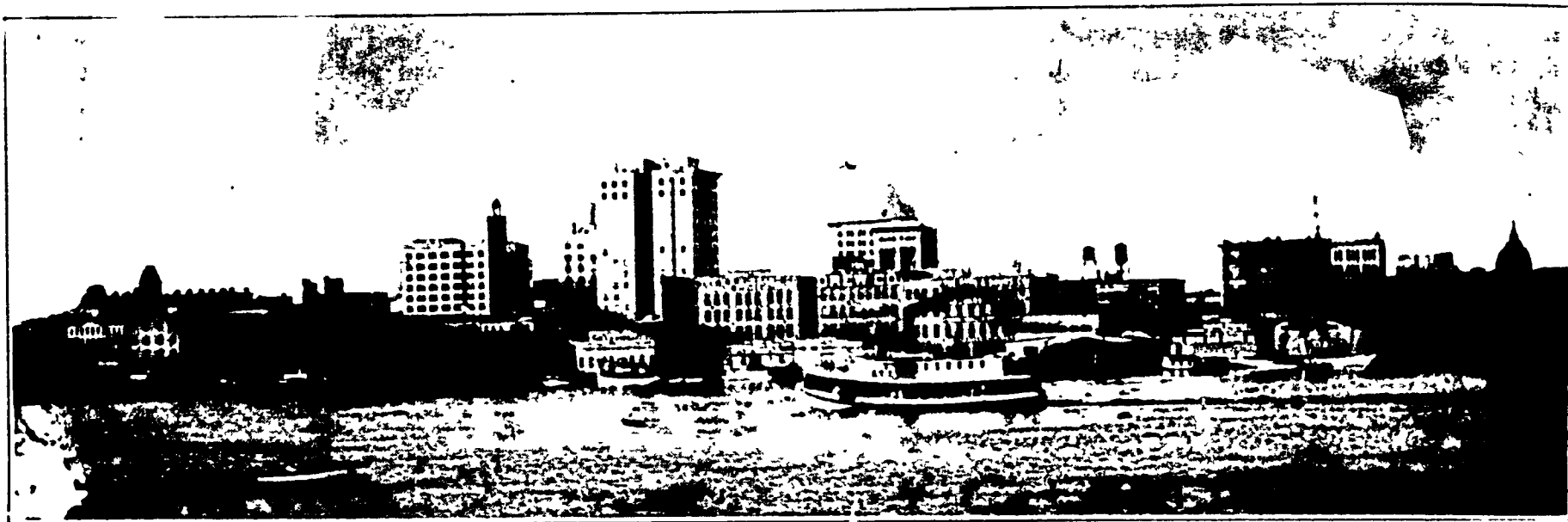
THE OUTLOOK

The outlook for our great work is glorious. Retrenchment or enlargement of course will depend on how our finances are at the close of this year's work. We are praying for greatly increased receipts during the month of April. If our prayers are answered we ought to be able materially to reduce our indebtedness and preclude the necessity for further retrenchments and have an open mind for the great tasks that beckon us for the future.

A Forecast of the Coming Convention

Some Outstanding Features of Our Annual Gathering

Frank E. Burkhalter, Publicity Director



A SKYLINE OF JACKSONVILLE'S BUSINESS SECTION, FROM ST. JOHN'S RIVER

Photo by Woodward.

It is impossible for one to forecast accurately just what the outstanding features of any session of the Southern Baptist Convention will be, and it is well enough that this is so. And it is frequently difficult for one to suggest just what possible development at any session of the convention would contribute most to the on-going of the Kingdom of God as represented in the general organized work of Southern Baptists.

If the writer may be permitted to venture an opinion he would suggest that one of the largest results that could follow the convention at Jacksonville this month would be the *re-creation of the vision and faith and inspiration and determination which characterized the Atlanta convention in 1919*, when the 75 Million Campaign was projected, a spirit that would send all our messengers back home with an enthusiasm and resolution to complete the Campaign that would be as high and fixed as the spirit that sent them out to the task of subscribing the \$75,000,000 and more in the original Campaign drive.

And who among us is prepared to say that the opportunities, the needs and the challenge confronting Southern Baptists today are not just as great, just as pressing and just as inviting as were those that confronted our people in 1919, when we resolved so enthusiastically to do a really big thing for God and the promotion of His Kingdom in the world? The truth of the matter is that time has served to increase our opportunities; developments of an economic and general nature have served to greatly enhance the needs in every direction at home and abroad; and God's

marvelous blessings upon what we have done so far constitute an even greater challenge to Southern Baptists to complete the task to which they have set their hands than did our realization of the opportunities and needs send us forth three years ago to pledge the funds with which to carry forward an enlarged program.



DR. W. A. HOBSON

Pastor First Baptist Church and general chairman in charge of arrangements.

"DO RIGHT AND GO FORWARD."

No one who attended last year's convention at Chattanooga will soon forget the laconic, characteristic message of the beloved Gambrell to the brethren when he saw his physical strength would not permit him to be present in their deliberations: "Just tell the brethren to do right and go forward." And if from the eternal home to which our late president and commoner has been translated he should be able to send us another message at Jacksonville this year we doubt if he would find occasion to materially revise the injunction of a year ago.

But Southern Baptists have another leader, greater far than the beloved Gambrell and all the other sainted leaders who have gone on before, who has a commission for them, and He will be present at Jacksonville to guide and direct if His presence and guidance are earnestly sought and implored. And surely if there was ever a time when our people needed divine wisdom and guidance in their planning and work, that time is now. Many departments of our work are facing such crises as they have not known in years. Having enlarged their work at home and abroad in response to the most inviting opportunities and pressing needs and under the guidance of God's Spirit, at a time when it appeared that our brethren and sisters would redeem their pledges to the Campaign promptly as they fell due, the majority of our general and state boards are face to face with the necessity of greatly curtailing their work at a time when there is the most urgent need for still fur-



MRS. J. E. MURCHISON
Chairman of committee on homes.

ther enlargement unless the funds that have come in so far this year are speedily and liberally supplemented by additional receipts.

Is there any reason to be discouraged or downhearted? No. Southern Baptists still have good health, for the most part; only an almost negligible number are out of employment; few, if any, of those who have automobiles have sold their cars because they cannot afford them, or have quit running them because they cannot afford the gas, tires and other expenses incident to operation; the majority of them still live well and wear good clothes and manage some way or other to provide for all their other wants; and there is no sound reason why our people should not pay a sufficient portion of their total subscriptions to the Campaign to keep all our general

work from suffering any material embarrassment if they only had a mind to do so. If we can live comfortably and wear good clothes we can pay our pledges to the Campaign.

While it is not possible to forecast just what action will be taken at Jacksonville on the matter of completing the Campaign, it is very probable that a more intensive program of information and inspiration will be set up for the fall and summer months, looking to the fuller redemption of the subscriptions that have already been made to the Campaign and for the enlistment in the support of the general work of the denomination the thousands of churches which had no part in the original drive for subscriptions, the nonsubscribing members of the enlisted churches, and the nearly 500,000 new members who have come into our churches by baptism alone since the Campaign was projected. In the event such a program is inaugurated it will automatically take care of some of the pressing needs confronting foreign missions, home missions, state missions, our relief and annuity work, and our schools, hospitals and orphanages, the seven major interests of our mission, educational and benevolent work. And in the event such a program of intense Campaign promotion is projected there is every reason to believe it will mark one of the outstanding actions of the Jacksonville meeting.

GOD'S MANIFEST APPROVAL.

God has manifested in a marvelous manner His approval of the Campaign.

All our general boards and other agencies will be able to report marked progress along many lines despite the financial depression and the consequent slackening in the payment of Campaign subscriptions. It is believed a full report on the number of baptisms reported by the local churches during the past year will show between 265,000 and 275,000 additions by baptism alone, and winning the lost is the



MR. CHAS. G. DAY
Chairman of committee on hotels

biggest task in which Southern Baptists are engaged. There has been a marked increase in the number of young men studying for the ministry in our Southern Baptist schools, this year's enrollment surpassing 2,400, and the number of young men and women in the schools who have dedicated their lives to some definite form of Christian service other than the ministry is quite as large as the number studying for the ministry. God is raising up the needed workers but is looking to the masses of His people to provide the funds with which to support these workers on the field.

Much interest will attach to the report of the Laymen's Missionary Movement on the campaign for the enrollment of a half-million tithers among Southern Baptists. It is generally recognized that when all our people come to understand fully and prac-



ONE OF JACKSONVILLE'S CHIEF ATTRACTIONS.

Photo by Woodward.

The bathing beach, with all its delights, will be accessible to Convention visitors, many of whom will no doubt enjoy to the full the invigorating and refreshing salt-water plunge.

tice conscientiously the doctrine of stewardship there will be no lack of funds with which to carry forward all the work fostered by Southern Baptists. Nothing will contribute more to the completion of the 75 Million Campaign than the enrollment of 500,000 persons among Southern Baptists who will make the tithe the minimum of their contributions to the Lord's work.

BUSINESS MATTERS OF INTEREST

A number of business matters that are due to receive the consideration of the convention will be of large general interest to the messengers. Among them will be the election of women to membership on the executive committee and the general boards of the convention. Inasmuch as the women are already members of the convention, it seems they can be elected to membership on the boards and committees without the necessity of amending the constitution, and the principal problem that remains is to arrive at a satisfactory solution of giving the women adequate representation on the boards and executive committee without unduly increasing the membership of those bodies.

As is generally known to the readers of the weekly denominational papers, there has been considerable discussion in those channels recently regarding the establishment of another theological seminary and the creation of a Southwide Baptist University. A committee on these projects has been studying the general situation for the past two years, though it is not known what the report of that committee, it is understood that Mercer University, Macon, Ga., is prepared to make a definite

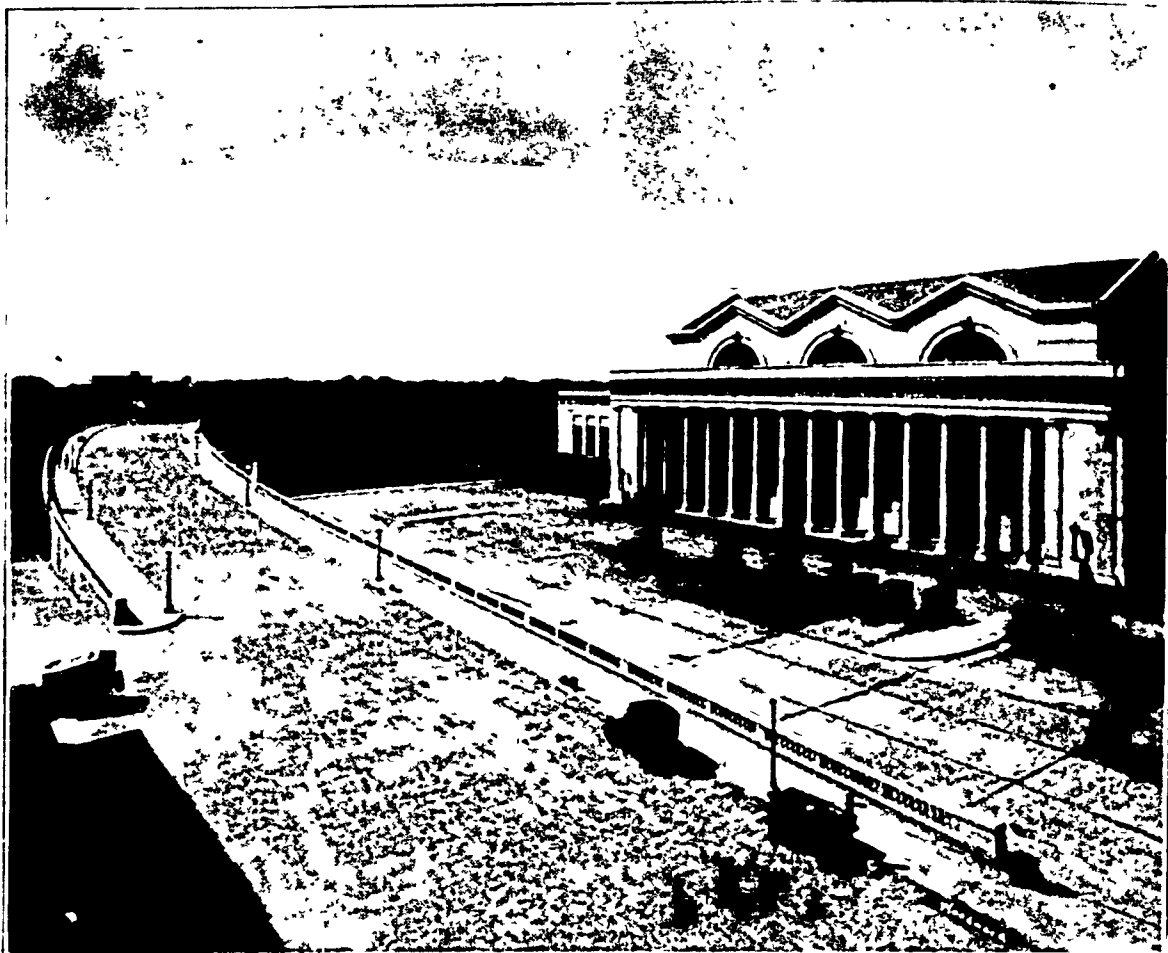


Photo by Woodward.

JACKSONVILLE UNION STATION

Where all trains arrive and depart—one of the finest in the South

bid for the selection of that institution as the university and the development of its theological department into the new seminary. Another suggestion has been made to the effect that Ridgecrest Assembly, Ridgecrest, N. C., now the property of the Education Board of the Southern Baptist Convention, would form the nucleus of an ideal site for the new seminary. The seminary and university prop-

osition promises to call forth considerable discussion, whatever the final decision may be.

Of quite as much interest, perhaps, will be the question of the standardization of the Baptist schools of the South. A committee that has this matter under investigation and advisement has recently held an important meeting at Birmingham and will be prepared to make some important recommendations to the Convention. There appears to be a good deal of opposition among Southern Baptist educators to leaving the whole subject of standardization of schools in the South, especially the denominational schools, to the Southern Association of Colleges and Secondary Schools, the feeling being that the requirements of that association are too arbitrary.

The denominational press will get a larger hearing than it has received at any previous session of the convention, it seems assured, and at an hour when the majority of the messengers are in attendance. Just before adjournment last year the convention instructed the committee on order of business to provide a better hearing for this vital question at this year's session and the indications are the convention will give consideration to promoting the interests of our Baptist papers at some hour before Saturday night. On Saturday night it is possible that the hospital work of Southern Baptists, which has grown more rapidly in recent years than almost any other phase of denominational activity, will be given prominent place on the program.

By action of the executive committee Sunday afternoon has been set apart by the committee on order of business for me-

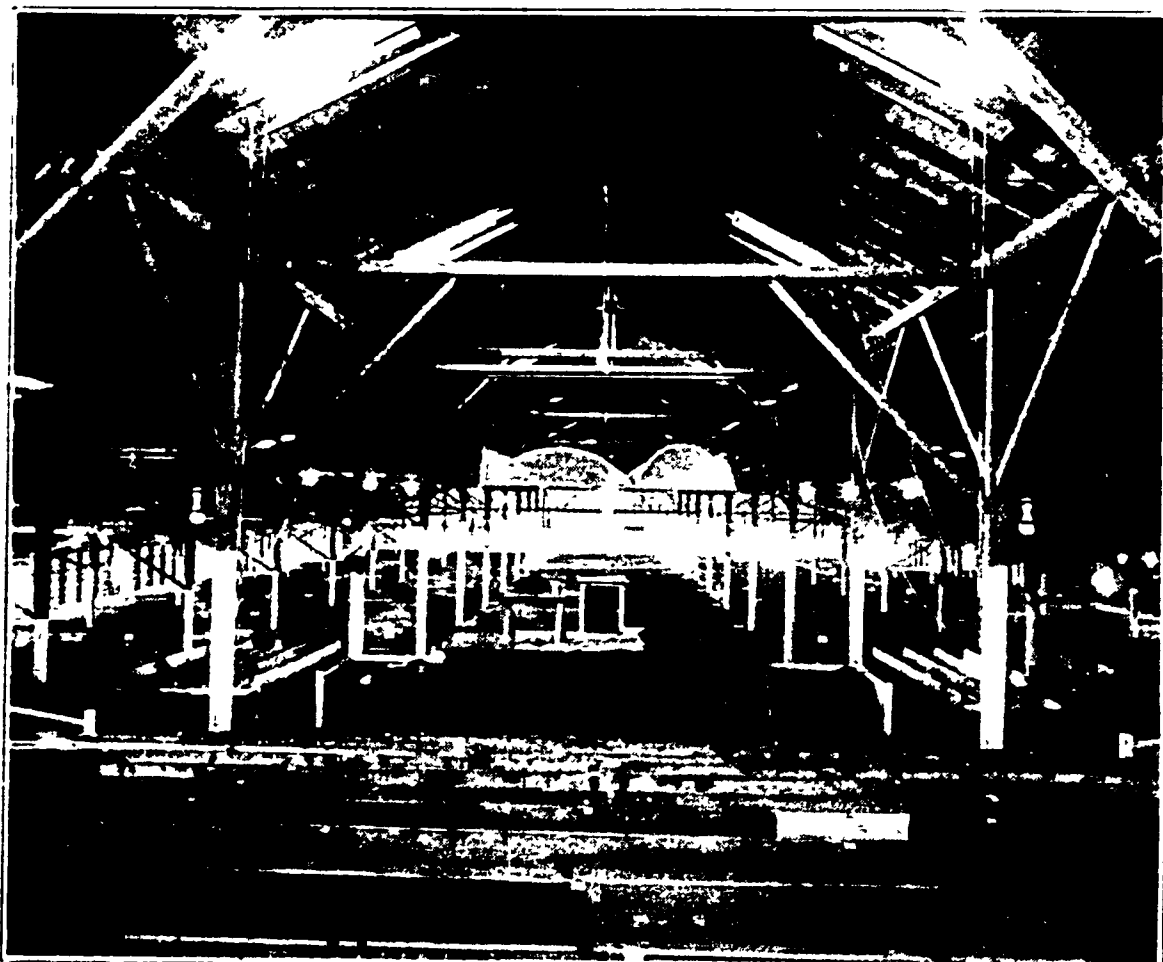


Photo by Woodward.

WHERE THE CONVENTION SESSIONS WILL BE HELD

Interior view of new Billy Sunday Tabernacle, indicating large seating capacity.

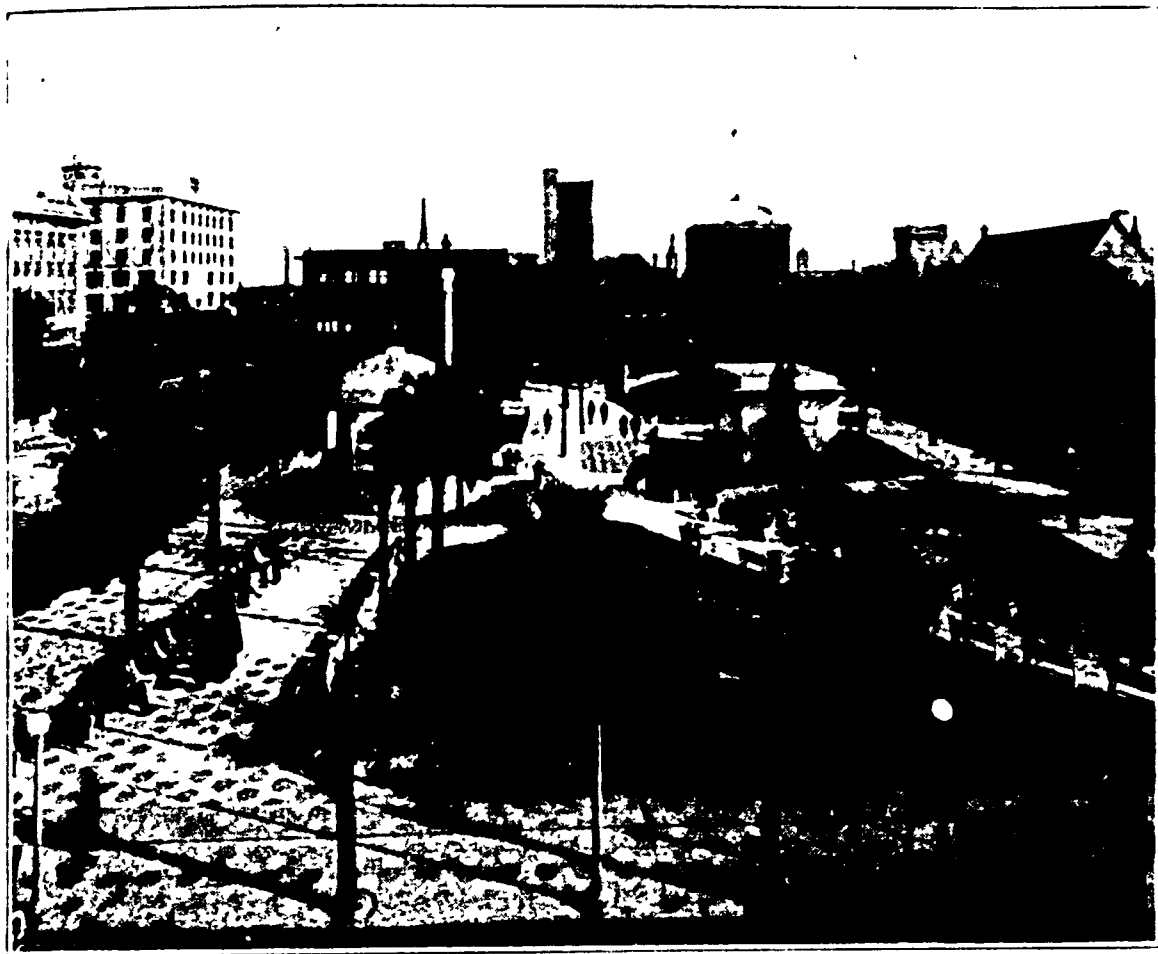


Photo by Woodward.

ONE OF JACKSONVILLE'S PARKS

A breathing spot in the heart of the city, where one may rest and cool off.

memorial services, with instruction that special services commemorating the life and labors of the late Dr. J. B. Gambrell be held at that time. So far, no other former officer of the convention has fallen during the year and if that gratifying record is maintained until the convention meets the entire service will be in honor of Dr. Gambrell. The address honoring the memory of Dr. Gambrell will be delivered by Dr. George W. Truett of Dallas, who was Dr. Gambrell's pastor for many years before he died.

A committee composed of one representative from each state, and headed by Dr. Z. T. Cody of South Carolina, is giving consideration to methods for providing a better news service for Southern Baptists, the object being to see that both Baptists and the public in general are kept more adequately informed through both the religious and secular press, of the activities and achievements of the denomination. This committee is likewise due to report at the Jacksonville meeting.

There has been some discussion of putting the selection of the place of meeting in the future upon a somewhat different basis. It will be recalled that at last year's session the Convention adopted a list of eligible cities that are able to entertain the convention from the standpoint of railroad, hotel and auditorium facilities, and from this list the executive committee will make the choice from year to year, after having heard the applications of the cities and considered their entertainment facilities. It is now proposed by some that instead of the entertaining city taking care of the expenses of entertainment in the usual way,

the city be required to put up \$5,000 in cash and the convention, through properly designated officers or committees, pay therefrom all necessary expenses.

The Jacksonville session will be the first where the messengers will be provided with a daily bulletin giving a brief digest of the proceedings of the day before, including lists of officers and committees, a brief statement of all transactions of the pre-

vious day, important announcements and the program for the day of publication. In this way it will be easy for persons not attending all the sessions to keep abreast of what is being done, and will enable all persons on committees to be apprised of that fact and of the meeting places of their committees.

PREPARATIONS FOR ENTERTAINMENT

Residents of Jacksonville are making large preparations for the entertainment of the convention visitors. The writer was in that city a few weeks ago, had the privilege of meeting with the general committee, and was surprised and gratified to find that all arrangements had progressed so far two months in advance of the convention. Jacksonville is used to entertaining conventions, knows how it ought to be done, and has the spirit of hospitality that will make all the visitors feel they are among their friends. In addition to the customary arrangements for the reception and entertainment of the visitors, the committee is arranging to secure an extension of the time limit on the tickets of the visitors that will permit them to make special sidetrips to points of interest in Florida, following the adjournment of the convention, and will arrange, also, for reduced rates on the railroads for these special trips. A number of other extra courtesies are being provided that will contribute greatly to the pleasure of those who attend the convention. An indication of some of the points of beauty and interest in and around Jacksonville may be obtained from a glimpse at the layout of illustrations accompanying this article.

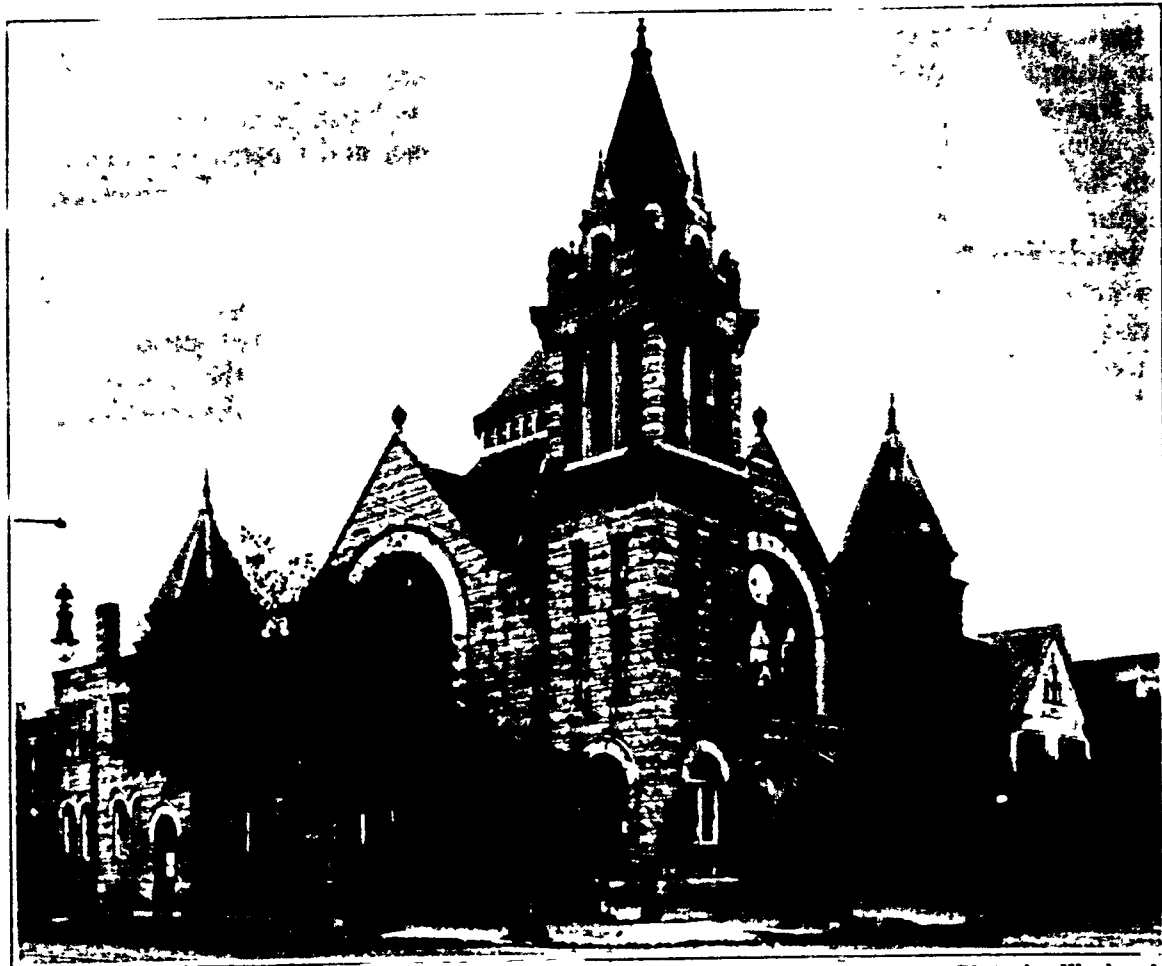


Photo by Woodward.

FIRST BAPTIST CHURCH

Here the enlistment and evangelistic conferences of the Home Board will be held.

The Baptist work in and around Jacksonville is reported to be in a very healthy state. Twenty-two years ago there was but one Baptist church in Jacksonville, the old First, but today there are eighteen churches in the city and its suburbs, an increase of 17 new churches or 1,700 per cent in twenty-two years. There are approximately 5,000 Baptists holding membership in these churches today and they have a Sunday-school enrollment of approximately 4,000. The membership of the churches in 1911, when the convention met there last, was only 1,500, so in the eleven years that have intervened the Baptists of the city and suburbs have more than trebled in numbers, and their development along other lines has been proportionate.

One of the elements in the growth of at least the two leading churches of Jacksonville is the long as well as efficient service of the pastors. Dr. W. A. Hobson of the First church, who is chairman of the executive committee for the entertainment of the convention, and the missionary activities of whose congregation formed the basis for the foundation of several of the other churches, came to that field twenty-two years ago this month. He is probably the only pastor who has been host to the convention twice in the same pastorate. Dr. W. L. C. Mahon, pastor of the Main Street church, who was likewise on the job when the convention met in that city in 1911, has been on the field since 1908, has the distinction of having organized the church of which he is now the pastor, and inasmuch as he has been the only pastor the congregation has had, he has had the pleasure of welcoming into its fellowship all those who have come during the years. This church has just completed a beautiful four-story stone Sunday-school building, giving an excellent teaching plant. Both the men and the women of the congregation have organized personal workers bands and from three to six teams of men go out every Sunday to do personal work in soul winning and conduct services in needy places.

There is no likelihood of inconvenience on the part of Jacksonville in handling the crowds that will attend the convention. The city has a larger number of first-class hotels perhaps than any other Southern city and as the tourist season is now over for the year those hotels are open for the convention visitors. The writer was informed that the city could easily accommodate 5,000 persons in the 25 good hotels without putting more than two persons in a room, while the committees have a large number of good boarding houses and private homes listed in the event they are needed and for the convenience of those who prefer a boarding house or private home to a hotel.

The "Cajans"—a Neglected People

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

These are neglected people, about 2,000 of them in Southwestern Alabama, claiming progeny from the Exiles of Arcadia, but greatly mixed now with many bloods. Among them may be selected a very decided type of at least any one of four races. They are averse to the negro and will have no fellowship with him, and white people are averse to them for the most part, and will seek divergence at the point of fellowship with them.

They are poor. They live by a sort of scant turpentine industry and a meagre logging employment, both of which enterprises are greatly depleted and impoverished from the exhausted resources and the low prices of the little trade they can practice.

Some of their teams and vehicles for hauling logs are well adapted to arrest the attention, even of those who have no prurient curiosity. I saw one wagon of eight wheels and one team of ten oxen. This is so unusual as to provoke particular comment.

They live generally in non-commodious, cheaply erected, inconvenient and uncomfortable houses, even if we dignify these dwelling places with such high sounding and usual names. Many of them live on a barren supply of bread and salt meat, the very scantiness of which raises the question of the source of their sustenance. The very physical appearance of many of them manifest under-nourishment and awakens apprehension.

They are untaught. The neglect to which they have been subjected is well nigh a crime, and the fruit of such neglect stalks arrogantly before the observer. The pitiful condition in which they have been left is both a crime of ours and the curse of them. How they have subsisted and present the favorable condition with which we must credit them, under conditions so adverse, is to their certain honor. They portray no resentment against ostracism, and prejudice is distant from them toward the whites. They are needfully suspicious of the whites because the most of their contact with those whom they have had experience has not impressed them with the disposition or purpose to seek their benefit.

They are religiously neglected beyond all semblance of excuse. Even so-called religious cults, seeking propagation and prestige by capitalizing even the ignorance and superstition of the unfortunate, have not felt that this poor game would be worth the candle of attention.

They are left desolate and lonely without helpful friends or heartening sympathy

—one of them in prison in Mobile now under the death sentence to be inflicted on May 5th, next, asked that the day of execution be pushed up, as he has no one to love or to care for him. The provocation for his deed appears to have been great, and mercy here might quite properly hand to him some degree of clemency.

They are a problem in economics, which can be set right only by education and Christianization.

I shook hands with one of them on a train—a mother with a wounded heart on her way to the State Penitentiary to visit a son, incarcerated for serious infraction of the law of the land and the law of human life.

A fine young Baptist woman of Alabama, who taught these people for three months, aroused in the great soul of Miss Martha Walden, a strong passion to aid these lonely lost people. She went among them a few months ago, teaching their children, comforting their sick, consoling their sorrowing and blessing their lives with a refreshing Christian influence and kindling hope in their hearts by giving them the story of God's redeeming love and an atoning Savior. They love her, yea they would go any length of exposure of personal safety to save her. She is a graduate of the high school of Stevensville, Va., an A. B. of West Hampton College at Richmond, Va., and was an attendant upon the training school at Louisville, Ky. She is now a missionary of the Home Mission Board to these people, who so much need her loving interest and the blessed ministry she supplies.

Rev. R. L. Alexander for a while (more than six months) went at his own expense, 50 miles during week days, to preach to them, winning converts to our Lord. He organized a few of them into a church. They have nowhere to worship save in the open. I, myself, held a little conference with this church under a tree in the pines on the 10th day of February, last.

Brother Alexander is now a missionary of the Home Board to them, and we are busy with the purpose of providing for them a church house adapted to day school, Sunday school and preaching services. May God forgive our lengthened neglect of so many and needy a people, right in our midst, and respond in riches of Grace to our efforts now in such a measure as to rejoice our hearts at the salvation and edification of these made in the image of Him who died for them.

Making the Truth Plain With Pictures

Rev. Raleigh Wright, Home Board Evangelist.

Dwight L. Moody said that "illustrations are the windows through which spiritual light is let into the soul." Jesus made large use of the illustrative method in his preaching and teaching. His illustrations were varied and commonplace. He chose for his object lessons usually things that could be visualized immediately. He directs the attention of his hearers to a farmer seeding his soil, to a waving grain-field, to a budding fig tree, to a little child, to a woman kneading dough, etc.

Whenever possible I use object lessons to illustrate spiritual truth, whether in my personal efforts or my public ministry. I have learned from experience that the illustrative method is most effective. Time and again, having failed with a scripture quotation or a direct statement of the plan of salvation, I have won a soul with a simple diagram. The advantages of this method are easily demonstrated.

The anatomist tells us that the optic nerve is eighty times larger than the auditory nerve, and that each optic nerve spreads out over both lobes of the brain, but the auditory nerves spread out over the lobe next to the ear only. Therefore the normal person sees through each eye with both lobes of the brain, but he hears through each ear with only one lobe. Hence what we see makes at least eighty times as great impression on the brain as what we hear. The eye impressions are more vivid and lasting than the ear impressions. It is this fact that renders the stage and the screen, with their pictorial representations, more popular than the pulpit with its high sounding theological phrasings.

Mechanical science has demonstrated that the average gasoline engine utilizes



"All have sinned and come short of the glory of God."

only about one-fourth of the fuel taken into the cylinder, the other three-fourths being expelled through the exhaust. It is possible that a less per cent of the truth of the gospel message is being perceived through the ear by the average congregation. To offset the great waste in fuel the most modern gasoline engine is being double-sparked. The diagram and other object lessons, double-spark the gospel message, giving it approach to the intellect through both the ear and eye.

I have been asked to illustrate, and not to write. The diagrams used in this article have been presented in many places in our southland.

This first diagram illustrates the two ways by which men become actual sinners. Using a standard some ten feet long and quoting Rom. 3: 23, I show by the perpendicular line, which represents moral perfection, how "all have sinned, and come short of the glory of God." It is well to suggest also that men in their moral

characters may measure up to different heights on the standard but that none measure up to the top, that is, none possess moral perfection, which is the divine requirement.

Having shown that none has gone sufficiently far in the direction of holiness, I then show by referring to the second figure in this diagram and by quoting I John 3: 4, that all have gone too far in the direction of positive sin, thereby having become transgressors of moral law. Having done this, it is easy then to show that when a sinner accepts Jesus Christ as his Saviour and Lord the Son of God fills out to perfection whatever may be lacking on the sinner's part. Hence Jesus Christ satisfies fully the requirements of the divine holiness.

Reconciliation, like the new birth, has two sides, a human side and a divine side. And like the atonement, which makes possible reconciliation, reconciliation has to do with the whole scheme of redemption.

The first diagram below represents God and Adam in the Garden before sin entered into the world. Note that they both move in the same direction. Adam is keeping step with God. There is no discord. They are at perfect agreement.

In the next diagram Adam has broken fellowship with God through his sin. There has been no change in God, but there has been a radical change in Adam. He has turned his back upon God. He has refused to go God's way. He no longer keeps step with God. Adam has now become a transgressor of divine law, a corrupted being and a guilty sinner.

These figures are representations of man the sinner, of Jesus on the cross and of



"And God saw everything that he had made, and behold it was very good."



"Cursed is everyone that continueth not in all things that are written in the book of the law."



"Christ redeemed us from the curse of the law, having become a curse for us."



"That he might redeem them that were under the law, that we might receive the adoption of sons."

God. Note that the sinner still has his back on God. But in the death of Jesus on the cross, so to speak. God turned

around, and in his Son, faced toward the sinner. This is reconciliation from the divine standpoint, and it is universal in its scope. The death of Jesus reconciled God to the whole race of men, but it did not reconcile the whole race of men to God. Of course, as Origen said concerning the incarnation, reconciliation to the whole race through the death of Jesus was an eternal act on God's part.

In this diagram the sinner has turned around and faced toward God in Jesus Christ. Reconciliation from the human viewpoint is individual. Men are not saved collectively, but individually. Each sinner, through repentance and faith, must turn to God for himself. No sinner can be reconciled to God apart from Jesus on the cross. In Jesus Christ the guilty sinner and the aggrieved God meet, and are fully reconciled, the peace relations of



"Being therefore justified by faith, we have peace with God through our Lord Jesus Christ."

Eden are completely re-established. Hence the sinner has "peace with God through our Lord Jesus Christ."

Among the French Catholics in Southeast Texas

Rev. P. B. Pettipas, Home Board Missionary

In Southeast Texas are to be found 20,000 French-speaking people, practically all of whom are of the Roman Catholic faith.

It has been my privilege to visit hundreds of these homes. During my few years' experience working among these people I very seldom find a family that has in their possession the Holy Bible. Roman Catholics are denied the Holy Scriptures and are prohibited from reading it, under pain of excommunication.

Wherever I do find a Bible or New Testament in one of these homes, they have received it either as a gift from a Protestant friend or have bought it from a Bible Society colporter.

The average Roman Catholic does not know the difference between the Holy Bible and the common Roman prayer-book. So under these prevailing conditions Roman Catholics are not very easily led to Christ. To my notion, it would be easier to bring heathen to a knowledge of Christ than some of these people, where Roman Catholicism has been accepted as a religion.

The Roman Catholics do not worship our Christ, the Christ of Calvary. But you find their Christ upon the altars of Rome, under the form of a little wafer, made by some priest's kitchen girl.

Roman Catholicism has many mislead-

ing doctrines, but the one of the Mass is the most blasphemous of them all.

To the Christian, the Lord's Supper is a remembrance of the sacrifice that Christ has accomplished on Calvary, but to the Roman Catholic it is a repeated sacrifice. Therefore the doctrine of the Mass denies the all-sufficiency of the sacrifice of Christ—the Atonement.

Roman Catholicism has many other superstitious, misleading and erroneous doctrines, which were neither taught by Christ nor practiced by the Apostles, such as confessing to a man, priestly absolution, sacrament of penance, Latin language in the church, prayers for the dead, burning of candles and incense, indulgences, no meats on Fridays, sign of the cross, extreme unction, reciting of prayer-beads, holy water and the wearing of crucifixes, scapulars and medals, praying to Mary and other dead saints.

Popery and priestcraft are the cause of all this. Wherever they have sown their doctrines you find ignorance and superstition. Romanism has handicapped the human progress of the world and has prevented the uplift of poor, degenerated humanity.

Wherever Romanism has found a footing, you find Sabbath desecration, liquor traffic and low morals. You find her deluded victims bowing down before idols, mumbling their paternosters and Ave Maria's, to dead saints and their images, while counting their beads.

May the Lord lead Southern Baptists to pray for the conversion of these poor people!



BAPTIST FRENCH MISSION, BEAUMONT, TEXAS

There are in Southeast Texas 20,000 of these French-speaking people, nearly all of whom are of the Roman Catholic faith.



A FRENCH BAPTIST CHURCH AT PEARSALL, TEXAS

Under prevailing conditions Roman Catholics are not easily led to Christ; yet our missionary reports the baptism of 31 during the year.

The following is a brief report of my work done at Beaumont and Port Arthur, since its beginning, August 15, 1920, to December 25, 1921:

Number of prayer meetings held, 110;

sermons preached, 303; religious visits made, 846; Bibles and Testaments distributed, 92; Gospels distributed, 222; pages of tracts distributed, 14,783; received by baptism, 31.

Gaining Ground in a Hard Field

Rev. T. C. Bagby, Santos, Brazil

This important port of Southern Brazil, through which passes the bulk of the world's coffee, has a history four hundred years old, for the first settlement in the new world was made nearby, and the city hospital was founded in 1532. This hospital is a good embodiment of the spirit of Romanism, which has undoubtedly had a humanising effect upon society as a whole, but has not the power to redeem the individual, to give him contact with the living Christ or fellowship with the living God. The hospital has ministered to the poor and sick these centuries, but has not been able to remove the causes of their sickness, their vices, ignorance and bad living. More merciful than heathenism, yet Romanism has lost its power in this materialistic city. Religion is held to be a farce, a money making scheme, or a good restraining influence for the ignorant and unprogressive. It is the natural result of unreasonable and absurd dogmas and the guidance of unregenerated, vicious priests.

Evangelical work in Santos was begun by an Anglican chaplain, who possessed an unusually evangelistic spirit, and who talked to the people on the streets about the gospel. The other denominations strangely neglected this important centre. Out of the Anglican mission have come two churches, a Congregational and a Presbyterian.

Our work was begun by Sao Paulo missionaries, who came down to the coast on Sundays, but were not able to give much attention to it. As resident workers we were greatly blessed by the Lord when the way was opened for beginning our work there in 1915. During that time we moved twice to larger halls, and one year received 70 by baptism. Our church has now nearly 200 members and a Sunday school attendance of 150, with three departments and twelve classes. We are buying the property which we occupy, right in the center of the city. We have all the room we want and two stores besides which we rent, and which help us pay the interest. The converts are active, sustaining several preaching points.

In our absence, the direction of the work has fallen upon one of our young men, Silas Botello, a book-keeper, well educated and earnest, who has borne the burden heroically and without compensation. The writer's father, first missionary to Brazil, has taxed his strength twice a month, going down to the hot coast city to help the young man with the preaching.

Much attention has been given to street meetings. It is necessary to get the attention of the people, to remove prejudice, and to attract them to our hall, that we talk to them out where they are. I believe such work would increase church attendance in almost any town in this coun-

try. It is the way to give your message to the man who never goes to church. It hurts our feelings, but it is blessed of God for the conversion of many. Yes, if we Baptist pastors would forget our dignity, and use Salvation Army methods, we could reach the people better than they do. And the people do listen to us with respect in Santos. Many of them uncover their heads when the name of Jesus is mentioned. Our principal interruptions come from some tipsy disputant, who generally gets discouraged when he finds out that he cannot talk as loud or as long as the preacher. To talk against the church and the priests may not be the best gospel, but it is the best way to hold the attention and elicit the approval of the man on the street in Santos. We try to make our work constructive rather than destructive. The chief of police put the writer in jail on one occasion for refusing to stop his street work. He had no reason to do so on the ground of public order. It was due to priestly influence that he interfered, and he got mad when his attention was called to the fact that we had a right to free speech according to the constitution. But we had a fine opportunity to preach to the inmates, and it was the best advertising we ever got. We kept up our street work and we were never troubled again.

The Lord has been with us in our efforts for Him in Santos. On several occasions the writer has felt joy unspeakable, while in active work and in communion with God, which was certainly a foretaste of glory. Prayer has been answered. The prospects for the future are promising. Many lives have been made happy by the good news your representatives have carried to the city and outlying districts. When this is published, we shall be at work again in our beloved city. Pray that health may not fail and that faith may increase during this next period of work for Jesus.

Let me close with an account of the conversion and life of our church treasurer, Jose Fernandes. He had been from boyhood industrious and temperate. But he had no high ideals, no interest in anything beyond the material. He was of a quarrelsome disposition and gave no liberty to his wife. Conversion changed him gloriously. His wife says she could not have believed he would have treated her as he does now. During his years as a butcher at the market he has testified constantly for Christ, trying to remove prejudice, and getting the customers to promise to come to our meetings. And many of them have come. He became known for honest dealing and consideration for others, so rare in a tradesman. But he gave up his shop, and started a grocery, for he was determined not to work on Sundays. Four rules have been estab-

lished in his store: to sell only dry groceries, not the usual intoxicants; to sell only for cash but to give away and sell as cheaply as possible; to give honest weight and measure; and to keep closed on Sundays. These rules were pronounced impossible for a successful business by the other grocers. But his place is crowded all day by people who are learning that it pays to patronise him. Not only during all day Sunday but several week nights as well, you will find Brother Jose earnestly at work for the Lord. He testifies and sings and helps in the street-meetings. He attends diligently to the finances of the church. He mortgaged his houses to enable us to get our property in our hands. He says he thinks the Lord is going to allow him to make some money, because he wants to see a large church-house and an evangelical school in Santos, and elsewhere. There are others like him.

It is our hope that Santos Church building will be included among the objects of the next campaign here. In the meanwhile the brethren there will bend their energies towards buying the large property which is already under our control in the center of the city, as a site for the building. The church hopes to be financially independent with its own pastor as soon as the building is completed.

"My Money Creed"

I

I BELIEVE, my money is mine only in trust. It belongs to God, just as I do.

II

I BELIEVE, God is counting upon this money for His work. It is to build His churches and preach His gospel, train His workers and send them out, teach and heal and save His children, and help bring in a new kingdom of righteousness and brotherhood and peace.

III

I BELIEVE, that to spend my income rightly is one of my first tasks as a Christian. Until I settle this, my prayers and confessions will be like saying "Lord, Lord," and not doing the will of my Father.

IV

I BELIEVE, I should set aside a definite proportion of my income for the church and the service of others. I do this in acknowledgement of God's sovereignty over all my material possessions. I do this to guard against my own selfishness. I do this because it is businesslike. Giving by impulse and without system does not accord with the importance of this work.

V

I BELIEVE, I should invest this money for God as carefully as in my temporal business and keep strict account of this fund. I should study the church and its work that I may give wisely. I should give systematically. I should pray with my giving.

Southern Baptists in Spain

Rev. Everette Gill, Lausanne, Switzerland

Southern Baptists, who have been so much interested in Spanish-America, rejoiced over the decision of the London Conference to assign to our supervision Baptist work in the mother country—Spain. As we have worked through the years in Mexico, Argentina, Chile and Uruguay, and seen the effects of Roman Catholic Spain on these countries, we have longed to purify the stream from its headquarters. We now have that opportunity.

Northern Baptists began work in Spain in 1870 by taking over the work of Missionary Knapp, an independent Baptist missionary. The work grew very slowly, but progress was made. Swedish Baptists in America organized missionary work in Spain some years ago, taking over the support of Rev. G. T. Vickman, who went out as an independent missionary in 1912. The work of the American Swedish Society has met with favor and has grown steadily. Statistics for 1920 report that Baptists have 18 churches, 16 ordained ministers and a total membership of 700. Southern Baptists have inherited this Spanish nucleus. It now remains to be seen what we will do with this precious leaven.

Baptist work in Spain is centred in the following cities and the districts surrounding them:

1. Madrid,
2. Barcelona,

3. Valencia,
4. Alicante,
5. Vaddepenas,
6. Leon,
7. Gijon.

Twenty-seven workers are receiving support from our Board, and as soon as possible schools will be opened and the Theological Seminary for Spain started on its important work of training a native ministry.

Pastor Ambrosio Celma, one of our most consecrated and capable workers, tells of the work in and around Barcelona. He writes:

"We have in our field in Catalogne the richest and most progressive Spanish region, with an area of 34,000 kilometers, and more than 2,000,000 inhabitants. The geographical location of the region is very favorable to the wealth of the country, and the inhabitants, in their love for work and freedom, differ from the generality of the Spaniards. The Catalans are open to all forms of thought, but slow of conviction. However, when the truth reaches their hearts, they are firm and strong in their devotion to their principles. These peculiarities of character give us a people fitted to receive our Baptist message, as I believe that Baptist principles are better adapted to the needs of the field than those of any other denomination.



THE BAPTIST CHURCH AT BARCELONA, SPAIN

"The circuit of our mission field has an area of 200 kilometers, and work is carried on in seven different localities, having as the principal center Barcelona, from which the work is supervised."



BAPTIST MISSION WORKERS, CATALOGNE, SPAIN

Pastor Celma and the volunteer preachers, whom we are aiding to establish the work in this strategic field.

"The circuit of our Mission field has an area of more than 200 kilometers, and work is carried on in seven different localities, having as the principal centre, Barcelona, from which the work is supervised. Other stations are Sabadell, San Cugat, Palamos, Figueras, La Escala and Estartit. The membership is now 170 baptized brethren, scattered over the country. The Mission has five Sunday schools, with more than 200 pupils, and three groups of young people, many of them baptized.

"Our organization is unique, which permits me to carry on this work alone. Each little group or church has one or more brethren, occupied in some manual labor—young brethren principally—co-operating in the Mission work under my direction. This method of co-operation enables us to maintain active work in all our different localities.

"Our churches are taught to be self-supporting. We do not receive a single dollar for rent of halls or Mission expenses. I do not say this as a complaint, but as a proof of the vitality of our Mission. During the last year the church at Barcelona has collected 2,568.20 pesetas; the church at Sabadell, 1,282.85 pes., the church at Palamos, 416.06 pes. I have not yet at hand the collections for the remainder of the churches, but the whole sum will be more than 4,500 pesetas. The per capita gift is higher than in any other Mission of any denomination in our country, where the Roman

Catholic Church has killed the interest for spiritual thought in the people. The large percentage of this money is spent for rent and upkeep of our halls, that have been entirely equipped by the effort of our churches, without any help from the Board.

"I am glad to tell you that on January 6th (1922) a new hall has been opened in a village named San Cugat, near Barcelona. The expenses for this new hall have been about 1,000 pesetas, toward

which the Barcelona Church contributed 400 pesetas, and the rest has been contributed by the little church itself. There are ten members in San Cugat, and we hope the number will be increased soon.

"I am sending you some photographs that, perhaps, will be interesting for you and for the brethren in America. We are happy to have cast our lot with you. I know the strong faith and spiritual life of the Southern Baptist brethren and we are glad to work under their care."

Receipts of Foreign Mission Board
to April 1, 1922

	1922	1921
Alabama	\$ 53,214.63	\$ 72,378.58
Arkansas	3,877.83	23,126.07
Dist. Columbia	14,403.20	14,198.84
Florida	17,703.66	21,130.26
Georgia	108,468.52	172,639.38
Illinois	5,420.00	9,642.54
Kentucky	111,874.20	150,419.11
Louisiana	15,937.27	28,240.68
Maryland	23,970.00	34,805.00
Mississippi	53,461.67	70,960.15
Missouri	19,478.03	29,896.87
New Mexico	3,510.00	3,000.00
North Carolina	87,384.45	162,981.01
Oklahoma	2,110.49	9,747.09
South Carolina	91,939.38	80,822.23
Tennessee	59,214.75	35,546.00
Texas	482.53	2,963.95
Virginia	159,651.28	247,172.53
	832,101.89	1,169,670.29

"Other things being equal, the denomination that educates will be the denomination that wins. Baptists will win just in proportion as they reinforce all their spiritual and evangelistic work with education. To neglect education is to commit denominational suicide."—E. Y. Mullins.



THE BAPTIST CHURCH AT SABADELL, SPAIN

"Our Spanish mission now has five Sunday schools, with more than 200 pupils, and three groups of young people, many of them baptized."

Missionary Miscellany

From the FOREIGN MISSION BOARD

Rev. and Mrs. J. M. Rogers, of Shanghai, have been forced to come home for proper treatment and rest. They hope to return to China in the early fall.

Rev. and Mrs. E. F. Tatum, of Yangchow, China, have been ordered home on account of Mr. Tatum's health. They arrived about the middle of March.

Miss Blanche Bradley, of the Warren Memorial Hospital, Hwanghsien, arrived in this country late in February. Drs. Ayers and Bryan hope, by taking proper precautions, Miss Bradley will be able to return to her field in a year or two. She is at East Point, Georgia.

We are glad to announce the arrival on January 31, in Ogbomoso, Africa, of little Miss Charlotte Green, who makes a fine quartet of girls in the home of Dr. and Mrs. George Green. That these four young ladies will develop into as fine workers as their parents is our earnest hope.

Dr. and Mrs. P. H. Anderson, of Canton, China, arrived in Vancouver on April 10th. They have come home on regular furlough. Dr. Anderson is president of our Graves Theological Seminary and Mrs. Anderson has been acting president of our Woman's Missionary Training School for South China.

Dr. A. B. Langston and family arrived in New York during March and have gone to Battle Creek Sanitarium. Ever since he returned to Rio, about a year ago, Dr. Langston has been suffering with a throat affection. He has endeavored to regain his health on the field, but the doctors have decided that he must come to this country for treatment.

Word has just reached us of the death of little May Katherine Connely, daughter of Rev. and Mrs. Frank Connely, of Tsiningchow, North China. The little girl was taken with scarlet fever and passed away on February 28. The Connelys would have been alone except for the arrival a few days before of Miss Lila Watson, who had come from Hwanghsien to Tsining to do famine relief work in that section. We sorrow with these parents.

We have been shocked and grieved by the death of Miss Leitha Hill, of Atlanta, Ga., who was appointed to the work of the Japanese Publishing House last June. She was asked to accompany Dr. and Mrs. Ray on their visit to the fields in Japan and China and sailed with them on September 17. Miss Hill made the trip through Japan, North, Central and Interior China, but her health did not permit her to go on to the South China field. She returned to Japan early in the year and passed away in the St. Luke's Hospital of Tokio on March 17. The mysteries of Providence are past understanding, but when we cannot understand we can trust, and we know that "He doeth all things well."

Dr. E. G. MacLean, of our African Mission, who has been on furlough in this country, was called to England recently by the illness of his brother. He was able to minister to the sick man for nearly two weeks before death claimed him on March 28. Dr. MacLean will sail soon for Africa to take up work in the new Station of Iwo. We are glad he could be with his brother during his last days.

During the last few months we have been forcefully reminded of the danger in forcing our missionaries to work beyond their strength. For many years we were unable, on account of our financial condition, to send proper reinforcements and the men and women on the field bore double burdens. We are reaping the results of this policy in the return to America of several of our missionaries to seek health and strength.

Rev. Nathaniel Oyerinde, who returned to his work in Nigeria last fall, writes joyfully of the progress being made in the African Mission. He says: "We are pleased to note that there reigns throughout the Mission a spirit of unity, co-operation and progress. The Baptist Boys' Academy and the Baptist Theological Seminary have been amalgamated into a larger and better school, the Baptist College and Seminary. I do not think a better head could have been found for this school than Rev. George W. Sadler. He is primarily a Christian, who is supremely concerned about the redemption of the heathen. Although Mr. Sadler is a teacher, as well as a preacher, one can readily see that he believes in education not as an end, but as a means to an end. Hence the Baptist College and Seminary is a Christian school, surcharged with missionary spirit. I am proud that I am a Baptist and alive to witness this glorious era. Mr. Sadler is giving our educational work a leadership which is sympathetic, intelligent, progressive and Christian. His big plans for the school, if they receive the hearty support of Southern Baptists, will make this institution of learning the best in Nigeria." And every word Oyerinde has said about Mr. Sadler is true, and more might be said of this splendidly trained, big-hearted missionary.

What does it mean to you, Southern Baptist, when you read that the Foreign Mission Board cut out of the requests for appropriations during 1922, a million and a half dollars? That is a big sum, in itself, but it means more than running a blue pencil through a line of figures. Think about it in this way:

In the North China Mission, the women have planned and longed for a Good Will Center in every main Station. Those who know what the Good Will Settlement work of our W. M. U. at home means in the poorer districts of our large cities, will have some conception of what such work will mean to a heathen city, where sanitation, cleanliness and the common decencies of life are unknown. The missionaries are willing to add to their already heavy burdens in order to do this work. Request comes to the Board for funds. These good and faithful men realize the need, sympathize with the request, but must say, "We will give you enough to found one Good-Will Center instead of the nine you need."

There is great need for a sanitarium, where our broken-down missionaries may go and rest. This institution would save many a missionary from leaving the work and coming to America, or, in more serious cases, it would save lives. There is a good opening for this sanitarium and the request comes to the Board for funds with which to launch the enterprise, which will be self-supporting after the initial equipment is provided. The Board must draw the blue pencil through this request and say: "You need such a sanitarium. We sympathize with your request, but must say, we are not in financial position to grant the money."

Missionaries have lived in poorly-planned, poorly-ventilated native residences. It seems that they could go on with their hard work in difficult climates, if they only had a good house in which to live. Request comes for a residence for such a family. We do want our missionaries to be as comfortable as we can make them, but must answer: "Wait. We hope your health will not break under these adverse conditions, but we are called upon to economize."

The salary granted our missionaries is barely enough to meet their yearly expenses, when the children are small and require very little money. These children grow up and the time comes when they must be educated. They cannot stay in the home and thus reduce the cost of securing an education; they must be separated from their parents, brought to America, which is a strange land for them, and placed in school. How can the school expenses be paid? Request comes to the Board for additional allowances for the children of the missionaries. Our hearts ache for these faithful workers, we want to help them solve their problem, but we must economize. The Convention expects us to bring our appropriations within the limit of our receipts. "Borrow the money, or let the children go out into the world without proper preparation," we must say.

A Boy's Academy and Theological Seminary have acquired a good campus and need buildings. They have been encouraged to believe that these buildings can be furnished, for the Foreign Mission Board is to receive from Southern Baptists the sum of four million dollars a year for five years. The Mission sends in requests for funds, and we say, "Wait for this equipment. We are not receiving four million dollars a year—much less is coming to our treasurer. Tell the native brethren, who pledged and are paying far more per capita on their Campaign pledges than Southern Baptists, that we cannot meet our pledges and so cannot do what we have promised." Poor missionaries to have to bear such a message, but what can the Board do? The blue pencil must take its toll. A million and a half must be cut out of the estimates.

Many of us wonder if the Christmas season is not a lonesome, homesick time for our missionaries, so far away from their homelands and homeland. Hear the "sad wail" from one of our newer missionaries, Miss Blanche Groves, of Soochow, China:

"My second Christmas in China was even happier than my first. I love the real Christmas spirit that one feels in the Orient. I think this year more than ever before I was able to visualize the birth of Jesus. A calm peaceful feeling filled my soul, as I was awakened at four o'clock Christmas morning by a chorus of sixty Chinese voices singing carols. As 'Holy Night, Silent Night' rang out upon the stillness of the morning air, I think I was drawn closer to Heaven than I have ever been. This was followed by 'Joy to the World,' and other Christmas selections, all of which were sung in English. We arose early in order to enjoy our Christmas tree, at which time we opened our Christmas boxes from home.

Messages from Our Training School Girls

At Home and in the Uttermost Parts

Living and Helping in Brazil

Miss Edith C. Ayers, Rio de Janeiro

My coming to Brazil was a real home-coming. A little over two years before, after an eight months' stay in this beautiful city, I stepped aboard *The Tennyson* to return to the States for further study. They were years filled with beautiful experiences, the making of many friends, and the special training in service for the King, but my heart was in Brazil. "He who drinks the water of Carioca (Rio de Janeiro) will return to drink it again," is a proverb here in Brazil that proved true in my case, for I was never content until I did drink again the water of Carioca and breathe again the pure air of Tijuca.

My work this year is teaching English and gymnasium with the direction of the games and recreation of about 150 girls from all types of Brazilian homes, in the Girls' Department of the *Collegio Baptista*. Physical culture and games are growing rapidly in popularity in this country, where its people a short time ago did not know how to play as we do. The Normal girls and those taking the missionary training course will have a special practical course for their use when they go back into their own schools and churches to work. Language study, teaching some piano, attending two women's societies, prayer meeting and the services on Sunday in the church, with perhaps a Sunday-school class to teach, will fill my schedule full—full enough to keep me busy and happy. But the main joy will be to win the friendship of these girls, and through it lead them to a knowledge of Jesus Christ and His love.

Teaching a group of our girls in the First Baptist Sunday School is one of the loveliest Christian characters I have met since returning to Brazil, the wife of one of our outstanding Brazilian educators. Inconsolable over the death of a child, the simple testimony of a humble girl, servant in her kitchen, led her to investigate and accept our faith. A superb teacher, she finds in each lesson opportunity to present Jesus Christ, revealing a knowledge of the Bible that is nothing short of marvelous for a Christian of only one year. With shining face and gracious manner, and often with tear-filled eyes, she tells the wonderful story of Jesus, painting with startling vividness the great contrast between Catholicism and Christianity. In her home during the week she has a class of over twenty young women friends studying the New Testament. Among her and her husband's friends her testimony is given constantly of the saving and satisfying power of Christ. To me she is a beautiful example of a new era in our work here. Jesus loves and needs the cultured and educated as well as the poor and humble, and the winning of this type of Brazilian will hasten the day when, through our colleges and seminaries, we will send out our hosts of prepared young men and women to reap the waiting harvest.

To have the privilege of loving and helping to bigger vision and finer living a group of girls who will go out and witness in community after community where the power of Jesus is not known—could one want a greater task? Because YOU saw a vision and translated it into action we are here. And as truly I believe, because you are not going to forget that vision, O Southern Baptists, we will be able to go forward—developing the work, receiving the needed equipment and reinforcements, but, most of all,

consciously feeling your prayers opening the way and smoothing the paths for us. Do not forget your pledge, but, most of all, do not forget to pray!

"Everybody Ought to Love Jesus"

Miss Nonie Gravett, Norfolk, Va.

God in His goodness and all-wise providence is allowing me the very great privilege and pleasure of living with the "stranger within our gates" in Norfolk, Va. I came to this field in June, 1921, to assist Miss Wixon, who was then superintendent, in the Daily Vacation Bible School for five weeks. I returned home for a few weeks' vacation and came back in September, 1921, to take charge of the work with Miss Dittmar as my associate. Seven months with these people have given me some insight into the outlook of this field and the real needs.

THE NEEDS

(1) A church and a pastor who can give his whole time visiting on the field and conducting services of the church.

(2) A larger, better equipped and more imposing home. We are outgrowing ourselves, our equipment is not sufficient and, unless we had our sign over the door, one would not know that our home was anything more than an ordinary dwelling. We want our home to be as a lighthouse to which our people can look up to for light and life. There is all the more a strong reason for an outstanding building when we consider that we have a great opposing factor, a "Brother's" and a "Sister's" school on either side of us, both imposing buildings occupying each a whole block.

(3) More laborers for this vineyard.

(4) Our denomination needs to realize that God is no respecter of persons, and that "the gospel of Christ is the power of salvation to everyone (of whatever nationality) that believeth," and not shun and ridicule these people, but rather help them by showing our love for them and our interest in them.

(5) We need also to realize that there is great good to come out of these people, for they are an intelligent, healthy, ambitious, lovable, kind, generous people, open to conviction, accessible to the gospel, in a strange land, in need of a friend, in need of Christ to satisfy their inmost longings, and will prove a great asset to any denomination if we can only win them for Christ.

WHAT WE ARE DOING FOR OUR STRANGERS HERE

(1) We are going into their homes and manifesting an interest in them, trying to show our love for them and prove a friend.

(2) We are inviting them to our home. Here we try to teach cleanliness of body, mind and soul, both by precept and example. We stress Bible story and Bible reading. More than one hundred are now daily Bible readers. We preach the gospel, we teach it, we sing it. We pray with and for one another, and some of our happiest times together have been in our Thursday evening prayer meetings and the cottage prayer meetings in the various homes.

(3) We are taking them to the Baptist Sunday schools of this city. We are indeed happy that God has opened to us a door to the Jews, and now we have some Jews attending Sunday school.

(4) We give material aid through the various societies of the Baptist churches.

(5) We give out library books and other religious literature, including tracts, Bibles, etc.

(6) We write letters, personal and official.

(7) We intercede for doctors and nurses for the sick who are unable to have them.

(8) We give music lessons.

IS IT WORTH WHILE?

Do you think so when you hear such expressions as these?

"I need to go to the Baptist Settlement House, for I need my sins taken away."

"Will you explain these passages of Scripture to me?"

(A little girl who had been absent from kindergarten on account of sickness)—"Did you all pray for me in kindergarten yesterday?"

"When I pray, I say, 'God bless Miss Gravett.'"

And when you see on Sunday afternoon a group of children on some neighbor's porch with Bibles in their hands, asking each for Bible verses from memory, and hear them singing "Everybody Ought to Love Jesus," and other songs of Jesus which they have learned here, would you ask: "Is it worth while?"

The Cuban Mission in Tampa

Miss Birdie Lou Clark

The Baptist Cuban Mission is located rather centrally in Ybor City, the Spanish section of the city of Tampa, where we have near 15,000 Spanish-speaking people, a few of whom belong to the Baptist and Methodist churches located here, a few more are loyal Catholics, leaving the great mass, indifferent to religion of any kind. Many have become so disgusted with the ceremonialism and falseness of Catholicism that they believe in no religion and no God.

The mission is a church, school and home—"Three-in-one," I call it. It is a very busy place. On every day, except Saturday, early in the morning, before one is ready to throw wide open the doors, you can hear voices and feet on the stairway, and until nine at night you can hear (but not always understand) their Spanish, as the people and students leave the building, from preaching, prayer meeting, or night classes. In addition to our day school, we have night classes, sewing classes, physical culture classes and piano lessons given. Our church work proper is the preaching service, Sunday school, prayer meeting, B. Y. P. U., Sunbeam Band, Woman's Missionary Society, and teachers' training class.

Some people object to school work because there are splendid public schools, but there is much definite religious work needed to be done, and the school work gives us an entrance into the homes. How the expression of the mother's or father's face changes as you enter the home and some child says, "Las Maestras!" (the teachers).

Cuban children's home training is such that school discipline is a bit difficult, but if you could witness the improvement after they have been here a while, especially in our daily Bible lesson, you'd say it is worth while. I now think of a big boy coming from a very lowly home, to my room, who was hardly respectful during our Bible lesson; now he is beginning to do some real Bible study and attends Sunday school. This is just one case; there are many similar ones.

The children in school have an organization they call a Christian Society. They meet each

day at the noon hour. When it was first organized we began to inquire into the purpose, and they answered us, "Teacher, it is a secret society, and we can't tell you now." As it was led by our finest boys and girls, we just waited. In a few days they came to one of the teachers, saying, "We can tell you now; we have organized a Christian society, teacher. We read the Bible, give Scripture verses, and have prayers. Here is a dollar for the poor Russian children, and we have had special prayers for them." Of course our hearts were as much rejoiced as surprised. This dollar was given in pennies and a few nickles—given from their society. How are we giving from our bounty?

We feel our opportunity is with these precious children. The Seventy-five Million Campaign has already aided greatly in the development of this work, and we are expecting greater things from it. Our need here is great. Just now a trained kindergarten teacher is the great need.

As I have written I have longed to arouse anew your interest in these hospitable, lovable people cast at our very door, that we make true Americans of them by first leading them to our Savior, our God. You are a "goer" or "sender." Pray for us.

Foreign Missions at Home

Miss Mary M. Hunter, Tampa, Fla.

It is Saturday night in sun-kissed, breezy, balm-laden Florida, and this is West Tampa, where life is not in harmony with the beauty of nature about it, but is grinding, mercenary, atheistic, full of suffering, sickness, and sin. At 8:30 the band will begin to play on Main Street, and we shall go to see life on the surface of this town of many foreigners. We shall see Negroes, Cubans, Spaniards, Italians, and Sicilians, so few Americans they are noticeable. As we pass we shall perhaps hear whispers about "la Baptista maestra" (the Baptist teaches). We shall see old women with brown, wrinkled faces driving Saturday night bargains with the storekeepers, young children clinging to their skirts. They are prematurely old because of the heavy burdens of life they have known. Even the children bear a strangely old look, and a girl of seventeen or eighteen is a mature woman, already working in the cigar factory, even before she was sixteen, if her parents were successful in their falsehoods about her age. We shall see the men gathered within the coffee shops. As we furtively steal a glance in passing, we shall see drinks, cards, and money being handed around the tables. We hear rumors of rooms in the back, where large stakes are lost and won. We know one poor woman who has begged the keeper of a shop to forbid her husband's coming there, that she might have food for her eight children. Now we are passing the moving picture theatre, and the crowd of children within and without shows how Americanized they are in their zeal for the movies, at least.

Tomorrow being Sunday, you shall visit our two Sunday schools and two Italian preaching services by the consecrated native pastor.

Monday you shall come to the kindergarten to see the bright flowers God has given us to nurture in this place of much spiritual darkness. Some are as vivid as poppies in their beauty, others fair as delicately-tinted roses. True to their race, they are quick-tempered, sincere lovers of music and all that is artistic.

With a probable forty-eight or fifty enrolled, we will begin our good-morning songs and lisping hymns of praise to our Creator, a Bible story told through an interpreter, and our morning prayer. Then soon Guiseppe will be lost in putting a leg on his table, Angelina happy in her sewing. Merry conversation will fill the air, and if you listen you may hear Josephine in the corner singing to her doll:

"Rock-a-by baby, rock-a-by dear,
Jesus takes care of us tenderly near."

A bell rings and soon tables are set with tablecloths and china plates, and every head is bowed for grace. Lunch over, lightly will we sing and skip for you. Every day at this time "la maestra" prays silently in her heart that next year from somewhere God will give her a piano in place of the wheezy, worn-out hand organ. Then at twelve we will sing you a happy, good-bye. But before you leave we beg you earnestly for your unflinching prayers and campaign pledges, that we might have a church building for our Sunday school and church services and another training school girl for a teacher in our grade school. Now, may God bless your visit to the West Tampa Baptist Italian Mission.

A Message from Cuba

Miss Reitha Hight, Havana

Who knows! Perhaps the Bulletin Board was partly responsible for my writing to you from Cuba. Anyway, I shall never forget the feeling that pierced the depths of my soul as my eyes rested on these words, "We would see Jesus," one September morning at the Training School. I can now see the significance of that feeling, for that year I did see Him, as never before, in resignation to His will. And thus I have spent almost two years of happy service for Him here in Cuba.

Shortly after we arrived there was great excitement on the streets and many were saying, "The banks have failed," which then sounded impossible, but gradually we learned that it was true. Ever since then we've been in the midst of perfectly deplorable conditions, but are assured that the worst is past. However that may be, I'm sure God has had a purpose in it all, for now all over this beautiful island men, women, and children are turning toward Christianity. Already during this conventional year there have been more baptisms in the First Church here in Havana than was reported from all over our Southern Baptist part of the island last year. Practically every one of our churches has had a wonderful increase in numbers and interest.

Our Sunday schools, too, have grown proportionately. Perhaps you remember the pictures of our "Berean" and "Fidelis" classes here at the Temple in the March number of HOME AND FOREIGN FIELDS. They are surely fine classes, and for the last six months now have had an average attendance of fifty-five to sixty in the two classes. With such a teacher as Dr. McCall for the "Bereans," it is only natural that their average attendance would always be a little better than ours, no matter how hard we work. Both of these are doing the work of regularly organized classes. Twelve of the members have been baptized this winter. It takes courage for them to turn their backs upon Catholicism and take their stand for Christianity. After several months of useless waiting for her parents' permission, one young woman joined the church and was baptized anyway, without their knowing it. She has not missed a Sunday in Sunday school now for thirty-three Sundays.

Not only is there this increase in attendance and conversions, but God is touching the hearts of some of our finest young men and women, and they are surrendering to the call, "Go ye," "teach and preach." But these young people must be trained for their work. They are willing to give up their salaries but very few of them can pay their expenses in the school, and only the other day I heard Dr. McCall say that unless financial conditions of the Home Mission Board changed they would not be able to take any new theological students into the classes for next year. And already twelve young people have asked

for admittance for next fall. Surely God is laying before us a wonderful opportunity and a great responsibility. "If we fail Him" now, at this critical time, "what then?" We want to tell you that we here in Cuba are doing our best. It is a strenuous but glorious task. But we're looking forward in faith and hope, for we know that God does not work at only one end of the line, but that He will make it possible for you at home to enter these doors of opportunity now so widely opened here in Cuba.

A Word from Laichowfu

Miss Doris Knight

Although I am beginning to say with much pride that I came to China year before last, I am still not much more than a language student when it comes to real mission work. In spite of this limitation in my language, however, I am not entirely deprived of work, but can help a bit here and there.

During the fall and winter I taught English twice a week in the city and an hour each day in the boys' school. Aside from the real pleasure I had in this work, and the Chinese are very satisfactory pupils, indeed, this gave me an opportunity for contact with the Chinese. One of the joys of Sunday for me is to go with several of the school girls and training-school women into the city, where we have a Sunday school for the children in that immediate section. Of course, crowds of children are to be found everywhere, and as soon as we begin singing they find their way into our little chapel. These children soon learn to sing and thoroughly enjoy it, calling for the songs they like best. The interest with which they enter into every phase of the little service fully repays one for all the effort expended and gives one the hope that here are seed being planted that some day may reap an abundant harvest.

This spring I shall give some of my time to our station school for women and begin to do house-to-house visiting in the afternoon with a Bible woman. In the fall I hope to begin work with Miss Williford in the Training School for Bible Women.

Just lately the Chinese observed their Lantern Festival, which comes the 15th of the first moon. On such a holiday occasion it is quite proper for the Chinese women of all classes to come out from their houses; so for about three days the whole countryside was fairly swarming with these women, hobbling along on their poor bound feet, going into the city or elsewhere. I might say that in some of the port cities foot-binding has to some extent been abolished, but here in Shantung only a beginning has been made. Each day as they passed by we invited them into the school chapel, where some Christian women talked to them. On Sunday we kept the church open the whole afternoon, and I went over to help what little I could. They were, without exception, heathen women, and in most cases hearing the gospel for the first time. As I looked at them, constantly coming and going, some listening attentively to the speaker, others more interested in the looks of the church, it came over me again, as it has so many times since I came to China, that we have just made a beginning. How much there is for us to do, work not only for us who are already here, but for many of you at home who are beginning to think about where you are going to invest your lives. We have real work here in China, work that needs strong men and women, well equipped, well prepared in every way, but, above everything, with the spirit of our Master in their hearts to guide them in their part of this great work.

A New Missionary "On the Outside Looking in"

Miss Alda Grayson, Peking, China

It was Chinese New Year. Everywhere the streets were filled with holiday crowds. The shops were all closed, taking the annual six-day holiday. From behind closed doors came the music (?) of drums and firecrackers. No wonder the people are happy! Six days of rest after three hundred and fifty-nine days of continuous labor, for only those stores under foreign or Christian control close their doors on Sunday. Perhaps the same spirit that led us to make New Year's resolutions prompted these Chinese people to go to the temple to worship.

Long before we reached the temple we met throngs of people. Some of them were dressed in gay-colored silks, others wearing plain blue coolie-cloth gowns. All along the side of the Miss Jewell Grimes

a street vender was selling his wares of gayly-colored butterflies perched on the end of a stick, or a string of paper birds just ready to fly away. From every side came the whirring sound of the bright-colored pin wheels, clutched tightly in some child's hand, or fastened to the side of the passing riksha. As we came nearer to the temple the crowd was so dense that our riksha men were continually calling out "chieh kuang" ("lend a light," meaning "please let me pass"). And at times we had to stop for a while. But at last we came to the gate of the Taoist temple, Tung Yuch Miao.

All around the gate the vendors were displaying their wares, and even inside the court yard there were many shops. Scrolls, gold fish, designs for embroidered shoes, foods of all kinds, and many other things dear to the Chinese, could be bought. Two horrible looking demons looked down on this scene, but the people seemed all unconscious of their presence.

This temple was not one single building but many buildings grouped around several court yards. From the entrance an elevated stone walk leads to the central shrine. Just as we were going in we saw a little Manchu lady performing special worship. At each step she got down on her knees and bowed over, almost touching her head on the stones. By her side walked a little boy who helped her to her feet each time. At last she reached the shrine and lighted her incense at the altar. Then she performed the *k'o t'ou* three times with the burning incense in her hand. It was then placed in front of the idol and she passed inside the temple with a satisfied smile on her face.

To the right was another shrine where there were many worshipers. On inquiry we found that this was the altar to wealth. The huge brazier in front was filled to overflowing with the ashes of burned incense. On the wall just back of the central shrine a Chinese doctor had his charts displayed. As we did not feel sick we did not consult him, but we saw the places where it would be safe to stick the needle.

In another court to the rear was the smallpox horse. The person suffering with this loathsome disease need only rub the horse to be cured of his disease. On the other side of the room stood the brass horse. This horse has the power to cure any disease if the diseased person will only rub the corresponding part of the horse. The Oriental mind does not dream that perhaps a worse disease might be contracted in the contact.

All the open courts were filled with the crowds of people. As the throngs passed on every side it made Jesus' compassion for the multitudes more easily understood. These people are just as truly sheep without a shepherd. I am sure they are just as dear to the heart of the Saviour as were the Jewish multitudes when He walked among men.

Chilian Children

Miss Cornelia Brower, Temuco

Children are children the world over. How often we have heard that statement and how little we believe it. We acknowledge it, but in our hearts we question how a child in a foreign land could be as dear as ours. I am sure some of the mothers in Chile ask the same question.

It seems that one of the redeeming traits of these people is their love for children, and certainly it is a good thing for there are plenty of them wherever you go, and they are just as appealing as a child of the States. And yet many of them are literally left to grow wild. Such a statement appears to be a direct contradiction of the first but it is really not, for it is because the parents do not realize the children's need for special training and care that they neglect them. So often do they die that the mothers take it as a thing that must be and are resigned to the fact that at least four or five must go out of a family of eight. Almost always just a little of the right care would have saved them, but the mothers don't know how to give it. They have the primitive idea of carrying the baby everywhere, wrapping it in a large shawl with which they cover themselves and the baby. Everywhere you will see the women with a bundle under their shawls, and at first you wonder if it is clothes that they are carrying but soon you realize that it is the baby. When the children are very small they wrap them in tight swaddling clothes, making the body stiff. Not knowing how to hold such bundles of humanity, the first baby I asked a mother to let me hold cried as soon as I took it so I immediately returned it. Since then I have learned the art; you just hold it up perfectly straight as though it were a stick tied up. The mother never thinks of leaving the baby on the bed while she works but either carries it herself or gives it to one of the other children, believing that to lie on the bed and cry would make it sick. It is not for long that they keep them wrapped, but allow their bodies to grow in the natural way. However because of malnutrition they seldom develop properly. If the mothers knew differently they would do it, or if they had the right kind of food they would give it; but it takes time and patience to make them realize their way is not the best. Their mothers and grandmothers did that same way—what did not hurt them will not hurt their children. But always you can win a way into the home through the children, as in North America so here, so everywhere.

Of course there are exceptions to all rules and sometimes women cripple and even blind their children so they can beg for them, and many such little ones ask alms on the street corners. It hurts to pass them and it hurts still more not to give to them, yet you can't give to all and it would not be best if you could.

This then is my word to you from the children of Chile.

A Wedding in Chile

Miss Agnes Graham, Temuco

On January 26, 1922 there gathered at the home of Mr. and Mrs. MacDonald a group of people consisting of their children, a few friends, and several of our other missionaries to Chile. The significance of this gathering was the celebration of a very interesting and unusual wedding. The guests arrived early in the afternoon and in the evening after a delicious dinner served by the eldest daughter of the host and hostess, Mrs. Condell, who is to be our capable, experienced matron in the girls' school, we all gathered around an open fire in the big country fireplace for an evening of singing, conversation and happiness in general. About ten o'clock Mr.

Hart, who has lately come to us from Argentina, suggested that it was time for the wedding ceremony; whereupon the hesitating "young bride" in one of her wedding gifts, a beautiful white Scotch wool shawl, which almost equaled in beauty the silvery white of her hair but which could not compare in loveliness with the sweet peace of her happy face, and the groom—not in conventional black—but looking very fine withal in his new gray suit which also corresponded with his perfectly gray hair and beard, arose and stood side by side. As Mr. Hart in a few earnest words pronounced them man and wife again, on this their golden wedding anniversary, there fell upon all present a solemn stillness as we looked upon the strong, peaceful faces of Mr. and Mrs. MacDonald, our pioneer missionaries to Chile. There was no doubt, however, in our hearts as to the source of that strength; for they like Abraham had heard the voice of God, almost thirty-five years ago, say, "Get thee out of thy country. . . . unto a land that I will show thee." Having performed this first act of obedience and faith, they have gone on constantly, trusting God at every testing time. And now as they are almost at the end of their road, we who are just beginning have the inspiration of their lives which fires us with a zeal to "follow in their train."

This period of silence and deep feeling was broken by Mr. Davidson, the first Chilian missionary from the States, who, however, has been here not quite five years, when he gave an expression of the sentiment of all. He said in part: "Tonight we are standing with these faithful servants of God at the end of almost thirty-five years of service alone in this pioneer field. As we read the peace of God in their faces, they say to us, 'In spite of all the trials and hardships, in spite of all the disappointments and failures, we can say to you who are to come after us, it is worth while. If we were given a chance to choose again the place and manner in which to give our lives, we should unhesitatingly give them to God in Chile.'"

Fellow-workers in the home land, may the long hard years of service of these two faithful veterans of the Cross, who are still young in their enthusiasm and earnestness in His work, fire you with a greater zeal in your place of service and give you a broader vision and a greater earnestness in your prayer life for workers on the firing line, and a greater love for the lost in all the world.

My Prayer List

Mrs. Ruth Cozart Eller, Salem, Va.

During my devotional hour on New Year's Day a thought came to me on this wise: If merchants must take inventories to mark their progress in business for the year, why not Christians take inventories of their prayers?

So I turned to the front of the small notebook in which I had written the objects of my prayers for the year and began an inventory of my praying.

This little notebook I have divided into seven sections, with several pages for each section, namely, the unsaved; possible recruits for missionary service; missionaries; friends and loved ones; institutions; denominational leaders; and special objects.

In the first division I counted several names of converted friends, and I had re-entered their names in other sections so I might still have joy in praying for them. Two letters came to me recently from different cities telling me that one for whom I had prayed eight years, and another five years, had taken up their crosses for Christ.

The next four divisions were long lists of names and many and constantly changing requests had gone up from my heart for them from day to day, and as I meditated upon them I recalled how the hand of God had wrought many things for these.

My heart beat with joy anew as I read of one friend who had overcome difficulties and had entered college, as I had prayed; a church debt had been removed; one, for whom I had prayed, took charge of a young people's organization, and another had taken a Sunday-school class to teach; one friend had recovered from a serious illness; and there were many more answered according to God's perfect wisdom.

Alongside of these were a number of prayers yet unanswered; that is, as far as my human understanding could perceive, but I do not fret because God has not given me my desire. I will simply continue praying for God's will to be done in each case, and some time in the future the answer will come in a more wonderful way and measure than I had dreamed.

Also there remain those friends' names for whose welfare or conversion I have prayed the whole year through and have not had a word from any one of them. Now, I resolve to make inquiry of them so I may pray more intelligently and perhaps more profitably.

Have I had a profitable year's praying? Yes, I say, yes! For Christ has been more real each day, and no words can express my peace and joy in doing His will.

May we all now begin systematic praying—keeping a systematic record? It will bring joy and encouragement a hundredfold and strengthen our faith in God and His promises. So shall we be happy in profitable service during 1922.

An Open Door Which No Man Can Shut

Miss Julia Meadows, Hongkong, China.

A visitor from the homeland was spending some time with the foreign missionaries. In her rounds she came to one who had felt called to step out in faith and begin a new work in a hard field. The visitor's natural vision was clear but she had not followed on in God's school of faith so her spiritual vision was more according to natural reasoning than according to simple trust in an Almighty Jehovah. The missionary had had more experience in trusting God in the dark, knowing that often it is just when the hopeless stage is reached that God begins to work. A short lifetime of repeated experiences had taught her that when things look the most hopeless, it is the time to go forward, for this is the opportune time for God to show forth his salvation. Has He not commanded, "Stand still and see the salvation of the Lord?"

The visitor entered into the life of the work and tried to become a prayer co-laborer. But the disappointments were too great a strain upon her reason and sense of rightness, and she was given to arguing against the simple way of faith. . . . One day as they met for prayer she was discouraged with the outlook, and was ready to believe that the little work begun only ten months before was to be overcome by the power of the enemy. . . . "I have heard of the fun of a life of faith and dependence," she said, "but for me, I prefer to see a few things as I go along. Why, you never know where your next month's provision are to come from! I don't call that fun. But even when you have taken this stand of constant dependence upon Him, God does not seem to be allowing your prayers for the work to be answered. Just look how you have tried to enter one door after another to have them close in your face! I did think that after six months it was surely right to reach out after some of the many children here, who should be gathered in with the thirty of your Sunday school. I think it is too trying that God did not move that heathen teacher's heart to allow you to continue teaching there. With God all things are

possible. He could do it so easily." "Yes, of course he can," said the missionary, "but you must remember that God sees a great work to be done in our hearts. He says, 'I am a God that worketh for them who wait for Me,' and 'If ye ask it shall be done unto you.' Now I believe God. And I believe He would have us praise Him in the darkness for all things, knowing that in His time He will send the light."

"What," answered the visitor, "do you think God wishes you to rejoice that that teacher in the heathen Girl's School shut the door on you, when she had pretended to be so pleased that you came?"

"Yes, that is just what I mean. You see she is like Pilate. She is bound by the wishes of others. If she allows a Jesus woman to continue to teach the Gospel in her school, her patrons will stop their children. And, although it makes the heart ache to see the power of Satan, I believe God has done it for good. He had rather see faith in the hearts of His children than great service. 'This is the work of God that ye BELIEVE.' He would have us filled with all joy and peace in BELIEVING."

"Well, this is a paradox to me. God called you here to serve Him. You have waited until you believed He was leading you to enter these open doors. You have given your time and strength these weeks to this school and now it is all over. Why, I thought it surely must be His way to lead those two teachers to Himself, and also to win the pupils and to open doors into their homes."

"Yes, I thought so, too, but that is where the faith comes in. Our Father sees the end from the beginning. The work is His. He only asks for obedience, not success. And perhaps He sees the vine needs pruning that the fruit may be richer in His time."

"Well, then, you will just keep on with the former work and make no progress with the New Year? The women's Bible classes do not seem to be increasing in numbers, neither is the class for unsaved women growing. These you had hoped to reach through the school children. And after such prayerful energy and continued effort, the class of six men seems to be dead. And even the children from the two schools who were to come for weekly singing have gradually decreased in numbers. And you know how eagerly you welcomed Miss Leung as God's helper for this work, because it seemed a sure road to the homes of many heathen women?"

"I admit that, from a human standpoint, there is not a very bright outlook, but, my friend, we have the uplook, and that is always as bright as the promises of God. Somehow, because of past experiences, I do rejoice in this testing for I believe that our extremity is God's opportunity. This is the time to praise Him for the victory that IS ours in Christ Jesus our Lord. We are saved to give thanks unto His holy name and to triumph in His praise. It was when the singers who went out before the army began to sing and to praise the Lord that the enemy was routed and His children victorious."

The days were bright with a Father's smile and time fled so quickly the missionary was surprised that nearly one month had passed when the visitor returned. And what was the report she heard? Had God worked? Had the faith and love and hunger planted in the heart of the Holy Spirit striven together for naught? Although to one who had not seen the desperation of the situation the things done would seem small and insignificant, yet to one who knew, the results could but prove that He is a God who works for them that wait for Him.

1. All unexpectedly a Christian woman had come to open a school, on Christian principles, and came asking for the missionary to teach His word there.

2. The men's Bible class had taken on a new life and seemed to be on a surer foundation, because of the coming in of a new member.

3. The little work had been strengthened by the moving in of two more Christian families. One man is a preacher. Who could have hoped for this?

4. A chapel for New Year's evangelistic work had been, in a most unexpected way, rented for the exact time and number of days needed, in spite of the fact that all hope of getting one had been given up.

5. Even while in constant service, the physical strength of the missionary had been greatly renewed, and her heart had been encouraged.

6. God had brought a deeply spiritual native worker on the scene, and there was gathered together the largest number of Christians, from the different denominations and dialects, ever known of in that place. And hearts were revived and His body a little more established through the rich ministry of His word.

"Faith is the victory!" "I have set before thee an open door which no man can shut!"

"The Blind Receive Their Sight"

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

A little old man eighty-two years old came from the hot country to Toluca, a journey of six days on horse-back, to live with his three sons. Two of the sons were members of the Baptist church, but not many of the large family were converted at that time.

The old man found the altitude and continual cold very bad for him. His heart can hardly do its work in this altitude, so that walking a few steps or coughing makes him feel like he is smothering and the cold gives him a cough. He is neglected by his family, the sons are out at work all the time and the daughters-in-law are tired of the invalid. He is blind, and with his continual suffering is in a most pitiable condition.

The washerwoman who came from the same little village was about the only one who noticed him, and she used to come in daily and count beads and recite prayers to the Virgin with him. His family seemed to make no effort to teach him the true religion. I grew sorry for him and began about eight months ago to go as often as I could and read the Bible to him. I had talked to him often, but the old washerwoman would tell him that what I said was not true and he must not believe anything that the priest did not say, and so I made no impression. I tried to go for a few minutes daily and I have read fifteen books of the New Testament to him, besides several tracts and some other books. It took a long while to win him. He had many questions to ask about our doctrines and Catholic doctrines, but now he is won and he is working with the old servant and all who visit him. He begs the servant to come at the hour I go, to hear me read the Bible, but she refuses to do so and he has talked to her so much that now she has quit going at all.

If you could see him in his bare, cold room on a hard bed with no sheet but a straw mat over the mattress and some old thin blankets to sleep under at night and wrap himself with in the day, his clothes dirty and ragged, never removing them at night, a handkerchief tied over his shaggy gray locks and those blind eyes raised to your face listening intently and exclaiming every few minutes, "How beautiful! How I wish my friend, the old servant, could hear that! Won't you read it to her?" then you could appreciate what it means to him. He seems to forget his pain and the difficulty in breathing while I read.

From the Woman's Missionary Union

MISS KATHLEEN MALLORY

W. M. U. Items

Introducing the four sessions of the Woman's Missionary Union Annual Meeting in Jacksonville, Florida, on Thursday and Friday, May 18, 19, will be half-hour services with S. B. C. women missionaries. Two of these services will be addressed by the women home missionaries, Miss Emma Leachman of the Home Mission Board being in charge. The other two will have the women foreign missionaries as the speakers, the leader being Miss Blanche S. White of the Foreign Mission Board. All W.M.U. delegates and visitors will certainly want to hear each one of these missionaries. Remember that they speak at 8:45 on Thursday and Friday mornings and at 1:50 those afternoons. The place is the Armory.

All of the W.M.U. sessions at the Jacksonville meeting will be held in the Armory. It is an exceedingly attractive and admirably well adapted building, with a large room for registration, abundant wall-space for the exhibits, a quiet room for writing, a cheery room for the nursery, commodious rest rooms and an auditorium large enough to seat all W.M.U. delegates and visitors. The finest of singers use this Armory auditorium for their concerts, a fact which speaks well for the acoustics of the room. The Armory is only seven blocks from the Seminole Hotel, which will be the headquarters hotel. Close by the side of the Armory is the Billy Sunday Tabernacle where the Southern Baptist Convention meets. Both of these buildings are on unpaved streets and are thus free from traffic noise. On Wednesday night, May 17, at 8 o'clock in the Armory, the W.M.U. will have its opening session. Every delegate and visitor will want to be in her seat at that hour, not only because it is the opening session but also because it will be the young people's service when they will give their beautiful pageant. Plan to reach Jacksonville in good time for it.

Better still, plan to reach Jacksonville in time to register before the 8 p.m. service on Wednesday, May 17. The W.M.U. registration desk will open early that morning in the private dining room on the mezzanine floor of the Seminole Hotel. That night registration will be transferred to the Armory, where it will be continued on Thursday and Friday. This applies to both delegates and visitors. Each state W.M.U. is entitled to forty delegates, including its vice-president. The number of visitors is of course unlimited!

Noise and confusion are no friends of an annual meeting, so at Jacksonville extra effort to avoid these evils will be made. To this end the registration desk will be closed during each session. Unregistered delegates reaching the Armory just before a session begins will be seated in a reserved section marked "Unregistered Delegates," while unregistered visitors will be seated as though they had registered. At the adjournment of that particular session these unregistered delegates and visitors will be expected to go at once to the registration desk and register. Cooperation with this innovation will make for the comfort of all it is believed.

The report of the Woman's Missionary Union will be presented to the Southern Baptist Convention in Jacksonville by Rev. W. C. Boone of Owensboro, Ky., Mr. Boone being chairman of the Convention's Committee on Woman's Work. The other members of the committee are Mr. P. C. Barton of Arkansas and Rev. M. E. Weaver of Texas. Among those who will speak to the report will be Dr. Chas. E. Maddry of North Carolina, the W.M.U. Executive Committee having asked him to do so. The Union is under large obligations to these and her many other men friends for their unfailing championship of the Union interests. Dr. J. R. Sampey of the Southern Baptist Theological Seminary will preach the W.M.U. sermon in the First Baptist Church of Jacksonville on Sunday morning, May 21, at 11 o'clock.

Mr. Frank H. Leavell, Secretary of the Inter-Board Commission on Student Religious Activity, has issued a striking and attractive twelve page booklet, entitled "A Prospectus," defining this new and vital work of Southern Baptists. We quote one sentence from it:—"Even in listing some 'possible' activities, proper deference is maintained for several interests. We must remember the peculiar needs of all the Boards. Also we have consideration for all the present held force of Christian workers whose activities reach the schools. It shall be the unerring policy of the Inter-Board Commission to 'offer much but to force' nothing. It will err seriously when it becomes feverish or hastens to effect the radical." The booklet gives also the opinions of 25 leading Baptists about this work. It will be sent free upon request of Mr. Leavell, Madison Avenue Bldg., Memphis, Tenn.

Especial attention is called to the plan for the "Church Honor Roll" as outlined on the back cover page of the April issue of this magazine. The editor, Dr. Dobbins, says: "It often happens that the women of a church take more interest in an 'Honor Roll' and are more ambitious for their church than anyone else. I think it would be a fine thing if the women would with the men get behind this effort to have placed on the 'Honor Roll' the churches which have met the requirements named in the advertisement." It will indeed be fine if each W.M.U. will heartily enter into this stimulating plan.

It was the good fortune of the W. M. U. corresponding secretary to spend nine days the first of March in district meetings in Mississippi, the places visited being Newton, Pontotoc, Clarksdale, Yazoo City, Columbia and Gulfport. At each place the interest and hospitality were indeed fine, the attendance being unusually large when the rains abated. One of the finest things about the meetings was the excellent quality of the talks made by members of the district. Few meetings develop the women of a state as do the associational and district rallies.

After the Mississippi meetings came similar ones in Alabama, the ones attended being at Andalusia, Thomasville and Marion. Enroute to Andalusia there was a Sunday of delightful experiences at Troy. Here as at the district meetings the interest was very manifest. At Marion the student life of Judson College was an added

blessing, the mind gratefully recalling the Saturday spent at Blue Mountain College while in Mississippi.

Three of the state Unions hold their annual meetings in the spring of the year, North Carolina, Arkansas and Mississippi. The W.M.U. corresponding secretary joyfully attended the first named in Charlotte the last of March. Over 500 delegates and visitors were registered and right royally did the Charlotte people befriend them. The address of the president, Mrs. Wesley N. Jones, and the reports of the other officers showed marked advance. Particularly was this so in the number of mission study seals awarded and the White Cross aid to the hospital at Laichowfu, China. Miss Elizabeth Briggs was signally honored at the meeting, it being the 25th year of her loving leadership of the Sunbeams. Deep was the regret over the continued ill-health of the corresponding secretary, Mrs. W. H. Reddish. Her successor is Miss Mary Warren, a graduate from North Carolina of the W.M.U. Training School. Particularly well rendered at Charlotte was the pageant by the young people. The speaker for that evening's program was Miss Juliette Mather of the Birmingham office.

Program for May

W.M.U. TRAINING SCHOOL AND MARGARET FUND

Repeating of Slogan—"When our sons shall be as plants grown up in their youth and our daughters as cornerstones hewn after the fashion of a palace."—Psalm 144: 12

Lord's Prayer in Unison

Doxology

Scripture Lesson—Growing: Gen. 2: 8-10; Psalm 92: 12; 104: 14; 147: 7-9; Ezekiel 47: 12; Matt. 6: 28-33; Mark 4: 26-30; Ephes. 4: 15-16; II Peter 3: 18.

Repeating of Slogan—Psalm 144: 12

Prayer for the Boys and Girls of All Lands

Song—"Sowing in the Morning"

Talk—W.M.U. Training School (See leaflet, "Questions and Answers," which may be secured free for postage from your state W.M.U. headquarters.)

Prayer for Students and Faculty of School

Reading of Leaflet—"From the Bluegrass to Shanghai via W.M.U. Training School" (Order leaflet for 3 cents from W.M.U. Literature Department, 1111 Jefferson Co. Bk. Bldg., Birmingham, Ala.)

Prayer for Commencement Exercises at W.M. U. Training School

Prayer for Former Students of the School

Repeating of Slogan—Psalm 144: 12

Hymn—"Jesus Keep Me Near the Cross"

Talk—The Margaret Fund (See leaflet, "Sketch of the Margaret Fund," which may be secured free for postage from your state W.M. U. headquarters.)

Prayer for Parents and Children in Missionary Homes

Reading of Leaflet—"Polishing His Jewels." (Order leaflet for 3 cents from W.M.U. Literature Department, 1111 Jefferson Co. Bk. Bldg., Birmingham, Ala.)

Playlet—The Sword Bearer (If possible have this given by the Y.W.A. of the church. Order the playlet for 10 cents from W.M.U. Literature Department, 1111 Jefferson Co. Bk. Bldg., Birmingham, Ala.)

Repeating of Slogan—Psalm 144: 12

Hymn—"Send the Light"

Five Minutes Talk—Bible Lessons on Giving Season of Prayer for Abundant Giving during the New Year

Business—Plans for the New Year—Minutes—Offering—Repeating of Slogan: Psalm 144: 12

Hymn—"How Firm a Foundation"

Program Helps

One or more of the following leaflets will add greatly to the regular program. Order early the priced ones desired from W.M.U. Literature Department, 1111 Jefferson Co. Bk. Bldg., Birmingham, Ala. The last three leaflets are to be ordered from your state W.M.U. headquarters, being free for postage.

Cts.
From the Bluegrass to Shanghai via W.M.U.

Training School 3

Polishing His Jewels (Margaret Fund) 3

The Master's Service First 3

The Sword Bearer (Playlet for Young Women) 10

Young women in the Program of Christ 2

Catalogue of W.M.U. Training School Free for postage from your state W.M.U. headquarters.

Questions and Answers. (Training School) Free for postage from your state W. M. U. headquarters.

Sketch of Margaret Fund Free for postage from your state W.M.U. headquarters.

Our Good-Will Center, Harrisburg, Ill.

Miss Jewell Grimes.

For almost three years Mrs. Southall had been laboring in West Harrisburg among the foreigners, sowing seed, but without a fence around her garden. The plants that sprang up could not be numbered and protected as they should be. Some were trampled upon, some devoured that might have brought forth much fruit.

Last June her dream came true, when the garden wall (Our Good-Will Center) was purchased by a local church. It is in the midst of those that so greatly need constant care.

I came to be a gardener with her in August, and great joy has been mine as we sow seed and see that our labor has not been in vain.

Our tenderest care is of those plants that have taken on a fully new life. They indeed provide a feast (spiritual) for us as we are gathered together once each week to talk of our difficulties,

and how we might help those who are struggling to take on new life and those who are not seeking a better life.

This coming together is our "Prayer Band," made up of the boys and girls who have given their hearts to Jesus, most of whom are under sixteen years of age. Here we confess our faults, talk of our temptations, of our victories over Satan, and pray for the unsaved about us. Each one prays aloud and truly in faith, for have we not seen many for whom we have prayed come into our band with regenerated hearts?

Another of the best things we have is our "Good-Will Hero Club" for boys from twelve to eighteen years of age. The success of this organization we attribute to their leader, a Christian young man, zealous for God's cause and tactful in dealing with boys. His splendid teaching and their "Kangaroo court" have helped greatly in eliminating some of our difficulties. Any member who has misbehaved during religious services or has told a falsehood or used profane language is tried in court, and such offenses are rarely heard of among them now. Most of them have become Christians.

There are more than 2,000 foreigners in our immediate community, representing about twelve nationalities. The grown people reared in the old country are bitterly opposed to the American religion. Some of our converts have suffered severe treatment at the hands of their parents because of following Christ in baptism. Not one of these has given up his faith, but prays that the other members of his family may know Jesus. In making a request for prayer one child said, "I want you to pray that my father and mother will be converted so they won't beat me so much." Our hearts are made glad as we see the boys and girls whom we come to realize that Jesus alone can transform their home life and make it what it should be.

We carry on most of the activities found in any Good-Will Center, and have story hour and visit in homes in other mining towns.

An evangelistic appeal is made at every Sunday school and prayer-meeting service if there is an unsaved person present. Frequently some remain for prayer, and accept Jesus as their Saviour.

Oh, that God will give us power to so care for these entrusted to us that they shall bear much fruit!

most tactful solicitors. The pastor needs to transfer the responsibility of this banquet from his shoulders to theirs; if it should not succeed, let them understand that the reproach will be theirs. To be sure, the pastor will be the directing spirit in the whole proposition, but the details are in the hands of men who should learn to be as dependable in a matter of this kind as in their business obligations.

Such service paves the way for something more responsible.

These same men will soon be willing to undertake a service that calls for study and the cultivation of spiritual graces.

A Two-Fold Trouble

The indifferent layman usually has both a head and a heart trouble. The prophet found this to be the condition with Israel: "The whole head was sick and the whole heart was faint." With laymen the head needs to be informed and the heart warmed.

If Christian men were "up on missions" they would not be "down on missions." They should "give attendance to reading." The Kingdom will bear turning on the light. Pastors cannot do a wiser thing than to get some study classes going among the men.

A devotional spirit should characterize this study. "Men ought always to pray." When the layman learns how to get on his knees, the pastor will learn how to get on his feet.

We need a deep spiritual life instructed in the things of God.

CONFERENCES

Early in the month the Secretary found the opportunity of attending two associational conferences in Tennessee, which were directed by Rev. J. H. Sharp, Superintendent of Enlistment for East Tennessee. One of these was held at Johnson City and the other at Madisonville.

The attendance was representative and the matter of redeeming the pledges to the 75 Million Fund was considered in a most practical and thorough way. The inspirational feature was not neglected, but it was thought vital to secure such organization as would guarantee, if possible, the redemption of the pledges.

In addition to local speakers, Prof. Harry Clark and Dr. A. E. Brown delivered addresses of rare inspirational value.

It would be a great advance if all subscribers would learn to pay their obligations by the week or month, preferably the former. We should not be content until this Scriptural and practical plan becomes general.

THE UNUSUAL

The Secretary enjoyed the rare privilege of spending a Sunday during March in Knoxville. On the first Sunday he spoke at the morning hour for the Lincoln Park church, of which Rev. L. W. Clark is the aggressive pastor. This church has the distinction of being up on the payment of its pledges and is growing at such a rapid rate as to render a new and larger building essential to its continued growth. The pastor is strongly reenforced by a company of loyal laymen.

From the Laymen's Missionary Movement

Secretary J. T. HENDERSON

The Masculine Element

Pastors are coming more and more to appreciate the value of enlisting the laymen. In many cases these men have been so long infected with the worldly spirit that it has become chronic, and therefore they do not yield to treatment very readily. Some pastors, recognizing the worth of a correct diagnosis, are making the study of their men second only to the study of their Bibles.

When a laymen can be made to accept a definite responsibility, a vital step has been taken toward his enlistment. It is oftentimes the best policy to begin with a very simple service. The following is an illustration: A layman is coming to speak at a men's banquet. One man may be

requested to meet this visitor at the station, another may either entertain him or provide for his entertainment, and a third may convey him to the station when he is ready to leave. If the pastor does all this, he is imposing an unjust burden on his family and is depriving his men of a service that should prove a blessing to them.

He should use a number of his most dependable men in securing a large attendance for the banquet. One brother should accept the responsibility of getting in personal touch with a half dozen or more designated men, with whom he has influence; it is his job to get them to the banquet. All the male membership should be so distributed among a number of the

At the evening hour a great company assembled at the Oakwood Baptist church and gave earnest heed to a discussion of "The Baptist Outlook." The music was a vital feature of the worship; the pastor, Rev. R. E. Grimsley, is evangelistic in his preaching and additions to the membership are frequent. The organizer expressed the hope of being able to enlist their full quota of tithers.

IN ILLINOIS

On a recent visit to Illinois, the Secretary made his first stop at Marion. This is the home of Dr. W. P. Throgmorton, the editor of the Illinois Baptist and the recognized leader of the Baptist forces in Southern Illinois. Marion has three Baptist churches, all of which are active and aggressive. The First church has a magnificent building and a membership far beyond a thousand. The pastor, Rev. A. E. Prince, is one of the most successful pastors in the state.

It was an inspiration to speak to a joint meeting of the men's and women's classes in the Sunday school at ten; there were more than two hundred present.

At eleven an unusually large congregation assembled to hear a discussion of the layman's relation to the Kingdom.

At West Frankfort in the afternoon more than one hundred men of the First Baptist church came together and with receptive minds, heard a discussion of "Some Discoveries of Laymen;" at night the house was packed with responsive hearers. This church has a large band of tithers but continues to add new members from day to day. Rev. J. A. Musgrave, the pastor, has been on the field for some six years but grows in favor with each passing year.

To attend the annual Men's Convention, which met at Johnson City, was the chief purpose of the visit to Illinois. The beautiful and spacious meeting house was crowded from the opening session and the enthusiasm ran high throughout the four sessions. Drs. W. D. Powell and L. R. Scarborough were present and made stirring addresses. A most valuable conference regarding the Stewardship Campaign was conducted.

Some of the local leaders also made fine speeches and the Convention did much to boost the payment of pledges and the enlistment of tithers.

A TOUR OF ARKANSAS

When the Secretary reached Jonesboro on March 15, he found the Flying Squadron in full swing and announcing their most attractive speakers for this, the third and closing night of their campaign. As a result, the audience at the First Baptist church was not large but select. This church has a strong pastor in Dr. Austin Crouch, some of the most active laymen in Arkansas are members, and therefore it was not much in need of outside stimulation. The membership are quite alive to the demands of the hour.

At Forrest City the Secretary had a most delightful conference with the deacons on some vital matters in the afternoon and at night made a talk to a fair audience on the Activities of Laymen. The pastor, Rev. W. C. Edwards, has not been on the field long, but has taken hold in a vigorous way and has installed some progressive plans for the development of the membership. The church hopes to make a worthy record, both in the redemption of pledges and the enlistment of tithers.

The last visit was with the church at Helena, a live town of some twelve thousand inhabitants on the Mississippi river. It was a peculiar pleasure to enjoy the good fellowship and hospitality of E. P. Moore's home, while in Helena. He is the author of the suggestion that laymen bequeath at least a tenth of their estates to the Lord's cause.

At 6:30 P. M. a company of seventy-five strong men sat down at a most attractive banquet and following the meal gave a thoughtful hearing to some vital matters of the Kingdom.

At 8:00 a promiscuous audience assembled in the auditorium to hear a discussion of Stewardship.

Rev. H. R. Carroll, the wide awake pastor, had given this occasion good publicity and some churches in the regions round about were represented. The visit was delightful and there is hope that it may also prove fruitful.

IN TEXAS.

The first service in the Lone Star State was an address at high noon on March 23, in the Columbus Street church to an audience of about four hundred workers from the churches of the Waco Association. This Conference is a monthly affair, is largely attended, and is always an occasion of rare fellowship and inspiration. Reports from the churches are always in order and plans for greater efficiency are projected with practical wisdom.

The visit to Waco was made in response to an invitation from the Men's Council of the Waco Association. Representatives from the churches assembled in the Seventh and St. James street church for two successive evenings to consider some practical measures. Following the address each evening some time was devoted to round table discussion. This organization has in its membership some very capable laymen who have a mind to work and who also plan to carry aggressive policies into all the churches. Prof. Pool, of Baylor, is President.

Baylor University was in the midst of organizing its campaign to secure funds for rebuilding; at a great banquet, attended by about two hundred and fifty leading citizens of Waco, a high tide of enthusiasm was aroused.

A visit to Waco is always an occasion of unusual pleasure because of the generous kindness of some choice friends.

From Waco the Secretary went to Wichita Falls, where he opened on Sunday, March 26, a campaign that was to touch nine associations and cover eight days of strenuous service. During this period, the visitor traveled about five hundred miles by auto, made twenty-six addresses, and conducted several conferences. His companion in labor was George J. Mason, of Vernon, a successful business man, who has sold out his hardware store, and is giving his time in a most zealous and effective way to the enlistment of the churches of this district. He has the confidence and esteem of the pastors and other leaders; his visits are welcomed by all the churches.

Space will not allow a detailed report of these several meetings. Mr. Mason says these rallies were more largely attended than ever before and the spirit of loyalty and heroism was most gratifying.

Meetings were held at Wichita Falls, Henrietta, Vernon, Seymour, Throckmorton, Megargel, Archer City, Jermyn, Jacksboro, and Graham.

The pastors are a royal company to whom sacrificial service is a peculiar joy. The special objective was the stimulation of the Stewardship Campaign and the payment of pledges to the 75 Million. Some striking demonstrations of interest might be noted; in one conference the tithing proposition had almost unanimous acceptance; another church reported 100 per cent tithers.

A COUNTRY CHURCH

It is always a real joy to be able to visit a country church. The country church makes a large and valuable contribution to the city and is therefore entitled to our highest consideration.

Glenwood church is located in a good community about ten miles from Knoxville, and both Pastor Evans and his church gave the

Secretary and W. D. Hennard, a fine Knoxville layman, a hearty welcome on Sunday morning, March 19th. The people were in the spirit on the Lord's day and it was an hour of genuine worship. This church means to reach her quota in both campaigns; indeed she already has her share of tithers in sight.

STEWARDSHIP CAMPAIGN

Two leading difficulties have been encountered in this campaign. First, too many associational organizers have not taken their appointment seriously.

Second, it is found difficult to impress the church leaders with the importance of making prompt and full reports.

Some organizers may see this statement a few days before May 1st; will not such workers hurry their full reports to state Headquarters, if they have not already done so?

ON TO JACKSONVILLE

There is every indication that the approaching session of the Southern Baptist Convention will be a meeting of unusual interest. Jacksonville is a beautiful city and should add to the attractiveness of the coming convention.

The discussion of the Laymen's Movement will perhaps be set for Saturday morning, May 20; some very attractive speakers will be heard at this hour, and it is hoped that there may be a large attendance of laymen. Our business men must come to recognize themselves at Kingdom factors in common with the preachers, secretaries, college presidents, etc.

NEW YEAR MOTTO

"God helping me I shall so conserve my powers of body and mind and so consecrate my life to purposes high and noble that I may render the maximum of service to my fellow men and be content to draw from society a reward commensurate with the good I may be able to do."—William Jennings Bryan.

LIVINGSTONE'S PLATFORM

"I will place no value on anything I have or may possess, except in relation to the Kingdom of Christ. If anything I have will advance that Kingdom, it shall be given or kept as by giving or keeping it I shall best promote the glory of Him to whom I owe all my hopes both for time and eternity. May grace be given me to adhere to this."

A SOUND STATEMENT

"Whether tithing is a matter of law under the dispensation of grace need not be discussed; I will dismiss all this with the statement that it is not thinkable from the standpoint of the cross that any one would give less under grace than the Jews gave under the law."—J. B. Cambrell.

WORTHY EXAMPLE

A Texas pastor interviewed fifty leading preachers of that state regarding their standard of contributions to the Lord's work. Three reported that they confine themselves to the tenth while forty-seven claim to go beyond that standard.

A Great Meeting in Ocala, Fla.

For the second time in five years, Dr. C. A. Owens, one of the Home Mission Board evangelists, has just closed a most successful revival meeting with the First Baptist church, Ocala, Florida. During this second meeting he was most ably assisted by Brother and Sister Roger M. Hickman, who proved themselves Christian musicians of the highest ability. Dr. Owens is a great evangelist. There were forty-nine accessions to the church.

The Work, the Workers and the Word

Messages from Many Fields

A Stirring Word from Minas Geraes

Rev. J. R. Allen, Brazil

The Baptist College of Bello Horizonte has closed a very successful term. It was its first year as a college proper under the new directorate. It had existed as a church school some three years. The Foreign Mission Board bought a splendid campus of about fifty acres, which had an ordinary residence upon it, and the school was moved immediately to it. We enrolled last term sixty-two pupils. This is not large in numbers but a very large number in quality. Most of the students were our own Baptist boys and girls who came from the churches far and near. All were hard workers and most of them paid their own way. We had to turn away some twenty applicants because we did not have a place to put them. In order to care for as many as possible Brother J. R. Allen, of the girls' dormitory, and we of the boys' dormitory put ourselves into very small space, living, eating, working, suffering, with our students.

For the most part the student body was composed of young men and young women of sterling worth, four of whom are preacher boys who are at the work of evangelization during the vacation; and a round dozen of the brightest girls are preparing to teach. Four of them are teaching in newly organized church schools. We believe with all our soul that our Baptist schools at home and on the mission field should be veritable hotbeds of evangelism; that our schools should be dominated with an overpowering spiritual influence. We are praying and working away at the job, trying to keep just this spirit in our school here. We had a week's meeting toward the close of the term and all but about a half dozen of the students were saved, among whom was our own little daughter, Marian. To realize our aim we have as a regular study in each year's work a course in the Bible.

Popular education in Brazil is a thing yet to be realized. Only 25 per cent of the people of this great republic can read and write. Think of it, 75 per cent of thirty millions, in a republic, unable to read, and an even less per cent won to Jesus as a Saviour! This serves to show the great barrier to evangelization and the great need of a worthy educational program shot through with the blood of the Master. It can be said to the great credit of Brazil that there is now considerable activity in public education. Public schools are being established in the centers, but the rural districts are not being touched. These schools are dominated by Catholic influence. A crucifix has been put up in almost every room of all of them and, too, just the other day a young lady, liberal in her views, who contended that no special religion should be taught in these schools, was summarily dismissed from the school. This took place in this city. It will be a generation or more before this system of education touches the masses, and for this reason we must do something for the generation that is coming up in our churches. To realize this end we are working away at the problem of putting in each church a church school. In the State of Minas Geraes we have now sixteen churches with a membership of more than eight hundred. We recently organized in three of these a church school which has a total enrollment of one hundred and ten pupils. We propose to make these permanent as soon as we can find teachers worthy of the responsibility. We are now using during the vacation four of the girls who studied with us the last year.

These must return to carry further their studies, if possible. Where we will be able to find teachers has to be solved yet. We are hoping and praying that several young men and women will be called for the work here. How we wish they could be had right away! A life put into the work here now will count more than at any other time in the history of evangelization of this great state. Who can come? Who will come for the glory of the Master? We need teachers in the college here; we need teachers for the church schools. Who will come?

Notes from Chile

Rev. J. L. Hart, Temuco

We Baptists in Chile celebrated the new year by holding our annual convention. This year we met in the port city of the far south, Valdivia. In the convention the dominant notes were self-support and evangelism. The Chilean Baptists have been from the first strong in evangelism, but very weak in self-support. We were gratified to note in the spirit of the convention a marked change in this particular and a general awakening, on the part of the churches, to the necessity of supporting their pastors.

A step in advance was also made in the direction of missionary effort, the convention voting to support a home missionary to work on the frontier; and we confidently hope that by next year's convention we will be prepared to begin some definite work in the way of foreign missions.

In December of 1920 a Baptist family moved to the mining camp of Mafil to work in the mines there, and after a short time began holding evangelical services in their house. It was at a time of great labor unrest, and this coupled with fanaticism gave rise to a violent opposition which expressed itself in various forms of disturbance and annoyance going so far as to attempt to burn their dwelling, which partially succeeded.

Then followed a combined effort to drive them from the camp, but they would not be driven away, nor did they cease in their efforts to carry the gospel of love and salvation to their persecutors. Their prayers were heard and at last their efforts were crowned with success. In one year's time (December 12, 1921) the influence of the gospel had worked such a wonderful change in that camp, that nearly the entire camp turned out to witness the baptism of six happy converts. I have never seen so many people present at a baptism here, nor such respectful, reverent attention. There is great hope for the future of the work in Mafil as well as in many other places where similar things have occurred. That is the "stuff" of which Chilean Baptists are made; are they not worthy of our prayers and co-operation? The great need of the Baptist work in Chile today is for pioneer missionaries and teachers to take care of this great work which is spreading like wildfire over the vast south of Chile. Is there not some one who will answer this Macedonian cry?

Items from Soochow

Miss Sophie S. Lanneau, China

Chinese churches formerly paid no attention to the need of their members of wholesome social life and recreation. Pastor Lieu and his associates realize that need now and have begun to provide for it, as the following items show:

On January 2, Pastor Lieu presided over a church meeting which lasted from 4:30 to 9:30 P.M. Tiresome? Not a bit. The first part, in the church, was a serious discussion of how this church can take this vast section of this city for Christ. About 150 members and inquirers, young and old, were greatly stirred by the big ideas set forth by the pastor. Next came supper, Chinese style, only ten cents Mex. apiece, served in the boys' school. After the huge buckets of steaming rice had all been emptied, the happy crowd adjourned to McDaniel Chapel, where "stunts" on the big stage were entered into by dignified elders and hilarious youngsters alike.



MISSIONARIES AND MISSIONARY MULES

J. R. Allen and F. A. R. Morgan returning from their trip of about 500 miles, visiting the Brazilian churches.

The new Y. M. C. A. had a Thanksgiving supper, foreign food and foreign style. Chinese gentlemen and ladies sitting together at the table for the first time in the history of Soochow. Our Sunday-school superintendent was not to be outdone, so he got up a similar affair for the end of the session. It was a "banquet," the Y. M. C. A. Cafe furnishing the first meal of American style that many of our Sunday school had ever eaten. A committee of Chinese arranged the seating, groups of ten or fifteen girls together and then an equal number of boys, several wives together, and their husbands opposite. Each plate cost sixty cents Mex., but about 200 members of the Sunday-school, of all ages, paid that large sum for this unique privilege, and the occasion was well worth all it cost, in the good fellowship produced by the speeches and by the many features of a long program.

A week later the Sunday-school teachers and officers had a business and social meeting. Mr. Chien has worked up a fine esprit de corps among the staff of about sixty men and women and young people. We have this fall completed the full organization of a graded Sunday school, with about five hundred members. We had a Sunday-school parade in December with the banners of departments, and of organized classes making an impressive show, and attracting the attention of literally thousands of people along our line of march.

At the February meeting of the Soochow Missionary Association, composed of a body of about one hundred and fifty missionaries of five or more denominations, a paper on institutional church work was read by a Presbyterian from Shanghai, who has prepared a report for the National Christian Conference which meets this spring. In speaking of efforts to apply the gospel to the daily life of the people this speaker named Shanghai Baptist College as the college giving the best courses to prepare for such work, and North Gate Baptist church as the church actually doing it better than any other church he knew.

January 5 was a day both happy and sad for our Soochow station, for by unanimous vote four of our members separated from the rest to become the new station of Wusih. The four are Mr. and Mrs. Britton and Mr. and Mrs. Hamlett. Their going leaves a great vacancy in Soochow, and severs ties near and dear, but it

means the beginning of Baptist advance in Wusih, a city full of modern ideas and full of opportunities for Christian work. Soochow feels a pride, as well as a heart-pain, in thus presenting a new station to the Central China Mission.



Interior China Baptist Mission

Rev. W. Eugene Sallee, Kaifeng

Mr. and Mrs. Gordon Poteat left Kaifeng the latter part of January to take up their work in connection with the Shanghai College. Mr. Poteat becomes Professor of the New Testament. We predict a great future for him in his new sphere. He is young, well trained, and naturally talented. He takes with him to his new work a splendid knowledge of the Chinese language and several years of practical experience in evangelistic missionary work. Above all, while open-minded and progressive in his attitude, he is thoroughly consecrated and true to the great fundamentals of the Christian faith. Kaifeng Station feels keenly the loss of these valuable workers and their place will not be easily filled.

The work on our City Mission plant on the Drum Tower street is progressing well. The new men's work building, fronting on the street, is complete and in use. The new church just back of the front building is now under roof. It will be an attractive building and will seat about 1,200 people. Work is soon to begin on the residence for Mr. and Mrs. E. McNeill Proteat, Jr., and the boys' school building. For some years we have owned one of the best mission sites in the city. With these splendid new buildings we will have one of the best centers for work in interior China. Mr. and Mrs. Poteat, Miss Blanche R. Walker, and Miss Viola Humphries, together with their Chinese co-workers, will have a matchless opportunity for work in this great center with the new equipment furnished by the \$75,000,000 contributions.

Mr. Joseph Lee, of South Carolina, a graduate of the A. & M. College of North Carolina, arrived in Kaifeng, February 8. He comes to be a co-worker with Mr. Gordon Middleton in the pioneer work of modern agriculture in the interior of China in connection with Kaifeng Baptist College. He took the Animal Husbandry course while in college and has practical farm

experience. He won second place as judge of dairy cattle at the National Dairy Show at Springfield, Mass., in 1916 in competition with more than fifty representatives of various state colleges. With the addition of a veterinarian (our next need), to our staff we shall be ready to go forward in the work of building up our herd of pure bred dairy cattle. Mr. Lee has gone for the spring months to Peking for language study but will join us again in the fall.

Good reports come from our five young ladies now in the language school, Misses Willis, Humphries, and Alexander of Texas, and Misses Stribling and Barrett, of South Carolina. A big place of service is awaiting them in their respective fields.

Miss Addie Cox, of Alabama, has spent most of the fall out in the out-stations. The out-station work from Kaifeng has long been needing some one to push the work among the women. The energy, faithfulness, and heroic self-sacrifice which Miss Cox has shown in the work cannot but bear fruit. The work that she is doing among the country women is as truly pioneer work as that of the early missionaries. Rev. H. M. Harris has baptized 116 from the out-stations during the past year.



Items from Africa

Rev. S. G. Pinnock, Abeokuta

The girls' school at Abeokuta is full to the limit and the ladies are assisted by six native teachers trained in the school.

The two graduate teachers to the right of the picture on the front page of the January number of HOME AND FOREIGN FIELDS were married in December. We rejoice to have them with us in our work.

The Ijanji day school is increasing in numbers so rapidly that a new building is required.

A telegram came to one of the carpenters at the Blaize Memorial Institute which read: "Come, urgent, father died." It was brought for me to read. I said, "Has your father been sick long?" He said, "My father died in 1915." It appears that at the time of this man's death the family were unable to pay for the expenses of a funeral feast; but that now they have the means to "bury" their father in country fashion.

The people of a village a few miles south of Abeokuta sent a message to the Owe Church, to say that they had built a small house for worship and asked that we send them a teacher. Pastor Clopade visited them on February 12 and had a congregation of one hundred fifty people. We hope to respond to their appeal.

Rev. and Mrs. L. M. Duval recently visited several colonies of Yoruba Baptists in northern Nigeria. At Kaduna eleven persons were baptized, and they are asking that Pastor Clopade be sent to take the oversight of several churches.

Pastor Fadipe reports sixteen baptisms on his recent visit to Ibadan. He is pastor emeritus—living in Abeokuta and visiting Ibadan quarterly.

Pastor Lafinhan reports eight baptisms at the village of Igosun. The Igbajo Church, under the leadership of this brother, contributed \$250 to the Nigerian Campaign Fund in 1921.

The roof is being erected on the schoolhouse of the Boys' High School, Abeokuta, and the walls of the principal's residence have reached the upper floor level.



HOW IS THIS FOR A SUNDAY SCHOOL?

The Boa vista dos Mattos(Brazil) congregation, taken on the occasion of the organization of the church school.



REV. A. W. LUPER

A. B. M. A. missionary, a consecrated man of God, safe and sane, doing an excellent work in Parana, Brazil.

Brazilian Breezes

Rev. Solomon L. Ginsburg, Rio De Janeiro

January 16th to 20th the annual meeting of the Rio District Association took place in the building of the First Baptist Church of this city.

This association has now 16 organized churches and about 25 preaching places, with a total num-



PASTOR MANOEL VIRGINO

A faithful, spiritual preacher in the Parana (Brazil) field.

ber of 1,787 members. Most of the churches are self-supporting and some already own their own church edifice.

During last year 191 persons were added to the churches by baptism and the sum of 123,000 milreis (at par over \$30,000) was contributed to the Lord's work, which means that they contributed at the rate of about \$17 per member.

All of the meetings were held at night and were well attended. The reports of the various committees were very encouraging and some of the speeches were great. Dr. Langston was elected president, but on account of bad health was unable to preside. Brother Cowser, our new missionary, was chosen corresponding secretary and as he is gradually getting hold of the work, he will no doubt accomplish great things.

Altogether this annual meeting was a great success and we enter the new year full of hope and encouragement.

January 24-26 the annual meeting of the churches that compose the Sao Paulo field took place in the city of Santos, state of Sao Paulo.

Brother F. M. Edwards is the corresponding secretary of this field and from his annual report we gather the following interesting facts:

There were 192 additions to the churches by baptism during 1921. The present membership is 1,355. These contributed the sum of 81,000 milreis (about \$20,000) or about \$14 per capita.

Unfortunately it rained most of the time, but even so the meetings were well attended. Dr. W. B. Bagby, our veteran missionary, preached the annual sermon that made a deep impression upon those present. Brother Edwards' speech on behalf of state missions was a real masterpiece and made a profound impression upon all present. The outlook of the work in this great field is very encouraging.

Leaving Santos I made my way back to Rio de Janeiro and from there to the Victoria Mission where I had been invited to take part in the inauguration services of the new Rio Novo church building.

Sunday, the 26th, it was my privilege to preach to a crowded house. Ten persons decided for Christ and a few wanted to be restored to the church.



Clarence Dixon Boone

Mr. Boone was born in Statesville, N. C., July 23, 1881. He received his education in the public schools of Asheville and Waynesville, N. C., and Lake Helen, Fla. For one year he had the privilege of attending Wake Forest College.

He learned the printer's trade and engaged in commercial printing and newspaper work until three years ago, when he decided to dedicate his knowledge and experience to the service of the Lord and joined our forces in the Mexican Baptist Publishing House, which is being conducted in El Paso, Texas.

For many years Mr. Boone has been interested in church and Sunday-school work and on the 18th of January, 1922, he was ordained to the gospel ministry in Central Baptist Church, El Paso, Texas.

The Foreign Mission Board appointed this Christian printer as a regular missionary on December 15th, 1921, and he is going forward with his important work of helping to publish and circulate Christian literature among the Mexicans.

MRS. ESTHER STACY BOONE.

Mrs. Boone was born in Cherry Valley, Ark., August 15th, 1880. She received her education in the public schools, Galloway College, Searcy, Ark., Lebanon College, Lebanon, Tenn., and the University of Arkansas. On September 10th, 1903, she married Clarence Dixon Boone. They have two children, a girl of fourteen and a boy of seven.



Mr. and Mrs. Clarence Dixon Boone, who go to join our forces in the Mexican Baptist Publishing House, El Paso, Texas.

On December 15th, 1921, Mrs. Boone was appointed missionary of our Board and, with her husband, designated to work in the Mexican Baptist Publishing House, El Paso, Texas, where she is active in Sunday school and W.M.U. work.



DONA LUIZA MATHIES

Bible woman of the Parana field—an excellent, devoted worker.

Young People's Department

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

Leader's Note Book

An Aeroplane Race

Since some Sunbeam Leaders find trouble in getting attendance, I decided I would write you about a plan I have used.

It increased our membership and attendance wonderfully, in fact it improved our Society in every way.

We decided that we would take an imaginary trip to our different mission fields, making the trip in two aeroplanes, "Liberty" and "Victory." Our members were divided into two groups, passengers on the planes, each group had their captain, conductor, etc.

We decided that we would take a trip of 6,000 miles to start with, each meeting we were to discuss points of interest in the field that we were supposed to be visiting that month. To count the miles we traveled, each new member counted 100 miles; members present, 25 miles each; assigned duties performed, 25 miles for each performer; 100 miles was given the side that had best behaviour during the meeting.

The groups started out to see which could make the trip of 6,000 miles quickest, in this way every child was interested in getting new members, in being present, in performing his duty, and in good behaviour.

The captains and conductors kept record for their plane and report was made at each meeting.

I got my idea from some Sunday school class, but it has certainly helped our Society, and if the plan would be of help to other Societies I would be glad.—Mrs. P. E. Mordan, Troy, N. C.

A Call for Help

Our Mission Bands are often puzzled to know how to interest their companions in the subject of missions. For their sakes we reprint an exercise which appeared in the *Sunday School Times* some years ago. Let the Mission Band invite all friends of missions to come and pass a half hour with the heathen. Select from your own number three boys and four girls who will consent to be heathen for one evening. We will suppose that we are in a hall or vestry and have been listening to singing and speaking, when suddenly there appears upon the platform a Japanese girl. How black her hair is! She has on a sort of robe with long, drooping sleeves and carries a Japanese fan and parasol. She has come to speak to us. Listen to what she says:

I come to you from a far-off land;
Its pagodas high and its temples grand
Are fair to be seen on every hand:

There Buddha sits in his stately hall;
There low at his feet I daily fall,
When I toss him a prayer in my paper ball.

To the graves of my ancestors I pray,
And I drive the ghosts of the dead away;
Yet I long sometimes for a better way.

Does a Greater than Buddha live on high?
Will he hear and answer his people's cry,
And their sins forgive, and their wants supply?

Nay, surely, if such a one ye knew,
Ye would not rest till, the whole world
through,
Every living soul came to know him, too.

She steps back to one side of the platform, and another figure comes forward, a girl from India, surely, with that white veil which hides her face and the strings of pearls that adorn her person so lavishly. She lifts her veil, for she is in free America, and speaks:

I'm a little Hindu maiden, come to ask you to be kind

To the women of my country, who are ignorant and blind.

Christian maiden, Christian matron, what would life be worth to thee

If thou wert held as soulless as a pigeon on a tree?

Prisoned close within the harem, seeing little, learning less—

Just a toy, a doll to play with and to ornament with dress!

What wonder that we welcome the Bible reader's call;

She tells us a Redeemer came to save and lead us all.

Ah! the fields are white to harvest, but the laborers are few.

Christian people, are you doing all the Lord would have you do?

She takes her place beside her Japanese sister, and another comes forward. In the copper-colored face, the long, streaming black hair, decorated with feathers, and the moccasined feet, we recognize a heathen of our own country, one of our North American Indians. She tells us:

Far out in Oklahoma, where your Christ is yet unknown,

The wigwam of my father has stood for many a moon;

There my stalwart brothers idle the weary hours away,

While my mother and my sisters toil and suffer all the day.

Coarse and rude are all our customs, and we hold no hope more high

Than to live in savage splendor and in savage splendor die,

Then be taken to a larger "Happy Hunting Ground" on high.

Has the white man's soul no message for the red man's dying race?

Not a word from the Great Spirit who abides in every place?

Next comes another heathen from our own land—a little fellow with torn straw hat, ragged clothes, and black skin. He comes from our own Southland, and he says:

I specs we's sort o' heathen—but—I say
I'd like fus' rate to l'arn to sing and pray,
And go to Sunday skule on Sabba' day.
Who's gwine to l'arn us what to do and say
An' how to trabel up to heben? Eh?

Then comes a Mexican girl. Hear her plead for her people:

Now suffer, kind friends, a wee maiden
To speak of her loved Mexico—
Where the loftiest mountains are laden,
Through the winter and summer, with snow;

Where the valleys are fragrant with flowers,
And the sturdiest evergreens climb
O'er the walls of the crumbling old towers,
That are still, though in ruins, sublime.

But a sad, O, a sad superstition
Overshadows that beautiful land;
And how morally dark its condition,
I am sure you cannot understand.

O, I plead for the Mexican nation!
O ye people of God, send the light!
Send the gospel—the "Lamp" of salvation—
To scatter the gloom of their night.

Send them ministers filled with the power,
With their hearts all aglow with a flame;
Send them men for the place—for the hour—
Who will die by the Blessed One's name.

She is followed by another with yellow tunic, wide trousers, and long queue of black hair. He came from San Francisco, and represents the heathen of China and the Chinese of America.

I come from a land that is over the sea,
And in this land you call me "the heathen
Chinee;"

You laugh at my ways and my long, braided hair;
At the food that I eat, and the clothes that I wear.
Are you little Christians—you Melican boys—
Who pelt me with stones and who scare me with noise?

Such words that you speak, and such deeds as you do,

Will ne'er make a Christian of heathen Ching Foo.

I may turn from my gods to the God that you praise

When you love me and teach me and show me his ways.

Next comes the Alaskan, clothed in fur and with a long spear in his fur-clad hand and a coil of rope about his neck. His voice seems smothered as he says:

I have crept forth from my hut of snow
To bring the plea of the Eskimo.
We spear the seal, and we hunt the bear,
While our lives are full of want and care.
Can you not send some word of cheer
To light the gloom of our winters drear?
Some promise sure of a heavenly home,
Where cold and darkness never come,
Where in "pastures green" we shall be fed,
And "by still waters" in peace be led?
O, warm our hearts with the gospel story,
And show us the path to grace and glory!

He steps back in his place beside the others. The semicircle on the platform is now complete, and he sings:

"From Greenland's icy mountains,"

"From India's coral strand,"

chimes in our little Hindu;

"Where Afric's sunny fountains
Roll down their golden sand."

sings bravely out alone our African chap;

"From many an ancient river."

"That is the Japanese girl," I hear some one whisper.

"From many a palmy plain,"

joins in the Indian. Then, all singing together, the full chorus rings out,

"We call you to deliver

Our lands from error's chain,"

and they file quietly out of sight. All about us we hear long-drawn breaths, as the pleasant suspense subsides, and I am sure that we feel moved to more earnest efforts in the missionary cause for this half hour with the heathen.

(By permission of the Woman's American Baptist Home Mission Society.)

Sight for the Blind

Miss Ruth May Kersey, Africa

Already the first milestone in Africa is passed and I am beginning my second year here.

I am located in Ogbomosh, which is a "bush town," but the center of our Baptist work in Nigeria, as we have more Baptist people here than in any other town in Nigeria. Then too, our Boys' School is here and our Christian workers are trained here.

Since coming to Africa I have spent much of my time at the dispensary, apart from my language study, trying to help relieve the sufferings of those who come to us for help. Besides most of the diseases common to our people at home there are various tropical diseases here, many eye diseases, and much blindness among the people.

There are many who are totally blind, who just come and stay at the dispensary, begging to be healed. They often come bringing a boy to lead them around and to prepare food for them while they stay for months, hoping that they may be among those who are healed. They even stay often after they have been told many times that they cannot see again.

The patience of these sick and blind ones often reminds one of the poor man at the "Pool of Bethesda," who was willing to wait from one year to the next, and the next, hoping that sometime he might be the first to get into the pool and be healed.

A man was first led to the dispensary by his wife. He was rather a young man, but oh, he had such a sad face. It seemed from his face that the future held nothing in store for him.

Dr. Green examined his eyes and found that he had cataract and one eye was ready to be operated on. So the operation was performed and it was very successful. The day that he was to be allowed to try his eyes for the first time, his old father came from a distant town, and his wife, his father, and friends were all seated around him that he might see them for the first time for several years.

The sight in this eye was entirely restored so that no one need lead him now, but even better than that, during the weeks that he remained at the dispensary the true light came into his heart, because while he must wait for the eye to heal he heard the gospel story told each morning by the native pastor, heard the earnest prayers, and the Christian songs sung.

He now attends church regularly and is awaiting baptism. His face is no more sad, but it beams with the knowledge of the true Light.

By a gift for a hospital in Ogbomosh by the Young Woman's Auxiliary of Virginia during the Judson Centennial Campaign, and by this gift being added to by Southern Baptists during the 75 Million Campaign, we are to have a good hospital in Ogbomosh.

Though Africa is a very slow country for everything, especially in erecting buildings, through the energy and industry of Dr. Green and Mr. McCormick our hospital building has gone forward rapidly. We expect to be doing sure-enough work in a sure-enough hospital in a few more months.

The need is great for medical mission work in Africa, the opportunity for service is great and the opportunity to reach the heathen is possibly greater through the medical work than any other. We need doctors, Dr. Green being now the only doctor in our mission. Let us pray that God will send some of our Baptist doctors and nurses to Africa.

A Bible Exercise

(The couplets to be read by one child, the Bible verses by others in succession.)

From everything the Master saw,
Lessons of wisdom he would draw.

Matt. xvi. 2, 3.

The clouds, the color in the sky,
The gentle breeze that whispers by.

John iii. 8.

The lilies that the vale adorn.

Matt. vi. 28.

The fields all white with waving corn.

Mark ii. 23.

The reed that trembles in the wind.

Matt. xi. 7.

The tree where none its fruit may find.

Matt. xxi. 19.

The shifting sand, the flinty rock,
That bears unmoved the tempest's shock.

Matt. vii. 24-27.

The thorns that on the earth abound,

Matt. xiii. 7.

The tender grass that clothes the ground.

Matt. xiv. 19.

The little birds that fly in air.

Matt. x. 29.

The sheep that needs the Shepherd's care.

Luke xv. 4.

The pearls that in the ocean lie.

Matt. xiii. 45, 46.

The gold that tempts the miser's eye.

Luke xii. 15.

All from Christ's lips some truth proclaim,
Or learn to praise their Maker's name.

Our Puzzle Corner

PUZZLE No. 1.

A Missionary in North China.

FIRST INITIAL

Ninth book of Old Testament.

MIDDLE NAME.

1. A young Jewish girl chosen to be queen of Ahasuerus.

2. Fourth word of 23rd Psalm.

3. An apostle of Jesus who was a tax gatherer.

4. The brother of Jacob.

5. Paul's son in the Gospel.

LAST NAME.

1. A province of Palestine hated by the Jews.

2. The birthplace of Paul.

3. The prophet that children called bald-head.

4. The first foreign missionary.

5. First word of 13th Psalm.

6. First city built. (Gen. 4: 17.)

7. Mother-in-law of Ruth.

8. The wisest man.

Sent by Jack Vining (R. A.) Fort Valley, Ga.

PUZZLE No. 2.

A Missionary to the Lepers.

1. Twenty-third book of Old Testament.

2. Fifth book of Old Testament.
3. Daughter-in-law of Naomi.
Twenty-fifth letter of alphabet.

LAST NAME.

1. The Jewish name for teacher.

2. Second book of Old Testament.

3. A bird of prey which has strong beak and claws.

4. The man placed in the lion's den.

Sent by Edward Norton (R. A.) Fort Valley, Ga.

PUZZLE No. 3.

A Missionary in Central China.

1. Last book in Old Testament.

2. One of three young men who refused to bow to the golden image of Nebuchanezzar.

3. Eldest son of Jacob and Leah.

4. What does Christ say one should take? (Matt. 11: 29.)

1. What word means confusion of tongues?

2. What was forbidden in Exodus 23: 4?

3. One of the twelve apostles.

4. Where were the five thousand fed?

1. Twenty-fifth book of Old Testament.

2. Fourth of the minor prophets.

3. Whom did Jezebel have murdered for his vineyard?

4. Where was Saul crowned?

1. What did Jesus say he was? (John 14: 6).

2. A Persian king.

3. Wife of Isaac.

4. Husband of Naomi.

Sent by Mrs. Mary R. Pegnes, Tupelo, Miss.

Answers to April Puzzles.

1. A missionary in North China.

FIRST NAME

1. Cain; 2. Youth; 3. Nathaniel; 4. Tarsus; 5. Herod; 6. Isaac; 7. Abraham. (Cynthia).

SECOND NAME.

1. Manna; 2. Isaiah; 3. Luke; 4. Lot; 5. Ezra; Ruth. (Miller).

Answer Cynthia Miller.

2. A missionary in South China.

1. Ishmaelites; 2. Thomas. (F. T.).

SURNAME.

1. Tabitha; 2. Hannah; 3. Orpha; 4. Moses; 5. Anna; 6. Solomon. (Thomas).

Answer F. T. Thomas.

Names of those sending answers to puzzles.

Ala.—Mabel Smith; Mary Claybrooke.

Ark.—Camilla Gay.

Ga.—Snow Moncrief.

Ky.—Wilhelmina Boswell; Lily Childers;

Elizabeth Fields; Temple Boswell.

La.—Dorothy Greenlaw; Mrs. V. O. Jones.

Miss.—Mrs. Mary R. Pegus.

Mo.—Helen Nickel; Ruth Walker.

N. C.—Aileen Petway; Thelma Cook; Lorene Jarrett; Gladys Chase; Gussie M. Schroeder; Iris B. Bellamy; Clyde Duckett; Burnsville (no name); Hortense Hatch.

N. Mex.—Edward C. Duncan; Newman Lee Duncan.

S. C.—Helen Coggins; Marian Burts; Mrs. O. F. Ott; Mary Ackerman; Eleanor Riddle.

Tenn.—Harry and Evalyn Helen.

Texas.—Mrs. J. M. Ralston.

Va.—Mrs. J. H. Capitaine.

Ways to Help the Missionary Work

1. By going ourselves to teach the heathen.

2. By helping to send some one unto them.

3. By trying to interest others in them.

4. By giving them our love and sympathy.

5. By thinking of them and praying for them.

6. By denying ourselves, that we may have more money to give to the cause.

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- 8:00 Devotional Home Board Quartet
8:10 Relation of Evangelism to Stewardship and Missions.....Dr. Frederick A. Agar
8:35 The Relation of Enlistment to the Missionary ProgramDr. G. W. McDaniel
9:00 Announcements

FRIDAY MORNING, MAY 19

- 8:00 Devotional Home Board Quartet
8:10 Denominational EvangelismDr. L. R. Scarborough
8:35 Church EfficiencyDr. G. S. Dobbins
9:00 Announcements

SATURDAY MORNING, MAY 20

- 8:00 Devotional Home Board Quartet
8:10 Experience in EvangelismDr. W. W. Hamilton
8:35 Enlisting the LaymenDr. J. T. Henderson

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