

HOME ^{and} FOREIGN FIELDS

Vol. VII

MARCH, 1923

No. 3



THE "ONLY WAY" BAPTIST CHURCH, AVERY, OKLAHOMA

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HOME AND FOREIGN FIELDS

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THE MISSIONARY PILOT

SENIOR B. Y. P. U.

March 4—Topic, "The Art of Meditation." See Dr. Hening's
"Striking Answers to Two Searching Questions," page 29.
A practical home mission turn to the program can be given
by having a good reader present this study at the close of
the program.

March 11—Topic, "The Short Books of the Bible—2 Timothy."
See the articles dealing with the country church and their
need of pastors; ask the pastor to present briefly at the
close of the program the call of the country churches for
"Timothys" on the basis of this discussion.

March 18—Topic, "Will God Give Me Personal Messages Through
the Bible?" Have some one tell the story of "Genie's
Decision," page 39.

March 25—Topic, "Modern Missionary Movements." Let the
leader summarize vividly the chief facts gleaned from Dr.
Carver's stirring story of his visit to Europe, page 18.

W. M. S. AND Y. W. A.

March is the month for special prayer and thank-offerings
to Home Missions. A great variety of material is offered in
this number to supplement the suggested programs furnished
elsewhere during the week of prayer. Especial attention is
called to the plans of the Home Mission Board in behalf of the
country churches. See particularly Dr. Gray's message, page
21, and Miss Mallory's, page 24.

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

A definite part is provided in the plans of the W. M. U.
for the young people in observing the March week of prayer.
Let the leader prepare carefully the stories of home mission
need and opportunity and make use of them as supplementary
to the programs given in the Quarterlies and elsewhere.

SUNDAY SCHOOL

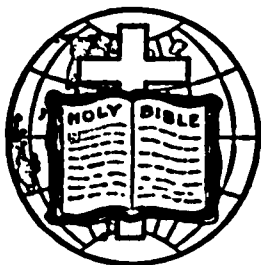
"Missionary Day in the Sunday School" will be observed
throughout the South in our Baptist churches on Sunday, March
25. See the announcement on cover page, and be sure that
your school has the material provided for observance of the day.

PRAYER MEETING

Let the leader read the editorial, "A Mighty Appeal," and
make the thought of this message the heart of the prayer meet-
ing on at least one evening. Seek to stir the church to pre-
vailing prayer that we may come to the Kansas City Convention
with victory for the 75 Million Campaign, and with unconquer-
able spirit for its successful completion by the close of the
five-year period.

Home and Foreign Fields

THE MISSIONARY JOURNAL OF THE SOUTHERN BAPTIST CONVENTION



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I. J. VAN NESS, Corresponding Secretary

G. S. DOBBINS, Editor

MARCH, 1923

The Call of the Country Church

If eighteen thousand Baptist and sixteen thousand Methodist once-a-month country churches were to be given the power of articulate expression that could be broadcasted throughout the nation in a single sentence, we doubt not that that sentence would be: "Give us good pastors!" The needs of the country church and of the country community are many, but no single need is to be compared to that of the leadership of men of God who are consecrated, practical, aggressive, enthusiastic, persevering, constructive, heroic, trained, competent.

There are men of this type in country pastorates, needless to say; yet all too often they but begin to manifest their ability when the attention of a town or city church is attracted to them and they are "promoted." Herein lies one of the chief difficulties of the country church—it is constantly sending out men to become leaders in town and city, and seldom keeping these men of leadership for itself. There is a certain kind of glory in this fact, to be sure, but none the less it deprives the country church of that for which it is literally dying. If the city churches are so dependent upon the country churches for leadership, would it not be both wise and Christian on the part of the latter to demand that at least they be permitted to retain pastors who are equal to the responsibility put upon them?

It is strange that many preachers persist in looking on the country pastorate as a sort of confession of weakness and failure. As a matter of fact, few city pastorates offer anything like the opportunity for usefulness and effectiveness as the pastorate in the country. The cities are important, and they must be taken for Christ, but the country is even more important in its relation to the bringing in of his kingdom. Agriculture remains the bed-rock of our national prosperity. The farmer is still the most important of the world's workers. The failure of any of the world's great industries would be disastrous, but the failure of the farmer to produce the world's food and clothing would be absolutely calamitous. Our government recognizes this fact, and within the past few decades increasing aid has been offered the farmer that his work and prosperity may be safeguarded. The church that ministers to the life of the farmer is serving the nation's heart.

The country church's call for men of the highest type is enforced both by the need and the opportunities. The needs are very great. There is usually sore need of leadership. While the farms furnish the nation's leaders, by a strange perversity the farm community is often without a leader. Rural life seems to breed individualism—due no doubt to the isolation of families, the independence of the workers, and the lack of community interests. Nowhere will the pastor-preacher of the right type find a quicker response to his leadership than among the people of the country. Then, too, life in the country is often dreary and barren, and this accounts in large measure for the exodus of the young people to the cities. Here the need is matched by the superb opportunity of making the country church the center of wholesome social life that will make the country even more attractive than the disappointing "bright lights" of town. The need for co-operation on the part of farmers in order that they may attain economic independence is matched by the opportunity of the country church to be the source of inspiration of mutual confidence and neighborliness that will result in rural community organization such as has brought a new era of prosperity to scores of communities throughout the land.

It is worth while, too, to dwell for a moment upon the advantages and rewards of the rural preacher. To him is given a standing, a place in the hearts and confidence of the people, that the city preacher seldom knows. His work is far more abiding than that of the man who is preaching to a constantly changing throng. There are fewer distractions and competitors. The people are less preoccupied with their own affairs, more inclined to appeals for unselfish service, less engrossed in the mad search after pleasure. In such an atmosphere the preacher has better opportunity for spiritual growth, for meditation and contemplation, for development in mind, soul and body. Here, too, he may rear his children with far less danger of their making shipwreck of their lives. Nowhere will the unfeigned love of his people, and his unselfish service in their behalf, meet with a warmer and more genuine appreciation which expresses itself both toward himself and to his family.

Over against these attractions are of course many difficulties and discouragements. The country churches have not yet caught the vision of adequate support of their pastors. The demands of the modern country pastorate do not leave time for the preacher to make his own living, and the salary often is so pitifully small that he can scarcely exist on it if not supplemented by another income. Frequently he must travel long distances, passing many nearby churches, to reach the church to which he has been called, when a field of two to six churches might easily be formed, in which he could live in sufficient proximity to each church to be a real pastor. The people are scattered, the houses of worship are inadequate, the once-a-month preaching program offers small opportunity for a constructive plan of work that will achieve immediate results, lack of educational and social advantages for the children creates unrest at home. These and many other hindrances and disadvantages cool the ardor of the country preacher, and result in his "moving on" when an offer from a city or town church comes.

In this number of HOME AND FOREIGN FIELDS we are setting forth some vital phases of the country church situation. The subject is not completely or adequately covered in the special articles that have been gathered, but a hint is given both as to the needs and the possibilities of the country church of today. Future numbers of the magazine will continue the discussion, in the prayer and hope that the country church conscience of the denomination may be stirred, and that the efforts recently begun will be encouraged and for-

warded until we shall have arrived at a worthy program of denominational help and appreciation of this the most neglected and yet the most potent factor in Southern Baptist life.

Special attention is called to the joint undertaking of the Home Mission Board and the Sunday School Board to make a complete and thorough survey of the Baptist country churches of the South. No movement of recent years promises so much as that which is predicated on this survey. If the hopes of those conducting the survey are measurably realized there will be brought to the country churches a new sense of appreciation on the part of the denomination and a new determination to help our brethren of the country to lay hold mightily on the new opportunities which are at their door.

* * *

A Mighty Appeal

Having raised in cash \$38,420,441.79 from the beginning of the 75 Million Campaign to January 1, 1923, the question confronting Southern Baptists now is, can they raise the \$36,600,000 more needed to complete their original Campaign goal by the expiration of the Campaign period in December, 1924?

It is a big question. It is a vital question. Upon the manner in which it is answered hinges in a very large measure not only the success of the Campaign and the proper preservation of all our missionary, educational and benevolent work, but the further success of our denominational program for many years ahead. If Southern Baptists conclude their 75 Million Campaign in a glorious fashion, coming out through hardships innumerable to a victory by faith, consecration, self-denial and hard work, they will not only have carried out their original program in a manner that will be pleasing to God, but will make the way comparatively easy for a still larger program after this Campaign has been concluded.

What the nature of the next program should be had better not be considered here or elsewhere to such an extent as will detract from the interest in or interfere in any other way with the ultimate and successful completion of the 75 Million Campaign. The completion of that task in a manner that will glorify God and advance all the interests of His Kingdom is the most important duty now confronting Southern Baptists, and inasmuch as all of us believed God inspired the launching of that movement, we can trust Him to inspire such other programs as He would have us enter upon when this task has been completed.

Can Southern Baptists put into the Lord's treasury for general missionary, educational and benevolent work more than \$36,000,000 in two years? Undoubtedly they CAN if they only WILL. To do so will require more liberal giving than we have been accustomed to for the past two years, but there is every indication that our ability to give will be larger the next two years than it has been for the past two years and we could have given much more the past two years than we did had we only loved more and trusted God more implicitly. From December 1, 1919, to May 1, 1920, a period of five months, Southern Baptists gave to the 75 Million Campaign approximately \$12,000,000. If we gave \$12,000,000 in five months in this period of prosperity and enthusiasm we can give \$18,000,000 a year during the remaining period of the Campaign if our hearts are aflame with love for God and His cause, and we believe our hearts will be quickened if the needs of the Kingdom are adequately presented.

And it is to the task of informing and arousing all our Southern Baptist forces in the interest of the various causes embodied in the Campaign that the Conservation Commission is to give itself during the spring months, terminating with the meeting of the Southern Baptist Convention. A program of

speech-making and distribution of literature that will set out to the members of all our churches as fully as they can be reached just what the Campaign has meant so far in advancing the cause of district, associational, state, home and foreign missions, Christian education, orphanages, hospitals and ministerial relief, and the unprecedented opportunities that confront our workers on every field at home and abroad which can be seized and improved only in the proportion that the subscriptions to the Campaign are redeemed in cash, was set up by the Commission at its recent mid-winter session. The doctrine of stewardship and systematic and proportionate giving will be stressed throughout the South, the belief being that if at least a majority of our Southern Baptist churches would install the budget system of supporting the general work of the denomination as well as the local interests of the congregation there would come into the treasury of our general boards and other agencies sufficient funds to enable them to meet all their obligations monthly and cease borrowing money at the banks with which to finance their programs.

One deficiency in connection with the presentation of the Campaign everywhere heretofore has been the sounding of the claim of the Campaign to the neglect of the educational and inspirational note involved in the preaching of missions, education and benevolences. Our people still love state, home and foreign missions; they still have a warm place in their hearts for Christian and Baptist education; never will our informed people wilfully neglect their orphanages, their hospitals and their aged ministers. When these definite causes are presented in a manner that grips the minds and hearts of our people they will respond with the cash to meet the needs of those causes.

As has always been the case, with worth-while Kingdom movements, the key to the ultimate success of the 75 Million Campaign is held by our pastors. If all of them will with industry, intelligence and enthusiasm present the specific causes embodied in the Campaign to their congregations as many of them have done heretofore, the money needed to complete the fund of \$75,000,000 will be forthcoming and the cause for which Christ gave His life will be set forward in a really great fashion.

Here's an opportunity to make history for God in a really great fashion, Brethren of the Pastorate. Let's seize it now.

The Country Church Survey

Perhaps no single field of usefulness has ever been opened to our Home Mission Board than that of the enlistment and development of the country churches. No one who knows the facts can for a moment doubt the urgent need for constructive help on the part of the denomination of the country churches of the South, and no one who is intimately acquainted with these churches can doubt the heartiness of their response to a wise, intelligently planned and unselfish effort on their behalf.

The action of the Convention at its last meeting in delegating responsibility to the Home Mission Board and the Sunday School Board for a comprehensive south-wide survey of our country churches promises to be far-reaching in its influence. As indicated elsewhere, this survey is well under way. Dr. Alldredge confidently believes that by the time the Convention meets in Kansas City in May he will have in hand the most complete body of information regarding the country churches of the South ever before assembled, although of course the returns will not all be in, nor will there have been time sufficient for their thorough analysis. Those who read these lines are urged to co-operate in every possible way in getting the questionnaire filled out and promptly returned to the office in Nashville.

Dr. I. J. Van Ness, corresponding secretary of the Sunday School Board, was asked to furnish a brief statement regard-

ing the part of the board which he represents in this joint undertaking. Dr. Van Ness says:

"Acting under the instructions of the Southern Baptist Convention, the Home Board and the Sunday School Board are co-operating in an extensive Country Church Survey. This is being conducted through the Department of Statistics and Survey connected with the Sunday School Board, which department is organized for just this sort of undertaking. The campaign has been planned jointly by the two boards interested, and its results will be tabulated and made public through this joint co-operation.

"We are not harboring any delusions that this survey will bring in a millennium so far as our rural churches are concerned. Many days of hard work will be ahead of us. We do hope, however, to gain some conception of the conditions under which we must work. We shall never know until we make an effort to find out, facing the actual facts—not of yesterday but of today—what our task is and how we can perform it.

"This issue of HOME AND FOREIGN FIELDS is the first publication of any of the returns from this survey. It is but a beginning. It marks already considerable progress and opens the way for still further investigation. If it serves to interest the people generally and to give us more adequate facilities for gaining information, we shall think it well worth while. We want to know the facts, and anything that helps to tell us the facts will be welcome."

* * *

One of the great days in our Southern Baptist calendar is "Missionary Day," observed the last Sunday in March. For many years a special program has been presented by the Sunday schools, summarizing the work of the Home and Foreign Mission Boards, with inspirational features designed to stir afresh enthusiasm for these two great causes. This year an exceedingly attractive program has been prepared, and will be mailed to all the Sunday school superintendents whose names we can secure. It is urged that everywhere this program be given the right of way on this day, and that the day be made a great occasion for stimulating interest in home and foreign missions. A special lesson on missions is printed in all the Sunday school quarterlies, thus providing the opportunity for a worthy offering on the part of the Sunday school; and in many instances the churches take advantage of the occasion to press the matter of payment of pledges to the 75 Million, and the securing of new pledges. An alert pastor and an aggressive superintendent can work together with teachers and officers to make this day count mightily for home and foreign missions, both in its spiritual appeal and in the practical matter of a great offering. Any or all of the material printed for this day may be had free upon application to the Joint Committee on Missionary Day, 161 8th Ave N., Nashville, Tenn.

* * *

The leading thought in the report of the Joint Committee on Home and Family Life of the Protestant Episcopal Church urges the revival of personal religion in the home. "Restore the altar of family prayer," urges the report. "It is useless to look for a living church, or to hope to make the United States a religious nation, when Christian families enter upon the day without a prayer, sit down to a pagan board with no heart lifted in thanks to the Giver of all, and retire to a rest which asks no care of the sleepless Eye and the overshadowing Hand." Let us make America Christian—and let us begin in the homes of our own church members!

* * *

After all, life has its compensations for inequalities. "The rich have the baby grands," observes Socialist Debs, "but the poor have the grand babies."

Indians Make Good Baptists

Whether it is due to their location in a Baptist state or to a natural predilection for Baptist doctrine, it is true that 95 per cent of the Cherokee Indians in North Carolina who are professing Christians are members of Baptist churches.

This is true in spite of the fact that until within the last five years very little work had been done among the Indians by representatives of our Baptist Boards. Five years ago Rev. and Mrs. J. N. Lee were assigned to missionary work among the Cherokees on the Cherokee reservation in western North Carolina, and during that time there have been between 250 and 300 conversions on the field. There are thirteen church organizations among the Indians and nine Indian churches hold membership in the Cherokee Baptist Association. The total Cherokee population in North Carolina is 2500. The Home Mission Board hopes at an early date to be able to open up a work among the Croatans in southeastern North Carolina but no definite work has been done among them as yet.

In the work among the Choctaw Indians in Mississippi, Rev. J. E. Arnold is the Home Board representative, and a number of the Indian churches in that state are not only well organized but are taking a very active interest in all forms of our Baptist work. The records of the Indian churches show that they are farther along in the payment of their subscriptions to the 75 Million Campaign than are a number of the churches among the whites. A crazy quilt made by Indian women of these churches was sold recently for a fancy sum and the amount realized was contributed to Baptist Relief work, while on the occasion of the big parade in Jackson, Miss., commemorating the hundredth anniversary of the organization of Baptist work in Mississippi, one of the most interesting floats seen was that entered by the Cherokee Indians, and on which Indian men and women rode.

According to Dr. B. C. Henning, superintendent of this phase of work of the Home Mission Board, there are 161,941 Indians within the territory of the Southern Baptist Convention. Of this number, practically 120,000 reside in Oklahoma, where co-operative work is carried on by the Home Mission Board and the State Mission Board among the civilized tribes of the Choctaws, Cherokees, Chickasaws, Creeks and Seminoles.

One of the most inviting fields in the Indian work, and one which Southern Baptists have not entered as yet, is that among the 23,000 Indians in New Mexico. The Home Board hopes to begin work there just as soon as its resources will permit. Work was recently established among the Cajans in southwestern Alabama.

According to the annual report of Dr. Henning submitted to the Southern Baptist Convention, there are 10 workers engaged among the Indians, 23 churches and stations, a total of 1,294 sermons and addresses were delivered by the workers last year, 219 baptisms were reported and 4 Sunday schools organized.

Many of the Indians have traits very similar to those of the white people, in that they prefer that their religion shall cause them just as little inconvenience as possible. They like to sing and do other things in the church which require little effort, but serious study and hard work do not appeal to a goodly number of them. On the other hand, there are some very consecrated, industrious Indians among our Baptist converts and every worker among the Red men believes that the work is not only quite worth while but very encouraging. Baptists have been pioneers in many sections in the work among the Indians, but other denominations are now more active than they have been heretofore.

An Old Testament Revival

Rev. O. E. Bryan, D.D.

The walls of Jerusalem were down. Her gates were burned. The remnant of the Jews left from Babylonian captivity were greatly oppressed. Worship of the true God was sorely neglected. Such was the news that Hanani of Jerusalem brought to Nehemiah, cup-bearer of the King in Shushan the Palace. This sad news broke Nehemiah's heart.

A REVIVAL NEEDED

The city of Jerusalem and the land of Judæa needed an old-time revival of true religion. The people were discouraged. The choicest of the Jews were in captivity. Political and religious conditions were extremely discouraging. Desolation and despair reigned unchecked. In awful judgment Jehovah's frown was upon his backslidden people. Only the divine hand could rebuild the broken hopes of these wretched people.

Like all true revivals of old-time religion this one started in prayer. Nehemiah with broken heart confessed his own sin and the sin of his people. He held on to God's Throne of Grace in fasting, prayer, tears and repentance until he received the blessing in his own heart. It was easy to interest others, even the king, when his own soul was on fire. God usually starts a revival in the hearts of some one or two people before the fire burns in the hearts of others.

King Artaxerxes was so impressed with the earnestness of Nehemiah that he was willing to finance the campaign. His motives in the re-establishing of Jerusalem were perhaps partly political, yet fortunate is that statesman who can see the economic, social and political value of a revival of religion. The life and character of Nehemiah had been such in the presence of the king that it was easy to persuade him of the sanity of this great city campaign in Jerusalem. Confidence in the leader of a revival of religion goes far to insure success.

A REVIVAL PLANNED AND ORGANIZED

The first act of Nehemiah after reaching Jerusalem was to survey and plan his work. He rode around the walls of the ruined city at midnight while others were asleep. He made a survey of the work to be done before he replaced a single stone. He knew every breach in the wall, every pile of stone and every ruined gate around the walls. He also studied the forces with which he was to do the work. A survey and every member canvass is of untold value in a great city campaign.

After a complete survey Nehemiah organized the work and the workers. In his plan was found a place for every able bodied man to work, while the women of each family provided food and home comfort for the workmen. Each individual and each family were assigned to definite places on the walls. All of the workmen were accounted for each day. System, order and harmony gave strength to this progressive enterprise. Proper organization in any campaign is essential to success. A wise church or denominational leader will organize down to the last man, woman or child for efficiency in the Kingdom.

"The people had a mind to work." How beautiful the co-operation with everybody at work. There was not one slacker to be found in Jerusalem. With faith in God and confidence in each other the task was easy. With hope in the enterprise and joy in service the heavy toil was light. Under the touch of willing hands in harmonious co-operation the walls took shape in a way surprising to all. The fine art of co-operation is of priceless value in any campaign. If all of

the Baptists should co-operate in any great city campaign, under the leadership of some capable denomination leader, only God could tabulate the results.

A REVIVAL HINDERED, DEFENDED, CROWNED

Sanballat and Tobiah, together with the other heathen round about Jerusalem and Judæa, were greatly disturbed because of this unsuspected awakening of interest in Jerusalem. They requested a conference to discuss this matter. They wanted to be consulted concerning any forward movement in Judæa. When they were denied a conference they made sport of the work and the workmen. When this method failed, they made loud and boastful threats concerning the enterprise. One of the marks of a true revival is that the devil and his crowd get busy to hinder the Lord's work.

With sword in one hand and trowel in the other the workmen kept laying stone. There was to be no offensive warfare; they were busy in a great task. Yet they were ready to defend themselves and the work God had assigned them. This manifest preparedness broke the spirit of the enemy and prevented conflict. God's workmen should ever be ready to defend the faith once for all delivered to the saints, yet true workmen will not come down from the wall to counsel, joke, argue or quarrel with objectors.

At last the walls were finished, the gates were repaired and the Temple put in order. The people gathered for worship. The Scriptures were read to the whole congregation. Fellowship, joy and peace at last crowned their efforts. God's spiritual blessings were upon them. Repentance, faith, courage and hard work in organized co-operation will bring victory in any revival.

* * *

Attention is called in a contemporary magazine to the death of several rich church men and women recently, who left large estates, practically none of which went into the Lord's treasury. In several instances the money was left to wealthy sons who did not need it, and who in all probability will make little use of it for the promotion of the kingdom. Pastors and others who have influence with wealthy Christian men and women should realize their responsibility and opportunity to lay upon their hearts the privilege and duty of making worthy bequests in their wills to our great denominational enterprises—particularly our mission boards. Our two mission boards ought to have between them a billion dollars in endowments in the next fifty years. This may sound startling and visionary, yet if the pastors of the South should set themselves earnestly to the putting on of a crusade for such an endowment through the legacies of well-to-do people, the dream would be realized. We need to grow a strong conscience on this subject on the part both of pastors and laymen.

* * *

It begins to look as if the long lane in Russian chaos has at last reached the turn. Lenine, the arch-communist, appears to have seen a light, and confesses frankly that he and his colleagues made a mistake in dispensing with currency and the private ownership of property. "We were like an army that got too far in advance of its base," he admits. A sound gold-basis currency is now being proposed, a modified socialism being substituted for the pure communism at first attempted. In the meantime freedom from the iron rule of the Czar has resulted, among other things, in the growth of Russian Baptists from 100,000 at the outbreak of the war to 2,000,000, at a conservative estimate, today. It begins to look as if the mightiest Baptist movement of modern times will head up in the new Russia which is emerging. Let us hold ourselves in readiness to go to their assistance in every possible way as soon as the doors are opened.

Surveying Our Country Churches

A Preview of the Task and Its Outcome

Rev. E. P. Alldredge, D.D., Secretary of Survey, Statistics and Information

After years of waiting, the Southern Baptist Convention at Jacksonville, Florida, on Thursday, May 18, 1922, instructed the Baptist Home Mission Board of Atlanta and the Baptist Sunday School Board of Nashville, acting jointly, "to make a careful and comprehensive survey and study of country church conditions and needs, for one year, and report its findings to the next Convention, together with recommendations looking toward the solution of this grave and distressing problem."

THE NEED OF SUCH A SURVEY

The State Secretaries of the South whose language we have just quoted and whose resolutions, offered at the Jacksonville Convention, eventuated in this special undertaking, no less than other leaders among Southern Baptists, were painfully aware of the pressing and urgent need of such a survey. We all knew, for example, that practically 70 per cent of the people in the South, and practically 70 per cent of the white Baptists of the South, lived in the rural districts and small villages. And we also knew that these churches in the country and small villages had been so long neglected that perhaps fully one-third of them were lost to themselves, to their communities and to their denomination and the needy world; while perhaps another third were struggling against odds which, in the long run, they could never hope to overcome, unaided by the denomination; and that if two-thirds of our country and small village churches were unable to grapple with the problems confronting them, Southern Baptists could never hope to win the people of the Southland to Christ. It was also keenly felt that if this battle for the country churches was lost then the chief reserve force and the great reservoir of Baptist leadership and strength was also lost, and our days of leadership among the denominations in the Southland were numbered and the Kingdom taken from us. Most serious of all, it was freely admitted that no man among us really knew the precise conditions confronting our country churches and that we were, therefore, in no position to formulate a comprehensive Southwide program for the full awakening and development of these churches. The proposal of the State Secretaries therefore met with a hearty response.

THE SCOPE OF THE SURVEY

At a joint meeting of the representatives of the Home Mission Board and the Sunday School Board, held in Atlanta, July 28, 1922, the following plans, outlining the scope and methods of making this country church survey, were agreed upon, namely:

1. That a questionnaire covering all phases of our church life and work and the necessary points of general information about the churches, be framed by E. P. Alldredge and O. E. Bryan and be sent to all our country and small village churches.
2. That these questionnaires be returned to the office of E. P. Alldredge at the Baptist Sunday School Board, Nashville, Tenn., where the figures and facts returned in these questionnaires will be compiled.
3. That the expense of making this survey be borne by the Sunday School Board, in connection with its Department of Survey.
4. That the agents for carrying out this survey should confine their efforts to gathering and tabulating the facts concerning our country churches and making the necessary recommendations, with the understanding that it shall be left to the

Home Mission Board, and to the Southern Baptist Convention itself, to formulate a comprehensive denominational program looking to the full utilization and application of the facts set out in this survey.

5. That the findings of this country church survey be included in the Southern Baptist Handbook for 1923.

6. Also that the Sunday School Board, on its own initiative, should undertake a special survey of the main types of successful country Baptist churches and publish the findings of this special survey in a separate pamphlet to be sent out gratis by the Sunday School Board.

THE DIFFICULTIES ENCOUNTERED

The actual work of sending out the country church questionnaires and securing the returns began early in September, 1922. Beginning at this date (which was the very earliest the Joint Committee could begin), we were confronted with certain outstanding and almost staggering difficulties, namely:

1. The questionnaires were to be sent out to all strictly rural churches and all churches in villages of 1,000 or less inhabitants. It was estimated that there were 21,000 of such white Baptist churches in the South. The question at once arose: Is it humanly possible to secure even the main facts about this great host of churches (many of them very backward and without pastors) by the time our Convention meets in Kansas City, May 16, 1923? We did not think so. Nevertheless we were under the necessity of making the effort and doing our best to reach as many of these churches as possible.

2. In order to get at the exact situation in each church with reference to all phases of our work it was found to be absolutely necessary to make the questionnaires long and difficult to fill out. For why spend 10 cents to send out a questionnaire which, when it was properly filled out, left you still without much of the information actually needed? But because of the detailed information called for from each department of the life and work of these churches, there has been much delay in returning the questionnaires. We confess, however, that we have been surprised to find that, upon the average, about 60 per cent of the questionnaires have been returned completely (I do not mean correctly) filled out. But this makes it necessary to fill out from other sources, if possible, about 40 per cent of all questionnaires returned to us.

3. Another difficulty encountered is the fact that we had no up-to-date mailing list of our country and small village churches—nothing but the addresses given in the minutes of the District Associations the year before. Rather, therefore, than mail out letters, which with enclosures were costing us 10 cents each, to say nothing of the time and trouble, to old addresses, we have preferred to wait until the various State Secretaries could send us carefully revised and up-to-date mailing lists. The result is that out of 15,000 and more letters sent out to these small churches fewer than a thousand have been returned to us. It should be said, in this connection, that the Virginia brethren are handling the survey in their state through the office and management of Dr. Joseph T. Watts.

4. Of course we have yet to deal with the most staggering difficulty of all, the tabulating and drawing off of the summaries of the 10,000 questionnaires which we hope to have returned to us before the Convention. For there are about 120 points of information on each questionnaire, and it is a good

day's work to compile the information and draw off the summaries from 50 questionnaires. This task alone will require from two to five extra helpers for the three months preceding the Convention.

SOME RESULTS EXPECTED

It is too early now (February 1, 1923) to even forecast the main features of the findings of this survey; but we are close enough to the task to indicate the main outstanding result of this survey.

If we secure the proper co-operation of the State Secretaries (and there is every reason to expect that we will), we shall come to the Convention with three lines of almost invaluable information, namely: (1) A vast and valuable survey of the general and specific conditions which confront our country churches in the South. (2) We hope also to have actual and specific information through the questionnaires, from 10,000 of our country and village Baptist churches. And (3), we expect to have many of the most vital facts concerning our country churches which do not return their questionnaires to us. In other words, by utilizing all the available sources of information at our command, we think we can ascertain and set out the salient facts about all our country and village churches, in addition to the specific and complete information which we hope to have from the 10,000 country churches returning the questionnaires. And if we succeed in these plans, we will come to the Convention at Kansas City with the greatest single body of information dealing with rural church life ever assembled in one twelve months.

The Need of the Country Church

Hon. W. K. Oldham, Pettus, Ark.

Southern Baptists are fast losing the very source of their strength by failing to recognize and remedy the vital needs of the country church. Every convention points out the fact that there is a need; but does it recognize what is most needed? On this particular topic are the findings of a convention based upon thorough investigation of concrete examples, resulting in specific and direct plans for an immediate remedy, or are they general discussions based upon hearsay and observation from a distance? Yet this condition is not to be considered as hopeless, although at times discouraging, for before you can solve a problem you must first recognize the fact that you have a problem. The general discussion recognizes the fact that there is a problem, and the repeated discussion at every convention proves that it is not solved and that Baptists are not to be satisfied until it is solved.

We are too familiar with present conditions and the failure of former remedies to have them discussed further; but we do need to consider the cause of their failure, that we may profit by the past. To talk of the opportunities of the country church when we make no effort to recognize and remedy the needs, is to consider the great harvest from a fertile field where no seed have been planted, a few have been blown by the wind and received no cultivation.

The failure in the past is due to lack of preachers. The remedy for the future is to secure preachers. A preacher and a church are necessary, one to the other. A church without a pastor is as a pastor without a congregation. Each may have the greatest desire to do good, but the opportunity is very limited. A church without a pastor usually holds a revival some time during the summer, but that merely helps

it regain a little of the ground lost during the preceding year, and consequently it continues to be the weak church that it was formerly; but I dare say if a preacher preached only during a revival and attended no other services during the year he would be considered a weak preacher. In other words, if a preacher delivered as few sermons as the average country church hears he would be no stronger in his work than the church is in its. Each needs the other for the best work of both.

Many things enter into the country church problem: salary, schools, and social advantages. As to schools, there is scarcely a place in our Southland where a church should be maintained that does not have a good graded high school. With our pike roads mere distances do not count. An hour's ride in any direction will bring you to a good town. With the better country churches the pay is in exact proportion to the services rendered. No farmer's returns would be much if he planted only half a crop, half cultivated it for a short time and then abandoned it. Just so with the country church.

We speak of the country church as being a weak church, but is this true, or is this the trouble? My experience for many years as a member of a country church does not bear this out. Country people are as a whole untrained people. Many of them have only one service a month, others two a month. The pastor lives in some town. He comes out Sunday morning, preaches morning and night, returns to town, and the people hear no more of him for two weeks. He does not have a speaking acquaintance with half of the members. He neither marries the youngsters, nor helps to bury the dead. Usually the pay is poor, but, oh, how poor is the service! It is said that the country churches do not pay the pastor. My experience is, they pay more for the service they receive than the city church.

The country church with half-time service, usually pays forty or fifty dollars a month. This means that some church member must drive to town Sunday morning, bring the preacher to the service, see that he is entertained for the day, and return him to town.

The preacher delivers two sermons, has a fine day of entertainment, two automobile rides, receives twenty-five dollars for the day, and does not have to give the church a thought for two weeks. Does a city pastor receive as much for the same effort? I think not.

We must change our methods of missionary work in the country. Instead of having thirty or fifty men going from place to place trying to cover the state, I believe we should place pastors with as many churches as possible, and maintain them until they teach the church to be self-supporting. This can only be accomplished by teaching, teaching, teaching. More than anything else the country church needs a trained membership. We must keep helping the country pastor until he has had time to train the young people, and teach them what God wants them to do and how to do that which God requires.

The crying need of the times is for preachers who are willing to live in the country, and work with country people, men who for the glory of God are willing to stay in the country long enough to know the people, to win their confidence, and to identify themselves as one of them. They need men, men, yes, *men*, more than anything else—men who would feel that it is an honor to be called a country preacher and to be the pastor of a great country church.

We heed the call to China, India, Africa, and the heathen lands, all of which is as it should be, but why be deaf to the Macedonian call of our own Southland? The weak link in our plan of home mission work is the neglect of the country church.

Helping Churches to Help Themselves

How Loans are Made by The Loan Fund

Rev. Austin Crouch, D.D., Supt. Church Extension

There are many who seem not to fully understand just what the Church Building Loan Fund is and how loans are made. It is important that all of our people know about the workings of every department of our denominational interests. For this reason I shall explain the Church Building Loan Fund and the method by which a loan is made.

The Church Building Loan Fund is a trust fund, now amounting to something over one million dollars. The money for this fund has been accumulated almost entirely through the establishment of memorials in the Baptist Hall of Fame. There are now some twelve hundred of these memorials. They range in amounts from five hundred dollars to one hundred thousand dollars.

This being a trust fund, the Home Mission Board has no right to give away one penny of the principal or of the interest earned by this fund. Because of this fact the Home Mission Board has laid down certain rules and requirements governing loans. Some may think that the rules are too rigid and the requirements too strict. But are they?

As I had nothing to do with the making of these rules and requirements, I can speak very frankly concerning them. Most of the requirements grew out of years of experience in making loans to churches. And it should be said that some of the experiences have been sad ones. None of the requirements are out of harmony with sound business principles. Of course, from time to time, it may become necessary or wise to change the requirements somewhat. Some requirements may be made a little easier and some will have to be made even more strict. I have in mind now one requirement (no need to name it), that must be more clearly defined and more rigidly enforced. Of course some of the requirements may work a hardship on some worthy church needing a loan. However, this has not been found to be true in many cases. Where such hardship does result, no blame can be charged against the Board. It must safeguard this trust fund.

A few of the most important rules and requirements are here quoted for consideration:

DESIGN OF THE FUND

"This fund shall be a permanent trust fund in the hands of, and to be administered by, the Home Mission Board for no other purpose than loans to Baptist Churches to aid them in securing houses of worship. In recognition of the trust thus committed to the Board these rules and requirements have been adopted." By this it is shown that the Board recognizes that it is only a trustee of this fund.

Rule One: "All loans shall be made on strictly business principles." This is as it should be in handling trust funds.

Rule Two: "It is the policy of the Board that no loan shall exceed in amount 33 per cent of the value of the property on which it is made." This is a wise provision both for the Board and the church.

Rule Three: "It is understood that no loan shall be made except when the use of the amount will be sufficient to complete the building upon which it is loaned entirely free from debt." If this rule were not enforced, workmen's liens, material liens, etc., could come in and endanger the Board's loan or compel the Board to put up a large amount of money to pay off these liens. Business men thoroughly understand the wisdom of this requirement.

Rule Four: "The regular rate of interest shall be six per cent per annum, payable semi-annually on January 1 and July 1 of each year. Payments on the principal may be made on any interest date, if desired, in which event credit will be given on the note for such payments." Some may think that the rate of interest, six per cent, is too high. At the present time this rate is necessary. The Church Building Loan Fund now bears its own expense. The work in this department is rather heavy. It requires a great deal of office work—bookkeeping, stenographic work, legal advice, traveling and other expenses. When the Loan Fund becomes much larger than it now is (and may that day soon come), the rate of interest might be cut to five per cent or even four per cent. This would be of great help to churches.

Rule Five: "In addition to the payment of interest semi-annually, a definite sum, the amount to be agreed upon, must be paid on the principal each year. These annual payments, except, perhaps, the last one, are to be paid on regular interest dates." This is a wise provision both for the Board and the church obtaining the loan. By this means funds will come back into the Loan Fund each year and can be loaned to help other churches that need it. A church will find it easier to pay part of the loan each year than to pay it all at one time. This rule is in accord with the most approved up-to-date business methods. Most real estate loans are now made in this way—amortized loans they are called. Great bond houses like S. W. Straus & Company, in making loans on apartment houses, hotels, office buildings, etc., require the borrower to pay each month into the hands of the trustee one-twelfth of the amount of principal and interest due that year.

Rule Six: "Each loan shall be secured by first mortgage deed and note, legally executed, and shall be made for a term of not exceeding five years." Every business precaution requires this.

Rule Seven: "As a further condition upon which loans are granted to churches from this fund, the note and mortgage papers must be endorsed personally by from three to six of the most prominent financial members of the church or citizens of the community in which the church is located, the number being governed by the amount of the loan. . . ." The members should be willing thus to guarantee the payment of the loan, for it is a loan and not a gift. About all that is necessary for endorsers to do is to take an interest in seeing that the church makes provision for meeting its obligations.

These are the most important rules. I am sure that all business men will give them hearty endorsement. And surely all who have committed to the Board the handling of their trust funds will approve them.

HOW LOANS ARE MADE

The Home Mission Board has a meeting each month, on the first Thursday afternoon. The Board is divided into committees. The Committee on Church Extension meets on Wednesday afternoon before the Board meeting on Thursday. At this meeting of the committee the Superintendent of Church Extension presents in writing the items to be considered. All important facts about each item are fully presented. As an illustration of how fully this is done, I will say that at the last meeting of the committee five pages of typewritten matter were

presented, covering one item. The committee considers each item. Upon the facts obtained, the committee makes recommendation to the Board, favorable or unfavorable, as the case may be. But whatever the recommendations may be, they represent the combined wisdom of the committee.

The recommendations of the committee, together with the facts and reasons therefor, are presented to the Board at its meeting the next day. The Board considers each item carefully and prayerfully and either endorses or rejects the recommendation of the committee. Thus no action is ever thoughtlessly or carelessly taken. The work is very carefully and painstakingly done.

THE DESIRE OF THE BOARD

It is the desire of the Home Mission Board to do two things. First, it desires to render service to the churches in their building programs. Every member of the Board is in the heartiest sympathy with the churches in their efforts to build worthy houses in which to worship and serve the Master. Often the Board is grieved because it cannot give help to churches asking for it. Second, the Board desires and purposes to be true to those who have entrusted money into its hands. It must and will take every precaution to see that these trust funds do service until Jesus comes.

Why I Am a Country Pastor

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

I am a country pastor because I feel that the church of the countryside has been neglected long enough; that it stands in urgent need of an intelligent, aggressive, helpful leadership; and that no field anywhere offers greater or more promising opportunities and rewards for the rendering of real and lasting service to our blessed Lord and His present and coming Kingdom than the rural pastorate.

First of all, I am in the rural pastorate because the country church has not been given the attention and consideration to which it is entitled. As proof of this I point you to the average country church with its once-a-month preaching services by an absentee pastor; with, as a rule, no missionary society, or if it does have one, it is likely to be poorly organized and minus a live, fervent, active, functioning missionary spirit. And among these churches there are all too few Y. W. A.'s, Girls' Auxiliaries, Royal Ambassador chapters or Sunbeam bands, and there are but comparatively few churches supporting Junior, Intermediate or Senior Baptist Young People's Unions. Moreover, the Sunday schools are greatly handicapped by inefficient teaching, the lack of adequate room and equipment. The state denominational paper, *HOME AND FOREIGN FIELDS*, *Royal Service*, and *World Comrades*, are scarcely recognized as essential tools in kingdom building, while church budgets, percentages, and duplex envelopes are in nearly every instance perfect strangers. No intelligent sacrificial concern is manifested toward either the local or Southwide and worldwide interest in the propagation of the gospel of a once crucified, buried, but resurrected, ascended, living Lord. Why is it that such a sad condition of affairs exists here in our beautiful Southland? I repeat what I have already stated above, namely, *the country church has been neglected*. In fact, the country church situation as it is today may be compared to a once very fertile and paying farm, but through indifference and neglect both the once stately buildings and the deep, rich soil have almost vanished away until now it is a near-miracle that the family exist at all. This is why I am a country pastor—that I may have a part, the Lord helping me, in overcoming this indifference and neglect, and

that I may therefore help to substitute in its place the spirit of great concern and immediate action in the strengthening and the upbuilding of the many thousands of Baptist country churches within our Southern Convention.

In the second place, I feel that more than pity and funeral orations are needed. The patient is not dead yet—only asleep. Hence I am willing to sound the reveille and see if I cannot awaken and arouse at least one country church from its lethargy and indifference to a spirit of deep concern, alertness and loyalty to the whole New Testament program. Our country churches emphasize mostly the first two items in the Great Commission, namely, making disciples, and baptizing disciples. And to tell the whole truth, our rural churches have been a little stronger on baptizing disciples than in making disciples. One reason for this I think is that it is much easier to baptize one who is already a disciple than it is to lead one to become a disciple. But when it comes to the teaching of disciples—well, in this matter our country churches have simply ignored and neglected their duty. One reason why there is so little teaching being done in our country churches is because we are willing to do things in the rural church just like we did fifty and one hundred years ago. We are building better homes, and in some places installing telephone and water and light systems. Modern farm machinery is being purchased and used, and the best and most scientific methods of farming are being adopted. We are lengthening our school terms, purchasing cars, and building good roads, and in all material things we are moving forward, yet country churches content themselves with once-a-month or half-time preaching services, call absentee pastors, select for their Sunday-school teachers, men and women that know nothing about the Bible, the pupil, or the laws of teaching. We receive new converts into our churches but fail in "teaching them to observe all things whatsoever I have commanded you." We are saved to serve. But the young converts coming into our churches do not know this. They are not taught that when they gave their hearts to Jesus they also gave their influence, their time, their talent, and their earthly possessions to Him and that all these are to be used in helping to extend that kingdom to other hearts, homes, communities, and nations, until the kingdoms of this world shall become the kingdoms of our blessed Lord. It is not only important but exceedingly urgent that the churches of the countryside be shown and led to accept their obligation for carrying out not only a part but all of the Great Commission. To this end have I dedicated my life to the country church pastorate.

But wait a minute—is it not both futile and foolish to invest my life where such conditions prevail? Emphatically I say "No." "But you will bury yourself if you remain in the country." "Never—unless it shall be in my work." To the man who wants a real job—a man's sized job—there is no finer place to work than with the country church. It offers each day a new and ever widening task—new and sweeter joys and fellowships, and new and greater achievements.

To illustrate this last point I will refer you to some things which have been accomplished during my present pastorate since the early part of 1921. The church has gone to full-time; built a Sunday-school annex; added nearly 100 denominational state papers to its budget (and more recently it has added thirty *HOME AND FOREIGN FIELDS* to its budget, also); and besides dividing the Woman's Missionary Society into four circles, we have organized a Y. W. A., G. A., R. A., and Sunbeam band; three B. Y. P. U. organizations have been perfected—a Junior, Intermediate, and Senior. Two Bible and country life conferences have been conducted with signal success. The church has also held two meetings in which more than seventy-five persons have been received into the membership of the church by baptism, and almost half as many more have joined by letter. Several Sunday-school,

B. Y. P. U., and mission study classes have been conducted with much success. The duplex envelope and weekly giving have been introduced and adopted by the church. The finances of the church have been put into better shape and more than fifty members have expressed their willingness to tithe their income. One young man has answered the call of God to preach and is now in school preparing himself for that high and noble calling. The laymen have been organized and are taking a deeper interest in local and kingdom causes.

In addition to this, plans are on foot for giving more than three hundred members a definite work to do in the work of the Lord. Leave the country pastorate? Not yet. I had rather live in a country church pastorate, breathe the fresh pure air of the open country, and be able to sit down in quietness by my own fireside and without interference meditate upon the goodness of God, the love of Jesus, and the power of the Cross. This will help me to be a better man, a better preacher, and a better pastor. But what about the reward? *Well*, I will have the love of my brethren. And who is it that does not want to be loved? But a greater reward than this will be the love these people have for my Saviour. I am His disciple, His friend, His servant. And my business is to make disciples, baptize disciples, and teach disciples for Him. I am doing this work in the country church because, as I see it, there is no field anywhere which offers greater or more promising opportunities and rewards than working with these dear people of the countryside.

Financing the Country Church

Rev. T. W. Gayer, Orlinda, Tenn.

The editor has assigned the subject, and indicated that he wants no "abstract discussion," but "concrete examples." So, if the writer wanders into his own fields and introduces some of his own children, the editor provoked him to do it, and is therefore the greater transgressor.

It is a well-known fact that churches are poor financiers. Banks make no special efforts to lend money to churches. Of all the churches the country churches are the hardest to finance. There are several reasons for this. They have a poor financial system. In many cases they have no system at all. Then, the church occupies no prominent place in the country community. Its meetings are few, and it has no medium of publicity. Again, the country church has no attractive program. The people receive little, and therefore pay little. A country brother will pay for an automobile, tractor or mule because he sees that he is receiving the worth of his money.

This leads to the remark that the country church must present a worthy program. The writer is pastor of a country church which contributed to all causes fostered by the church in 1922 the sum of \$22,342.83. It resorts to no high pressure collections; it does not even make an every-member canvass for funds. But it does present a winning program. An effort is made to get every member into the Sunday school, and to get him to work at this. Last year more than 75 per cent of those present in the Sunday school were 100 per cent every Sunday, according to the Six Point Record System.

Then, an effort is made to train all ages, as well as teach them. This is done for an hour before the preaching service Sunday evening, just as they are taught for an hour before the preaching service on Sunday morning. This training work

includes three B.Y.P.U.'s for the young people, a Sunbeam Band for the children, two Missionary Societies for the women, and several classes for men and women. These meet for closing exercises just before the pastor preaches in the evening just as the Sunday school meets in the morning.

Space will not permit going through the whole program. Enough has been given that the reader may see that the people are receiving something for their money. Every need of their nature is supplied so far as the church can supply it. The church is the center of the social, intellectual and religious life of the community.

Another important remark is that the results should be commensurate with the expenditures. The church in question is ninety-one years old. Three years ago, when this program was put on, the church had never produced a preacher or missionary. It now has half-a-dozen volunteers, four of whom are in Baptist colleges. In the high school department of the local consolidated school there are fifty-four students. All of these are members of the church. In the Intermediate B.Y.P.U. there are twenty-six boys and girls, all the boys and girls of this age in the community, and any one of them will lead in prayer when called upon.

The outstanding thing in the program of the church should not be money. Many money sermons do more harm than good. They make one feel that the reason he is asked to attend is to get his money. He retires feeling that it was his, and not him, that was wanted. He must be rebuked, warned, fed, comforted. He must see that his soul is the big thing and his money the little thing. He must see that he is redeemed by a mighty price, that he is not his own, and as a result, he will want to glorify God. Giving must be the fruit of a heart of love. It is a part of one's worship.

This conception of giving will not come to a church as the result of one sermon. Indeed, it will not come as a result of many sermons. In the training program, mentioned above, the men made a study of stewardship. The pastor who has not tried this will be amazed to find that many of the best informed men in his church have a very hazy idea of stewardship. They need to go to school, with some one who thoroughly believes in its teaching, until it grips their souls. When this happens, financing the church will be easy. Cheerful giving is the result of spiritual life. To produce money at the expense of spiritual life is harmful.

The leaders of the church must come to see that giving is a grace which they are to develop in every lamb that comes into the fold. The pastor and deacons therefore should go over the records regularly to determine who are properly functioning in this grace. This is not for the sake of the money that they may receive, but for the sake of the life of the people. Those who are failing should be dealt with. Something is wrong, it may be ignorance, backsliding, sickness or financial failure. The case should not be neglected.

Three or four practical suggestions should be made. One of these is that great harm may be done by presenting the needs only when money is wanted. Many a country church never hears a sermon on missions except when a collection is to be taken. The wolf is always at the door. Our boards should keep before us their victories and opportunities. Let pastors be informed as to mission facts. Dr. E. P. Alldredge is doing a long needed work for us in gathering facts for our use. Let the B.Y.P.U. and Sunday-school quarterlies keep these facts constantly before us.

Can this program be put on by the average country church? The objection may be made that the example used in this article is hardly an average country church. It has preaching every Sunday, a separate room for every class in Sunday school, has facilities by which to care for the social life of the people.

But let it be remembered that every community has the same needs; young people to be trained, people everywhere have two natures. Every man needs help in life's battle. Some organization should supply these needs. Why not the church? The organization which supplies these long felt needs will find it easy to finance the program. If the church does not do it, in a few years it will open its eyes to see that some other organization has arrived to supply the need; and the opportunity will be gone for all time.

What about the budget and every member canvass? The writer favors this plan. He has used it to advantage in town and city churches. When the period of the 75 Million Campaign is over this church will adopt it. This canvass should be preceded by an educational program and seasons of prayer. If this is not done it may hurt, rather than help, the spiritual life of the church. If no canvass is made strict oversight of the Lord's treasury should be kept by the deacons to see that each member is properly functioning as a good steward of Jesus Christ.

Finally, some method of publicity should be practiced by the church. Jesus has published round the world Mary's precious ointment broken for Him. He published the gift of the woman in the temple who gave two mites. The writer uses an inexpensive duplicator. Financial statements cannot be made too often. If no other method is practical, a chart or blackboard can be placed where every one can see it, and attention called to it weekly or monthly.

Financing the kingdom is a great task. It deserves our best thought and effort. Ideals cannot be attained in a day but let us begin to do better than we have done. A better day is dawning.

The Demonstration Country Church

Frank E. Burkhalter

Someone has said that the country churches do not present a problem so much as a task. This article, however, does not propose to deal with either the problem or the task, so much, as to describe an experiment made by the Country Life Department of the Home Mission Board of the Presbyterian Church, U. S. A., in the establishment of a number of demonstration rural churches in various sections of the country as a model after which other rural congregations might pattern with profit.

One of these churches which came under the writer's observation and which impressed him as having many features quite worth while was the Wallace Presbyterian church in Van Zandt County, Texas, located in a community somewhat above the average, considering its location thirteen miles from a railroad in a county characterized by much deep sand. When the writer visited the church he found a neat, commodious, well-designed house of worship, a neat and efficient parsonage immediately adjoining the church grounds, full-time preaching services, a standard Sunday school and Christian Endeavor Society, and a mid-week evening service known as "Church Night," with a half-hour given over to sociability, a half-hour to class and committee meetings and concluding with a half-hour of devotional services in charge of the adult department of the Christian Endeavor Society. The boys of the congregation were organized into a troop of the Farm Boy Cavaliers, modeled somewhat after the Boy Scouts but being particularly adapted to meet the needs and conditions of boys on the farm. The Sunday school had a circulating library of 500 volumes.

There are doubtless many who will feel that such a pretentious program could not be worked in an average rural community, but the best answer to this suggestion is that it has been worked very successfully in the case of this particular church.

Of course this particular church, being a demonstration church, has had the privilege of the fullest co-operation and suggestions from the Home Mission Board and these aids have proven helpful. The proposition of the board to the church, after a careful survey had demonstrated that the community had many of the requisites for a suitable site for a demonstration, was that if the congregation would erect a good house of worship and a suitable manse, the board would find a competent man to lead the larger work as pastor and would provide a portion of his salary until such time as the church was able to carry the whole load, the hope of the board being that the church would be able to walk alone after five years.

To the pastorate there came a very competent and consecrated young minister, Rev. Millar Burrows, a graduate of Cornell University and Union Theological Seminary, and though neither he nor his wife had ever lived on a farm before, they were possessed of tact and common sense and soon worked their way into the affections of the membership of the church, which included the vast majority of the residents of the community. As was to be expected under the circumstances, Mr. Burrows drew many of his plans from the Country Life Department of his Home Board, and one of the suggestions of that department was that each church have a definite program and that that program be as definitely related to the life of the community to be served as it was possible to relate it. It was interesting to find that this program recognized the individual as the primary unit of the Kingdom of God as well as of society, and that the program had been pitched with a view to the development of the individual member of the church as the secret of the development of the church as a whole. Definite participation in public worship, private devotion, Christian service and benevolences by every member was stressed by the pastor, not only in his sermons but as fully as possible in the finding of definite tasks for each member.

Mr. Burrows, as pastor, felt that reaching the individual with a spiritual message that would lead that one to bring his life into a proper relation with God, was the first duty of the church, though he urged that after these individuals had been reached for God they were under obligation to assist in carrying the gospel message to others in all parts of the world, and that the church as a congregation should so study the social and economic needs of the community and apply the gospel of Christ in their solution. The congregation sought to dignify religion and command greater respect for it by keeping the church building, parsonage and grounds in excellent condition; it endeavored to establish in the homes of the members both individual and family worship and conscientious and systematic religious training through the dissemination of religious literature.

To quote more extensively from the program of this demonstration country church, "it aims to give help for every community need; to furnish Christian leadership for every occasion and co-operation for every movement which contributes to the betterment of mankind; to encourage and promote everything which helps to make the community a permanent home where no one is poor, strange or dissatisfied; where men are taught to live and work in the country and support their homes, their institutions and their community; where every generation transmits a richer heritage—in lands, in institutions and in traditions—than it received; where there is satisfaction in the present and a faith in the future to inspire with a confidence of eternal life."

From what this writer was able to discern in conversation with the pastor and members, the church has emerged upon this social program without the loss of any of its orthodoxy or any of its evangelistic zeal. If this be true, that feat might not be duplicated in every instance, but the writer is dealing with what he saw at this demonstration church and is not urging the adoption of its program without modification by our Baptist churches.

The proper training of the young people of the congregation in religious education was sought not only through the Sunday school and the Endeavor Society but through frequent messages from the pulpit specially directed to them, and through the work of the committee on religion in the home in its distribution of literature calculated to build up the Christian character of all who have professed Christ and to lead to Christ those who have not previously accepted Him. Each member was encouraged to contribute weekly both to the current expenses of the church and to the general benevolences of the congregation through duplex envelopes provided for the purpose, quarterly statements were sent each subscriber to the budget by the church treasurer and the pastor preached frequently on the need of the consecration of substance as well as life to the Lord's service.

Wallace church sought to throw around the social life of the young people of the community a perfectly wholesome influence. Many of the social affairs were held in the parsonage, the church grounds were the playgrounds of the community, and the pastor and his wife entered into the social life of the congregation as fully as it was possible for them to do.

By reason of the fact that the members of the church all lived on the farms and believing that it was helpful for the church to lend its influence in behalf of better farming, the congregation provided the manse with a farm plat of five acres which was cultivated as a model farm under the instructions provided by the State Agricultural College and the pastor lends his every influence in behalf of scientific farming and marketing.

One effort of the pastor of this rural church which might with every propriety be imitated by many of our Baptist rural pastors of the South was that which related to making the work of the congregation known to the general public through publicity in the county papers. Mr. Burrows served as the correspondent of his community for the two leading weekly papers of the county and the papers compensated him by contributing two inches double column in space each week to carry announcements of his services. A couple of the ads carried in this space are reproduced as follows:

"The Wallace Presbyterian Church believes in applying the old-time religion to present-day problems, farm, home and community. Come worship with us and get acquainted."

"Don't get religion and then think you have reached the heights of spiritual development. We try to use our religion in the Wallace Presbyterian church in the service of our community, the nation and the Kingdom of God."

Of course the pastor had the privilege of incorporating news articles concerning the work of the congregation in his news articles to the papers.

Whether readers of HOME AND FOREIGN FIELDS agree with the program and ideals of this progressive Presbyterian church or not, the writer believes they will agree that if more of our rural churches had definite programs or ideals toward which to strive they would accomplish a great deal more than they have done in the past, while if the pastors and members of the churches rendered an unselfish service to all people of the communities in which they are located they would find it much easier to interest and win to Christ and

Christian service those who have not been previously won than it has been heretofore. And what is said of rural churches in this connection might with equal force and propriety be applied to the urban churches as well.

The Country Church in the Foreign Mission Enterprise

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

The country church is a significant factor in Southern Baptist life and work, and should always be taken account of in any plans which the denomination makes. The writer would like to see Foreign Missions kept in close touch with the country churches of the South. He believes that country churches have much to give to the foreign mission enterprise and that there is much for them to receive from it.

Constant effort should be made to keep Foreign Missions in the country churches of the South for the primary reason that there are so many country churches in the South. The country churches constitute an important part of the home base of the foreign mission enterprise. There are some fifteen or sixteen thousand of these country churches in the bounds of the Southern Baptist Convention, and their membership is composed of the very element which constitutes the backbone of society and of the nation, and should be the dependable support of the foreign mission enterprise in many things which that enterprise needs for its strength and efficiency. Foreign Missions cannot maintain a commanding front without the moral support of the country churches. The men and women who compose these churches and the quality of life which they represent make them indispensable to this greatest of all Christian enterprises.

The country churches have a contribution to make to the substance of the missionary message. If Foreign Missions ever win a lost world, it will be by the preaching of a saving gospel. The country churches are the conservators of the simplicities and vitalities of the gospel of salvation. Not many country preachers have become enamored of the sophistries, the vagaries, and the rationalistic theories which in these modern days get themselves aired from the pulpits of some other churches. The country preacher is, as a rule, a man who handles the truth reverently and preaches it; if not always eloquently and with a vain show of learning, preaches it nevertheless boldly, frankly, fervently. He calls sinners to repentance and with confidence points them to the Saviour as their only but sure hope. The country churches are, thank God, bulwarks of true orthodoxy. They have keen ears for the gospel note in their pulpits. The heretical preacher would have a short career in a country or village pulpit in the South. Neither the mountebank nor the freelance can hold a country pulpit against a sober body of country deacons long enough to corrupt the thinking of a community of promising young people.

If these churches, which are our joy in the way they preserve the saving gospel, be impassioned for the proclamation of this gospel in all lands and to all peoples, we may have strong confidence in both the perpetuity of the faith and the salvation of the world. Under the spell of Foreign Missions country churches will be perpetual fountains of living truth and of life and healing, refreshing and reviving the dried places

at home which have been parched through a dearth of pure gospel, and they will be constant ministers of life and healing to the nations which lie maimed by sin and neglected.

But the country churches are not only making a contribution to the Christian message, but also a contribution in Christian missionaries. The majority of the missionaries who are on the foreign fields, and of those whom it is my privilege to see appointed year by year, are from the folds of country churches. The city churches of the South are making great contributions to the foreign mission work of their denomination. There must be no overlooking that. Some of our great churches exhibit as a chief mark of their greatness a big budget for Foreign Missions and a great passion for the salvation of the whole lost world. But city churches are not, as a rule, producing missionaries in the proportion which country churches are producing them. Explanations for this might be offered but we refer only to the fact. Country churches are furnishing volunteers and missionary candidates. I do not say that they are doing this to the measure of their ability or duty. That could not be said. God has need for a thousand workers in the ripe fields in pagan and papal lands for every candidate that offers himself for service. We do want, however, to make fair recognition of the fact that many of the country churches are giving the brightest and best of their young men and women to this great and holy task. Surely there ought to be a growing interest in Foreign Missions among the country churches whose devoted sons and daughters are on the far-away fields. It is but natural that the hearts of the homefolks should follow their children. It is this fact of the increasing number of strong links between the country churches and the foreign mission fields in the form of missionary ties that gives me my highest hope for the future of our country churches.

But Foreign Missions can be made to contribute in turn to the country churches which are contributing so much to Foreign Missions. The life of no church is full and complete if Foreign Missions is not set close to the heart of it. I have seen many and much of the country churches of the South as well as of the city churches, and I have seen something of many churches elsewhere. I have never seen a dead, or dying, or dull church anywhere which was under missionary leadership or had caught the spirit of Foreign Missions. This work is set in the very texture of the commission under which the churches operate, and is essential to their vigorous life and insures it.

I was a member of Dr. Geo. W. Truett's church when it was providing itself with its present great house of worship. The church had sought the easier way of financing the building enterprise by putting the whole expense of more than \$100,000 into a loan and paying this off in large annual payments. These annual payments, somewhat like our drawn-out 75 Million Campaign pledges, became a sort of weariness to some of the members. It is a pity, but nevertheless it is true, that great numbers of our Christian people have not learned and made their own that text of Scripture which says, "Be not weary in well-doing." Men who can pay notes annually for long periods if those notes represent their personal interest seem to be given to fatigue if they find themselves under the same obligations to the Lord of life and glory. Some of Dr. Truett's members were orthodox Baptist in this disposition to get weary in carrying a denominational burden, and some of them felt that, having these annual payments to make on their church building, mission collections ought to be pressed with moderation until the building was paid for. This became an occasion for the great pastor and preacher to show the metal of the true minister of Jesus Christ and to give a hint of the thing that has made him and his church great. The time had come for a great and heroic effort by Texas Baptists to meet their obligations

to their brethren throughout the South with whom they had entered into co-operative relationships to finance Christian missionary enterprises. The case was laid before the church in a masterful missionary address. There was no side-stepping, no soft-pedaling, no hesitation. There was a headlong plunge of the preacher into the call and duty of the hour, and the irresistible passion of that appeal reached its climax when Dr. Truett raised his hand to heaven and said, "I do not want any man, woman or child in this congregation to withhold the worthiest contribution to this missionary collection because of our obligations for this building enterprise. I would rather preach the gospel of Jesus Christ under these open Texas skies, with the hot Texas sun and the cold Texas rains beating on my bare head, than to preach that gospel to a church which is not thoroughly and passionately missionary." Of course, his church led the South in its missionary contributions blessed with such leadership as that. If God should put the same spirit into the pastors of all our country churches, all our village, town, and city churches, we would send the gospel of Jesus Christ ringing into the jungles of Africa and the dark corners of the world everywhere, and such a passion for missions would make great preachers and great churches broadcast over our land, which would then blossom and fruit in righteousness.

No other community is more hospitable to missionary incident and information than the country and village church. Neither the young people nor the old people are surfeited upon movies and the slush and sensation of the morning paper. The preacher who makes himself familiar with missionaries, missionary work, and missionary literature, and therefore knows how to tell about foreign missions and can recite fresh incidents in missionary achievements will find it easy to talk to country churches and to keep up an interest in his work. A live and up-to-date missionary address or sermon is a pastime and a pleasure for a country congregation and a welcome incident in the life of the community.

What an opportunity and high privilege the pastor of the country church has in bringing to his people the missionary news of the day and of the world, and thus brightening up their lives. And what an holy task it is to bring his people into the currents of religious life which are moving around the world! A few up-to-date mission books, such as the Educational Department of the Foreign Mission Board can furnish at small cost, would equip many pastors for new experiences in preaching and make it a joy for them and their people, and what is more, a greater blessing to the Kingdom of Christ.

I do not know any greater mission for HOME AND FOREIGN FIELDS than is before it in the country churches. I was reared on a farm, and I well know that if somebody had in my childhood and youth made available to me such a periodical as HOME AND FOREIGN FIELDS, they would have conferred inestimable blessing upon me and my home. And I believe that I would today be worth more in the service of my Lord if such a blessing had come into my life. There is growing upon me a conviction that the leaders of our people must enter upon a crusade of missionary education, intelligence and inspiration for and among Southern Baptists. Our city churches need this, for the majority of their members have no conversant knowledge of the missionary enterprises of the denomination; and our country churches need it and would welcome it because they have time to read and want something to read. We ought in many cases in the city to substitute missionary reading for the sensational newspaper and more sensational novels and vulgar picture-shows, and we need to carry this literature in advance of these to our country people.

The Country Church and Its Sunday-School

A Vital Factor in the Rural Problem

Mr. E. L. Middleton, Raleigh, N. C.

There are many tales of woe being told about the country church and its decadence. These tales may be true in many sections of the United States, but I do not believe they can be justified in the bounds of the Southern Baptist Convention. We have the most distinctly rural part of the Union, and country churches are in large numbers everywhere. To be sure, with the readjustments of population in the new day in the South many of these churches are going to die. Then again, many were unwisely organized and located and ought to die.

In membership, general church activities—such as Sunday school, B. Y. P. U. and W. M. U. organizations—growth in giving for local and denominational expenses they show up favorably with city and town churches. Some time ago I had occasion to make some comparisons in financial matters between city and country churches. I noted the amount of offerings for denominational purposes of every city church of any size in North Carolina. Within ten years there were more churches in the open country giving as much and more to these objects than the cities were giving ten years before. But my task is to write about the Country Sunday School, and my instructions are to make the discussion as concrete as possible.

SOME THINGS THAT MIGHT DISCOURAGE

1. *Many country churches have no Sunday school.* The last southwide statistical report says there are 27,634 churches and 20,150 Sunday schools. Here is a difference of 7,484. Nearly all these are country churches. Then again, possibly 2,000 country Sunday schools hibernate or close for the winter. Every State ought to put on a definite program for meeting this situation. This has been in our North Carolina program for ten years. Our State Sunday school office has been instrumental in starting 800 new Sunday schools, and we now have 2,250 churches with 2,174 Sunday schools.

2. *Rural conditions must be faced.* Bad roads, general indifference, lack of leadership, an age-long habit of Sunday visiting and general ignorance of up-to-date plans and policies must be reckoned with. Nothing will meet these conditions but intelligent, persistent campaigns of education through institutes, discussion in our Baptist papers, and the training of our leadership.

3. *A lack of vision* on the part of hundreds of our country preachers is one of the greatest barriers to Sunday-school success. Many of these have not attended a special meeting or read a tract or book on the Sunday school in ten years. Sunday-school education for them is the only remedy.

SOME THINGS THAT ENCOURAGE.

1. *The great growth* in Sunday-school membership is marvelous. Last year, 1921, the reported gains were 234,735. The aggregate of the two preceding years was as much more. In three years we have gained about a half million. Over half of this gain was in country Sunday schools.

2. *There is a general toning-up* in country Sunday schools leading towards efficiency. Country Sunday schools seem to be taking the Standard of Excellence more seriously than in the city. Last year my State had twenty-six standard schools, fifteen of these were in the open country or small villages, four were in towns of 1,000 to 3,000 population, and six in the cities.

3. Country Sunday schools are making marvelous progress in improving their *organizations and physical equipment*. These churches are no longer building the old rectangular church house of one room. They are now building modern houses with fine Sunday-school equipment costing from \$5,000 to \$30,000. I have in mind now without any general investigation four that cost over \$20,000.

A FEW CONCRETE CASES.

1. I visited one of the weakest and most backward Sunday schools I ever saw. The fact is it had been dead for years. I found the building dilapidated, no paint, plastering off, window panes out, the yard overgrown with weeds and bushes—unsightliness everywhere. I presented the claims of an up-to-date Sunday school. The superintendent, a one-horse tenant farmer on poor land, caught a vision. He was not a trained man, but he secured the help of the public school teacher, a Baptist, to lead in teacher training. He put everybody to work. The school and all workers were "on the job."

Two years later I visited the school again. The house had been thoroughly repaired. Carpets were on the aisles, curtained spaces had been provided for all classes, the school had been graded, every teacher and officer was ready to receive a Normal Diploma and the entire school was given the award for being a Standard School. If this backward country Sunday school could earn this award, there are 12,000 other country Sunday schools that can do so.

2. This school was in the open country. There were normal conditions in education, general culture and wealth. The pastor and some of his co-workers got a vision of what ought to be done and undertook at once to do it. They began to magnify the Sunday school. Here are some things that happened:

(1) The Sunday school soon attained the Standard of Excellence and has kept it for fourteen years. (2) The church went from once-a-month preaching to half-time and then to full-time. (3) It went, meanwhile, from offerings of \$400 to \$4,000 for benevolence and missions. (4) Practically every person reared in the community above ten years of age is a Christian. (5) More than sixty of the young people have gone to college. (6) The church has furnished four preachers, twenty teachers, two physicians and one lawyer.

3. I give a still more striking example of a country church. The first one named was Cedar Falls, the second Olive Chapel. I now give some of the achievements of the Sunday school at Double Springs.

This school was typical four or five years ago. They had an old one-room church building. The superintendent caught a vision of what could be done. Here were the facts ten months ago when they reached the AA-1 Standard, as far as I know, the only country Sunday school in the Southern Baptist Convention with this honor:

They Reach the People. The total church membership is 310, but only 227 are resident members. This church is like many others that have large numbers of members who retain membership but live in other communities. A recent religious census shows there are 420 people living near enough to attend this Sunday school. This includes babies, other children and non-church members.

With such a constituency the Sunday school has reached thirty-nine for the Cradle Roll, forty for the Home Department and 255 for the main school. This is 72.4 per cent of their possibilities. The Baptists of the State have reached only 35 per cent of their possibilities for their Sunday schools.

Organization and workers. All the departments are standard and this means a very high degree of service. To begin with, the church has built an elegant brick building with sixteen class rooms, two auditoriums, provision for its social needs—an up-to-date place of worship and a real workshop for God's people. With much of the work done by the people the building cost over \$20,000.

Every department and every class has an adequate number of officers, teachers and helpers. Here is the organization: Beginners, two classes, eight workers; Primary, three classes, ten workers; Juniors, seven classes, fifteen workers; Intermediates, four classes, eighteen workers; Seniors, two classes, nineteen workers; Adults, three classes, twenty-seven workers.

This does not include the superintendents, visitors and helpers in the Cradle Roll and Home Departments. This country Sunday school has definite duties assigned to more than 100 of its members. This division of labor is one of the secrets of its success; it gives the folks something to do.

The workers are trained. The finest achievement of this Sunday school is the training of its workers. I am often asked how to get teachers and other workers. My universal reply is, "Train them from your own membership." There is no other way to get them. This school began this work a few years ago and can now show the finest results of any Sunday school I know for its size.

The school now has in its membership seventy-five Diplomas, thirty-eight Red Seals and twelve Blue Seals. This is not all. There is a Post Graduate Course. Nine hold their Diplomas and six of these have taken the entire five books in this course and hold the Gold Seal. The school has a total of 321 Teacher Training awards. This means that these people have studied and stood written examinations on 321 books in the two study courses.

A BIG AND VITAL TASK

If the country churches had only the task of their own welfare the task would be big enough, but all interests of the city are also dependent on the country churches in a great way.

1. Study the industrial life in any city and manufacturing center today. The men who are leading in big business have come for the most part from the country. If America is to hold her own, business will still need men and women with strong character and strong bodies. These future captains of industry need the teachings of the Bible in their boyhood, and the country Sunday school is the main agency for doing this.

2. In the South today possibly eighty per cent of the officers and teachers in city churches came from the country. These churches are going to need this same recruiting station for future operations. Take out of our city churches today their country-reared workers and most of them would be paralyzed.

3. Another big task for country churches is to continue to furnish preachers and missionaries. Some investigation shows that for twenty-five years something like 2,250 country boys have been in our great Seminary in Louisville. Who can imagine what would be our condition today if we had been deprived of such a supply of preachers?

A Bible teacher in a Baptist college says 950 of the 1,000 ministerial students he has taught came from the country. In this same state a list of 203 ministerial students in high school, college and seminary shows 190 of them from the country churches. You will find a similar proportion of our foreign missionaries from the country.

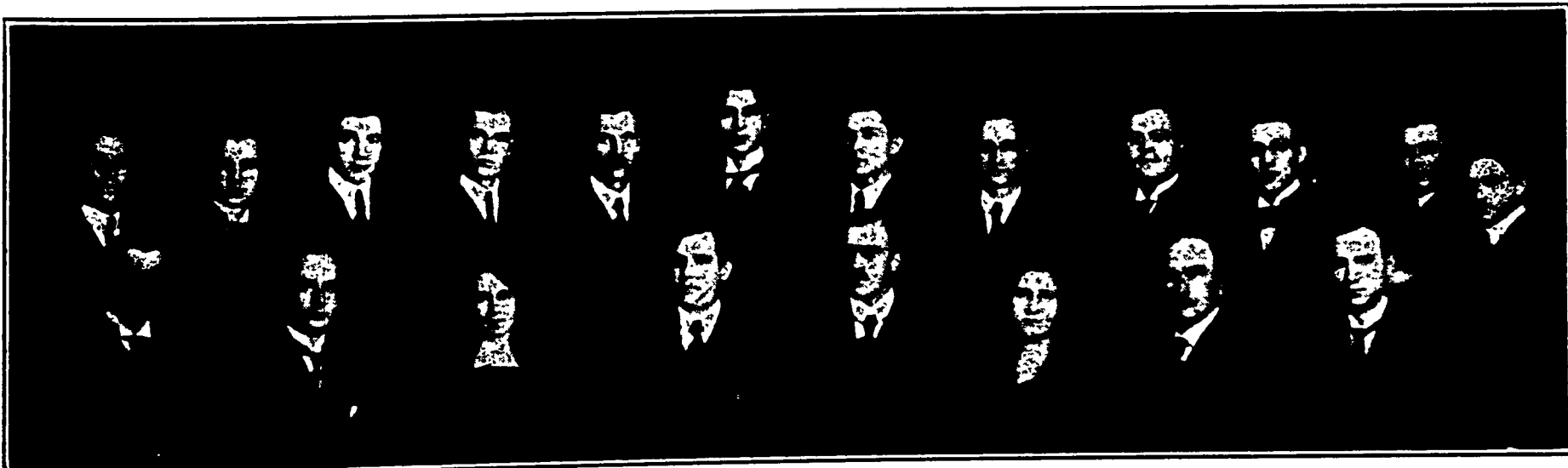
With such facts and possibilities our great denomination ought to use all men and money possible for enlarging and improving every country Sunday school in the Southern Baptist Convention.

* * *

The one greatest force in the extension of the kingdom of God is prayer, yet the one service in the church set aside for prayer is often the most poorly attended and the least effective. A devoted pastor, concerned over the prayerlessness of his people, determined to extend the scope of his prayer meeting. He prepared a brief printed covenant, in which the signer agreed to spend at least fifteen minutes each week, preferably at the prayer meeting hour, in prayer and meditation. Many who found it impracticable to attend the prayer meeting readily agreed to the plan, and others who had made excuses found themselves without excuse as Christians for refusing so simple a duty. The result has been a revival of interest in the prayer meeting and the extension of the prayer circle far beyond its old bounds. The plan commends itself as practicable and wise. Try it!

* * *

While there may be more heinous sins than murder, the malicious taking of a human life is rightfully looked upon as the capital crime, and the murderer as the supreme criminal. Yet the record for twenty-eight cities for which the figures are available shows that in 1921 there were 1910 murders, or nearly ten for each 100,000 of population. This does not take into account the thousands slain through the carelessness and negligence of automobile drivers. Surely we need a revival of preaching on the sacredness of human life. The homeland is yet a mission field!



STUDENTS AND TEACHERS, BAPTIST THEOLOGICAL SEMINARY, CZECHO-SLOVAKIA
This "school of the prophets," located in the city of John Hus, is made up, in the words of Dr. Carver, of "the spiritual descendants of the great martyr reformer," there being some 3,000 Baptists in the new republic.

What Others are Doing for the Country Church

A Survey of Plans and Results

Rev. Frederick A. Agar, D.D.

In an Eastern State some years ago a wide-visioned servant of God stopped his automobile on a country road and pointing to a poor-looking, barn-like church building which stood on a knoll nearby, he said, "You see that church building there?" "Yes," I answered; then he solemnly added: "Never in the history of that church have they had a resident minister or an educated one. They have never numbered at any one time a hundred members, yet in the past fifteen years, over one hundred people have received letters of dismission from that group and have joined the ranks of the church in the city to which we are going. Those people now hold most of the official positions in that city church and they constitute its problem, because in their early experience they were neglected and undeveloped out here in the country. Moreover, we have on our hands a narrow-minded, non-missionary pastor who was the product of this same church, and nothing we have been able to do has changed his viewpoint or enlarged his vision."

Others all over the land have told the same story until the conscience of practically every Christian group has been aroused, and now the country church bids fair to secure the attention and help it should have had long ago. Before dealing with detail and illustration I want to present in a summarized form what others are doing for the country church in America.

1. A thorough study of the situation confronting the rural church is being made by a number of religious groups such as the Methodist North, Presbyterian North, and the Disciples churches. Some inter-denominational bodies are also giving specialized attention to this subject. There is consequently being developed a group of well-informed specialists upon the subject of the country church.

2. Special attention is being given to the pastors who man such fields. Short courses are being offered by some theological seminaries and Bible institutes so that the country church ministry may be equipped and envisioned for their most important task.

3. A number of denominations are now working out broad Christian plans which are designed to meet the needs of the people in the field of the rural church. Plans must be wisely made. The conditions of modern life, with the automobile ever in sight, must be given proper consideration. The prevalence of the movie and much reading matter and also the county high schools must be remembered when plans are being considered.

4. Proper church buildings are being planned by wise leaders, and then denominational strategy is being used to get them adopted by country churches.

5. Four or more religious bodies now direct the holding of institutes located in places where the leadership of country churches can be gathered easily and at small expense. There, wise plans are considered and Christian lay leaders are developed to help carry them out.

6. Granges, teachers' associations and other similar groups are aroused to the situation and are helping produce a church life that will help supply the needs of people living in the country. Danger arises here, however, unless it is constantly recognized that basically the need is a spiritual one.

7. City churches throughout a number of denominations are becoming aware that many of their problems grow out of the fact that a large part of their membership comes into their ranks direct from country churches and that the training and develop-

ment of those people is not such as to make them all as helpful as they might be. Of course the city or town church is not without some corresponding failures.

8. The ministry is quite largely recruited from the ranks of country churches, and great danger lies in the fact that early life standards are very hard to be eliminated, therefore it is suicidal or very detrimental to neglect the rural churches.

9. There is recognition, wise and wide-spreading, that it is no reproach to be born and reared in the country and that the cause of Christ needs the mingling of country and city life in order to keep both on the upgrade, and that this is particularly true in regard to church and Christian spheres.

10. Others recognize quite generally, I am sure, though there may be dispute upon this point, that the country church must be definitely aligned with a denomination in order to prosper and meet the needs of the present. (Of course we all know that there are some very successful country churches that are called non-denominational).

With this summary in mind let me now go into some details concerning what others are doing and then furnish a few illustrations.

To theorize about the problem of the country church is one thing, to do something to help solve it is quite a different matter. Southern Baptists are awake to the fact that there is an opportunity as well as a need to work for the uplift of the country church, and their activities along that line are most encouraging to others elsewhere who face the same chance to serve. This article, as the summary reveals, is to show in a broad way what others outside of the Southern Baptist Convention are doing to save and enlarge the churches in isolated and rural places in America.

Many religious bodies in the United States are now making a special study of the rural or country church. This is a basic procedure if the decline of such churches is to be arrested, and they are to become more potent factors in the future.

At least four denominations have rural church specialists giving all their time to a comprehensive clinical study and practice for country churches.

Fields have been selected that are typical in their problems. Men who are capable of adaptive work have been put in charge to develop a well-rounded Christian program which will apply the principles of the gospel of Jesus Christ to the whole life of the people. The response is splendid in practically every case and demonstrates that the problem can be solved under proper leadership. A well-prepared, resident minister who is giving all his time to his gospel ministry has been found absolutely necessary.

In the past, the part-time, uneducated preacher may have been acceptable and used of God, but in the long run the church thus served often suffers from lack of cultivation and in consequence goes into decline.

Five or more church bodies have been developing a definite plan and program for the Christian service in country fields. While the matter is still under debate in some quarters, I venture the opinion that the undenominational country church does not prosper as well in the long run as a church that is definitely related to some particular denomination. The plans and programs of a large Christian group are needed for the envisioning and enlistment of a local group of saved people. Then the association with other local bodies of like vision and enlistment

has decided value. The laws of fellowship work out to the helpfulness of the local minister of the rural field as well as to the people he serves, when there is organic relation to a denomination.

It seems to be the general practice to follow a comprehensive plan which is designed to meet the needs of the individual surrounding the church field. For instance, it is very little use to try and save a soul while the mind, body and heart of the life are left without any gospel ministry. A great minister of old was clearly of the opinion that the ministry of the gospel was planned so "that the man of God may be perfect, thoroughly furnished unto every good work." Rural church plans therefore need to be widely inclusive. For instance, in a Mississippi Valley State there is a rural church which ministers to several thousand people scattered over an area of twenty or more square miles. The plans of ministry comprehend the field of the gospel message, through preaching, singing and other devotional exercises, as well as through study groups and a systematic, loving, house-to-house lay ministry which enlists practically everybody in the life of the church.

Then there is the practical application of the gospel message to the men and women engaged in technical agricultural pursuits. They have a group meeting in the church parlors which discusses scientific farming.

That pastor, I am told, took a short course in an agricultural college so that he might be able to serve God by helping the people with a better knowledge of farming. Yet that pastor does not give any of his time to farming pursuits outside of raising his own vegetables and maintaining a pretty flower garden, which is his hobby. But through his association with the men who farm, he is able to plant the Word of God in many a life.

Also there is a definite plan for social life or relaxation. Some very dangerous things have practically disappeared in that community because the church will not allow them in its edifice, and so many other good, jolly, helpful, pleasing plans are always working that nearly everyone turns to the church and not away from it. That particular church belongs to a denomination that has done special work through an architectural department that helps to plan rural church buildings which meet the needs of the people for a thorough-going ministry of the gospel. Such well-designed structures are all-important in the carrying out of proper plans for service. Plans for social life in this particular church also include such features as basket-

ball for boys, girls, young women and young men. They have a baseball team. Volley ball is on their program. Every Friday during certain months of the year there is a carefully chosen movie show financed out of the church budget. Young people's socials are held every week at which proper games are played.

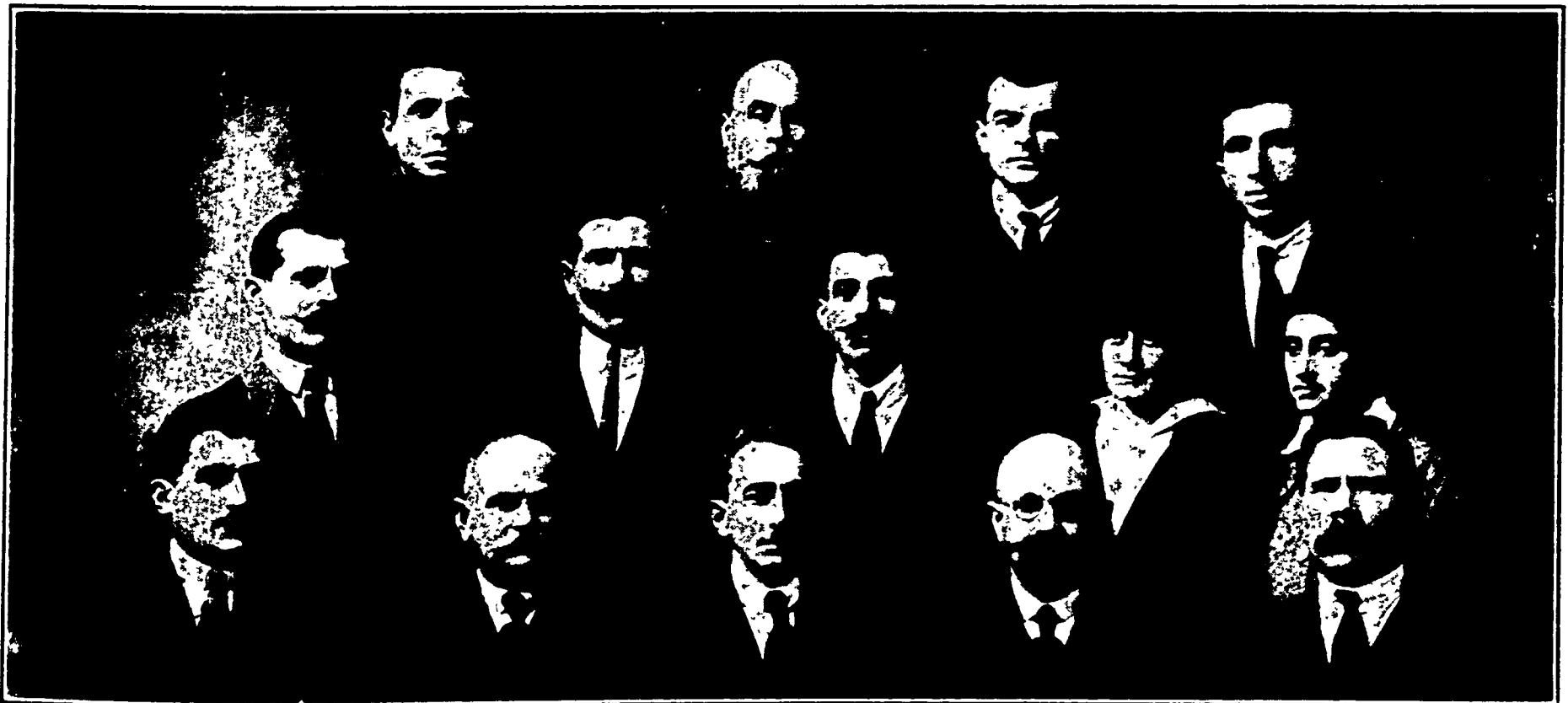
Much singing is in evidence, and light, inexpensive refreshments are served. The social room is crowded during the week days, so is the church auditorium on Sunday. All expenses are met by the weekly contributions of the people of the church. Money is given, not grudgingly or of necessity, but cheerfully. The minister is well paid as to salary, has an ample sized up-to-date parsonage and a little plot of ground for a garden and tennis court. Some years ago this field was occupied by a typical rural church with a part-time, non-resident, uneducated man who was so poor and unread that he could not help to lift the community. Two or more denominations in New York State have some very excellent demonstrations of what can be done in isolated or in sparsely settled rural regions when a well-prepared man gets on the task of carrying out a well-balanced program.

In many sections of the north the Y. M. C. A. through its county secretaries has been of decided value in helping to awaken country churches to their needs and opportunities. In Wisconsin some time ago a country church was struggling along with a poorly-paid, disheartened man as pastor. Under the stimulating example of a county Y. M. C. A. worker he was aroused, went away to get a short training course, came back, and within two years had a splendidly developed situation and was a really useful, well-paid minister of Jesus Christ.

The educational side of country church life is of prime importance, and much is being done to program the courses of study which will result in developed Christian living and service.

In the Northern Baptist Convention the Home Mission Society and also the Publication Society pay special attention to the plans and programs for the development of the rural church.

Four or five of our State Conventions have special workers in this field and are developing a real measure of efficiency. The task, however, is a long one because it involves the question of leadership, and it is a slow work to develop enough pastors specially fitted to cope with the situation. But real progress is being made in this great field.



BAPTIST LEADERS IN ROUMANIA

"In Transylvania, which was annexed from Hungary, there are 13,000 Roumanians and 7,000 Hungarian Baptists. In old Roumania there are fewer than 1,000. There are thus four groups of our Baptist brethren in this land, speaking four languages."

"Trailing Twentieth Century Apostles"

Baptists in the Balkans

Rev. W. O. Carver, Th.D., D.D.

I have not been permitted to visit in Jugo-Slavia, Greece, Bulgaria, or Turkey. Of these, there are Baptists only in the first, and there only some six or seven hundred. These are divided into four groups, Germans, Hungarians, Slovaks and Serbs; Slovenians, Croatians, Slavonians. Very recently the Board has sent out from the States two men to serve in the organization and leadership of these Baptists who were lacking in leadership and in coherent unity. Rev. Vincent Wacek will serve with the Serbs and Croatians, while Rev. Nicholas Dulic will superintend the better organization and integration of Germans, Slovaks and Hungarians. Their names will indicate the reason for sending them, while there are languages and historical reasons for the combination which they will serve. All the Baptists are united under one executive committee made up of representatives of all the four groupings named above. This is the small beginning of our denomination in this conglomerate republic, which let us hope will speedily become a composite republic, while the Baptist message and ministry will contribute greatly to the unity and coherency of the nation.

COMPLICATION OF RACES AND CONDITIONS

The startling combination of races and tongues represented by the names here recorded will serve to suggest what a difficult and complicated problem the Balkans present to themselves and to Europe and to the world. For what we have here we have in all the Balkan states, only the common factors and features are here a little more closely and confusedly scrambled than in some other countries.

For the most part accompanied by Dr. Gill, I spent four weeks on a tour through these regions. Leaving Lausanne November 23 we spent a night in Zurich, rich with memories and memorials of Zwingli and his branch of the Reformation, but we were unable to give any time to these.

GLIMPSES OF AUSTRIA

Traversing the long narrow strip which the war has left to bear the name of Austria, we came in twenty-four hours to Vienna, deservedly one of the most famous capitals of the world. It was a fiercely cold day, and we had come into the snow before quitting Switzerland. We had it continuously until the last two days of the long tour. In Vienna we found that our two leaders who speak some English were both out of the city. We had planned only to call on them in fraternal courtesy. We visited the headquarters and saw the capable young woman who assists in the office, and some others. The magnificent public buildings and emporiums of the inner city constitute a compact group of architectural beauty and magnificence equaled nowhere else within my observation. The magnificence of this most bankrupt of all the countries was very surprising. The stores display great quantities of the most costly and splendid wares. One sees richly dressed and apparently affluent people walking and driving through the streets. The eating houses serve elaborate and varied menus to numerous patrons who seem to have epicurean tastes. Poverty is also in evidence. On the day we were there the unemployed were having a parade and a meeting on the steps and in the open spaces before the beautiful "Votive Church," which the Emperor Francis Joseph erected to celebrate his escape from the

effort of the assassin. The marchers carried red flags and Bolshevik symbols, but were orderly, even while being harangued by the numerous orators from the steps of the church. The government had taken the precaution of guarding public buildings and especially the House of Parliament with soldiers and kept the marchers off the street that passes these buildings. There are few Baptists in Austria and they are under the friendly fellowship of German Baptists of Germany and of America.

IN EMASCULATED HUNGARY

Six hours from Vienna is the capital of what remains of Hungary, the finely built and progressive city of Budapest, lying on both sides of the Danube, with a million inhabitants, or nearly so, which is one-eighth of all that the war left to the nation. It was the Hungarians that started the war, on account of the assassination of Ferdinand, and nationally they have paid the heaviest price of the outcome. Fully two-thirds of their territory and population are now bearing the names of Roumania, Serbia and Czecho-Slovakia. And their losses include practically all their forests, mines and oil fields, leaving the nation in an impossible condition unless some new accords and adjustments shall be made. It seems a sort of irony of fate that this secondary part of the dual monarchy which was itself the subsidiary and tool of Germany, should now be the most humble of all the lands that participated in that world tragedy. Of all the Balkan peoples the Hungarians are the most vigorous, most cultured, most proud and apparently best fitted for leadership and independence. Their present pitiable plight is the product of their connection with the accursed Hapsburg autocracy. The beautiful capital shows everywhere the effects of the terrible crisis in her life. Buildings have gone unpainted and unrepaired for all these years since the holocaust began. Her streets have suffered. Besides the horrors of the war, she suffered the worse terrors of the "terrible hundred and thirty-three days" of the unspeakable communc under Bela Kun. Much, if not most, of the business of the city is in the hands of Jews, and I can testify that even one of the greatest banking firms does not scruple to make small thefts. There has been much sympathy in America over the Hungarian persecution of the Jews. Let it be known that not only was Bela a Jew but that of twenty-eight officials of first rank in that nightmare regime, eighteen were Jews. Hungry, ragged, jobless people pass by the rich restaurants now and see the tables served to affluent Jews. It is no wonder if sometimes they get beyond control. In the most beautiful Parliament building (a fine picture of which appeared in the December issue of this Journal) we met a high officer of state, the first Prime Minister after the overthrow of the Communists. He took great pride in showing us the wonderful building, the place where the communists shot the legislators and the mark on the speaker's stand where the bullet intended for the speaker had struck. Then his excellency accepted with readiness an invitation to go, with us to dinner in the home of an humble Baptist brother, and for six hours he talked with us in true democratic fashion. He is a man of the people. He prepared a story of the Bolshevism in Hungary, published in Magyar and German. All arrangements had been made for

its publication in America and the copy was in the hands of the publishers when a visit was made to them by some one and the work was given up.

There are nine thousand Baptists in the present Hungary, and they are independent, self-respecting and worthy of all the help we can give in their aggressive efforts to spread the gospel. There are five churches in the city and its immediate suburbs, including the German church. This latter is the most important memorial work of the distinguished and eccentric German missionary, Meyer, who planted many gospel centers in these lands in the last half of last century. He left his impress on most of the Balkan Baptists, in some peculiarities of behavior and ideas of propriety. He has left also some complication because of having held the properties of the missions in his own name. These have mostly been cleared up now.

There is a good publication plant housed in the buildings of the German church. Then there is a theological school, housed in a rented building. There are twenty-two students, most of whom must have instruction in the subjects of a common school education, and in general culture. This is given by four or five teachers, while all the theological subjects are taught by Brother Udvarnoki, except Church History, which is committed to the teacher of general history. A very fine site has been purchased by the Board for a seminary, church building and general headquarters. The students preparing for the ministry are splendid young fellows, whom it was a joy to meet. Then there is the orphanage. It is the pride of the Hungarian Baptists. They can easily convince you that it is the special favorite of the Heavenly Father if you will go with one of them to visit it. They will show you the nine buildings, recently procured at a price which is so small as to be almost beyond belief. In America one of the buildings could not be erected for the sum paid for the whole group and the land on which they are located. They had seventy children and had engaged to take ten others. The plan is ample for at least a hundred and fifty, with homes for the staff. At present part of the buildings are occupied by tenants who cannot be dislodged and who pay a good rental. It would be possible to use these buildings to house the seminary which is compelled to find new quarters after the current session.

We arrived in Budapest on Sunday afternoon, and attended services that evening in two churches, keeping us busy for five and a half hours. In Pastor Udvarnoki's church, where we spent three full hours, there could be seated probably 450. We had at least 600. Here we had the first experience of the music of these East European Baptists, which is one of the most remarkable things about them.

Besides Budapest we had meetings with the churches in two smaller cities. Either occasion would furnish a story in itself. In both we had houses crowded with eager throngs and most appreciative hearing. We enjoyed the hospitality of the homes of our people. They are earnest, honest, peasant folk for the most part, deeply religious and rejoicing in the freedom of Christ Jesus. They live simply. Many of their homes, in all these countries, are built of mud bricks and have no floors other than the pounded earth. This is the usual thing in many of the communities. Yet they build beautiful houses of worship and keep them clean and fresh.

ROUMANIA

In Roumania we arrived on a Saturday evening in Curtici, expecting to have a great time with Bro. J. R. Socaciu, a graduate of our Seminary, and with the great church there, the largest we have in all Roumania. At the station we learned that he had been in Bucharest all week with the Executive

Committee of the Baptist Union. We caught a fast train and the next afternoon came to the capital, and found our friends. A telegram was awaiting us that we were desired especially in Chisinau, where there was a conference of workers of Bessarabia. There was time for speaking to the audience of our first church in Bucharest before getting a little supper and taking the night train for this chief city of the territory recently acquired from the Ukraine. Here we spent three days with the brethren. Dr. Gill assured me that I need no longer lament not getting into Russia, for Chisinau is a characteristic Russian city. The language, dress, buildings, customs, droskys, all gave proof that changing a territory from inclusion under one political rule to another does not quickly make it different. Our workers were having a good time in their conference, in spite of the fact that they were constantly under surveillance of the gendarmes and of secret service men. Only a few days before one of the brethren had been under arrest, and his identification papers had been taken from him and retained, so that he was without police authority to be any where at all. Many of the men in the conference have experienced persecutions, both while under the Russian government and since the transfer to Roumania. The new government is even more repressive than was the Russian. In the first place, the present government in Roumania holds power by reason of frauds so gigantic as to constitute a scandal even in Europe. Then they are full of arrogance, ignorance and dread. They pursue a policy of espionage and repression in the annexed territories, which is the worst policy imaginable if they hope to pacify their new subjects. I write "subjects" advisedly, for it is unfortunately true that in few parts of Europe has the sense of "citizen" as yet abolished the hateful idea of "subject," least of all in Roumania under the present regime.

Most of the Baptists in this country are in the new territory. There are about a thousand in Bessarabia, one-third of them baptized this current year. In Transylvania, which was annexed from Hungary, there are thirteen thousand Roumanians and seven thousand Hungarians. In the old Roumania there are fewer than a thousand in all and the majority are Germans. There are thus four groups of our Baptist brethren in this land, speaking four languages. All except possibly as many as fifteen hundred are united under one union. It is to be hoped that before long these also may be brought into the Union. In Chisinau the 230 members have recently opened a splendidly built and finely adapted house of worship, and are altogether a very aggressive and progressive body.

Our first night they were ordaining three ministers. Seeing that the only account we have in the New Testament of the ordination of ministers states that they "fasted" as well as "prayed," these good brethren did this. And it was a genuine fast. One dear brother sat with us at a fine dinner provided for us, but would not take even a glass of water. The ordination services were at night, beginning shortly after six o'clock and closing a little after midnight. There was a great deal of music, by the congregation, by the children's choir, the grown people's choir and the brass band. There was the sermon and the address to the church by the two American visitors, a separate prayer for the ordination of each of the three. Next the three men went to the back of the church to permit the brethren to greet them with the holy kiss. Then there was the *Agape* (love-feast), breaking the fast, a full meal served in the auditorium which was quickly converted into a dining hall and supplied from the church kitchen. During the feast there were stories of Christian experience by a lady teacher, by a "Turk" (who was really a Syrian) and by a Jewish brother, who had been dragged about his town by a horse as part of the price he had been compelled to pay for his faith. All in all it was a service never to be forgotten.

The meeting of the next night was as remarkable in its way. It lasted until after ten, and was crowded with fine-looking people. Knowing that we were being watched, and heard, by representatives of the government we took occasion to explain and enforce the ideas and purposes of the Baptists. During lunch that day, in the church, Dr. Gill had been called out to show his passport. He and I called on the military governor of the district to protest against the oppression of our people, nineteen of whose places of worship were closed at that time. We enjoyed the hospitality while there of a fine brother and sister who rejoice in the good Greek name of Cosmopulo. She has long been a member. He was a loyal Greek Catholic, with many relatives in the priesthood. But in his church he heard so much abuse of Baptists that was contradicted by his knowledge of his own splendid wife that he rebelled against it. He showed us several copies of a paper distributed in his church denouncing the Baptists and publishing cruel slanders about them. On the margin of one of these he had written: "If it had not been for this I might never have gone to the Baptist church." A goodly number came to the train to see us off and some of them gave us their characteristic farewell greeting, in which they obey literally the apostolic injunction.

In Bucharest again, we had two busy days, while a snow storm and the thaws made it as nasty as possible. We watched the committee struggling with their many difficult problems of caring for the work that is growing beyond all their resources. Their school for preachers has fifteen men and one woman. It is now housed wholly in the borrowed parsonage of the German church. Here they all sleep, cook, eat, study, and recite, including the good man and wife who run the house for them. Only the young lady has a room elsewhere, in the Union offices, in fact. And the church is worshiping in an up-stairs hall reached by going through a wagon yard, and not half large enough for the audiences when it is reached. It was not known that any visitor was to be present at the service at which I had the honor to speak. When I arrived it was necessary to squeeze through the mass of people standing, to get to the front. The Board has bought a splendid lot, but has no money to build. The German church may at any time secure a pastor and call for its house, leaving the school with no local habitation. The brethren are very much distressed. We told them of the serious difficulties of our Board, and of the financial distress in our homeland. They were very patient, and they made no demands. They are a proud, self-respecting lot, and they would not beg. But some of them had been reading our Baptist papers from America. They had seen how some of our churches are glorying in the expenditure of hundreds of thousands of dollars for the plants of single churches. Four thousand dollars would suffice to enable them, with what they could provide, to erect a building that for a time would serve church and school in a fine way. We are spending less than twenty thousand a year in the whole of this pressing, impressive Roumanian work. It was not easy for our brethren to credit fully our stories of the poverty of the Southern Baptists in the light of what they had been reading in the papers. To tell the truth, we couldn't say quite convincingly that we have not the ability to help them more.

An all-night ride in a day coach and all the next day, with delays on account of missing a connection, and then a nine mile ride in a farm wagon after ten at night brought me, with Brother Socaciu, to his home in Curtici at midnight Saturday. Sunday I saw the house packed for the morning service, for the Sunday school at two, for the Young People's meeting at three, and again for the night when we had an evangelistic service. They were a picturesque congregation, with their local peasant uniform. Nearly all their clothing is woven and

made at home. I was in several homes, including that of the pastor, in none of which did I see a single room with a floor. Yet they have a large brick house and a pipe organ, as well as the band, which one finds in nearly every church through the Balkans. Even their good house is wholly inadequate. Already they have great stacks of brick on the grounds for new building operations.

The next three days were spent in visiting churches in towns in this district, in spite of the severe cold. After meeting with both the Hungarian and the Roumanian churches in the large city of Arad on Tuesday evening, we took a seventy-mile ride by automobile Wednesday morning to the important city of Oradia Mare, and held a fine service with them that night. They have a magnificent building and a congregation of which any pastor would be proud. What fine women, what solid, dependable men! What happy and promising youth! And the choir and orchestra put on a program that was superb. Pastor Darabont cared for us in his delightful home, where live his ten children, besides a son-in-law and the aged mother. One does not now need to be told that there is a Mrs. Darabont, strong, gentle, sweet, motherly, Christian in every fiber. What a wonderful piece of work she is doing as wife and mother. Besides being pastor, this good brother is chairman of the Union of Hungarian Baptists in Roumania, directing the work from the office in his church, is a sort of superintending evangelist for all the region into which he makes many visits, and is a tailor with a little shop in which his father, now seventy-four, and one of his sons work along with their employees. The beauty and charm of that home will be one of the abiding blessings from this tour.

IN THE LAND OF JOHN HUS

I had to go again to Budapest to get a vise to enter Czecho-Slovakia, having decided that I must have at least a little look at the city of John Hus, and at the Baptists who rejoice to account themselves spiritual descendants of the great martyr reformer. Their beautiful church building is memorial of him and has his striking profile wrought into the window that the minister always faces from the pulpit. Here I had the good fortune to run into Dr. Rushbrooke, so recently back from America, and so busy, as always, with the many lines of interest in which he so ably represents the Baptists of all the world. He had just been to Bucharest with Dr. Gill, seeking not only to win relief from persecution for our Baptists, but also to influence the introduction of religious liberty into the new constitution which is being framed for Roumania.

The service in the church on the Sunday evening was the last of the Balkan tour, and a fitting climax. Dr. Prochatszka, who conducts the theological school with its fourteen students, and serves as secretary for the whole Baptist work in this important country, works in closest fellowship with Dr. Tolar, the pastor and the president of the Union. In this meeting we had addresses by the two visitors, baptism of three candidates, and the Lord's supper. There are three thousand Baptists in Czecho-Slovakia, and there is a great readiness for our message. This land is under the joint patronage of Northern and British Baptists. The Reform Church has a membership of 400,000, and the new movement from Romanism to evangelical faith has a following of 700,000. No land is more ripe for the free gospel, and none could possibly be of more importance for the future of Europe in religion.

NOTE—Dr. Carver, having returned home that he might bring his family back to Louisville, has sailed from San Francisco for the Far East. He will continue the narrative of his journey in our next number.

March the Great Home Mission Month

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

It does not mean that contributions during March are wholly for Home Missions but that March is the month conspicuous for Home Mission study and prayer, and self-denial thank offerings by our Baptist women throughout the South. The first week of this month as their prayer and self-denial week for Home Missions has been a most blessed season for years past in closer fellowship, larger intelligence about our work, larger liberality and greater interest in Home Missions as the women have talked of the work in their homes.

Recruits in the service of the Master have been won by hundreds and thousands during this week of prayer, for the program includes not only study for the women, but also for the Y. W. A., and Sunbeams. The educational and inspirational value of this week has been immeasurably great.

The return of the season for 1923 ought to be made the occasion of greater profit and power than ever before. The needs of our work are so vast and compelling that all our resources must be touched if the present exigencies of the Home Mission Board are met. Our indebtedness of some three-quarter million dollars has for two years been a crushing weight upon us and has necessitated retrenchments in our activities. Unless our contributions come back to where they were three years ago, before the deflation in prices took place, we shall have to make further retrenchment, and that would be calamitous beyond measure.

BRIGHTER BUSINESS PROSPECTS

It is understood in business circles that times are decidedly better. We are getting back to normal conditions. The South on account of the increase in the prices of agricultural products, especially cotton, is in far better condition than it was a year ago. Many debts have been paid, credit has been restored, our people are hopeful. The outlook for the new year is great in every way.

Now is the time to recognize our Christian stewardship and come with sacrificial giving such as we have not had.

In every field of our activities there is need for expansion rather than retrenchment. We need a dozen capable women as field workers, like Miss Emma Leachman, going to our churches and institutes and assemblies, teaching our people about our great denominational work and the needs of the homeland. We ought to strengthen our force of evangelists, increase our enlistment forces, build a number of modest chapels for our work among the foreigners, especially among the Mexicans in Texas, better equip our mountain schools, provide at least a half-dozen women missionaries for Cuba where the field is open and the need is heart-breaking.

A FINE PROGRAM

The women have provided a splendid program with fine literature for the first week in March. The Corresponding Secretary has urged that this fine literature be read and studied not only by the women and young women and children during the Week of Prayer, but that it be used in their homes and with their neighbors and thus extend its influence.

UNITED EFFORT

If we can have a concerted effort and our pledges to the 75 Million Campaign are all paid and Home Mission gets its due proportion, we should in the next two years pay off our debt and be ready for enlargement. With the better financial conditions, the hopeful spirit of the people, unceasing prayer and a spirit of sacrifice worthy of our great cause, we ought to close the spring campaign with a great and glorious victory.

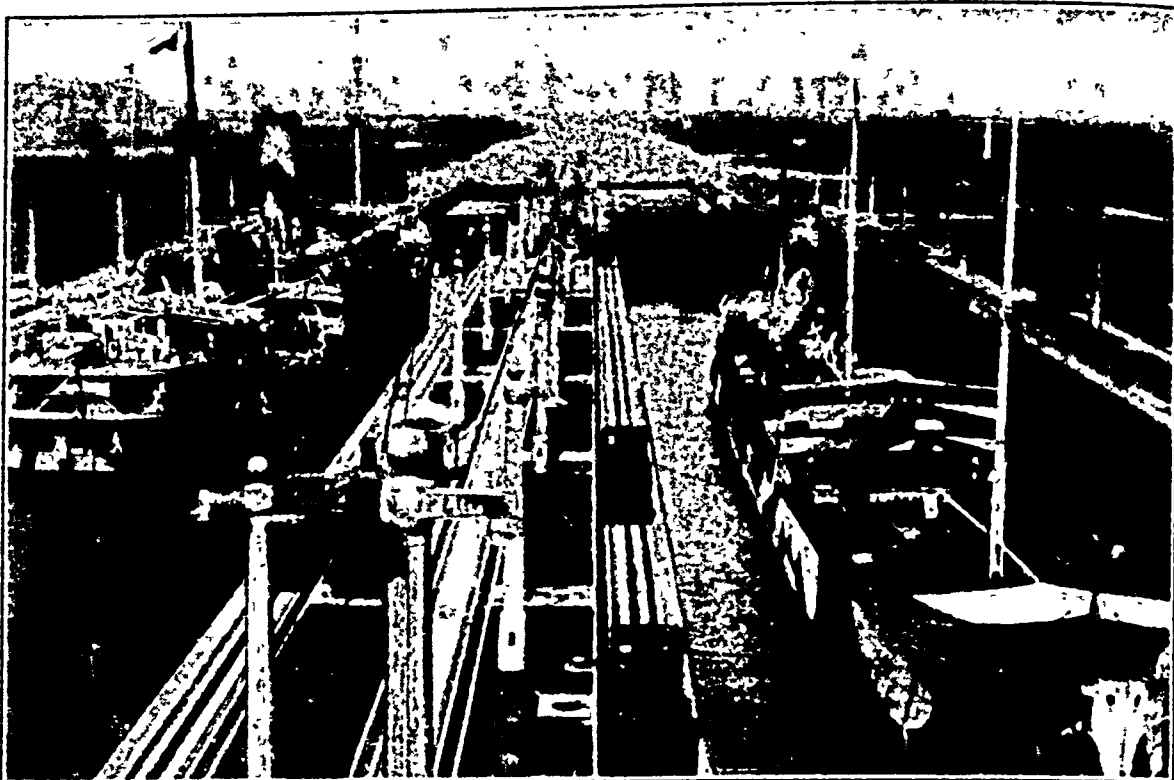
With the Home Board Forces in Panama

Rev. M. F. Roberts, Balboa Heights, Canal Zone

People who are not acquainted with the Canal and familiar with tropical conditions can hardly have an idea just what living here is like. It was the opinion of some of my good friends that I would last only a few months after I reached the Isthmus.

The Panama Canal is the most daring advance in the long struggle of puny man to triumph over Nature. The canal, both in construction and operation, will surprise you with its simplicity and stagger you with its stupendous proportions. It is a tax on the imagination to picture this great waterway, through a mountainous country, with a minimum width of 300 feet and a minimum depth of 41 feet, 25 miles of which is 85 feet above the level of the ocean. It never ceases to be fascinating to see the huge ocean liners gliding along among the trees, and going in and out between the mountains. The Gatun dam is 1 1-2 miles long and 1-2 mile wide at the base. It is entirely man made, requiring more than 21 million cubic yards of earth, capturing the waters of a hitherto uncontrollable river, filling valleys, covering hills, making an artificial lake 164 square miles. Culebra cut is nine miles long, passing through the center of two high hills. Its construction required the moving of more than 100 million cubic yards of earth and stone, making banks on either side of the ships 375 feet high. The six sets of locks, with their chasm-like chambers, massive steel gates and electric mules, all working with the precision of a clock, are shining monuments to the skill and courage of the American engineers.

Living conditions on the Canal Zone are not bad. The men who have worked in the sanitary department have distinguished themselves for all time. The weather is really the only tropical condition left, and it is not as bad as it is supposed to be. The climate is enervating. A man cannot do as much work here as he can in a cooler country. He longs for that animation which comes with a frosty morning, and feels very much like doing his work "tomorrow." Otherwise the weather is very pleasant. The balmy breezes in the evening time are unexcelled. Yellow fever has been eliminated and malaria is only occasional. The Canal Zone is a thoroughly modern American community, with all the conveniences known to them that dwell in our cities. We live here very much like we lived at



GATUN LOCKS, PANAMA CANAL.
The ship on the right is being lowered to pass out to the Atlantic, while the one on the left is being raised to pass into Gatun Lake.

home. The staple foods and necessities are brought down from the States; and the only difference is that things are several days older when we get them, and a few pennies have been added to the price for every day of their age.

The Isthmus is certainly one of the most beautiful places in the world. The deep valleys are dense and dark, and the high hills are covered to the top with a green vegetation that never knows the chill of winter. Brilliantly beautiful flowers abound and blossom every day. You can see, yonder on the green, jungle-covered hill side, a large tree, like our oak, shining like a solid ball of blue, red or purple flowers. Birds and butterflies, in unbelievably gorgeous colors, are seen by the millions among the bushes and vines.

The majority of the people on the Canal Zone are not connected with any church, and manifest no interest in religious matters. They are yet strangers to that fine spirit of enthusiastic loyalty that has filled the people and crowded the churches in our Southland. The multitude is taken up with a questionable and care-free social life, which incurs no obligations and carries no responsibilities. Among the Americans who are Christians, there are three churches besides our own.

The Roman Catholic Church works its own constituency, and works it well. There is no point of contact between the two churches, yet there is no friction. The members of the Catholic Church here are quite liberal. Several attend our services occasionally, and a few have taken part in special programs.

The Episcopalians have recently erected a beautiful house of worship, and are doing a good work. The church em-

ployes three men: a bishop, archdeacon and rector. They push their own church programs with untiring zeal, and in a fair and commendable manner. The purpose of the church here is to serve its members and others who are of ritualistic tendencies, and it is fulfilling its mission in a most admirable way.

The Federal Council is pressing a vigorous campaign on the Canal Zone, through its organizations, known as the Union Church. The four Union Churches have a larger membership than any other church except the Catholics. This church serves the people who are not denominationally inclined, and perpetuates the glory of the Inter-Church World Movement. While made up of evangelicals, the spirit and purpose of the Union church is farther removed from the Baptist position than either of the others.

The Balboa Heights Baptist Church has a most excellent location, a good building and is administering to the needs of the Baptists, and many members of other churches who like to see a denominational program in operation, even though it is not their own. Our church is known on the Isthmus as "The Church with a Friendly Spirit." Members of all the denominations attend services. They enjoy the meetings, and co-operate with us, without asking that we compromise our position.

There is a small band of white Baptists in Christobal, who would be very glad to have a church, but these are agreed that this is not the time to begin the work. Before many years we should have a church on the Atlantic side, that will fill the same place in the religious life of the community which the Balboa Heights occupies at the Pacific end of the Canal.



BALBOA HEIGHTS BAPTIST CHURCH

"We have had in our services during the year Baptists from almost every country in the world, and without exception they have expressed themselves as delighted with the work we are doing."

The church here means much more to the denomination than is represented by the services rendered to the local community: Southern Baptists occupy a unique position in the religious affairs of the world. Our leaders and our denominational program have made a favorable impression on the brethren on the other side of the Atlantic. On the Isthmus, they see the church at work, and carry the message home with them. We have had in our services during the year Baptists from almost every country in the world; and without exception they have expressed themselves as delighted with the work we are doing. Here the roads cross, the seas meet and the people of the nations are passing by. It is an excellent opportunity for Southern Baptists to maintain a strong church, with a Baptist program and message that will find its way into every nation under heaven.

It is not easy to preach on the Canal Zone, but it is a very interesting experience. The preacher who stands every Sunday before a congregation of people from forty States and half-a-dozen foreign countries will be impressed with the novelty of the situation. And when he realizes that he has represented in his congregation every conceivable religious opinion and notion, with every fellow expecting the service to be conducted as he has seen it done by the minister at home, he will at least realize that he has his hands full. The attempt to bring a message which is not compromised, and which will, at the same time, be of help to all present, is a job filled with hard labor and abiding interest. It is a great joy to find out that sometimes a service has been a blessing.

On a recent Sunday, after a sermon on "Whom having not seen, ye love," an aged Baptist woman, from South Carolina, stopped to say that the message would make it easier for her to pass through the declining years of life. A member of the Methodist Church, from Indiana, said



NATIVE VILLAGE, INTERIOR OF PANAMA

Rev. and Mrs. Stephen Witt are doing a worthy work, among a needy people, and the Board has cause to be proud of our work and workers among the West Indians on the Isthmus.

that it was a real help to him down in this wicked country. After the people had gone, a man who was reared a Mormon, out in the state of Idaho, came back to talk to the pastor. He had been converted in the morning service, and wanted to unite with the church and be baptized.

The Home Board forces are pushing the work as fast as they are able. This has been a hard year on the employes of the Canal, and on the churches. During the first year of the present pastorate of the Balboa Heights Church, 75 per cent of the membership and congregation were either dismissed from the service, or transferred beyond the reach of the church. We were left the task of finding and enlisting a new congregation. In this we have had encouraging success. This "moving day," which was a part of the change in Canal activities, from a construction to an operating basis, will not be called for again. And we have good reason to hope that, within another year, the church will be greatly strengthened in new members, in a consciousness of financial responsibility, and, most of all, in faith and program of the Baptist Church.

We have a splendid organization. Mr. J. W. Hearn, our efficient superintendent, has a fine Sunday school. The adult class is the largest Sunday-school class on the Isthmus. The B. Y. P. U. is doing a most excellent work. Mrs. Dr. Reeder is president of the Woman's Missionary Society. The women have attained the Standard of Excellence, and are now enjoying a study of the "Wandering Jew in Brazil." We have recently held a very enthusiastic men's banquet. A fine group of strong men are now interested in the church, and promise to make it go.

Rev. Joseph Thrift came to us out of several years of very successful missionary work in Jamaica. Both Mr. and Mrs. Thrift are capable and faithful workers. They have just finished a year's work at the Colon Church, with encouraging results. The services are well attended, the increase has been substantial, and the congregation is devoted to the pastor. The house-to-house ministry of Brother Thrift has been benediction to these people. The West Indians have been in financial distress; in many families there are only clothes enough between mother and daughter for one to go to church at a time. The members of the church are raising money to be applied to much needed repairs on the building.

We are building a chapel in Gatun, where Brother Thrift has been carrying on the work, meeting from house to house. The Gatun church gives promise of being a going concern from the start.

Rev. Stephen Witt has been with the Board for twelve years. A little more than a year ago he came to the Pacific side of the Isthmus. The West Indian work over here had suffered greatly, on account of being so long a time without a pastor. Both Mr. and Mrs. Witt are tireless and efficient workers; and by tactfully toiling away, they have the work in a prosperous condition. The Home Mission Board is purchasing an apartment house near the church, which will be used for educational and social work, and which will greatly increase the usefulness of the church. This is a worthy work, among a needy people, and the Board has cause to be proud of our work and workers among the West Indians on the Isthmus.

The Marcus Garvy Negro Independence and Back to Africa Movement has done great harm among the West Indian Negroes. Many of these people left the church and followed Garvy with as great hopes as the Children of Israel had, when they wandered after Moses in the Wilderness. This whole affair seems to be playing out, and as fast as the people can recover from the shock, they are returning to the church.

Ours is the only church on the Isthmus that is doing much for the enlisted men. We have a band of fine boys, and it is a pleasure to see them grow into the spirit of the church. Several of them have been baptized and are planning to enter school, as their time of service expires. I speak in the camps about twice a month, and always find a hearty welcome among the boys. The service man presents a serious problem to every pastor whose work is near the camp; but it also furnishes an opportunity for real service, which we cannot pass by. The soldiers are on the Canal Zone to stay, and the church must be of service to them. Many of them are mere boys, who ought to be at home, under the influence of the church and school. While we are not in position to reach the soldiers on a large scale, it is a joy to have these lads in the service, and to minister to them in the camps.

The interdenominational forces are at work untiringly in Latin America. They are the same, whether introduced as of the International Missionary Conference, the Continuation Committee, the Committee on Co-operation, or the Federal Council—the voice of Jacob but the hair of Esau. Their traveling agents stop off on the Isthmus every few weeks, and enlighten us with their superior knowledge of kingdom matters. These good men are greatly distressed about the folly of the churches and the faithful but ignorant missionaries. It is a great injustice to the heathen that the missionaries have used up all these years telling them the story of Jesus. By



REV. AND MRS. M. F. ROBERTS
AND SON

Brother Roberts is superintendent of Baptist work in the Canal Zone, and Pastor of the Balboa Heights Baptist Church.

all means they ought to have been making surveys, drawing maps, allotting territory, and "co-operating."

Here is a fair interpretation of a recent address. The figures given are exactly as stated. The address was couched in more evasive language. He was the eminent Dr. So-and-So, who has been in South America for 27 years, as a sort of pioneer obstructionist. He had not made any converts from among the heathen, but had done a very large amount of undoing among the saints. As best I could gather from this informing speech, he has placed nearly all the mission boards on the retired list; and as soon as he finishes this job,

he will be managing the affairs of the denominations according to his notion. He had recently affiliated with the "Continuation Movement," up in New York, and is now a traveling committee on Co-operation. He had recently been down in one of the South American Republics, co-operating a little, just to see how the plan would work. While there, he found 3,000 Methodists on one side of a branch, and stopped and changed them all to Presbyterians. A little farther down this same branch, on the other side, he suddenly came upon 7,000 Presbyterians, whom he just as promptly changed into Methodists, and left them all doing well. He did not speak of having changed any Baptists. It may have been that, down by the Baptist camp, the branch was deeper. At any rate, it was a good time to stop and report his tidings.

Among all these things, the Baptist preachers on the Canal Zone are presenting the simple Baptist message, and pressing a constructive Baptist program. We are ready to co-operate with a church of any denomination, in matters of religious community interest; and to assist that church, if we may, in the working out of its own program. And we are ready to co-operate with any individual in the solution of his religious problems. We would not presume to dictate to him as to the church with which he shall cast his lot. We crave the happy privilege of preaching Jesus Christ. Our only wish is the unselfish desire to minister to the religious needs of men. And we shall be happy if, in bringing men to Jesus, we can lighten their burdens, develop their spiritual interests and make them stronger for the trying problems of life.



SUPT. MCCALL AND GROUP OF THEOLOGICAL STUDENTS, HAVANA, CUBA

Baptist Growth and Need in Cuba

Rev. M. N. McCall, Havana

As the work develops in a great and needy field, calls multiply and needs seem to increase rather than diminish. We have never come so far short of meeting all the calls that come as at the present time, for these calls have never been so numerous as at present. Church members move to other communities, begin to talk to their neighbors, and the call for help arises. The early Christians "went everywhere preaching the Word." It must be the same in every country where there are great districts that have never been touched.

About eight months ago we had a call from a large and important town on the north coast. A member of another church had moved into town to take charge of one of the two railway stations. He was a devout Christian, a faithful tither, and believed in living and talking his religion. It was not long before he had a little group interested, and they asked us to send them a preacher. They agreed to furnish a hall and take care of a weekly visit of some one who might go to preach to them. When we got there we found that they had rented a house at a cost of seventy dollars per month, had secured a piano and other furniture, and had made the first payment of twelve hundred dollars on a lot for their future church building. They had also grown beyond the weekly visit idea, and wished to have a missionary settle in their midst. It seemed

such a fine opportunity that we arranged for the former pastor of the station agent to locate among them. In a few weeks their church was organized, and they are forging ahead.

Guanabacoa, a few miles distant from Havana, has had a preaching station for some time. We were able to look after it in only a desultory way, for the lack of force. We sent the gospel tent for six weeks to the town. The results were so positive, and the candidates for baptism so numerous, that it became imperative to organize a new church in that little city of eighteen thousand also.

We then sent the tent to Regla, another town across the bay, a little nearer to Havana. The result has been the organization of a new church there week before last. This is the third new church organized in the last three months, and there will be another in a few days. Thus it happens that the more we do the more there is to do.

This is evident in more ways than one. Wherever you go among the churches and mission stations, you are struck with the fine body of young people that are found in the churches and Sunday schools. So many times we are not really prepared to give them the leadership they need, that they may be developed into a force for the future evangelization of the island. What a call for consecrated young American women to take the bright Cuban girls and train them for the future! The average native pastor is a good preacher and a devoted, self-sacrificing worker, but neither he nor his family is prepared to give these young people what they need. And there are so many of them that he can not serve them all.

Then, too, these young people are calling for education, and we are not yet prepared to give it to them. A boarding school where they can be taken care of is more and more needed. The sons of those whose marriage ceremonies I performed are ready for high school work, and they must seek it elsewhere until we get dormitories. The state schools have no dormitories, which means that they must make arrangements to live in the city, in the midst of temptations that are very difficult to resist. We have as good a school as Havana affords, but we can take only day pupils, except our ministerial pupils. Our school at Santa Clara is the best in that city, none excepted, but our boarding facilities are so limited that we can care for less than a dozen.

The day has come for us to lay ourselves out in providing a first-class school with ample boarding facilities. We can

not hope to go on as we are and conserve the results of our work. Our young converts will have to go to other denominations for their school facilities, or go to the state schools, which are all hotbeds of skepticism. In either event they are in danger of being lost to the stewardship of the churches in which they were converted.

We have never had so many candidates for the ministry before. We are full to our capacity, which is not great, and there are others whom we have had to put on a waiting list for the present. Two young men have gone out during the year to take pastorates. We have ten in the Seminary at present, and another is out temporarily at work. They are promising young men, all of them—our hope for the future. We thank God for them, and wish we could have three more whom we know, who are just as good as these and just as eager to come. We are feeling the need of a better prepared ministry, and these young men represent one of the most important single things in our present activities.

Our annual convention will meet in Cardenas, March 27. We already have three general bodies, Convention, Sunday School Association, and Woman's Missionary Union. Plans are on foot to organize a Federation of Young People's Societies this year. It will be the Cuban Baptist Young People's Union, though we shall not call it by that name. It has been only a few years ago that we organized the Convention with seven delegates. It is only when one compares 1923 with



MRS. H. STERLING McCALL

Mrs. McCall is a native of Georgia, a student of Bessie Tift College, and comes with her husband to take charge of the Cuban-American College, Havana.



PROF. H. STERLING McCALL

Prof. McCall is a Georgian, a student of Mercer and Cornell. He and his wife take the place made vacant by the retirement of Rev. and Mrs. V. B. Clark, though their work is not the same.

1903 that we can appreciate how much the work has grown. It would not be necessary to go back that far; you might compare it with 1913 and the comparison would be just as gratifying.

All these advances bring their corresponding responsibilities. As some one of our leaders said years ago: "Our successes at times are embarrassing."

New Needs in Old Places

Supt. B. C. Hening, D.D.

For a long time the lure of frontier life came for the most part from the fact of its newness and its surprises. Its very wildness beguiled the adventurer away from sections less remote into the fields far away.

THE LURE OF OLD FRONTIERS

Brown Indians, wild horses, herds of buffalo, game large enough to test one's prowess and good enough to tempt one's palate, further colored the dream of fine experiences in the jagged mountain and the spreading plain. Big trees and tall grass sheltered many things which the imagination of the adventurous conjured into bonanzas. Scalping rock-knives and burning property could not quench the thirst of many for the untamed wilds. Gradually domestic habits of a steady sort and civilization, better wrought out than in the fierce struggles for existence, pushed the margin of the wilderness out and out toward the western sea.

Organized religious work at home fruited out in efforts to supplement the religious forces of the few religionists who took to the frontier by sending helpers among them to encourage them and to make accessions to their religious ranks from the unevangelized who sought support and excitement beyond the borders of older sections. The appealing needs of the frontier stirred many a sleeping church member into making a miserly contribution for the propagation of the gospel in these forlorn and scantily supplied districts. Population pushed on and on until the wild-man was either crushed out or penned out on reservations for his safe keeping and there came to be no frontiers save in the sense of the scantiness of religious life and effort according to the point of view of different interpreters of the Word of God. The frontier of new territory has about passed into the realm of the used-to-be.

NEW FRONTIERS FROM SHIFTING POPULATION

The country, though large, had not enough square miles to exhaust the restless throngs born into and migrating to her borders. When the foot of the white

man pressed down on every acre of territory between the oceans on the one hand and the Lakes and the Gulf on the other, seething masses of restless men searched still for variety and adventure. The advanced in age might remain on the farms in the old neighborhoods, but fretting youth, chafing under the restraints of sparse populations, bad roads, meager opportunities and the exaggerated reports of city cousins, champed the bridle to be off to try their fortunes in these fruitful centers of fine chance called cities. Gradually, and often spasmodically, cities have grown into cumbersome and congested communities where poverty and pride, hate and being hated, and the rush of rivalry, cause the survival of some, if not always the fittest, and the depravity and degradation of others to the blush and the shame of mankind.

Graveyards gradually filled with the old settlers whose tastes and talents were almost indigenous to the soil of their estates, and fields once fresh with the furrow of the turn plow and fragrant with the scent of fresh earth began to grow shaggy brush on their acres and lend their backs to deep gashes from torrential rains. Bush and briar encroached more and more, until vast areas once supporting many men lie untenanted and almost useless on the deserted expanse.

In many cases strange folk have come to settle down and dig the roots from the old corn furrows and make again the increase for the barn and bin. These new settlers are in many cases far more destitute of the gospel than the man of the wild frontier over whom our fathers worried and our women wept. And in the polyglot cities with their teeming masses, many of whom are unsavory and unsaved, there are frontiers far more destitute than ever called through need from

the wilds to the sympathetic Christian for the truth.

It is not even the full fact to say that in no modern city (and all of our Southern cities are modern) are Baptists caring for the exigencies of the case religiously in any adequate fashion, nor are other evangelical denominations in addition thereto doing it. In the country in many places where once there were flourishing churches, sources of salvation to their respective communities and reservoirs of gospel streams to the unfortunate afar, tangled scrub growth hides the spot upon which their buildings stood and the worship of God on His Day is as seldom as in the jungles of the long ago. What is to be the resultant outcome of these rapid and perilous changes in the character and way of living in the South? Orators in their flights flaunt the favorable feature of our worth to the world about us and beyond us in the faces of other peoples who may hear of our superior profundity in the Scriptures, but what if this seat of theological proficiency dwindle into a needful field for missionary visitation?

In all earnestness I say, and I hope loud enough for all to hear and clear enough not to be misunderstood, that our problem is in the South, not in Hong Kong, in the masses among us, not in the millions a hundredth of a million miles from us. This problem lies at the bottom of the settlement of every other missionary problem. The problem can never be settled by us until and unless we are able to settle our problem at home. To lose out here is not to win anywhere. This does not mean at all that we must cease our efforts at any point, but it does mean that we are to take our own problems more seriously and do far more to solve them through constructive and enlarged Home Mission activity.



FAITHFUL INDIAN BAPTISTS

Rev. William Harris, pastor, and two of his faithful men, Sac and Fox Indians, of the "Only-Way Baptist Church."

Heroes in the Homeland

STIRRING STORIES OF MOUNTAIN MEN

Frank E. Burkhalter

More than 7000 graduates who have been trained in the Bible and definite lines of Christian service as well as in literature and the arts and sciences.

More than 100,000 boys and girls and young men and women of the mountains of the South reached with opportunities for training for service and an enlarged vision who would not have been reached otherwise.

Hundreds of preachers and many missionaries trained for their work and sent forth into the homeland and foreign fields as flaming evangels of the Word of God.

Thousands of consecrated school teachers and business and professional men, and home-makers sent out to inculcate Christian ideals in every sphere in which they moved.

The home life of thousands of communities elevated.

New life and vision and consecration brought to hundreds of churches.

These are some of the contributions that have been made to the welfare of the South, the program of the denomination and the advancement of the Kingdom of God by the mountain mission schools fostered by the Home Mission Board during the past 25 years under the superintendency of Dr. A. E. Brown, of Asheville, whose father founded Mars Hill College in North Carolina, and who is himself a product of Carson-Newman College at Jefferson City, Tenn., a mountain school itself, though the property of the Baptists of Tennessee rather than of the Home Mission Board.

At least 95 per cent of the young people of the mountains who have been reached with an education by these schools would never have been reached otherwise, Dr. Brown estimates, and 95 per cent of these young people are Baptists. And the very creditable thing about the origin of these schools is that the initiative in each case was taken by the Baptist people of the particular community in which the school is located, and for the most part the people of all the communities have been very responsive in meeting the Home Board on any proposition it made for the improvement of the schools along any lines.

As typically illustrating the development these schools have brought to the communities and states in which they are located, it is said that when the mountain school system was launched in North Carolina about 25 years ago there was but one bank between Asheville and At-



"WHERE THERE'S A WILL THERE'S A WAY"

Brethren Guy Hinson and Minton Baskins, ministerial students of North Greenville Baptist Academy, building a pine log home for themselves and families in order that they might attend school.

lanta, there were no good roads and the average cash which the farmer of that section of the mountains handled each year did not exceed \$5. Entire churches of the section did not give more than \$1 per year to foreign missions, and the whole Western North Carolina Convention gave only about \$3,000 per year to all causes. Pastors were paid on the average of from \$25 to \$50 per year. Under the influence of these schools many of the churches are doing 25 times as much as they did for denominational purposes a few years ago, and the schools are sending out increasing numbers of preachers, teachers, missionaries and trained boys and girls who make their lives count for God in their home and in whatever lines of work they may pursue. Through providing so many of the public schools with teachers these mountain schools have contributed much to the uplift of the section through molding the ideals of the present generation.

Of special significance and gratifying interest is the record the Baptist mountain schools have made in the matter of creating sentiment in behalf of prohibition and public morals. When North Carolina voted a few years ago on the matter of statewide prohibition there were only 11 wet votes cast in Jackson county, the home of Sylva Collegiate Institute, and there was not a single wet vote cast in any township in the state in which a Baptist mission school is located.

The writer regrets he hasn't the figures on this proposition from the other states in which mountain schools have been located for a number of years, but he is confident that the influence of all our schools is equally as wholesome as is that of the schools in the Tarheel state.

Indicating something of the contribution which the mountain schools have made to the educational life of other communities than those in which they are located, the statement is made that when the mountain schools were established the average term of the public schools in the mountains was from nine to twelve weeks, while it is now six months. The sentiment for a larger support for education has been largely generated by the mountain mission schools, their teachers and the boys and girls whom they have sent out as teachers and wide-awake citizens. In some counties the mountain schools furnish over eighty per cent of the public school teachers and in one county the percentage is ninety-two.

Marked improvement in the home life of the people has accompanied this progress in education. More daily papers are taken in Jackson county, the home of Sylva Institute, N. C., for instance, today than were taken in Buncombe county, outside of Asheville, a few years ago. The methods of farming have been radically improved and the standard of living has been greatly elevated. The one-room home for the whole family was the rule when the mountain schools were established. Today this type of home is the exception. Many modern conveniences have been installed in the homes.

But there is no great amount of per capita wealth among the Baptists of the mountains yet and many of the boys and girls have to work very hard in order to secure an education. The struggles that some of these young people are making in order to go through school and thus more adequately equip themselves for the work which God has for them to do in the world is a source of inspiration to all who hear of them.

Beautiful, talented girls with an ambition and determination to make the most of the gifts God has given them do not hesitate to cook, wash dishes, sweep floors, wait on tables or anything else that may be demanded of them as a means of paying for their board and tuition, these averaging about \$150 for the year. And the boys are quite as ambitious and determined as the girls.

It is probably in the lives of some of the ministerial students, however, that the largest sacrifices and hardest struggles are made, due to the fact that so many of these do not get their call and vision of service until they have established families.

When Rev. H. O. Miller, now of High Point, N. C., was a student at Mars Hill he found no accommodation for married students and made the college authorities a proposition to build a rough wooden cottage for himself on condition that the college would furnish the ground and let the building be occupied by other needy ministerial students without rental after he had completed his course.

The proposition was accepted, Brother Miller built the little house with his own hands, and it is still being occupied by other young ministers with families, in accordance with the original terms.

To North Greenville Academy at Tigerville, S. C., there came three married preachers for an education, one of them requiring three, another four and the third five years in which to complete the course. No provision is made at the mountain schools for taking care of married students in the dormitories and these men had to rent private cottages in the neighborhood. High rent and other considerations made this plan impracticable after they had tried it a little while and the men soon came to Prof. Hester, the principal, for assistance. He had no money with which to assist them but gave them permission,



STUDENTS OF HARRISON-CHILHOWEE INSTITUTE, SEYMOUR, TENNESSEE

"Every mountain school in the system is an evangelistic and Kingdom-building agency, and every one has many examples of heroic struggles on the part of deserving boys and girls who want to equip themselves for the Master's service."

if they really wanted to stay in school, to cut some small pine poles on a tract of Home Board land adjoining the campus and erect them some pole huts by their own labor. This the men had begun to do when a member of the board of trustees heard of it and had a lumber house erected at his expense for the accommodation of one of the families. Another friend of the school heard of the situation and gave the men permission to enter some large timber on his land and cut enough large logs to build a second home, having the timber sized at a neighboring mill, and this proposition was accepted. At this writing two of the families are occupying the three-room lumber house until such time as a third home can be

provided. The men who are making this effort to prepare themselves for the proclamation of God's Word are Revs. Guy Hinson, Minton Baskins and Stroud Edmonds.

Suggestive of the value of these ministerial students when they have completed their courses it is said that the North Greenville Association, in which this school is located, was the first association in the South to put on an associational-wide evangelistic campaign and this one was put on by one of the students of this institution. There is not a town in the association, but fifteen churches there have half-time preaching.



STUDENT VOLUNTEER BAND, NORTH GREENVILLE BAPTIST ACADEMY, TIGERVILLE, S. C.

At Fruitland Institute there is a ministerial student, Rev. Cleveland Reese, who is 40 years of age and has a wife and eight children. He plans to bring a couple of his daughters with him to school next year. He was a farmer and sawmill man until the Lord called him to preach. He is making excellent progress in his studies, despite his age, and is preaching to the country churches. Rev. S. J. Lawrence, a widower with four children, who was called from a little grocery store to preach the gospel, is also enrolled at Fruitland for his first year and is working in the manual training shop to defray his expenses.

Enrolled at Mars Hill College are two men, converted only recently and who experienced immediate calls to the ministry. J. L. Colville and J. H. Stanbury, who have families and who quit jobs as railroad engineers paying them \$250 to \$300 per month in order to fit themselves for the ministry. They find it necessary to leave the classroom for a brief season and run trains in order to meet their expenses.

These men were converted under the ministry of another Mars Hill student, Rev. Shuford Jenkins, who last summer purchased an evangelistic tent with a seating capacity of 1500, held meetings at various points along the Asheville-Murphy division of the Southern railroad, won 800 converts and had 1,150 reclamations. He paid for his tent in one season, saved up enough money to pay his expenses at school for a year, and brought two other young fellows to school with him whose expenses he is paying.



A MOUNTAIN LASSIE

A type of the talented girls who are being educated in the mountain schools.

Every mountain school in the system is an evangelistic and Kingdom-building agency and every one has many examples of heroic struggles on the part of deserving boys and girls who want to equip themselves for the Master's service.

Striking Answers to Two Searching Questions

Supt. B. C. Hening, D.D.

"And who is my neighbor?"

The unsaved Anglo-Saxon, needing but not knowing the gospel; the deluded foreigner in our midst, misled and missing the way; the defrauded Indian, whose undone condition says the word of his extremity; the black man, friendly to our mothers during the blighting war between the states and fainting now for a friendly hand to lead him to the best there is for him; the unevangelized lost where Christians crowd them in the way, needing but neglecting the Word of life; the unenlisted, wasting time and talent on the trite and trifling and going to the judgment empty handed; the unenlightened, groping in the dark in a land of light and falling into a ditch in a gospel day; groups of believers whom poverty puts to worship out of doors, calling for a shelter from the cold to cover their unprotected heads; churches whose evangelical fervor and diligent industry in Christian work in their communities and the handicap of financial inability to enlarge causes an overcrowded condition so embarrassing as to retard their progress and foil their undertakings; the deaf-mute, voiceless in a world of music and earless on an earth of noises, with mute silence going without the gospel to the grave; the Jew, misled about his own Messiah and lingering by an old nest from which the bird of significance has and going secludedly to a future for which he is not prepared; the untrained long since flown, hugging a dead hope mountain boy whose fathers blazed the frontiers for the feet of early settlers in our land and whose pure blood, bright mind and great soul longs for a lift to start him on a glorious career; our soldier boy, baring his breast to the bayonet of the foe for us, but afterwards often

far from home and loved ones needing a ministry which the humble Christian alone can give to lift the burden from his heart.

"Am I neighborly?"

If you are not neighborly, you are not benevolent. If your ministrations are confined to your own friends and touch not the friendless, if your acts of charity are but reciprocal deeds to those who do them in turn to you, if the mainspring of your motives in what you do for others is candidacy for social standing or public praise, if envious rivalry urges you on rather than devout disposition to worthy emulation, if grudging giving is wrested from you by forces which scout your void excuses, if appealing need acquires from you chill denial, if human misfortune means to you no cause for helpful ministry, if the voices of lack in the homeland are hushed by the discordant clamor of your indulgent dispositions, if command of Christ is rendered nugatory by your breach of duty, if call of comrade to a mutual task of sacred service is silenced by the self-seeking of your sordid soul, if you respond not in sympathetic service to eliminate dire distresses, you are not neighborly but niggardly.



A DETERMINED GIRL

She, with many others in our mountain schools, does not hesitate to cook, wash dishes, etc., in order to get an education.

Housing the Village and Country Churches

Rev. P. E. Burroughs, D.D., Architectural Secretary

We were recently far away from the railroad enjoying a homecoming and celebration on the part of a once-a-month country church. Impressed with the number and character of the automobiles on the spacious grounds, we asked a farmer to make an estimate of the value of the automobiles. He walked about counting and carefully estimating and returned, saying, "the automobiles on these grounds are worth between \$30,000 and \$50,000." A little further investigation showed that there were no less than a dozen automobiles any one of which cost more than the church building in which we were meeting. I was told that one plain, unassuming farmer in the community paid taxes on a quarter of a million dollars' worth of property.

All the world knows concerning the bountiful blessings which are now coming to the farmers of this land. Among other things, this means larger and better church buildings in the country. Old buildings will be pulled down and great modern structures will take their places. Buildings too good to be pulled down will be remodeled, enlarged and newly furnished. With their widened outlook on life, with the pardonable pride which the country people feel in their churches, with the evident ability to have the best, our country people will build church houses in the coming years in number and style such as few of us have ever begun to imagine. The writer is not guessing. He is not merely prophesying. He could tell of church buildings in the open country costing all the way up to \$35,000. He could tell of country churches which



Dougherty & Gardner, Architects.

THE ORLINDA (Tenn.) BAPTIST CHURCH

This church, in the open country, ranks as one of the best and most aggressive in its state. The house shown above houses its many practical activities

offer elegant pastors' homes and salaries reaching well into the thousands which, when all living expenses are considered, compare favorably with the largest salaries offered in our cities. As one who was born and for the most part reared in the country, who served for many years in a country pastorate, who has been a lover of country people and a student of country problems, and especially as one who has been permitted to study in a special way and in many states the whole question of the country church building, we venture to suggest here some points which seem to be vital in this movement for the erection of country church buildings.

The country church building should be strong and substantial.

This is economy. It is after the heart of the farmer who delights in strength and permanency. Keep the light, dainty, pret-

ty little building for the town. The farmer wants his church building to be large and strong and stable.

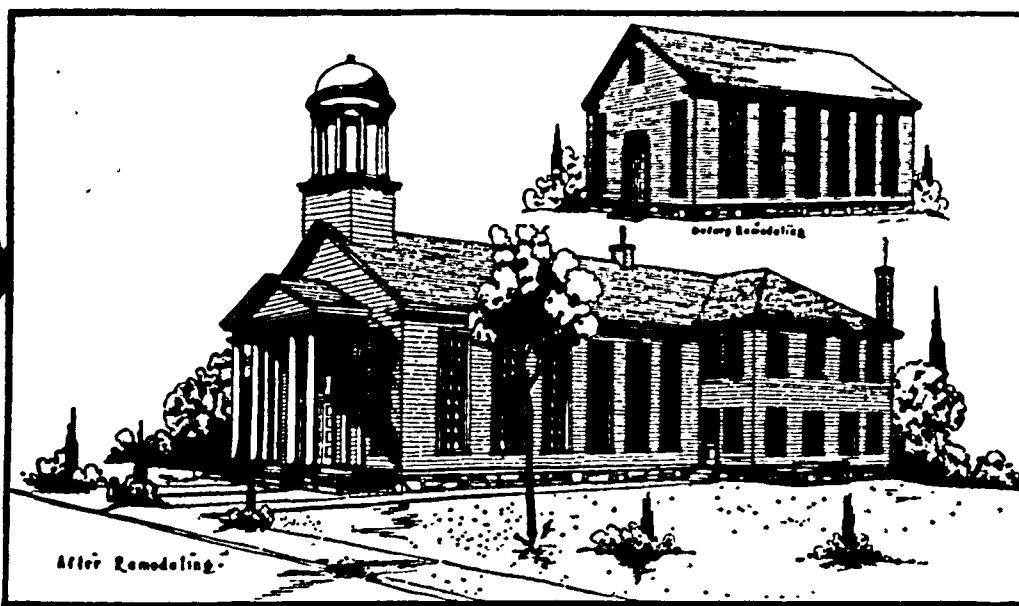
The country church building should be marked by beauty and dignity.

The country church should seek beauty and dignity in its building. There would seem to be no special reason why the farmer's church should resemble the farmer's barn. Are there not good reasons why the house erected for the worship and glory of God should be marked by quiet dignity and genuine beauty of design? If good architecture is anywhere desirable, surely it is in church buildings. One often hears loud charges against churches for forgetting utility in the interest of beautiful and imposing designs.

Occasionally there is just ground for such charge. Far more often the churches err in neglecting art and offend against good taste and proper lines in building. Certainly there need be no competition between utility and beauty in the church building. If we were compelled to make choice, we would within proper limits incline to utility. But no church building is in the highest sense useful which offends by its ugliness; and no building is really beautiful which does not lend itself to the real ends for which it was erected.

The country church building should meet community needs.

The country church should build with a view to meet community needs. These needs will of necessity vary widely. If there is in the community no suitable hall or general assembly place, the church building ought to supply this need. If it seems desirable to keep the main auditorium sacred for worship and Bible study, then have a large basement room or an additional large room at the rear.

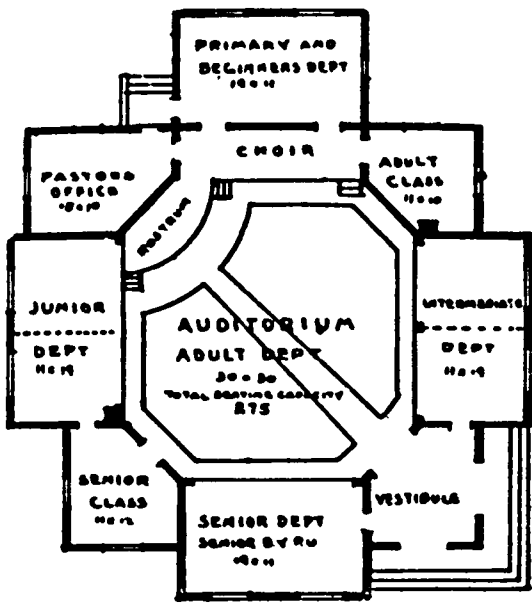


A COUNTRY CHURCH—BEFORE AND AFTER

The one-room building was enlarged and made modern by an addition to the rear, at no great expense.



AUDITORIUM PLAN—NO. 122
C. W. DULGER & SON—ARCHITECTS
DALLAS, TEXAS



The Architectural Department of the Sunday School Board is rendering invaluable service in providing at nominal cost the best plans for country church buildings.

Provide in the church building rooms suitable for serving dinner at the all-day meetings, for pleasant evenings for the young people, for all kinds of community gatherings, for mothers with babies, etc. Why not? In many country communities life is monotonous; runs on a dead level. The people do not play. The young people have scant opportunity under proper conditions for free and spontaneous social life. Let the church provide a place and lend itself to the effort to supply the imperative and proper demand for social pleasures.

The country church building should provide for the modern Sunday school.

The country church should build for the teaching service as well as for the preaching service. The country church holds Sunday school service every Sunday. It frequently holds preaching service only once or twice a month.

The Harmony (Ky.) Baptist Church has a really great modern building, which, in many ways, meets the various needs of the community. Dr. S. E. Tull, who was the pastor of the First Baptist Church

in Paducah, Ky., when this building was erected a few miles away in the country, says: "It is a model for a country church. It has every convenience in Sunday school facilities and is in every way a great piece of work."

The country church house should provide modern comforts and conveniences.

The country church should have special regard to comforts and conveniences. It is here that the country church building has usually fallen short. Note some of the conveniences which the writer has observed in country church buildings:

1. Gas used for light and heating.
2. Gasoline lights, giving beautiful soft light.
3. Furnaces for heating purposes. These are vastly superior to stoves.
4. Running water. The Ducker's Station Church (Ky.) has a well near the back door. A suitable pump sends the water to an elevated cistern from which it is carried by pipes throughout the building.

5. Covered driveway. For cold and stormy weather, such a driveway enabling the people to alight from their vehicles and to get into their vehicles under protection from wind and rain is exceedingly desirable.

6. Sign indicating the name of the church. In these days when strangers, automobile parties and travelers on many missions are traveling the land, no church building ought to be without a neat sign giving the name of the church, the name of the pastor and information concerning the time of services.

7. A reserve supply of folding chairs. The New Liberty (Ky.) church in particular has five dozen folding chairs which have been in use for a score of years. These have served to help seat emergency crowds, for funerals, for open-air entertainments, for all types of community service. These chairs have been worth many times their original cost.

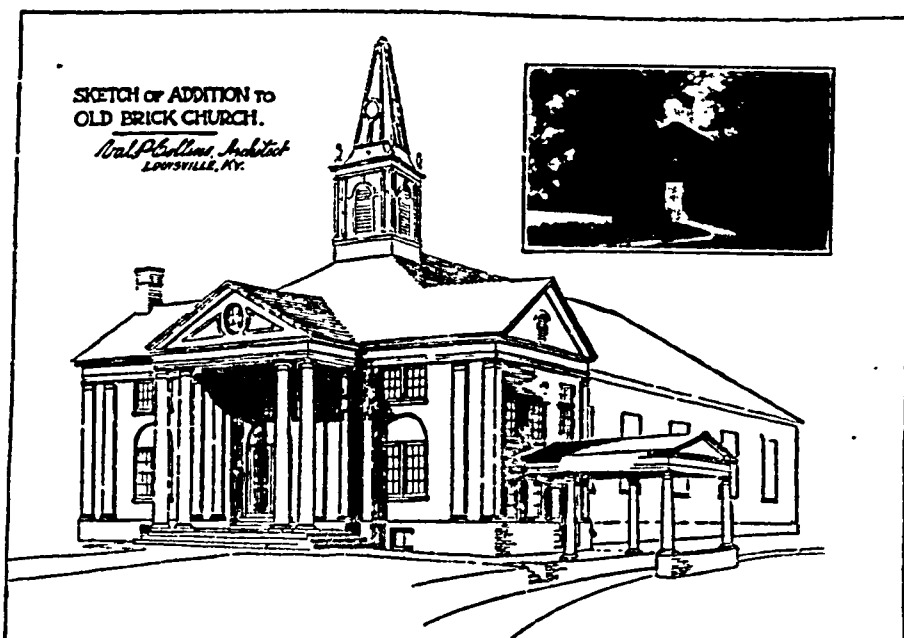
The country church grounds should be neatly kept.

Surely it is sufficient to state this fact. Neat, attractive environment about the country church building will elevate and bless in ways which cannot be stated in words. Who among us cannot recall beautiful and well-kept church grounds which are well worth a long journey to see? Let shrubbery and flowers be planted along the walks or adjacent to buildings, let fences be hidden by vines, let grass be planted in open places, and let trees be cultivated where they are not already growing.

A South Carolina Country Church

Rev. E. P. Alldredge, A. M., D. D.,
Secretary Survey, Statistics and Information, Nashville, Tennessee

Look on the map of South Carolina—one of the greatest Baptist commonwealths in the world. Then glance up in the center of the northeastern part of the State and locate Darlington County, and the county seat by the same name. Then look to the west of the town of Darlington about twenty miles and discover a little place with the beautiful



A COUNTRY CHURCH—BEFORE AND AFTER

This old-fashioned church was remodeled and made a great plant for work and worship by an addition to the front.

name of Lydia. Out one and one-fourth miles from Lydia, in a low, rich alluvial farming section of country, you will find the Mount Elon Baptist Church, established in 1831 and, for these 90 years, holding a conspicuous place in the life and work of the people of that community, and of Welsh Neck Baptist Association and the mighty Baptist hosts of South Carolina.

SOME SOLID ACHIEVEMENTS

There is nothing peculiar, and certainly nothing phenomenal, about the life and work of the Mount Elon Baptist Church. Rather, it is one among quite a good number of country churches in South Carolina which have had a steady, solid growth through many years and have finally reached a noble place of service and become a dependable and far-reaching force for the ongoing of Christ's Kingdom. Among other things, the Mount Elon Church has the following to her credit:

1. In a community whose total white population is 600, this church has built up a church membership of 235, in face of the fact that there are two Methodist churches and one other Baptist church, all located within five miles of Mount Elon.

2. The church has a pastor, Rev. A. P. Turner, who has both college and seminary training and who lives in a stone's throw of the church house, gives the church a preaching service every Sunday morning (he preaches at other country churches in the afternoons and evenings), and his constant care every day in the week.

3. The church shows its appreciation of Brother Turner's services and the services of his splendid family by furnishing them a home, a cut of which is given herewith, by paying him \$1,350 per year and by allowing him to serve other country churches in other communities (for which he receives additional pay).

4. Mount Elon Church has a splendid frame building, seating 600 persons for preaching services and comprising eleven rooms for Sunday-school work and worship. The house cost \$8,000, and is all paid for. Strange enough, they are having the same experience encountered by many of our town and city churches—the house does not have all the Sunday-school rooms that are actually needed.

5. The church has a well-organized and graded Sunday school with an enrollment of 220 and an average attendance of 130. They have separate rooms for all departments; six of the twelve teachers and officers have taken the "Normal Manual"; 127 members of the church are enrolled in the school; and

five out of the six baptisms during the past year came from the Sunday school.

6. Of the 89 women in the church, 60 of them are enrolled in the Woman's Missionary Society, which presented a splendid report along all lines for last year. The church also has a Y. W. A., a G. A., and a Sunbeam Band.

7. Of the 79 young people in the church, 40 of them are in the Senior Union, and the church expects soon to organize both a Junior and an Intermediate Union. Of the nine young people who have gone away to college, in the last three years, from the community, five of them have been members of Mount Elon Church.

8. Mount Elon Church subscribed \$16,145.75 to the 75-Million Campaign and has paid (November, 1922) \$8,802, paying in \$2,251.68 during the last year, in addition to its budget for local expenses amounting to \$1,648.

9. In a membership of 235, there are 47 families taking the State Baptist paper and keeping in touch with all the work of the denomination. The church also sends representatives to the yearly meetings of the Welsh Neck Association, the State Baptist Convention and often to the Southern Baptist Convention.

10. The church has not only won almost all the available people in the community to Christ and church membership, but has greatly helped to build and maintain a wholesome social atmosphere; and has led in the movement for a better system of public schools (see cut of splendid school building); and for better roads and all other progressive enterprises in the community.



A HAPPY COUNTRY PASTOR

Rev. A. P. Turner, Lamar, S. C., and his devoted family. Pastor Turner has had both college and seminary training. He demonstrates his love for the country

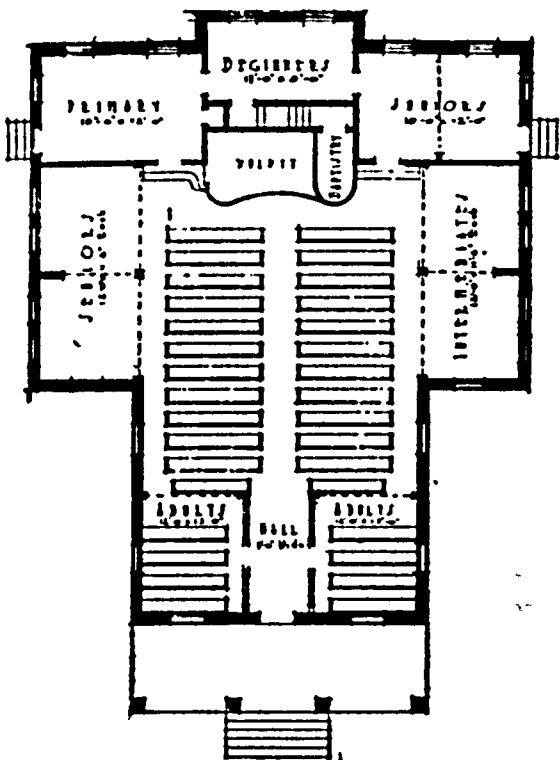
NOT YET ATTAINED.

No, Mount Elon church has not yet attained! In fact, they have several outstanding achievements now challenging them to still greater endeavor and are conscious of "growing pains" in a number of directions. They need more Sunday-school room—and I suspect they will get



A WORTHY COUNTRY CHURCH HOUSE

The Mount Elon Church has a splendid frame building, seating 600, with eleven rooms for Sunday-school purposes. It is already too small for its needs.



These designs for country churches have been much admired. They are pleasing in exterior, economical in construction, convenient in arrangement.

it. The pastor especially feels the need of installing the budget system in the church finances—both for local church expenses and for missions and benevolences. They also have trouble about an effective teachers' meeting! What will this country church come to! They are praying God to call some of their young people into the ministry and to mission work. They are feeling the need of more intense and serious Bible study and also the systematic study of missions. The men's organization in the church need to be quickened and developed. All the officers and teachers need to take the full Teacher-Training course of study and awaken to the possibilities of a great live and efficient body of teachers and leaders in the Sunday school. Some of the active and able laymen need to join-up with the pastor and go out and help some of the smaller struggling churches. These and many other things challenge Mount Elon church today to larger and better things. Let us hope that they will accept the challenge.

COUNTING THE UNTOLD POSSIBILITIES

But just suppose that even one-half of our 21,000 country and small village churches were brought up to the standard of Mount Elon church in South Carolina! What would it mean for Southern Baptists? Well, here are a few items:

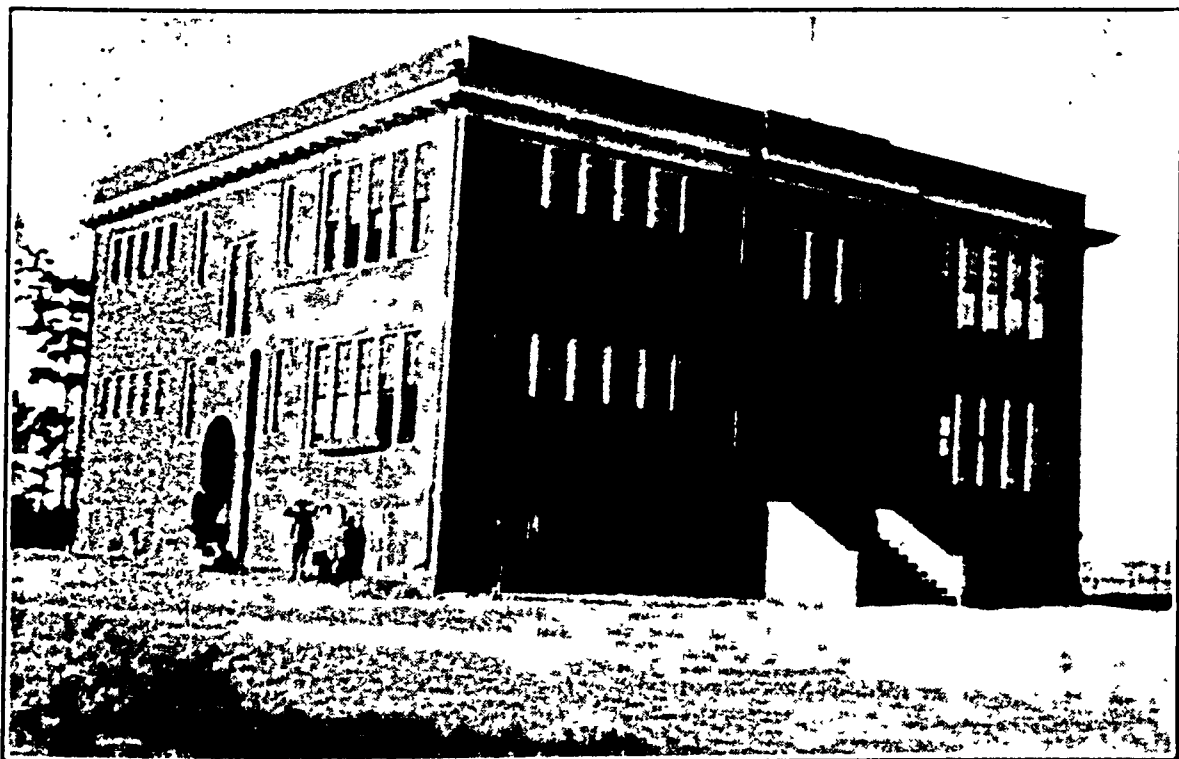


A COUNTRY PASTORIUM

This excellent home is furnished Pastor Turner and family by his congregation. They demonstrate their love for their preacher.

Membership of 10,500 country churches,	2,467,500
Pastors with college and seminary training,	10,500
Church houses equipped for Sunday school,	10,500
Invested in country church houses,	\$84,000,000
10,500 Graded Sunday schools with a total enrollment of ...	2,310,000
10,500 Woman's Missionary Societies with a total enrollment of	630,000
10,500 Senior B. Y. P. U.'s with a total enrollment of,	420,000
Country church subscribers to State Baptist papers,	493,500
These 10,500 country churches would have given to 75-Million Campaign this year,	\$23,642,640
These 10,500 country churches would have given to local expenses this year,	\$17,301,000
The total gifts of these 10,500 country Baptist churches would have amounted to.....	\$40,946,640

In other words, if one-half of our country and small village churches were brought up to the standard of Mount Elon Baptist Church they would accomplish more than the whole Southern Baptist Convention now accomplishes on most lines.



PUBLIC SCHOOL BUILDING, LYDIA, S. C.

The church and pastor have led in the movement for better schools, resulting in the erection of this splendid educational plant.

From the Woman's Missionary Union

MISS KATHLEEN MALLORY

Spring Suggestions

Suggestive indeed is the springtime: suggestive of winter's patience and protection, suggestive of ploughing and planting, suggestive of birds and blossoms! Every one loves the spring, for it is nature's lover. The Woman's Missionary Union is now in the springtime of the Southern Baptist Convention year. Patiently has the winter's work been pursued by the young people's societies as well as by those among the women. No one can estimate just how carefully this missionary work has been done any more than one can tell the full value of winter to plant life. Just as nature uses to the full the careful preparation of winter so should missionary societies show in the springtime increased ability and interest. Only those who live in cold climates really appreciate the protecting power of winter snows, for like a pure white blanket they keep warm the sleeping children of the soil. Even so do we hope that the work of the society's winter, especially the hours spent in prayer, has kept warm the missionary faith in the heart of each Southern Baptist woman and young person.

March has for some thirty years been the time for the Week of Prayer and Self-Denial for Home Missions. The dates this year are March 4-10, and it is sincerely hoped that every society among the women and young people will prayerfully observe the season. The emphasis this year is two-fold: (1) The observance by the women of the entire week, day by day; (2) a truly sacrificial offering which will ring true to the week's title of "self-denial." The ideal is that the offering will be at least \$35,000.00, the thought being that the Union's 35th anniversary might appropriately be celebrated by a self-denial gift of \$35,000.00. It counts in the 75 Million Campaign but each donor should be careful to mark her envelope requesting that what she gives be duly credited on her Campaign pledge. Each society should also endeavor to get gifts for the offering from women and young people who made no Campaign pledge or from those who have fully redeemed theirs.

In studying for and presenting the March Week of Prayer programs new and attractive help will be found in the study book entitled "From Strength to Strength" by Miss M. M. Lackey of Mississippi. Order the book, 30c in paper

binding and 60c in cloth, postpaid, from Baptist Home Mission Board, 1004 Healey Bldg., Atlanta, Ga. It would be an excellent plan to follow up the Week of Prayer by a mission study class using this new book.

Another plan for the observance of the Week of Prayer is that each S. B. C. pastor be asked to usher in the week by a sermon on "Self-Denial." Oh, that they may plough deep into the hearts and interests of their congregations, planting within those hearts the good seed of giving systematically and proportionately, and above all sacrificially and cheerfully. "Give and it shall be given unto you, good measure, pressed down, running over, for God loveth a cheerful giver."

All of March the emphasis of the Southern Baptist Convention will be on home missions and all of April the interest will center in foreign missions. This does not mean that the other causes of the 75 Million Campaign will not be borne in mind and heart, nor does it mean that each of the seven causes will not receive its proportionate part of the gifts. But it does mean that just as the flowers burst into bloom in the spring, so the enthusiasm of Southern Baptist will be buoyant with home missions in March and with foreign missions in April. Will not the beauty of the southern springtime stir your gratitude for your native land and your sympathy for the lands which "lie in darkness!"

Priced Leaflets for March Week of Prayer

For W. M. S.	Cents
Sunday—Praise and Thanksgiving.....	3
Monday—In the Mountains.....	2
Tuesday—Our New Americans.....	3
Wednesday—Soul Winning	2
Thursday—In Behalf of Cuba.....	3
Friday—In Behalf of Church Buildings...	3
Saturday—Wanted a Friend.....	2
For Y. W. A.	
How Dreams Come True.....	5
For G. A.	
Columbia's Daughters	2
For R. A.	
How a Six Shooter Helped with the Singing	2
For SUNBEAMS	
What the Tin Cans Said.....	2

(Order early the above listed leaflets from W. M. U. Literature Dep't., 1111 Jeff. Co. Bk. Bldg., Birmingham, Ala.)

Priced Leaflets for March's Program

How the Pine Tree Helped (Sunbeams)...	2
"Give Us a Chance" (Exercise, G. A. and R. A.)	3
How Much Shall I Give?	2
Send Out the Light (Poem)	2
Such As I Have, I Give	2
Such Gifts and Givers as God Loves.....	2
The Brown Towel.....	2
What One Talent Did.....	5

(Order early the desired ones of the above listed leaflets from W.M.U. Literature Dep't., 1111 Jeff. Co. Bk. Bldg., Birmingham, Ala.)

PROGRAM FOR MARCH

"Such as I Have, Give I"

Hymn—"We Praise Thee, Oh God"

Prayer of Thanksgiving for God's "Unspeakable Gift"

Scripture Lesson: Measure of Divine Giving: Acts 17: 24, 25; John 10: 28; 1 Tim. 6: 17; Jas. 1: 5; John 3: 16; Rom. 8: 32; 2 Cor. 8: 9; Acts 20: 35; Measure of Human Giving: Prov. 3: 9; Mal. 3: 10; Luke 6: 38; 2 Cor. 8: 12; 9: 7; Matt. 10: 8.

Repeating of Slogan: "Give and it shall be given unto you, good measure."—Luke 6: 38.

Hymn—"Help Somebody Today"

Talk—Giving of One's Personality

Prayer that all W.M.U. workers may do every possible personal service

Reading of Leaflet—"Such Gifts and Givers as God Loves" (Order leaflet for 2c from W.M.U. Literature Dep't., 1111 Jeff. Co. Bk. Bldg., Birmingham, Ala.)

Repeating of Slogan—Luke 6: 38

Talk—Why Does God Give?

Talk—When Does God Give?

Talk—To Whom Does God Give?

Prayer of Thanksgiving that God "giveth to all liberally"

Talk—What Was the Hebrew Plan for Giving?

Talk—What Was the Plan for Giving in the Early Christian Era?

Talk—Why Should Christians Give Today

Repeating of Slogan: Luke 6: 38

Hymn—"Give of Your Best to the Master"

Reading of Leaflet—"Such as I Have, I Give" (Order leaflet for 2c from W.M.U. Literature Dep't., 1111 Jeff. Co. Bk. Bldg., Birmingham, Ala.)

Discussion of Article—Spring Suggestions (See page 34.)

Business Session—Reading of Minutes; Recognition of New Members; Report from Week of Prayer Committee; Reports from Young People's W.M.U. Organizations; Committee Reports; Offering

Repeating in Unison of Year's Watchword—"God is able."—2 Cor. 9: 8.

Hymn for the Year—"How Firm a Foundation"

From the Laymen's Missionary Movement

Secretary J. T. HENDERSON

The Deacon

Among the qualifications of the deacon, perhaps the most vital is the two-fold requirement that he shall be "Full of the Holy Ghost and wisdom." He needs to be spiritually-minded and to be wise regarding the Lord's work. The first insures righteous impulses and the second gives these impulses proper direction.

It is a sad fact that many deacons are lacking just here; the pastor needs their sympathy and counsel but oftentimes they are not prepared to give either. There are some deacons who think that the requirements of their office are met when they pass the bread and wine, take up the offering, and "boss" the pastor. How often a pastor, with a worthy ambition for his church, has had his plans of enlargement blocked and his hopes blasted by a board of deacons who are not prepared to appreciate his aggressive measures. Such men "are of the earth earthy," have narrow vision, "can not see afar off."

PASTOR'S CABINET

The deacons constitute the pastor's cabinet; he should be able to lean upon them heavily. If they have a genuine case of religion and keep themselves informed concerning Kingdom matters, they will constitute the right arm of his power. The members of the cabinet should be intelligent, sympathetic, and loyal.

DEVOTIONAL STUDY

We have courses of training for everybody else; the teacher in the Sunday school is expected to make preparation, the Baptist Young People's Union stresses reading and study, the preacher in these days must be a man who "studies to show himself approved unto God." What more valuable step could a pastor take than to conduct a course of devotional study with his deacons? This would afford a fine opportunity for the freest discussion, also the cultivation of fellowship and spirituality. Two sessions devoted to a careful study of the third chapter of 1 Timothy, where the duties of the pastor and the deacon are presented in immediate succession, would be very illuminating, especially to the deacons. A few evenings given to the study of some such work as "Howell on Deaconship" would go far toward making the deacons both intelligent and loyal. This writer is himself a deacon deeply conscious that he would profit by such a study.

The policy suggested here would bring a new day to many churches.

New Orleans

This visit covered a period of six days, beginning with Sunday, January 7, and called for sixteen talks, five of which were made in four of the churches and the others in the Bible Institute. This service demanded a little courage on the part of a layman untrained in the subjects taught in such an institution; the sympathy and responsiveness of the Institute people, however, promptly set him at ease. On the evening that the stewardship of money was discussed, two hundred and fifty committed themselves to the tithe; a goodly number of these came from the churches of the city.

The General Secretary had made several visits to the Crescent City, but this was his first since the founding of the Bible Institute.

These are some of the things that must impress a visitor:

First, the growth of the churches both in number and membership; the number of Baptist churches during the past four years has increased from six to twelve, and the membership from about 1400 to more than 3000. New hope and self-respect have come to the Baptists of New Orleans.

On Sunday morning there were four hundred and thirteen at the Sunday school of the First Baptist Church and more than one hundred of them were men; at the church service both the auditorium and Sunday-school building, which adjoins, were full. At St. Charles Avenue at night, the church overflowed, and people were seated in the temporary annex just completed. Both these churches face the proposition of enlarged buildings.

At the Coliseum on Wednesday night there were 210 present by actual count. The churches and the Bible Institute co-operate in a most thorough way; President DeMent allows no exercise at the Institute on Sunday morning, evening, or Wednesday night.

In the second place, one is impressed with the sound teaching and Christian spirit that prevail in the Institute. It is 100 per cent loyal to the Baptist program and the spiritual atmosphere is a tonic to the visitor. Each morning during the school week, the faculty meet at eight for a special season of prayer; this is in addition to the chapel, which is also an hour of real worship.

In the third place, it is a joy to learn of the large and fruitful service rendered by the faculty and students both in New Orleans and the regions round about. The mission stations in the city give promise of large growth.

In the fourth place, the visitor is surprised to find such a large and valuable library in an institution not yet five years old. This achievement is to be credited in large measure to the generosity and effective labors of Dr. Christian.

In the fifth place, it was a joy to see the choice lot contributed by the city for the proposed hospital. If Southern Baptists succeed in building a worthy institution here, it will give the Baptists untold prestige in this Catholic city and bring them to the front in a large way.

Other encouraging facts could be mentioned, but space forbids. Mention must be made, however, of the gracious hospitality of the president and family, and of special courtesies accorded the visitor by valued friends in the faculty.

Harriman, Tennessee

The every-member canvass recently conducted in the Trenton Street Baptist Church of Harriman, Tennessee, was a notable success. The pastor, Rev. J. H. Sharp, had some valuable and successful experience as organizer in connection with the Seventy-Five Million Campaign, and turned this practical knowledge to good account in preparation for this canvass. The secretary's immediate connection with the campaign extended over four days, closing with the actual canvass on Sunday, January 28.

The banquet and conference with the canvassers on Friday night was a telling occasion; never has this writer seen forty men more thoroughly enlisted; they were ready to set a high standard by their own personal pledges and to put their best effort into the canvass. It was little wonder that they went far beyond their budget for local expenses the first afternoon with one of the important teams not yet reporting and a large number of capable members still to be seen by the other teams. It was most gratifying also that they added about a thousand dollars in good pledges to the Seventy-Five Million Fund.

This is an aggressive, growing church, and will soon launch a movement to provide an adequate building.

Preachers in Conference

The preachers of Western North Carolina assembled at Waynesville on January 16 to discuss for two days the leading characteristics of a New Testament church. The attendance was representative and the discussions practical.

The General Secretary was invited to talk on the topic "Financing a New Testament Church." He devoted his three periods to a consideration of the weekly offering, based upon the Bible conception of stewardship. The pastors and enlistment men went away with the avowed purpose of installing the budget system as thoroughly as possible on their fields.

Recognizing the leadership of the pastor in all forward movements, it would seem wise to hold similar conferences in every association in the South. It would perhaps make such meetings more fruitful to have present a few representative laymen and elect women. The pastor always needs intelligent and sympathetic help.

Lonsdale

This is a thrifty suburb of Knoxville and has a Baptist church with about 700 members. January 14 afforded the Secretary the first opportunity to respond to an invitation of months' standing from the pastor, Dr. W. A. Atchley. It was a real pleasure to speak briefly to a fine class of men in the Sunday school and to urge the children at the close of the Sunday school to request their parents to provide a way for them to make an offering every Lord's day.

Although Billy Sunday, the greatest Gospel magnet in America, was speaking at the Tabernacle not far away, a fine audience assembled at 11 a.m. to hear a discussion of "Stewardship of Life."

Dr. Atchley is deservedly popular and is reinforced by a loyal company of laymen.

In the Country

Sunday, January 28, was a beautiful day in East Tennessee but the roads in the neighborhood of McPheters Bend Church were almost impassable with any kind of vehicle. A large company of the elect came, however, to three services, some on foot and others on horseback. The church has some men of good resources and there is a growing sentiment that the church should support a pastor for full time. The pastor, Rev. W. E. Watson, keeps this worthy goal constantly before them.

The visitor endeavored to show the membership that such a forward step is entirely practicable; he stressed stewardship and the weekly offering by every member as the solution of this problem.

His fourth talk for the day was given at the Surgoinsville Church, some thirteen miles away, at 7:30 p.m. Surgoinsville is a new town on the railroad in the midst of a fine country. The Baptist church is the strongest in the community.

Wise Parents

Recently the General Secretary made a brief call that brought cheer and spiritual enrichment. In the first place, the interest of the parents in all the enterprises of the Kingdom and their unflinching loyalty to their pastor, were quite refreshing. In the second place, their spirit of submission to the will of God in calling their only daughter, bright and attractive, to missionary service in Africa, was beautiful; in the third place, it was encouraging to learn that the two sons, between eight and fourteen years of age, had made liberal pledges to the Seventy-Five Million Fund and were earning the money by their own hands to pay these obligations. tables, and were giving them careful cultivation in connection with their school duties. In These lads had planted onions and other vegetables this way they have been able to pay their pledges as they fall due; they are making money and character at the same time.

Rev. J. T. Sexton

The Blacksmith Preacher "fell on sleep" January 25. While he was untutored, he was under the sway of the Holy Spirit and multitudes of people were led to accept the Savior by his earnest and appealing messages.

His funeral called together one of the largest audiences ever seen at such an occasion in Knoxville. Women dressed in furs sat side by side with the humblest class as they together did honor to the memory of their common friend. Bankers and wholesale merchants mingled their tears of love with those of the laboring class. It was a significant occasion.

While this is considered a cold and ungodly world, it is heartening to see that all classes, when the test comes, unite in expressing their appreciation of a man who was good and did good.

The Weekly Plan

At the recent meeting of the Conservation Commission in Nashville, the forty or more leaders present, committed themselves to the weekly offering by a unanimous and hearty vote. It was distinctly understood that this policy should prevail in offerings to the Seventy-Five Million Fund as well as in contributions to local support. This was an advanced step of great significance. The First Baptist Church of Dallas, which had been using this method for local support, recently decided to adopt the same policy for their offerings to benevolence. The church that is more business-like and Scriptural in providing for its own support than for its benevolent work is manifesting a spirit of selfishness that is far from creditable.

The church that would successfully install and operate the budget plan needs to recognize that it calls for *thorough preparation*, a *thorough canvass*, and a *thorough follow-up*.

Men's Union or Brotherhood

A Suggested Program for March

As indicated last month a suitable layman should select the songs in advance and conduct the singing. Two or more laymen should lead in brief prayers and another should read an appropriate Scripture. Quotation of verses by the members may take the place of this reading.

BUSINESS SESSION

Topic, Our Mountain Schools

Four-minute talks by laymen on the following sub-topics:

- (1) Name and location of these schools.
- (2) Two pleas for these schools.
- (3) Tell about Vernal Breedlove and Helen Shelton.
- (4) The story of Wiley Graham.
- (5) Two notable products of Harrison-Chilhowee Institute.

Voluntary remarks of two minutes each.

Closing remarks by the pastor.

For information consult the article by F. E. Burkhalter on page 11 of the February issue of HOME AND FOREIGN FIELDS; also write Dr. Brown, West Asheville, N. C., for tracts.

The minutes of the Southern Baptist Convention give the names, location, and much other valuable information concerning these schools.

Close with song and prayer.

On January 17, we received a cablegram announcing the death of Mrs. W. T. D. MacDonald. Mrs. MacDonald and her husband have been working in Chile for more than a quarter of a century. They worked first in connection with the Missionary Alliance, and since the formation of our mission in Chile, they have been laboring as members of our mission. Mrs. MacDonald was a lovely, motherly woman, whose Christian character shed radiance all about her. Our profound sympathy goes out to her devoted husband.

On January 22, Miss Carrie E. Owen died after an operation. The cablegram did not announce any details. Miss Owen was appointed to service in Soochow, China, on June 8, 1921. Even in the brief period of her service she has shown fine aptitude in her work, and was making splendid record. The last letter she wrote to the office contained the following paragraph which was quite characteristic of her: "I realize more fully each day the great opportunity I have for evangelistic work in Yates Academy; also to help train young men to meet one of the greatest needs of China. I shall always be grateful to the Board for sending me to Soochow. I have not spent an unhappy day here. I am looking forward to a happy Christmas."

We extend our deep sympathy to her bereaved family.

We are grieved to hear of the death of Mary Cheavens, who passed away at El Paso, Texas, on January 24. She was thirteen and a half years of age, and was next to the youngest daughter of Mr. and Mrs. John S. Cheavens. Her mother, since the death of her husband two years ago, has been serving as missionary in Jaurez, Mexico. We pray that God may sustain this devoted mother and missionary in this hour of her trial.

It was our sad duty to cable Miss Josephine Ward, Kaifeng, China, on the twenty-seventh of January, announcing the death of her father, the Rev. J. W. Ward, of Austin, Texas. Friends should remember Josephine especially in prayer since this sad bereavement comes during the first year of her missionary career.

"My Ford car is running splendidly. A journey that took Mrs. Green and me ten hours travel by hammock when we first came in March, 1907, we made this morning in the Ford in one hour and forty minutes, with five passengers, three suit cases, three hand bags, a baby carriage and various and sundry parcels. That shows part of the progress this Colony has made in sixteen years and less."—Dr. George Green, Ogbomoso, Africa.

"We thank God that we are here in Brazil. There has not been a day since we sent in our application that we have not been happy that the Lord has seen fit to call us to His work in Brazil. Since being here and seeing the needs our joy is redoubled. We only pray that God will use us, unworthy as we are, to help introduce his gospel here."—Paul C. Porter, Sao Paulo, Brazil.

"The work on the temple in Morelia is going along nicely and the school there opens tomorrow under the direction of Miss Long. The work is doing well there in every way; it is a joy to the heart to see it."—C. L. Neal, Toluca, Mexico.

"Our church here has requested me to write you regarding an action recently taken. They have resolved to become from now onward a self-supporting church. They are proposing to raise during the year about 3,800 pesos for all

Missionary Miscellany

SECRETARY T. B. RAY, D.D.

We are happy to announce the arrival of Richard Harris Gallimore, who was born at the home of Mr. and Mrs. A. R. Gallimore, Canton, China, December 11, 1922.

Also we have news of the arrival of a baby in the home of Mr. and Mrs. C. J. Lowe, Kweilin, China, January 23, 1923. Brother Lowe was so happy over the arrival of the new baby that he forgot to give us the name.

Mr. and Mrs. Ullin Leavell of Wuchow, China, are rejoicing over the coming of Ullin Whitney Leavell, Jr., November 10, 1922. We rejoice with the Leavells and all the rest, and offer our highest congratulations to everybody.

Mrs. L. M. Reno of Victoria, Brazil, and her daughter Fern, arrived in this country on December 23. Brother Reno and the two remaining children are to come within a short time. Brother Reno remained behind in Vic-

toria in order to finish up some work he was doing there. The Renos will spend their furlough in New Castle, Pa.

Mrs. Carrie G. Lumbley sailed from Southampton, England, on January 24 for her work in Abeokuta, Africa, after spending a very profitable furlough in England.

Rev. William H. Berry and family sailed on the steamship *Western World*, on February 17, for South Brazil. The Berrys are destined to service in Curityba, Brazil.

Rev. J. Wash Watts and family, and Rev. Fred B. Pearson and wife sailed from New York, February 15, on Steamship *Patria* of the Fabre Line, for Jaffa, Palestine. These friends are going out to take up work in Palestine. They will make their headquarters for the present in Jerusalem.

objects. They will pay their pastor 1,800 pesos. They were a little afraid to take the stand, but after some urging they became very enthusiastic and the vote was carried unanimously. I think they will make it all right. They seem to have great faith of success.

"All are very thankful to the Board for their help through these years. They wish as before to continue their full co-operation with our Southern Baptist work in Mexico.

"I believe this step by the Saltillo church will have a splendid effect on the other churches of the Republic. All have their eyes on us here and it will be an inspiration to others."—G. H. Lacy, Saltillo, Mexico.

"I must say a word about my very first country trip. I saw in all over 200 markets and six districts. I walked more than 333 miles, preached, sold books, looked into our schools and chapels, and got a sort of general acquaintance with the work throughout. Time does not allow me to describe the wonderful things I saw. But the prospects! The call for men to preach and teach! With all our work (I saw 12 of our out-stations) I saw hundreds of villages that knew nothing of Christ. And in most places they hear eagerly, as at Foo Chuan where they

would not go until I had preached them another sermon! God grant us the needed strength to reap the harvest before it dries up and falls to the ground!"—Robert L. Bausum, Kweilin, China.

"I made my first public speech in Chinese two days ago before the Kwangsi Baptist Association, naturally upon the future of our educational work here. I tried to say that the leaders of our denominational work in Kwangsi today, preachers, teachers, and doctors, without exception, are the alumni of our Pooi Ching School here in Wuchow. If the Gospel is to be given to the people of our province we must bring into our school students to train them in the principles of Christianity, that they may go out into the province to act as leaven among their fellow men. In this way, and this way only, can we ever expect to have Christian communities of sufficient influence and strength, intellectually, spiritually and morally, to be able to leaven the life of China. The past record of our work has been good, as you know, and I believe that with added equipment and interest, the fruits of the efforts put forth shall be multiplied."—Ullin W. Leavell, Wuchow, China.

with buffalo, deer, and every pleasant thing; there your friends are waiting for you. Go in peace."

He had known Billy Harris all his life. They had been friends. He had been greatly grieved when Harris became a Christian and more so when he became a zealous preacher and advocate of the Christian faith among his people. Frequently he came to the little church to hear his old friend talk, and a few times remained to eat dinner with him. He listened much but said little, always going away thoughtful. One day he came through the woods as the bell was ringing and near the church he turned aside to hide a bundle of clothes in the bushes. At the close of the sermon he arose and said, "I have come prepared to be baptized today and accept this Jesus and his way. I am getting old and for some years my faith has been weakening in the way I have followed and the things I have taught. I believe the things my friend has been teaching us are true." He was baptized that day. Then came the question of what to do with the symbols of the old faith. A council with his pastor followed, the result of which was his bringing to the church a great quantity of paraphernalia, a part of which were two buffalo heads, five scalps, a rawhide rope, very old, having been used in former days to tie prisoners, a scalping knife, with dried blood on it, a scout whistle used by Indian scouts in time of wars. These and many other ancient and sacred relics were sent by Brother Harris to the Public Museum at Milwaukee, Wisconsin, and sold for \$180. No more will they be used by Satan to keep the Indians away from Christ or to inspire in them a false hope.

From the Home Field

The Story of an Indian Convert

Rev. Robert Hamilton, Missionary

The Sac and Fox Indians formerly lived in Wisconsin, afterward, in Illinois, later in Missouri and Iowa, and are now living not far from the center of the State of Oklahoma. They have produced some outstanding men, Black-Hawk, the famous warrior, Keokuk, the great chief, and Jim Thorpe, the champion athlete, known in all sporting circles on two continents. They have adopted civilization in part, having comfortable homes, stock, fields and automobiles, but in matters of religion they have been exceedingly conservative. They have been passed by and greatly neglected by the Christian world.

There is only one little church in the entire tribe. On the banks of a little creek and surrounded by a grove of stately oaks one will read over the door of the little church the following legend, "Only Way Baptist Church." Rev. Billy Harris, Sac and Fox Indian, is the missionary pastor appointed by the Home Board of the Southern Baptist Convention. Brother Harris is winning his way to the hearts of this people. Among the recent converts was a man sixty years old, a prophet, named Jesse James after the noted outlaw, but possessing none of the characteristics of his Missouri prototype. He was head man of the Buffalo Clan, and twice a year he assembled the clan for a religious dance, when, after an elaborate ceremony, corresponding somewhat to the Jewish ceremony for cleansing, they were led in the dance by the prophet and his attendants, fantastically dressed, a portion of the buffalo heads with horns attached, brandishing war clubs, spears and shields they danced to the music, if it could be called music, of the drum and song and an occasional shriek or yell.

The prophet was much in demand when members of the clan were sick, and in the event of death it was he who stood over the corpse and spoke encouragingly to the departed soul about as follows: "You have been released from the sorrows and pain of this life. Do not be frightened or discouraged at what is before you, many others have passed this way and you will



AN INDIAN PREACHER OF POWER

Rev. William Harris, ex-Indian priest, now pastor of the "Only-Way" Baptist Church, Avery, Okla.

soon be among your friends who have gone before you. The journey will not be long, and see, we have placed in the coffin beside you a little food, water and tobacco sufficient to supply you during your journey. At sundown you will start west and keep going until you hear the drum beating and the dancing over the river. Follow the sound of the drum and it will lead you to your friends, and the place abounding

The Problem of Shifting Populations

Superintendent B. C. Hening, D.D.

The world war created the necessity for multi-form and far-reaching movements among the populations of the world. Millions of men were transported across continents and oceans, and about in the countries to which they belonged. Countless thousands were induced by the conditions which prevailed to move from old localities to new. Long standing ties were broken and new tastes and tendencies were awakened, and fostered a roaming disposition in many whose marked proclivities before were of the settled sort. This disadvantage brought about and developed by this widespread war is to be deplored, and is one aftermath of the war that has not been beneficial.

What is known as migrant work for migrant workers is occasioned by the need for many workers for short periods in a variety of localities for the purpose of cutting timber, harvesting wheat, canning fruits and vegetables and gathering fruit and trucks. In Texas the migrant habits of our Mexican population are multiplied because of the necessity of search for employment to provide support. There are thousands of these seasonal workers moving on from jobs completed to jobs to be begun.

As to what is being done, or can be done for the religious interests of these, is a question of deep import, and must be reserved for another study. My purpose here is to call attention to the service rendered by these migrants who are Christians. A Mexican work in one state was recently begun by Mexican Christians who had moved from another state. I give an abstract from a letter from our missionary to the Mexicans at El Paso, Texas, C. D. Daniel, bearing in a peculiar way upon the point considered here.

"Last Sunday night we had one of the largest congregations we have ever had in El Paso, the auditorium being crowded. Five professed conversion, and nine joined the church. We have recently sustained heavy losses, many of our best members going to California and other places. But our depleted ranks are being replenished with new converts day by day. It is very sad to see them leaving us almost as fast as they come in, but it is a joy to know that they become sowers of truth in the regions beyond."

Baptist Barren Fig Trees

Rev. H. F. Vermillion, D.D.

Jesus told the story of a man that tried to get his gardener to destroy a fig tree because it had no fruit. The gardener persuaded his master to permit the tree to be fertilized and cultivated and to give it time to produce fruit.

If that owner had been like some Baptists I know, that fig tree would not have had a chance. He would have expected to plant the tree one day and to gather fruit from it the next day. He would have been unwilling to buy any fertilizer or pay anybody to cultivate or prune that tree.

Our Baptist colleges, hospitals, orphanages and other Baptist institutions are like fig trees or other trees. They must not only be planted by erecting buildings and purchasing equipment, but they must be fertilized and nourished with financial support and carefully cultivated and pruned and given time to grow strong enough to bear fruit. This is especially true of the Baptist Tuberculosis Sanatorium, El Paso, Texas, the first of its kind and the newest of our institutions. It bears small fruitage now, but if properly supported and given time it will yield a large and rich return to its owners, the Baptists.

Specimens of Home Board Evangelism

Rev. L. O. Vermillion, Home Board Evangelist

At Teachey, N. C., a little community with preaching Sunday afternoons—two Sundays per month—we had a religious census. This advertised the meeting. Folks packed the house day and night. We had forty professions of faith, with thirty-six additions to the church. The Sunday school took on new life. We organized a Senior and Junior B.Y.P.U. and left them in good shape for the future.

Wherever we go we seek to enlist and inspire the young, to help the pastor organize his forces, call out the called, pay church debts, raise offerings for special objects, increase pastor's salary or do what needs to be done to promote the cause of Christ.

An unusual meeting in many respects was the meeting at Pompano, Fla. A whole community was transformed in a camp five miles away. A Wesleyan Methodist of great promise sought and obtained from us a conference regarding Baptist doctrines. He became a Baptist.

It was a beautiful sight to see Brother Lee baptize thirty-one in the Atlantic ocean. There was much water there. Sixty-five people came into the fellowship of the church.

A Senior and Junior B.Y.P.U. was organized; also a Sunbeam Band.

This new church in this new country with the lovable, consecrated pastor has a bright future before it.

Pompano had been considered by many the worst place on the east coast of Florida.

Evangelism and Enlistment

Rev. W. L. Head, Home Board Evangelist

During the past three months my work has been entirely missionary. The churches where I have conducted meetings have been located among those whose memberships were composed largely of cotton mill and railroad people.

On account of the strike the churches located in railroad communities were divided. Many of their members were without work and those who had positions were badly in debt, hence the work was difficult both financially and spiritually.

With the cotton mill churches I found a poorly paid, financially embarrassed people. But with all these, our meetings were a success both financially and spiritually. The offerings were necessarily small, but they went beyond the expectation of pastors and churches. With some of these churches there were disension, strife, discord and discouragement. But the meetings brought the churches together, pulled them from under the juniper tree and put them on their feet again. Where the churches were pastorless at the beginning of these meetings pastors were called at the close and their salaries provided for. The increase averaged from thirty to forty additions by letter and baptism.

In some places this evangelist led in the work of forming a field by grouping pastorless churches, thus making it possible for each church to procure the same pastor, a man able to take care of the field. In one place a house of worship was needed and the company that furnished work for the church and community agreed to build a Baptist meeting house which, I am told, is near completion.

I strive to do both the work of an evangelist and also, in a limited degree, the work of enlistment.

A Soul Plus a Life

P. S. Rowland, Home Board Singer

A consecrated boy only ten years of age had looked forward to the approaching meeting with great expectations. His pastor had told him that I would perhaps want him as one of the leaders of the "Sunshine Chorus" that we always organize, and their singing has proven very effective in our meetings from time to time.

On Saturday before the meeting was to begin the following Sunday, this youngster, whose name was Paul Gann, became ill. Each day

the report was that Paul was gradually growing worse, and his case seemed to puzzle the doctors. The physician said it was only a question of time until Paul would be taken from us.

As the pastor visited him, Paul constantly inquired about the meeting. We had so many nice things said about this boy, and of his love and devotion to the church and Sunday school, that both the evangelist and myself had fallen in love with Paul, although we had never seen him.

After a little more than a week's illness, Paul remarked to his loved ones that he realized the doctors had done all they could for him, and that prayer was all that would save his life. He made a request that we have a special prayer for him at the meeting, saying that if it was the Lord's will he would like to get well. Think of a boy only ten making a request like that! I have never heard more earnest prayers than were offered that day in Paul's behalf. These prayers were answered. The next morning there was a change for the better. In two or three days he was able for his friends to visit him.

I had a special invitation from Paul to come. He wanted to meet the singer. Of course I was glad to go, and Paul and I became the best of friends from the start. I visited him often during the remaining days of my stay in the town. He loved music very dearly, and I would sing for him. To me it was a great inspiration to come in touch with this lad.

I received a letter from Paul a short time after leaving. He told me that he had felt for some time that God was calling him to do special work, but never knew what it was until our lives came in touch. He feels now that the Lord would have him be a gospel singer, and is determined by His help to make preparation for that line of work. I believe with all my heart that boy's life was spared for some special purpose, and who knows but what one day he will be a great song-leader, and will sing the gospel into the hearts of thousands who are lost? If in my weak way I have influenced Paul Gann to make a decision for the special line of work I have been trying to do for some years, may God's name be praised. In a number of instances boys in my "Sunshine Choir" have expressed a desire to become gospel singers, and I give them all the encouragement possible. As I see it, the gospel in song goes hand in hand with the gospel in sermon.

Recently I was in a meeting in another section of the country, where there is quite a sentiment against Sunday schools. Fathers and mothers object to their children accepting Christ, and uniting with the church.

A story came to me from one of the public school teachers in that community. During the day she had read the Bible in the school room, and told the pupils the story of Jesus and His love for them. As she was spending that night in one of the homes, she overheard the children in another room asking their mother whether or not she knew anything about this man Jesus, and was there ever such a one living by that name? There were scores of boys and girls in this town from ten to fifteen years of age that attended our meetings regularly, and it was practically impossible to get any of them to accept Christ. An attorney, who was a member of another denomination, made a remark like this: "I would rather find my boys in the woods with a bottle of whiskey, playing cards, than find them in Sunday school."

During my six years as a Home Board singer I have been in all kinds of situations, but I believe the last named place was the most difficult. Surely it was the most striking contrast to the story of Paul Gann. Paul was brought up in Sunday school, and accepted Christ at an early age.

Why?

You ask me why I gave my heart to Christ.

I can reply,—

It is a wondrous story, listen while

I tell you why:

My heart was drawn at length to seek His face;

I was alone, I had no resting place;
I heard of how He loved me with a love
Of depth so deep, of height so far above.

All human men,

I longed such love to share,

And sought it then

Upon my knees in Prayer.

—F. G. Brown.

Young People's Department

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

Washington and Lincoln

*One forged the links that welded fast
The nation's fame that it might last
Forever and a day;
The other with his might and main
Did rivet it when rent in twain—
His name will live for aye.
Hail Washington! and Lincoln, hail!
Your glory shall not fade nor fail!
The Stars and Stripes shall wave
Resplendent o'er our crags and shores,
Majestic as the eagle soars—
Triumphant o'er the gravel*

—AUTHOR UNKNOWN.

The Day's Results

Is anybody happier because you passed his way?
Does anyone remember that you spoke to him today?

This day is almost over and its toiling time is through;

Is there anyone to utter now a kindly word of you?

Did you give a cheerful greeting to the friend who came along,

Or a churlish sort of "howdy" and then vanish in the throng?

Were you selfish pure and simple, as you rushed along the way,

Or is someone mighty grateful for a deed you did today?

Can you say tonight, in parting with the day that's slipping fast,

That you helped a single brother of the many that you passed?

Is a single heart rejoicing over what you did or said?

Does a man whose hopes were fading, now with courage look ahead?

Did you waste the day or lose it, was it well or poorly spent?

Did you leave a trail of kindness or a scar of discontent?

As you close your eyes in slumber do you think that God would say,

You have earned one more tomorrow by the work you did today?

—Edgar A. Guest, in *The King's Own*.

Genie's Decision

By Florence E. Scott

"Genie! Genie! Where are you, dear?"

It was her mother's voice that awoke Genie from her dreaming by the open window in her "white room," and with a half-bewildered, "Yes, mother, I'm coming," she sprang up and hurried into the hall where Mrs. MacDonald stood waiting at the foot of the stairs.

"Here is a note, Genie, that was left for you just now. The little Smith girls brought it; but they would not wait for an answer. Have you been asleep, dear?" she added.

"No, only speeding away on the Train of Thought." With a light laugh Genie ran back to her blossom-filled window and low rocker, and there she read the note.

"Dear Genie (it ran): Today, you know, we held our first Junior missionary meeting for the new year. Twenty-five children came and five new members joined the band. Wasn't that a good beginning? You don't know how we missed Bess Goodwin. She has gone to Wellesley, and her place is just waiting for—you!"

"Oh!" exclaimed Genie, aloud.

"Why am I so sure? Because I left it to the children. I felt that they would choose better than I. I wish that you could have heard them reason it all out. At first they could talk of no one but our dear Bess and her college. And then Sue Smith said wistfully, 'Genie MacDonald is going to college some day, too. Don't I wish I could!'"

"Her sister Elsie added, 'Genie told us some fine stories down in the apple orchard the other day. I like Genie most as much as Miss Bess!'"

"I do, too," joined in May and Flora a Thomas.

"She took our class in Sunday school last week," added May, "and we all wished she would every Sunday." And so the talk ran on, and then Sue said, suddenly, "Oh, Miss Eldridge, let's ask Genie to come to help us as Miss Bess did! Genie plays beautifully on an organ—" but all the other little girls by that time were saying, "Let's, let's, Miss Eldridge. Ask Genie, do!"

"And so very gladly, for I am as eager as the children, I pass on their invitation. Think about it, Genie, and give me your decision next Saturday."

"Very cordially,

"ALMA D. ELDRIDGE."

Genie's face was a study as she finished reading the note. She was touched by the love of the children as shown in their chatter and choice, but, oh! to think of taking Miss Bess's place. She, just ready for Felix Academy, and Miss Bess!—why Miss Bess was everything in Genie's eyes that she herself hoped to be four years later. Oh, no! she couldn't and she wouldn't!

To steady her whirling thoughts, once more came the sound of her mother's voice—"Genie! A letter for you! Tod will bring it up!"

Little Tod brought it to Genie—a letter with foreign postmark.

"Tell mamma that it is from Cousin Anne, Toddie. I'll bring it down in a few minutes."

Genie opened the thin envelope that bore the foreign stamp, feeling as she always did that it was somehow a sacred thing to get a letter from her missionary cousin.

She glanced swiftly down the pages thinking to read them carefully later to her mother, when a sentence caught her eye and she read on rapidly:

"Little cousin, when I was about your age—fifteen, aren't you?—and lived in dear America, I never thought of much besides my own happiness. But now, while I am trying to think every hour of other people's happiness, I wonder if I ever was really awake in those days. For I know now what I did not realize then, that people in America need sympathy and help just as much as those here. Not in just the same way, perhaps, and yet when I go into homes where the mothers and children crowd around me, so eager to hear the sweet stories of happy home life, which I tell often as well as those that we call 'Bible stories,' or when

I am trying to talk to the children in the Sunday school or the Junior League and there are so many, then I remember the crowds of story-loving children at home and the few who are willing to give up even a little personal comfort to make them happier and better, and I wonder why I did not give some of my spare minutes when I had them. Cousin, won't you look around and see if your bright eyes can't find opportunities that my blind ones overlooked?"

Genie read no further. She took the note and letter and ran down to her mother.

"Mamma, read this and then read that. I'll be back in a few minutes."

She hurried away as quickly as she had come, and her mother, hastily adjusting her glasses, read the two letters as indicated.

She was still sitting idle, lost in thought, when Genie's voice aroused her. "Who is dreaming now?" she asked.

Mrs. MacDonald looked up into the face above her, now so clear and bright. "Well?" she asked, simply.

"Yes, mamma. One letter answers the other, doesn't it?"

"But, Genie, have you thought—"

"Yes, mamma," interrupted the girl. "I have thought. I've thought of all the things I can't do if I promise to help Miss Eldridge, and I'm willing—I want to do it—for I believe Cousin Anne is right."

That declaration left no room for another "but."

The year proved the wisdom of Genie's decision, and the strange thing about it was that though she put time and strength and love into the children's work, she was a better student and a stronger, happier girl at the same time.—Selected.

Ida Gracey's Dream

The quick tap of crutches was on the stairway. The faces of the girls who waited lighted with eager, spontaneous welcome.

"Here she is!" one of the group acclaimed joyfully. "We're sure to have a good time if Ida goes," and they were off for a jolly boating party.

The tap of Ida Gracey's crutches was never a bid for sympathy, but a forerunner of the entrance of a radiant personality. The attack of scarlet fever which left her lame for life when she was but a toddling baby, did not rob her of one whit of her vivacity. Liveliest of the lively party of girls at the beautiful Thousand Islands on the St. Lawrence was she. Swift as the swiftest was her boat, merry as the merriest her banjo.

Then came the day when, after she had gradually grown more and more helpless, a great surgeon came to her room in the Clifton Springs Sanatorium. After hours of careful examination, he shook his head hopelessly, and Ida Gracey knew that he was trying to tell her very gently that the four walls of that hospital room would henceforth be the boundaries of her life.

Then her unconquerable spirit flashed forth and she said:

"I will not be cut off from my customary life and buried before my time. This room shall be my parlor where my friends may come as usual."

No one ever felt that it was a duty to go to that "parlor." From that day forth it became a popular resort.

To that room came the strong and well to find cheer and comfort and blessing unspeakable. Eager children, sure of a welcome, brought their dolls, their Teddy Bears, their kittens and their little chicks. A judge of the Supreme Court stopped off on his way across the State to his bench, that he might have the privilege of a few moments in that room.

Invariably those who went in to "cheer her up" found that it was she who cheered them.

During the days and nights as she lay on her bed suffering such excruciating pain yet surrounded always by such love and care, Ida Gracey's thoughts turned constantly to the crippled girls in China. She saw them in her dreams—baby girls cast out to die in that terrible baby pond back of Dr. Mary Stone's hospital in China; helpless girls crippled for life by disease or cruel treatment, with no tender arms about them, no flowers along their way, no love and care. She thought of them by day, and at night in her dreams they were before her. Then the terrible dreams changed to beautiful visions. Behold, she saw laborers come to fill in the baby pond. She saw carpenters come to build a house on that site. She saw doctors and nurses and teachers come to gather in tenderly the little, broken, suffering, crippled girls—into this first home for cripples in all China. Shut in one room, shut out from all chance for active work, as the world would say, she steadfastly faced the door opened to her, and never was she disobedient to her heavenly vision. With all the earnestness of her intense, unselfish soul she prayed for the establishment of this home for crippled girls in China. With all the winsomeness of her radiant personality she told her dream to those who came to her bedside. Empty handed she gave herself to the task. As she prayed, gifts came. The superintendent of the sanatorium brought his tiny daughter close to the bed and a big gold piece dropped from the baby hand to the pillow beside the white face with its shining eyes. Women of wealth brought their jewels to her. In answer to her prayers gifts came from far and near.

It was the great year of Jubilee of the Women's Foreign Missionary Societies. Meetings were being held in large cities all over the country. In a darkened room in the Clifton Springs Sanatorium a thin white hand exultantly waved a check for one thousand dollars.

"See," she said to a friend, "don't you want to look at it—my check for one thousand dollars which I am sending to buy the land. I am having a jubilee all of my own."

Joyfully she sent it to China. One thousand dollars was the price of the site on which was that baby pond back of Dr. Mary Stone's hospital. The site was purchased. With faith unwavering, the frail, suffering girl in America began to pray for funds that the home might be built. That darkened room seemed to have wire-

less connections with the ends of the earth and with heaven itself. Gifts continued to come until the two thousand dollars needed for the building fund was in hand. Ida Gracey, by faith through prayer, had accomplished the work given her to do.

One night in the stillness her sister bent low over the frail flower-like girl and spoke of a small sum of money left by their mother. She said: "Don't you think it would be nice to put it in your cripples' fund as mother's contribution?"

"Why, yes! Lovely!" she answered.

And with that key word of her life on her lips, Ida Gracey entered into life eternal.

At Kiukiang on the banks of the Yangtze stands a home for crippled children—Ida's dream come true, her prayer answered.—Selected.

Our Puzzle Corner

PUZZLE No. I

A Missionary in Central China.

FIRST NAME

1. A Gentile who at God's command, for Simon Peter sent;
2. A mighty host whom Israel fought, as through the wilds they went;
3. The maiden who, to answer prayer, gave Abram's camels drink;
4. From city wall, on scarlet cord, she let the two spies sink;
5. His mother prayed in desert wild; an angel showed a well;
6. A Bible Book which names not God, but does His wonders tell.

INITIAL

The woman who, in age's years, to promised son gave birth;
Our Lord declared this son to be the greatest man on earth.

LAST NAME

1. A minor prophet, great in deed, but very brief in word;
2. The place where Israel wandered long, and God's commandments heard;
3. He walked with God, and then was not, because God took him home;
4. A leper, bathed in Jordan's flood, did well and strong become.

Sent by Mrs. H. W. Sanders, Roanoke, Va.

PUZZLE No. II

A Missionary in Interior China

FIRST NAME

1. What king reigned only about seven days in Israel?
2. Mother of John the Baptist.
3. A sister who often entertained Jesus.
4. Where the Israelites found bitter waters.
5. Father of Isaiah.

LAST NAME

1. Which wife did Elkanah love most?
2. Who became a peacemaker between her husband and David?
3. Who watched her sons' bodies night and day to prevent their bodies from being torn by birds or beasts?
4. Who sold his birthright for a mess of pottage?

Sent by Mrs. J. R. Donnell, Conway, Ark.

Answers to February Puzzles

PUZZLE No. I

FIRST NAME

1. Aaron and Athaliah; 2. Daniel; 3. Absalom and Abraham. (Ada.)

LAST NAME

1. Benjamin and Bethany; 2. Elijah and Egypt; 3. Lazarus; 4. Leah. (Bell.)

Answer, Ada Bell, North China.

PUZZLE No. II

FIRST NAME

1. Galilee; 2. Egypt; 3. Oracles; 4. Remember; 5. Gethsemane; 6. Elkanah. (George.)

INITIAL—

1. Hezekiah; 2. Esau; 3. Rebekah; 4. Richmond; 5. Isaiah; 6. Nebuchadnezzar; 7. Goshen. (Herring.)

Answer, George N. Herring, Pintu, North China.

Names of Those Answering January Puzzles

Ark.—Mrs. J. R. Donnelly; Irene Hawkins.
Ky.—Cora Lee Washbourn; Mrs. M. B. Sanders.

Miss.—Mrs. G. C. Hodge; Mrs. M. R. Pegues.

Mo.—Mrs. Queenie Halbert.

Okla.—Mrs. M. G. Mosley.

S. C.—Helen Coggins.

Va.—Miss Mary Pleasants.

Send answers to Miss Elizabeth N. Briggs, Raleigh, N. C.

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(Continued on Third Page of Cover)

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(Continued from Page Forty)

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of the South

Sunday, March 25, 1923

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A Great Rally Day

on the part of our Sunday schools, coming as it does at the close of the winter season and the beginning of the spring months. The aim is to have every member of the church and Sunday school present on this day, when a great lesson on Home and Foreign Missions will be taught, followed by this soul-stirring program to be rendered by the Sunday school. Opportunity is given for a worthy offering for these two great causes, and for rounding up collections and securing new pledges.

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