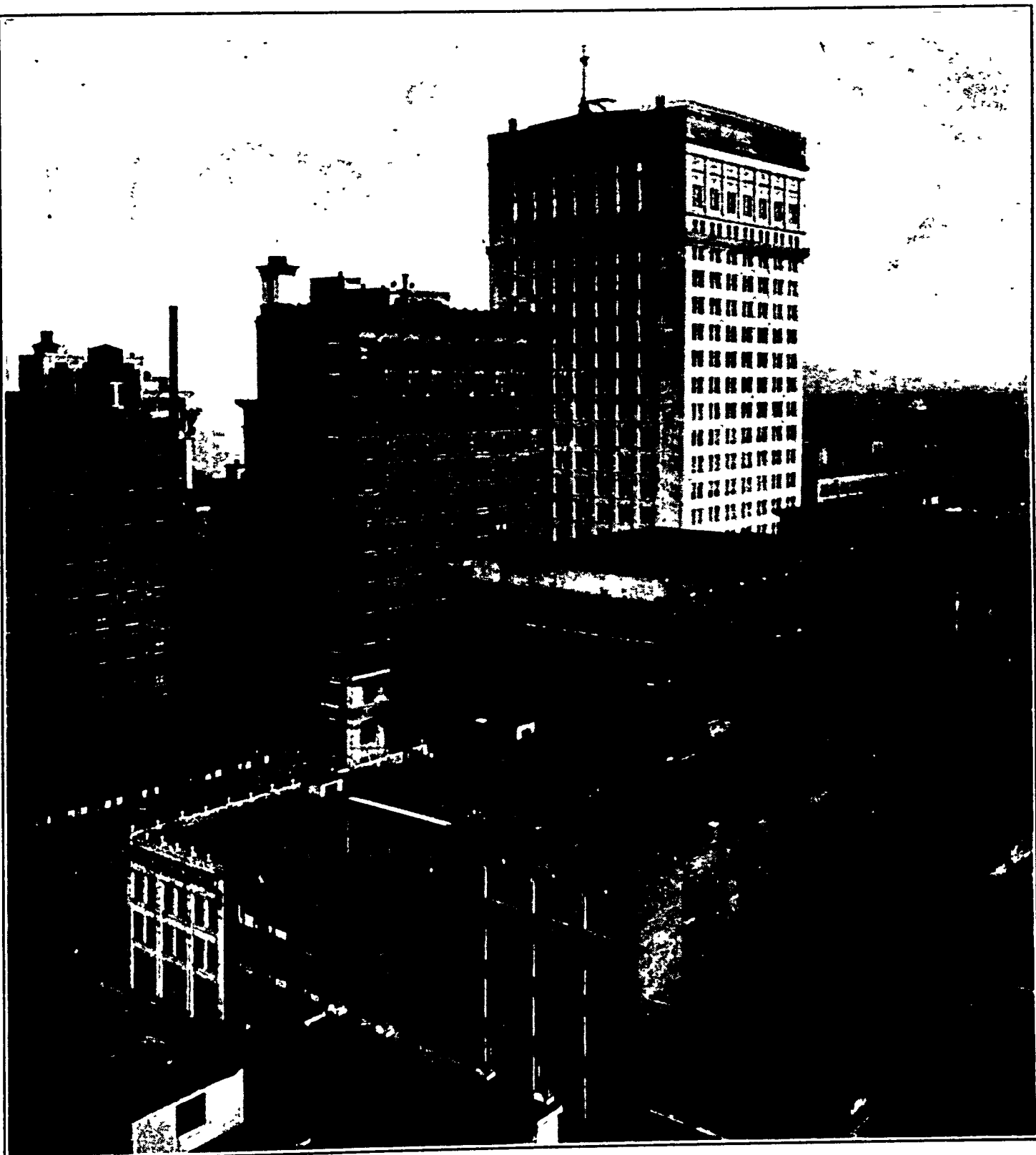


HOME^{and} FOREIGN FIELDS

Vol. VII

MAY, 1923

No. 5



SOUTHERN BAPTISTS AT "THE HEART OF AMERICA"

A view of the business section of Kansas City, where we gather May 16-21 for the
sixty-eighth session of the Convention.

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HOME AND FOREIGN FIELDS

Published by

SUNDAY SCHOOL BOARD OF THE SOUTHERN BAPTIST CONVENTION, 161 EIGHTH AVENUE, NORTH,
NASHVILLE, TENNESSEE

Entered as second class matter at the post office at Nashville, Tennessee, under the Act of Congress of March 3, 1879. Acceptance of mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, and authorized on July 5, 1918.

Subscription price, One Dollar per year. One subscription given free with each club of ten, where cash accompanies order, and all ten names are sent at once.

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THE MISSIONARY PILOT

SENIOR B. Y. P. U.

May 6—Topic, "What May I Pray About?" Let the leader run through this number of the magazine and note a half-dozen or more of the great causes which call for earnest prayer, both at home and abroad.—Especially the "75 Million."

May 13—Topic, "Philemon." See page 26, the first of the "Two Illustrative Incidents," by Dr. B. C. Hening.

May 20—Topic, "The Christian's Inheritance." See especially the summary of Baptist achievements by Dr. Scarborough on page 5 and 6, showing the inheritance of opportunity and responsibility into which the Baptist Christian of today has come.

May 27—Topic, "In All Judea." Let the leader, with black-board outline, summarize the mighty achievements of Southern Baptists during the past three years, as set forth by Mr. Burkhalter on pages 10 and 11.

G. A., R. A., SUNBEAMS, B. Y. P. U., AND OTHER
CHILDREN'S MEETINGS

Our boys and girls are interested in the great gathering of Southern Baptists at Kansas City this month; use some of the material about the convention in connection with their programs. See also Miss Briggs' special material on pages 38-40, in the "Young People's Department."

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

A different angle of approach from that ordinarily given is provided for the missionary topic, "Schools for Special Training." See "Fountains of Missionary Life," page 8; also reports from our mountain schools and foreign mission schools, pages 27-32.

PRAYER MEETING

Let every prayer meeting be given over to prevailing and unceasing prayer for the closing days of the Convention year, and for the annual session at Kansas City. Pray that Southern Baptists may rally afresh to the carrying out of our great program. Make use of the editorials, Dr. Scarborough's appeal, and Mr. Burkhalter's illuminating summary.

Home and Foreign Fields

THE MISSIONARY JOURNAL OF THE SOUTHERN BAPTIST CONVENTION



Published Monthly by

The Baptist Sunday School Board

161 Eighth Avenue, North

NASHVILLE, TENNESSEE

Subscription price, \$1.00 per year. One free subscription given with each club of ten, where cash accompanies order, and all names are sent at once

I. J. VAN NESS, Corresponding Secretary
G. S. DOBBINS, Editor

MAY, 1923

The Key Note at Kansas City

The annual meeting of the Southern Baptist Convention brings together each year many of the best minds and most devoted hearts among our people. Those who come for this gathering frequently do so at considerable personal sacrifice, in order that they may share in considering the problems and demands before us as a people, and that they may receive the inspiration to further service and sacrifice that comes from participation with like-minded brethren in a meeting of such spiritual power as characterizes this great convention.

Not since the gathering in Atlanta in 1919 have we confronted issues so momentous as those which call for our consideration at Kansas City this year. The situation is complex and many sided.

On the one hand are unprecedented gains which have resulted from the Campaign—an increase during the year just past of nearly ten million dollars to local causes and more than five million for missions, education and benevolence; and a gain in baptisms of more than one hundred thousand per year over the year preceding the Campaign. On another page Mr. Burkhalter gives a remarkable summary of these gains made in many directions as a direct result of the stimulus of the 75 Million.

On the other hand are grave and serious difficulties which have accompanied the Campaign. Pledges were made at a time of unprecedented prosperity. Then came a violent and unexpected period of depression which involved multitudes of givers in financial distress, making it difficult, if not impossible, to meet their church obligations. The programs of enlargement on the part of the Boards represented in the Campaign were projected on a scale making immediate retrenchment disastrous, so that heavy debts have accumulated. The expected proportion of gifts has not been realized by several great causes, even from the money collected, giving rise to no little dissatisfaction. Due to no fault of their own, the Home and Foreign Mission Boards have incurred the heaviest debts in the long history of these two fundamental agencies—debts which threaten their very lives. In spite, therefore, of glorious advances, it is no time for foolish pride nor blind optimism, but rather for the most serious and prayerful consideration.

First, then, we shall do well to consider the reasons for our embarrassment in the face of so great advances and so many blessings. Let us ask the question in the spirit of earnest heart-searching, and with no suggestion of captious criticism, "What fundamental weakness in our plan and procedure have hindered the achievement of the full measure of success desired?" The answers are at hand:

1. *Educational methods have not kept step with advance in pledges.* The overwhelming success of the initial drive for pledges was largely due to the thoroughness with which the field was sown down with information, and the enthusiasm and power with which the cause was pleaded from the pulpits. Unfortunately, following this initial drive the dissemination of information largely ceased, and pastors grew careless in presenting the objects of the Campaign to their people. A strange delusion seems to have possessed us, that a continuous harvest could be gathered from one great sowing. In a group of preachers recently a show of hands was asked for all who had preached on Home and Foreign Missions within the year. One lone hand went up. Not one of the forty had preached on State Missions for an entire year. The Kansas City Convention ought to stir our hearts afresh at this point.

2. *The stimulus of information and inspiration has not kept pace with increased demand.* Our people have been asked to give more than ever before, yet they have not been sufficiently informed as to the results of their giving. True, general statements have been issued, but they have not been personal and compelling. Abstractions and generalizations do not touch the average human heart. We ought at Kansas City to make much of our returned missionaries and other workers to present concretely and vividly the results achieved.

3. *The pride of our people has been touched more than their conscience.* Pride is an unstable, evanescent sort of thing. It cannot bear up under difficulties like conscience. We may undertake a big enterprise for the sake of pride, but we will carry it to success only under the power of a quickened conscience. The word "conscience" means literally "to know along with another"—and that other in this case is God! He knows whether or not we are doing our duty, and this knowledge should sting the moral nature of His children into an immediate and worthy response.

4. *New pledges have not been consistently sought.* Thousands of new members have been added to our churches, very few of whom have ever been personally and directly approached about their duty and privilege regarding our great program. Everybody's business is nobody's, hence the neglect. The Kansas City Convention should send us out resolved to recanvass our membership looking to the enlistment of the last member in worthy giving to the Campaign fund.

5. *Plans of collection have too frequently followed the line of least resistance.* Many who pledged have fallen behind in their payments because no adequate provision was made for prompt and regular payments. We are all creatures of habit, and life-time habits of spasmodic giving are not broken up without an effort. To depend on average mortals keeping account of their payments, paying regularly without urgency, and making up arrears without reminder, is to expect the impossible. A great service will be rendered at Kansas City if the movement for better financial methods be given fresh impetus and direction.

To the question: "What should be the key-note at Kansas City?" we may thus sum up the answer:

1. *A broadside of information.* Let us inaugurate a new sort of "drive"—a campaign to inform our people more fully of the needs at home and abroad, and how our money is being used to supply these needs and meet these opportunities.

2. *Increased emphasis on stewardship.* The stewardship movement offers the most hopeful solution to the underlying, fundamental problem of permanent, adequate support of any we have ever projected.

3. *A quickened conscience as to Christian duty.* Our people will respond to the demands of their consciences, but their consciences must be enlightened and their wills surrendered.

4. *Every-church and every-member enlistment.* To the thirty per cent of active, loyal givers and workers must be added at least an equal number of those equally responsible and able to give.

5. *A better system of collecting pledges.* This means an annual every-member canvass, the use of envelopes for regular giving, the careful keeping of books, statements sent to all members showing their standing, the firm but kindly pressing of collections for arrearages, the remittance monthly of all money collected for campaign purposes.

The Kansas City Convention may not abound in as many thrills as some held in previous years, but its work is of supreme importance in the consideration of such matters of practical importance as are indicated above. Let us go to the "Heart of America" with the world on our hearts, and our minds keen to meet and solve the tremendous problems confronting us in the crucial hour.

* * *

Stewardship and Missions

It is apparent to every thoughtful Southern Baptist that the proper solution of the financial embarrassment with which our Home and Foreign Mission Boards are confronted just now lies, not in a further retrenchment of the work of these boards, but in a fuller practice on the part of our people of the doctrine of Christian stewardship.

Among present-day denominations the Seventh Day Adventists stand out as probably the most conspicuous examples of what the practice of stewardship on the part of all the members will mean for the support of denominational enterprises, for, be it remembered, the tithe as a minimum contribution is such a fundamental principle with the Adventists that one can not be an Adventist and not give at least a tenth of his income to the work of his denomination. The Adventists of North America last year gave \$20.32 per capita to foreign missions alone, or practically twice what the Baptists of the South gave to all purposes. Had Southern Baptists, with their more than 3,000,000 members, given as liberally to the support of foreign missions as did our friends and neighbors, the Adventists, we would have placed at the disposal of our Foreign Mission Board a grand total of \$68,430,363 for carrying on its work in 17 foreign countries on every side of the globe, with a total population of 900,000,000. As it was, our Board had to try to carry on its world-wide work with an expenditure of less than \$2,000,000!

And while the Adventists made larger contributions to foreign missions than they did to home and local missions, they gave liberally to every phase of their work, their per capita gifts to all their causes, as shown by their official records, being \$67.73. If Southern Baptists, who are just as wealthy as are the Adventists, gave as liberally to all their causes as do the Adventists, then we would place in our Southern Baptist treasury each year more than \$238,000,000. Will Southern Baptists contemplate for a moment what this sum, wisely invested in Kingdom enterprises, would accomplish, under the blessing of God, for home, foreign and state missions, Christian education, ministerial relief, hospitals and orphanages! And

then will they consider whether our Adventist friends love God and His cause more than Southern Baptists, with all their boasted orthodoxy, do?

But if the high standard of stewardship attained by the Adventists, who have been proclaiming this doctrine through all the years from the pulpit and through the printed page and every other means of communication, appears to be too advanced for us just at present, let us consider the example of the Southern Presbyterians, our next-door neighbors, who certainly are no richer than the same number of Baptists living alongside them. Southern Presbyterians last year gave \$10.41 per capita to missions and benevolences alone, or more than Southern Baptists gave to all causes. And the secret of their liberality? The preaching and practice of the doctrine of stewardship. Last year Southern Baptists gave \$3.48 per capita to missions and benevolences while their neighbors, the Presbyterians, were giving \$10.41. If we had supported our missionary and benevolent causes as liberally as the Southern Presbyterians are doing their work we would be placing over \$35,000,000 into missions and benevolences a year, instead of around \$10,000,000.

As things stand now, however, Southern Baptists are disturbed and distressed at the suggestion of raising \$36,000,000 for our general missionary, educational and benevolent work from January 1, 1923, to December 31, 1924, a total of two years, in order to complete the original Campaign goal of \$75,000,000 toward which we set our faces and our hearts in such a wave of holy enthusiasm four years ago.

With 3,367,636 members, who have an annual income of \$1,419,000,000, the only thing that will keep Southern Baptists from putting \$36,000,000 more into our missionary, educational and benevolent work by December, 1924, is what Dr. Scarborough calls a "painful complacency." And probably back of that complacency lies an indifference to the needs and opportunities of God's work, which in God's sight is sin.

It is to be hoped that through the Conservation Commission, the Laymen's Missionary Movement, or some agency of the Convention there may be set up at the behest of the Kansas City session a more intensive program of education and enlistment of our people in the doctrine and practice of Christian stewardship. Other denominations have followed this plan, aroused their people and are leading them on to still higher things. Southern Baptists, by reason of their larger numbers, will face a much larger task in this direction, but we have the larger resources with which to put on and carry out such a program and are under obligation to God and His causes, as well as to our people, to do much more than we have ever done to enlist and educate our people in a proper support of all interests of the Kingdom.

* * *

A Mighty Argument for Home Missions

In a certain Southern city there labors a quiet, unassuming little woman, chiefly at her own expense, in the interest of the neglected foreigners about her. Recently Mrs. W. O. Carver, who has been on a trip to Europe with her husband, wrote to the missionary-hearted woman of the great Southern city the following letter, which we are privileged to reproduce. After telling of their contact with the Europeans, Mrs. Carver says:

"I knew before I left home that your work was important, but the magnitude of it, the sublime importance of it, hadn't dawned on my imagination until I saw Europe and her pitiful condition. These Europeans need Christianizing and civilizing! Their ideals and ideas all tend to and for war. Their race hatreds eat up their vitals, and it is impossible for God to "shed abroad His love in their hearts." I am speaking not of individuals, but of nations. One finds good individuals, of course. They cry out for help from America, but when you get their meaning, it is always money they want. They scorn our ideas and ideals of peace.

"It frightens me to know that already 40,000 Italians have gone to America this year. Every one of them, in all probability, a Catholic and against prohibition. America is the mission field of the world today! I feel like shouting it aloud from every city in our U. S. A. Let everybody—every Christian—go to work to teach these foreigners in his own city Christ's religion and how to be good citizens. Teach them to love God and not war. May the Lord bless you and give you new zeal and inspiration and helpers until you can get the whole city organized and set an example to other cities until the people get wide awake to the awful responsibility and the great and glorious privilege!

"No one, so far as we are able to ascertain, has the slightest notion of leaving the boundaries as they now are, and it is just the same way in Germany. There is absolutely no hope until the love of God gets into their hearts, and how can it when their hearts are so full of hate? And these people with their ideals and race hatreds are coming to our country by the thousands every year. Surely it is time we waked up!"

Every consideration of patriotism, every dictate of duty, every motive of love, demands that we maintain a great and challenging program of home mission effort in behalf of the foreigners in our midst. Shall we blindly refuse to heed this plea?

* * *

"Missionary Messages," the latest volume by our scholarly and eloquent Foreign Missionary Secretary, Dr. J. F. Love, is proving increasingly popular as a mission study book. A leading pastor recently carried a great class through the book, giving at the close examination questions that reveal the nature and contents of the work: "What is the value of the missionary ideal to a church? Why is America a potential home base for evangelical Christianity? Name some of the appeals to us of the Baptist program in Europe. Give some of the characteristics of the New World order. What is the place of women on mission fields? What makes the present time a decisive hour for Baptist Foreign Missions? What is the relation of our message to missionary success? What is the evidence that sooner or later one religion for all men will be realized?" Here is a book worth studying!

* * *

A unique contribution to Christian education and missions was that made by Deacon H. L. Trimble, of Russellville, Ky., when he presented each of twenty-eight ministerial students of Bethel College with a year's subscription to HOME AND FOREIGN FIELDS. Measured in money it was a modest gift, but measured in terms of influence for the Kingdom, who can estimate its value? If you want to endow some young preacher with a big endowment at small expense, put his name on the list of this or some other worthwhile missionary magazine.

"Your splendid articles on the country church last month," writes a good friend, "were good and very timely, but you failed to tell us how that key-man, the prepared, aggressive, capable pastor, is to be secured and maintained on a field which pays him six hundred dollars per year, and he furnish his own home and conveyance." No; we didn't answer that question for the simple reason that we can't. But we have faith to believe that if the right sort of field can get this kind of man, it won't be long until by sound teaching on money matters and sound principles of stewardship practiced, the churches he serves can be led to take care of a pastor in a worthy way. We appreciate the appeal of another brother who writes: "When the great Baptist hosts meet in Kansas City I do hope and pray that they will present some workable plan that will help the country churches in these regions."

* * *

At length the women of China have taken up in earnest the crusade against foot-binding. At a meeting of the Chinese Women's Conference recently attention was centered on this practice, described by the Chinese women attending as "abhorrent to the instincts of humanity, utterly useless and foolish, with no single reason to commend it." It was pointed out that while the practice of foot-binding is dying out in the cities, it continues with little change in the country districts. A vigorous campaign was outlined for the eradication of the evil, to be projected through Christian churches and schools, and to reach to every other agency having influence with the Chinese people. What a tribute to the influence of Christianity!

* * *

Are the Japanese dominantly militaristic? A correspondent does not think so. At the close of the Russo-Japanese war the government had 5,000 applicants for entrance into its military college, whereas at the close of the World War only 110 were available for the same class! The Japanese are great fighters when they must fight, but at heart they love peace. What a nation of Christians they would make!

* * *

Interest grows in the meeting of the Baptist World Alliance in Stockholm July 21 to 28, 1923. It now begins to look as if Northern and Southern Baptists will be represented in a great way, and the prediction is freely made that the President will be none other than our own Dr. E. Y. Mullins. It is not too late to make your arrangements to go on this wonderfully informing and inspiring trip. Go if you can!

* * *

President Harding says: "Education of the negro is precisely the right approach to the great problem of the negro's place in American civilization." Right; provided the negro first be Christianized, and the education be Christian, and adapted to his need. Otherwise, a generation of superficially educated, non-Christian negroes will prove the greatest menace to our civilization which it has yet confronted. Therefore the imperative demand for a great home mission program for the negroes.

* * *

A negro murderer in Kentucky asked for a jury made up of men of his own race. His wish was granted, and an all-negro jury impaneled. They were out just eleven minutes, returning with a verdict of guilty, and he was sentenced to the penitentiary for twenty-one years. Evidently these negro jurors have a sense of justice—and of humor.

Southern Baptists and the Things Ahead

Our Campaign Director's Pre-Convention Message

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

All my redeemed nature is gladdened as I review the achievements of our Southern Baptist forces in the past memorable and immortal years. How marvelously hath our God led and blest us since May 1919! Figures can't tell the whole story but they do point the direction and indicate progress.

SOME GLORIOUS FIGURES

The following are Dr. Alldredge's recent figures from four years of Baptist achievement. These are the gains: 881 preachers; 2,723 churches; 3,536 Sunday schools; 7,320 B.Y.P.U.'s; 5,694 local W.M.U. organizations; 770,568 baptisms; \$45,868,000 gain in local church property; total gifts to education, missions, including associational and city, some of which are not counted in 75 Million Campaign and benevolence, \$42,877,000; more than 20,000 gain in new students in Baptist schools; in many cases equipment doubled in foreign fields; seven new hospitals; great improvement in school buildings, orphanages, hospitals, church houses, Sunday-school buildings; more than 130,000,000 foreign population added to our mission opportunities; our unity and solidarity greatly strengthened; our organization wonderfully improved; a new world clientele developed; a mighty militancy and conquering spirit given to our people; and new Gospel hope given to a lost world through our victory. Probably best of all our gains is our evangelistic fervor, passion and power. How these monumental achievements and many others which cannot be put in figures should cheer our hearts and sober us as we face the new responsibilities they put on us.

SOME EMBARRASMENTS AND CHALLENGES

I note some sorrowing embarrassments which should be challenges to greater effort, to a set will to win these uncaptured territories in our ranks.

1. *Nearly 2,000,000 of our people did not get in on our campaign—two-thirds of our members unenlisted, uninformed, uninspired!*

2. *Fifteen thousand one-room church houses, 5,200 churches with no houses of their own, 4,000 pastorless churches, more than 15,000 churches pastored by absentee pastors, 500,000 Baptist homes without a Baptist paper. These sad figured facts should stir our Baptist blood and nerve for new conquests, inspire our best courage and enlist our fullest strength.*

3. *Some per capita tragedies.* It takes 12 homeland Baptists one whole year to get one sinner ready for baptism. This is sadness multiformed. Southern Baptists last year gave all told to Christ \$10.22 apiece! Northern Baptists gave \$22.64 per capita. Seventh Day Adventists gave \$67.73 per capita. Southern Baptist income in 1922 was \$1,000,000,000. A tithe of it is \$100,000,000. But we gave to all Christ's causes one-third of a tithe, about 35 million dollars. Baptists have not yet baptized their pocketbooks. This is an unspeakable, unpardonable shame on our love and loyalty to Christ and our passion for a lost world.

4. *A supreme sorrow.* Last year we gave 33 million dollars to help on our work at home, and only one and three-fourths million to the evangelization of all the rest of the lost world. And yet we call ourselves *Missionary Baptists*. In view of these tragic and humiliating facts, I ask the solemn questions: "Are Baptists saved?" "What does Christ mean

to us?" "Will this record ever encourage the hope that the world will be saved?"

I am not a pessimist at all. I have a comfortable seat on predestination and I believe in the ultimate triumph of Christ and his kingdom. But I do wish Baptists would get a move on themselves and show a better record.

THE IMMEDIATE TASK

Before the Kansas City Convention we must go in for great cash offerings from every church, every member. We have 36 million to raise by the Campaign's end in order to reach 75 million. We must get a large part of that by May 1. We must not fall short of 75 million. We can if we will. We are able, if willing, and we will if our leaders lead. Let's keep our souls on the main thing between this and Kansas City, not the next campaign but the finishing of this one—cash, Christ's cash for His causes—cash in large quantities. Spontaneous combustion nor perpetual motion won't bring us out. Only consecrated, heroic, relentless leadership and sacrificial prayer and giving will. That will do it.

KANSAS CITY CONVENTION

It ought to be our greatest convention in years, great in numbers—the tribes everywhere should come, 7,000 strong, 10,000 better; great in cash in treasuries—no debts on any of our boards, balances in treasuries to start next year on; great in prayer—importuning for ourselves, for our causes, for our opportunities and open doors; great in unity and fellowship. The brother critical, dissatisfied, disgruntled, with a chip on his shoulder, ought to pray this all out of himself before he starts, and if prayer fails let him go to the woods somewhere and pray for the Convention. Thank God, the critical mind is fast passing from our ranks. I mean the destructively critical. The *constructively* critical helps.

Our Convention ought to be great in vision, plans, programs, tides of evangelistic, Gospel passion and spiritual power. Let's go to Kansas City to go on—not to stop—but to go on. All our glories of the past are unfinished glories. They will find completion in the aggressive achievements of the future. It should be great in loyalty to truth—all the truth. There should be no wriggling, no dodging, no hedging the truth. It should be great in faith, adventurous faith—faith which includes Red Seas, deserts, swollen Jordans, lions' dens, and all sorts of difficulties. Neither Gethsemane nor Calvary could halt our Saviour. Nothing should stop Southern Baptists. God pity the men who would seek to break the unity or stop the progress of Southern Baptists now when they are in their greatest chance to win for Christ.

WHAT ABOUT BEYOND THE CONVENTION?

Many minds are concerned about the future—What will we do next? What sort of campaign, if any? I think we should do two things at Kansas City:

1. *Plan to finish in glory and joy this campaign.* Lay plans to re-rally our people to the final charge by the Campaign's end in 1924. 36 millions! We must have it for our Master's causes! Let's complete our task worthy of a great people!

2. *Start plans for the next movement.* Notice I say *start*. The Conservation Commission will recommend the appointment of a large representative committee to start plans, make

recommendations back to the 1924 Convention. This committee should be appointed, have a meeting at Kansas City, probably after the Convention, appoint a survey commission to make a complete survey of our needs, get together on certain needful general matters, such as whether or not we will have another campaign, what objective—75 million, 100 million, more or less, if any—whether 1 year, 2 year, 3 year or 5 year pledges, and such other general matters as the state conventions will need to know as they face these discussions in their fall Conventions. These are some of the things I think the Convention should do. As far as I am concerned, I have no plan for Southern Baptists except in my deepest soul I want them to finish this Campaign with at least 75 million in cash, many thousands more of our churches on the budget plan both for money and state Baptist papers, and then *go on, advance with a bigger program.* May it be so!

* * *

Three Serious Educational Problems

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

American Christianity is confronted with three situations as serious as any that ever faced Christianity in any land or in any period of its history. The way we meet them in the next few years will determine in a large measure our Christian civilization for the coming years. It is the sincere hope of the writer that this article may help to stimulate serious thought along these lines.

A SECULARIZED PUBLIC SCHOOL SYSTEM

The American government was the first to experiment in a thorough-going separation of church and state. In doing so the responsibility fell upon the state to build up a system of education that would furnish the enlightened citizenship demanded by a democracy. It has performed its task well. No nation has as great a system of public education. One has only to picture in his imagination the innumerable host of splendidly equipped elementary and high schools of America through whose open doors millions of our future citizens come and go, to realize how completely the citizenship of tomorrow is being fashioned by the schools of today.

And increasingly this wonderful public school system has become secularized. The separation of church and state and the variety of denominations preclude the use of the Bible as a text-book. Also the philosophy underlying the system often lays little stress on religion. One of the greatest books of that kind mentions the Bible only once and religion only at one place, and neither with much emphasis, more than to state that there has been a gradual diminution of the religious and moral element in the public school curriculum. A teacher investigated recently about 1300 public school readers and spellers in the Congressional Library at Washington. He found that those published around 1776 showed 50 per cent of the material on religious topics, 22 per cent on moral, and 28 per cent on other lines, while those published around 1920 showed zero per cent on religious matter, 3 per cent on moral topics and 97 per cent on other subjects. He found public school readers discussing German and Scandinavian mythological gods but not mentioning the name of Jehovah!

A SEGREGATED CATHOLIC SCHOOL SYSTEM

Along by the side of a secularized state school system we must not overlook the very efficient segregated Catholic school system. Since the days when the Catholics threw across Southern France a line of Jesuit schools to check the Reformation they have depended largely on education to carry forward their program. They proceed on the belief that the church

rather than the state should be responsible for education. Consequently they think and plan in terms of a complete system of Catholic education extending from the kindergarten through the university.

As a result we have in America today more than 7,000 parochial schools with about 1,668,000 enrolled. One passes three Catholic schools in going from Seminary Hill to the business section of Fort Worth. If one will take occasion to examine the readers used he will find that they are filled with material relating to Christ and Catholicism. From the very first the child reads material that will make him a good Catholic. On the one hand the Catholic child gets thorough training in religion from that point of view and on the other hand he fails to get the democratizing influence that comes from mingling with all in the public school.

AN INADEQUATE CHURCH SCHOOL SYSTEM

By church school system there is meant here the religious instruction carried on in the local church. From several angles it is inadequate to match that provided by Catholics or to supply the omitted factor in public education.

For one thing it is inadequate as to the time given for instruction. In the average Sunday school about one-half hour per week is given to actual class instruction. Think of a Baptist church undertaking to train its future constituency on one-half hour per week of class work while the Catholic child gets eight times that much, the Jewish child twelve times, and the state about fifty times!

It is inadequate as to material taught. This naturally follows from the short time given to instruction. During the forty-five years we used the Uniform lessons nine books of the Bible were entirely untouched and only about 35 per cent of the Bible used. In other words, a child entering Sunday school at five years of age might have attended every Sunday until he was fifty and never have heard of nine books and of almost two-thirds of the material of the Bible. The first cycle of the Improved Uniform Lesson course has only 40 per cent of the Bible and the Graded lessons a little over 60 per cent. It is impossible to give thorough instruction with this alone.

It is inadequate also as to numbers reached. A survey in the city of Chicago some time ago showed that of 1,000,000 children between five and eighteen years of age only 200,000, or one-fifth, were getting religious instruction in any kind of Sunday school, and these averaged attending only three-fifths of the time. A survey made in 1920 showed that there were in America 28,529,950 persons under twenty-five years of age in the ranks of Protestants not in any Sunday school. If you take those of all faiths of that age the total amounts to 37,256,140, and these will constitute the religious, moral, and political balance of power in America in the next generation.

ELEMENTS IN THEIR SOLUTION

We will not meet these problems by censuring either the state system or Catholic system. Nor will we do it by seeking the compulsory reading of the Bible in the public schools. Such reading tends to reduce the Bible to the plane of other literature, makes its reading perfunctory, and often by those who do not believe its teachings.

We will meet them by building up under denominational auspices a system of week-day church schools providing for at least two hours per week of religious teaching, with time given out of public school hours for it, and credit given on it toward public school graduation. Only thus can we get the time we ought to have for teaching, cover the material that ought to be taught, and give the church the place it ought to have in the educational life of the community. Only thus can we match the Catholic system of education and supply the omitted element in public education. This very thing is now being done in hundreds of communities in America.

To do this means that our churches must give more attention to education than they have done before. It means more time, more money, better equipment and an enlarged course of study. It means that associations will have to have educational secretaries, cities will need supervisors of week-day schools, and churches must have educational directors trained to match the high-school principal in his educational preparation, and the pastor in his theological preparation. It opens up an entirely new vocation. It will take time, money, and men. But it is worth it all. It means the most significant revival both in education and religion since the Reformation.

* * *

Going Back to Rumania, My Native Country

Rev. P. J. Andrisan

I am requested to tell briefly something about myself and my future work; what I thought of America when I first came here—and what I think of it now. Also to tell something about our Baptist work and the opportunities in Rumania.

"Why did I come to America?" is the first question asked by all with whom I come in contact. To get rich, is my answer, for this was my aim when I came to America in 1912. I wanted to get rich and then to return home and be a great industrial man.

"What I thought of America when I first came here" is another question very often asked by some American people. To tell the truth, I did not like it. Six weeks after I landed here I would have left America with disgust, and all that prevented me was the lack of money for passage. It is hard to understand the feelings of a foreigner in America when the language and the customs of the people are not known to him. I thought that the mottoes of the United States were "Job," "Hurry-up," and "All right," because these were among the first words I heard. Of course I would not think the same after I have become better acquainted with Uncle Sam and his country.

"How and why I became a Baptist," is another question frequently asked. I was a Greek-Orthodox Christian until I was twenty-four years of age. I thought I was a good Christian until I began to read the Bible. Until this time I never read the Bible, because Greek-Orthodox Christians are not allowed to read this "Holy-Book"—it is read, in part, only by the priest. It was in 1915 that I began to attend a little Rumanian Baptist Mission in Detroit, Mich. But it was not due directly to their preaching and influence that I was converted. However, they caused me to search the Scriptures concerning this new faith and in reading the Bible I was convinced of the truth and became a Christian. I did not know that there were so many Baptists in America until I became a Baptist. The reason why I became a Baptist is this: As a Greek-Orthodox Christian, I believed already in baptism by immersion. My baptism was wrong, because it was received when I was one day old. Of course my life was not right and in addition to that I had to give up smoking, dancing, working on Sunday, and the worship of painted pictures (icons), including the making of the sign of the cross in which I believed very strongly.

From the day of my conversion I felt that it was my duty to go back to my own people and tell them the wonderful story of Jesus. This made it necessary for me to prepare myself for the task and I have been greatly blessed in many ways during these years of study. I am glad to say that it has been possible for me to get a course of training in the Southern Baptist Theological Seminary. To my Lord and my American friends and Rumanian friends in America I am

deeply grateful for all they have done for me. I thank them one and all and shall keep them in my memory.

My future work will be in Rumania. I will not specialize in one phase of work, but will do all phases of general religious work, because the need of workers now is very great. In Rumania we do not have trained workers along special lines of religious work like we find in America. We have only six men who have a fair education and only four with theological training, of whom only two are graduates. There is only one young girl who is doing religious work and she has only a public school education. As to Sunday school, B.Y.P.U. and W.M.S. work, we cannot say much, because these departments are still in their infancy, and the work is slow because of the lack of trained workers and leaders. But it is our hope that within the next twenty-five years we will have trained preachers, teachers, workers and leaders.

The people among whom I will work are mostly Rumanian-speaking people with whose language and customs I am very well acquainted. They are a religious people and there is great opportunity to present the gospel, but religious as they are they are very superstitious. They believe in making the sign of the cross with the first three fingers of the right hand. They kiss the painted pictures, the floor, worship the bones of some old saints, burn candles, drink holy water for headache, etc. It is very hard to lead them to believe the Bible, but when they believe, they make real, earnest Christians. They love to read and are eager for the Word of God. A friend of mine, who was in America about twelve years and who became a Baptist while here, went home four years ago, and his people would not let him stay with them because he did not make the sign of the cross as they did, wrote a few days ago: "I was home for Christmas and had an hour of prayer with my parents and sisters. They all wept because they realized they were very sinful. The Word of God enters in some lives even though they are opposed to it." This is only one example among hundreds. Rumania presents an opportunity to our Baptist denomination, not only because the Baptists have the truth, but also because the Rumanian people believe in baptism by immersion. They immerse their children three times—trinitarian baptism. We look forward when the day shall come that one of the greatest denominations in the Balkan States will be the Baptist denomination and the center of the Baptists will be in Rumania.

In this great opportunity the Southern Baptists may have a part and a great one too. It is your opportunity now to help us evangelize Rumania. You may not send men and women to help in this great work, but you can help us with your prayers and your money. Think: One American dollar today amounts to 150 lei in Rumanian money. Ten to eighteen dollars a month will support a native worker who could do a wonderful service in the kingdom of God. From five to ten hundred dollars will build a nice chapel or a Sunday school, and we are in great need of church and Sunday school buildings. Most of our brethren worship in private homes and this, as a rule, hinders to some extent the work of God.

The final question, "What do I think of America on the eve of my departure?" The United States is the greatest country in the world. It is the land of liberty and happiness. Well say the Jewish people when they come here: "We come to the new Canaan flowing with milk and honey." The schools, churches and other institutions are at their best standard. But above all the freedom of religious liberty rings over the mountains, hills and valleys of this country, and one cannot help but feel that God is truly blessing this country in a special way. I have no doubt that along with these blessings, God has placed a burden upon the Christian people—to carry the true religion and the true democracy to all the nations. It is a tremendous responsibility.

Fountains of Missionary Life

Our Southwide Institutions for Missionary Training

THE MISSIONARY MESSAGE OF THE LOUISVILLE SEMINARY

E. Myers Harrison

What does the seminary mean to the missionary volunteer? What is its message to one in preparation for the foreign field?

Its missionary meaning and message may be summed up as follows: an altar of consecration, a mount of vision, a fortress of faith, a fastness of prayer.

1. *An Altar of Consecration.* "So now dedicate your members as servants of righteousness unto consecration." The seminary is not a place of spiritual stagnation. The program of studies, the search for truth, the quest for knowledge, are not antitheses of consecration. Spiritual activity means spiritual power. "My Father works and I work." The life of Jesus, even in secular details, was spiritualized—an attitude and spirit which imparted even to the commonplace a divine content of meaning. The work of the seminary has likewise a spiritual basis and content, and the life of the institution, including both faculty and students, is a constant challenge to fuller consecration of motive and effort.

The seminary is an altar of consecration. Is not the yielded life the first prerequisite to Christian effectiveness, either at home or in the front-line trenches of missionary endeavor?

2. *A Mount of Vision.* "But when He saw the multitudes, he was moved with compassion for them." "I was not disobedient unto the heavenly vision." The seminary is justly proud of the fact that its existence, curriculum, and life are founded upon two great bedrocks: Evangelism and Missions; and in truth these two are one and the same and together they constitute the cornerstone of the great edifice. Bible study means mission study. Take out of the Bible all that is missionary and you have only the lids left. We are grateful to God for our pre-eminent teachers, men who know and love God's Word of Truth and are therefore, inevitably, missionary evangelists of the Great Commission. Missionary Day, coming once each school month since the founding of the seminary, is a fountain of spiritual energy, a lighthouse of missionary revelation, a high place of world vision and renewal of soul.

The seminary is a mount of vision, a look-out over the fields "white already unto harvest."

3. *A Fortress of Faith.* "Watch ye, stand fast in the faith." The history of the seminary gives abundant proof of the power of faith. In reconstruction days, when finances were extremely low and dark clouds hovered above, a motion was made that the seminary be allowed to die. The immortal Dr. Broadus spoke up: "I wish to amend the motion to the effect that we allow the seminary to die, but that we die first."

Every professor believes in and teaches the divine authorship of the Bible, the deity of Christ, His virgin birth and vicarious atonement. Idle speculation and paralyzing doubts disappear in the white light of eternal Revelation. The uplifted Christ is presented as the hope of a sinful, condemned race.

No man whose grasp upon these fundamentals is weak and insecure can hope to escape ultimate spiritual collapse and failure as a missionary.

4. *A Fastness of Prayer.* The institution stand as a monument to prayer. Intercession of earnest hearts has breathed into the seminary a soul of greatness. The atmosphere is charged with spiritual currents of dynamic prayer. The power of effectiveness is the power of intercession. But

prayer is not a sporadic act. Prayer is a life. Even so, the seminary superstructure is undergirded with prayer, and the individual life, by chains of spiritual fellowship, is bound to the heart of God.

Missions and prayer are inseparable. "Let us advance upon our knees." Depth and height are one and the same. The way to reach up is to reach down. The missionary needs supremely the art of effective prayer, for therein the spiritual eye may discern the very purpose of God. This need the seminary supplies.

WHAT THE TRAINING SCHOOL HAS MEANT TO ME AS A STUDENT VOLUNTEER

Miss Lilla E. Echols

It is not an easy matter to really express what the W.M.U. Training School has meant to me. It goes without saying that many of the worth-while ideals of life have come to me in a more impressive way than ever before, and I humbly believe I have caught a new vision, but it is hard to put into words the intangible things that have greatly influenced me here. It would be laying bare some things that are too sacred even for sympathetic friends to share.

One finds the most beautiful characteristic of a Training School girl is a spirit of love and helpfulness, a spirit that prevails not only within these walls, but which goes out with her into the wide world as she gets busy with the King's business. We call this the "Sister Spirit." To emulate this and be a partaker of the joys derived from this atmosphere of unselfishness is indeed a rare experience. To cultivate this spirit alone is well worth earnest effort. Association with over a hundred young women of noble aims and purposes from over our Southland, plays quite an important part in one's life. Just to know these girls more or less intimately and to learn something of their personalities and their experiences, their willingness to be real soldiers of Jesus Christ, has made me rejoice that Jehovah our God calls people from many homes and from varied walks of life, and can use each one in the working out of His Kingdom plans if our wills become wholly subject to His.

Nor is it association with the student body alone that brings us valuable lessons and inspiration. To draw near the heart of our own Mother McLure and to be intimately associated with the unselfish Christian women who make up the household of House Beautiful are opportunities that are priceless and dear. Our classes in Personal Work, Practical Missions, Theology and the Bible have been of untold value. The world's greatest book is taught us here by some of the world's greatest teachers, consecrated women and men, and a new light on the Book gives us a new vision of God's World and His clear call to even the least of us for more intelligent and more devoted service.

It is said the ornaments of a house are its guests. Surely the visits and inspirational messages of the notable men and women who visit our Training School have been parts of a liberal education. Among these have been a number of our W.M.U. officers, our Board secretaries, and several of our foreign missionaries home on furlough. Of course, the greatest blessing that comes to us during our stay here is the deepening and strengthening of our spiritual life. In a school and home where the motto "We would see Jesus" is the rule of life, this is only natural. Among the contributing factors

already mentioned, other important ones are our Morning Watch, where with thanks to God for His blessings we ask His guidance for that day; our Chapel Service in which each young woman takes her turn in leading; our Field Prayer Meetings where petitions for definite things in regard to our practical mission work are made to our Father; our Praise Services on Missionary Days where mountain peaks of experiences are reached. But to each of us, and to me especially, the greatest strength has come at daily Quiet Hour, when alone in only the Master's presence, I commune with Him.

All that the Training School has meant to me personally only time and future experiences can reveal, but every phase of my life here has brought me into a closer walk with God and given me new faith and courage to go forward to my appointed task of carrying to the uttermost parts the message of hope and peace and joy.

WHAT THE SEMINARY HAS MEANT TO ME AS A VOLUNTEER

E. J. Gregory, Southwestern Baptist Theological Seminary

It is my conviction that every future missionary ought to have a seminary education. Any institution that is permeated with love for Christ and lost souls will necessarily make deep and lasting impressions upon one who plans to spend his life in the Master's service at home or abroad.

The Southwestern Seminary will be remembered long by those who go out from it, for its evangelistic and missionary spirit. Our President, whose soul is fired with zeal for the lost, teaches, perhaps, the largest class in evangelism that can be found in the world. He takes them through his own books, "Endued to Win" and "With Christ After the Lost." No one can take these courses without catching his enthusiasm and being better prepared to serve.

The Department of Missions means much to the lives of the students, especially to the volunteer. Dr. R. T. Bryan, thirty-seven years missionary to China, has been at the head of this department for the past year, while waiting to return to China this summer. We are convinced that he believes in missions. He and his wife are very much loved by the student body. We also have with us this year Bro. H. H. Muirhead, who has given several lectures on the work in Brazil. He is doing some post-graduate work while on his vacation. We understand that it is the plan of the seminary to make all possible use of returned missionaries.

The institution, furthermore, requires that every student be enrolled in the practical work department, and make a report at the end of each month. And at the end of each term a missionary day exercise is held, at which time pageants, talks from returned missionaries, or an address from one of the Foreign Mission Secretaries, feature the program. A mission bulletin board, and the mission museum, which is opened once a week, keep constantly and prominently before the students the practical sides of missions. All these things combine to create a missionary atmosphere that would be difficult to find anywhere. God has used such means to call out some of our finest students and send them to foreign fields.

Touching lives with this great student body is one of the most impressive things here. More than a hundred are surrendered for foreign mission work. These represent eight nationalities. Each day at 1:30 about a hundred students gather for thirty minutes of prayer. We have experienced numberless answers to prayer in these meetings.

If in a few words we may sum up the influences of this institution upon our lives, we feel that it is: a deeper love for Christ and His cause, a greater zeal for the lost, an enlarged vision of a Christian's mission, that the World is God's community and that mankind is *His* race and that His command is to go into all the world and preach the Gospel.

WHAT THE BAPTIST BIBLE INSTITUTE HAS MEANT TO ME AS A STUDENT VOLUNTEER

Miss Minnie D. McIlroy

The Baptist Bible Institute represents *opportunity* to me. It is located in a city of opportunity for those who are interested in the furtherance of the Kingdom.

The first opportunity offered to me was in the form of stenographic work in the office of Dr. G. H. Crutcher, professor of evangelism. I was thus enabled to defray my expenses. The courtesy and consideration shown me by this man, whose motto is "Let God be First," is a marked contrast to that of an ordinary business office.

The beautiful campus, as well as the splendid men and women, extends a hearty welcome to all new arrivals, and the introduction into the "Institute Family" gives one a homey feeling. One can almost immediately discern the Institute spirit and discover that the great heart of the President is one of the chief sources of this spirit, although every member of the faculty is a spiritual power.

Our practical Christian assignments are planned so as to give the best general training to each student. In addition to the services in the several Baptist churches, attended regularly by the students, we have assignments to dock meetings, street meetings, hospital visiting, and ten missions, for which the workers are selected from our students. These special meetings provide an opportunity for the student to put into practice what he learns in the classroom. My assignment is in the Chinese Mission. Such work gives one experience in dealing with other nationalities, and I feel that this experience will materially help me in my work on the foreign field.

One of the important features of our spiritual life here is our fellowship hour, immediately after the evening meal. The girls lead the services in turn, thereby giving each one experience in directing a public service, and we have some wonderfully spiritual meetings. One evening of each week is reserved for Aunt Mary, as the girls lovingly call our Superintendent. This gives her an opportunity to keep before us the very highest ideals of Christian womanhood and to help us attain and retain those ideals.

Another source of inspiration to the volunteer is the Foreign Mission Band, composed of all the students who hope some day to go to the foreign field. This Band meets weekly and the fact that we are all interested in the same phase of Kingdom work sweetens the fellowship.

My studies have meant much to me. I enjoyed my studies, especially the Bible work, last year, but only a second year student can appreciate the care with which our course is planned to give us a well-rounded Christian training. The Bible, through the delightful teaching of Dr. DeMent, in Acts and Epistles, is being revealed to us as a new and more wonderful book for which we have an ever-increasing love and reverence. This year's study of missions has also been a constant joy and inspiration to me. The heart of Dr. Mahon, our teacher, is still in Mexico, where he spent fourteen years, and this fact enables him to present the missionary heroes in such a way as to make them real to us and instill into our hearts a part of his love and enthusiasm. The spirit of love and sacrifice, thus increased in our hearts, will mean much to us when we are actually on the field.

The meaning of the Baptist Bible Institute would not be complete to me without a word about the spiritual strength and inspiration received from the chapel services attended by the entire school at ten-thirty each morning. We often hear distinguished visitors speak at this hour, but our every-day prayer service greatly strengthens our Institute family in a spiritual way, and this strength will enable us to render more efficient service for the Master.

Not a Question of Ability, But of Will

A Summary of Achievements and a Look into the Future

Frank E. Burkhalter

Inasmuch as plans for carrying the 75 Million Campaign to an ultimate and successful conclusion, and consideration in a preliminary way of means for taking care of all our general denominational interests after the Campaign is over, will be among the most absorbing topics for the consideration of the messengers to the Kansas City session of the Southern Baptist Convention, the editor of HOME AND FOREIGN FIELDS asked the writer to set forth in a concise manner the outstanding accomplishments of the 75 Million Campaign to date.

Among some of these accomplishments are enumerated the following:

1. The Campaign has been the means of greatly increasing the liberality of many of our churches towards both their local work and the general denominational causes. Preliminary reports for 1923 show the increase in offerings for the past year to local work to have been \$9,470,918 in excess of those for the same objects in 1919, the last year preceding the Campaign; while the gain in gifts to missions, education and benevolences for the past year over 1919 is \$5,190,265. The increase for the year to all causes, therefore, is \$14,656,183.
2. Under the impetus of the Campaign and through special efforts exerted by the Conservative Commission the evangelistic zeal of hundreds of churches has been greatly quickened, resulting in a total of 770,568 baptisms since the Campaign was projected at Atlanta in 1919, and an average annual increase of 118,609 over the number of baptisms administered in 1919.
3. In the increased emphasis it has given to the teaching ministry of the churches the Campaign has performed a distinctive service. Since the Campaign was projected a total of 3,536 new Sunday schools have been organized and a total of 485,626 new pupils have been enrolled. The number of B. Y. P. U.'s has been more than doubled, the gain in organizations being 7,320, while the gain in membership has been 222,709. The number of new W.M.U. organizations reported for the period is 5,694.
4. One of the most marked gains that has come during the movement is that in the value of local church property, the increase in that field being \$45,868,421. The growth in membership, Sunday schools and other departments of local church work made new buildings imperative if the interests of the Kingdom were to be properly conserved and our people have built freely.
5. At the same time the Campaign has stimulated growth and improvements in a physical way. It has been instrumental in promoting a deeper spiritual life in many of the churches as exhibited in the vast gain in the number of baptisms and the increasing number of young people dedicating their lives to the ministry and other definite forms of Christian service. There have been more than 20,000 young people who have dedicated their lives to the ministry, missionary endeavor and other special forms of Christian work since the Campaign was projected.
6. Coming to our general denominational work the Campaign has made possible a much more effective ministry to the needy and unfortunate as represented in the work of our Baptist orphanages. There were eighteen orphanages among Southern Baptists affiliated with the Convention when the Campaign began. That number has since been increased to twenty as a result of the Campaign and into those institutions

and our two Homes for Aged Baptists a total of \$3,293,145 had gone from the Campaign up to January 1. From information furnished the writer by the superintendents of the orphanages about two-thirds of the money they have received has gone into providing maintenance for the 3,500 children for whom they are responsible, while the bulk of the remainder has gone to permanent improvements, with small sums having been applied to the cancellation of debts and endowment in a few instances.

It is only fair to our orphanages to explain, however, that the Campaign receipts have been far from adequate to supply their real needs. All of them are crowded to overflowing and some of them have been compelled to make special appeals to take care of their obligations. Due to lack of additional equipment our orphanages as a whole were compelled to deny admission last year to 2,700 additional boys and girls, just as deserving as the 3,500 for whom they are already caring. Southern Baptists ought to equip their orphans' homes for meeting their full opportunities and responsibilities.

7. When the Campaign was projected Southern Baptists had twelve hospitals in operation. As a result of this forward movement many of these hospitals have greatly increased their equipment, eight new hospitals have been erected or purchased, three others are now under course of construction and seven others are definitely planned. When this program is completed Southern Baptists will have a total of thirty hospitals and will be doing a really worthy work in ministering to the sick and suffering in the name of Christ. A total of 26,000 patients were treated in our hospitals last year, 9,000 of whom made no profession of religion when they entered, giving to our workers an unusual opportunity to minister to their souls as well as to their bodies. Into our hospitals the Campaign had put a total of \$1,901,865 up to January 1, and in addition to this many of the local communities have given additional resources, while district associations and other groups of Baptists have provided additional hospitals in some cases with funds other than those contributed to the Campaign.

8. For a long time Southern Baptists were very derelict in the matter of caring for their aged, dependent ministers, the pioneer workers who laid the foundations upon which their successors have builded the great denominational structure which we possess today. As a result of the Campaign the Relief and Annuity Board has been enabled to double the number of beneficiaries aided by Southern Baptists and practically double the stipend given each, but with this progress we have made only a beginning in this important department of benevolence. The Campaign has put into ministerial relief the sum of \$1,150,394.46, including the amount that has been expended by certain of the states within their own borders as well as the amount that has gone to the general Relief and Annuity Board at Dallas. Over 900 aged preachers and their dependent loved ones are now being aided by the Dallas Board, which is the general board of the Southern Baptist Convention.

In the field of Christian education, embracing our 120 Baptist schools, colleges, training schools and seminaries, the Campaign has made one of its outstanding contributions. Nearly half as much money has already been put into our Baptist school system as a result of the Campaign as Southern Baptists had put in education from the beginning up until the launching of this forward movement. Approximately \$10,-

000,000 has gone into our schools so far, saving many of them from utter ruin through oppressive debts, providing many others with long-needed equipment, helping others with their serious problem of maintenance and enabling some of the stronger schools to make material additions to their endowment funds. From an analysis of the reports submitted the writer by the presidents of the schools it is found that about 59 per cent of the funds that have gone to our schools from the Campaign have been applied to permanent improvements, 16 per cent to maintenance, 19 per cent to endowment, and six per cent to the cancellation of debts. Some of our smaller schools would have been driven to the wall but for help brought by the Campaign, the writer is informed by representatives of those institutions.

Nearly 3,000 ministerial students are now seeking in our Baptist schools to prepare themselves for the ministry, while probably an equal number of laymen and young women are studying to fit themselves for missionary work and other forms of definite Christian service.

10. To the general causes of state, home and foreign missions, the Campaign had brought approximately \$18,000,000 to January 1, and while our Home and Foreign Mission Boards are embarrassed financially as they have not been in many years because of the failure of our people to respond with adequate funds during the recent financial depression, the chances are their embarrassment would have been much greater still had our people not already incurred obligations in the Campaign to which many of them proved loyal, despite the sacrifice which such a course entailed. So instead of the Campaign having hindered our general work in this time of crisis it saved it from more serious disaster that would almost certainly have resulted had it not been for the obligations previously assumed by so many of our faithful people.

In the realm of state missions the Campaign has made possible marked progress in practically all of our states. Additional missionaries and other workers have been employed, hundreds of additional weak churches have been assisted in the payment of pastors' salaries and church building, destitute places have had the gospel preached within their borders, and our general Sunday school, B.Y.P.U. and W.M.U. work has been greatly strengthened. State missions had never known so large results as have been obtained on the fields since the Campaign was projected.

11. The Home Mission Board became involved financially so early in the Campaign program it has not had a fair chance to demonstrate what it could do with ample funds to meet the enormous opportunities that challenge it on every hand. When the Campaign was projected and the large subscriptions were made many of our churches proceeded upon the theory that the Home Board would have money with which to help every deserving church make local improvements and set about to present their claims before that body. Times were still prosperous and people were paying their pledges promptly when the Board met to pass upon these applications and many of them were approved, obligating the Board to extend aid. A few months later the economic depression set in, receipts fell off, and the Board was able to meet only a small proportion of its obligations to these local churches as they fell due. Facing the situation fairly and squarely, the Home Board, unable to meet these obligations promptly, refused to incur additional ones, retrenched everywhere along the line, and although it is retiring its indebtedness as the receipts come in, it has not been able to meet but very few of the urgent needs and challenging opportunities that are confronting it.

But even with this handicap the Home Board has a number of Campaign accomplishments to its credit. Among these are the completion of the million dollar Church Building Loan Fund, completion of the Southern Baptist Tuberculosis Sanatorium at El Paso, better equipment for its string of more than

thirty mountain mission schools, the securing of valuable equipment for the work in Cuba and Panama, and the maintenance of its work among the foreigners, Indians and Negroes, and in the fields of evangelism and enlistment. New records have been established in the number of baptisms administered and accessions to the churches won through its missionaries, and in the number of young people led to dedicate their lives to Christian service.

12. Among the outstanding accomplishments in the realm of foreign missions are the doubling of the equipment in the older mission fields, especially those in the Orient, the sending out of between 225 and 250 new missionaries, and entry into eight new mission fields, five of them in Europe and three in Asia. In this new territory occupied for the first time there is a population of 125,000,000 people, giving to Southern Baptists a possible mission audience of 900,000,000, or more than half the population of the globe, distributed over a territory of seventeen countries on every side of the world.

With so large accomplishments made possible with the funds that have been collected Southern Baptists ought to be inspired to carry the Campaign on to a successful completion by December, 1924, through raising the whole \$75,000,000 which was our original objective. Such a feat would serve not only to redeem the good name of our denomination and greatly hearten all our people, but it would relieve all our general boards and agencies and institutions of the serious stringencies that confront them at the present time and set forth our general work in a fashion that has never been established before. And what is equally important, such an achievement would establish a morale among our boards, missionaries and people generally, both at home and abroad, that would fit us for taking care of all our general work in the years after the Campaign is over in a more generous fashion than we have ever done before.

And with 3,367,000 members, having an annual income of \$1,419,000,000 annually, who is there among us who will say that Southern Baptists are not able to complete the raising of \$75,000,000 in cash by the close of 1924? If we gave only a tenth of our income to God we would place at his disposal each year a minimum of \$141,000,000. A fair proportion of that sum for missions, education and benevolences would mean at least \$70,000,000 a year for these causes, and yet there are those among us who balk when we suggest raising half this amount in two years.

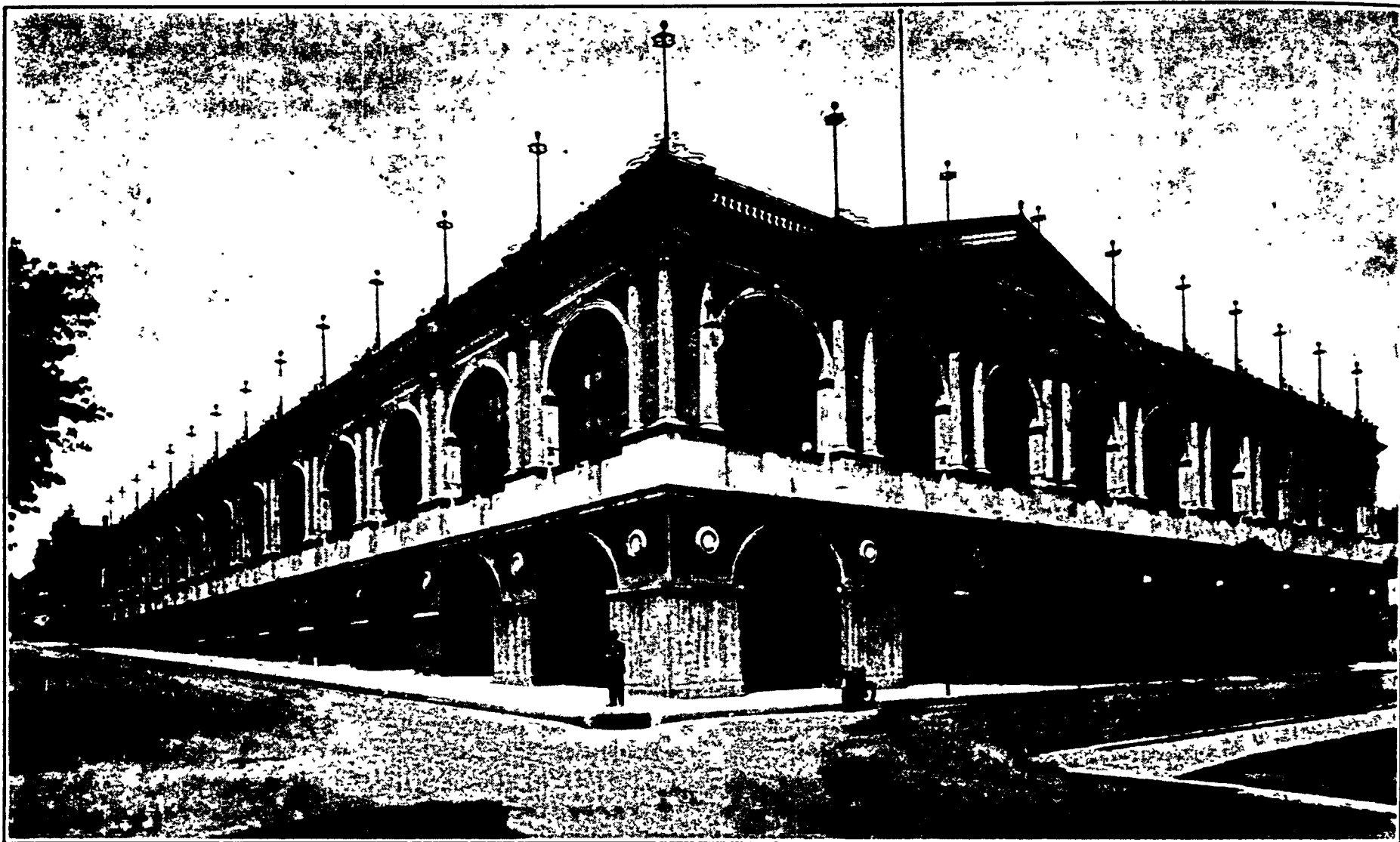
It is not a question of *ability*, it is one of *will*. For the past few years we have been giving around \$10.32 per capita to all religious causes, local and general. This is a mere bagatelle compared with what we could do if we loved God's causes as we should. Southern Baptists spend \$7.14 per capita each year on candy and chewing gum, \$7.95 for soda water and other confections, \$8.50 on movies, baseball and other amusements, \$9.13 for perfumery, face paint and powder, silk stockings and jewelry, and \$10.93 for cigars, cigarettes, chewing tobacco and snuff, making a total of \$43.68 per capita for these non-essentials as compared to only \$10.32 for all religious purposes!

Southern Baptists are twenty-fourth on the list of twenty-seven leading denominations of America in their per capita gifts to religious work. Against our \$10.32 per capita stands the \$67.73 of the Seventh Day Adventists, and that of \$10.41 of the Southern Presbyterians to missions and benevolences alone. If we gave as liberally to missions and benevolences as our next-door neighbors, the Southern Presbyterians, we would put more than \$35,000,000 a year into the Campaign, while if we gave as liberally to foreign missions alone as the Adventists do we would place at the disposal of the Foreign Mission Board a total of \$68,000,000 a year.

We CAN raise the full \$75,000,000 by December, 1924, if we WILL.

Southern Baptists at "the Heart of America"

A Wonderful Story of Growth and Progress



KANSAS CITY'S GREAT CONVENTION HALL—ADEQUATE TO MEET EVERY DEMAND OF ATTENDANCE AND COMFORT.

Beginnings and Progress of Missouri Baptists

Rev. Frank Y. Campbell, Secretary, Kansas City District

From Virginia, Georgia, North and South Carolina, Tennessee, and Kentucky they came; not many they were, but a vigorous, liberty-loving and sacrificing people, to make their homes in the wilderness just west of the great river, and to spread the glad tidings of their Savior's Kingdom. These were our fathers, our Baptist fathers, of whom Missouri Baptists are proud.

The first of them came in the year 1796, locating in what is now southeast Missouri, the first non-Roman Catholic white settlers in the new territory. They had the great forests for their cabins and homes, and the untutored Red Men for their nearest and only neighbors. In 1799, three years later, there came to them the first Baptist preacher, coming in from Georgia, where he had labored among the Cherokee Indians. His coming was hailed with joy, of course, and the work took on new life. At the risk of his life, Rev. Thomas Johnson carried on in his Saviour's name.

The first Baptist churches in Missouri were organized in 1805 and 1806, by Rev. David Green, of Kentucky. There were Tywappity and Bethel, the latter of which was the stronger and endured in an enlarging service. On the sight of the meeting house of this church the Baptists of the state have

erected a fine and worthy memorial. By 1816 there were six churches, and in the same year steps were taken towards the organization of the first District Association. Five years later there were fourteen churches with a membership of four hundred and seventeen.

While this good work was in progress other faithful Baptists were busy farther north, with Rev. Thomas R. Musick as leader. He was a Virginian by birth, a consecrated and wise leader, and in 1807 organized the Fee Fee Church in St. Louis County. This church is still doing business for God. By 1817 there were six churches in this district. In the same year these churches launched what was called the Missouri Association, now known as the St. Louis.

In Central Missouri the Lord was also blessing our workers. In 1810 the first church was organized. In 1812 another sprang up and, six years later, a district association was launched with six churches. In 1828 the membership of this association was rapidly increasing. In that year five hundred and four souls were baptized.

The year 1834 was the birth year of our Missouri Baptist General Association. The state's total population at the time was two hundred and fifty thousand. Today it is not far from four million. At the time of the launching of this great body of Baptists there were about eight thousand of our people in the state. Today they number two hundred and twenty-one thousand, the negro Baptists numbering close to fifty thousand. The State Association was the first great missionary emphasis, and provoked considerable opposition which at times

was next to engulfing. Now it is a great Kingdom asset at home and abroad. It numbers eighteen hundred and sixty-five churches, eighty-five district associations, and at least two thousand ministers of the gospel.

The growth of the Kingdom passion and emphasis of Missouri Baptists makes interesting reading. In 1906 the gift to Home and Foreign Missions was \$37,166.97. Four years later \$58,374.47 was given, and in 1922 the offering was \$76,558.88. In this same year the total contributions to Missions, Education, and Benevolence was \$401,563.52. The total gift to city and associational missions, also to State. Home and Foreign Missions, was \$189,242.12. The offering to Christian Education was \$57,502.11.

There are now six Baptist colleges in Missouri, each of them occupying a strategic place. Five of these are accredited Junior Colleges, Stephens College for young women being the largest among them. Southwest Baptist College at Bolivar is one of the flourishing mountain schools for our Convention. William Jewell, at Liberty, is our oldest, and is a giant for the Kingdom. Through the years these institutions have graduated a multitude of young Baptists, numbers and numbers of whom are carrying on for God in a great way.

Missouri Baptists have not lost sight of their aged ministers of the Gospel, the old folks and the children among them in need of a home. And the sick; in fact, they are the first in all the world in sanitarium work, and the first to establish an Old Folks' Home. The St. Louis Orphans' Home and the Aged Ministers' Relief Society are in like manner great assets. Missouri Baptists are justly proud of these achievements.

The young people of our denomination in Missouri are doing a fine work. During the year five Baptist Assemblies are held, all of which bring many thousands of young Baptists together for a study of matter and methods in Kingdom work.

Taken as a whole, the Baptists of the state are united in their Lord's work. Thirty people from thirty strategic places in the state compose the State Board of Missions. And during the year the several secretaries and evangelists of the Board go among the people with quickening messages and stimulating programs for Kingdom extension.

Missouri and Her Resources

Rev. O. L. Wood, D.D., General Superintendent

Missouri, in the sisterhood of states, has some things of which she may be justly proud, and some others of which we might justly be ashamed. Missouri is thirty-second in education; of this we ought to be heartily ashamed, and we are. We are making progress to change this condition, and it will be changed right speedily. Missouri is eighteenth in area, having 68,727 square miles of territory. We are fourteenth in the production of potatoes; thirteenth in sheep raising, much of the mountain territory being converted into grazing lands where sheep and goats especially greatly thrive. Our state is tenth in manufacturing; ninth in wealth; sixth in the production of cotton, hay, and livestock; fifth in the production of horses, and fourth in the production of wheat and corn; third in the production of hogs, apples, and poultry; second in the production of mules; first in the production of lead, zinc, bluegrass, and cob pipes. The Missouri bluegrass, according to the report of the agricultural department, is now recognized as number one, putting Missouri ahead of even bluegrass Kentucky.

Missouri, as a state, is very largely an agricultural state. Seventy-six of her one hundred and fourteen counties are used almost exclusively as farm lands. Nine of these counties represent the delta section of southeast Missouri. These counties are divided into 102,252 farms. We are a rural people, but gradually we are changing from a rural to a city people. In Missouri now we have 3,404,055 people, 1,586,903 living in the towns and cities, and 1,817,152 living in the country. But the urban population gained in the last ten years more than five per cent over that of the rural section, so that at this rate of increase we will soon be no longer a rural people in the majority.

Missouri, in her agricultural products, has been one of the foremost states of the Union. In 1918 we had one county, Nodaway, that raised more corn than all New England, Maine, Vermont, New Hampshire, Massachusetts, Rhode Island, and Connecticut, Utah and Nevada. Eight states did not raise as much corn as Nodaway County, Missouri.

But by far the most interesting facts about Missouri are her religious conditions. In the state, actually counted as members of white Baptist churches, we have 220,220, with around 50,000 in the negro churches, or about 270,000 Baptists of all kinds. This is by far a larger membership than that actually held by any other group, although Roman Catholics, by counting all the members of the family, would claim a larger membership; but if Baptists did that, then our membership would be far in excess of 220,000. No other denomination in the state has so many churches, and these so widely scattered throughout every county, as have Baptists. Other denominations, Methodists, Presbyterians, and Disciples, are strong in the large cities and important towns, but not strong in country territory.

We have 1,865 organized Baptist churches that last year were counted in the different eighty-five District Associations. Sixty-three of these churches did not make a written report to the association; so that last year we had around 1,800, more or less, active churches reporting to the District Associations. Of these churches 271 have preaching every Sunday, and pastor on the field; 459 have preaching twice a month, with no resident pastor ordinarily, yet in some instances the pastor does live on the field; 1,135 have preaching only once a month, and that by non-resident pastors. Of all these churches, in the matter of their organization for service, 841 organizations are counted among the women, about the same number of organized B. Y. P. U.'s are reported. Our Sunday schools number about 1,650. That leaves at least a thousand churches without any definite organization for mission study, without any definite training service through which young people are trained for service in a Baptist church, and about two hundred churches that do not have a teaching service. Another matter that will show at least some progress with reference to Sunday school: We had enrolled in our Sunday schools last year 152,571, but we had a church membership of 220,220. Yet our Sunday-school enrollment increased last year 40,000. So we are making progress in that way.

Of our churches, since the Seventy-five Million Campaign began, we have 1,347 that have given any amount, any year, that counted on the Seventy-five Million Campaign. More than five hundred of our churches have given nothing, on any of the interests, to this great forward movement. By far one of the most significant things of all is that 724 of our churches did not baptize a single convert last year, although our churches altogether baptized 14,307, the largest number in any one year.

In the matter of our contributions, we have perhaps one-third of our churches that have some sort of a real business plan for carrying forward the business side of church life. These churches have something, at least in part, equal to the budget plan, so that one of our big tasks now is the development of our churches on the giving side, and encouraging them to adopt a real workable financial plan that will help them to get the best results for missions and benevolence. However, if we see these discouraging sides, it is well for us to see some of the encouraging things, because in the last four years our gifts to missions and benevolence have increased around seventy-five per cent to all objects, and our increase in souls won to Christ has been from three thousand plus to fourteen thousand plus in the four years.

If we are to look at Missouri and her resources, from the point of view of her institutions, then there is room for greater encouragement. We have our Missouri Baptist Sanitarium, an institution which cares for the sick, the first in all the land to be built by Baptists. This institution, under the present superintendency of Dr. B. A. Wilkes, is doing a very fine service, increasing year by year in the matter of patients treated and charity work done. They need now, badly, a new nurses' home building to house the young women who come to study for professional nursing.

The Orphans' Home is built in five separate buildings, housing, on the average, about one hundred and sixty-five children, at Pattonville, Mo., a suburban town near St. Louis. Mrs. A. H. Eilers is the superintendent. The Old Folks' Home, at Ironton, is a unique institution, built for helpless old people who are vouched for by our churches, where they may go and be cared for in declining years, if they have no money or friends themselves. The institution hopes soon to enter their new granite building, which is now being constructed near Ironton, Mo.; so far they have been handicapped in the old building by not having sufficient room, but now they will be able to care for some 125 or 150 patients in the new building. This new building has been built very largely by the faith of Dr. Milford Riggs and his good wife, who have been at the head of the institution from its beginning. We have a splendid organization called the Ministerial Aid Society, which has been rendering some help to the aged preachers through the years. We are not doing as much as we should like, but making a good beginning.

Then, of our educational institutions, William Jewell College, the largest, and senior college, for both young men and young women, has this year around four hundred students, approximately seventy-five of whom are studying for the ministry, and others studying for definite Christian service. They suffered a loss by fire a while ago, that damaged the library building, and they are now in the midst of a campaign to complete \$400,000, to secure a gift of \$200,000 from the General Educational Board, adding \$600,000 to their endowment. Dr. Green, who is now acting president, has been president of William Jewell for nearly thirty years, and the college is in the process now of electing a new leader for the president, because of the failing health of Dr. Green.

Stephens College, a junior college for girls, is full to running over, nearly six hundred being enrolled this year. They are just completing a new administration building, and a new and larger dormitory building. One dormitory was built last year. They also have bought additional land for other buildings as they may be needed, so that Stephens is greatly expanding her plant and getting ready to take care of a good many young women. J. M. Wood is the active president of Stephens College, and is doing outstanding work in the interest of the education of women.

Hardin College, Mexico, Mo., is just completing a new dormitory, and President S. J. Vaughn is leading them on in a great way. They have more than two hundred and fifty girls that are doing a very fine work. This, too, is a junior college.

LaGrange College is also a junior institution, over which Dr. J. F. Cook so long presided. Dr. John W. Crouch is now president. They have a larger student body than for a number of years, twenty-eight of whom are young preachers. They hope and plan to build at least one or two new buildings this year to take care of the growing student body.

Will Mayfield College, the beneficiary of the estate of Dr. W. H. Mayfield, is located at Marble Hill, Mo., and has as president A. F. Hendricks. The school needs badly a new administration building. They hope to begin this building this year. They have around a hundred and fifty students, twenty of whom are preachers, some others studying for mission work.

Southwest Baptist College, at Bolivar, is our only Home Board Mountain School. It has more than two hundred students this year, and has had only an administration building, no dormitory. They are now in the midst of erecting a girls' dormitory building, and have bought a hotel building which is to be remodeled and made into a boys' dormitory. These two dormitory buildings will enable them to take care of twice as many students as they have been having. President J. C. Pike leads them as president, and has the full confidence of the people of our state. Forty-eight young men are there now, studying for the ministry.

In Missouri we have two large cities, being more fortunate commercially than any other state, having a Federal Reserve Bank in each of them. Then we have other and growing important cities in our state, some of which are approaching the one hundred thousand in population. In the midst of these cities we have a number of strong, growing Baptist churches. Our largest church in point of membership is the First Church, Kansas City, and also largest in point of offerings made to Christian objects. Dr. D. J. Evans, former president of William Jewell College, is the present efficient pastor. Next in point of membership and contributions is the Third Church at St. Louis, with twenty-one hundred and eighteen members. Dr. W. H. Geistweit has just now left the pastorate, and Dr. J. S. Kirtley is at present the supply. The next church, not in point of membership, but in total offerings, is the Delmar Church at St. Louis, over which Pastor L. M. Hale, one of our fine preachers and splendid leaders, presides. The next churches in point of strength of membership, and likewise of influence to the Kingdom, are: Calvary, in Kansas City, the second in point of gifts in our city; First, St. Joseph; First, Sedalia; Euclid, in St. Louis; Bales, in Kansas City. As the leaders and pastors of these churches: G. Elton Harris, at Calvary, Kansas City; W. H. Williams, the First, St. Joseph; R. M. Inlow, First, Sedalia; R. B. Whiteside, Euclid, St. Louis, and O. P. Bishop, Bales, Kansas City. Among other strong churches are: Central, Kansas City; Slater, Joplin; First, Moberly; Marshall, Mexico; Windsor, Bowling Green; Clinton, Nevada; First and Fifth Street, Hannibal. All of these are now manned by splendid leaders, except Fifth Street, Hannibal; they hope soon to have a good man on the field.

Our outlook for progress is bright indeed. Nearly all of our churches, with less than thirty as the exception, are contributing wholly through the Southern Baptist Convention, and our south-wide program. And we go forward to do the largest task as a people we have ever undertaken. In the spring round-up we are going in for larger contributions for cash than ever before, and in the year we are undertaking the largest things in the matter of evangelism.

One of the most promising departments of our work just now is the department of Evangelism and Enlistment, being led by Rev. J. W. Beagle. Much of the state is already organized, and the work goes forward in the finest and most encouraging way.

In the matter of our field work, we have three of the best leaders to be found anywhere in the persons of George W. Graham, Secretary of the St. Louis district; F. Y. Campbell, Secretary of the Kansas City district; and J. S. Deaton, Secretary of the Springfield district.

With Mrs. J. G. Reynolds as Secretary of the Women's Missionary Union, and J. C. Hockett, Jr., leading the Sunday school and B. Y. P. U. work, with Miss Pansy Gray as elementary worker—all of this force, with our fine brotherhood, our undeveloped resources and the promises of God, make for us the brightest future we have faced in Missouri Baptist history.

We Have Started

Mr. J. C. Hockett, Jr., Sunday School and B. Y. P. U. Secretary

Missouri Baptists have been richly blessed in their Sunday-school and B. Y. P. U. growth during recent years, and yet they have only started at the task. Only thirty per cent of the Sunday-school constituency has been enlisted for the Sunday schools, and only twenty-seven per cent of the young church members belong to any sort of B. Y. P. U. A great majority of the teachers are untrained, two-thirds of the Sunday schools are ungraded and only poorly organized. Through many years the churches have sought to preserve themselves and the doctrines with no positive denominational policy. So far as the schools were concerned, there was no policy to promote them. There was no plan for teacher training except as the workers of the Sunday School Board could come in and lead it, with the assistance of the pastor, here and there. There has been no policy to guide in the matter of church buildings. Only a few buildings in the state are either large enough or planned for teaching purposes. Up to this good hour only a few churches have buildings which are adequate in size and plan.

The above conditions have not contributed toward the building of great Sunday schools, yet the hand of the Lord has been leading in the location of the churches. Baptist churches occupy almost every strategic point in the state. No country section is very far removed from a Baptist church. Also, there is seen everywhere a lively and growing interest in Sunday school, and the two years just past have seen the greatest Sunday-school growth. During this time the enrollment has increased twenty-eight per cent and the average attendance has increased thirty per cent, yet during this period the Elementary Departments of most of the churches have not been highly developed. The Executive Board has been able to employ only one man who has devoted his time to Sunday-school and B. Y. P. U., and the Elementary Departments have had very slight attention. This creditable growth has been largely in the Senior and Adult Departments. This has been accomplished chiefly through the activities of the Organized Classes. The Organized Class has been particularly fruitful in enlisting the men. There has been an encouraging growth in number and activities of class organization. During the two years 387 Organized Classes have been registered with the Sunday School Board and hundreds of others have been organized that are not yet registered.

The increase in enrollment and attendance has been more than matched by the increase in teacher training and in church buildings. Forty-two per cent of all the normal awards in Missouri have been made during the past two years. While there are yet many churches that have never heard of the Normal Course, the people are generally becoming more and more interested. Churches are planning for training schools and normal classes. In the assemblies, training schools, and some of our colleges, the work is coming to have large emphasis. During two summers, campaigns have been projected for work in the country churches. Missouri is fortunate in the fact that a large majority of the churches are located in the country and more than a majority of the membership still live in the country. These country churches are hard to reach, but good roads bring them nearer to town and good schools are producing a membership which becomes more alert and is demanding a more definite leadership.

The Sunday School Board has been very helpful in directing the churches toward the right type of buildings, and in all parts of the state churches are either building or planning to build. The church at Liberty has just completed a building that stands as a beautiful and worthy monument, and is a workhouse designed and equipped for the teaching and preaching of the Word.

During two years B. Y. P. U. work in Missouri has made very marked progress. The number of B. Y. P. U.'s has grown from 300 Senior Unions and fifty Junior Unions to 672 Senior Unions, thirty-eight Intermediate Unions, and 112 Junior Unions. Forty-three associations have Associational B. Y. P. U.'s organized and working at the task of building better unions and organizing new unions in the churches of the association. Altogether Sunday school and B. Y. P. U. work in Missouri constitute one of the hopeful aspects of the great denominational program. There is a growing denominational consciousness, there is a growing pride in the denomination's plans for Sunday school and B. Y. P. U. work, and a growing desire for the best. While only a little has been accomplished up to the present, the future is brighter than ever before. The Lord is leading and all Missouri is expecting victory.

The Needs, Difficulties and Problems of Missouri Baptists

Rev. J. S. Deaton, District Secretary, Springfield District

The needs, difficulties and problems of Missouri Baptists are so multitudinous that it would be impossible to present all of them within the compass of this brief article. I shall endeavor to set forth what seem to me the most salient needs, difficulties and problems confronting Missouri Baptists. We might further say that our needs, difficulties, and problems are not unlike many of our sister states, but there are some things that obtain in Missouri work to a more marked degree than in other of our Southern Baptist states.

OUR NEEDS

First—We need more pastors. Napoleon was asked, "What is France's greatest need?" He answered, "France's greatest need is more mothers and better mothers." Missouri Baptists need more pastors. We need to emphasize and exalt the full meaning of that beautiful New Testament word, "pastor," which Paul used in his epistle to Timothy. Has the day of the real pastor ceased? I sometimes think so. How

much we need real pastors! Pastors who will do more pastoral work and less pasturing; men of God, who, like the men of Issachar, know what to do; men who are trained and filled with the Spirit of the Lord, who have the real shepherd heart.

We have in our Missouri Baptist schools 174 ministerial students. There should be many more of our strong, promising young men preparing themselves for Kingdom leadership. Oh, for a trained, consecrated ministry in Missouri! How our churches are suffering for such leaders! May God speed the day, and may our people pray the Lord of the harvest to send out more laborers unto the already white fields ready for harvest.

Second—We need a greater spirit of sympathy and co-operation among our churches. There are in Missouri 1,865 Baptist churches. What a mighty host! These churches have a membership of over two hundred thousand. If they could all be led to keep step together, think upon the same things at the same time, and advance in one solid phalanx against our common enemy, what a conquering army we would be! Of this number, 1,135 have preaching services only once a month; 459 have half-time services, and 271 full-time preaching. Our stronger churches, in the centers of population, and especially our county seat pastors, should stimulate a spirit of sympathy and closer co-operation between the village church and rural church. This means much to both churches, for in this way the country pastor and the city pastor are brought to see that they have a common task and a common goal toward which we should all work—*constructive kingdom building*. There is no room in Missouri, nor any other state, for the iconoclastic, fault-finding leader, either in the pulpit or pew.

Third—We need more Sunday schools; more mission study classes; more B. Y. P. U.'s. It is an appalling fact that there are in Missouri 200 Baptist churches that have no Sunday school; 1,200 that have no mission study courses for the young, and 1,200 that have no B. Y. P. U. for training our young men and young women to do effectual work in their respective churches. I shall not trespass upon the territory of my Brother Hockett, but let me emphasize the first great need mentioned in this article—a *trained, spiritual, consecrated pastor is our paramount need!* Such conditions as pointed out here could not be if we had real pastors shepherding the churches of our Lord Jesus Christ. We will never develop the spirit of missions in our churches; we will never send out effectual leaders as deacons, Sunday-school teachers, superintendents and missionaries so long as this status obtains.

OUR DIFFICULTIES AND PROBLEMS

They are legion. There is the problem and the difficulty that arises out of the fact that there are 1,135 churches which have preaching services only once a month. We have said nothing about the rainy days and sickness. When these are counted out the average fourth-time church has about eight services per year—not counting the revival services. This is largely due to the fact that the rural pastor lives many miles from his church. Good roads and automobiles will ultimately eliminate much of this isolation, but what shall we do for the present situation? Is not the day upon us, and will it not be more imperative when the good roads are a reality, that we shall so group our churches, each acting upon its own initiative and in keeping with its God-given sovereignty, in such a way as to break up the isolation which obtains between the rural church and the rural pastor?

Also, there is the question of the unorganized church. Twelve hundred have no definite program for missions, for educational work, for Sunday school, for soul-winning, consequently there is a great host of uninformed and unenlisted members growing up in idleness and ignorance of the things

pertaining to the Kingdom. There were 724 churches that did not win a soul last year to Christ. What a tragedy to contemplate, when many of our dear boys and girls and men and women wake up in hell because we did not do our best for them! Can we be indifferent longer to these things? May God awaken Missouri Baptists to the great importance of winning men to Christ!

Then there is the question and problem of enlisting our people in definite Bible reading and systematic study of our great Kingdom program as it comes to our desk through the religious periodicals. There can be no vigorous, virile, definite Baptist program carried out, in a definite, systematic way, until we enlist our people in Bible study and keep them in touch with our denominational program through our periodicals—the *Word and Way*, *HOME AND FOREIGN FIELDS*, and *Royal Service*. It is not difficult for the pastor to put over a program where the people are informed concerning the things of the Kingdom. The problem of federation, the problem of union, the problem of compromising, which weakens and hinders our cause, will all vanish when our people are informed through the right channels.

Finally, there is the problem of stewardship. The most vital question confronting Missouri Baptists is a definite stewardship program. Many of our people have never realized that they are robbers. They have no conception of the greatness of Christ's cause. They are willing to enjoy all the good things that God showers upon them, but let the matter of missions, education, hospitals, orphans' home, old people's home, building dormitories to house our students, present themselves to them for consideration and many of them turn a deaf ear to these mighty calls. When will our people cease robbing God? May Missouri Baptists arise and heed the clarion call of God as he calls us to consecrate our time, talent and means to the bringing in of his glorious reign!

Missouri Baptists and the Future

Rev. Geo. W. Graham, Secretary, St. Louis District

It is inspiring to be accorded the privilege of a word concerning the future of Missouri Baptists. The prospect of what they are to become cannot but send a thrill through the heart of every individual Baptist who contemplates it. But no adequate estimate of that future can be formed without some knowledge of the past, and a reasonable understanding of the present. The compass of this article will permit but the slightest reference to either. I shall be very fortunate, indeed, therefore, if I am able to help in making that right estimate.

In 1806, near the town of Jackson, and not far from the Mississippi River, old Bethel Baptist Church was organized. This was the first torch of evangelical Christianity to be lifted west of the "Father of Waters." Along the banks of the Mississippi and the Missouri Rivers other similar fires were kindled, and as their beams show into the darkened interior, still others, until the Baptist light permeated every settlement. Slowly at first those little "spiritual fires" were lighted, but as the brands were scattered among the people they increased more rapidly, until the entire state was ablaze.

These primitive days were full of severe trials and grave perils. The intolerance of politically entrenched Roman Catholicism, the savagery of the wilderness and the scarcity of trained leaders presented almost insuperable barriers. But God was working and there was not wanting heroic souls who were willing to hurl themselves into the task with an abandon to Faith's high call that made them invincible. Through the

years the struggle continued. No sooner were the earlier obstacles overcome than others as difficult appeared in their place. Sometimes the enemy was on the outside, other times within. Hard-shellism, landmarkism, and other troubles beset the path. But the marchers kept steadily on.

After just a little more than a century, and in a state where the political rivalries and religious jealousies have always been so intense as to create deep prejudices, there are today more than 270,000 Baptist church members—emphatic tribute to the zeal and devotion of those who have led on and up and out into this golden present! To this great host God has furnished, in trust, the most princely resources. Within their custody sufficient has been entrusted, if thoroughly consecrated, to recover a lost world. Through the years, as Missouri Baptists have been growing into this mighty throng and have been trying to adjust themselves to the religious needs of each passing hour, they have been continually confronted with the necessity of establishing a closer and more sympathetic affiliation and maintaining a more intimate contact with each other as they have striven for the "Faith of the Gospel." Out of this necessity the framework of a splendidly compact organization has been developed. Beginning with one church, they have grown to nearly two thousand; from one district association to eighty-five, and as a sort of "clearing house" through which all these organizations can establish contact with each other, one General Association that has been in existence for eighty-eight years. The present physical equipment maintained by them for the furtherance of their work represents a financial investment of more than twelve million dollars.

Missouri as a field of religious opportunity is scarcely paralleled on the earth. Situated at the very center of the Union, with her great rivers and numerous railroads and highways, she is at once the gateway of the North and the South, the East and the West. A vast population, nearly two million of whom are lost; a "great city problem" multiplied by two; the "rural church problem" presented in more than a thousand points; the "ends of the earth" meeting on her soil; her sons and daughters gone out to all the nations of the world and theirs come to her; a very heart-beat whose throb can be felt somewhere in every nation of the globe—oh, what a stupendous challenge to the consecration and faith of Missouri Baptists!

The light of a great day is breaking upon the world. It will call for men and women with unerring conviction and dauntless faith. Missouri Baptists standing at the crossing of the highways cannot evade the responsibilities of this fateful hour. They do not wish to do so. A noble, consecrated ancestry has bequeathed them the heroic spirit of the martyrs. They interpret this many-voiced world-call as but the summons of God to a mighty task. The conviction of the fathers is in their hearts. In the past, perhaps, amid the stressful experiences of world paroxysms, they, like their brethren in many other places, have momentarily lost their bearings and have been beguiled into trying various religious expedients that have proven worthless. Such misguided action may be attributed to the panic created by the unparalleled world disorder, or to the narcotic of interdenominational panacea. But their old vigilance has returned, or is returning. The road lies straight before them now. The Old Book carries their marching orders and their "plan of campaign."

Missouri Baptists believe that Christ is the only Saviour and that all who do not know him through personal salvation are lost. The very realization of this is drawing them together for concerted, world-wide effort. They are finding out each other's problems at home, and this knowledge is fusing them together into a compact army. The horizons are lifting and a wider vision of the great world beyond is sweeping in upon them. All this is quickening their impulse to participate in God's program for a lost world. Never before in their

history have the evangelistic fires burned among them as now. At this moment plans are complete for a great, state-wide, simultaneous effort to win the lost. Their hosts are marshalling for the task. The spirit of the campaign is sweeping with the intensity of a great conflagration.

In the charm of such opportunity as never confronted them before, and under the influence of the passion of Christ's cross, Missouri Baptists set their faces resolutely and expectantly towards tomorrow. Subdued and humbled though they be before their mighty task, yet they will not falter. Their trust is in God. They go forward to win the lost at home and to aid their brethren in similar effort abroad; to become a host of devout worshipers offering to God their material substance as well as their spiritual affection; to perform a ministry of healing and relief to sick and destitute in keeping with the spirit and example of their Lord and Master, and to educate and train their sons and daughters in the ways of all truth, that they may take a worthy part in the life of tomorrow. A "New Civilization" may be appearing; political upheavals are certainly occurring; vast economic and social readjustments are transforming the world before our very eyes. But it matters not what changes may occur in the outward forms, the condition of the heart will remain the same—it is eternally lost without Christ. He is the only hope. Into such a state of convulsion and unrest Missouri Baptists will fling themselves with the ardor of a holy enthusiasm to bring the peace and composure that is born of vital faith in God. At home, it shall be theirs to feed the fires of religious devotion their ancestors kindled, while abroad they will lift in sturdy hands Truth's beacon to guide the wandering world to Christ and God. To this task they dedicate themselves afresh and under Immanuel's conquering leadership they march expectantly on.

Missouri Baptist Women

Mrs. J. G. Reynolds, Corresponding Secretary, W. M. U. of Missouri

On the coat of arms of Missouri is pictured the Missouri grizzly bear with the face turned toward the spectator and in the attitude of walking, denoting the strength of her people and, perchance, her willingness to be "shown" and her readiness to move forward when properly impelled. The Latin motto of the state expresses the spirit of the united citizenship: "Let the welfare of the people be the supreme law."

In reviewing the work of Missouri Baptist women from 1876 to the present time, one could well conclude that the watchword in the development of their missionary endeavor has been "Experiment," so many have been the changes in the plan of undertaking. This much, at least, can be said, that they are true Missourians, for there has always been the willingness to try any plan that would seem to contribute to the best interests of the denominational program as a whole and that would correlate the work of the church to the point of greatest efficiency. That they have not shown their strength through these years of denominational call and world need is a matter for confusion of face, but that they shall yet confront the task and move forward with steady tread is an assumption in perfect accord with the spirit of Missouri Baptist women when their consciences are quickened.

In 1869 a society was organized at Liberty, Missouri, as a local institution auxiliary to the Foreign Mission Board of the Southern Baptist Convention, due largely to the influence of Rev. R. S. Duncan, District Secretary for Missouri of the Foreign Mission Board. This is the first Baptist Woman's Missionary organization in Missouri of which we have any

record. Through the intelligent effort and well-directed zeal of the president, Mrs. O. P. Moss, women in other sections of the state became interested in the work.

In 1876, when the General Association was in session in Hannibal, a few Baptist women held a quiet, informal conference looking to a general organization and to a more active and more systematic effort in the interest of foreign missions. This conference resulted in the organization of the Missouri Baptist Woman's Foreign Missionary Society. The first annual meeting of the state organization was held in Lexington in October, 1877.

While the interest in foreign missions grew no less, the reflex influence of this wider information and zeal led to the consideration, in 1885, of a program of missionary endeavor which would include the interests of "Domestic Missions." This broader conception of responsibility called for larger plans of operation and the organization was adjusted to keep the harmony of the advanced work and to provide a better system of carrying forward the entire program of the enterprise. The Missouri Baptist Woman's Missionary Society was adopted as one sufficiently broad to include all departments of work and all objects fostered by the General Association. A monthly journal, *The Interchange*, published at Moberly, was a great help in stimulating interest and securing co-operative effort among the women throughout the state. Steadily the work grew in favor, in number of organizations and in contributions, there being given to its promotion and effectiveness the service of mind and heart and personality of the finest Christian womanhood in the state.

At the request of the Board of Home and Foreign Missions and by the consent of the Executive Committee of the Missouri Baptist Woman's Missionary Society the organization was dissolved at the meeting of the General Association in 1900 and a Woman's Committee of Missions, composed of eleven members, was duly appointed. The report of woman's work in Missouri was made to the association as a supplement to that of the Board of Home and Foreign Missions, and the expense of the work of the women was provided by that Board. *The Interchange* was discontinued as a separate publication, space being given for the subject matter under the same heading in the state denominational paper. The number to serve on this committee was soon increased to nineteen, and the report of woman's work was made to the General Association by their own Corresponding Secretary.

In 1905 the name was again changed and the designation, Woman's Committee, became the Woman's Board of Missions, and the expense fund was provided by appropriations from the State Boards of Home and Foreign Missions, State Missions and Sunday Schools, and contributions specially designated from local societies.

For several years the efficiency of the organized work of the General Association claimed the attention of many of the leaders, which took the form of a proposed amendment to the constitution, and in 1915 the report, as adopted, dissolved the Board of Home and Foreign Missions, Board of State Missions and Sunday Schools and the Woman's Mission Board, and put in charge of an Executive Board all the missionary, educational, and philanthropic work of the association. The Executive Board was to consist of thirty members, ten of which should be women, and the secretarial offices provided were that of a General Superintendent and a Secretary of Woman's Work. Two years later, in districting the state for more intensive field work, the position of State Corresponding Secretary was left vacant, the work being carried on through the secretaries of the districts until two years ago, since which time the work has been directed by a State Secretary.

The ten women on the Executive Board serve as members of the different committees of the Board, but specifically as

the committee of the Board on woman's work. They are organized with a chairman, vice-chairman, secretary, college correspondent, personal service and mission study directors, and training school and Margaret Fund trustees.

Through Associational W. M. U. organizations in the District Associations effort is being made to reach every local church for the purpose of organizing the women and young people for missionary service, as well as build an associational program of united effort and definite goals.

The departments of the work of the W. M. U. are clearly defined and earnestly are the women undertaking to make their organizations function as a real help in the local church and as worth-while units in the program of world service.

In mission study, in missionary reading, in missionary programs in public meetings, in efforts to place the missionary periodicals in all the homes represented in the church, are the women giving themselves to the work of making intelligent the missionary life of the church by increasing their own knowledge and disseminating missionary information throughout the church.

Neither are they unmindful of the value of the direct missionary training for the young people provided by the auxiliary organizations, and many of these auxiliaries are doing fine work in training, in personal work, and in contribution of money. The efforts of the College Correspondent are directed toward conserving for denominational activities the splendid qualifications of the college young women. In the summer assemblies mission study classes for all grades are conducted for the purpose of stimulating missionary interest and loyalty to the world-will of Jesus.

Most earnestly are the majority of the organizations contributing to the progress of Kingdom work through intercession, using faithfully the daily prayer calendar, observing the special seasons of prayer for State, Home and Foreign Missions, and giving a large place to this service in their monthly meetings.

Emphasis is being given to the doctrine of the stewardship of life and value of the practice of tithing, but far more slowly than one could wish is progress being made along this tremendously important line. The plan of a united apportionment is presented to the organizations with the suggestion that the church is the Christ-instituted organization and that the first responsibility of the women in giving is in such recognition, and their interest, example, prayers, and ambition to measure up to their financial obligations should be made to count as a church achievement. Every member of the W. M. S. and the Y. W. A. is supposed to be a systematic giver to the church apportionment with every privilege to make special offerings which may be counted on the church apportionment when made to objects included in the state budget. If the plan really contributes to the greater efficiency of the local church, the women are quite content to be given credit for a per cent of the gifts rather than the definiteness of an accurate record of what Missouri Baptist women are contributing to the missionary cause.

Perhaps the department of work which tends to stimulate interest in the program of work of the women's societies more than another is that of the Personal Service Department. In many instances, the first step in enlistment was participation in the White Cross work and, following this, those features which have to do with the local church and community needs. They are intelligently discovering opportunities for Christian ministries in local communities and in so doing are demonstrating the spirit and attitude of the church toward the spiritual and social welfare of the community as well as making a definite contribution to the life and growth of the local church.

"Our sufficiency is from God," is the watch-word which for some years has given poise and purpose to the undertaking of Missouri Baptist women, and sincere has been their desire to assume a full share of responsibility in the state program of work and perform the task in the way that will best promote the work as a whole. The problems are many, the way of progress seems hedged about by hindering causes, the greatest among them being "holden" eyes and lack of leadership, but as one, who knew from whence comes the power to accomplish, has said, "The prospects are as bright as the promises of God," and the future successes are assured in this word, "This is the victory, even our faith."

Kansas City Churches and Leaders

Rev. C. P. Jones, Superintendent of City Missions

In 1880 there were three Baptist churches in Kansas City, Mo. The combined membership was 465. There was one Baptist then to every 120 of the population. Today in Kansas City there are thirty-three Baptist churches with over 12,000 membership, and there is one white Baptist to every twenty-eight of the population. If we should count the nearly 10,000 negro Baptists, we would number one Baptist to every 150 of the population of Kansas City. The Baptist churches of Kansas City are organized into the Kansas City Baptist Union, and are incorporated under the laws of the state. The Union has a General Superintendent who devotes all his time to the work in the city.

During the year 1922 the churches gave through their regular offerings over \$71,000 to church buildings, to be expended by the Executive Board of the Union. In addition to this the Union expended nearly \$10,000 in evangelistic work in the city.

Mr. E. G. Trimble, President of the Employers' Indemnity Insurance Company, is the president of the Union. He is a wise leader and has large visions for the Baptist work in Kansas City. He has been president of the Board for several years and is one of the outstanding laymen in the state in the Baptist work.

Under the leadership of Rev. J. M. Justice and his good wife, who came to us from Bryson City, South Carolina, our Mexican Church is moving forward in a great way. Brother and Sister Justice spent several years in Argentina and came to us because they loved to work among Spanish-speaking people. We now have a good strong Mexican Church and find the Mexican people receptive to the democratic teachings of Baptists.

Five of our churches are now putting up new buildings. Eight others have recently enlarged their buildings, and two others are preparing to build in the near future. The five new buildings, when completed, will total an expenditure of more than \$162,000. The eight others that enlarged their quarters expended over \$31,000 more, making a total of \$193,000 that is being expended in church buildings.

The Baptist Savings and Loan Association, which was organized largely through the efforts of our president, Mr. E. G. Trimble, has done much to aid in these church-building enterprises. In this way the Baptist people can earn six per cent interest on their money while their money is being used in

building Baptist church buildings. The Baptist Savings and Loan Association is growing beyond our expectation.

The young people of our city have a great city union organization which is functioning in a great way for the Lord. All of our young people are banded together and have their great quarterly rallies and the monthly Executive Committee meetings, which help to keep up a fine co-operative spirit among our young people. Mr. B. L. Ferguson is the president of the young people's organization.

The Woman's Missionary Union is also one of our strong organizations. Mrs. W. W. Cunningham is president. The quarterly meetings are always largely attended, and the women are backing all the missionary activities in our city and are doing much to help carry on the work for the Lord.

It is our privilege to be the Superintendent of the Kansas City Baptist Union, and it is with great joy that we see the progress that is being made in Baptist work in our city. A more faithful and loyal band of men and women cannot be found anywhere in the Southland.

The Kansas City Baptist Ministers' Alliance is an organization of all the pastors of the city and surrounding country. We have a great alliance and every Monday morning we not only have the fellowship of each other, but a good paper or address from some brother. Rev. E. J. Rogers is president of the alliance, and Rev. Alvin G. Hause, secretary.

Kansas City is one of the greatest convention cities in America. The hotel facilities for taking care of visitors cannot be excelled. Boarding houses and eating places are conveniently located. The hotels are all so situated that they are near to the Convention Hall, where all great conventions are held. Our street car system, with universal transfer, makes it easy to get about the city.

Rev. D. J. Evans, D.D., formerly President of William Jewell College, pastor of the First Baptist Church, is teacher of the largest men's Bible class in the world. He has a great church with 2,600 members, located on one of the beautiful boulevards of our city. They are planning now to put up a new \$250,000 Sunday-school plant in connection with their present church edifice.

The Bales Baptist Temple is one of the most commodious and best equipped buildings in the whole West. Under the untiring and efficient pastoral leadership of Rev. O. P. Bishop this church has grown from a membership of 508 to a present membership of over 1,700. The pastor is now conducting his twelfth revival meeting, in which he has done the preaching in his own pulpit. The building is valued at over \$200,000, and was erected under the present pastorate.

The Calvary Baptist Church, which is the consolidated churches of old Westport and Calvary, now located at Thirty-ninth and Baltimore, is one of the great churches of our city. Dr. G. Elton Harris is the pastor. The church is now looking for a good location to put up a great plant that will minister to the needs of its membership.

The Broadway Tabernacle Church of the Swedish Baptist people, is now constructing one of the most beautiful buildings at Fortieth and Broadway. Dr. J. G. Oster has been leading this people, not only in a great building enterprise, but into one of the great soul-winning agencies of our city.

Perhaps we should say something about other of our churches, but it is sufficient to say that there is not a church in Kansas City in our denomination that isn't doing well and honoring God.



MRS. W.P. GRIMES
CHAIRMAN
REST ROOM COMMITTEE



GEO. W. WISE
CHAIRMAN P.O. AND
TELEPHONES COMMITTEE



D.J. EVANS
CHAIRMAN PULPIT
SUPPLY COMMITTEE



GEORGE E. HARRIS
CHAIRMAN FINANCE
COMMITTEE



H.S. RAINWATER
CHAIRMAN OF COMMITTEE
ON BADGES



E.J. ROGERS
CHAIRMAN
MISSIONARY ENTERTAINMENT



W.J. SMITH
CHAIRMAN
USHERS & PAGES COMMITTEE



J.W. BEAGLE
GENERAL ENLISTMENT
EVANGELIST



ALVIN G. HAUSE
CHAIRMAN
PUBLICITY COMMITTEE



C.P. JONES
CHAIRMAN
HOTEL COMMITTEE



LAWRENCE PROCTOR
CHAIRMAN
COMMITTEE ON INFORMATION



D.H. HOWERTON
CHAIRMAN
COMMITTEE ON HOMES

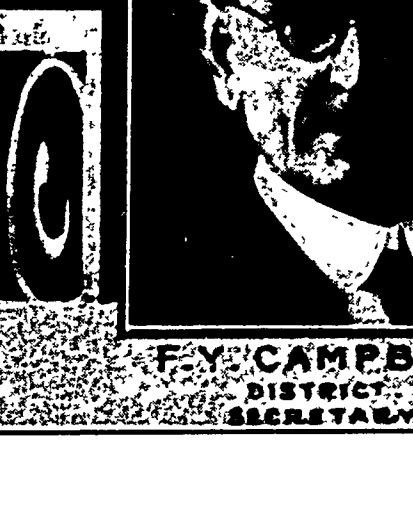


F.Y. CAMPBELL
DISTRICT
SECRETARY



BALTIMORE HOTEL - COMMITTEE HOTEL HEADQUARTERS

HOSTS OF THE KANSAS CITY CONVENTION



J.M. JUSTICE
PASTOR
MEXICAN CHURCH



E.G. TRIMBLE
PRESIDENT
K.C. BAPTIST UNION



A.J. HAGGETT
CHAIRMAN
BANQUET COMMITTEE



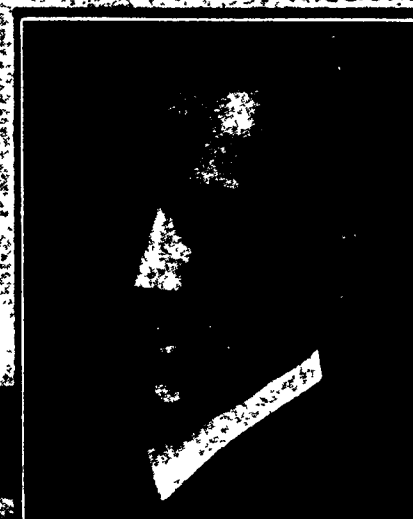
MRS. W.W. CUNNINGHAM
CHAIRMAN
COMMITTEE WOMEN'S WORK



O.L. WOOD
GENERAL SUPERINTENDENT OF
MISSIONS



O.P. BISHOP
GENERAL CHAIRMAN



J.H. SATTERFIELD
CHAIRMAN
FIRST AID COMMITTEE

The Romance of Kansas City's Park System

Rev. A. G. Hause, Publicity Chairman

The history of Kansas City's park system is one of the most appealing of those struggles to beautify a city which attracts the builder and supervisor of parks. Some of you know Kansas City's present topography. It has not changed much since the beginning. To those who do not, it will be sufficient to say that the city is located on the bluffs of two rivers and reaches back into the hills and valleys that predominate in such cases. The Missouri turns as it reaches Kansas City and instead of flowing southeast, travels at right angles almost due east across the state to join the Mississippi at St. Louis. At the turning point at Kansas City it is entered by the Kaw, or Kansas River, and by various streams or dry courses, at about the same point.

The turn in the river's course washed out a certain amount of the high cliffs that bordered the river at one time on the Kansas City side, leaving a wide stretch of bottom land, on which a large section of Kansas City's industries are located. Back of this bottom land at one time rose sheer cliffs. The cliffs are still there, except for one entering wedge which was widened into an incline up which the city crept until it reached the cliff level, when it widened out into the various valleys and hills formed by the water seeking the lower level.

The strategic location in early days was the deciding factor in the establishment of the city, and we will not go into history to show why this was. The western city was not built because of beautiful lakes,



BEAUTIFUL CLIFF DRIVE, SHOWING CONCOURSE IN THE DISTANCE

winding streams or other similar esthetic values, but because of caravans, Indian raids, water transportation and other practical reasons.

At the beginning, therefore, the pioneers in Kansas City's park system found a city which stood upon a hundred hills, intersected by rivers of utility and containing spots which, while of utilitarian value, had little to touch the sense of beauty. To the ordinary onlooker there was nothing but chaos to start with, as far as a park system was concerned. To them it seemed the only solution was a gigantic steam shovel, guided by supernatural power, which would lower the rocky hills and fill the dejected appearing valleys. It

maintained this general appearance until 1893 when the first board of park commissioners submitted a plan for a park system.

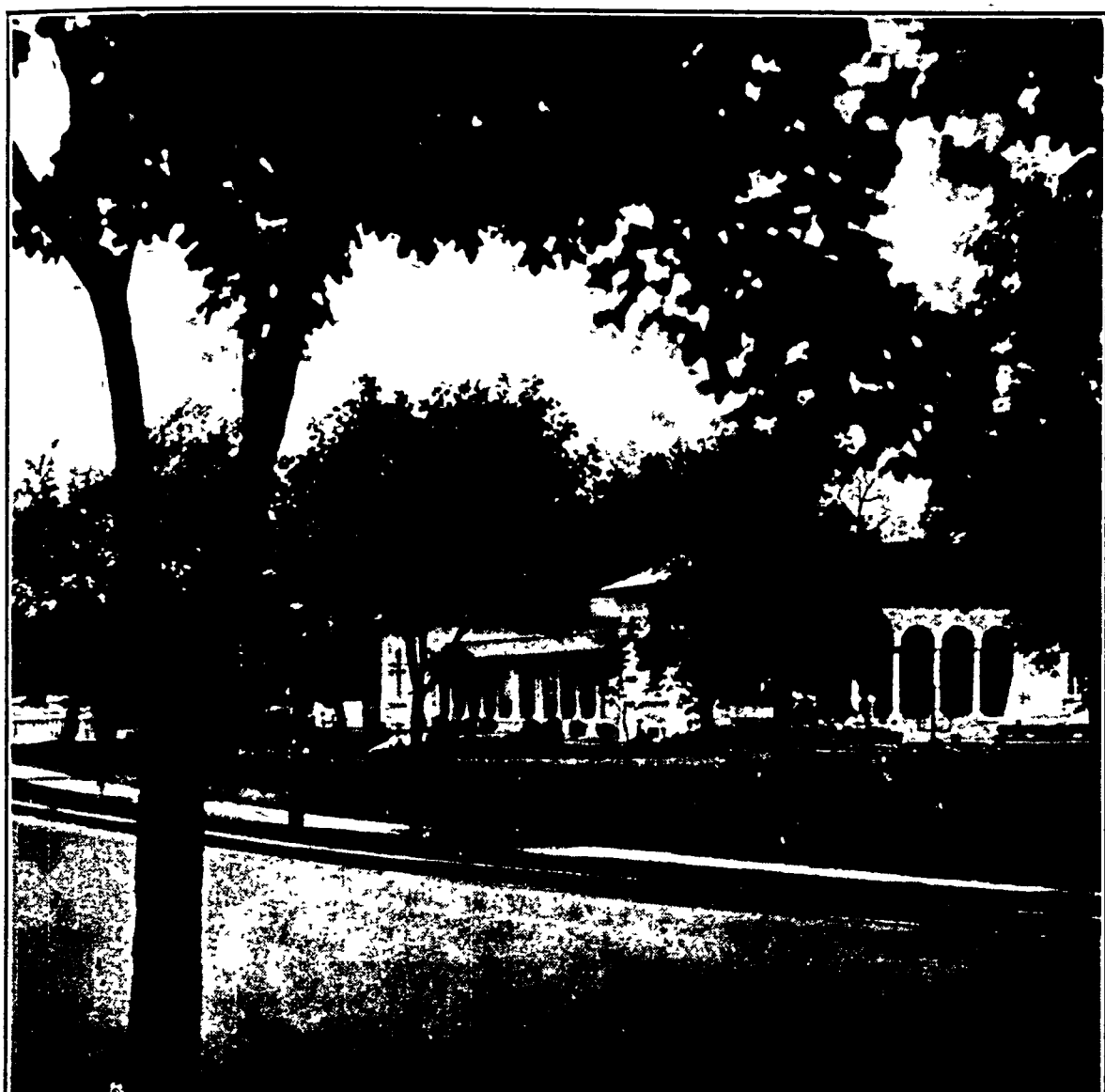
It is only conjecture to imagine what might have been the result had it not been for the fact that the men behind this movement were men of vision and aggressive western perseverance, and who were served by a young man who had the conceptions of an artist and the courage of his convictions. The young man was George E. Kessler, and the men who backed his theories were William Rockhill Nelson, founder of the *Kansas City Star*, August R. Meyer, Thomas Swope and others of influence in the community who realized that the city was growing too rapidly to permit any further neglect of its surroundings and general beauty.

The important thing, as expressed in this first plan of thirty years ago, was to secure, as far as possible, the right uses of land within the city, leaving for commercial, industrial and residential uses the land situated and adapted to those purposes, and through this, securing not only legitimate increases in value, but an equally important result—a stability of values—thus checking the losses that too frequently come from a shifting of the uses of lands arising from ill-conceived projects on land not so adapted.

Thus did Kansas City begin its work in time to establish the improvements it needed within the city, rather than being forced to begin outside, and great areas that might otherwise have been used for indifferent purposes have been saved for permanent residential use.



A WINDING DRIVEWAY IN PENN VALLEY PARK



ONE OF THE CITY'S CIVIC BATH HOUSES.

The problem that arose, however, was what to do with the topography that in its irregularity, its lack of uniformity and its general rough appearing state seemed beyond redemption. Kessler, after a study of the situation, developed the theory that the best solution was to take advantage of this very irregularity, to transform it into a system that would not only be well distributed but connected by natural lines and grades; in other words, to follow nature instead of inaugurating a vast scheme of transformation.

This plan was laid before the commissioners and won their approval. Backed by Mr. Nelson, Mr. Meyer and others, who were determined to have a

system before it was too late, Mr. Kessler went forward with his plans. Today is to be seen not only the full fruition of that plan in general and in detail that is without precedent, but it has grown and expanded with the growth and expansion of the city into a system that now comprises 2,668 acres of parks and parkways already owned; and yet further plans adopted for the acquisition of 762 acres of parkways with a roadway system of 24 miles, making a total of boulevards and park drives improved and planned of 151 miles, and a total area of parks and parkways of 3,471 acres.

The rugged characteristics of Kansas City's topography were taken advantage

of in the selection of all the larger parks, which are naturally those giving the most picturesque and characteristic scenery as well as conserving the rough "topographic eccentricities" from the ruthless destruction and marring by man's hand and rescuing it from the ugliness that had already begun to appear in some places.

The outer belt of the park and boulevard system with Cliff Drive on the bluffs, with its collateral levee boulevard as planned on the bank of the Missouri River on the north, the proposed Blue Valley Parkway on the east, Meyer Boulevard on the south and Ward Parkway in conjunction with West Pennway on the west, is interlaced with an interior system which leads to the very heart of the city, bringing all parts of the city in touch with the system. The very comprehensiveness of the system taking advantage of natural conditions, all connected in one harmonious whole, has made it unique, and has spread its fame world wide.

In an article by Andrew Wright Crawford, a city planning expert of Philadelphia, he says: "Of all the actual accomplishments that American cities can boast, within the last twenty years, none surpasses the park and parkway system of Kansas City. That system, by and of itself, is making that city world famous. It is in its completeness, its pervasiveness, in the way it reaches every quarter and section of the city, that it surpasses the park system of other cities of the world. European authorities, whether of Germany, England or France, freely admit that in their park systems American cities lead the world. And these foreigners point especially to Boston and Kansas City as the best examples in this branch of city planning, and to Chicago in that of recreation centers."

If any great public improvement may be properly judged by the results obtained and the benefits given to the community in detail, and as a whole, then Kansas City's park system shows a very decided success.



CONCOURSE ON GLADSTONE BOULEVARD, OVERLOOKING CLIFF DRIVE.

Then and Now—1905 to 1923 in Cuba

Supt. M. M. McCall, Havana, Cuba

I celebrated my eighteenth anniversary in Cuba the other day. The celebration was not with the blowing of trumpets, nor in the midst of a crowd, but in a long ride over a dusty road with Dr. Gray, returning from a visit to some of the mission fields in the most westerly province. We almost forgot that it was an anniversary, and would have done so if our attention had not been called to the date, February fifteenth.

Eighteen years is not a very long time, and yet a good many things can happen. The little girl whom I brought here in my arms is married and a mother. The little boy who was born after we came is no longer little, but is six feet tall. The five-year-old is now a college graduate, and the one who follows him expects to be soon. The sons of those who studied in our first theological training class are putting on long pants and changing their voices. We counted them up the other day, and we have forty-one grandchildren from that first class.

Other things have changed in proportion. Havana has grown almost beyond recognition. The goat pastures around the city of eighteen years ago are covered with beautiful homes, reaching out miles in every direction, and the population of the city has almost doubled. Many old unsightly buildings that occupied our most frequented streets have disappeared, and beautiful buildings, costing millions of dollars, have taken their places. Suburban land that sold for fifty cents a square yard at that time has been sold for fifty dollars since. It was said at that time that there was not a comfortable hotel on the island, but that can be said no longer. There have been marvelous increases in business, so much so that the Havana of eighteen years ago, compared with the Havana of today, would seem dead. Our clear tropical air is now filled with the smoke of many chimneys.

Changes in our mission work have been just as great. At that time our West Cuba Baptist Convention was organized with seven delegates, representing five churches; now our annual meetings are largely attended and thrilling with great power. We have organized almost as many churches this year as we had in the entire field then. The first convention met under the tattered cloth ceiling of the Temple, a temple that was being contested in the courts, that was unsightly, without side-walks, that was occupied by no worker of the mission, and that return-

ed in rents for all its space except the auditorium the sum of two hundred dollars per month. One preached in its great dark auditorium to a little handful of people, whose total contributions were not enough to pay the monthly light bill. The Temple of today is a thing of beauty and utility, houses four missionary families, four unmarried workers, eight theological students, a day school whose enrollment has passed the hundred and fifty mark, a printery, and still returns more than twice the rent of those days. It is a humming hive of activity, with almost every available inch occupied. The large auditorium is beautifully finished, well lighted and comfortably filled every Sunday night with Spanish speaking people. The sexton has orders to fill its baptistry for every Sunday, and few Sundays pass without its being used.

Our second convention met in a little rented room in Matanzas, with a total of less than twenty-five delegates. A lot had just been purchased there at a cost of less than three thousand dollars, on one of the most prominent corners of the city. Matanzas has long ago built its beautiful church building, with pastor's home adjoining, and had 220 in Sunday school last Sunday morning. The foundation laying of the early years is giving its fruit in a flourishing congregation.

The third convention met in Santa Clara, on the broken brick floors of an old building which had just been bought. The building was over a century old and had holes in the twenty-four inch walls, where former occupants had dug searching for hidden treasure which was supposed to be there. There was a little dark back room with two iron rings in a cross beam where they said the former owner, a Spanish lady of cruel disposition, used to beat her slaves, after tying them up by the thumbs. The entire convention ate at a long table in the patio, which was not very long either. The treasure seekers never found anything, so far as we know, but the Home Board found a treasure, for the property is worth many times its cost now. The old building gave brick enough to build a beautiful church, and almost enough left over to build the pastor's home and a school building. It is also being worked up to its capacity. There is hardly room to take care of its nearly two hundred school children, even after two improvised class rooms have invaded the church auditorium.

We could go on telling about other places, where transformations just as great have been made. Eighteen years ago our Board had one building, in bad repair and in litigation, and two other lots. Now it has eighteen buildings and five other lots. We had no school of any kind,

whereas we now have twelve. We had five churches, and now have thirty-five. We had six native preachers and two American missionaries, we now have thirty-seven native preachers, eight student workers, eleven American workers, including wives and unmarried women, besides a dozen native teachers. We had then less than three hundred in all our Sunday schools, now we have more than three thousand. We had less than five hundred on all our church rolls, now we have approximately twenty-five hundred. We had then less than a hundred and fifty thousand dollars worth of mission property, all told. Now the most conservative estimate would place its worth above eight hundred thousand. Part of this value has come from natural increase in value, or unearned increment.

There has come also as great a change in denominational consciousness and co-operative spirit. Our early workers were choice men, men of God who labored under great difficulties, but they lacked a tie to bind them together into a united whole. The eighteen sessions of our annual convention have brought them together and welded them into a united whole. There is a convention of the churches, an association of the Sunday schools, a union of the women's missionary societies. For eight years now we have held a summer Bible conference that has been of untold good. Our denominational paper goes all over the island, and our printery is sending out a constant stream of tracts and smaller publications.

And yet we have only begun. Dreams of greater things for the Master are constantly before us, and we are expecting the years to come to bring increase in geometrical progression. Our very successes are an embarrassment at times, for they bring obligations that we are not prepared to meet. A real Baptist college, crowning the hill of our beautiful site, and overlooking the metropolitan capital of Cuba, gathering into it the young people from all parts of the Republic and sending them back to bless their local churches, and to influence all the affairs of the nation, is one of our greatest needs just now.

At Work for Those Who Go to the Sea in Ships

Karl J. Frost, Superintendent

The religious activities at the Seamen's Institute the past month have proved to be satisfactory, especially so in our Bible Class, known as the largest Seamen's Bible Class in the world. It now has an

enrolled membership of 2,934; represents every state in the Union, every maritime nation in the world, as well as men from the islands of the sea. This variety of different religious persuasion, Jews and Gentiles, have heard the gospel of the Son of God taught and preached. Many have accepted the teachings of the Bible and as a result have given their hearts and lives to God, and to the service of their fellow seamen, who go to the sea in ships and do business on great waters.

This Bible Class was organized the first Sunday in October, 1915, with twenty-four seamen present. These became charter members by signing the Constitution of the United States. The class slogan is: "To win men for Christ and to bring Christ to the world, believing the Bible to be the inspired Word of God."

The class since organized has been in constant session. During a period of the World War, when an epidemic of influenza was at its height, churches, meeting places and theatres were closed, we met in the yard under the starlight of heaven. Many testimonies have been received from the results of these meetings during our national sorrow and grief for loved ones passed into eternity from the epidemic and the conflict that raged at that time in Europe.

The members of the Bible Class, according to the statistics, show they were in the front rank in their profession of seamen engaged in carrying on the commerce of the high seas, carrying our lads across the Atlantic, as well as the necessary food and supplies.

In performing these duties forty-eight seamen I learn have lost their lives, most of them in the North Atlantic, and their remains are in the ocean. Seven of our members have been buried in Jacksonville. The Relief Department of the Institute bore the expense of burial of one sailor's wife. The children, who were fatherless, were assisted to friends who would care for them.

In the Merchant Marine Service fifty-four members gave their lives in the service of their beloved country during the World War when we sent them against a hostile enemy without any defense for their lives. Merchant-men are peaceful carriers, not prepared and fitted with weapons of war. Many of these sons gave their lives as heroically as any of our sons who fell on the battle lines in France. This can be said, not only of the members of our class, but of thousands of other mothers' sons of our nation who gave their lives, whose remains are in the bosom of the ocean, a large number from our Southland which contributed its full quota in the Merchant Marine.

In connection with my work for the government during the war it was my special duty to look over all papers, both officers and men, then assign them to positions according to their ability to fill them on ships. This kept me in personal touch with the seamen and I heard the stories of suffering inflicted upon them. When the seamen's lives were spared and they were allowed to take to the open boats the greatest suffering was for lack of fresh water. This agony was prolonged and in many cases eventually the angry billows would engulf their small boats and imperishable souls go down to a watery grave.

I feel that our beautiful Southland ought in some way to express their deep sympathy and love for these bereaved mothers whose sons gave their lives in defense of democracy of the world.

Religious meetings conducted at the Institute, 16; committed to live Christian lives, 110; enrolment of seamen, 48; baptized, 3; additions to churches, 4; sent to hospitals, 6; Bibles and Testaments distributed, 166; visitors to the reading room, 2,500 men; given employment, 45; furnished clothing to 5; gave transportation to 3; helped sick and distressed, 62; free lodgings, 370; cost of free lodgings given, \$92.50; free meals \$45.25; approximate cost of maintaining Relief Department, \$137.75.

A Visit Among the Indians

Miss Emma Leachman

In our prayers for Home Missions let us not forget the work and workers among the Indians. You may think all the Indians are dead and have gone to the Happy Hunting Ground, but visit with me, if you please, some of the workers and the work among them.

For many years I had been hearing of our splendid missionary among the Indians, Miss Mary P. Jayne. I had longed to see her and touch her life, so when the train pulled into the little station at Pawnee it was not hard to locate Miss Jayne—who with a happy smile of welcome on her face said: "We will just leave your suit-case at the station. The women are waiting for you."

What women? I did not know of a meeting today?

"The Woman's Missionary Society (Indians) have had an all day meeting! They are waiting now for you to talk to them."

We soon came to the attractive little cottage. On entering I found nineteen Indian women with their babies, sitting around, most of them on the floor. They, too, smiled their welcome and wanted to get up.

I asked that I might hear something from them about their meeting before I talked. (I really did not know what to tell them.)

Miss Jayne asked that we have testimonies from the morning Bible lesson. Silence! yes, silence, with twenty-one women present! Then one woman began to talk in her (Indian) language—talk fast and faster still! All were listening, some were smiling, one or two picked up their aprons to wipe the tears from their eyes. One started a song—and for forty minutes one after another gave expression to the blessings received from the Bible lesson. I felt the power and presence of Him who has promised to be with all who gather together in His name. How they thanked God for the Home Mission Board, for their pastor, Rev. B. Attebery, and for Miss Jayne!

Miss Jayne told me not to admire anything the Indians possessed too much, if I did, they would give it to me. I was longing to pet and love the darling babies—but I didn't know what I would do with one for keeps—so I kept my hands off.

It was a thrilling experience on Sunday morning to go with Brother Attebery and Miss Jayne to the Sunday school, to the Pawnee Indian School when nearly three hundred Indian boys and girls marched into our Baptist Sunday school. I wish you could hear them sing, repeat the Scripture verses, using our Southern Baptist literature, then see them march in a body over to the Baptist church where Brother Attebery is pastor.

I tried through an interpreter to give them a vision of the great Southern Baptist program and the part they were having in carrying it out.

On Sunday afternoon I went with Miss Jayne to the Chilocco Indian School where Rev. Robert Hamilton is doing such telling work among over four hundred Indian boys and girls—enrolled as Baptist boys and girls—all of them in the Baptist Young People's Union and Sunday school.

Miss Jayne has a wonderful Royal Ambassador group. I met with them—twenty-eight—on Sunday evening in a class room. It was encouraging to hear them pray for their members who were not Christians, for the Royal Ambassadors all over the world, for the Home Mission Board, for their pastor and for Miss Jayne. They had the new magazine "World Comrades" at this meeting.

Just as I was ready to tell Bible stories to these boys the lights went out, leaving us in total darkness. What did the Indian boys do when the lights went out? I will tell you. They sat perfectly still. I turned a flash-light, which I carry with me, on the group, letting the light shine down the table—twenty-eight pairs of black eyes were looking at me.

One after another Bible story I told. Then I said: "Now boys, the time is up!" The President said: "Do you ladies mind joining hands with us as we have our closing prayer?" All around the table we joined hands. "Now," he said, "all who are Christians pray—and pray for those who are not Christians." When it came his time he said, "May we hold hands a little tighter as we pray for Royal Ambassadors all over the world?" O! Baptists of the Southland, I know the ear of our Heavenly Father was listening to the prayers of those Indian Christian boys!

With the Oklahoma Young People's Leader, Miss Helen Warford, I had the privilege of attending the Chickasaw Baptist Association. They had large camping grounds, many covered wagons and automobiles equipped for light house-keeping.

We were directed to a log cabin a little way from the stand where the men were gathered. On entering we found about forty Indian women in the one room, a table in the center, with three women sitting around it. The meeting was the Indian Woman's Missionary Union of Chickasaw Association. The President held a copy of *Royal Service* in her hand.

We sat down to watch and to listen. All were quiet. One of the women would get up, come to the table, lay her money down and tell in Indian language how much and what for—then after several more minutes of perfect stillness another would come until the money was piled up.

I was greatly excited. What could this money be for? Where and how did they get it? Why were they giving it, I had to ask?

I was told it was their pledge for Associational Missions for the coming year.

Miss Warford and I told them of the great work of the Woman's Missionary Union and of the Home Mission Board. We secured a number of subscriptions to *Home and Foreign Fields* and *Royal Service*. Truly God is blessing the efforts of Southern Baptists through their Home Mission Board!

"Since all our talents are a gift from God, has not His Son a right to 'count' on us to use them in His service?"

Two Illustrative Incidents

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

The boy was the idol of his parents though not their joy. Their very love for him caused his conduct to cut into their hearts. Upon him they lavished their love and spent their service. Sacrifice was theirs for his success, though unremunerative because he was unresponsive. They felt a keen agony of soul as he went away unsaved. For months they wept out their despairing hopes until all communication from him ceased. In deep despair they went on toward the end. The darkest part of this night to them was just before the breaking of the day of joy by a letter from this long lost son. It told of love, of effort to reclaim him on the part of some man unknown to him before and yet unknown to them, of the gift of his own heart to Christ, of the dedication of his life to higher things, of his purpose to come right to them with a new born soul and a newly found joy. They wept and reread that sacred letter to observe in the postscript the name of the Home Missionary whose efforts and influence had rescued him from ruin.

A storm blew a crooked hollow tree across the fence between the pasture and the field of corn. A sow went in and helped herself to corn. The fence was fixed and yet into the corn she came. The owner himself made examination of the cause, and ascertained that the sow went in through the hollow in the log. He so changed the fence in relation to the log and the fields that both ends of the log were left in the pasture. He then waited to see the outcome. Soon on came the expectant sow, and through the log she passed to come out not in the corn but in the pasture from which she started. Bewildered and disappointed she tried it over for a few times with the same result until repeated failure convinced her of her fate. A fate far more fatal awaits that denomination which fences itself off by neglect of Home Missions from the field that feeds its causes.

The Jew and the Cross

Rev. Jacob Gartenhaus, Home Board Missionary

To every true and earnest Christian the cross of our Lord Jesus Christ is a symbol of infinite love and sacrifice. It spells salvation in capital letters. Calvary's cross marks the beginning of the

greatest era in history—the revelation of God to man in that by means of the cross that Christ took upon Himself man became reconciled to God.

But it has a quite different meaning to the Jew. On the contrary, to him it is a symbol of bitter hatred and horror. It suggests to him bloodshed, oppression and persecution; it is an idol which he must abhor and despise. At the mere mention of the word "cross" the Christian's heart immediately swells with love and humble devotion. His heart is tuned to singing:

"In the cross of Christ I glory,
Towering o'er the wrecks of time,
All the light of sacred story
Gathers round its head sublime."
and

"At the cross, at the cross, where I first saw the light,

And the burden of my heart rolled away:
It was there by faith I received my sight
And now I am happy all the day."

In contradistinction, a shudder runs through the Jew's heart at the mere thought of it.

Now why, Christian friends, should this be so? Why should not the symbol of self-sacrifice inspire both Christian and Jew and fill both with unspeakable joy? Why? Because in the name of the cross thousands of Jews have been mercilessly driven from their homes and thousands have been cruelly slaughtered. They have undergone the most dreadful sufferings at such hands as Roman and Greek Catholicism in the name of the Cross. This hatred of the cross has been imprinted upon their hearts by professing Christians who fought against them with cross in one hand and sword in the other, forcing upon these helpless victims the choice of conversion or torture or instant death. Such persecutors are known to the Jew as Christians, for indeed they call themselves so. To give you an example of our own times, in 1905-6, 22,693 Jews were massacred in Russia. This, perhaps, was an exceptional year. Nevertheless, such outrages have been often repeated.

If, then, the religion of these is Christianity, argues the Jew, he would rather be excluded from it. Roman Catholicism, Greek Orthodoxy and Protestantism are one to him—all are enemies of Israel.

So need we wonder why the Jew hates the cross, why it doesn't mean as much to him as to you or me? I was one of such Jews who loathed the cross until I learned differently. I was told of the one and true Christ, of true Christianity, but it took careful examination, patience and love to remove my prejudice. Now,

praise Him, I can join in singing, joyfully, "In the Cross of Christ I glory."

Although the foregoing gives us an idea of the general Jewish attitude toward Christ and His cross, I am, however, glad to mention that in the South we have a different type of Jew. Most of the Southern Jews were born here in our great country and have come in contact with some of our *real* Christians. And thus naturally we do not find that prejudice. However, even they are ignorant of true Christianity and will remain so unless we tell them the truth. What they hear on street cars, trains, etc., or what they read in newspapers will never change them but will, on the contrary, strengthen their unbelief, for very little do they hear or read of the true Christ. Would you help bring this truth to them?

The Home Mission Board of the Southern Baptist Convention is doing its best with the limited means at its command to bring to our Jewish neighbors and friends a consciousness of the true meaning of the cross, that they also may be gloriously redeemed. Your help, Christian friend, is greatly needed and the appeal is for you to help the Home Board. Will you not communicate with us as to how you, your society, your church, can help in this work? May God lay this work on your heart!

A Full-blooded Delaware Indian Pastoring a White Church

Rev. J. M. Wiley, Muskogee, Okla.

The Baptist church of Delaware, Oklahoma, was once an Indian church, but most of the Indians have gone, leaving a majority of white members.

Delaware has a population of one thousand. As Enlistment Worker I went there to hold a revival meeting. I found a small, discouraged membership. Their church building was far to one side of the town. Their Sunday school showed a total enrollment of 57, with a much smaller attendance.

The town is just completing a new high school at a cost of near \$50,000.

Rev. C. C. Wilson, a member of the old Delaware Indian Baptist family, progressive in every way, felt that the location of his church should be changed over into town, but when the meetings closed the faithful few would go back to their little church, with little, if any more real strength than before.

I found the pastor a good yokefellow, so in one week we secured a good location right in town, moved the building over to the new site, and were soon ready for business in a real way. During the time four joined for baptism.

Plumbing Equipment for Cosby Academy

A remarkable Sunday school class is taught by Mrs. Mason at the First Baptist church in Knoxville. This class, made up of young business women, for the most part, is doing far more work for the denomination than many a class of men. One of their latest services has been to install needed plumbing equipment in the girl's dormitory at Cosby Academy. The class itself paid the entire expense of \$350, providing shower and tub baths, toilets and lavatories. By means of a tank attached to the kitchen stove, hot water is made available at all times.

We challenge some men's class to match their achievement by furnishing money to paint this attractive school. It has pretty, neat buildings, but they are suffering from lack of paint. At my last visit, I was concerned very deeply to see this need.

Keep your eye on Professor R. L. Marshall, who is completing his fourth year as principal with the close of this term. He is a man of whom the denomination is going to hear more in future years, because he would make a remarkable college president. Thanks to his energy and to the vigor with which he has pushed his school, about \$3,000 improvements have been added since he became principal. (1) Upon the mountain side, a mile away, he found a large spring. He led his boys with pick and shovel, and they donated their work to build a large

reservoir, holding several hundred gallons on the mountain side, and to lay pipes to the school ground. Sanitary drinking fountains and faucets are placed at convenient points on the ten-acre campus. (2) A Delco light plant was next added, which gives to that mountain community city lights. It is much better for our students to have adequate light than to put out their eyes with old-fashioned oil lamps. (3) Last year friends of the school donated \$300 to place a piano in the girl's dormitory for practice work by the girls who are studying music. The other piano at the school building is used for giving the music lessons. Each night after supper, the boys and girls gather for a few moments in the parlor of the girl's dormitory around this new piano and sing religious songs and hold a prayer service and then go to their study. Do you not wish that our city boys and girls could grow up in such an atmosphere? (4) This year through the generosity of a tither, about \$300 worth of laboratory equipment has been given to the school, thus enabling it to meet the competition of the county high school and to secure accrediting for its work. (5) From 50 volumes the library has grown to 1000 books, neatly shelved. One woman sent 50 mission books some years ago to Cosby Academy and the influence of those books can be traced ever since then. There are some older people in that section of the mountains who are opposed to foreign missions. All the young people have become converted through these 50 books and the teaching of the school. We do wish that some missionary society would make a similar donation to another one of our mission schools.

If all of our brethren knew what splendid advantages are given at Cosby, it would be run over with students. A boy or girl will get a much better education there than at the average high school, and we do not wonder that some parents have taken their children out of town schools and have sent them to Cosby. Other teachers are Miss Adelia Lowrie, who has been there for years, Miss Mary Blich, Miss Eva Turner, and Miss Irene Douglas. Every one of these teachers could make twice as much salary in the public school system. Are they not worthy of our loyal support?

Revival at Harrison-Chilhowee Institute

This noted mountain school had a wonderful revival last month conducted by our beloved Chas. P. Jones of Fountain City. At every service the house was packed. Thirty young men surrendered to Christ on one night. This institution ought to be better known and loved by our brethren, for it has sent out to the world some very famous men: the man who built the subways in London, the doctor who discovered the serum for trench fever in this last war, and many of our strongest preachers. We have no more devoted and consecrated principal in all our mountain school system than Prof. J. E. Barton. We do not wonder that many Knoxville parents take their children right out of the city school system and send them to Harrison-Chilhowee. The school needs badly about \$400 for laboratory equipment and we sincerely hope that some great Bible class will be moved of God to provide it.

Dwell Deep

*Dwell deep. Men whose hearts are full
of hate and envy
Prate of peace, and everlasting brother-
hood. Guns
Scarce silent, smoke, and swords still
reeking are restless
In their scabbards. Greed and vice and
crime, grim demons,
Swagger arm in arm, and scatter seeds
whose harvests
Are plenteous wherever beats a human
heart.*

*Children lift up their wondering faces;
women
Sad and pallid, are filled with solemn
fears while men
Bend 'neath the burdens that press hard
upon their souls.
The times are strange, and full of mys-
tery. Therefore
Dwell deep, and rest your head upon
the heart of God.*

*Dwell Deep. When doubts assail and
stealthy shadows creep
Across your sky, and fill you with a sense
of doom,
And thunders roar, and lightnings fright-
en with their glare,
And old foundations seem to crumble
'neath your feet,
Dwell deep, and rest your soul amid
eternal things.*

*Upon the surface storms may rage, and
billows break
On every beach of life, and fling dis-
aster
Far and wide; but if your soul is dwell-
ing quiet
In the depths, naught can harm you ever-
more. Therefore
Dwell deep, and rest your head upon
the heart of God.*

—Campbell Coyle.

From the Far Fields

—SECRETARY T. B. RAY, D.D.—

The facts given below were gleaned from reports recently received from our various foreign mission fields. The evident favor of God upon our work should encourage Southern Baptists to press forward their foreign mission endeavor with a greater zeal.

We now have 808 churches in the sixteen foreign lands in which we labor. One hundred and ninety-one or one-fourth of these churches are self-supporting. In addition to these organized churches we have 2,811 out-stations, which when added to the churches make a total of almost 4,000 locations where the Word of God is preached regularly.

There were 12,016 baptisms last year. Over 4,000 more than reported the year before. This great ingathering fills our hearts with unbounded joy.

The membership in our churches numbers now practically 100,000. These members gave last year \$4.39 per capita.

Into our 770 schools were gathered 32,286 students. This is just about equal to the number of students in our Baptist schools in the Southland. Of course all of our schools in foreign lands are not of equal grade with those of our schools in the South, but we have our students in these foreign lands under our tuition quite as long as we have the students in our Southern States.

Africa

The church building movement in the African mission grew apace last year. Four new churches were built in the Saki field, and another one reconstructed. The Awe church building at Oyo was built at a cost of \$7,500, only \$600 of which was given by the Foreign Mission Board. The Oke L'Erin Church and Ijeru Churches in Ogbomoso were completed. These are the first churches which have attempted to provide adequate Sunday school facilities. Two other small chapels were built in Ogbomoso.

The hospital building at Ogbomoso was practically completed. This hospital plant consists of six buildings. Provision is not only made for the care of the sick, but the nurses are provided for and special attention has been given to the facilities for the presentation of the Gospel.

Another successful building project was brought to completion when Missionary Pinnock finished the two buildings which have been erected for the Boys' School at Abeokuta.

A start was made towards equipping the Industrial School at Iwo. Iwo is a new station. The school has acquired 100 acres of land and during the year several temporary buildings were erected.

We have a Girls' School at Abeokuta with 110 pupils, which had a very prosperous year. Land has been obtained for the new campus, and we hope that we shall soon be able to erect the very much needed buildings.

The College and Seminary at Ogbomoso has had a prosperous year. Fifty-two students were enrolled. Three graduated from the Theological Department. Some of the Junior College work was done, and next year other classes will be added.

The statistical report is not very complete. There were 833 baptisms. The membership now has a total of 8,257. These members are gathered into 41 churches, 17 of which are independent and self-supporting and are in active co-

operation with the churches fostered by our Mission. One half of all of our churches in Africa are self-supporting.

A beautiful incident occurred last April in the First Church at Lagos, when a memorial tablet in memory of Rev. W. J. David was unveiled. Miss Nannie David, the daughter of Missionary David, and who now is one of our missionaries in Africa, was present and unveiled the tablet and spoke appreciatively of the honor done her father. Brother David left Africa in 1888, but his memory lingers in the minds of those with whom he labored.

Argentina

The Argentine Mission should be called the River Plate Mission, because the mission covers the territory of the Republics of Argentina, Uruguay and Paraguay, the larger portion of which lies in the valley of the River de la Plata. These three countries have a combined population of thirteen million people.

The work in Argentina and Uruguay is under the supervision of the foreign missionaries who reside in those countries, but the work in Paraguay is supervised by the Mission Board of the River Plate Baptist Convention, which body is made up of delegates from the Baptist Churches in that region. The Foreign Mission Board contributes towards the support of this local board, and some of our missionaries are members of this Board through appointment by the convention. The work of the Argentine Board has been successful far beyond the degree that the statistics may indicate.

A steady and encouraging advance is perceptible in the thirty-six churches of this Mission. One of them, the First Church at Rosario, has become self-supporting. A suggestive fact about this is, that the First Church at Rosario was the first church in Argentina to receive a church building.

Lots have been bought by four churches and two churches have erected buildings during the year. This progress was made possible through the Church Building Loan Fund provided by our Board for the Argentine field.

Two of the out-stations that have been conducted for many years by the Constitucion Church in Buenos Aires have been organized into churches. This has cut down the membership of the Constitucion Church, but has built up the cause.

Indeed the practice of conducting outside missions is a very inspiring habit of the Argentina churches. Those churches, all of which are weak, are conducting now nineteen out-stations.

Another evidence of vital evangelistic life was shown in the purchase by the Buenos Aires churches of a large Gospel Tent at a cost of \$1,000. This tent is being used with fine effect.

Two hundred and seventy-five were baptized into the membership of the churches last year.

Argentine Baptists maintain their leadership in per capita giving. They gave an average of \$25 per member.

The work amongst the young people and by the women, is most encouraging. There is a Woman's Missionary Society in practically every church that has developed much. Especially noteworthy is the fact that the women are now attending in goodly numbers the church services in Asuncion, Paraguay, where heretofore the audiences have been made up almost entirely of men.

The Theological Seminary has an enrollment of fourteen, and graduated three. It spent the year on the new campus. The students were active in the evangelistic work of the city.

In Buenos Aires the Boys' Academy is hereafter to occupy with the Seminary the same campus. Twenty-three boarding pupils from outside the city attended the Boys' Academy. A fine spirit prevails in the institution. We are expecting to build on the new property acquired last year a great institution for the education of boys and young preachers.

The primary schools at Mendoza and Rosario both made encouraging advances.

South Brazil

The South Brazil Mission has become the largest mission supported by our Board when you take into consideration the number of churches, the total membership and the number of baptisms reported for last year. There were 2,076 baptisms. This is the largest number ever reported by any mission of our Board. There are now 15,451 members. This is the largest membership in any one of our mission fields. These members are gathered into 154 churches. In addition there are over 400 out-stations. Last year these churches contributed \$200,000, a per capita gift of \$12.67.

In Minas Geraes State there are seventeen churches. Every church has one Sunday school, some have several. One has as many as six Sunday schools.

Three new churches were organized in the city of Rio. One owns its own lot and will soon build. There are 18 churches in Rio which have ground on which to build.

In the Parana Field five new church houses were built last year.

More than half of the churches of Brazil are self-supporting. The Campus Field in the State of Rio has the remarkable record of having 64 churches, 64 of which are self-supporting.

The Brazilian Baptist Convention has Home Mission, Foreign Mission, and Publication Boards. The churches in both the North Brazil and South Brazil Missions support these National Boards. The Foreign Mission Board conducts successful operations in Portugal. The Home Mission Board is working in the frontier, particularly in the great State of Goyaz. The Publication Board fosters the production of literature and does B.Y.P.U. and Sunday school work after the method of our own Sunday School Boards in the States. The Home Mission and Foreign Mission enterprises are both supported entirely by the Brazilian constituency. The Foreign Mission Board of the Southern Baptist Convention contributes the larger portion of the support of the Publication Board.

Another national organization is that by the women. The work among the women has advanced greatly during the year. They are now publishing a monthly Review, with studies, programs, news notes, etc., to be used by the societies in the various churches.

In South Brazil we have a fine school system which is to be broadened considerably in the future. The school of academy grade at Victoria last year had an enrollment of 104. It is now completing some excellent buildings. The school at Bello Horizonte of the academy grade, last year had 72 scholars. The school of the academy grade at Campos added during the year additional property, and had an enrollment of 200. The Girls' School at Sao Paulo is rejoicing over the prospects of seeing completed soon one of the best school buildings in South America. The Rio Baptist College and Seminary located in the City of Rio, is the crown of the system.

Our propaganda in Brazil is gaining in favor. All report the very brightest prospects. There

are many evidences of this. One of the most striking occurred at Victoria. During the year the missionary was obliged to refuse help from twenty of the towns in the state of which Victoria is the capital. He had also an offer from the State of \$7,000 at one time, and later on he declined another offer of \$37,000 and still later another offer of \$6,000. Finally he used an entire number of his church paper to explain why we could not, as Baptists, accept such aid from the State. In the face of this explanation the State and city authorities insisted upon rendering aid. This gave us the opportunity to explain that while we could not accept the money we are deeply appreciative of the kind attitude towards our work.

Chile

The work in this new field grows very inspiring. Special evangelistic meetings were held in various parts of the field by the missionaries and the native men. Good use was made of the Gospel Tent. One hundred and ninety-seven baptisms are reported. This brings the membership up to a total of 1085. There are 28 churches, six of which were organized during this year. Self-support is progressing in an encouraging way. The Chilean Baptists gave on an average last year \$4.44 per member.

A good beginning has been made in the women's work. The year was begun with only one society. Four were organized. The Societies have studied Luke's Gospel and the Acts, as well as some lessons in Domestic Hygiene.

The mission was greatly bereft in the death of Mrs. W. D. T. MacDonald, who along with her husband has served for more than a quarter of a century in the most self-sacrificing way in behalf of Chile. Her kind heart and good disposition are indicated by the fact that she was known by all as Mother MacDonald.

The Girls' School at Temuco began with two boarding pupils and closed with eleven. In addition to these boarding pupils there were about eighty day students. An epidemic of La Grippe swept through the school during the year.

The year was begun in a most inadequate and inconvenient building, but before it closed the school was installed in the handsome new edifice overlooking the town. It is the best school building in south Chile. The prospects now are that the new building will be overflowing during this present year.

Brother Hart carried on the Pastors' Institute along with his other duties. He had four ministerial students and four full-time pastors studying four days in the week for eight months. This Theological Training School is to be associated with a school giving literary training. No need is greater than that for more pastors.

Central China

Considerable additional equipment has been added to the fine new hospital building at Yangchow. An item of special interest is the equipment of a room with bath which has been set aside for invalided missionary patients. There is no other general missionary hospital within a radius of fifty miles of Yangchow. Yangchow is the only station in Central China in which our Board has medical work. A special feature of the work has been the treatment of a group of lepers. It is hoped that isolation quarters can be secured for these lepers nearby in order that they may have close supervision in the future.

The death of Rev. L. W. Pierce, who was accidentally drowned at Soochow, and that of Miss Carrie Owen, which occurred after a severe operation, has brought great sorrow to our Central China field and to all the friends of these good missionaries. Brother Pierce was a veteran missionary of thirty years' service. Miss Owen was in her second year.

Of great significance to the work was the opening of Wusih as a main station. The Brittons, the Hamlets and the Jacksons have moved to this station.

The schools of Central China have throbbed with life this year. We can mention only the schools of the academy and higher grades. The Girls' School at Yanchow with 65 students, is soon to come into possession of its splendid new building, which will greatly increase its capacity. The We Ling school at Soochow with 258 students, has found its situation greatly improved by the acquisition of additional property. Yates Academy for boys had 250 students. Mr. McDaniel, the head of the school, has been able to shift to the shoulders of the Chinese, a very large portion of the work done in this school.

The Boys' School at Chinkiang with 96 students, showed an increase of 75 students over the previous year.

The Eliza Yates Girls' School at Shanghai had 360 students. The Ming Jang Boys' School on the same compound had 273 students. These two schools are soon to have new quarters on the new compound which has recently been acquired. The Bible School in Chinkiang has spent a good year. The work done in this school is for a class of men of lower training than those that can be admitted into the Theological Seminary at Shanghai. A great many of these men with a limited training are needed, and the Chinkiang Bible School is doing a noble service in preparing them.

The crown of our educational system in Central China is the Shanghai College and Seminary. This institution has gone forward with great strides. The magnificent Science Hall has been completed. Another building for the Academy is nearing completion.

It is reported that 57 of the students accepted Christ during the year. There are now, 255 students in the College proper, 302 in the Academy, which makes a total enrollment of 567 for this institution. It is one of the leading colleges and seminaries in the Republic of China.

The large church building at Chinkiang and the Bing Hwo Jao Church building at Soochow, have been completed. Other church buildings are in process of erection. The two referred to here will grade up our work in a very helpful way. The work amongst the women is growing in efficiency. At the North Gate Church, Shanghai, the work for women has taken on new life, with the coming of a graduate from the Eliza Yates Girls' School to carry on this work. Miss Kelly reports that the women's work is no longer in her charge, but in the hands of the Chinese, with her assistance.

The Chinese are beginning to bear their part of responsibility for the work. Different city chapels of Soochow, for instance, which were formerly under control of the missionaries, have been turned over to the Zia Zien Church under Pastor Liu. The day schools connected with these chapels are under the control of the church. One of the chapels is being developed as a social center with a bookstore, tea room, reading room, game room, day school and night school as features. On Sunday afternoon there are between fifty and sixty students, teachers and missionaries who give voluntary service to the schools located in these chapels. The Sunday schools sometimes aggregate 1,000.

All the primary schools of the Soochow station are now organized into a system with a Board of Managers, including both Chinese and missionaries. The secretary of this Board is a Chinaman.

Another interesting development is the work done by students of the Ming Jang Boys' School. These students conduct a free night school for poor children, which meets five nights a week. Seventeen students take part in the teaching.

These students also conduct a Sunday evening service for children. The Christian students of the school are organized into a personal workers band which meets once a week. Also there is a day school which is conducted entirely by the students of Yates Academy at Soochow, in which they have full charge.

Interior China Mission

Take a visit to the four main stations of the Interior China Mission.

The first call will be at Chenchow, the oldest station situated at the junction of two important railways. The Chenchow Hospital has been closed for two years on account of the fact that no physician was present, was reopened and is undergoing considerable repairs.

A fine piece of property in the center of the most densely populated portion of the new city has been purchased to be used as a religious life center. There we have rooms for school purposes, chapel, book store, reading room, day and night classes. Twenty to thirty merchants have been gathered every night for Bible study.

The Boys' School on the old compound had a prosperous year. Forty-seven boys were enrolled in the boarding department, and there were eleven day pupils.

The Chenchow field has only one central church. All the country stations are known as branch churches. Twice a year the people from the out-stations come in and hold what they call their "big meeting." Two of these were held during the year. After the first, 57 were baptized and after the second 80.

At Kaifeng, the center for our educational work, is located our Boys' High School and College. The splendid new building was opened for occupancy last year. Mr. Sallee advertised that he could receive 90 new students, 400 came. Three hundred had to return home. There were 275 boys in the boarding department, and 75 came from the local community. Fifty-five out of the 97 counties in the Province were represented. The religious life in the institution is vigorous. Attendance at chapel and mid-week prayer meeting is always very gratifying. The Sunday school is rapidly approaching an A-1 school in grade. The boys are working in the different departments of the Sunday school. The boys go out to near-by villages on Sunday to preach. Sunday night brings the climax of the day when four B.Y.P.U.'s. and two R.A.'s have their meetings.

Our leading Interior China Girls' Boarding School is also located at Kaifeng. This school now is splendidly equipped with buildings. Last year there were 145 students. These girls also are very active in religious activities. They became interested in vacation Bible schools last summer and held several of these in their home districts, with an enrollment of 200.

Another institution of great promise located in Kaifeng is the Bible School of the Interior China Mission. Students come from the four main stations to be trained for religious work. Twenty students were in the Bible School this year. In connection with the Bible School there were held special classes for the wives of these students. Ten women were enrolled.

Another interesting feature of the work in Kaifeng is the great evangelistic work that is done at what is known as the Drum Tower Street property. This fine plant in the very heart of the city is now completed and occupied.

Further to the east on the railway is Kweitch, another of the Interior Mission stations. Mr. and Mrs. Townshend and Miss Attie Bostick are laboring here most faithfully. The station work has had a good year, in spite of the fact that the country has been very much disturbed by civil strife.

In Pochow, the fourth station in our Interior China Mission, very vigorous evangelistic work is carried forward by the Bostick brothers. The High School, which had fallen very much behind while W. D. Bostick was away on furlough, picked up rapidly during the year. One-half of the ninety students in this boys' school pay their way by working in the dairy and upon the farm, which are conducted in connection with the school.

The Girls' School at Pochow closed its third year with a hopeful outlook.

In the mission as a whole the work of the Woman's Missionary Union and the Young People is being attended with great success.

North China Mission

Two events have occurred during the last year which will have very significant bearing upon our mission operations in Shantung Province. One of these was the opening of the automobile road which stretches from Weihsien on the railroad through Laichow, Hwanghsien, Tungchow and Chefoo. This road touches all the old main stations in the interior except two. A journey which heretofore required about eight days, can now be made in less than one day. The other event was the departure from Tsingtao by the Japanese. Indeed this is a most far-reaching event in the history of China. The return of Shantung to Chinese government throws a new responsibility upon the Chinese, and very probably will open to missionary endeavor a wider field.

The first part of the year was clouded by the continuance of the great famine. Forty-two counties were involved more or less. The suffering was intense. Our missionaries extended aid to over 300,000 people. Besides the ordinary forms of relief a special work was done for women and children on all the fields.

The outstanding event of the year, 1922, in the North China field was the death of Rev. William H. Sears, which occurred in August. For thirty years Dr. Sears had been at the helm of our missionary work in the Pingtu field. During these years the work had grown from a small nucleus of 13 Christians to over 6,600. One church has grown to 29. These churches are ministered to by eight Chinese pastors and about forty evangelists and 19 Bible Women. There is also a great system of primary schools which offer remarkable evangelistic opportunities. Last year there were 114 of these schools for boys, with 2,310 pupils, and 45 for girls with 542 pupils. Few men have wrought more effectively than Dr. Sears. The intense strain that such a large burden necessarily caused brought him to a premature end.

Our three great hospitals in the North China Mission have passed through a triumphant year. The splendid new building for the Oxner Memorial Hospital at Pingtu was completed and considerable repairs done upon the old building. This now is a splendid plant. The Warren Memorial Hospital at Hwanghsien is also practically new. This year it was able to use its entire plant and made a great record for itself. Two buildings were added to the Mayfield Tyzzer Hospital at Laichow-Fu. One of these was erected to provide a ward for the men and the other was erected for dormitories for the women nurses who are in training.

The North China Baptist College at Hwanghsien is spoken of as the combined institution. It embraces Willingham Junior College, the Bush Theological Seminary, the High School, the Girls' High School and the Normal School. The year 1922 has been the greatest year in the history of this institution. Ten new buildings were erected at a cost of \$90,000, making a compound that is the pride of North China Baptists. The 769 students under the care of the 39 teachers form a body that will be a powerful influence in this Province.

The students in this college are being trained to serve. Many from both the faculty and student body gave their time last summer to organizing and teaching Daily Vacation Bible Schools. Twenty-three schools with 478 pupils were organized.

The students also go out to preach on the streets and in the homes along the wayside every Sunday.

The women in North China are very active. They co-operate in the tent work. They chaperrone some of the girls from some of the high schools in many different centers where mission Sunday schools are held. Many of them are tithers. They help support the Orphanage at Laichow-Fu. They were especially active last winter in relieving the distress of the beggars and did much practical service in teaching the poorer people industries which would enable them to better their condition. The Good Will Center work in more than one of the North China stations has progressed in a very creditable way.

The blessing of God has been upon the work in the churches. A notable event was the completion of the splendid church building plant at Hwanghsien. There were 993 baptisms. Seventy-seven churches have a total membership of 13,040.

The need in this ripened harvest field is very great. A missionary referring to Laiyang County says there are a million and a half of people residing in that county, gathered into 2,500 villages, and in all of these years of service our foreign missionaries in the Laiyang station have reached only about 800 of the villages. Seventeen hundred villages not yet reached! How long shall these in the out-laying districts have to await the coming of the Gospel messenger?

South China

Three dialects divide the mission up into what almost amounts to three missions. These dialects are so distinct that it is necessary to repeat certain forms of missionary endeavor in the several sections, where ordinarily one central institution might take care of these features. This fact explains why we have formed recently a Bible School at Kweilin and will soon have another at Waichow. The Graves Theological Seminary at Canton could not take care of the Hakka and Mandarin speaking students, so we have the Bible School at Kweilin for the Mandarin speaking students and the one to be opened at Waichow for the Hakka speaking students. The same plan will be followed in the woman's training school work.

The political situation has been very trying in the territory of the South China Mission. Civil war has swept over the two provinces and roving bands of robbers have preyed upon and terrorized the people. The effect has been to retard the usual free intercourse with the out-stations, and a consequent disturbing of the work. In some regions the work was practically shut down. One encouraging feature, however, has been that the people would crowd into the chapels wherever allowed and were very eager to hear the Word. Brother Galloway of Macao was able to get assurances and protection from the robbers which enabled him to go about his work. Even in the presence of such unrest the South China Mission had a good year.

The Pooi Ching Boys' Academy at Canton, supported almost entirely by the Chinese, had 665 students, 42 of whom were converted to Christ during the year.

The Pooi To Girls' School at Canton, our leading girls' school in South China, enrolled 792 in all departments, and was a religious force in the community. Most of the teachers, the high school girls and some of the primary girls taught in various Sunday schools, in a night school for servant girls and women and in voluntary week

day Bible classes. They opened a village day school and supported it. Last summer they collected \$1,600 for this work. About 40 of the girls have been baptized into Baptist churches of Canton during the year.

Pooi In Woman's Training School in Canton erected some greatly needed buildings. Its splendid administration and class room building is nearing completion.

Of the student body of sixty in Graves Theological Seminary at Canton, 31 were engaged in definite work in churches or out-stations and others, mainly one year men, helped in Sunday schools and churches of their city. All of these students except sixteen are self-supporting. The Southwestern Bible Training School at Kweilin graduated 11 who have entered into active Christian service.

The death of Miss H. F. North, who for 33 years has lived a life of sacrificial devotion, took from the mission one of its greatest spiritual forces. Miss North's name is associated with Shiu Hing, where she helped to build up the churches and left behind a well organized girls' school.

There are four hospitals in the South China field.

The Ramseur Memorial Hospital at Yingtak has been without a foreign physician during most of the year. The native doctor did well.

The Stout Memorial Hospital at Wuchow, completed practically its large four story building and made many improvements about the place. Eighteen hundred and thirty patients were received into the hospital, a fifty per cent increase over last year. In the free clinics 19,487 were treated, in all 63,273 treatments were given. The hospital is self-supporting.

The Kweilin Hospital building was completed. This is one of our best hospital buildings. It has over one hundred beds. In all 24,040 patients were treated, although Dr. Mewshaw was away a portion of the year, and Dr. Smith had to put much time on the study of the language.

The Leung Kwong Baptist Hospital at Canton is an enterprise fostered by the Two Kwongs Baptist Association. A new wing was added to the main building which was formerly the old Graves Theological Seminary Building. A great many other improvements were made including the purchase of a considerable quantity of surgical instruments. A final payment on the property amounting to almost \$5,000 was made.

One of the significant events of the year was the reorganization of the Hakka field. Yingtak has been the one main station of the Hakka field. On account of a fire which practically swept away the city last year, and other economic changes, it became apparent that it was well to abandon Yingtak as a main station and distribute the workers more advantageously in the Hakka section. The work in Yingtak will not be abandoned; it will be given proper superintendence but the foreign missionaries will no longer reside there. The schools that heretofore have been conducted at Yingtak have been moved to Shiu Chow, a city farther interior and of very much greater importance. A piece of land has been bought for the compound and another building has been brought inside the city. The schools were transferred to Shiu Chow with practically no loss in the number of students.

Another station that is to be opened under the new plan is at Waichow, to the east of Canton. This is perhaps the greatest of all the Hakka cities. In Waichow will probably be located the Bible Training School and the Woman's Training School and possibly other institutions. It is quite possible that still other stations further interior will be opened up before a great while.

The True Light Book Room at Kweilin had a unique experience during the year. Kweilin had changed hands several times, and at certain times the stores of the city were closed, but our Book Room has kept open constantly. The soldiers of all the armies have used it freely. Robbers fully armed would come into the reading room for the purpose of reading the literature. Much literature has been distributed amongst them. Perhaps seed were sown more widely through this agency than through any other in that section.

The new church recently completed at Kweilin is a thing of beauty and is full of vigorous life and activity.

The China Baptist Publication Society at Canton grows apace. "The business of 1922 was greater both as to literature printed and as to publications actually sold than during any previous year. A total of over 2,000,000 separate publications were put into circulation. Of our catalogued books and tracts 766,184 copies were sold, 19,355 of these being hymn books, of which 675 were music books. Of the Sunday School Lesson Helps, we sent out 142,700 copies. Our total case receipts for the year were \$77,168.09 Chinese currency.

Italy

The upheaval in Italy which swept into power Mussolini, a former Socialist who has now become a Conservative, snatched Italy from the political and commercial chaos which had settled down on her as an aftermath of the war. All the conservative forces of the country have been welded with youthful enthusiasm into an almost fanatical patriotism. The new slogan, "Italy for the Italians," has given the Roman church a fresh grip on government and people and has made our propaganda more difficult because our propaganda is accredited as being foreign. Persecution has already appeared in some places and will probably be felt in many others. The situation is not reassuring. Our people are facing the future with hopeful determination.

For about two years our Board has had up with the English Baptist Board the question of the advisability of the English Baptist Board retiring from Italy and turning over to our Board the care of its work. We thought better unity could be attained if only one Board was operating in the Italian field. Our English Baptist brethren have been working in Italy since 1866, and the work has grown until they were supporting two English missionaries, twelve Italian pastors, which served seventeen congregations. They owned eight church buildings. The membership numbers 756. After experimenting with a co-operating committee, the decision was finally reached by the English brethren to turn their work over to us. On the first day of January, 1923, this was consummated, and now we have a united mission in Italy. This transfer has been made easily without any friction.

This gives us four more preaching places in Rome, which is more than any one other denomination has, although our buildings are nothing like so imposing as those of the Methodists and the Waldensians, except in the case of the Orphanage on Monte Mario.

In Florence and Turin the property we have taken over is well adapted to the work and we have faithful men in both places. The church at Genoa, long maintained by the English Baptists, has recently shown a marked improvement in its work. This union of our Baptist forces in Italy is destined to prove to be very beneficial to the work as a whole.

Progress has been made in developing our 35 acre orphanage plot of ground on Monte Mario. The old building which was bought along with the land has been renovated and is now being used by the boys. It was necessary to erect a building to be used by the girls.

The fine type of literature that has been produced for several years, has grown in volume during the past year. It meets with much favor.

The majority of the churches showed increased activity and interest during the year. Including the churches recently turned over to us by the English Baptists, we now have 52 churches with a total membership of 2,376. Last year in the churches which have been affiliated with Southern Baptists there were 102 baptisms. A report was not made upon the number of baptisms in the churches connected with the English work.

Severe persecution was experienced in a few of the churches. One pastor was compelled to leave his field.

Spain

There are historical data and traditions that would indicate that the Apostle Paul saw his ardent desire fulfilled and actually visited Spain. However, there are left no visible traces of his sojourn. Spain has been a country of religious bigotry and fanaticism. After about fifty years of effort, there are about ten denominations in Spain, and at present about 4,000 evangelical Christians. The field is exceedingly difficult, but it is gradually yielding. Southern Baptists have been in Spain only two years. When we entered Spain there were working in that land five missionary agencies, the Northern Baptists, the Swedish Baptist Missionary Committee of Chicago, the Swedish Baptist Missionary Society of Sweden, an independent committee of Sweden and an independent Baptist work of England. There was no unity of plan or effort. Our task has been to unify Baptist efforts in Spain. A very creditable showing has been made along this line. The direction of the Baptist work in Spain has been turned over to our Board.

A small Theological School has been founded at Barcelona. There are 22 Baptist churches with a membership of 667. During last year 100 were baptized.

Hungary

The Hungarians are a Mongol race which came out of Asia and through more than a thousand years has assimilated the civilization of Europe. They are militaristic, fiercely proud of race. They are a powerful people with a brilliant past and no doubt with a very important part to play in the history of the future.

"In the last fifty years there has developed in Hungary one of the most remarkable Baptist movements in history. As in the case of most of the other Baptist developments in eastern and southeastern Europe, the work in Hungary owes its origin to the missionary efforts of that European Baptist Apostle, J. G. Onken, of Hamburg, Germany. From 1849 to 1873 the work was bitterly persecuted by the Church and civil authorities. The brethren endured these sufferings with characteristic Baptist fortitude so that in time they enjoyed a respite. In these earlier years the work was under the leading of German workers; but from the early seventies of the last century the national spirit began to manifest itself in the life of the Baptists. An unfortunate split occurred that exists to this day, though it must be said that the former rancor has passed away.

"Before the War the Hungarian Baptists numbered something more than twenty thousand. But, by the fixing of the new boundaries they have been reduced to less than half, having lost their brethren to the neighboring states. They are, however, still full of the missionary and evangelistic spirit and are growing with encouraging success at the rate of ten per cent annually."

They have a Theological School at Budapest with about twenty students.

One thousand and fifteen were baptized into the membership of the churches in 1922.

Roumania

The Roumanians are the children of the ancient Romans. They are proud of their classic origin. The World War greatly enlarged Roumanian territory. Their material wealth has been enormously increased.

"We have in Roumania four national groups, Roumanian, Hungarian, German and Russian.

"By far the largest is the Roumanian group of Transylvania, that was formerly a part of Hungary. The Roumanian Baptists of the "Old Kingdom" in and around the capital, Bucarest, are at present few in number. The church in Bucarest recently celebrated their tenth anniversary. These latter, however, are vigorous and aggressive and have before them a splendid future. The Baptists of Transylvania are growing even more rapidly.

"The next group in matter of numbers are the Hungarians. They, too, were formerly members of the Hungarian Union and have been transferred against their will, along with their country, to the dominion of the Roumanians to whom they feel to be infinitely superior in culture.

"The German group had their beginnings in the work of the Hungarian Baptists and an independent work in Bucarest that began in 1862. They are, perhaps, the smallest of the groups and are supported in part by the American German Baptists.

"The last Baptist group in Roumania in point of time are those of Bessarabia that was formerly a part of Russia. They are very aggressive and being in one of the new territories are made to suffer severe persecutions. They have made remarkable progress the past year in spite of what they have suffered."

There were more than 2,000 baptisms in Roumania last year.

Our people have been called upon to experience very severe persecutions during the past year, but in spite of this they have made marked progress. We have in Bucarest the beginnings of a publishing department, and a newly organized Theological School. Several churches have been erected through the Building Loan Fund. The churches of Roumania are organized into three Unions or Conventions, the Roumanian, Hungarian and German. With representatives from all three general organizations there is formed a central executive committee with headquarters at Bucarest, which functions as a body through which the co-operative work is done by our Board.

Jugo-Slavia

Jugo-Slavia is the new post-war kingdom that has been built up around what was formerly Serbia. We have in Jugo Slavia a small denomination of 709 members, divided into four churches. Last year they baptized 49 converts. There are five Slav groups in Jugo Slavia that speak more or less varying dialects of the Slav language; Slovenian, Slavonian, Serbian, Slovakian and Croatian. Added to these are the Hungarians and the Germans. The multiplicity of languages presents a real difficulty in our work.

During the year the Board was able to send from America two brethren of Slav origin, who several years ago had emigrated to America, Rev. Vincent Wacek and Rev. Nicholas Dulity. These two brethren have entered upon their work with a great deal of zeal and the outlook is promising.

Russia

Rumors concerning the progress of Baptists in Russia during recent years are amazing. The number of Baptists is variously estimated from one million to three million five hundred thousand. The larger number is perhaps reached by

taking into account adherents and members of families, but even though the smaller number may be the correct one, the growth has been wonderful. We have heard of churches in 1922 increasing their membership 30 to 50 per cent.

Rev. Hoyt E. Porter, our representative in Russia, now connected with the American Relief Association forces, has rendered a very notable service. He has carried not only his full share of the work of the A. R. A., but has done very distinct relief work in behalf of our Baptist people. Wherever our relief work for famine sufferers has been placed, a deep impression has been made.

The glimpses we get of what has taken place in the face of the most trying circumstances, make us more eager for the day to come when we can enter full force into this promising land for missionary endeavor.

The doors still seem to be shut upon missionary effort in Southern Russia. The Board is watching for its opportunity to begin missionary operations in that great South Russian field. In the meantime, plans are being developed for vigorous prosecution of our propaganda as soon as conditions will permit.

Siberia

Blagovestshensk, of an almost unpronounceable name, is the chief city of the Province of Amur in far eastern Siberia. It is the center of the most important agricultural region in eastern Siberia.

In this section our Board has been supporting for two years three Russian Baptist preachers. We have no foreign missionary in that field, but our connection with these native brethren is established through the Rev. J. J. Vince, who is the Treasurer of the Far Eastern Mission of the German Baptist Churches of North America. Brother Vince writes very enthusiastically concerning the three brethren our Board has been supporting. These workers have baptized more than 200. The field is undoubtedly a very fruitful one and would yield great results if we were in position to send the needed reinforcements.

Palestine

There has been an air of expectancy about our work in Palestine. At the meeting of the Board held in Jacksonville, Fla., last May, Reverends J. W. Watts and Fred B. Pearson and their wives were appointed to serve in Palestine. Delays were experienced in securing their permits for entry into Palestine, with the result that they were not able to sail until February 15, 1923.

The Reverends Mosa, David and Hanna, the native brethren who have been on the field for some time, did the best they could while waiting for the new missionaries to arrive and help make plans. Good work was done by these brethren. Brother David's school at Rasheya was prosperous. Brother Mosa's work in Nazareth made progress, and a new interest developed under Brother Hanna at Jerusalem, where several were baptized.

Japan

Japan has been graded up greatly during the year by the erection of new buildings.

The outstanding building triumph was the progress made towards completing the new plant at Tokyo. On our splendid lot was erected a chapel, a kindergarten combined, a parsonage and a missionary residence. This plant will be completed when a dormitory for students is erected. The purpose of this dormitory is to house Baptist students who come to the great

state universities from our far away field in Kyushu Island. These students will be looked after by the missionary in charge of the station at Tokyo.

At Kure and Yawata two excellent church buildings were erected. The effect on the work is almost instantaneous. The erection of buildings emphasizes the stability of the work in the community. The first baptismal service after the dedication of the building at Kure, witnessed the baptism of six. Between the date of completing the new church building at Yawata, in October, and before the end of the year, fifteen young men and women were baptized.

The new girls' school was opened at Kokura, in April. Ninety-seven students were enrolled. They have a fine campus on a hilltop overlooking the city, and a large building for dormitory and general purposes, a gymnasium, a missionary's residence and some smaller buildings have been erected.

The Boys' School at Fukuoka is coming into its own. Three hundred and seventeen applied for entrance into the middle school department, and only 148 could be admitted. One hundred and four took the examination in the College Department, and 84 were admitted. The school now has an enrollment of 525. Rev. C. K. Dozier, President of the Boys' School, who returned to his work during the last year, rejoiced over the progress the school had made during his absence. It was strengthened by the erection of four new buildings, and still another was under construction.

The work in the kindergartens at Fukuoka, Kokura and Tokyo has been very encouraging. The fact that the Government has not made in its school system any provision for the kindergarten, offers to us a field of far-reaching influence for our work. The kindergarten is one of the most effective means of reaching the homes.

Two new self-supporting churches were organized. One in connection with the Boys' School at Fukuoka, and the other in connection with the Girls' School at Kokura.

In all there were 121 baptisms in the mission last year, and the membership now is 1,316. Total gifts amounted to \$8,213.

Mexico Mission

After the long period of unrest caused by the long drawn out revolution in Mexico, we are getting our work organized on a normal basis.

The old Madeiro Institute property at Saltillo, which was confiscated by that city several years ago, was returned to us last summer. In this great old building we opened the boys' high school in the early fall. To the amazement of the missionaries 220 boys have been enrolled in the first term. Seventy-seven of them are boarders. This school is supported jointly by the American Baptist Home Mission Society and by our own Foreign Mission Board, as is also the Mexican Baptist Theological School located at Saltillo. The Theological School has had an enrollment of 44 students. It has had a prosperous year. There are some fine spirits being trained for the work.

Over at Guaymas on the West Coast, the school for girls which had been suspended four or five years was reorganized. About 20 boarding pupils have been admitted. The girls' school at Chihuahua, which was re-opened with a small attendance two years ago, had an enrollment of about 200 this year. In every way this school has had a good year. Two new departments were added, a normal department and summer vacation school, both of which met with encouraging success.

The Boys' School at Torreon, known as the Cheavens Institute, named in honor of Missionary John N. Cheavens, who died two years ago, is growing by leaps and bounds. The average attendance last year was over 200. This school has the patronage of some of the very best people in the city of Torreon. It is in very great need of additional equipment.

The work in the Southern portion of the Republic has been very prosperous. The church building at Morelia, which is in some respects the best church we have in South Mexico, is nearing completion. The Guadalajara Church has had a good year. This last named church is the only church in South Mexico that is self-supporting.

The progress made by the Mexican Baptist Publishing House, which is now located at El Paso, Texas, has been a marvel to all who have been acquainted with it. It now has a well-equipped plant, good modern machinery, and is flooding the whole Spanish speaking world with excellent literature. It publishes a denominational weekly and supplies Sunday school reviews and periodicals. It will soon have a B.Y.P.U. Quarterly. It has issued during the year a number of very important books, one of the most important being a translation of the Convention Normal Manual for Sunday School Workers. It has also published a translation of the "Heart of the Old Testament," by Dr. Sampey. The B.Y.P.U. Manual is about to come from the press. In 1908, this Publishing House had only three publications. Now it has eight. At that time the total circulation of the publications was not more than 2,000 copies each issue. Now the papers jointly have a circulation of 28,000 copies each issue. The literature put out last year was equal to approximately thirty million pages of the ordinary book size.

It gives us great pleasure to note that the church at Saltillo reached the point where it could assume complete self-support. All over the Mexican field the churches are contributing better towards their support. Many of them have shown a spirit of great sacrifice in order to acquire property for their church buildings and in order that they may build their churches. A spirit of conquest is on the people. There were 572 baptisms last year. There are now 3,545 members, who gave last year \$18,740 or an average of \$3.26 per member.

Receipts of Foreign Mission Board to April 1, 1923

	1923	1922
Alabama	\$47,523.20	\$53,214.63
Arkansas	29,240.51	3,877.83
Dist. Columbia	13,371.10	14,403.20
Florida	17,108.97	17,703.66
Georgia	95,206.80	108,468.52
Illinois	1,600.00	5,420.00
Kentucky	104,868.49	111,874.20
Louisiana	16,906.34	15,937.27
Maryland	24,720.00	23,970.00
Mississippi	49,473.22	53,461.67
Missouri	19,891.32	19,478.03
New Mexico	3,100.00	3,510.00
North Carolina	121,997.80	87,384.45
Oklahoma	16,996.93	2,110.49
South Carolina	106,929.00	91,939.38
Tennessee	42,524.50	59,214.75
Texas	231.25	482.53
Virginia	148,821.27	159,651.28
Total	\$860,510.70	\$832,101.89

MESSAGES FROM THE FOREIGN FRONT

Wusih—A City of Need and Opportunity

Mrs. T. C. Britton, Wusih, China

Our new Wusih Station was organized early in 1922, and Mr. and Mrs. Hamlett moved to this city soon after. On account of unfinished work in Soochow, Mr. Britton and I were detained there until December, when we moved also to Wusih.

In September, Mr. Jackson became a member of our Station, and on December 21, he and Miss Mina Garrett of the Eliza Yates Girls' School of Shanghai, were married, and they too moved to Wusih in December, so the six of us are now located here.

Wusih has been worked as an out-station for several years, having been opened by Mr. Britton about fifteen years ago. The size and importance of the city made us long to see more work done here than could be done by very occasional visits. We are happy that we now are able to see these long desires realized.

Wusih is said to have about 275,000 or 300,000 inhabitants. Very little missionary work has been done, and there are not many Christians here, of course. This is a much more thriving business centre than Soochow, as it is the market for the handling of the cocoons made by the silkworm which is raised all around in the country. There are many factories in Wusih, more than I have seen in any other inland town in China. Wusih Flour is a well-known product to housekeepers. Much could be written about the progress of the business life of this bustling Chinese city, but this little note is to introduce HOME AND FOREIGN FIELDS readers to Wusih, our new station, and ask their prayers for an interest in the Christian efforts being made here. While the people here are progressive in some ways and rushing in the business life, we are impressed everywhere by the great need of the regenerating power of the Gospel of our Saviour, Jesus Christ. The city is full of people who have not heard of the salvation that this Gospel offers.

Mrs. W. D. T. MacDonald—God's Noblewoman

Rev. W. E. Davidson, Santiago, Chile

Mother MacDonald died suddenly at her farm home in Freire, Chile, on her seventy-first birthday, January 14, 1923. She was one of those noble souls who enters into and helps make up one's view of life. How much grander a meaning has life to me for having known her!

She spent thirty-three years without furlough as missionary to Chile. She was a unique missionary. I never heard her pray in public. No one else ever did. And no one ever heard her speak or give a testimony in public. She was not educated. She was not gifted. She had but one gift—the gift of being kind. The love of God was shed abroad in her heart, and it shone in her eyes, motherly to all the world, and was busy for every person who came to her door. No one who stepped upon her doorstep was a stranger. What a motherly welcome she gave to every comer there! And from the time they came until the time they were gone how many gracious favors she could show. I did not know it was possible to discover so many. No one was ever in her home but that he went away as under a spell, blindly showing kindness to every one. He had helplessly partaken of her spirit for the time.

One time, I suddenly appeared in her city without warning, bringing with me a noted architect from the capitol, a man of the world. I had told him nothing of the home we were to enter. When she met us at the door, she gave us an equal welcome without waiting for an introduction, and indeed making one useless. She patted him, the six-foot stranger, on the shoulder, and said: "God bless you, my boy, come in." When we were out on the street again, the architect, who had never seen such a one or such a home—and for that matter who has?—said to me under the spell: "Who is this kind old woman?"

Mrs. MacDonald never explained the way of salvation to any one in her life. She didn't need to. It would have been superfluous after she had explained the Gospel so fully by her kindness. For no one could fail to see that the love shown was a love from heaven.

Her faith was as great as her love. During their early days she and Brother MacDonald lived in a wild, homesteading section, the borderland between the untamed Indians and the frontier of Chile. Once an Indian came into their house on a horse and chased the family round and round the table, frightening them half to death. Brother MacDonald was seldom at home, and that increased the defencelessness. Waylayings were frequent in that section. One day one of the children was sick and Brother MacDonald had to go six miles on horseback to the drug store for medicine. He was waylaid on his way back and robbed of horse, clothes and all he had except the medicine. When he delayed in returning, the children began to worry, certain something terrible had happened to their father, but she would not worry, saying to them that God would keep him from all harm.

There was a secret part of her life that explains all the rest, without which the faith and kindness could not have been. For family worship, the MacDonalds had the custom of reading, singing and praying just before bedtime. Mother MacDonald conducted this in the frequent absence of her husband. She had the custom of praying for each child and grandchild one by one. The children confess that as youngsters, when a new grandchild had been born they would say to each other: "Now mother's prayer will be longer, as there is another to pray for."

But the real spring of her beautiful life was a little further up the hill. She was much in prayer alone. It was a saying in Chile when one asked, "Where is Brother MacDonald?" "You'll find him on the train." He was always itinerating. When Mother MacDonald was missed, and she was asked about, the answer would be, "You'll find her praying in her room." There is the secret of the marvelous achievements of this faithful couple—his unceasing evangelizing, her unceasing prayer for him. She surely did not pray to "she knew not what," but the one she worshipped was the One who "went about doing good." With unveiled face beholding as in a mirror the glory (goodness) of the Lord, she was transformed into the same image from kindness to kindness. The Chilean Baptists of Brother MacDonald's field are characterized by an unusual gentleness

and kindness, especially the older folk, who before their number had grown so great, were frequent guests in her home. Ah! the little old woman was doing her work.

Because Mother MacDonald has lived, life has a richer meaning. And now with her a citizen of heaven, heaven means more.

Two Chinese Holidays

Mrs. H. H. McMillan, Soochow

One morning last spring as I was going over to the Wei Ling Girls' School I saw a little girl on the campus. She stooped down by a flower and placed by it a miniature red paper flag of rectangular shape. When asked the meaning of the flag she replied, "Oh, this is the flowers' birthday!" And as I looked on down the path, the whole wayside was aglow with these flags, placed there in honor of the flowers' birthday. This is but one of many interesting days and customs that are observed by the Chinese from year to year.

The two autumn holidays that have the most direct bearing on the life, thought and customs of the people are Independence Day, and Confucius' birthday.

The most enthusiastic participants in the Independence Day celebration are the student classes. Here in Soochow, for instance, the students from all the schools in the city, both Mission and Government, meet at the Waung Foo Kyi, a public meeting place, where a patriotic service is held. Representatives from the different schools take part. Patriotic speeches are made and patriotic songs are sung. The day's celebration generally closes with a lantern parade at night. The students in their uniforms, carrying Chinese lanterns on which are written the school they represent, form in line and under the Chinese flag march through the important streets of the city. The impressiveness of this sight is attested by the thousands of on-lookers, who from year to year throng the streets to watch this picturesque line come into view and pass from sight.

Confucius' birthday likewise is of nation-wide interest. This Eastern sage who lived 2400 years ago has had more to do with the moulding of Chinese thought and life than any other figure of Chinese history. Annually, in commemoration of his birthday, his followers, those from "bright youth to snow-crowned age," make their way to the Confucian temples, there to worship and make their offerings. Indeed he has left for the generations that follow him, much that is helpful of thought and word. But he has not the words of Eternal Life.

As we celebrate the birthday of our Saviour and King this year, may there be many, who, because of our individual and united prayer and effort, join us in worshiping Him who alone is worthy to be worshiped and whom to know is Life Eternal.

Notable Progress in Laiyang

Rev. I. V. Larson

Laiyang County has a population of at least 1,500,000 souls. There are 2,500 villages and towns in this county, and Christian evangelists have probably touched some 800 of these at some time or other. The others have been untouched because of the scarcity of laborers.

About thirty years ago Rev. Carl Vingren, who later became an appointee of our Foreign Mission Board, lived in an inn here in Laiyang City, and preached upon the streets. He was here for a short time only, however. This field was later worked from Hwanghsien, the missionaries making trips from that station to this section.

In 1913 Rev. J. C. Daniel was located in Laiyang by the North China Mission, and he opened it as a main station of our Mission. He was later joined by his bride, *nee* Jewell Leggett. In crossing a swollen stream during the rainy season of 1914, Brother Daniel lost his life by drowning. Mrs. Daniel shortly thereafter returned to America.

The Mission then located Rev. and Mrs. J. V. Dawes and Dr. and Mrs. T. O. Hearn in Laiyang as resident missionaries. Rev. and Mrs. Dawes later moved to Taian, and then Dr. and Mrs. Hearn were the only missionaries here for some time. In 1919 Mrs. Daniel returned to Laiyang, and Rev. and Mrs. I. V. Larson, who had been sent to North China for general missionary work, were located in Laiyang to take charge of the school work.

In the autumn of 1921 Dr. and Mrs. Hearn returned to America for a well-earned furlough, and Rev. and Mrs. W. W. Adams were asked by the North China Mission to locate in Laiyang. We have recently learned that Dr. and Mrs. Hearn have temporarily severed their relations with the Foreign Mission Board because of the health of Mrs. Hearn. They are greatly missed both by the natives and the foreigners. We hope and pray that they may be able to return within a year or so. We are very glad that Rev. and Mrs. Adams are here on the field. They have already won their way into the hearts of the native Christians, and are dearly beloved by their colleagues on the field.

The Laiyang field has five churches in the county, located at the following places: Yang-kia-t'en, Ih-tswang, Chao-ke-tswang, Sze-ki-tswang, and Lin-ch'wan-tsweng, besides the one located in the city of Laiyang. Each of these several churches is a center from which the evangelistic work radiates. There are also several chapels and preaching stations located in out-lying market towns and villages.

We also have twenty lower primary schools scattered about in the various country villages. Of this number fifteen are for boys and five for girls. All the teachers in these schools are Christians and a goodly number of the pupils are Christians and inquirers. An effort is being made to raise the educational standard of these village schools, but this is easier said than done, as extra good teachers cannot be obtained at the present prevailing salaries.

Two higher primary schools, one for boys and one for girls, are located here just outside the west suburb of the city. Last year the Foreign Mission Board granted money with which to purchase land and build quarters for both these schools. Later land was purchased and two-story buildings were erected for the main school buildings and dormitories were built for both schools. The task of building all these buildings, or the supervision of the building, fell upon the shoulders of one who had been in China only a year and a half. Some task that for a new

missionary! There is nothing fancy about these buildings, but they were built for service, and both foreigners and the native teachers, as well as the pupils, are happy to be housed in their new quarters.

The first requirement is a corps of scholarly, Christian teachers. Not only should they have a high scholarship but should also have a Christian character that is above reproach. Of these two qualities, the latter is even more important than the former. Consecrated teachers can do much to help create a good Christian atmosphere in the school.

The second requirement is good discipline. Those who are in school work in China know the difficulty of maintaining good discipline. A group of fifty Chinese boys is equal to a group of a hundred and fifty in America. At the present time in China it seems that the students are imbued with more than their share of an independence and freedom not far removed from the so-called Bolshevism of Russia and Germany. This spirit is noticeable in the government schools in this county, and our mission school must be carefully handled in order to avoid being smitten with the same malady. An appeal to the moral and spiritual nature of the student is the only effectual remedy. This the mission school seeks to do. A thorough co-operation on the part of the corps of teachers with the foreign principal, together with an atmosphere surcharged with the Spirit of Christ, will obtain the desired results. Although he does not know it, this is one of the main factors that draws the non-Christian toward the Christian school.

The third requirement to be considered is the needs of the pupil. Instead of developing two sides of his nature only, namely, the physical and mental, the Christian school seeks to develop a perfect man, and also develops the third side of his nature, the spiritual. The third mentioned is, after all, the most important. It goes without saying that the mission school lays particular stress upon the Bible, especially upon the life and teachings of the One Perfect Man, Jesus Christ. Then, besides this, and a general high standard of education, there should be something else that will appeal to the outsider.

English is becoming more and more the universal language of the world. This is especially true in the world of commerce. Again, many of the text-books used in the colleges and universities here in China are in English. A working knowledge of English is therefore indispensable both in business and in the schoolroom. Then, many others besides are anxious to learn the English language, as it is considered to be a cultural acquirement in the best society.

The fact that a foreigner has been teaching English in our Laiyang school has helped to establish its reputation. Several pupils from the homes of the gentry of the city have been attending the English classes in our school this year. One might be tempted at times to think that they come for the English only. But who knows? We mortals ordinarily can see no farther than our noses when it comes to spiritual realities. It took much faith, and even more courage and self-denial for the former self-righteous Saul of Tarsus to say: "I am made all things to all men, that I might by all means win some." We are sometimes inclined to get discouraged and feel that probably our efforts are spent in vain, but should we not pray for the same vision that Paul had? If English can be used as a means toward an end—that end being the salvation of precious souls—why should we not be willing to teach it to the glory of God? Imagine the surprise of the missionary when he was recently approached by one of the pupils of the gentry above-mentioned, and shown a sheet

of paper upon which he had very neatly copied the first verse and chorus of, "Jesus Loves Me, This I Know," in English, and wished to have it explained, and seemed anxious to learn to sing it. Was not that the very opportunity for which the missionary had been praying all these months? But for English as a point of contact that boy might never have been touched by the gospel. The schoolroom can be used as an evangelizing agency.

A Great Year in Parana and Santa Catharina

Rev. A. B. Deter, Curitiba, Brazil

We have just closed our Interstate Convention of the two states of Parana and Santa Catharina. This has been the most wonderful year in the history of this Mission. We have increased from seven to fifteen churches during the last four years, five of the last eight churches being organized this year. Our day schools have doubled this year in number of students, having 314 on the rolls of the six day schools flourishing in the different churches of the mission. We have contributed over \$5 per capita for missions in our field and gone over the top with the Brazilian campaign (our 75 Million Campaign). We have built five new churches with no help from America or any other place and have had 217 baptisms. This is the newest field in South Brazil and we are facing many of the pioneer problems of the mission field, but in spite of persecutions the Lord has given us great victories.

Dr. W. O. Carver's visit to our work this year, 1922, was a great blessing to our churches. He would make a fine pioneer missionary, for he can sleep on the floor and eat *farinha de mandioca* and preach just like a Brazilian country preacher! It would be a great blessing to us if more of our representative men could come and get first-hand information of this great work.

News from the Field

Rev. S. G. Pinnick, Abeokuta, Africa

The *Nigerian Baptist* appeared on January 1, 1923, as the official organ of the Convention. Its subject matter is printed in English and Yoruba. The editors are the Rev. G. W. Sadler, Rev. J. R. William and Professor Oyerinde.

The marriage of the Rev. J. R. Williams, pastor of the First Church, Lagos, and Miss Virginia Johnson, the daughter of the late Archdeacon N. Johnson, took place on December 13, 1922. The reception in the Araloya school room was largely attended by the many friends of the bride and groom.

Dr. and Mrs. Meredill, with their baby girl, paid a visit to the Boys' School, Abeokuta, and expressed the great pleasure they felt at seeing such a fine property so completely equipped and in use.

On Sunday preceding Christmas Day twenty-seven persons were baptized by pastors Adederin and Clopade, and twenty at Ijaiye Church and seven at Owu Church—making a total of 103 baptisms on the Abeokuta field for 1922.

At Oke Sake, one of our city churches, a new church building is being erected and, on a recent Sunday I was called upon to lay the foundation stone. In the midst of a large congregation we deposited the first pages of HOME AND FOREIGN FIELDS, Sunday school literature,

Christian Index, Watchman Examiner, and Canadian Baptist, and several coins in use in this country. Brother W. H. Carson led us in prayer in the vernacular. I preached the sermon based on the text: "Other foundations can no man lay than that which is laid . . . Jesus Christ being the chief corner stone."

The Prize Day at the Girls' School was somewhat interfered with by the funeral service of a white bank official who died that day and whose interment took place that evening. In consequence of this no Europeans were present. I was able to be there after the service at the grave, and Mrs. Pinnock distributed the prizes.

Misses Caudle and Anderson left for America soon after the school closed on their first furlough. The school reopened in January with Misses Edens and Perry in charge.

"Prize Day" at our various elementary schools gave indication of the good work done by both teachers and scholars.

Dr. E. G. McLean has secured 101 acres of land at Iwo for industrial and agricultural purposes. Heavy machinery has already been installed, and a temporary home built for the Missionaries. As Iwo is strongly Mohammedan we are hoping that the industrial school may prove the entering wedge into the log of false teaching, disseminated by the followers of the Arabian zealot.

From Kwei Lin

Rev. C. J. Lowe

Even though the country has been in political strife and robbers were plentiful, we report nearly four hundred baptisms. We have had as many as four hundred and fifty in the Kwei Lin Sunday school. Our aim for next two years is one thousand.

Three new little missionaries have been welcomed recently by our Kwei Lin Station: Mary Nell Mewshaw, born in United States; Mary Blakely Smith, born in Kwei Lin; Sara Phyllis Lowe, born in Kwei Lin. The more the merrier and the busier the daddies.

The Southwestern Baptist Bible Training School for Christian workers has recently graduated a number of young men for the ministry and a new class has started their preparation for the ministry. We need consecrated Christian native men for the ministry.

The Girls' School is about completed and will soon be open for classroom work. The Boys' School is started. The foundation for the Bible School will be started this week. The money for the foundation has been given at this end of the line. We hope the friends at home will soon raise their share so a building can be put on the foundation.

The three campaigns of the Gospel Tent have been encouraging. About thirty have entered the church. The work programs are as follows: Prayer at eight o'clock, breakfast about nine, Bible Class for Christians at ten o'clock, evangelistic service at eleven. We have been trying to have a meeting in the afternoon, but cannot on account of the number who are being dealt with personally in the tent. Evangelistic meeting at night. Pray for this work.

The Baptist Gospel Boat will be launched this week. We hope to run it between Kwei Lin and Wuchow. It will anchor at the towns and villages along the way to give opportunity to preach and sell books. It will also go into Hunan above Kwei Lin. We believe we will have great results from this work.

A Touching Appeal from Jugo-Slavia

Rev. N. Dulic, Novisad

Since I am in Jugo-Slavia I have held evangelistic meetings in eleven cities and towns. The Lord is blessing the effort and I have listeners everywhere. I am renting in cities, theatres, some halls and public schools. In some towns I have given the notice to *draver* of the town, and he after *drawing* has called out loud my meetings. The Lord has opened a great door here for the Gospel.

My plan at present is to let the name Baptist be known throughout Jugo-Slavia, for this is very important.

The second great importance, as I see, is to hold Sunday school teachers' training courses, which I have started this month with 69 teachers. I have made a campaign for Sunday school teachers' course among mission stations and 57 people came from outside Novisad where I live, and the rest are from Novisad.

We have a hall with 50 seats, and here we have our lectures, dining room and evening services in the same small hall. We are ventilating every hour and in spite of it our air is unbearable. We need a larger hall at once.

I am giving lectures in three different languages, Jugo-Slav, German and Hungarian. I am giving three subjects: (1) History of the Bible; (2) Child study; (3) Teacher study. You should see how eager they are and how eagerly they grasp all I say. It is a great joy to teach such people. The most are young men and women. We had a hard time to locate the people, for the houses here are terrible, you cannot get a room anywhere. In some of our brothers' houses are seventeen people overnight.

All the people bring food with them but it is not enough and we have to help them.

I am duplicating every lesson in 35 copies in four languages—Croatian, Slovak, Hungarian and German. So you see I need much paper. But those lessons are of great value to them. It is a real revelation to them.

We can imagine, as these 57 Sunday school teachers will go home after two weeks, what a great change there will be in their Sunday school. I think this is the way to evangelize Jugo-Slavia. Start with Sunday school teachers and children.

I am giving seven lessons daily, and the physician told me to be very careful, for my throat is not in good health.

After this two weeks' Sunday school teacher training course, I will start a four weeks' course for the mission station leaders, teaching them our Bible, some theology and homiletics.

I have written to Dr. Ray of my financial situation and how much I need monthly, at least \$60. Here in Jugo-Slavia is everything terribly dear. In every store the price is made on American valuation. It is true that the brethren who are settled in Jugo-Slavia, having their house and field, do not need as much as I. But if they would pay for everything as I, they could not be able to exist. No one missionary is able to support himself and family from his salary.

I have received sad news from my dear wife that she is sick in bed over a month and coughs all winter. I am submitting myself in the Lord's hand to show us the way in the future.

I have baptized two young ladies and now we have around twenty for baptism.

From the Woman's Missionary Union

MISS KATHLEEN MALLORY

W. M. U. Items

The thirty-fifth annual meeting of the Woman's Missionary Union, auxiliary to the Southern Baptist Convention, will be held in Kansas City, Missouri, May 16-21, 1923. The opening session, which will feature the work done by S. B. C. women foreign missionaries, will convene at 8 o'clock on Wednesday night, the 16th, the final regular session occurring on Friday night, the 18th, when the program will be in the interest of W.M.U. organizations among the young people. It is sincerely hoped that at each session many visitors as well as delegates and vice-presidents will be in attendance. Each state is entitled to its W.M.U. vice-president, thirty-nine delegates and as many visitors as care to come. On Wednesday, the 16th, beginning at 9 A.M., the annual meetings of the Margaret Fund Committee, Boards of W.M.U. Training School and W.M.U. Executive Committee will be held. These three meetings will take place in the Doric Room on the parlor floor of the Baltimore Hotel, which is the headquarters hotel. On this same floor W.M.U. delegates and visitors will be registered beginning Tuesday noon, the 15th, and continuing through Wednesday. That night registration will be transferred to the Grand Avenue Temple. The W.M.U. sermon will be preached on Sunday morning, the 20th, at Calvary Branch Baptist Church, the preacher being

Dr. R. T. Bryan, of Shanghai, China. The W.M.U. Secretaries' and Field Workers' Council will hold its annual all-day session on Monday, the 21st.

Especial attention is called to the list of monthly missionary W.M.U. topics for 1924 as printed on page 36. This list is given thus early particularly in the interest of those who make their society year books in the spring or summer. Two distinct purposes of the study for 1924 will be to reveal conditions surrounding the life of women and children in each land and to show the power of Christianity as contrasted with worldliness and indifference and with papal and pagan religion. It should produce large results in consecrated lives and gifts, especially as it is to be the guide for W.M.U. study during the last year of the Baptist 75 Million Campaign.

Spring always means the holding of many district W.M.U. meetings throughout the South. It is doubtful if any W.M.U. gatherings, except the quarterly associational rallies, are as interesting and helpful as are these district meetings. In many of them there are representatives from ten or twelve associations, and yet so close is the bond which binds the associations that open forums and conferences are as eagerly participated in as if the territory covered were very small. Keen delight is always felt, too.

over the presence of one or more foreign and home missionaries. For example, this spring Mrs. J. H. Rowe, of Japan, spoke at the Mississippi and Alabama rallies, large audiences hearing her gladly. The general Union was represented as follows: In Florida by Mrs. B. A. Inglis, who is a member of the W.M.U. Executive Committee; in Alabama by Mrs. W. C. James, the W.M.U. president; in Mississippi by Miss Juliette Mather, the W.M.U. young people's secretary and college correspondent; in Georgia and South Carolina by Miss Blanche White, the W.M.U. field secretary; and in Alabama and Georgia by the W.M.U. corresponding secretary.

Several states hold their annual W.M.U. conventions in March and April. They are North Carolina, Arkansas, Louisiana and Mississippi. At the first two meetings Mrs. James represented the Union, Miss Mather going to Louisiana and Mrs. Maud R. McLure to Mississippi.

Mrs. McLure requests that all graduates and other former students of the W.M.U. Training School bring a white dress with them to the Kansas City Convention. They will wear these dresses when the school participates in the evening program on Friday, May 18. The school's Alumnae Association will hold its annual session and banquet at 6 P.M. on Thursday, May 17.

One of the leading features of the exhibits which will be made at Kansas City by the Foreign Mission Board and the Sunday School Board will be the books which are used in securing the various W.M.U. certificates and seals. Be sure to visit these booths and purchase the books which you and your society need for the study and reading courses. One of the very latest books is a sequel to Miss Heck's history, "In Royal Service." It is entitled "A Decade of W.M.U. History, 1913-1923," and was written by Miss M. M. Lackey, of Mississippi at the request of the general Union. Its study will be rewarded by a home mission seal.

Passage on the President McKinley, due to sail from Seattle on August 30 and to reach Yokohama on September 11, has been secured by the W.M.U. corresponding secretary. The itinerary calls for a month in Japan and at least four months in China. Most of the S.B.C. missionaries who will sail for Japan and China this fall will be on the President McKinley, so that the journey promises to be truly missionary. The W.M.U. corresponding secretary will doubtless perform her regular duties in the Birmingham office and on the field until the first of August, at which time they will be assumed by Misses Mather, Winfield and White with the assistance of the regular office force and other friends in Birmingham and elsewhere.

W. M. U. Monthly Missionary Topics for 1924

January—Our Southland
February—Cuba and Canal Zone
March—Mexico
April—South America
May—Sisterhood of the Americas
June—Europe
July—Africa
August—Mothers and Children of Africa
September—Japan
October—The Lady of the Kimono
November—China
December—The Chinese Woman and Girl

PROGRAM FOR MAY

Schools for Special Training

Prayer for God's guidance during program
Hymn—"Come, Holy Spirit, Heavenly Dove"
Prayer for Teachable Hearts during Program
Hymn—"Lord, Speak to Me"

Scripture Lesson—*Commands to Preach*: Isaiah 6: 1-3; Jonah 3: 1-2; Mark 13: 10; Matt. 28: 18-20; *Preaching Under Commands*: 2 Peter 2: 5-9; Neh. 8: 1-3; Mark 1: 1-8; Acts 8: 34-40; 2 Tim. 4: 1-8; Luke 4: 16-21

Prayer for all Local, State and Southwide Preachers

Repeating of Slogan—It is God who worketh in you both to will and to work—Phil. 2: 13

Talk—Noah, the Patient Preacher

Prayer that Preachers May Not be Weary in Witnessing

Talk—Ezra, the Preacher-Scribe

Prayer that Preachers May Teach God's Word

Repeating of Slogan—Phil. 2: 13

Talk—Jonah, the Foreign Preacher.

Prayer for All Who Preach and Teach in Foreign Fields.

Hymn—"The Morning Light is Breaking"

Reading of Leaflet—"His Gift to the King"
(Order leaflet for 3c from W.M.U. Literature Dept., 1111 Jeff. Co. Bk. Bldg., Birmingham, Ala.)

Five Two-Minute Talks—*New Testament Preachers*: John the Baptist; Peter; Philip; Timothy; Paul

Repeating of Slogan—Phil. 2: 13

Prayer for All Aged Ministers

Five Two-Minute Talks—*Modern Preachers*: Luther Rice, Charles Spurgeon, Jesse Hartwell, John A. Broadus, J. B. Gambrell.

Prayer for the Ministry through Orphans' Homes and Hospitals

Talk—Southern Baptist Schools for Training Preachers

Hymn—"Stand Up, Stand Up for Jesus"

Talk—Christian Training Schools for Southern Baptist Young Women

Reading of Leaflet—"From the Blue Grass to Shanghai via W.M.U. Training School"
(Order leaflet for 3c from W.M.U. Literature Dept., 1111 Jeff. Co. Bk. Bldg., Birmingham, Ala.)

Prayer for God's Guidance through Christian Schools

Repeating of Slogan—Phil. 2: 13

Business Session—Reading of Minutes; Recognition of New Members; Reports from Young People's W.M.U. Organizations; Personal Service Plans for Daily Vacation Bible School; Other Committee Reports; Plans to Raise One-Twelfth of Year's Apportionment or Campaign Pledges Each Month; Reports from Kansas City Meeting; Offering

Repeating of Slogan—Phil. 2: 13

Prayer That One-Twelfth of Campaign Pledges for Year May be Raised During May

Hymn—"I Am Thine, Oh Lord"

Suggested Leaflets for Month's Program

	Cents
Cheerful Peggy	3
Daisy Chains (Y.W.A.)	2
From the Bluegrass to Shanghai via W.M.U. Training School	3
Hold on! We Are Coming! (Young People)	3
His Gift to the King	3
The Swordbearer (Pageant)	10
Who Are We? (Missionary Exercise for Boys)	2
Latest News from W.M.U. Training School—Free for postage from your State W.M.U. Headquarters. (Order early the desired ones of the above listed leaflets from W.M.U. Literature Dept., 1111 Jeff. Co. Bk. Bldg., Birmingham, Ala.)	

From the Laymen's Missionary Movement

Secretary J. T. HENDERSON

The Needed Asset

The main thing that stays the progress of our great program just now is the lack of an adequate, a regular, and a dependable income.

The record of the Seventh Day Adventists shows conclusively that even a majority of our membership observing the tenth would provide ample resources. Their average contribution of \$67.73 per capita last year makes our puny offering of \$9.60 appear quite unworthy. The Christian home, the denominational school the religious press, the pulpit and every other teaching agency of the church, must stress instruction in the Bible doctrine of stewardship with the masses of the membership. While results will come gradually they will come surely and will prove permanent.

The revenues should not only be adequate but regular. God can not approve

of our spending so much of His revenue for interest. If the pastor will properly indoctrinate his deacons, Sunday-school teachers, and other leaders on the duty and wisdom of the weekly system, it will go far toward the solution of this problem. When the pastor, the deacons, the teachers, and other recognized leaders set a worthy example every Sunday, a new day will dawn in the finances of Southern Baptists. How can we expect the rank and file to observe the Bible plan when church officials ignore it? The stewardship of leadership is a serious duty.

The majority of the members may make their offerings to church support every Lord's day, based upon the tenth, and yet the boards may not have a dependable income. This is due to two causes. Many have come to recognize the wisdom and duty of regular and definite support for local expenses but are haphazard in their gifts to benevolent ob-

jects. Such do not observe the command, "Love your neighbor as yourself." Such policy is not in harmony with the spirit of Christ, but is characterized by an element of selfishness. In a few years, all the more progressive churches will provide for a twelfth of their obligation to the denominational enterprises each month as sacredly as they make provision for the pastor's salary.

Another reason that the boards do not have a dependable income is the fact that remittances are not always made promptly by church treasurers at the end of every month.

The needed asset will be provided when the weekly offering for *all* causes, based upon the tenth as a minimum, is generally observed and when both church and state treasurers forward the funds each month in accord with the terms agreed upon. Such a policy is essential to the success of a co-operative program.

Mississippi

The General Secretary began his operations for March with the Baptist Church of Leland, Mississippi. This town has about twenty-five hundred inhabitants and is located in the Mississippi Delta. As the Secretary rode through this rich country, he was reminded of a trip he once made in the Nile valley from Cairo to Alexandria.

The occasion of this visit was a series of meetings in connection with the dedication of the beautiful new church building. This house cost about \$70,000, the material, workmanship, and design are of the highest order, and the enterprise was completed with a balance in the treasury. In the matter of intelligence, social and financial standing, the membership ranks very high, the fine attendance and sympathetic hearing also gave evidence of a healthy spiritual condition.

Rev. W. H. Morgan is happy in this fruitful field and is strongly supported by a band of loyal and capable laymen.

This church did not neglect the regions beyond while engaged in building.

Oxford

This town in Northern Mississippi is noted primarily as the home of the State University. The visitor was greatly heartened by his experience in attending a devotional meeting at this institution. The young men came together of their own accord in goodly numbers and were deeply sympathetic to the discussion of spiritual values.

The chief object of the visit to Oxford, however, was to speak at a banquet which was staged by the Organized Men's Class of the Sunday school of the Baptist Church. It was their first effort at such a function; Rev. Roland Q. Leavell, the pastor, and Judge Russell, the teacher, co-operated in a most effective way in creating interest for this occasion. While they would have been satisfied with an attendance of fifty, they were much gratified that seventy-three came, and the enthusiasm, which ran high, was sustained to the end. A number of local men spoke with fine effect.

The pastor sends the good news that the number of men at the class the next Sunday was double the average attendance.

Oklahoma

Because of the large number of meetings projected in the state, the leaders thought it wise economy to combine the State Wide Rally on behalf of the 75 Million Fund and the Men's Convention. The visiting speakers for the rally, Drs. C. E. Bryan and H. L. Winburn, delivered thrilling addresses. The Secretary did not arrive in time for the first two sessions, when Drs. Chancellor and Lawrence were announced to speak and Secretary Rounds was scheduled for a Conference.

O. B. Webb, of Dallas, Texas, Assistant General Passenger Agent of the T. & P. Railroad, came for the Men's Convention and made a talk on "Personal Soul-Winning" that greatly impressed the men. He modestly stated that the Lord had enabled him to lead twenty-five men to Christ during the past six months, as he had traveled about on his official duties.

The General Secretary was invited to speak in both meetings, and was greatly encouraged to find the men so thoroughly interested in the weekly offering based on the tenth as a minimum. He was urged to devote some extra time to a practical discussion of this vital matter.

A number of Oklahoma laymen rendered most valuable service in the Men's Convention; among these were three busy physicians representing that many cities. It is an auspicious omen to see such exhibitions of devotion to the Kingdom. Judge Billups got a law suit continued that he might make an address at this Convention.

Rev. John A. Huff, the only preacher on the program of the Men's Convention, made a most thoughtful and edifying address on "The Holy Spirit."

At a luncheon the second day, steps were taken to organize a Brotherhood for the men of the Oklahoma City Baptist Churches.

State Chairman I. W. Shannon, was assisted by J. H. Fisher in promoting the Men's Convention, and both were gratified with the outcome.

Somerset, Kentucky

For nine years, Dr. W. E. Hunter has been successfully conducting a Bible Institute in the First Baptist Church of Somerset. During the ten years of his pastorate, there has been a healthy and substantial growth in all the activities of the church. The members are so thoroughly instructed and indoctrinated that the spirit of loyalty abounds. No canvass for funds is made, and yet the demands of the local church are amply provided for and generous support is given to the denominational interests.

Brother Hunter secured a list of strong speakers from Kentucky and other states for this institute, and his people showed their appreciation by attending in large numbers. There are three Baptist churches in Somerset, and all seem to prosper.

Douglasville, Georgia

The Secretary had a busy day with Rev. G. W. Light on Sunday, March 18. In addition to three talks at the Baptist church in town, he went with the pastor and Dr. Marchman, a zealous layman, to a country church for an afternoon service.

The Douglasville church has some choice laymen who responded most promptly and heartily to the pastor's suggestion that they install the weekly offering for local support. It is succeeding most gloriously, and the visitor took occasion to urge its adoption also for benevolent causes. The men admit the wisdom of the plan and will not long delay action.

It had been planned to have a large company of men from the surrounding churches for a supper Monday night, but muddy roads and bad

weather defeated this part of the program. An elect company of local men, however, braved the cold, enjoyed a fine supper, and heard a discussion of the layman's relation to the Kingdom.

This is the original home of Hon. W. D. Upshaw, and his neighbors have a just pride in his illustrious career.

North Carolina

On a recent trip to North Carolina, the General Secretary had the responsibility of speaking twice in each of the three regional conferences at Asheville, Hickory, and High Point; it was a rare privilege to hear the addresses of Drs. Maddry, Hurt, O'Kelley, and Love, companions in travel and labor.

The attendance was representative, and Secretary Maddry wisely arranged through conference with these leaders to broadcast the information and plans developed in the meetings among the churches. All were impressed that Dr. Love's many years of diligent study and his recent visitation of the mission fields have given him an unusual grasp of the missionary problem.

The Secretary extended his visit to Roxboro, where he met a company of sixty strong men at a banquet on Friday evening, March 23. The night was stormy, but representative men from seven outside churches came through the rain in response to the cordial invitation of Pastor White. The supper was fine and the spirit of the men was equally fine.

It was decided to organize the Beulah Baptist Brotherhood, which is expected to meet quarterly.

On Saturday afternoon the visitor found the meeting house at Bethel Hill full of people to hear a discussion of stewardship. Pastor Todd ministers to four other churches and is said to keep them all moving.

It was a fine audience that assembled in the Baptist church at Roxboro on Sunday morning. At the afternoon meeting, a committee was appointed to draft a constitution and by-laws for the organization of a local brotherhood. Rev. R. E. White appreciates the value of his men and is ambitious to see them largely useful in Kingdom work. It was a peculiar joy to meet Rev. J. A. Beam, who has labored so effectively in that section for many years. Through his academy at Bethel Hill he has projected his holy influence far and wide. Something like a hundred preachers, some of them prominent, received their early training and inspiration under his tuition.

Copper Hill, Tennessee

Because of its extensive copper works, Copper Hill is a town of more than ordinary business activity. The Baptist church is located on the Georgia side and has a large and growing membership; a recent census of the town indicated that 70 per cent of the people are of Baptist persuasion.

Rev. J. C. Collum, the new pastor, has not been on the field long, but it can readily be seen that progress is his watchword. He has a large company of young people, and the two classes on the evening of the Secretary's visit had about one hundred present.

Pastors are beginning to see the wisdom of bringing their laymen also under the influence of such training.

Knoxville, Tennessee

During March the Secretary had the privilege of attending two meetings in his home town. The first was an evening with the Oakwood Baptist church, when he made a talk on stewardship in connection with an institute. Pastor Grimsley recognizes the value of educational work and seeks to keep the enterprises of the denomination constantly before his people.

The second occasion was the monthly meeting of the Fellowship Club of the First Baptist church; nearly two hundred men sat down together at this banquet, the most delightful fellowship prevailed, and after a five minutes' talk by the Secretary, Dr. F. F. Brown, the pastor, spoke some stirring words regarding the capacity of such a company of men.

Miscellaneous

Reports indicate that the Kentucky Men's Convention was a glorious success and W. S. Farmer, State Chairman, is to be congratulated.

If a number of representative laymen could attend the Stockholm meeting it would enrich their own lives and bring large returns to the Kingdom.

The Secretary wishes to commend Dr. Love's recent book, "Missionary Messages." If laymen will read it they will get an enlarged conception of the missionary situation in the "regions beyond"; our program in Europe, as presented by Dr. Love, is especially thrilling. The style of the book is captivating and rivets attention all the way through.

PROGRAM

MEN'S MONTHLY MEETINGS

A praise service in which a capable layman may conduct the singing, two laymen, selected in advance, may lead in brief prayers, and another layman may read an appropriate Scripture lesson. It is a profitable exercise to have the members respond to the roll call by quoting a verse of Scripture.

Business session, including reception of new members, reports of committees, formulating plans for study classes, tithing bands, and other practical service.

Topic. "The Country Church."

1. "A source of supply for members of town and city churches." (Speak of the large number that come and how important that the country church give them high ideals and wise training.)

2. "A source of supply for preachers and other Christian leaders." (Most of the great preachers and other leaders come from the Country; country more favorable to sober views of life.)

3. "The importance of grouping churches for the formation of a compact field." (Discuss the importance of having a comfortable home for the pastor, located near a good school; show how this plan enables a group of churches to have a capable preacher to live among them and become a real pastor. The churches must have the spirit of co-operation.)

4. "Systematic offerings in the country churches." (The weekly plan, which is the Scriptural one, can be made practicable by having the offering at the Sunday School on those Sundays when the church does not have preaching.)

5. "Making the church a social center." (Young people must have some social enjoyment and the pastor can help the B.Y.P.U. to make provision for this.)

The above are only simple suggestions; each speaker will be able to make valuable additions to them. The March number of "Home and Foreign Fields" has some fine articles on the Country Church. Dr. Masters' book on "The Country Church" should be read by all the laymen.

Limit each speaker to five minutes and give opportunity for voluntary talks of two minutes each.

The pastor should always be invited to make the closing remarks.

SOUTHERN BAPTIST CONVENTION

It is gratifying to learn of the large number of laymen that are planning to go to Kansas City for the Southern Baptist Convention, which meets on Wednesday, May 16, 1923 at 10 a.m.

Young People's Department

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

Leader's Note Book

Get your back file of HOME AND FOREIGN FIELDS and have the children find pictures of schools. Show the pictures as the schools are read about. Talk of the need of being trained to do work and of the special need of training in Christian work. For older boys and girls make blackboard lists of reasons for training those recently converted on mission fields. Secure copies of Southern Baptist Convention Minutes for further study. Give different fields, as North Brazil, South Brazil, North China, Interior China, etc., to different groups. Let these report on the school work in the territory assigned them.

Though the topic for the month is Schools for Special Training, other schools may be included.

Draw on the board a number of "springs" to represent our State Baptist Schools, from these draw streams forming lakes: the Baptist Theological Seminary at Louisville; Woman's Missionary Union Training School; Baptist Bible Institute at New Orleans; Southwestern Seminary, Texas. From these lakes draw streams going out to the schools in foreign lands. Others than those given may be added.

Some of Our Baptist Schools for Training

A Young People's Program

SOUTH BRAZIL

We have a Seminary in Rio de Janeiro where young men are studying for the ministry just as in our country they study at the Seminary in Louisville. In connection with it is a Missionary Training School for young women, as we have in Louisville. The young women are taught by the same faculty.

NORTH BRAZIL

This has been a memorable year in the training school for young women workers. Their beautiful new property in Pernambuco was made ready and occupied. The corner property adjoining has been bought as a dormitory for the lady teachers in the college and overflow sleeping quarters for the training school. This year there are forty matriculated and twenty-five in the dormitory. The graduates of the institution are going out from one end of the land to the other, and are fulfilling their mission in the churches.

In 1922 the American Baptist College, in Pernambuco completed the last wing of its large and beautiful administration building. It also built a large chapel and dining-room. Now, however, it is necessary to put chairs in the aisles for the regular chapel services every day,

and from ten to twenty stand. At the close of last year a laboratory building was added and the corner property remodeled so as to be suitable for the higher classes, the commercial school and the night classes. The campus, thanks to the skillful work of Mr. Hayes, is a thing of beauty.

It is no longer necessary for the school to advertise, except to notify the public that not more than 600 students will be received. The total last year, including the down town school, was 762.

Mr. and Mrs. H. M. Muirhead began this work about seven years ago. Then a handful of teachers taught a handful of students in a rented building. The public exercises of the school were held on the lower floor of a remodeled barn, while the upper floor, unremodeled, served as the dormitory of the "Seminary." Today the College has forty-one professors, nine buildings, and its property and equipment are valued at nearly a million milreis. Its course has been extended year after year and special departments added. Thoroughness and spiritual achievement in the character of its students are its aims. It has grown a body of teachers trained in its own ideals. And in the respect of the Brazilian public it has no rival in North Brazil, a territory twice as large as that of the Southern Baptist Convention.

CHILE

There are literally hundreds of girls who want to come to our school, but we had to fix the number this year at 12 boarding pupils. It is heart-breaking to talk to great numbers of Baptist girls who are hungering for an education, but who have no opportunity unless we give it. We have chosen our girls this year on a more narrow basis than we intend to follow when we are able to take them in greater numbers. After personal conferences with all the girls who have applied, we have chosen those girls who are now Christians and who have a desire to prepare themselves for better service, either as Sunday-school teachers, as day-school teachers, or for any service which may be open to them. We have no trained native helpers and we have seen this as one of our greatest immediate needs; hence we are taking girls who in the shortest possible time will be able to help in strengthening and extending our work. We are going to teach these girls foundation school branches as well as train them as leaders.

AFRICA

"Please, Ma," said the little girls of Miss Olive Eden's school in Abeokuta, "may we do without breakfast for two or three days to have money for church on Sunday?" They urged it so that Miss Eden had to give her permission. Later they came again, "Please, Ma, may we again go without breakfast that we may have money to buy hymn books?" Miss Eden knew this meant a whole week without breakfast, so she could not consent to the plan, though she appreciated their willingness to sacrifice.

There are leaders in the Woman's Missionary Union work in Africa today who were pupils in Miss Lumbley's school fifteen or sixteen years ago. Then she had to pay them to attend school. Now there are 100 pupils, forty of them boarding in the school. With room there could be 200 or more. As it is classes are

taught on the front porch, the back porch, under the big trees. There are only two bedrooms for the forty children to sleep in, so they have to roll themselves in their sleeping clothes and lie side by side on the floor.

MEXICO

Baptist Theological Seminary, Saltillo.—During 1921 our Seminary has continued to prosper in the preparation of young preachers for the calls of Latin-American pastorates, etc. In our commencement last May nine young men were graduated and put in the work on different fields. Our enrollment for this year has been about forty-five. Our greatest drawback is the poor literary preparation of our students. Conditions have been such in Mexico for the last ten years that our young men have had very poor opportunities in the schools. We have had a four years' course in order to give them some literary training along with their theological studies. We expect to transfer next fall this literary department to our Boys' High school.

We have bought on the edge of the city a piece of land of about 175 acres on which we will shortly begin the construction of buildings for the Seminary and the High School. We have sufficient water on the land to irrigate a considerable part of the cultivatable soil. We hope to arrange to hold the water of the rains that we may be able to irrigate all of it. We expect in the cultivation of this land to provide work for a large number of young men so as to help them pay their own way through school. In connection with our new establishment we hope to do great things for the Lord's cause in Mexico.

ARGENTINA

The Seminary.—Our little school has passed a most encouraging year. For us the number of students was not bad—eleven in all, nine men and two ladies. The ladies were the first of their sex to enter the classes of the Seminary. One is the wife of a student; the other a tried worker in one of the churches. We are pleased with the results of this new step and look forward with pleasure to the coming of other ladies who have expressed their desire to attend next session.

The teaching was done by Brother Sowell, director of the Seminary, aided most faithfully and cheerfully by other missionaries of Buenos Aires and by Mr. J. M. Rodriguez, one of our Baptist pastors of the city. Mrs. Sowell made the home life of the school a joy. This was the first time that she had lived in the school building, and it was wonderful to see the difference that her presence made in the social life of all. Mrs. Sowell also taught music and succeeded in producing a chorus of six, who were much in demand in the churches.

The great news of the year was the buying of the school property for the future combined Seminary and Boys' School. There is a fine old building on the grounds that is suitable for the Seminary and is not suitable for the Boys' Academy, so the Seminary had the good fortune to be allowed to move at once to the new property. The house is comfortable and the large yard splendid. The grounds are a joy to teachers and students.

As to the prospects for the coming year, they are exceedingly bright. There are already a dozen applications for entrance without counting the old students, all of whom except one expect to return. Only half of the new applications can be accepted.

The students have taken a most active part in the evangelization of the city. This work has been done under the direction of pastors and teachers and is regarded as a part of the preparation given in connection with the classes.

Five points have been entirely in their hands. At the same time they have co-operated with the churches and Sunday schools and young people's meetings. The spirit in which they do this work is one of the best indications of their future usefulness. Some fifty people have manifested their faith in Christ in meetings held by the students in this past year.

CHINA

Graves Theological Seminary.—The main institution for the training of our preachers in South China is the Seminary, located in Canton. Having had as its beginning the quiet and private Bible classes of Dr. Graves, it has grown into an institution of vital worth to the preaching of the gospel throughout South China. Of the sixty students last year, all but twenty-three paid their own board. Contributions from the Chinese amounted to twice as much as any previous year and saved the Seminary from heavy debt.

The Woman's Training School.—This school continues to make progress. In June we sent out our first graduating class, a class of two. One of these has been engaged as Bible woman by the First Baptist Church of Canton, and has been elected W.M.U. Secretary of South China. The other is a member of the tent evangelistic crew and is doing effective work. There is a course in personal work, lectures on evangelism and medical lectures during the year. The Lord has also opened the way for the beginning of settlement work under the direction of the training school.

Pooi In Woman's School.—This school has been the work of Mrs. Vallie P. Green from its foundation, and is now in the period of its greatest service. The total enrollment for the year has been 157.

In June our hearts were made glad as we saw the large class of graduates. Five women completed the full course of seven years, while fourteen completed the shorter course of five years. These are now working among the two provinces, helping to bring the light to those who sit in darkness. These things mean that the school is growing. Mrs. Greene is very grateful for the provisions which have been made for advance and added equipment. From the Board the school received money for the much-needed administration building and dining hall. We are hoping that early in the new year these two new buildings may be started. This will give chance for enlargement of the work and will relieve the almost unbearably crowded conditions under which the school has been working for the past several years.

In connection with Pooi In, two day schools are conducted in the villages nearby. Sunday schools are held in these schools by Pooi In students, while others go on the streets of the villages to tell of Jesus. As we look out into the bright faces of our women we realize that this school is our Master's, and as we work with Him we need not fear.

Pooi To Academy.—This is the central school for girls for all of our work in South China. Everywhere we find teachers who have been trained in Pooi To. This school has been a shining light among the girls and women of South China for thirty-four years.

Pooi To furnishes a wonderful opportunity for bringing students to Christ and it is also a workshop for training workers. Pooi To furnishes fifty-four of the teachers and officers of the Tung Shan Sunday school and a number of Pooi To teachers and students teach in other Sunday schools in the city. Last summer Pooi To students held three Daily Vacation Bible Schools in Canton. About twenty girls taught in these schools, where more than two hundred children learned about Jesus. Most of these girls are poor, yet not one of them received any pay for this work. They gladly gave their time and strength that the little children of Canton might hear the gospel story. During the session

the Christian girls of Pooi To have organized voluntary Bible classes and have done personal work among their non-Christian schoolmates. Also, on Sunday afternoons, they have gone out into the villages to tell the way of salvation. For several years the Pooi To students have maintained a night school for servant women and slave girls who have no opportunity to study during the day. The Bible is their principal textbook, but they also teach Chinese, arithmetic and singing.

CHINKIANG

The Bible School.—This school has developed Chinese teachers with some experience both as teachers and pastors. These men have the foundation for large service. The graduating class this year was the largest in the history of the school. Seven men were sent out to preach the gospel, making a total of twenty-five who have graduated from the Bible school since it was founded in 1911. Three of these seven have returned to the Soochow field to work, one went back to Honan, two to Yangchow, and one remained in our Chinkiang field. This Bible School is designed to fill a great need in our mission for ministerial training. It gives theological seminary courses to men who can take them in Chinese, but could not take their seminary work in Shanghai Baptist College, because of the English required there. Our mission needs preachers trained in our splendid college, and it needs other preachers who cannot take a higher education. The English at the College is as impossible to some earnest young preachers here, as the Latin and Greek and Hebrew textbooks are to some devoted ministers in America. But the Bible is the Bible, whether in Chinese or in old King James, and the Chinkiang Bible School gives it to the men in the language they know. Some work is being done for the wives of preachers, and we are ready to do everything possible to provide training for our women, but we do not know what plans will develop for this work in our mission.

Julia Mackenzie Girls' School of Yangchow had a "most wonderful" year. There is a fine corps of teachers who are leaders in all Sunday-school and church activities, and among the students are many earnest personal workers. There were several conversions, and six were baptized this year. The prayers of the students show their whole-souled dependence upon God for personal and national salvation. One teacher rejoices in a marvelous answer to her prayers of many years. With Miss Andrews' persistent help, after a long search, this young woman found the mother from whom, sixteen years before, she had been stolen, and sold into evil, but rescued by kind hands and brought to Christian culture. The change in the heathen mother, since coming to live with her long-lost daughter, is beautiful to see. One former student is praying for her grandparents and reading the Word of God to them, and has recently succeeded in getting the old people to burn their idols. Another girl, from a "very heathen" home, has the courage to read and explain the Bible to her widowed mother and old grandfather. She herself was baptized in the summer, winning their consent. The students who make the fine Christian spirit in this school and who do the best school work are the daughters of country and city evangelists and pastors.

They have cause to be proud of their first student who went to America, Miss Yao, who is in the W.M.U. Training School at Louisville. It is sweet to note that Miss Andrews says, of this first alumna in America, "We're proud of her grades in Old Testament, and it reminds us that Miss Mackenzie sowed the good seed which some of us may have the joy of reaping."

SHANGHAI BAPTIST COLLEGE AND SEMINARY

If we simply led men into the Christian life and left them without opportunities for the expression and development of that life we should be failing lamentably in our task. There were 65 baptisms during 1921; and 25 volunteers for the Christian ministry. These, and as many more Christians as possible, have been put to work.

The Evangelistic Band, divided into small squads, with each of whom a professor was associated, during 1921 made six trips to as many different centers of mission work. The students and professors held personal interviews, made addresses to churches, mission schools, and government schools. These efforts resulted in the stimulation of religious interest as well as in a number of conversions and decisions for Christian service.

An average of 115 students and teachers have been engaged in various forms of Christian activities, such as teaching the servants, the nearby villagers, the mill operatives at the Social Center, Sunday-school work in the college, in the villages, and in several native churches in Shanghai. Between 40 and 50 men conducted Daily Vacation Bible Schools last summer in their home cities. There are over 50 student personal workers, who during the regular term and the semi-annual evangelistic campaigns in the college, try to lead other students to Jesus Christ. Over 80 per cent of our college students are Christians and church members.

JAPAN

Seinan Gakuin (Willingham Memorial School for boys)—This school is located in Fukuoka. It contains the Middle School Department and the Higher Department, these corresponding to our High School and College. Twenty-eight graduated from the Middle School last year. The Higher Department has the School of Literature and the School of Commerce. The School of Theology has just been opened.

Students were turned away for lack of room though 350 were enrolled. None of these are helped with mission money, but pay their tuition most promptly. Only two, the orphans of a former teacher, are given free tuition.

Seinan Jo-Gakuin—This has the same name in Japanese as the Willingham Memorial School except the one syllable "Jo," but those two letters mean a lot, for they mean woman or female.

It is located among the hills just outside the city of Kokura to the west. It has about twelve acres of land, and has enough buildings to take care of those who enter this year and possibly those who enter next year. From where the buildings stand one can see ships going through the straits to all the ends of the earth. While well sheltered from the smoke of furnaces and the factories it is in the midst of a great population; perhaps half a million can reach the spot in less than sixty minutes.

We look confidently forward to seeing a real woman's college in our midst in the very near future. Here is a great opportunity offered to the women of our favored land to bring the light to their sisters in Japan.—(From Minutes of Southern Baptist Convention, 1922.)

NOTE—It is a real grief that all schools and teachers cannot be mentioned, but a joy to realize that there are so many.

Our Puzzle Corner

PUZZLE No I

A Missionary Doctor.

First name: 1. "Where did Jephthah live? 2. In what book of the Bible do we find the "alphabet verse"? 3. What mountain stands directly opposite the eastern gate of Jerusalem? 4. A book named for a Gentile woman? 5. The garden Christ prayed in? 6. A beautiful queen who pleaded for the life of her people.

Surname: 1. What sea is northeast of the Holy Land? 2. What city did Paul long to visit? 3. Who was fed morning and night by the ravens? 4. What prophet restored life to a dead child? 5. Who ate grass as an ox?

Who is this missionary and in what country is he at work?

Sent by Howard Folk, Bamberg, S. C.

PUZZLE No. II

Name of Missionary in Central China

FIRST INITIAL

1. Who wrote Revelation?

SECOND NAME

1. What mother dedicated her son to God's house?

2. Who carried his own death warrant?

3. Who rebuilt the walls of Jerusalem?

4. What general rode by the side of Barak in battle?

5. Who was the only Gentile writer of the New Testament?

6. What prophet called down fire from heaven and consumed fifty men?

7. Name of the Nile River in Bible times?

LAST NAME

1. What Solomon asked for instead of riches?

2. Who was Hagar's son?

3. Who was Jacob's father-in-law?

4. What orphan Jewess became a queen?

5. For Israel's sin what did God put upon the necks of the people?

Sent by Jones Connelly (age 10 years), Gladys, Va.

Answers to March Puzzles were received from Ark.—Mrs. E. E. King.

Fla.—Junior McDonnell, Charles Lucian Kichlighter.

Ky.—Effie D. Stephens, Cora Lee Washburn, Blanche Howlett, Mrs. M. B. Sanders, Mrs. L. Ridgway, Mrs. R. E. Smith.

Miss.—Mrs. S. S. Perry, Mrs. M. R. Pegues.

Mo.—Queenie Halbert.

N. Car.—Bessie Ellis.

S. Car.—Howard Folk, Helen Coggins.

Tenn.—Mrs. R. T. Parks.

Va.—Jones Connelly, Mrs. E. E. Lewis, Mrs. Sarah C. Cutchin.

Answers to April Puzzles

PUZZLE No I

A Missionary in South Brazil. 1. Solomon; 2. Orpha; 3. Lamech; 4. Obed-Edom; 5. Miriam; 6. Omri; 7. Nehemiah. (Solomon.)

1. Lois (L) 1. Goliath; 2. Isaiah; 3. Nahum; 4. Samuel; 5. Boaz; 6. Uzziah; 7. Ruth; 8. Genesis. Answer: Solomon L. Ginsburg.

PUZZLE No. II

A New Missionary in Brazil.

1. Moreover; 2. Issachar; 3. Nathan; 4. N; 5. Israel; 6. Ezra. (Minnie.)

1. Lydia; 2. Aquilla; 3. Now; 4. Damaris and Demetrius; 5. Rechabites; 6. Uzza; 7. Melita. (Landrum.)

Answer, Minnie Landrum.

Send answers to Miss Elizabeth N. Briggs, 214 W. Edenton Street, Raleigh, N. C.

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(Continued on Third Page of Cover)

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Efficiency Conference on Evangelism and Enlistment

At Main Convention Auditorium
in Kansas City

Thursday Morning, May 17

8:00 A.M.	Devotional	Home Board Quartet
8:10 A.M.	Definition of Denominational Efficiency	Dr. G. S. Dobbins
8:35 A.M.	Efficient Pastor and Church Evangelism	Dr. M. E. Dodd
9:00 A.M.	Announcements	

Friday Morning, May 18

8:00 A.M.	Devotional	Home Board Quartet
8:10 A.M.	Efficient Country Church Enlistment	Dr. E. P. Alldredge
8:35 A.M.	Efficient Baptist Denominational Evangelism..	Dr. Geo. W. Truett
9:00 A.M.	Announcements	

Saturday Morning, May 19

8:00 A.M.	Devotional	Home Board Quartet
8:10 A.M.	Double Challenge to Laymen	Dr. J. T. Henderson
8:35 A.M.	Efficient World Evangelism	Dr. C. W. Daniel

Everybody Welcome