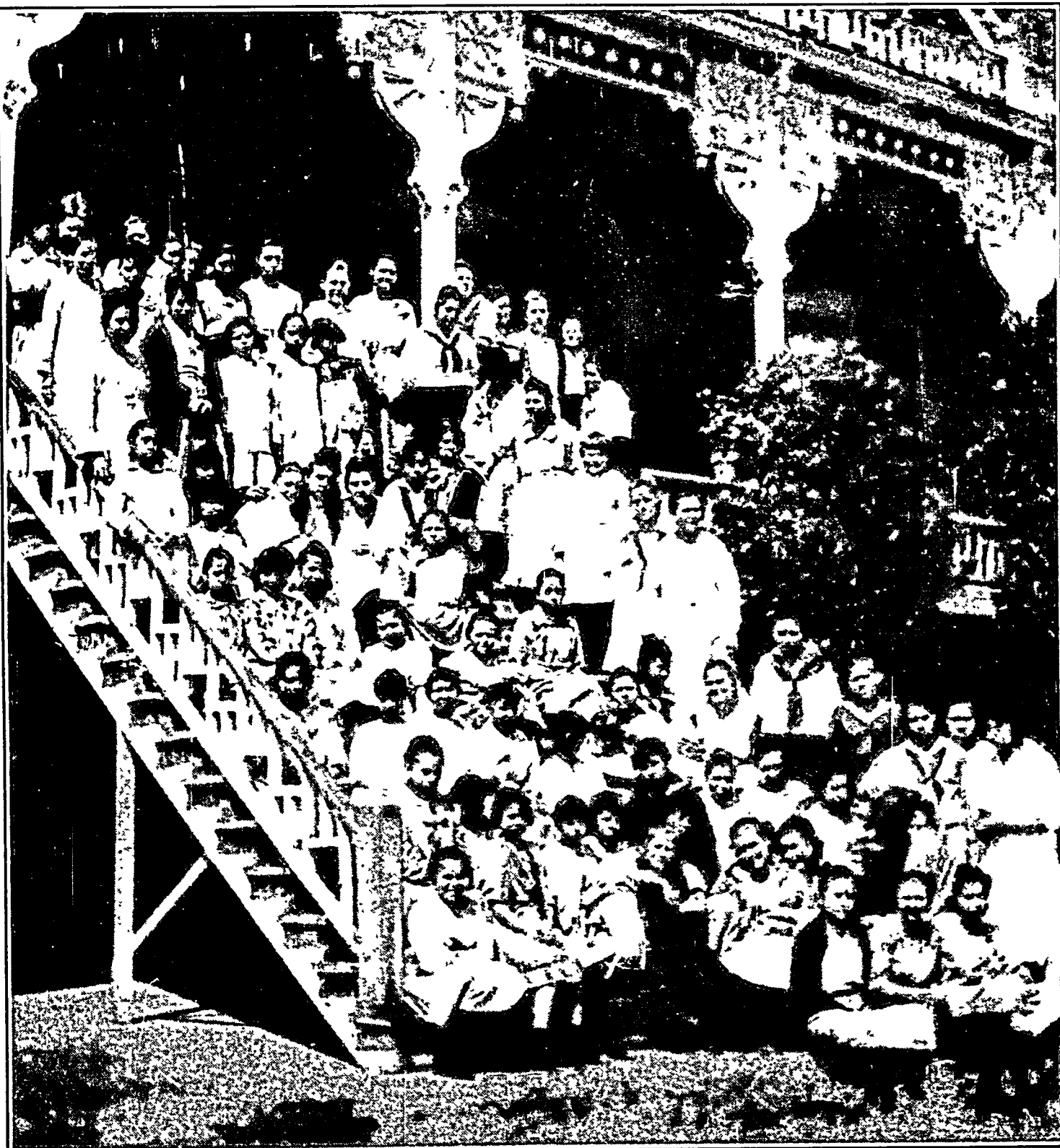


HOME *and* FOREIGN FIELDS

Vol. IX

JANUARY, 1925

No. 1



A GROUP OF INDIAN BAPTIST BOYS AND GIRLS

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HOME AND FOREIGN FIELDS

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THE MISSIONARY PILOT

SENIOR B.Y.P.U.

- Jan. 4—Topic, "Our Hope for the New Year." Let the leader assign for supplemental reading the historical summary by Prof. Powell, on page 6; also Dr. Scarborough's optimistic forecast, "Baptists Facing the Future," page 18.
- Jan. 11—Topic, "The Bible—Its Inspiration." Having looked at the reasons for believing the Bible to be the Word of God, turn to the practical application of its great teachings as pointed out in the editorial, "The Motive for Missions," and the study of Stewardship, on page 16.
- Jan. 18—Topic, "Bible Teachings About a Church." Close the discussion with the editorial, "Into All the World," showing what sort of church it is that can go into all the world; and reinforce with missionary illustrations as to how this is to be done.
- Jan. 25—Topic, "Mexico and Central America." While material directly on this subject is not available, it would be well to show how intimately connected with foreign mission work in Latin America is work among the foreigners from these countries in our own land. See especially pages 10, 13, 17.

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

Mrs. Pittman has provided an excellent supplemental program for Juniors in the Young People's Department, page 31. In addition, make use of the stirring home mission stories in this number, especially pages 20 to 27.

W.M.S., and Y.W.A.

The outline program on page 28 calls for material that will be found throughout the magazine—especially Prof. Powell's stimulating and informing historical survey of the growth of Christianity, on page 6, "Thy Kingdom Come." That the kingdom is coming can be well illustrated by means of the many stories of opportunity and success, in the home field as well as abroad.

SUNDAY SCHOOL

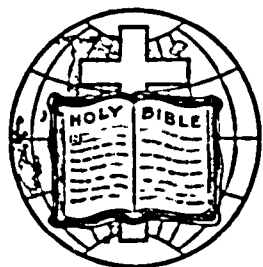
January affords a good opportunity for laying out a year's program of missionary activities for the Sunday school, suggestions concerning the principles of which will be found in the editorial, "Into All the World." Don't forget that January 18 is "Baptist Relief Day."

PRAYER MEETING

Pray that this may be the greatest year in Southern Baptist history. Dr. Alldredge's home mission survey on pages 10-12 will afford the basis of a profoundly interesting and helpful meeting for prayer that the South may be won to Christ.

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I. J. VAN NESS, D.D., CORRESPONDING SECRETARY

G. S. DOBBINS EDITOR

JANUARY, 1925

The Motives of Missions

There are at bottom two viewpoints of life—two philosophies by which life and its meaning may be explained. One is the materialistic, the other the spiritual. It makes a vast deal of difference as to whether a man thinks of his life, and of all human life, as having a brute origin and a brute's destiny, or as having a divine origin and a divine destiny. Back of what a man does is what he thinks. If his philosophy of life is materialism he cannot be very much concerned over the spiritual welfare of men. It is no wonder, therefore, that men who worship the god of things, who rule out the supernatural and the spiritual, do not support the cause of missions. Not only so, but we are not to be surprised that Christians who are wrapped up in the things of the world have no taste for the work of giving the gospel to the world. Materialism cuts the nerve of missions, because it takes away the motive power necessary to make the missionary principle operative.

Belief in missions to the point of sacrificial practice is a very good touchstone by which true spirituality is to be discovered. The crowning heresy of heresies is the belief, secret or avowed, that Christianity will not work. One may proclaim his faith in the "fundamentals" from the housetops, yet if he does not believe that Christianity will fulfill its promise in the salvation of men and the bringing in of Christ's kingdom, and consequently is doing nothing to bring this to pass, he is the worst sort of materialistic infidel. The fountain out of which will flow sacrificial giving and living for world-Christianization is the burning, unquenchable conviction that Christ can and will save the world, and that he has made us fellow-workers with him in this undefeatable purpose. Love to Christ on the one hand will join hands with love to men on the other to make us ambassadors to the lost, persuading them with passionate earnestness to be reconciled to God.

What, then, are some of the great primary motives which cause us to support the cause of missions with steady loyalty and unflinching enthusiasm? In the effort to enumerate some of the chief of them we will discover those themes on which we need constantly to think and teach and preach.

The Fatherhood of God. God is potentially, though not actually, the Father of all men. No human being in all the world is beyond the possibility of claiming him as Father. Here is the foundation of all our missionary hope. If God has the attitude of an infinitely loving, yearning father toward every

lost soul in the universe, the hearts of those who know and love this Father ought to leap forth in hope that this potentiality shall be made actuality. The difficulties of evangelizing all the world grow markedly less when we take the viewpoint of Jesus that God is longing for the salvation of every individual, and that every human being may become his child.

The infinite worth of the soul. The teaching of Jesus that every soul is of infinite worth in God's sight was and is wholly revolutionary. Nobody dared believe this before Jesus, and few have dared say it since. Women, children, slaves, the poor, outcasts, were dealt with by him as being equal in the sight of God with the rich and powerful, the honored and learned. The whole world of material wealth was outweighed in his conception by the lowliest soul of earth. We repeat after him glibly his ideas regarding one soul's infinite value, but do we really believe him? Are we acting as if we thought the winning of one soul were worth all our earthly possessions? How explain our indifference to the lost millions about us, except on the ground that these startling ideas of the soul's worth have never really gripped us and become motives for conduct in our lives?

The salvability of every soul. Jesus everywhere assumes the fact of immortality. All must die. All will live throughout eternity. In spite of God's love and provision of salvation through Christ many will miss the goal of eternal life with God. The unspeakable tragedy is that this need not be so! In Jesus ample provision has been made for every one, and in each soul is that which is capable of responding to this provision. The gospel is the power of God unto salvation to everyone that believeth. *Whosoever* will may come. God, in his own wisdom, has put into our hands the carrying of this message of life to the lost. As he will not force the will of the lost man in accepting Christ's proffer of salvation, so he will not force our obedience in carrying to him the message. God's electing grace seems somehow to be conditioned on man's freedom. The simple, inescapable fact is that if we refuse to carry or send the good news of salvation to the lost they will remain doomed in their sins. They are lost already because of sin, and God is depending on us—indeed, has elected us—to go to their rescue with the only means of escape, which he has provided in Christ. To fall back on God's electing grace, and say that all who are to be saved will be saved anyhow, is to substitute a species of logic for common sense, to refuse to look at the facts of Christian history, and to fly in the face of the spirit and teaching of Jesus and the New Testament. Thank God, his grace does come in to do that which we are utterly helpless in doing, and his sovereign, electing will saves us from despair; but in his marvelous providence he has made us his agents for bringing men to know Christ, and he will not do violence to our free agency as moral beings. We need a revival of preaching on the salvability of the race through the atoning blood of Christ, that this powerful motive may kindle in us afresh the love of souls and the realization of our responsibility for their salvation.

The purposes of God. God has a goal for his world. Whether that goal is to be reached before or after the second coming of our Lord is a debated question. But there can be no question that Jesus came to establish the kingdom of God upon the earth. He taught us to pray that this kingdom might come on earth as it is in heaven. He outlined the program for the bringing in of that kingdom, commissioning his followers to begin where they were—in Jerusalem—and progressively extend their witness unto the uttermost part of the earth. In the Psalms, Jesus is promised the nations for his inheritance and the uttermost parts of the earth for his possession. Of him it is promised through Isaiah that he will not fail nor be discouraged till he have set justice in the earth. To Mary, at his

birth, it was promised that the Lord would give unto Jesus the throne of his father David, and that he should reign over the house of Jacob forever; and of his kingdom there shall be no end. He himself laid out his program on a world-wide scale, and commanded that his disciples go into all the world and make disciples of all the nations. The narrowness of his first followers was broken down in unmistakable fashion, and the remainder of the New Testament is largely concerned with the story of the emergence of Christianity as *the* world religion. John saw the fulfillment of God's purpose in the Revelation, the chief disclosure of which is that the kingdoms of this world shall become the kingdom of our Lord and of his Christ; and he shall reign forever and ever.

History for two thousand years has been the record of the slow and painful but inevitably victorious progress of Christ toward the ultimate goal—whether reached before or after his coming again we may not certainly know—of a redeemed humanity living in a Democracy of God. How can one contemplate such a purpose and realize its final absolute achievement without thrilling to his finger tips with the vision? How can Christians who thus understand Christ's program refuse to claim their part with him in accomplishing it? Here is a motive that grips, sustains, compels. It will move us mightily to missionary conquest when through preaching and teaching it has become appropriated by our people.

The need of the world. None but a fool would undertake to deny that the world needs something. All is *not* well. Out of the fountain of materialism are flowing innumerable woes. Wrong motives have resulted in wrong conduct the world over. Take this word from Bryce's "American Commonwealths": "Standing," writes this keen English observer, "in the midst of a great American city, one is startled by the thought of what might befall this huge yet delicate fabric of laws and commerce and social institutions, were the foundations it has rested on to crumble away. Suppose that all these men ceased to believe that there was any power above them, any future before them, anything in heaven or earth but what their senses told them of?" We are staggered by the consequences of the triumph of materialism in America. What of the nations of the Orient, who are faced with the same issue, though in somewhat different form? "Let those dense millions once believe that religion is a social contrivance," writes Harold Begbie in "Other Sheep," "that spiritual responsibility is a mere invention of the priest, that life has no immortal significance for the individual, that existence here is nothing more serious or complex than the struggle to gratify the sensual appetite; let this perfectly logical inference from the dogma of materialism once be drawn by the cunning and inquisitive mind of the East, and at once earth would witness that frightful spectacle of which the virtuous man stands most in dread—the human race organizing itself for evil." Against such disaster at home and abroad, there is but one provision—the gospel of Jesus Christ, preached and taught with irresistible conviction, and practiced with undefeatable zeal. The poison in the world's veins is sin, and the cure will never come through ethics, morality and social service that attack a few of the outbreaking sores. The atonement of Jesus alone is sufficient for the world's deep need. New Testament missions seeks to bring to every being in all the world this all-sufficient remedy for sin, in the unshakable conviction that every need of the human race can be supplied thereby. What a motive to stir us to missionary loyalty that knows no faltering and to sacrifice and service that can never grow old!

"For Christ's sake and the Gospel's." Should the Lord Christ come and lay his hand on yours and say, "My child, do this for me!" however difficult the task it is doubtful if any

truly converted person would hesitate or question. The touch of his hand, the glance of his eye, the tone of his voice, the compelling power of his irresistible personality, would make our obedience joyous and instantaneous. Here, then, is the supreme motive for missions—that the Lord Jesus himself has laid upon us the holy task and given us the high privilege of being his witnesses to men everywhere of his love and power to save. Shall we brush aside that constraining hand, look rebelliously into those searching eyes, turn away from that compelling voice, in flagrant disobedience? Oh, no; no Christian can consciously do it! We disobey, but it is because we do not realize his presence and do not hear his voice. What service his messenger will render who awakens the thoughtless and heedless Christian to this realization! What missionary motive power there is in vital union and intimate fellowship with Christ!

The appeal of this message is that we dig down underneath men's actions to the motives that control. Too often our preaching and teaching in the sphere of missions has dealt with outward conduct—giving, or its neglect. The growing of a great missionary church depends on something far more fundamental, and only as we implant these powerful and controlling motives may we expect the missionary spirit to become dominant in Christian lives, and thus Christianity eventually dominant in the life of the world.

* * *

Into All the World

Has a true New Testament church the right to any less ambition than that of going into all the world with the gospel and its fruits? Will anything less than this satisfy the demands of obedience to him who gave it the right of existence? What claim has a church to the name if it is not, to the limit of its possibility, going into all the world and preaching the gospel to every creature? What sort of church must it be thus to go? What will it have to do? How can it do it? Here are some questions quite worthy of our consideration as we face a new year and a great new Southwide Baptist program. Let us look at what an attempt to answer these questions involves.

Shall a church attempt less than to go into all the world? The world is a big place. It contains many areas of human habitation remote from your church. These remote sections are difficult to reach. There are, too, regions inhospitable to the gospel, where the messengers of Jesus are not welcomed. There are also communities where the people are self-satisfied and do not want to be disturbed, having perhaps already some form of religion that seems to them sufficient. Thus on and on we might argue, in defense of the church that does not propose to go into all the world. But are not these questions beside the point? The real question is, Are there human beings there without the gospel, and so without God and hope? If there were just one lost man in all the world, and if the distance of the poles separated between your church and him, would not Christian duty demand that every effort be exhausted to reach him with the salvation of Christ? The church that goes into all the world is one that has faced this issue squarely, and concluded that there is no human being on the globe to whom it is not debtor, to preach the gospel, so far as in it lies.

Will anything less than this satisfy the demands of Christ? The one event, he declares, that sets all heaven rejoicing, is the turning of *one* repentant sinner to God. If every sheep of the flock is securely in the fold save one, the Father-shepherd will go after that *one* until he find it. It is not the will of the Father that *one* of his little ones shall perish. The

mission of Jesus was to seek and to save that which was *lost*. As the Father sent him, *so he sends us*. To this end Christ both died and rose, that he might be Lord both of the dead *and the living*. As the Lamb of God he takes away the sin of *the world*. He was delivered for our offense and was raised again for our justification. The redemption through his blood, the forgiveness of sins, the peace through the blood of the cross, included no less a purpose than the receiving of *all things* unto himself, "whether they be things in earth or things in heaven." He gave himself in due time. The eternal purpose of redemption in the heart of God before the world was, the preparation for the Redeemer's coming, the birth, life, death, resurrection, of the Redeemer, the establishment of the church, the dispensation of the Holy Spirit,—all of this loses its vital significance when a church refuses to go into all the world. The truest "fundamentalism" is not vociferous defense of these great doctrines, but a mighty conviction that results in taking the Christ whom they reveal to every lost man or woman on the globe. The highest purpose of Jesus is voided by a church that does not include in its responsibility the whole race of men.

Has a church with less than a world vision and program the right to exist? Not as a New Testament church. It may exist as a human society and by courtesy be called a church; or it may have inherited the name though forfeiting the right to bear it. The favorite figures of the New Testament in describing the church are those of the flock, the brotherhood, the household, the family. Jesus declared that there were other sheep not of the original little Jewish fold whom he must bring into his flock. In his last great passionate prayer he prayed first of all for the little brotherhood he had gathered about him, and then he included those who should be brought into this brotherhood through their witness. The salvation, the peace, the reconciliation, it is declared, is for them that are afar off as well as for them that are nigh: "for through Christ we both have access by one Spirit unto the Father," so that the Gentiles are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God. These Gentiles (heathen) are to be brought into the church on precisely the same terms as the Jews—as fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel; of whom the whole family in heaven and earth is named. The Judaizers of the first century who thought Christianity was for Jews only were in precisely the same class as so-called churches to-day that think their duty done when they preach the gospel in their own community. God did not count these Judaistic churches worthy to live, and they died, giving place to the missionary churches of which Antioch heads the list. History has repeated itself with unfailing regularity, and through the centuries churches that have lost the missionary passion have degenerated into something other than New Testament churches—and died. The very conception of the word "ecclesia" as used in the New Testament is violated when a church narrows its program and its responsibility to a little group of its own kind, and refuses its mission of going into all the world to bring other sheep into Christ's fold, other brother-men into Christ's brotherhood, strangers and aliens into Christ's household, lost sons and daughters into Christ's great family.

What sort of church, then, can most effectively go into all the world? A church may accept its commission, and agree upon its responsibility, but at the same time succeed very feebly in achieving its missionary aims. It would be well for us all to "take stock" at the beginning of a new year as to the qualifications of a church that is actually to succeed in going into all the world. What sort of church must it be?

It must be a church with a message. A church fed on doubts, on disputed questions, on philosophical and scientific

difficulties, grows weak and feeble from inanition. The red corpuscles of its blood disappear and persistent anemia results. It has no strength for a great task, and exhausts its little powers in a puny program of so-called "social service." A great church grows strong for the mighty enterprise of winning a lost world to Christ only as it is fed on the meat of the deep doctrines of grace, and exercised in undertaking the impossible. Let us have done with our petty quarrels with the scientists, our efforts at appeasing the higher critics, our attempts at reconciliation of philosophic difficulties, and let us plunge into the great issue of saving lost men who are doomed in this world and the world to come except as their hearts and lives are changed. Let us face the facts of sin, of ignorance, of injustice, of misery, of murder and strife and war, and let us find the remedy for the world's dire distress, and then let us be willing to give our very lives that this remedy—the gospel of Christ in actual practice—may be applied.

It must be a church with a positive, constructive program. The church that goes into all the world cannot achieve notable results on a platform of negations, of denials, of beligerency. Certain radicals in the modern theological world would have it appear that only the heretics who deny the inspiration of the Scriptures, the deity of Christ, and the supernatural, are the men who are leading in the fight for practical righteousness. May we not sneer at "social service" and good works to our own undoing? Who but the men who stand four-square on the great fundamentals of God's Word ought to champion most vigorously the cause of practical righteousness?

The church that effectively goes into all the world must go with a positive program that will seek to incorporate the ethics of Christ in the social and political life of every nation as the fruit by which its doctrines are justified.

It must be a church of genuine spiritual power. It is futile for a worldly, selfish, careless church to seek to be missionary through the mere gift of money. That which goes into all the world with saving power is the church's devotion, loyalty, consecration, prayer, sympathy, right living, spirituality. Money cannot buy these things, nor can money substitute for them. In other words, missions is not something to be added on to a church's program; it is influence and power that flow inevitably out of the life and spirit of the church membership. The greatest thing about a church is its spirit. The most potent force in this world is spirit. All power is ultimately spiritual power. Let us know assuredly that we are releasing the greatest power possible to men when we develop a truly spiritual church, and that such a church will go irresistibly into all the world.

It must be a church thoroughly and carefully organized. The church that goes into all the world does not do so by accident. World-influence is the result of unremitting effort based on requisites suggested above. This organization is built on a thorough understanding of the human resources at hand. It takes into account the necessity for continuous teaching and training of its members. It assumes a careful study of each member of the group, to the end that each may be given the place for which he or she is best fitted. It demands the fullest possible enlistment of every individual in all the work of the church. It requires frank and free co-operation with other like-minded groups in doing collectively what cannot be done individually. It provides abundant stimulating and inspiring information regarding world needs and missionary opportunities, difficulties, achievements. It guarantees systematic, intelligent, faithful praying by making regular occasions for such prayer. It reduces to system the worshipful, proportionate, cheerful, generous giving of its people, providing sane and business-like methods for securing this

concrete expression of interest through investment of money. The church that goes into all the world will recognize its stewardship of the gospel, of time, of influence, of money, and will eliminate haphazardness and chance in the sensible and faithful discharge of that stewardship.

Is your church planning with renewed vigor and enthusiasm to go into all the world? Are you, as leader, willing to pay the price that it may go with tremendous power and effectiveness? Shall we not challenge our people to begin the second quarter of the Twentieth Century with indomitable purpose to press the cause of missions—at home and abroad—as the greatest of all crusades to which we might in our generation give our lives? We can make this the greatest missionary century of Christian history if we catch step with Jesus in this day of marvelous opportunity, and go with him and for him through wide open doors into all the world.

"There's a work of God half done,
There's the kingdom of his Son,
There's the triumph just begun,
Put it through!

"To you the task is given,
By you the bolt is driven,
By the very God of heaven,
Put it through!"

* * *

Baptist Relief Day—January 18

No one would for a moment question the statement that the Bible teaches philanthropy. Caring for the welfare of others, helping those in need, giving to the unfortunate, are insisted upon as fundamental Christian virtues.

Long ago, however, it was discovered that *telling* is not *teaching*. Children may be impressed with the ideas of philanthropy and generosity over and over, yet live lives of utter selfishness and neglect of others. How may we insure that on the basis of what the Bible so clearly teaches, our boys and girls—and adults, too, for that matter—will actually *learn to be* lovers of their fellows and helpers of those in need?

The answer is comparatively simple—they must constantly be placed in situations calling for such a response, and guided wisely to make responses that will create the habit of helpfulness toward those who suffer. No Sunday school is true to its mission that stops with giving abstract ideas about the great practical virtues which the New Testament inculcates. It must so teach these truths that they will emerge in action and be built into character.

The special days in the Sunday school which have been incorporated in the program of Southern Baptists are not mere devices for securing a collection. They are vital educational opportunities for making effective in human conduct the great principles of Christianity. Particularly is this true of the day set apart on Sunday, January 18, as Baptist Relief Day. On this occasion a program will be rendered by thousands of our Baptist Sunday schools, setting forth briefly but vividly the needs of the orphaned and famine-stricken of other lands, and calling for worthy gifts that we may aid in supplying these imperative needs.

What are the needs which call for our generous giving? The imagination of an American can scarcely conceive them. In China, ten million people are facing starvation because of flood disaster. In Europe, poverty beyond belief has followed in the wake of the war, and many of our noblest Baptist brethren are suffering indescribable hardships. In the Near East are 1,250,000 refugees who have escaped death in the Turkish massacres only to face starvation in a foreign

land. More than 100,000 children are orphaned, and wholly dependent upon others for food and clothing and shelter. Not to help means that we literally condemn these unfortunate ones to death. Our help is their only hope of life.

Program literature is being mailed to all the Baptist Sunday-school superintendents of the South. Elsewhere, Dr. Ray tells of the happy arrangement the Foreign Board has made with the Near East Relief Movement. We lay it on the heart of our readers to stimulate all possible interest in this special day, January 18, both for the sake of those who are called upon to give, and of the needy ones of other lands who stretch forth pleading hands that we help them in their time of deep and helpless distress.

* * *

Nineteen-twenty-five—the beginning of the second quarter of our century—will be an epochal year for Southern Baptists. It introduces a new era in our co-operative efforts—an era of constructive team work based on five years of marvelous experiences—and experiments—with a plan of unified appeal for our great Southwide causes. We are not to be discouraged if some difficulties and disappointments develop, but rather to expect them in this year of readjustments. The fact is clear beyond doubting that we enter upon this period of concerted endeavor with a confidence in each other, a faith in our ability to work together, an assurance of the security of our independence, and guarantees of the safeguarding of our cherished principles of faith and order, such as we have never had before as a denomination. God grant the guidance of his Holy Spirit to us at home and to our representatives abroad as we face the problems, the needs, the calls, the opportunities, the difficulties, the discouragements, the failures, the successes, of the first year of our new program in the first year of a new quarter-century in the most challenging missionary century since Jesus came!

* * *

Back of most real praying is a sense of definite need. Do you pray regularly and persistently for the missionaries and their work? Perhaps you do not because of the lack of this sense of definite urgency. Among the good habits that you might begin this New Year, none would count more for time and eternity than the habit of spending a little while daily in prayer for our missionaries at home and abroad. A simple but effective plan would be to take the missionaries by fields, as given on the cover pages of the magazine, and alternating between Home and Foreign, spend a given number of days praying by name for these workers. Better still, take the prayer calendar in *Royal Service*, and follow the schedule given there. However you do it, let this be your great *forward step* in your Christian life—the visualizing for a few moments each day of a worker or group of workers on one of our mission fields, a deep realization of their deep need of spiritual power, and then earnest prayer on their behalf to the God who has promised greater returns from this investment than from any other we can make.

* * *

A careful student of the Negro question, Monroe W. Work, declares that the number of Negroes estimated to have left the South and gone North has been greatly exaggerated. The passage back and forth, he asserts, has amounted to many hundreds of thousands within the past ten years, but the actual increase in Negro population in the North from 1910 to the present has not been much more than half a million. This means that the South still has the major responsibility for these brethren in black, from which we cannot escape if we would. And the only permanent solution of the problem is through the gospel of Christ!

"Thy Kingdom Come"

Rev. F. M. Powell, Th.D., Professor Church History, Southern Baptist Theological Seminary

Some months ago the writer was in conversation with the author of a little book on "Early Christianity." This author believes, or claims to believe, that Christianity brought nothing new into the world: that there was no "divine insert" into history: that there is no such thing as "essential Christianity," etc., etc. He maintains that Christianity survived because it summed up into itself (although it didn't have any *self*), the worth-while things of its day—in other words, it was the synthesis of all the best elements of all the cults and religions which were rampant in the Græco-Roman world of that day. Along this line page after page of that author's book is devoted to the discussion of the final victory of Christianity. Among other things, the writer wanted to know why it was that Christianity alone, of all these religions, performed such a remarkable and unique feat of synthesis, especially, since some of these religions had been synthesizing for centuries! His reply was, after hesitation and apparent confusion, "Well it just *did*!" Oh, of course, it just did. Christianity not only did triumph, it *does* triumph.

It was no mere stroke of rhetoric when Christ exclaimed: "And I, if I be lifted up, will draw all men unto myself." The very genius of Christianity is expressed in: "First, the blade, then the ear, then the full grain in the ear." The parables of the mustard seed and the leaven become the "Romance of Christianity" since we can now view them in the light of history. In spite of sin, in spite of the machinations of hell itself, the spread of Christianity has continued since that memorable day that a quiet, dignified, Galilean Peasant took his place beside John the Baptist in the midst of the Jordan and said: "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." John never forgot the very hour that he and Andrew, attracted by Jesus as the announced "Lamb of God," became his first disciples. John doubtless found James, and Andrew brought Peter to him; and Jesus discovered Philip, who evangelized Nathaniel; and we cannot imagine the guileless Israelite, now a disciple, refusing or failing to "find" another who would in turn discover somebody else. Thus it was that Christianity made its start nineteen hundred years ago.

Jesus had but three short years with his followers, loving, teaching, and training them to carry on his task. It seemed a hopeless one. Viewed from any human standpoint it was impossible! These men were without learning, wealth or position. Their race was discredited and often despised. Their environment, seemingly, would accentuate their unfitness for cosmopolitan tasks. To leave even Jerusalem seemed useless, if not unwise. But during these early days, God saw friends and enemies preparing for them, both of which were to be used of him to help them to scatter them, respectively. In God's own way and hour, their chiefest enemy becomes their fittest leader, yea, their profoundest challenge. Paul has seen with an unexcelled clearness the nature of Christianity. He saw that it was individual, hence universal; and with an unparalleled abandon and self-forgetfulness, he flung himself out upon a sinful world as Christ's slave and the world's debtor. He staked his all, here and hereafter, on the gospel of Jesus Christ, and counted the world and all it offered as refuse in comparison with divine Sonship through Christ.

Perhaps it seems a long cry from the faithful "one hundred and twenty" on the day of Pentecost to the hundreds of millions of professed Christians, all over the world to-day. But it is a true story, with all the thrill and romance and sacrifice

and heroism which make truth stranger than fiction. In fifteen years after Christ's ascension there were probably 150,000 Christians. By the time the last Apostles had gone on to glory, there were doubtless 2,000,000! Another hundred years will witness a hundred per cent increase, while the next hundred years will see one hundred and fifty per cent gain. But mere figures, overwhelming as they may be, are feeble indices of the growth of Christianity for the first three hundred years. Every center of ancient civilization was entered. The Roman Emperor becomes a Christian; persecution has not only ceased, but Christianity is protected by the state and is soon to be the state religion. Scripture translations in Syriac, Coptic and Latin are widely diffused. Christians are to be found from India to Britain; from Egypt to Galatia; from Carthage to the Danube, and from Spain to Belgium; Palestine, Syria, Persia, Parthia, India, Arabia, Mesopotamia, Egypt, Asia Minor, Armenia, Italy, Greece, Spain and Gaul, etc., etc., were more or less evangelized. All this was accomplished in the face of the severest opposition imaginable; in the face of vested interests, established religions and hostile governments, to say nothing of the sin and selfishness of the masses among whom the gospel spread.

The "middle ages" reveal a state church with a corrupt priesthood which has largely lost its zeal for souls. "Conversion" is *en masse*. Salvation has become ceremonial, and, ecclesiastically, missions are almost dead. However, the "common life of the common Christians" never leads itself to publication; great individuals, aflame with a sense of message, and impelled by a love for unsaved men, go out to tell the heathen that Christ has come. Ulflas, Gregory, Patrick, Columba, Gallus, Boniface, Ansgar, Cyril, Methodius and hosts of others, less conspicuous but no less zealous, brave every danger unto death itself that men may know at least something of the gospel of Christ. The Barbarian hordes of the north and east are brought under the influence of Christianity and civilization. The darkness that comes just before the dawn is not without its gleams of light. The "heretic" Nestorians are vitally spreading at least partial truth. The Apostolic Paulicans are still alive to many eternal truths. In spite of Persian wars, the spread of Mohammedanism, and the frightful hatreds and divisions of Christendom, loud protests against current corruptions and immense returnings to New Testament Christianity are to be found among the Petrobrusians, the Henrician, the Arnoldists, the Waldensians, and Anabaptists of every name and clime. The arrested development of mind and soul is beginning to give way under these protests. The feeling after light and truth bursts into the glow of the Renaissance. Man begins to see the light and sense his freedom. The "Dark Ages" begin to give place to the "Light of the World" and Christianity emerges out of its night to approach the Reformation with at least 100,000,000 normal Christians.

The Reformation was not a sudden meteor in the sky of reform. It was perhaps more the culminating than the beginning stage of a great movement. It was the fruit rather than the flower of unfettered thinking in general. It had its foundation in all the protests of the middle ages against ecclesiastical autocracy and rottenness; Wycliffe and Huss, the Mystics and others had kept open the individual approach to God without hindrance from priest or altar. The Reformation simply brought to the forefront many New Testament truths which had been largely eclipsed for some centuries. It gave opportunity for the expression of the pent-up and suppressed convictions of multitudes of pious souls, who had their kinship in every age of the middle ages. The right to think involves the right to differ, and these differences often produced bitterness which eventuated in war, bloodshed and devastation. But out of this all came the denominations and sects, seeking anew

the New Testament standard of life and faith. In this return, many stopped short of the New Testament, but in it all there was a revival that by slow degrees, many mistakes, and heart-breaking lapses was to issue in the modern missionary movement. By 1790, there were about 174,000,000 Christians of all names and nations.

An American Baptist might be excused for forgetting 1492, but for him to forget 1792, the year in which God began again his conquest of the world through Carey, would be treason! The years have slowly brought us to see that missions is the one business of the individual and the church. The gospel makes us see that for that reason we were saved. History forces us to see, if we are willing to see, that "Jesus shall reign where'er the sun does his successive journey run." To-day there are some 566,000,000 Christians in the world. There are over 350 organizations carrying on mission work. In round numbers there are 25,000 foreign missionaries—millions of dollars are being spent every year on education, hospitals, orphanages and for preaching the gospel everywhere. There is no land to-day into which the gospel has not entered. There is no land where it may not enter. Every middle wall of partition is being broken down. Christian men and women encircle the globe. Can we still pray, "Thy kingdom come"? We must so pray, so plan, so perform. The God who in Christ Jesus conquered the Greece and Rome of yesterday, will find no difficulty in saving the India and the China and the isles of the sea of to-day, if we will accept his grace and heed his voice as he tells us to go, in his company, to the ends of the earth.

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Ministerial Relief and Recruiting the Ministry

Rev. William Lunsford, D.D.

I have sometimes wondered if there is such a thing as a corporate religious mind. Are we achieving a group intelligence that works out results according to reason and the logic of truth? My observation of the way the churches of the land are dealing with their old ministers indicates that they see it as a fact that the best men shrink from the ministry more and more because the struggle for salary has come to absorb a large part of the preacher's motive. I do not think that our young men are encouraged to enter the ministry because there are some who get large salaries, but as I look back on my own life, I wonder if the demands of living had been as high thirty years ago as they are to-day, if I would have been as responsive to the spirit of God as I was.

A REAL PROBLEM

The question of ministerial recruits has become a real question in some sections of the country, if not everywhere.

First, who has not noted that the pressure of prudence and common sense seems to make some of our young men shy of the ministry? It is all very well to say that if a man be really touched by the Holy Ghost he will go into the ministry, and that no man will resist the call of the Spirit, that if the love of Christ is in his heart, he will enter the ministry, ready to sacrifice himself for the church. Here we have a question that needs to be turned over and looked at from every side. I suspect there are men to-day who would shed the last drop of blood for Jesus Christ, and rejoice in doing it, who are utterly indifferent to churches that violate the first principles of the gospel of Jesus Christ, and forget the old age and disability of the ministers.

May it not be possible that some men of brain, and power, and culture and ability, and influence will not find their way into the ministry if the churches of God starve them out, and give them no chance to raise their families as the families next door are raised? It is not easy for a young man to get the consent of his mind to enter the ministry if he feels that his boy will be brought to see that it was a misfortune to him that his father was a Christian minister, and to say: "I did not have the chance in the world that you had, nor your opportunity for education, because my father was a minister of Christ." The result will be that you will get weaklings in the pulpit, and men who seek it for a living.

FREEDOM FROM FEAR

That is what the preacher needs, and the denomination which he serves should give it to him. The finest of all fine arts is the art of growing old gracefully. No period calls for a larger measure of grace than the one in which the man who has led in spiritual affairs steps down out of the pulpit to give the place to a younger man. Age compels many a man of marked pulpit power to face the experience in which he says: "I must decrease." For many, the giving up of the joy of active service in the ministry is accompanied by poverty; it is pinching; they find themselves in circumstances in which the necessities of life are restricted and the comforts are almost wholly denied. It is not right that the ministers of our day should live in any such bondage of fear. Fear weakens the strongest; incapacitates intellectual powers, attacks and breaks down the moral forces, and transforms a saint into a sniveling weakling. The economic conditions are bringing to our preachers the fear of a future in which they will be unable to provide for their needs and for the needs of those they love. Freedom from fear will strengthen our ministers, giving them the courage that is needed; equipping them to attack heroically the evils of to-day and unafraid to face all men, and perform faithfully the duties to which God shall call them. Every board of Ministerial Relief should exist for the purpose of giving to the ministry of the denomination which fosters it, freedom from fear.

Doctor J. B. Cranfill tells the following interesting story:

"Thirty-four years ago, a young Baptist minister undertook the colossal task of raising the harassing debt that in every way retarded the progress of one of our Texas Baptist schools. In terms of actual cash needed for the enterprise, the amount looked at after the lapse of a generation of time, did not seem large. It was only \$92,000. In the environment, however, and in the circumstances of the times, it was a big project this earnest-hearted young minister undertook to carry to success. His campaign was successful. In twenty-three months he raised the entire amount of the debt and all the obligations on the school were discharged. While he was out on his campaign he did not solicit students. There was just one thing stirring in his heart, and that was the cancellation of this big and burdensome debt.

"In his success he demonstrated over again the fact that no man ever achieves a distinct success in any line of kingdom service without achieving more than one success. The result of this campaign was that the school, which was thus burdened with debt and was afterwards set free, found itself at the end of the term that chronicled the payment of the debt, overrunning with students. This young minister had not only paid the debt—he had furnished a new and eager army of students for that school, and its building equipment has never been adequate for the proper care of the student body since that day. The school referred to was Baylor University of Texas, and the young minister that went afield for the school was George W. Truett, whose name has become known and loved in two continents."

Now, what has this story to do with my topic, "Ministerial Relief and Recruiting the Ministry"? It has this to do with it: If we succeed in our high objectives in our work for ministerial

relief, we will automatically recruit the ministry. Every appeal that is made for our old ministers will, under God, search the hearts of young Christian laymen, many of whom through our ministry of service to the old and decrepit preachers, will heed God's call to accept this same glorious and sacred badge of service and enlist as ministers under the stainless banner of our King. I do not think that the benignant and great-hearted members of our various religious denominations had in mind, when this work was started, the fact that one of the surest roads to the impression of young Christian hearts with the importance of ministerial calling is the road to the care and relief of our old ministers, who, worn with the heat and burden of the day, and weakened by the weight of years, have been forced to lay down their great tasks, but in my judgment it will so turn out nevertheless.

RESISTING THE MINISTRY

All of us believe that a man can resist the call of God to be a preacher. There is not the slightest doubt that many of our fine Christian men have done this, and some of them have regretted it in all the after years.

A prominent lawyer said to a friend one day: "When I was a young man, God called me to be a preacher. I resisted the call and took up the profession of the law. I tried to convince myself that I could serve as well as a layman and be just as happy in this department of work as I could serving as a preacher. In this I made a mistake. I am now nearing my seventy-fifth birthday, and while I have sought to serve as best I could through all the avenues at my command as a layman. I have gone through life a sorrowing man, and approach life's last day with a sigh."

Yes, men can resist the call of God. This man resisted it. More men are resisting it now, perhaps, than ever before. The reason is not far to seek. There are not only the impediments that occurred to this fine layman, but the equation of material support confronts men to-day as never before.

Our ministerial relief work answers the question the young man asks concerning the provision—I mean the right and proper provision—for his old age. In the nature of things the preacher cannot be a money-maker. If a preacher becomes a money-maker, he loses his power as a soul-winner. The accumulation of earthly wealth and power in the pulpit are inconsistent, and we have many painful illustrations of the spiritual death and even ruin that overtakes a preacher who finds himself enmeshed in the material cares and tasks of life. Since the preacher cannot be a money-maker, he must of necessity have some care for the family that either now calls upon him for support or will be his to support in the after years.

All of us know that in many sections of our country the absence of our young men in the ranks of the ministry is an appalling tragedy. In some sections the situation is not so grievous, but in others the churches find themselves hard-pressed to secure pastors, and I fear this will become more and more a problem for us unless we care for our old ministers and by that token impress the hearts of our young men that through this instrumentality God is preparing for them all needed help for the closing years of their lives.

The talk about preachers, helping preachers, loving preachers and magnifying the ministerial office as is done by every ministerial relief board in the whole world, is in itself, a tremendous asset in our religious life. No honor that we ever put upon the ministry, no crown that ever adorned the preacher's brow, is like the honor and the crown we provide for him in this work of ministerial relief, and by so much as we thus provide honor and recognition for him by that much we stimulate all of our people everywhere to a right consideration of his high office and of the dignity and sacredness of his ministry to a lost and dying world.

Some Facts that Thrill

Rev. J. W. Lowe, Tsinan, China

Our Heavenly Father must love the Chinese very dearly. During four thousand years of floods, famines, wars and pestilence God has preserved this great people for some great purpose in his redemptive plan for the world.

The impact of the West upon the East is one of the outstanding facts of modern missions. The returned student, the merchant, the banker, the tourist, the diplomat, the movies, the teacher, the missionary, and the press have greatly influenced the life of the Chinese people.

This impact has not always been Christian. All who love China are agreed that this impact should be Christian. If it is not Christian, then our civilization, and Christianity itself will be regarded by the Chinese with supercilious contempt. The sad fact that many of our fellow-Christians in America do not walk worthily of the Good News which we proclaim in China is leaking out over there, and greatly hinders our work. The story is told of a Chinese gentleman who, seeing a group of Americans playing Mah-jong exclaimed, "Americans! Mah-jong! send them missionaries!"

The new spirit in China. It is altruistic, patriotic, and self-sacrificing. Americans have always taken the initiative in raising funds for famine relief. During the recent famine, however, the Board of Trade in Shanghai raised over one million dollars in one day for the relief of their own starving millions. China was among the first to send a shipload of rice, flour, and milk to Japan after the recent earthquake, and then declared the boycott of Japanese goods at an end.

Christianity recognized. Chinese leaders admit that the real revolution in China began upon the arrival of Robert Morrison. Feng Yu-siang, the Christian General, is now guarding Peking. There are in his army more than four thousand Christian soldiers. Dr. John Goforth saw these four thousand soldiers observing the Lord's Supper. General Feng sat at one end of the long table and his wife at the other end. David Yu and Mr. Tang, two outstanding Christian leaders in China, were chosen by the people to represent them at the Washington Conference. The people felt that these men could be trusted with the affairs of the whole nation.

A magazine in Shanghai recently conducted a contest to ascertain by vote of the people the names of the fifty most popular leaders in China to-day. Of this number twelve were Christians. Then twelve out of the fifty were chosen, and of this number four were Christians.

The open door. For more than a century the missionaries have prayed with Xavier, "Oh Rock, Rock, when wilt thou open to my God!" Borghlum is carving on the side of Stone Mountain a magnificent Memorial to the South. Under the hand of the sculptor that mountain of granite has opened, and there appears the benign face of Robert E. Lee, that matchless Christian General. In response to the toil and prayers of a handful of Christian workers, China, the Rock has opened and the Christlike faces of four hundred thousand Christians appear as lights in the midst of the surrounding darkness.

Sacrificial living and giving. Unless the grain of wheat falls into the ground and dies, it remains what it was—a single grain; but if it dies, it yields a rich harvest. The way of growth is through death to life; through defeat to victory; through shame to glory.

During the Boxer Uprising ten thousand Chinese Christians died as martyrs rather than deny Jesus as their Saviour and Lord. The blood of the martyrs is the seed of the church. Dur-

ing the decade immediately following this uprising, one hundred and fifty thousand souls were added to Chinese churches.

At the close of the World War, our own Miss Grace McBride died in Siberia while fighting typhus fever. Our brave, heroic Christian nurse died that Manchuria and Shantung might be saved.

In North China, our ten thousand poor Christians undertook to raise the sum of fifty thousand dollars in five years. That is equal to about \$25,000 U. S. gold. The women out of the abundance of their poverty raised one-third of the annual budget. Students denied themselves one meal a day that they might pay their pledges to this fund. Our churches went over the top. They gave in five years the sum of \$56,000! And the Lord added to the churches about four thousand souls!

"Hallelujah! let us welcome them!" That is what our Russian Baptist brethren at Harbin said when they heard that the Leonards, and the James, were soon to arrive at the station. Let all Southern Baptists welcome the opportunity to do a big thing in a great way, and send our "Hallelujah!" around the world.

* * *

"That They Might Have Life"

S. O. Pruehl, M.D., Chengchow, China

He was just a little two-year-old Chinese boy baby. But he was like a little old man; he was all skin and bones. He had a sickly yellow color and didn't look like he would live very long. He was nursing at his mother's breast and the poor, ignorant mother didn't seem to realize that his pitifully feeble wailing was due to starvation.

The mother had been nursing this baby for two years, and while she appeared healthy and strong, this little fellow was starving to death at her breast for lack of nourishment.

His skin lay in loose folds over the bony framework of his puny body. His eyes were white and glazed in appearance; one could see large ulcers over the corners of both eyes. Definitely it was a case of inanition and starvation: the corneal ulcers were not alone due to deficiency but to dirt also.

After a careful history had been taken and a thorough physical examination made, the doctor prescribed his simple treatment for the baby: lime water and good cow's milk by mouth and an ointment for the eyes. The treatment was followed with as much care and patience as the poor, ignorant mother could afford. In a few days the medicine was used up and she came back for more.

The little patient was about the same; the treatment was continued and regular visits made to the clinic.

It happened at this time that the doctor on the case was called away for a period of some two or three weeks. When he came back he resumed his work at the clinic. The little Chinese boy baby had long since passed out of his mind.

The next patient was called in to see the doctor by the Chinese helper: it was a mother with a rosy-cheeked baby in her arms. The face of the mother was familiar to the doctor, but he could not recall having seen the baby before. The doctor read the history sheet, recognized his own handwriting on it, but looked in a puzzled manner from the history sheet to the patient. Presently the Chinese evangelist who stood near, seeing the puzzled expression on the doctor's face, said: "Do you not recognize this patient?"

"No," replied the doctor.

And as the Chinese assistant beamed his approval on the doctor's treatment of this case, it all came back to the doctor. This was the little old man who had gotten fat simply by tak-

ing a mixture of lime water and cow's milk. A wondrous transformation had been effected in a month's time. The baby was now smiling instead of wailing. His eyes were healing.

But the greatest transformation of all was not in the baby boy: as wonderful as that was there was something still more remarkable. It was the change in the mother's face. It was beaming and soft as only a mother's face can be when her child has been brought from death unto life.

When one sees such marvelous results and comes to realize that it is all for Christ's sake and the gospel, one comes to know some of the fine experiences of life and that "it is more blessed to give than to receive."

* * *

The president of the American Bankers Association is authority for the statement that the wealth of the United States now totals approximately \$300,000,000,000. If this three hundred billions yielded an income of six per cent (a very low estimate) it would bring in \$18,000,000,000 annually. One-tenth of this annual income, which rightfully belongs to the Lord, would yield one billion eight hundred million for religious purposes. Southern Baptists, being about one-tenth of the total population, would pay into the Lord's treasury each year \$180,000,000. One-half of this for missions, benevolence, education, would be \$90,000,000 per year, or approximately thirty dollars per capita for our actual white church membership. Surely there is nothing unreasonable in this standard, and nothing unsound about the objective. A tenth of six per cent of his total wealth paid into the treasury of the Lord by every Southern Baptist would finance all our kingdom work in a magnificent fashion, and would entail hardship on no one. It can be done if our churches are led to see the simplicity and practicality of systematic, every-member giving on the basis of the tithe of the annual increase or income from every individual's capital or labor.

Southern Baptist Relief Day

JANUARY 18, 1925

Secretary T. B. Ray

We are exceedingly anxious to make Southern Baptist Relief Day a great success. The critical need of food and clothing in famine-stricken sections of Russia; the dire distress in other countries of Europe among our Baptist people especially, and the cry of the orphans being cared for by the Near East Relief, appeal to Southern Baptists for a generous response on Relief Day, January 18.

On this one Relief Day our Southern Baptist churches and Sunday schools are asked to make their gifts for relief. A cordial agreement has been reached by the Foreign Mission Board and the Near East Relief organization that a united appeal shall be made on this day. The money is to be sent to the Foreign Mission Board, which will distribute it to the Near East Relief and its own relief work in many lands. The Southern Baptist Convention has authorized this day. The Foreign Mission and the Sunday School Boards urge it. The heart-rending distress of the starving, the widow and the orphan constrain Southern Baptists to make liberal offerings on Southern Baptist Relief Day, January 18.

The South a Home Mission Field

High Points in the Realm of Southern Baptist Opportunity

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

"The South a Home Mission Field"—that is a theme for a book, not a cursory article for a magazine. For Baptists, the South is the greatest, richest, ripest, most far-reaching mission field on earth. Not even a summary of its varied and pressing needs, its matchless and uncountable opportunities, its certain and incalculable returns can be given in the limits of this article. Only a few of the high points of this highest range in the realm of Southern Baptist opportunity may be touched upon:

1. *The South is a vast and challenging mission field.* It stretches from Barksdale, Maryland, down the Atlantic to Key West, Florida—a distance of 1,100 miles on an air line; and it spreads out from Cape Hatteras on the east coast of North Carolina, to the Arizona line beyond Gallup, New Mexico, a distance of 1,900 miles as the crow flies. And then it takes in that wonderful island of Cuba and the Canal Zone and Panama for good measure.

Not counting Cuba and the Canal Zone, it embraces a territory of 1,081,842 square miles, or about the same area as the Argentine Republic, or British India, or the combined areas of England, Scotland, Ireland, Wales, Germany, France, Italy and Norway.

It comprises the following groups of population, viz:

Negroes	9,025,096 or 24.5%
Chinese, Japanese, etc.	7,180
Indians	95,636 or 0.2%
Foreign born whites	1,282,217 or 3.4%
Native born whites	26,414,597 or 71.7%
Total population	36,824,826 or 100%

It contains the following religious groups, viz:

Baptists (white and colored)	6,476,759 or 17.5%
Other Faiths	9,879,107 or 26.8%
Children under gospel age (10).....	7,364,965 or 20.0%
Non-church members (10 and over)	13,104,000 or 35.7%
Total population	36,824,826 or 100.0%

2. *The South is a wonderful evangelistic mission field.* The foregoing figures indicate that the South is still a great evangelistic mission field—and one which is distinctly Baptist, withal. Of the 13,104,000 persons, ten years old and up, in the South who claim no church connection, for example, about 4,035,606 are Negroes at least three-fourth of whom are Baptists in sentiment. Of the 9,068,394 whites in the South, ten years old and up, who are without any church connection, at least 3,000,000 have distinct Baptist predilections. Baptists have here in the South, therefore, practically 7,000,000 persons who are ten years old and up, without any church connection. That is to say, more than half the remaining evangelistic task of the South is a Baptist task, or opportunity, as we may choose to regard it. How are we measuring up to this task?

We are making our best record in soul-winning; but it is a poor one. Let us look at the facts:

Southern Baptists have reported 950,943 baptisms within the past five years—a record which no great denomination in America has ever approximated. This record means that Southern Baptists have had during the Campaign period:

42 baptisms every daylight hour
522 baptisms every day and Sunday
3,657 baptisms every week
15,849 baptisms every month
190,188 baptisms every year

This is practically 20,000 more baptisms every year than Southern Baptists ever had in any preceding five-year period.

COMPARISON WITH THE METHODISTS

Our nearest competitors in soul-winning in America are the Methodists. The following comparative figures between Southern Baptists and the two great bodies of Methodists in America will be of special interest. The figures include baptisms on both the home and foreign fields:

Northern Methodists, total adult baptisms, 5 years	611,154
Southern Methodists, total adult baptisms, 5 years	477,603
Grand total, Northern and Southern Methodists	1,088,757
Total for Southern Baptists, 5 years	998,133

It will be seen from these figures that Southern Baptists lacked only 110,624 of baptizing as many persons on profession of faith during the past five years as both Northern and Southern Methodists. In 1923, Northern Methodists reported 116,004 baptisms; Southern Methodists reported 96,203, and Northern Presbyterians, 37,647, making a total of 249,854. As compared with these denominations, Northern Baptists reported 66,898; the Negro Baptists reported 78,024, and Southern Baptists 195,664, making a total of 340,568.

A POOR RECORD NEVERTHELESS

In spite of the fact that Southern Baptists have surpassed all other great denominations in America in the matter of soul-winning as well as to excel their own record in former years, they have very little cause for boasting and very much real need to understand how poor and pitiable is their record at best. Here are some facts which should send Southern Baptists to their knees in confession of guilt and of neglect and of half-hearted service in earth's greatest enterprise.

3,494,189 Southern Baptists reported only 195,664 baptisms!

This is one baptism to every 17.8 members for 1923.

But 29,930 of these baptisms were reported by the Home Board missionaries.

On our foreign fields 111,872 Baptists reported 12,856 baptisms.

This is one baptism to every 8.7 members of our churches on foreign fields—a record twice over as great as our forces at home and one that was made in face of conditions ten times as difficult.

Almost 9,000 of our 27,000 Baptist churches in the South reported no baptisms at all in 1923—one-third of our churches barren and unfruitful!

STANDING OF STATES IN BAPTISMS, 1923

1. Texas had 1 baptism to every	11 members
2. Oklahoma had 1 baptism to every	11 members
3. Louisiana had 1 baptism to every	13.3 members
4. New Mexico had 1 baptism to every	13.7 members
5. Arkansas had 1 baptism to every	15.2 members
6. Tennessee had 1 baptism to every	16.9 members
7. Florida had 1 baptism to every	17.5 members
8. Mississippi had 1 baptism to every	17.7 members
9. South Carolina had 1 baptism to every	17.7 members
10. Missouri had 1 baptism to every	18.2 members
11. North Carolina had 1 baptism to every	18.8 members
12. Alabama had 1 baptism to every	19.2 members
13. Illinois had 1 baptism to every	20 members
14. Kentucky had 1 baptism to every	20.2 members
15. Georgia had 1 baptism to every	21.2 members
16. Maryland had 1 baptism to every	21.8 members
17. Virginia had 1 baptism to every	22.1 members
18. District of Columbia had 1 baptism to every	26 members
The Convention had 1 to every	17.8 members

It will be seen from the foregoing table that the newer states of the Southwest are far in the lead of the older states of the Southeast, etc.

3. *The South is a great enlistment mission field.* I have come back from a 17 months' study of our country churches and a 5 months' study of our town and city churches with the deliberate conviction that the greatest single need before Southern Baptists to-day is a great Southwide, co-operative enlistment campaign which will reach every one of our 28,000 churches and every one of our 3,494,000 Baptists. Here are a few of the great, outstanding needs of our people and our churches which, in my judgment, call for and challenge the best constructive enlistment efforts of all the State Executive Boards, and make it imperative that we give new and greatly enlarged support to the Home Mission Board:

PRESSING NEEDS OF SOUTHERN BAPTISTS

There are 104 small towns in the South, ranging from 1,000 to 6,278 inhabitants each, which have no (white) Baptist church in them.

There are 13,104,000 persons in the South, ten years of age and up, who are wholly unevangelized and claim no church connection, 7,000,000 of which number are Baptists in sentiment.

There were almost 9,000 white Baptist churches in the South in 1923 which reported not a single baptism during the whole year.

There were 6,592 churches in 1923 which did not have a Sunday school of any character; and 3,321 other churches which maintained Sunday schools for only a part of the year (spring and summer months).

There are to-day 14,027 rural churches in which there is no organized woman's work—at least, none is reported.

There are 16,424 churches, urban and rural, which have no organized young people's work.

There are, upon the average, 4,142 rural churches and 154 urban churches, or a total of 4,296 churches among Southern Baptists which are pastorless continually.

Of the 19,580 ordained ministers among Southern Baptists in 1923, almost 9,500 were engaged mostly or entirely in secular pursuits or had retired from active service through old age or infirmity; whereas over 7,200 of the 10,000 and more active pastors and workers changed fields or churches some time during the year.

There are, approximately, 5,181 rural churches and 252 urban churches, or a total of 5,433 churches among Southern Baptists, without houses of worship—and forced to worship and work in school houses, "union" church houses, lodge halls, or rented quarters. And about 1,559 urban churches and 20,659 rural churches are without pastors' homes. There are a few more than 15,000 churches, moreover, which have only the old-time, one-room church house, which is without any Sunday-school equipment. *There is the most urgent and impelling need for a \$20,000,000 building and loan fund for Southern Baptist churches—at least \$10,000,000 of it to be reserved for the use of the country churches.*

There were 4,035 (or 16.2%) of our churches which neither subscribed nor paid anything to the 75 Million Campaign. In the churches making subscriptions, moreover, not more than 37.5 per cent of the membership, taking the South as a whole, had any part in supporting the Campaign. That is to say, about 997,531 Baptists actually supported the Campaign with their gifts; whereas perhaps 2,202,469 thought well of the Campaign but bore none of its burdens.

We must understand, however, that the 75 Million Campaign actually enlisted the support of 20,894 churches—which is over 9,000 more churches than ever supported any great denominational movement or cause among Southern Baptists.

There are approximately 500,000 white Baptist homes in the South, with over 2,000,000 of our Southern Baptist church members living in these homes, which are without any denominational paper of any character and are, therefore, cut off completely from all information concerning our state, Southwide and worldwide work.

Does any one doubt that judgment will overtake Southern Baptists unless we go about the task of enlightening and enlisting these forces speedily?

4. *The South is one of the nation's greatest racial mission fields—though not generally so recognized.* Let us look again, and more closely, at the racial groups in the South.

Negroes	9,025,096—24.5%
Chinese, Japanese, etc.	7,180
Indians	95,636—0.2%
Foreign born whites	1,282,217
Children of foreign or mixed parentage.....	2,560,000
Mexicans in Texas, etc.	650,000
French-speaking natives in Louisiana.....	300,000
Cubans and other foreign groups in Florida.....	50,000
Total Foreign groups	4,842,217—13.3%
Non-foreign native whites	22,854,597—61.8%
Total population	36,824,826—100 %

Here, then, are three great racial groups: (1) 9,025,096 Negroes; (2) 4,842,217 foreigners or children of foreign or mixed parentage, etc.; and (3) 22,854,597 native born whites of native stock. In addition also there are the 95,636 Indians—and enough Chinese and Japanese to create a world problem if not to cause a world war.

These foreign born peoples and the children of foreign or mixed parentage constitute 19 per cent of the population of the towns and cities of the South and furnish four-fifths of the Roman Catholic population of the South (see page 41 of the 1924 Handbook for a complete tabulation of the foreigners and Catholics in the big cities of the South).

The problem of our big cities in the South is largely a racial problem. Look at these figures, for example:

New Orleans has 95,275 foreigners (including foreign born and those born of foreign or mixed parentage), and 100,930 Negroes.

Baltimore has 246,750 foreigners, etc., and 108,322 Negroes.

Washington, D. C., has 87,372 foreigners, etc., and 109,966 Negroes.

St. Louis has 343,133 foreigners, etc., and 69,854 Negroes.

Kansas City has 84,383 foreigners, etc., and 30,719 Negroes.

Louisville has 55,366 foreigners, etc., and 40,087 Negroes.

It must be clear, from these figures, that the South is a great racial mission field—one of the greatest in America.

In fact, Southern Baptists, more than all other religious groups in America, hold in their hands the very destiny of the Negro race in America. Nine-tenths of the Negroes live here in the South with us, and at least three out of four of all who profess faith in Christ find their way into Baptist churches—in spite of tremendous bids by other denominations, in many cases.

It must be evident also, from these figures, that Southern Baptists will never successfully deal with the problem of our great cities in the South until they learn how to meet and to master two other great problems—the problem of the foreigners (three-fourths of whom are Roman Catholics), and the problem of the Negroes.

5. *The South is a great co-operative mission field.* It is becoming quite common of late years to hear prominent men among Southern Baptists remarking upon the "passing of the frontier,"

the ability of all the states in the Southern Baptist Convention to handle their own affairs, the uselessness or impertinence of a great comprehensive program of Home Missions. Modestly, I should like to refer these, and all the other brethren, to two little books: The Southern Baptist Handbook for 1923 and the one for 1924, where they will find presented the actual conditions which confront our churches in the rural districts and in the towns and cities of the South.

Atlanta, for example, has 30,120 white Baptists in a white population which numbers 137,786—or one white Baptist to every 4.5 white persons all ages, in the city; whereas New Orleans has only 3,105 white Baptists in a white population of 285,916—or one white Baptist to every 92 white persons in the city. If New Orleans had the same proportion of white Baptists which Atlanta has, there would be 57,000 white Baptists in New Orleans instead of 3,105. *Every dollar of money given to Home Missions during the next ten years could be wisely and judiciously spent in Louisiana, and half of it in the city of New Orleans, and the investment would yield as rapid and as rich returns as may be gathered from any other mission field on earth.* The same may be said of large sections of Texas, all of New Mexico, Oklahoma and parts of Missouri and Arkansas. It will require the best efforts of the Home Mission Board, together with all that can be done through state boards, for the next twenty-five years, to bring these states and sections up to that place of development already attained by the Carolinas, Virginia, Georgia and Kentucky.

6. *The South is the greatest country church mission field in the world.* Our country church survey, published in the 1923 Handbook disclosed the fact, for example, that 88.5 per cent of all our churches are distinctly rural, being situated in the open country or in little hamlets of less than 1,000 inhabitants; that 68 per cent of the great host of Southern Baptists, now numbering 3,494,189, belong to these distinct rural churches; that over 65 per cent of the large number of baptisms which annually take place in Southern Baptist churches come from these same rural churches; that over 85 per cent of the 20,601 Sunday schools among Southern Baptists are rural Sunday schools; that almost 61 per cent of the Sunday-school enrollment of Southern Baptists, now aggregating 2,381,717, is found in the rural Sunday schools; that over 52 per cent of our 16,019 B.Y.P.U.'s of the South are rural B.Y.P.U.'s; that almost 70 per cent of the 22,326 total Woman's organizations in the South are rural organizations; and that 33.7 per cent of the subscriptions to the 75 Million Campaign came from rural churches. In short, Southern Baptists are possessed of a wonderful garden spot, comprising 3,188 urban churches, on the one hand, and a vast and challenging field on the other, over which are scattered 22,043 rural churches. If it has proved immensely worthwhile for Southern Baptists to cultivate and care for and develop their garden spot (their 3,188 urban churches), by what process of reasoning is it supposed to be fair, or democratic, or wise after the manner of men, or honoring to our divine Lord, to go on neglecting our great and challenging and opportune field (our 22,043 rural churches)—the most opportune, the most inexpensive and the most opulent Baptist mission field around the world?

Let us contemplate and try to visualize the wonderful rural forces and field which God has given to Southern Baptists:

The rural Baptist churches of the South have greater numbers and greater resources than the whole denomination of the Disciples of Christ, in the whole world!

They have two and one-half times greater religious forces, if they were properly enlisted and developed, than all the Congregationalist churches in America!

They have a half million more church members and greater resources than Northern Presbyterians, and five times as many members and as great resources as Southern Presbyterians have!

They have a million more church members than the whole Protestant Episcopal Church of America comprises.

In fact, with the exception of the three main bodies of the Methodists and the whole body of Lutherans, the rural Baptist churches of the South constitute the greatest single religious body, both in numbers and in resources, to be found in America.

Incidentally also they constitute the greatest body of rural churches affiliated with any great evangelical denomination in the world to-day.

Is it not high time, therefore, that we discover the vast and mostly undeveloped possibilities of these rural churches and bring the whole impact of our denominational life into a great concerted and constructive effort to arouse, enlist and develop their full powers of service for God and humanity?

7. *The South is a world mission field of the first magnitude.* It may be "news" to some to know that in spite of the fact that over 4,000 of our churches and practically 2,300,000 of our people had no active part in the 75 Million Campaign, the 23,000 loyal churches and the 1,000,000 loyal Southern Baptists, during the past 5 years, gave \$53,832,852.79 to the Campaign; while Southern Methodists gave a total of \$36,206,453.72 to all denominational causes. If a part (say 37.5 per cent) of our forces could achieve such results as this in our first great Campaign, let us contemplate the full possibilities of Southern Baptists when the other 2,000,000 Baptists shall have been fully enlisted. If Southern Baptists as a whole were enlisted and developed in the support of foreign missions as Northern Presbyterians are we could and would give almost \$12,000,000 a year to the cause of world missions. These wonderful results for world missions, however, can be obtained only by recognizing the South as a pre-eminent home mission field, and beginning anew the great task of evangelizing, enlisting, training and equipping our great unenlisted hosts.

And who does not see and understand the supreme opportunity of Southern Baptists in dealing with the Negro race? If Southern Baptists should formulate a great constructive program, covering say the next fifty years, they could aid the great host of colored Baptists to so evangelize, educate and train their forces as to make it possible for the Baptist Negroes of the South to speedily evangelize the whole African race.

Moreover, there is a sufficient number of Mexicans in Texas and New Mexico (about 800,000), if won to Christ and given the proper education and training, to bring the 16,500,000 souls in old Mexico to Christ and help mightily in the on-going of Christ's Kingdom in Central and South America.

Again, the Baptists have three distinct advantages here in the South—advantages not enjoyed by any other group of Baptists on earth, viz: (1) We have the greatest number to be found in any nation or section of the world to-day—at least 6,476,759 counting both whites and colored; (2) we have all the organizations and institutions needed to carry out the greatest program of world missions; and (3) we have more doctrinal purity, virility and aggression than can be found in any other great body of Baptists on earth today. If, somehow, we can have a great Home Mission campaign to awaken, call out, enlist and equip our forces for world conquest—what stories of achievement in world missions the future statisticians and historians would be able to record!

A Compelling Home Mission Task

Why We Should Press With Renewed Vigor the Work Among the Foreigners

Miss Kate McLure, West Tampa, Fla.

Does our religion mean anything to us? If so, we must propagate it. Grant that Southern Baptists are zealous in their hearts for the spread of the gospel message, are there impelling reasons for pressing on with renewed vigor in our work with the immigrants?

Visit with me some of our Southern cities and let us study the situation from a numerical standpoint. In New Orleans we find 75,000 Italians. One-fifth of all taxable property is owned by Italians. In Kansas City, a few blocks from where the Southern Baptist Convention was held, there are 20,000 Italians. In West Tampa, a suburb of Tampa, there are 12,000 Italians; in Ybor City, another of Tampa's suburbs, 18,000 Spanish-speaking people, besides many Italians. Thus it is in scores of our Southern cities, and the Italians are here to stay, not to get rich and return to their native land. America is their home. They are building comfortable, attractive dwellings, their children, already American citizens, are rapidly becoming Americanized. We rejoice in their thrift and ambition.

But what of their religious status? Are they an asset to our country spiritually? Come to Tampa and see. Porches lined with those not sufficiently interested in their soul's salvation to walk across the street to hear the gospel message; various types of gambling dens in full blast continually; crowds of gaily-dressed young people on their way to the dance or ball game Sunday afternoon; many buying and selling on the Lord's day. These are some of the sights you would see. Should such conditions exist in Christian America? Let us gird up our loins and go into the battle with renewed strength.

Secondly, many foreigners at our doors are dying without Christ. Have you ever attended a funeral like this? Candles, brought by the undertaker, burn for many hours. At the appointed time the body is carried away, while the screams and hopeless shrieks of the family rend the air. Not a song sung, nor a prayer offered, nor a verse of Scripture read. The departed one was an unbeliever. Is it anything to you and me that his soul has gone into eternity without the knowledge of a Saviour? Then let us work while it is yet day.

We should work as never before because our opportunities are greater than ever before. The Baptist Italian Church, of West Tampa, has a membership of nearly one hundred forty, over one hundred homes in which our Protestant faith has been accepted, and from which Baptist influence will radiate.

Our beautiful new church building is a challenge to the missionaries to work, and to those at home to pray that the gospel story may ring out to large audiences. The Home Board heard the appeals of the Italian pastor and missionaries for a church, and the excuses of the indifferent that they would attend services when the Baptist ceased to meet in a cigar factory. The church was erected in the most crucial hour of the Home Board's history. May the Board be rewarded by seeing this new church drawing the unbelieving crowds within its walls, there to find the Christ.

Then we must press on with renewed vigor that those at the front may have long-needed reinforcements, in equipment and in workers. Visit again the mission field in West Tampa. Hear the story of the growth of the mission school. When the appeals of the missionaries for an additional teacher to hold the children of the grammar grades fell on deaf ears,

because of financial conditions, the four missionaries employed a Training School graduate on their own responsibility. A rented room in a nearby dwelling was the schoolroom, inadequate in size, dark, poorly ventilated, unsuitable in every way. But the pupils came, twenty-five and more, boys and girls in their teens. A second year the missionaries are bearing the strain of financing this proposition, believing that the school will be an asset to the church.

How does the Catholic Church maintain itself? Largely through the thorough instruction in such doctrines given in its schools. And how may the Baptist church lengthen its cords and strengthen its stakes? By teaching the Bible to as large a number as possible in the Mission schools. Then add another schoolroom to the Mission building and empower the Board to employ a full-fledged missionary teacher!

Would that our Baptist constituency might catch a vision of the immensity of the task of winning to Christ these throngs of immigrants at our doors! That they might feel the same zeal for the salvation of these lost ones that they feel for the lost across the sea. That they might know that the problems of home missionaries are practically the same as those of the foreign missionaries plus the evil influence of America! Just as truly are multitudes of immigrants bowing down to idols, though not of wood and stone.

Oh, that our people might know the beauty of character of some of the Italian people touched by the power of Christ, of the loveliness of the young people and the little children!

May the love of Christ be so shed abroad in our hearts by the Holy Spirit that we will press on with undaunted courage and unflinching sacrifice to the goal of making America Christian by winning the immigrant to Christ.

* * *

The Need of a New

Emphasis on Home Missions

Rev. Raleigh Wright, Ph.D., Greenville, Texas

Physical science has demonstrated that the attraction of one body for another diminishes with the square of the distance. Strange to say, Southern Baptists are reversing the law of the physical universe in its application to kingdom enterprises. More and more Southern Baptists are losing sight of the paramount problems of the homeland in the romantic appeals of the foreign field. Never before have the Baptists of the South been so nearly on the verge of grinding their seed corn. Our denominational judgment is being badly warped by the invidious comparisons between what we are spending at home and abroad. There is a general restless nervousness over our foreign mission situation, but a seeming complacency as to our home mission problems, notwithstanding that they are staggering and colossal.

The foregoing principle governs in society. The head of every house spends more on his own family than on all his

neighbors put together. My city taxes are 400 per cent more than my state taxes. It costs the manufacturer many times more to produce an article than it does to sell it. For every dollar that the federal government spent on our foreign expeditionary forces in France during the recent titanic struggle, it spent many thousands of dollars at home. Jesus gave the whole of his earthly ministry to the Jew. An adequate base of supply is essential to any worthwhile operation abroad. It is just as important to conserve that which we have as it is to save the lost. Our Home Mission program must expand in proportion to our Foreign Mission operation, or we will commit denominational suicide.

The task of the Home Mission Board is becoming more complex and urgent every year. New problems are constantly arising. There is no such thing as completing the Home Mission task in a world into which sinners are born and church members are to be trained until Jesus comes. The Southern city, several of which are growing more rapidly, proportionately, than New York City, is presenting an alarming complex social problem. Dr. Victor I. Masters in "The Call of the South" says: "In the struggling tides of life in a growing city, many churches are on the defensive and many have been wrecked by the fierce and economic competitions and conflicts." One-time strong Baptist churches are either becoming mission stations or merging with other Baptist bodies. A fine pastor said to me a few days ago that only one Baptist church in his city was making any headway. Our fine climate and inviting commercial opportunities are bringing the immigrant from the north and foreign lands in increasing numbers into our midst. Modernism is devitalizing many of our pulpits and schools. The menace of the picture show and automobile is being felt in nearly all church life, both in the city and country. Unionism, which has for its objective one big and imposing ecclesiastical organization, is spreading among us at a rapid rate. Thousands of men are quitting the Roman Catholic church, and are drifting either into infidelity or going into mere fraternal institutions. Every student of history knows that the very same forces, both social and religious, that undermined New Testament Christianity in Europe, making it necessary for us to send missionaries back to the countries of our fathers, are operating in a very insidious way in our Southland. Because of our failure to indoctrinate and train, the South has become a fertile field for heretical sects. These and many other adverse conditions call for a new emphasis to be placed on Home Missions.

The remedy is manifold. Herbert Spencer said, "There is no political alchemy by which you can get golden conduct out of leaden instincts." The first great need of this hour is personal regeneration. The evangelistic opportunity is golden. Pastors and evangelists alike need to lay greater stress on the necessity of regeneration before church membership. A genuinely converted church membership will go a long way toward solving our denominational problems. The evangelistic department of the Home Mission Board, once conceded to be the greatest single evangelistic agency of the denomination, has been so curtailed because of a shortage of funds that it cannot even begin to meet the demands made upon it. Everywhere I go men seem to be hungry for the old-time gospel. Even this early, I have four tentative invitations for next winter. The Department of Evangelism ought to be reinforced immediately by at least fifty sane evangelists and singers.

There has been improvement along many lines, but we still need to go on eliciting, combining and directing the latent powers of our great denomination. Like the Niagara Falls, most of our denominational energy is being wasted. Twenty thousand of our churches are making no worthwhile contribution to the denominational program. Furthermore, many of them are perishing for lack of knowledge. The Home and State Mission Boards could do nothing wiser than to spend five million dol-

lars in enlisting and training our great hosts of unenlisted Baptists. The one great need in my work is trained workers. An outstanding layman said to me a few days ago that the denominational illiteracy and lethargy among hosts of our Baptists are alarming. At least two million white Baptists of the South know but little of what Baptists stand for or what they are trying to do, and therefore they are perfectly indifferent to denominational appeals. The Enlistment Departments of the Home and State Mission Boards must be reinforced, or our ignorance will become our greatest denominational peril.

Funds is one of the crying needs of all our Boards. None of our causes is suffering so much for the lack of funds as Home Missions. Southern Baptists ought to reinforce their Home and State Mission Boards with adequate funds to meet the ever increasing demands made upon them. As to the Home Mission Board, it could use every dollar that it receives from all sources in any one of its departments of work, and even then not meet the pressing needs. The retrenchment of the Board because of the lack of funds has been hurtful to every phase of its work, and also to our entire denominational program. The economy that the Board has been forced to practice is the worst sort of extravagance. The less we give to Home Missions the less we will have to give for Foreign Missions. We must keep fertile the root of the denominational tree, if our hopes of a large denominational harvest are to be realized. The first emphasis of the mission appeal must ever be laid upon the base of supply.

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The Primary Reason for Home Missions

Rev. J. G. Bow, D.D., Louisville, Ky.

The fundamental reasons for Home Missions is well expressed in the missionary topic for the January number of HOME AND FOREIGN FIELDS, "For Christ's Sake and the Gospel's."

It is true that missions are missions, whether in the home, the bounds of the church, the association, the state, the convention, or to the uttermost part of the earth. After all, it is bringing Jesus to the lost and bringing the lost to Jesus; bringing sinners under the gospel's saving power.

One year ago at the Kentucky General Association Dr. George Ragland preached a great sermon on the Great Commission. He claimed that the accent in the Commission was not on the "go," nor on the "teach," but on the "make disciples." Perhaps he was correct, and yet the object of the going and the teaching was to make disciples. God always uses means for the accomplishment of his purposes. "God hath ordained by the foolishness of preaching to save them that believe." The preaching is God's ordained means. God does the saving.

Make disciples—this is the business of God's children, and every redeemed soul ought to be working at it. This is the ultimate object of all Christian work—the mission of the churches, the preaching of the gospel, our personal work, the goal of the prayer meeting, the work of the Sunday school, the training of our young people, the organization and training of all our forces in kingdom work. If any of these agencies fail in the one great object of making disciples, that agency is a failure. I know of no agency in our Southland or in all this benighted world that is accomplishing more in this Christ-given task than the Home Mission Board of the Southern Baptist Convention.

Think of the workers of this Board during the 75 Million Campaign baptizing more than two hundred thousand con-

verts, and bringing into our churches nearly three hundred and twenty-five thousand members. This of itself is worth far more than all the money this Board has ever expended. There is nothing comparable to it elsewhere.

The mind staggers at the attempt to enumerate the needs of the Home Mission Board in its gigantic work, and falters in sheer amazement at the possibilities within its reach. And here we need to recognize the wisdom of selecting the strategic points, where the placers of the "gold tried in the fire" may be mined in richest abundance.

When a boy I was passionately enamored of two common sports—fishing and squirrel hunting. I was not slow in finding the haunts of the finny tribe where they would bite quickest and fastest, nor in selecting the woodlands where the "friskies" were cutting the nuts and acorns, and feasting in the mulberry trees. While every soul is worth saving, there are special fields ripe and white unto harvest where God has "much people," and where we need to enter in and abide "teaching the Word of God among them."

As the State Board is the unit, the "clearing house" for state missions, so is the Home Board for the mission work of our great Southland. We believe its mightiest factor is *evangelism*. Eternity alone can reveal the results of this mighty agency, the Home Board's evangelistic force. We believe that every state board should have a like evangelistic force, for soul-winning after all is the one thing needful. Make disciples, then teach them, indoctrinate them, teach them all things Jesus has commanded. If this is faithfully done, then all departments of our work will go forward. Home Missions is basal work, and the on-going of the kingdom is dependent thereupon.

HOW MAY WE FORWARD THE WORK OF HOME MISSIONS?

Through prayer. The consciousness that some one is praying for us gives impetus to our zeal. Paul asked his brethren to pray for him.

Through co-operation. Be helpers, not hinderers. "We then as workers together with him beseech you also that ye receive not the grace of God in vain." Let us be workers together, co-workers. The men and women who furnish the means, sending their gifts seasoned with love and anointed with prayer are the potent helpers in this great kingdom work.

HOW MAY WE INSURE INTELLIGENT GIVING?

When David recovered the spoil taken at Ziklag, he decreed that, "As his part is that goeth down to battle, so shall his part be that tarrieth by the stuff, they shall share alike." This was made a statute and an ordinance for Israel.

Why do our good women in our Convention so far outstrip the men in their liberality and intelligent giving? Because they take mission literature and systematically study it. Then they pray over the work. They *know* and they *do*.

People who do not know the needs nor the hindrances, the successes and the failures, the gains and the losses, cannot comprehend the importance of this great work. Not knowing, they do not care. They recognize no personal responsibility and make no effort to inform themselves.

It is an utter impossibility to be interested in that we know nothing about, and one cannot know about the great mission work of God's redeemed sons and daughters if he does not read and hear about it.

Oh, may God awaken his people that they may realize that they are responsible, not only for what they *do*, but for what they *can do*; not only for what they know, but for what they *may know*!

The very foundation principle of this great work rests largely on the information of the laborers and supporters. You cannot be interested in something you know nothing about.

You can't know about the needs and progress of this work unless you inform yourselves, and the surest, quickest and best way to obtain this information is by the reading of the denominational papers and HOME AND FOREIGN FIELDS. And yet how few avail themselves of these opportunities.

Information eliminates ignorance. An enlistment man often makes marvelous and painful discoveries. Attending a district association, a missionary of the Board read the report on "Home Missions." He began by saying, "The principal part of Home Missions is district and State missions." Is it any wonder that with such leaders the Christ-given work of missions languishes?

Information eliminates prejudice. The anti-missionary is still peddling that story of the devil, that it takes ninety cents of every dollar to get the remaining ten cents to the mission field.

Information eliminates the baseless criticisms of the hinderers who claim these self-sacrificing missionaries are influenced by only the prospective revenue.

Information eliminates the covetousness which often leads even Christians to rob God. Some time ago I occupied the pulpit of one of our great churches. In the Men's Baraca Class there were 99 men present, and the teacher had written on the blackboard the following:

"Giving is living," an angel said,
Go then feed the hungry with sweet Charity's bread."
"And must I keep giving, again and again?"
My selfish, querulous answer ran.
"Oh, no," said the angel, piercing me through,
"Just give till the Master stops giving to you."

Immediately I saw a sermon in the Master's words. "Give ye them to eat."

I tried to imagine how inconsistent and selfish Peter, James and John and the other apostles would have appeared, if on receiving the bread and fishes from the hand of the Lord, they had begun stuffing into their haversacks, intending to keep it for their own use. It was not intended for them; Jesus gave the food to them "to set before the multitude." I imagine if they had kept it, like the overplus of manna it would have "bred worms and become foul."

WHAT MOTIVE SHOULD BE UPPERMOST?

Love for souls! Jesus loved us and gave himself for us, and Paul said, "If any man have not the spirit of Christ, he is none of his." Sacrifice and service in behalf of others beget love. Why does the parent love the helpless child more than the one not so dependent? Because of the constant demand for care. Men who make no sacrifice for the lost are lacking in loving interest for them. Jesus said of Saul, "I will show him how great things he must suffer for my name's sake." Listen to what Paul says: "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake." Again, "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."

Not only suffering and sacrifice but sympathy—this is an essential need. The world to-day is starving for sympathy.

John B. Gough, the great temperance lecturer, was lying in the gutter in a drunken stupor. A lady passed who had known him in other days. The flies were on his bloated face. Out of sheer sympathy she took her fine handkerchief and spread it over his face. When he awoke he discovered the handkerchief and saw the name. It inspired hope within his breast. He said, "If she had that much sympathy for me when I was a helpless drunken sot, I'll be a man." It is said that this simple act led to his reformation.

A woman died. A great company of poor women gathered about her bier. They wept as they related her deeds of kind-

ness and helpful sympathy. One said, "No one will ever know how much she helped me in the lonely hours when my baby was sick." Another said, "She was so kind and sympathetic when my husband died." A great number thus spoke of her. Then some one said, "Why did you not tell her? She died of a broken heart, thinking no one cared." How sympathy cheers and helps in our struggles! In Hebrews 4: 15 it is written of Jesus, "For we have not a high priest who can not be touched with the feeling of our infirmities." "Touched with the feeling of our infirmities" stands for the Greek word "sympathy." That is what it means—Jesus sympathizes with us—knows all our needs. He was tempted in all points like as we are. He is able to succor them that are tempted. Yes, Jesus knows and he sympathizes with us as we go for his sake.

As we march into the fray there is emblazoned on our banners, "For Christ's sake and the Gospel's." Can you conceive of anything within the grasp of mortals on earth comparable to the glory of such a conquest? Christ the peerless King of heaven is our leader. The Holy Spirit our Guide and Keeper, and the glorious gospel, God's saving power lifting lost, guilty souls from the degradation of sin into the speechless joy of sins forgiven—this is the missionary's theme.

Rewards! yes; Moses had respect unto the reward, why not we? Partly here, chiefly there.

"If you cannot cross the ocean
And the heathen lands explore,
You can find the heathen nearer—
You can help them at your door."

* * *

Stewardship—Its Scope and Obligation

Rev. Allen Hill Autry, Home Board Enlistment Missionary

Would it not be well for study classes and all concerned, to use this article and study every Scripture reference while we are putting on our 1925 Program?

A steward is one who is charged with the management of estates or affairs not his own. Stewardship, therefore, means trusteeship. Trusteeship implies ability and opportunity. Ability and opportunity involve responsibility, and responsibility requires faithfulness. (1 Cor. 4: 2.) Then as good stewards we must accept at least three axiomatic facts, namely:

I. *That God owns everything in earth and sky* (Psa. 24: 1; 50: 10, 11; Hag. 2: 8; Deut. 10: 14; 1 Chron. 29: 11).

II. *That we do not own anything in earth or sky.*

(1) We do not own ourselves (1 Cor. 6: 19, 20).

(2) We do not own our land (Psalm 24: 1).

(3) We do not own our cattle or any beasts. The 90,000,000 mules, the 100,000,000 horses, the 169,000,000 hogs, the 465,000,000 sheep, and the 492,000,000 cattle are all the Lord's (Psalm 50: 10-12).

(4) We do not own our money, or any of our earthly possessions (Deut. 8: 18; Hag. 2: 8; Acts 4: 32).

(5) We do not own our time (Eph. 5: 16).

(6) We do not own our lives, our talents, our education, our influence (1 Cor. 4: 7; 10: 31).

III. *That we are only trustees, and must administer on all our possessions as faithful stewards, giving account to God who owns everything.*

(1) We are stewards of the grace of God and of the gospel of Christ committed unto us (1 Cor. 9: 17; 1 Peter 4: 10).

(2) We are stewards of the doctrine of Christ (1 Tim. 4: 16).

(3) We are stewards of the ordinances of Christ (1 Cor. 11: 2).

(4) We are stewards of the preachers of Christ (1 Cor. 9: 3-14).

(5) We are stewards of the orphans and the poor saints (Jas. 1: 27; Psa. 41: 1; 1 Cor. 16: 2).

(6) We are stewards of the Great Commission, and of every good work (Matt. 28: 18-20; 2 Cor. 9: 6-7; Acts 1: 8).

And that means that we are stewards of City Missions, and Associational Missions, and State Missions, and Home Missions, and Foreign Missions, and benevolence—whether orphanage work, or hospital work or Old Ministers' Relief and Christian education, and all good works.

(7) We are stewards of our money and all our earthly possessions. If we are "faithful stewards" we must administer on the estate according to the will of the testator. And according to his will and testament we should devote at least one-tenth of all our income to the support of the churches whether we do so as of moral obligations as did Abram and Jacob (Gen. 14: 18-20; 28: 20-22), or as of legal enactment as did the nation of Israel (Lev. 27: 30-32; Matt. 23: 23); or from an overmastering *purpose of heart* like some of the early Christians did, giving even beyond their ability (2 Cor. 8: 3-5; 9: 6-8); or according to the law, reinforced by Christian injunction (Num. 18: 21; 1 Cor. 9: 13, 14; and 1 Cor. 16: 1, 2).

Whether considered as a moral obligation, or a legal enactment, or a Christian injunction, *tithing*, is the most equitable and efficient system of financing the churches known to men.

LESSONS THAT OUGHT TO GRIP EVERY BAPTIST'S HEART

1. Anciently, those who would not pay, when they could pay, turned away from the Lord, and were exhorted to return to the Lord (Mal. 3: 7). *Is it so to-day?*

2. Anciently, those who would not pay, when they could pay, were charged with robbing God (Mal. 3: 8). *Is the same less true to-day?* If everyone that withholds from God tithes and offerings to-day is a robber, and if every such robber were incarcerated, we would have to enlarge our penitentiaries all over the land.

3. Anciently, those who robbed the Lord of tithes and offerings were cursed with national calamities (Mal. 3: 9). *May it not be so to-day?* The money values of this country are said to be about \$500,000,000,000. Perhaps sixty-five per cent of this is in the hands of professed Christian people, and yet the religious organizations are begging for money to finance the Lord's cause. May we not rightfully expect from the Lord some national calamity?

4. Anciently, when they returned unto the Lord with themselves, their tithes and offerings, they were blessed beyond measure (Mal. 3: 10). *Would this not be true to-day?*

5. Anciently, the soulful devout use of tithes and offerings was God's remedy for hard times (Mal. 3: 11). *Would it not be so to-day?* "Bring ye all the tithes into the storehouse, and prove me herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground." The Lord wants us to prove him, test him, try him out. If Christians would use what they have for his glory, his cause would not wane and his people would not want. We do not need money from Rockefeller fund, nor money from the United States Treasury to kill the boll weevil

or the crop destroyers. The Lord never fails us when we prove him and trust him. The Lord said to Israel: "Three times in the year shall all thy males appear before the Lord." This left the mothers and children under twelve years of age helpless and defenseless. But the Lord promised that "No man shall desire thy land when thou goest up to appear before the Lord thy God three times in the year" (Ex. 34: 23, 24).

When Israel *proved* the Lord, did what he said and trusted his promise, neither their families, nor their cattle, nor their crops were molested while the fathers and boys were away.

This test has been the outstanding challenge to infidelity and distrust through the centuries. God is faithful, and "It is required in stewards that a *man* be found faithful" (1 Cor. 4: 2).

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The Aggravated Needs of Home Missions

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

The necessity for Home Mission work is more urgent than at any period of the history of such work. A careful examination will impress any interested person both of the truth and the seriousness of this condition.

Growing Southern cities. In these we have more frontiers (if we consider persons rather than pine trees) by far than engaged the energies of our fathers in this work. As a matter of fact, in no city to my knowledge are Christian people all together or Baptists alone coping with the irreligious conditions which try the hearts of lovers of men and of Christ. There are almost as many frontiers of men, women and children in St. Louis and New Orleans combined as confronted the Baptists when the Southern Convention was organized. New Orleans has about 150,000 foreigners, and St. Louis has about as many foreigners as New Orleans has people.

States of the Southern Convention Territory. In no one of these states are the Baptists taking care of the situation. However strong they are numerically, this fact does not destroy the truth of my assertion. In the very strongest of them Baptistically there are perhaps more than a million unsaved people and no one reaching them.

Missionaries to meet the growing needs. As a matter of serious import it is true that pastors and local religious workers have their hands full with their own churches, and to our detriment as a people there are none to seek out the lost persistently and constantly save the special missionary workers whom our people engage. Who is doing anything worth counting for the religious interests of our almost nine million Southern Negroes save the missionaries engaged for this very purpose? Who is trying to save the foreigners swarming to the South now save those whose missionary duties place them in this task? The fact is that what we do not do in such cases through missionaries we do not do at all.

Immigration has been somewhat checked by legal regulation, but last year we received 358,000 foreigners legally and the estimate is that more than 100,000 were smuggled in. They are increasing too far faster naturally than are our own people. Their natural increase is almost twice as great as ours. How long will it take this process to far outstrip us? What is to become of our country when it does? We are not assimilating them. They have 93,000 secret societies organized and maintained for the express purpose of resisting our melting-pot influences and these societies influence more than 25,000,000.

Southern farm life. When I was a boy it was boasted that the most of the Baptists any account in the cities came from the country. Now we are losing the country churches and there are 500,000 foreign farmers in the South. Who is to come from the country from these farms to reinforce our Baptist ranks in cities? I ask this question with a cry in my heart.

The price of success. We can reach these people with the gospel if we have those to carry the gospel to them. The success of our few missionaries indicate this clearly. Within a few months one of our missionaries has baptized more than a 100 of them.

Away from Catholic influences they are easier to reach. A significant fact to indicate this assertion is that there are 15,000,000 Roman Catholics in this country, and last year we had an influx of almost 500,000 foreigners who are mostly Catholics; and yet by natural increase and immigration the Roman Catholics increased in this country last year by only 138,000. Many foreigners tell me that they come here partly to get away from Catholicism. They are open then to the gospel.

The Home Board's handicap. How can the Home Board do much with a debt of almost a million dollars brought on by no fault of its own, and so old now as to make it well-nigh impossible to carry it; and with no further financial prospect than a vastly decreased percentage of the money to come from the 1925 Campaign? How much will this be for South-wide causes when many states are designating the larger portion of the expected amount to state causes? Only a blind mind is shut up to the perilousness of such a condition to the Home Board.

Designations. We do not ask for designations, for such a process makes for disintegration of our organized work and for the destruction of our unity. One has a right to designate, I judge, but he has a higher, more efficient right to co-operate. One has the right, I judge, to ask for designations for the cause he happens to represent, but when he is doing it he is not serving his denomination in the finest, largest fashion.

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Concerning Baptist Polity

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

At the meeting of the Southern Baptist Confention in New Orleans, La., in 1917, a memorial from the Maryland Baptist brethren was referred to the Convention's Executive Committee, with instructions to report, with recommendations, the next year at Hot Springs. The particular matter in the Maryland memorial was the question as to how we could secure a steadier and more dependable stream of contributions to flow into the treasuries of our Foreign and Home Mission Boards.

The Executive Committee of the Southern Baptist Convention had considerable correspondence with the state agencies and individual brethren throughout the South in regard to the Maryland memorial and recited in their report that various methods were used in the different states and the Committee did not feel it wise to make definite recommendations as to plans for collections, leaving that to conference and the exigencies of conditions in the various states. The Committee, however, did state some vital things concerning Baptist polity with reference to our various organizations and their mutual relations, which were presented by Dr. Z. T. Cody for the Executive Committee and adopted, after remarks by Dr. Cody, of South Carolina, and Dr. E. J. A. McKinney, of Arkansas. It would be very profitable for us to give fresh consideration to these points of polity, which briefly are, as follows, with recommendations:

"But your committee is of the opinion that help could come from some readjustment of the relation of our General Boards to the State Boards, such readjustment as would bring about mutual understanding and that would give to the General Boards a freer opportunity to discharge their responsibilities. The matter broached here is a complicated one, arising out of the independence of our Baptist bodies which have the same constituencies. Radical changes are not practicable or needed; and none will be suggested in this paper. But there is a call for the better recognition of the rights of our General Boards. But let it be added that when our present somewhat loose arrangement is studied the wonder is, not that there is occasional misunderstanding, but that so little of this occurs, thanks to the spirit of our secretaries.

" . . . We do not believe that it is advisable for this committee to choose between these plans or to recommend another, if there is another. The state conventions are sovereign over their own work and agencies, and our polity lends itself to elasticity and variety. But it is, we think, important, whatever plans may be adopted in any state, that the autonomy of this Convention be recognized, not only in its control of its own agencies, but in its direct access to its constituents, being in this respect like state conventions, neither superior nor inferior to them. With independent Baptist bodies, having the same constituencies, there is, we know, the possibility of unfortunate overlapping and confusion. But this is a call for cooperation, and, in order that there might be cooperation, for conference on the plans to be used. Conference on plans is as important as cooperation in plans. And both are highly important in our Baptist work.

"This Convention lays a very heavy responsibility on its two Mission Boards, not only in the mission work that is committed to their hands, but also in the raising of money from the churches with which to do this work. The responsibility to raise large sums of money from the whole South ought to carry with it the opportunity to discharge this responsibility. Anything less is unreasonable. Where Boards are to render account, their opportunity must balance their responsibility. What we say is that this Convention lays on its two Mission Boards a heavy

responsibility in the work of raising their funds, and this ought to imply its corollary opportunity.

"There is also a state responsibility in the raising of these funds. It would be, we think, a mistake to so emphasize the Board's responsibility as to overlook this state idea in our Convention work. It is there and must be respected. We not only distribute the apportionments among the states, but the states are expected to raise their apportionments. The various states are as certainly responsible for their respective parts of these funds as the general Boards are for the whole.

"Here, then, are two sets of responsibilities for the same work. But this does not mean that there need be conflict or that one of these should supplant the other. Here again is a call for conference and after conference for cooperation.

"We recommend the adoption of the following:

"1. That it is the sense of the Convention that the plans in the states which affect the collecting work of the funds for home and foreign missions be formed in conference between the proper state authorities and the Mission Boards of this Convention.

"2. That the Home and Foreign Boards maintain their direct access to the churches in their educational and inspirational work, and in cooperation with state agencies, carry out such plans as may be agreed upon in the collecting of money and in the waging of campaigns.

"3. That the Home and Foreign Mission Boards be authorized to employ the necessary agency work required in the discharge of their responsibilities in securing and collecting their funds; but that in the use of their agencies they have due regard to plans and home interests of the states where their agents work.

"4. As to 'state expenses': We record the fact that 'state expenses' have decreased in recent years both in the number of states that make these charges on the funds of the General Boards, and, upon the whole, in the percentage of the charge made. We express the conviction that these charges should be made only after agreement with the General Boards; and we will also express the hope that the time will come soon when the states that now claim this charge on the funds of the General Boards can see their way to relinquish it altogether."

Baptists Facing the Future

Past Achievements that Point the Way to New Victories

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

Southern Baptists have given a good account of themselves in the past five years in their advanced movement for the progress of the gospel.

A MARVELOUS RECORD

Up to May 1, 1924, they had raised 54 million dollars for Campaign purposes and around the same amount for local church purposes, and 55 million for new church buildings—or around 160 million dollars for all their causes. This is a sum much larger than that raised in any other like period. They have organized around 3,000 Baptist churches, or nearly two a day for five years; more than 3,300 Sunday schools, or more than two a day; more than 1,700 W.M.U. organizations, or one a day; more than 8,800 B.Y.P.U.'s, or five a day. They have put into their schools—home and foreign—an average of more than 25 students every day for five years. They have had 14 volunteers for special kingdom service for every day for five years. They have baptized 555 people into Baptist churches every day for five years, 4,000 every Sunday, or an average of 25 per hour, night and day. They have had more than 700 professions of faith in Christ per day, or around 5,000 per Sunday, and more than 30 per hour, night and day, for five years. They have raised more than \$90,000 per day every day for five years. In their foreign mission work, they are in 17 great countries now—eight more than five years ago. Along all lines they have grown by leaps and bounds. God has marvelously poured out his blessings.

KINGDOM BY-PRODUCTS

The main great products of the Campaign have been Missions, Education and Benevolence; but along with these there have been sources of glorious by-products or secondary issues flowing from this great forward movement, and the militant spirit it generated. I mention some of them.

1. *The growing appreciation of a unified program.* The Campaign has enabled us to bundle all of our causes up and put them with tremendous emphasis upon the consciences of our people. We have been able to see the great lump of kingdom enterprises and appreciate them as never before.

2. *A solidified unity.* More and more our people have been cemented in a triumphant unity, not, as Dr. Gambrell used to say, "a stack-pole unity," but a unity around Christ, the great fundamentals of our faith, and the great causes dear to the Saviour. We talked and prayed and longed and loved and planned so much for the same causes that our hearts have been more deeply united for the progress of these causes.

3. *A wider denominational and world-vision.* The Campaign has lifted us out of ourselves, out from the lower levels of Christian service, up into the tablelands of the gospel. The Campaign has made Southern Baptists more nearly horizonless Christians. They have learned to see anew the lost world.

4. *We have come to revalue some vital matters.* We have learned to see better in what we see than before. We have learned to look on the world not as an opportunity for self-

promotion but for self-denying service. We have learned to see more in dollars than pleasure, self-indulgence, and the causes dear to selfish interests. We have seen in these dollars orphanages, hospitals, schools, evangelism, Christ and a lost world.

5. *A new day of soul-winning has been brought to us.* A million baptisms in five years has been a tremendous challenge and call to Southern Baptists to win others. Southern Baptists are better soul-winners by far than they were five years ago.

6. *A better organization has been set up in our churches and in our boards and all along the line.* Our government is democratic and is rapidly becoming more efficient.

7. *A deeper passion for stewardship of life, of love, of labor, of money than ever before.* The new emphasis on the great New Testament doctrine of stewardship has made a profound impression and is bound to yield rich fruitage for all our causes. Along with this we have learned to revalue enlistment of all our people as not before.

8. *The Campaign has greatly strengthened the loyalty of Baptists to the fundamentals of the faith.* The old truth revealed in God's will has come to have a new appreciation as we have applied it in great kingdom effectiveness. We have found that the gospel works and achieves on a large scale when applied full-length to the needs of men.

These are but some of the by-products. There are many.

THE TASK AHEAD

It has been glorious the way in which our people have taken to the new program. I canvassed fourteen states and spoke to the messengers from 2,500 churches and never heard one word of criticism on the plans, method and program of the future movement. The states accepted their suggested quotas, so did the associations, and so did the churches, with very rare exceptions. The results of the campaign for the future program are not yet in; but at this writing it appears that our people have taken to it in a great fashion. In a tour covering almost all the South and a correspondence from every section not covered, I have it to say that I have never seen a great people so steady with sustained enthusiasm and determined purposefulness set themselves to a wide kingdom task. We have not succeeded in getting all the money that we wanted, nor all that they promised, but we have succeeded in getting our people with us and for us in Christ's great onward movement. Baptists are not going backward. They have their faces set upward and onward. There can be no doubt in the minds of those who know as to the forward destiny of our people. They have a new militancy, a tremendously re-enforced morale, and an undefeatable and unconquerable spirit. God has blessed our people in our general state, associational, and church life, with a well-equipped and a marvelously aggressive leadership and a wonderfully united backing in this ongoing task. The future is as bright as the promises of God.

SOME VITAL MATTERS

I herein give my judgment about some exceedingly important matters as we face the future.

1. From one side of our church life to the other *we must guard with peculiar care the preservation of our doctrines.* The subtle influences of rationalism, modernism and evolution are seeking to destroy the fundamentals of our faith. We must guard the sources and centers of power. All of us should preach and teach the fundamentals of the faith, proclaiming them everywhere in their simplicity and power.

2. *We must see to the preservation of our causes.* Foreign and Home Missions, and our schools and hospitals should not be allowed to be hurt by crushing debts. We must give the support needed to meet the demands of the hour. We must not let our successes cause a tide of ruin to set in to our causes.

3. My belief is as deep as my soul that *evangelism must be kept to the fore.* It must be stressed everywhere. The evangelistic spirit, as hot as the fires of the Holy Ghost, must be kept burning in the hearts of all our people. We will overtake all the other things that we ought to do while we are on the hot trail of evangelism after the lost.

4. If we live up to our best and accomplish the most *we will enlist all the people*—the old, the young, the ignorant, the wise, the rich, the poor, the little boys, the little girls, in our Sunday schools and churches. All of them must be regarded as assets and not liabilities. We must revalue the enlistment agencies. We should seek to put every man and woman, boy and girl in our Baptist churches on the tithing and stewardship basis, bringing our money week by week into the storehouse. If Southern Baptists had tithed last year, more than 200 million dollars would have been put into the treasuries of our causes. More and more we must depend on the unified program in our churches on the basis of stewardship, tithing and the local budget to provide all the necessities for the kingdom of God. Nothing is more important than this.

5. *We should constantly put forward the missionary spirit and grow the missionary passion.* It is in the spirit of missions all our causes are to get their best growth and mightiest stimulant. Christ's mighty word to his early church was to "Go ye into all the world, preach the gospel, make disciples, baptize, teach." This is God's slogan for the re-taking of the world for Christ.

These and some other things are vital matters we should keep in mind. Baptists are a great people; but they are just at the beginning of their greatness. The 75 Million Campaign has discovered new sources of power and opened new fields of opportunity and exhibited mightier challenges and voiced greater calls to our people than any other task to which they have laid their hands. They must go on to preserve what they have already achieved and to bring to full reward all these causes so marvelously grown in the past five years. It is a sin to be a little Christian in a world where Christ lived, taught, wrought, prayed, died and rose again. Southern Baptists will never be what they were. They must go on and conserve what they have already wrought to make the future glorious.

* * *

"If the missionary enterprise is a mistake," writes Robert E. Speer, "it is not our mistake; it is the mistake of God. If the laying down of life in the attempt to evangelize the world is an illegitimate waste, let the reproach of it rest on that priceless Life that was, therefore, laid down needlessly for the world. Nineteen hundred years ago, Jesus Christ came to the best of all non-Christian religions—Judaism. That religion he declared to be outworn and inadequate, and the time had come to supplant it with the full and perfect truth that was in him. No word needs to be spoken to us beyond his word, 'I came to save the world.' We need not seek for further authority nor justification for our missionary expenditures of life and money.

* * *

"Religious freedom" in Russia may better be described as "freedom from religion." Authentic reports come of teachers in public schools being punished for attending a funeral service in which there were religious ceremonies; the Soviet government has decreed that no one may be baptized who is not over eighteen years of age; children are not permitted to be employed in any way on church premises; and all Bibles and books dealing with religious subjects are to be removed from public libraries.

Fruitful Work Among Indian Students

Rev. Robert Hamilton, Westville, Okla.

There are 3,200 Indian pupils enrolled in the Government schools in Oklahoma. The Baptists have a constituency in these schools of from one-half to three-fourths of their number. Where the Home Board has missionaries working among the tribes having schools, the missionaries make regular visits to the schools and have charge of the religious training of the pupils; but the ten schools among the five civilized tribes, where all our churches are cared for by native pastors, and the large non-reservation school at Chilocco, which have an enrollment of 2,100, were until twelve years ago almost entirely neglected.

At that time, at the earnest solicitation of the superintendent at Chilocco and the Supervisor of Indian Education, the Home Board decided to appoint a student missionary to give all his time to work in these schools. The employees and the parents of the pupils were alike well pleased with the arrangement; in their isolation it provided about the only opportunity for them to attend religious services, and the monthly visits of the missionary come to be looked forward to as a pleasant event and elicited the hearty co-operation of all connected with the school.

It proved to be a fruitful field. More than a thousand have been won to Christ in these schools, and in most instances baptized into the fellowship of nearby churches.

At Chilocco, a school for advanced students, with an enrollment of 850, and a Baptist constituency of 500, we found



MISSIONARY HAMILTON AND AN INDIAN LAD

"The only crown I ask, dear Lord, to wear, is this—that I may help a little child."

it expedient to organize a student church. Dr. A. G. Washburn, then general missionary, assisted the pastor in the organization, and a little later Dr. V. M. Masters assisted in the ordination of four splendid young men as deacons. This church now has a membership of 255, with five B.Y.P.U.'s, with 500 enrolled, and thirty Royal Ambassadors.

Our greatest embarrassment is lack of room in which to have these services, as any division of them we can make leaves any room on the campus, except the auditorium, too small. The most pressing need of our work is a chapel with at least four rooms and a room as quarters for the missionary.

The Government would gladly set apart land convenient to the campus for the purpose, could the Home Board find it possible to build a suitable house. This is

the great Agricultural School for Indians, with 4,000 acres of the richest prairie land in the state, the plant comprising quite a village in itself, where all the industrial arts are taught. There is no question of the permanence of this institution long after the need for the smaller schools has passed. It does seem that with the preponderance of Baptist pupils and the consideration given our denomination, and the Government willing to bear all the expense of their education while we care for their religious training, that our Baptist brotherhood ought to furnish this equipment.

B.Y.P.U. work is carried on in some of the other schools by volunteer workers from the white Baptist churches nearby. These pupils thus properly trained for denominational activities are going back to the full-blood churches at home with a better conception of church life and membership and a broader vision.

Mrs. George F. English, Ponca City, Okla., recently appointed by the Home Board, gives half her time to the work at Chilocco, and is doing a very effective work.

* * *

For My Sake—Matt. 10: 39

"Three little words, but full of tenderest meaning;

Three little words the heart can scarcely hold;
Three little words, but on their import dwelling,
What wealth of love they do unfold!

"For my sake; cheer the suffering, help the needy;

On earth this was my work—I give it thee
If thou wouldst follow in thy Master's footsteps,
Take up my cross, and learn of me.

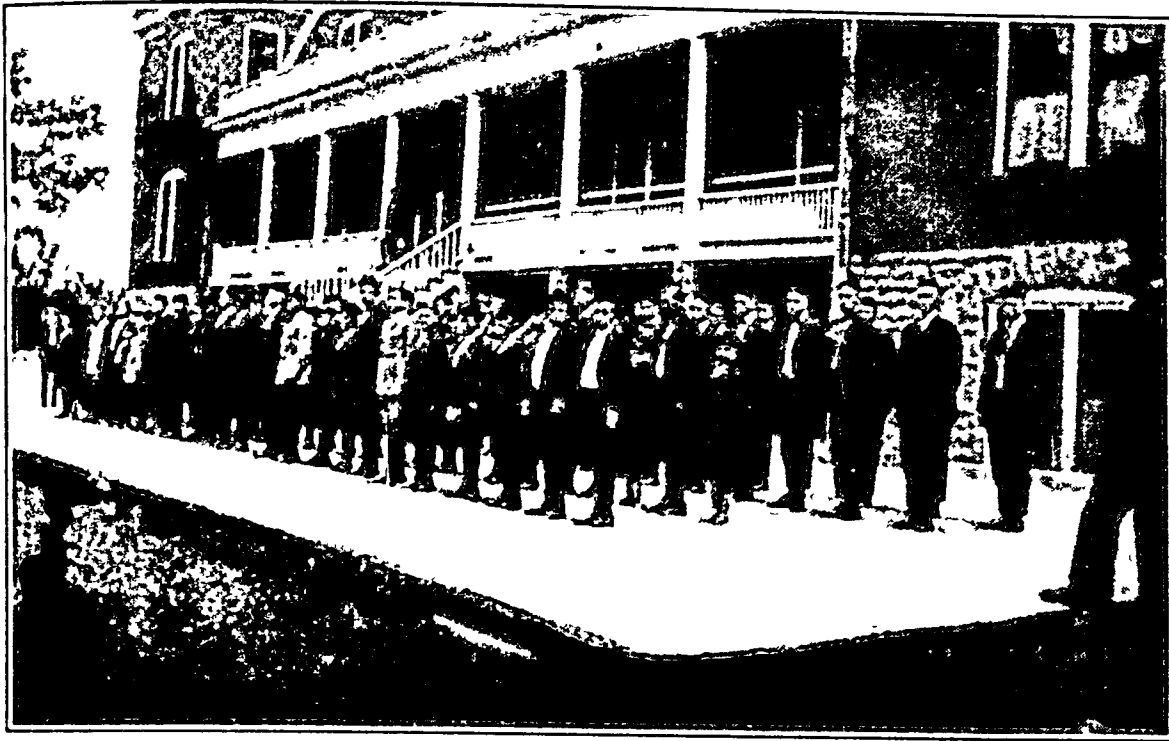
"And if, in coming days, the world revile thee,
If 'for my sake' thou suffer pain and loss,
Bear on, faint heart, thy Master went before thee.

They only wear His crown who share His cross."
—Selected.



SPLENDID YOUNG INDIAN WOMANHOOD

"More than a thousand have been won to Christ in these schools, and in most instances baptized."



NOTHING TO BE ASHAMED OF HERE!

"These pupils, thus trained, are going back home with a better conception of church life and a broader vision of kingdom activities."

Florida—A Vast Mission Field that Must be Won and Held.

Rev. C. M. Brittain, Jacksonville

The ends of the earth meet in Florida. If the rainbow's end and the pot of gold are not to be found in Florida they ought to be, and surely the world thinks they are here. Just stand at the foot of the great bridge that crosses the St. John's some November day and keep count of the tourists and travelers, and keep tab on their license tags, and you will find our statement to be true.

But thousands of them are coming to the state now through some of the other highways also. Probably a hundred thousand visitors, tourists, settlers and squatters came into Florida during the month of September. And these figures will double and treble as the winter deepens, until the tide begins to go out again next March and April. Many of these people will buy homes or lots on which to build homes and remain here, for they have found out that Florida offers an ideal all-year-round dwelling place.

We have said that much just to be able to show how our religious problems are multiplying. Be it remembered that Florida is a state of great distances, with her rural population widely scattered over her 58,000 square miles, making it exceedingly difficult to take care of and lead our country and village churches into constructive enlistment and efficiency programs.

And then, the fact that our population is cosmopolitan, with every element imagi-

nable represented, with every sort of "ism" under the sun claiming adherents, augments our problems. They are here to stay, and they are sweeping our people off their feet religiously in many quarters where we have not been able to concentrate our efforts and cultivate intensively our soil.

The really earnest Christians who come to us have been so well trained in the home state back yonder that it is hard for them to mix with the native element so that both can work in the same team. Even our ministers are borrowed, and every fellow comes to us with a feeling that the way the home folks did it is always the best way. It takes a long time to weld various religious elements into a strong and vigorous working unit.

But there are some other things to be remembered. Wealth, for the most part godless wealth, is pouring into Florida in a solid, unbroken golden stream. Bringing in this wealth are men and women of maturity who have grown into manhood and womanhood without a knowledge of Christ. We face the problem of meeting this stream of people and wealth with a living gospel message that will overcome lawlessness and Godlessness, and turn the people to righteousness and their money into channels of usefulness for the glory of God and the uplift of his people.

To meet these problems, and only a few of them have been hinted at, we have nearly 800 churches, most of them rural and village, made up largely of unenlisted and untrained members. We also have about 375 pastors, the majority of whom live many miles from their churches and are only able to give them absentee treatment.

But the picture isn't wholly dark. No state in the whole country can show such rapid progress as our organized Baptist work in Florida. In every city of any size we have live, vigorous and growing churches, and these are so rapidly increasing in membership that we have an additional problem thrust upon us of inadequate church buildings. Our church houses built even ten years ago must be torn down and rebuilt or greatly enlarged to make room for the growing congregations. It frequently happens down here that before a building is dedicated there is a demand for greater seating capacity.

More than a hundred of our congregations have no houses, and all over the state are to be found unfinished church houses, and small, inadequate buildings.



INDIAN STUDENTS IN A GOVERNMENT SCHOOL

From one-half to three-fourths of these young people are Baptist or Baptist inclined.

For Christ's sake and the gospel's we ought to see in the next year or two a mighty tide of Baptist consecration and zeal and money brought together for the evangelization of this great and growing state.

Notwithstanding our own needs, State Missions in Florida got only twenty-eight and one-half per cent of the 75 Million Campaign receipts with which to bolster up our weak spots, build church houses, evangelize the state, and meet the incoming human tides with the gospel truth.

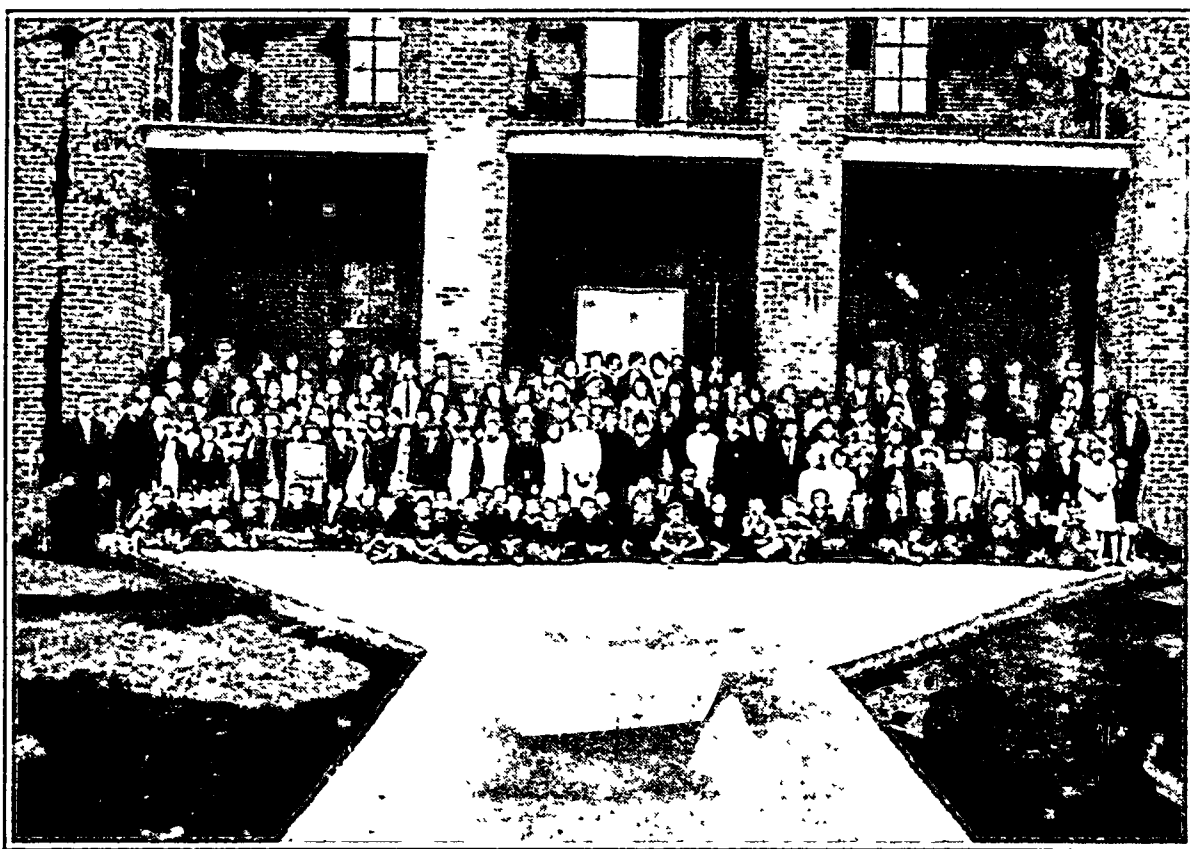
We have been true to every cause to the last minute in the day even when we knew our own state was suffering. But the time has come when we must call on Southern Baptists through our great Home Board to help us. This Board has graciously assisted Florida in the past, but the help rendered was only a drop in the bucket as compared to the needs. Every day comes the inquiry: "Where can we get money to build or enlarge or finish or equip our church so that we can take care of the people who are unsaved at our very doors?"

We are not beggars. But every state in the Union helps to increase our burdens and responsibilities by sending us their sick and lame and blind, their aged and worn-out ministers, and their riff-raff along with those others who are more welcomed to our state. Our problems therefore are not only Southwide but nationwide and should appeal to the brotherhood at large for a greater sympathy.

We are working at the task with the forces at our command heroically, and, thank God, winning many glorious victories, and with Christ to lead we know

we will be more than conquerors in the end.

The years ahead are a mighty challenge to us. God help us to be faithful to every trust, brave in the face of odds, and like Gideon and his band, throw ourselves into the conflict, knowing that the "sword of the Lord and Gideon," the sword of the Lord and you and me, is a winning battle cry, for heaven's power and resources have been promised us by him who had all authority given unto him.



CLOSE-UP VIEW OF STUDENT BODY, DOYLE INSTITUTE

"Eternity alone can tell the potency of these mountain schools in the lives of the students and the people in their sections."

A Home Board Revival in a Home Board School

Rev. L. O. Vermillion, Jackson, Tenn.

Beginning October 5, lasting through October 17, Singer E. A. Patterson and I were engaged in a revival effort with the church at Doyle, and with Doyle Institute, which is one of the system of mountain schools aided and controlled by the Home Mission Board. The Lord was very gracious to us, giving us approximately sixty professions of faith, with forty-three additions to the church, most of which were by baptism.

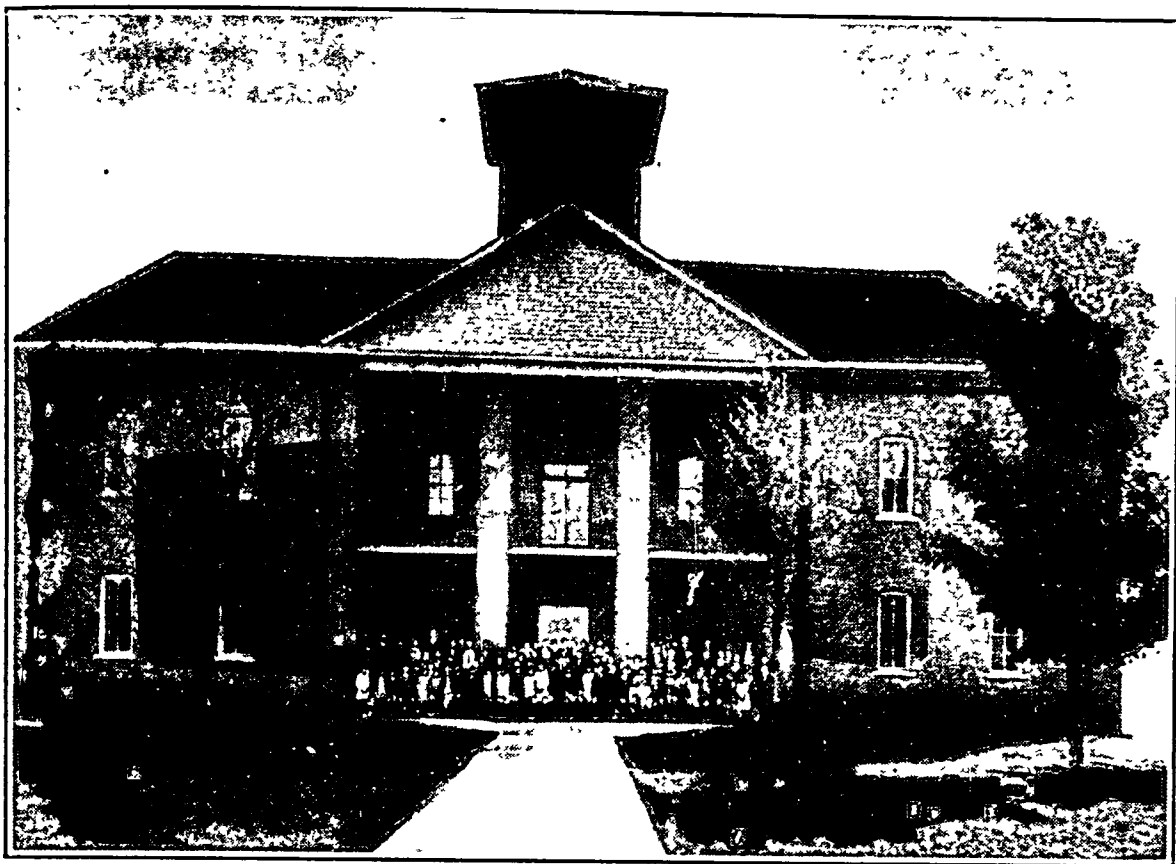
Rev. P. B. Baldrige is the pastor of the church. He is a graduate of Union University, Jackson, Tenn., and of the Southwestern Seminary, Fort Worth, Texas. He is a well-equipped, sensible, lovable, spiritual, capable, consecrated pastor who has felt and answered definitely the call to work in the mountains. He is an untiring worker, and, although he has been in the field only since August, is already gripping the hearts of the people.

Doyle is a little town nestling in the foothills of the beautiful Cumberland Mountains. It is on the Sparta branch of the North Carolina and St. Louis Railway and the Memphis-Bristol highway. The location for such a school is ideal. The management of the school in the past may not always have been what it should have been, but it has done some



GROUP OF CONVERTS IN VERMILLION-PATTERSON MEETING

"Every boarding student who had not already made a profession of faith, except one young man, was converted in the revival."



ADMINISTRATION BUILDING, DOYLE INSTITUTE

"It is the desire of the Institute to lay upon the hearts of the brethren the importance of making this a great Baptist preparatory school."

very fine work. It has started many fine men on their way to a successful life.

Improvements have been made on the buildings and grounds under the efficient management of Prof. J. L. McAliley. The sentiment of the community toward the school is becoming more cordial. Indeed, through his influence, the work he is doing, even in this brief time of this session of the school, is impressive. Prof. McAliley is highly qualified for the position which he holds and will, if given the chance financially, make this one of the very best of our schools.

The good people of Doyle have been co-operating since last June with the Home Mission Board in the working out of a larger program than ever before undertaken for Doyle Institute.

The sum of \$750 was wisely and judiciously used in repairing the buildings and getting some new equipment.

Those who saw the buildings before, and after the work had been done, say they hardly look like the same place inside. The people of the community have furnished all the labor and some of the material for a fine concrete walk, eight feet wide and 385 feet long, from the Administration Building to the street. They have also laid a walk from the Girls' Dormitory to this walk.

A number of churches in different parts of the state have sent in \$50 each to furnish the rooms in the Girls' Home.

It is the desire of Doyle Institute to lay upon the hearts of the Baptist brethren throughout the state the importance of making this a great Baptist preparatory school. This, they believe, can be done. No preparatory work is being done at

Tennessee College, none at Carson-Newman and none at Union University. There is a wide scope of country in the Middle and Eastern sections of Tennessee, in which there is no Baptist preparatory school. At Doyle, they have good buildings, a spacious campus, good railroad facilities, the Bristol-Memphis highway, a fine climate, good people, and a growing town, all of which favor the building of a splendid school.

Board may be had in the dining hall at \$15 per month, and other expenses are correspondingly low.

The school work is well systematized. All high school recitations are given one hour each. They have literary societies for both boys and girls. All of their high school teachers are college graduates, each of whom has been offered more salary than he is receiving at Doyle. The music teacher is of the highest type—a graduate in piano and well-trained in voice.

Here is a great opportunity for a number of consecrated young men who wish to prepare for the ministry. The school is prepared to give instruction in the high school or college branches. Their faculty is also prepared to do work in Latin, Greek, French, English, Higher Mathematics, Psychology, Sociology, Bible Study, Homiletics, or kindred subjects.

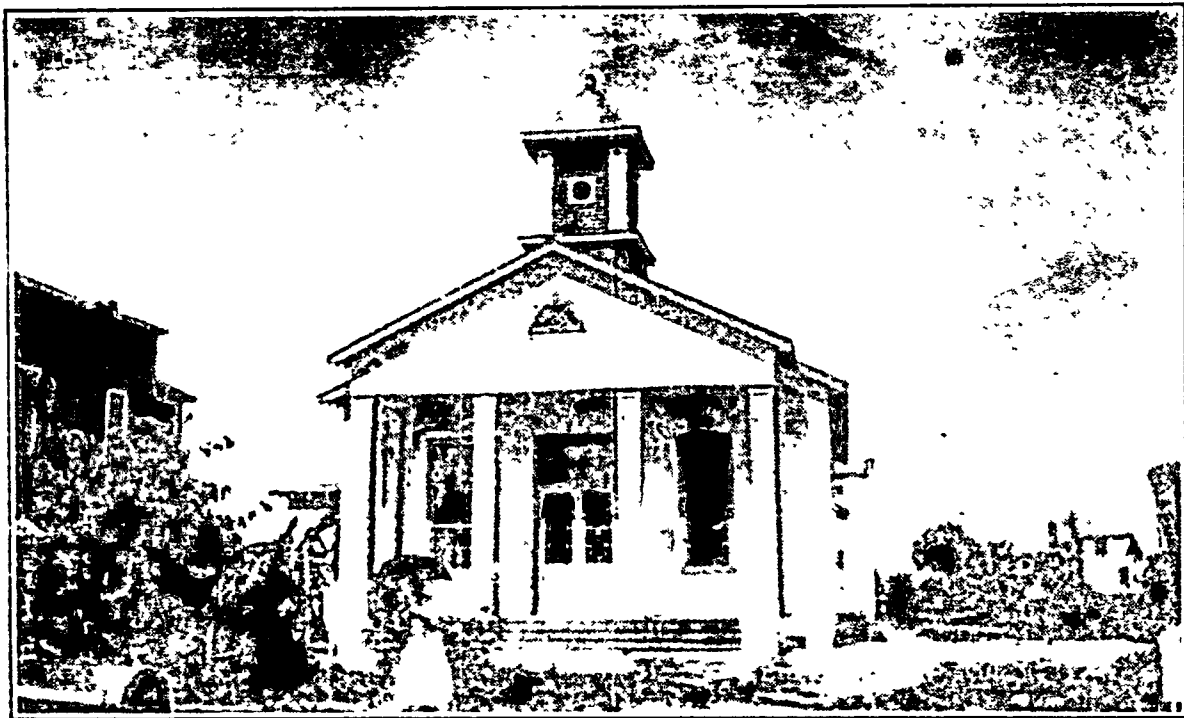
The facts herein set forth were obtained from Prof. McAliley and given because they are brief and comprehensive. I have traveled throughout the South and have visited many schools and colleges. I do not think I have touched a school with a better equipped faculty or one that is more thoroughly consecrated and devoted to their tasks. The pictures illustrating this article help greatly to tell the story.

The success of the meeting was in a large measure due to the united help of the faculty and the Christians of the student body. The students formed in double line and marched from the school to the church each morning at eight o'clock, then after the services marched back to the school. It was a beautiful sight. Is it any wonder that every boarding student who had not already made a



GIRLS' HOME, DOYLE INSTITUTE

"The people of the community have built fine concrete walks; a number of churches of the state have sent \$50 each to furnish the rooms."



THE NEW ITALIAN BAPTIST CHURCH, WEST TAMPA, FLA.

"We are working at the task with the forces at our command heroically, and, thank God, winning many glorious victories."

profession of faith, except one young man, was converted in the revival?

The Home Mission Board Mountain Schools are helping the country lads and lasses from whence come most of our preachers, teachers and other influential leaders in all walks of life. They are the miners that find the diamonds in the rough and send them on to our colleges and universities to receive their polish and luster. These self-sacrificing men and women deserve a larger financial support and a larger place in the thought and prayers of the Baptists in the Southland.

Eternity alone can tell the potency of these mountain schools in the lives of the students and the people in their sections. The power of religion as it is daily taught and exemplified by those who teach the student bodies, I am persuaded, will reach to the ends of the earth and only come to complete fruition in eternity.

* * *

For America's Sake and the Italians'

Miss Fannie H. Taylor, Tampa, Fla.

For Christ's sake and the Gospel's, we should do all in our power to evangelize the Italians in our midst—as well as for America's sake and the Italians'. We boast of Christian America, but are we as individual Christians giving the personal touch and sympathy to the foreigner that will lead him to accept Christ as a personal Saviour? We have the leaven of Christianity, but are we mixing it to bring about results? If not, we will be no more successful than the cook who has leaven

in her kitchen and all the other ingredients for bread but failed to mix them. That is what we missionaries are trying to do in the Italian communities of Tampa, Fla.

How thankful we are to our Father that sixteen years ago the Home Mission Board had a vision of the field in Tampa, where the Italians were coming in vast numbers, attracted by the good work in the large cigar factories. Yes, we are grateful for the wisdom shown in sending Mr. Lawrence Zarilli to open up the work of evangelizing this Italian people.

In this article I would paint you a word picture of then and now, with glimpses on the screen of some of the lights and shadows intervening. I am thinking of

the sowers, the seed, and the soil that bring out the colorings of this picture.

With the first touch of the brush I would make you see the little rented room where Mr. Zarilli gathered his first group of boys and girls for a night school class. Believing the Bible to be the best textbook, it was introduced and the seed sown for a Sunday school, which brought more boys and girls to hear the word of God. The seed was scattered here and there as it was possible through personal contact with the people and preaching the gospel. Some seed fell by the wayside, some on rocky places, others on thorns, but thanks be to God some fell upon the good ground, a small percentage, but God alone could measure the results. Two of the first converts were Mr. Joseph Napoli and Mr. Joseph Papia. Later both answered the call of God to preach the gospel, Mr. Papia being now employed by the Home Mission Board for work with the Italians in Memphis, and Mr. Napoli after four years at the Baptist Bible Institute was sent by the Board to take charge of the first Baptist Italian work in Kansas city, which had been started as a Good-Will Center by Baptist women of that city.

Year by year as the seed was sown by pastors, missionaries, missionaries teaching day schools, Sunday-school teachers, leaders in various clubs, we prayed for more converts and church members. The tares were being sown by the Evil One, ever on the alert to combat the good. In the factories paid readers were reading aloud things that poisoned the minds and turned the people from God. Critics were ever ready to ridicule the ones who went to church. But how the hearts of the



FUTURE CITIZENS FROM MANY LANDS

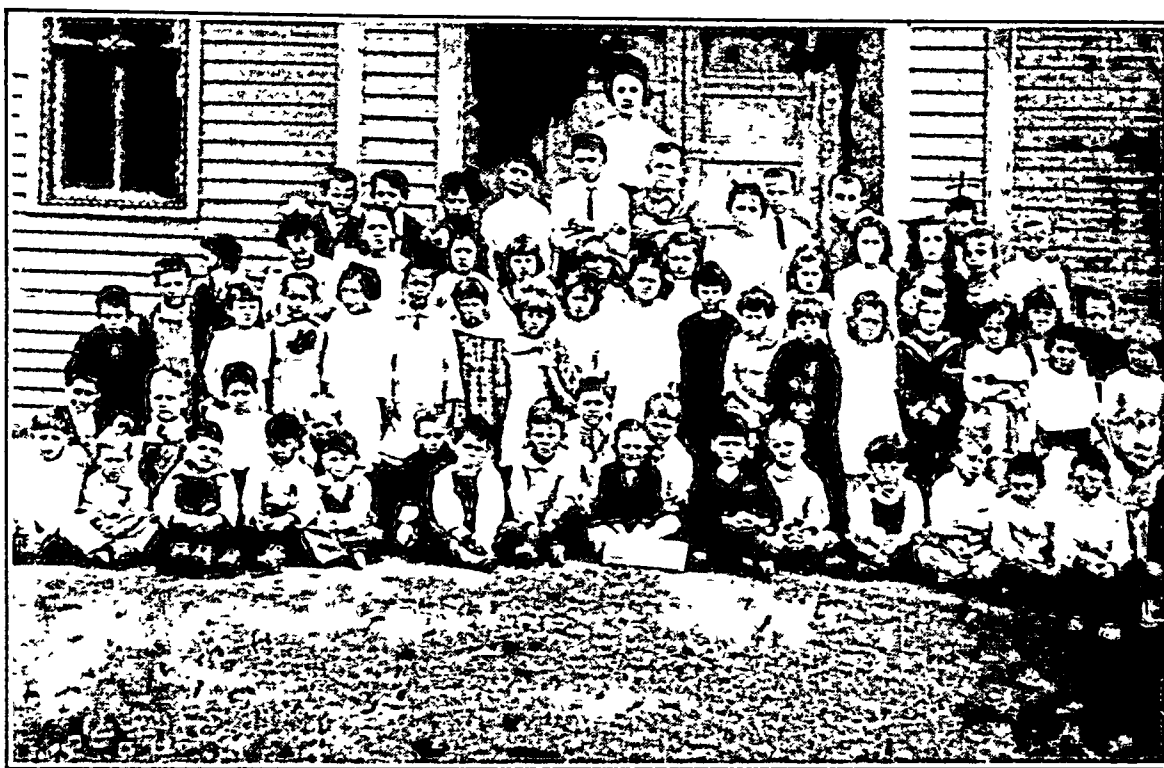
Pupils from one of the rooms in the Christopher, Ill., public schools, only eight of whom are native born.

missionaries were rejoiced when five years ago the readers were taken out of the factories, and since then the spirit of atheism has not been so rampant.

The attitude of indifference and the Italian customs and superstitions made the parents unwilling for their children to join the church and "be baptized the second time," even after they gave evidence of conversion.

But the sowers continued to sow the seed, and by fertilizing the soil more and more it began to produce better results. Evangelistic meetings held in the last five years have brought into the church fathers, mothers, sons and daughters, indeed grandmothers and grandfathers. Another young man upon accepting Christ heard and answered the call to preach the gospel. He immediately entered the Baptist Bible Institute and at the conclusion of his four years' course received the scholarship medal for the best Italian student in the English and Italian departments of the school. In September, 1923, this young man, Fred D'Arpa, accepted the work under the Home Board at Birmingham with the Italian colonies of Ensley and Pratt City, where work had been in a Good-Will Center for some years. Thus sowers have gone out from our own Italian people here in Tampa to sow the seed in three other states.

Our church, organized two years ago, now has a membership of 132. Since the fire six years ago we have had no church auditorium, but we are deeply grateful that this year the Home Board has given us a church building at one of our mission points. For six months we have



"PREACH THE GOSPEL TO EVERY NATION"

This can be literally done in some of our mining towns. In this group are represented fourteen nationalities—three being American!

been anxious to enter. Our pastor, Mr. G. V. Romano, was to hold evangelistic services, but we have had to wait until we could get the money for pews and furnishings. We believe we will worship in it early in the New Year. To the Italian a church is not a church without a tower or steeple, so they raised money for the tower, as well as making first payment on pews. They are proud of the church and as they look it over one of the chief attractions is the baptistry. Two of my pretty, bright girls of seventeen say they hope to be the first to be baptized in it. They are really Christians but have been held back like

many others by their parents. Christian friends, join with us in praying that not only these but many others may be given the liberty to follow Christ all the way, and that the men and women of this Italian community may have their eyes opened that they may see the beauties of our religion.

But the shadows fall upon the picture when I ask you to look upon another field in West Tampa, for your Italian pastor and missionaries are doing work in two Italian communities. This is where our first church building was built, but was burned six years ago. Two schoolrooms with apartment for women missionaries were built, but I would have you look at the unfinished building on the screen. The space in front was left for a church auditorium, but this the Board has not been able to erect. Across the street we missionaries are financing a teacher for older boys and girls and a clinic, paying rent for the very inadequate rooms. To meet the needs of the present work, to say nothing of the future, we need the addition to our building on vacant space to be in the shape of a school, clinic and club rooms. Then, on a corner across the street we have the vision of a church for this Italian community. The lot can now be bought, but many others must have this larger vision so that the money may be forthcoming to complete this picture.

With these buildings equipped, the sowing through past years and years to come will reap a more abundant harvest through the help of him who has promised to pour out blessings beyond what we are able to contain.



AT THE GOOD-WILL CENTER

The two largest girls alone are native Americans, the remainder being foreigner children.



MISS MARY KELLY AND HER SEWING SCHOOL CLASS

This group consists entirely of foreigners—Italian, French, Lithuanian, Slavs, Poles, Hungarian, Montenegro.

Some Wonderful Experiences of a Home Missionary

Miss Mary E. Kelly, Christopher, Ill.

One day while visiting in an Italian home I gave the man an Italian Gospel. He began at once to read it, and seemed so interested that I told him if he would give it back to me I would give him an Italian Testament. He gladly did so, and asked if I would not give him an English Testament also, for his twelve-year-old daughter.

The priest soon heard about the Testaments and went and told them they must burn the books, that there were things in them they must not see; they would lose their souls. The mother did not have much education, and was very superstitious. She was afraid if they did not let the priest have his way he would "bewitch" some of the family, so she let him burn the Testaments.

Some time later I was in that home again and the man asked for another Testament. I asked if he wanted to burn it. He said, "No; I will not let the priest have it." I saw that he was anxious for the Testament, so I gave him one. While reading it he told some one he was not going to give the priest any more money, that he had given him too much already. They told the priest what the man said, and the priest excommunicated the whole family, consisting of father, mother, eighteen-year-old son, and twelve-year-old daughter.

These people had been taught that to be excommunicated from the Catholic church means to be eternally damned, without hope or help for them. I was told that the man was in such great distress over the affair that he could neither eat nor sleep, and that he said he did not mind it so much for himself and son, but for his wife and daughter to be sent to the place of torment was a terrible thing.

I went right over and told him that the priest had no power to do anything like that, and tried to point him to the "Son of Man, who came to seek and to save that which was

lost," and who alone can save. He seemed to feel much comforted.

I am teaching an Italian woman to read English. I go to her home once a week. Sometimes there are two other Italian women in the class. I have some Gospels of Matthew, in Italian and English, that I use as textbooks, and they become greatly interested in their lessons. This afternoon, as this woman was reading the thirteenth verse of the ninth chapter of Matthew, "I am not come to call the righteous, but sinners, to repentance," her husband came in, and hearing what she read, he asked who the sinners were. I told him everybody was a sinner. Christians, those who love Jesus, were sinners saved; those who were not Christians, who did not love Jesus, were sinners lost. He seemed interested, and asked so many questions it was a pleasure to tell him "the old, old story of Jesus and his love." Then I told him Jesus died for everyone, but not everyone would be saved; we must believe and accept, or trust. I used this as an illustration: If someone gave you a check on a bank for some money, if you did not believe that money was in that bank for you, and would not present your check, you would not get the



MISS PEARL JOHNSON,
of South Carolina, who goes to Wuchow,
to do educational work.

money. It was good to see the light that leaped into his eyes, as he said, "I see! It is just the same!"

Then he said, "I want to ask you something: If a baby dies without being baptized, will it be sent to hell?"

"Certainly not. Baptism does not save any one. We are not baptized to be saved, but because we are saved. The Bible tells us to believe, and be baptized. A baby cannot believe. God takes care of the babies, none of them are lost. Baptists never baptize babies; they know it will do them no good."

Then he said: "In 1905, a family had a baby born dead. It could not be baptized, because it was born dead. They took it to the priest to have him bury it. Because it had not been baptized, he would not bury it, nor would he let it be buried in the Catholic cemetery. They begged for just a little hole in the cemetery, they would pay him for it, but he refused. Then they begged for a little hole just on the outside. The priest said, 'No! Go dig a hole in the woods and bury it, and let the dogs dig it up and eat it, I don't care!' They took the baby home and kept it four days, then took it back to the priest and begged for a little hole in the cemetery, but the priest refused. Again they begged for just a little hole on the outside, and again the priest said, 'No! Go dig a hole in the woods and bury it, and let the dogs dig it up and eat it, I don't care!' They took the baby home, dug a hole in the cellar and buried it. What I am telling you is true. I know, for I was boarding there at the time—and it was in this country!"

Last spring, an Italian man died, and I did not even know he was sick, until half an hour before the funeral. I went to the funeral, a very large one. The man was a fine looking man, about thirty-five years old. He had not been in this country very long, and his wife and children were still in the "Old Country."

There was no service of any kind, no Scripture read, not a prayer, or a song—everybody went in and took their last look at him—that was all. My prayers went up continually that their hearts, their understanding might be opened by the Lord through the Gospels and tracts I am giving them.

In a few days, I called at the home where the man had died. The pretty young Italian woman seemed glad to see me. She said: "The man had pneumonia, and was sick nearly two weeks. You came one day while he was sick. He saw you pass the window, and knowing you would leave something to read in Italian, as soon as you had gone, he called me in, and asked for it. It was a little book about a sick man, like him. (It was 'The Dying Drummer Boy'). He liked it; he read it all the time, and told everybody about it and had them read it. Every Italian who came while he was sick, and even after he died, read that little book."

I was so glad and thankful to hear her tell this; it made me feel he might have been saved after all, through learning of the death of that Christian drummer boy. Nothing is too hard for the Lord. It made me take new courage.

* * *

It is the modest, not the presumptuous, inquirer who makes a real and safe progress in the discovery of divine truths. One follows nature and nature's God; that is, he follows God in his works and in his Word.—*Viscount Bolingbroke.*

* * *

"The primal duties shine aloft, like stars;
The charities that soothe and heal and bless
Are scattered at the feet of men like flowers."

—*Wordsworth.*

From the Woman's Missionary Union

MISS KATHLEEN MALLORY

W.M.U. Items

You recall the parents who tried to decide which one of their many children they were willing to give away, and you remember that they could not part with a single one. So it is with each division in the W.M.U. department of this magazine: each one is so very important that it should receive special attention. (1) *The Leaflets for the January Week of Prayer*: Each day's program calls for an especial leaflet, the use of which will decidedly enhance the effectiveness of the meeting. Please order yours early. (2) *The Monthly Program*: If asked what means more than all else in the development of the missionary societies, the consensus of opinion would doubtless be "the regular monthly program." Make a New Year's resolution, please, to let nothing interfere with such programs in your society. (3) *Supplemental Leaflets for Monthly Program*: Form the habit, or keep it up if already formed, of ordering from the Birmingham headquarters each month one or more of the suggested leaflets. They are selected with care and fit well into the programs. Pass them on to others in your community: many people here as well as in foreign lands have been converted by reading a tract. (4) *Margaret Fund Students*: Let ten members of your society give the names of the 64 boys and girls from the nine foreign countries and Panama. Do not forget to pray for these students and their far-away parents. If your society has not already given its part toward the Margaret Fund, try to get it to do so. (6) *Treasurer's Quarterly Report*: The Bible says: "Where thy treasure is, there will thy heart be also." Do not be afraid, therefore, to study this report with your society, emphasizing the amounts from your state and the totals. It is no small achievement to have paid in over half a million dollars in three months.

Wisely did the Woman's Missionary Union plan over thirty years ago so that each new calendar year might be entered in the spirit of prayer, thus establishing the January Week of Prayer for World-Wide Missions. If possible, observe every day of the entire week. Tactfully urge every member to give as large an offering as possible, remembering that unless otherwise arranged by your state, the offering of this Week of Prayer does not count on any pledge made by you or your society or your church. But, oh, how it will "count" in China! If the full \$50,000 is given it means that: (1) the Girls' School will be finished and furnished at Shiuchow; (2) land and protecting wall will be possible for the Boys' School at Yangchow; (3) nurses' homes will be built at Laichow and Yangchow; (4) land will be purchased for Yates Academy for Boys at Soochow; (5) home will be built for unmarried women missionaries at Chengchow; (6) dormitory will be erected for Girls' High School at Hwangshien; and water supply and sewerage will be furnished the mission at Macao. Listen to the "thanks" already coming from Chengchow, the joy of the other stations being similarly "trustful"; Miss Winnifred Moxon, the only nurse at the hospital where at present there are no American doctors, says: "We do appreciate every bit of your love for us; we do appreciate the desire in your hearts, dear women of the Southland, to bring to us a little bit of home." To this the dietitian at the hospital, Miss Nell Hall, adds: "Miss Moxon and I are still at language study. On top of

that we are keeping our eyes on the hospital in the absence of a foreign doctor. We have very little work on in the way of a hospital, but we hope to accomplish something with what we have. If only we had a new building and one or more foreign doctors! The Chinese staff seems to be doing very well under the circumstances. We have a great opportunity to tell the 'Good News' to the patients who come to the hospital seeking physical relief. Will you not pray that we may be strengthened and given wisdom daily that we may meet every opportunity as it comes to us? Miss Katie Murray is away a great deal of the time. She is doing evangelistic work in the country and comes home only between trips. We surely appreciate the love and interest that are being shown by the W. M. U. of our homeland. Such love for and faith in us make us all the more eager to do our best here." God grant that we may not disappoint these three young women at Chengchow and the other missionaries at the six other places!

Program for January

TOPIC—FOR CHRIST'S SAKE AND THE GOSPEL

Piano Solo—"A Mighty Fortress Is Our God"

Prayer for faithful hearts as New Year is entered.

Scripture Lesson—Brave Bible Characters: Daniel 3:13-27; 6:13-23; Matt. 3:1-12; Acts 4:13-33.

Hymn—"The Church's One Foundation"

Talk—Heroism of New Testament Characters.

Talk—Power Producing Such Heroism.

Prayer for stalwart faith

Hymn—"Faith of Our Fathers."

Talk—Growth of Christianity to 7th Century. (See page 6, paragraphs 1 to 6)

Readings from Ben Hur

Talk—Christianity during the Dark Ages. (See page 6, paragraph 7)

Prayer of Thanksgiving that in all that darkness the Light still shone

Talk—Christianity and the Reformation. (See page 6, paragraph 8)

Hymn—"I Love Thy Church, Oh God."

Reading of Leaflet—"Carlotta, The Faithful" (Order leaflet for 3c from W.M.U. Literature Dept., 1111 Age-Herald Bldg., Birmingham, Ala.)

Discussion—(1) In what ways do modern times call for New Testament heroism? (2) Do modern times in any respect resemble the Dark Ages? (3) What is our society doing to bring a revival of religion in our own community?

Sentence Prayers for personal consecration.

Business Session—Minutes; Offering; Reports from: (1) W.M.U. Organizations among Young People; (2) Standing Committees; (3) Week of Prayer Observance; (4) Lottie Moon Christmas Offering; (5) Every-Member Enlistment in 1925 Program of Southern Baptists; New Business.

David's Benediction—Psalm 72:18, 19.

Week of Prayer for World-Wide Missions, January 4-10, 1925

The following leaflets are called for in the week's program:

WOMAN'S MISSIONARY SOCIETY—

	Cents
Sunday—The Pearl Divers	2
Monday—Marcellina	4
Tuesday—The Japanese Woman in Her Own Country	5
Wednesday—Miss Lottie Moon's Life ..	4
Thursday—Stories from Hungary	4
Friday—Nana the Mother	4
Saturday—The Land of Manana	2
YOUNG WOMAN'S AUXILIARY—	
The Wicked Wing Ti	2
GIRLS' AUXILIARY—	
Ten Little Yellow Captives	5
ROYAL AMBASSADORS—	
Zung's First Christmas	2
SUNBEAMS—	
Miss Fragrant Money	2

Note—Kindly order early from W.M.U. Literature Department, 1111 Age-Herald Bldg., Birmingham, Ala.

Suggested Leaflets — Supplement to Program

JANUARY—"FOR CHRIST'S SAKE AND THE GOSPEL."

	Cents
Alexander M. Mackay	2
Carlotta the Faithful	3
I'll Go Where You Want Me To Go	3
Is It Nothing to You? (Poem)	2
Neesima Shimeta, A Hero	2
Send Out the Light (Poem)	2
Six Thousand A Year, Plus Rice	5
The Schoolmaster of Floyd	2
Possibilities (Playlet for W.M.S. or Y.W.A.)	10

Note—Order early any of the above leaflets for help with the month's program from W.M.U. Literature Dept., 1111 Age-Herald Bldg., Birmingham, Ala.

Is This a Mission Field?

Rev. J. N. Lee, Missionary to Cherokee Indians

My field consists of portions of four counties, an area of about fifty-six thousand acres of land, twenty-five hundred Indians, and many whites, are scattered over this field on the mountains, and in the villages. Many homes cannot possibly be reached except by walking, and the great need is the personal touch. There are fourteen small, weak churches where I, or some other preacher, should be every Sunday. We have some help—a few native preachers, but they have to make their own support. Also there are four government schools that should be visited. The largest of these schools, with an enrollment of 300, is located about a half mile from our Mission. These children when in school attend our morning service, where we have Sunday school.

Notwithstanding the facts that the Home Board put up a building here for the work about two years ago, this building is inadequate.

There are two strategic points: One a mill town of three or four hundred white people, which is nearly surrounded by the reservation; the other, about ten miles from here where they have preaching once a month by an Indian preacher. I have not asked for help because I know the condition of the Board.

comparatively young, who are successful in business, and manifest a most commendable spirit of loyalty and generosity to the entire denominational program.

George J. Burnett was a member of this church for a brief period and rendered a service along financial lines that has proved to be permanent and valuable. The large and growing class of men, taught each Sunday morning in the church auditorium by Sam E. Whitaker, Esq., is a strong factor in the progress of the church. There were 231 present November 9.

State Meetings

During November, I had the privilege of attending four State Conventions for a day each.

MISSISSIPPI

I reached the Mississippi meeting at Hattiesburg on the second day and found a large attendance, also a fine spirit of harmony and enthusiasm. The evening session of the second day, which was devoted to education, was held in the spacious auditorium of the Woman's College. President and Mrs. Johnson invited the entire Convention to be their guests at supper. Perhaps five hundred people assembled in the large dining room and were served in a most gracious manner to a fine meal. It was a great satisfaction to this company of Mississippi Baptists and other friends of education to note the striking evidences of prosperity that were apparent.

It was decided that the Baptist men of Mississippi should hold a Men's Convention sometime during the coming spring.

ALABAMA

When I reached the Alabama Convention at noon of the last day, most of the members had left for home. It seems unfortunate to some of us that we do not allow ourselves sufficient time in our annual gatherings to transact the Lord's business in a proper way and many leave even before this short period is over. The leaders reported a fine meeting for the first two days. Alabama is also planning for a Convention of Baptist men early in the New Year.

The programs at these meetings are necessarily crowded; these Conventions had less than a half hour each for the consideration of the Laymen's Obligation to the Kingdom. It is questionable whether it is good stewardship for a representative of the general work to travel hundreds of miles for the limited service he can render under such circumstances. It can not be corrected, however, until our people are willing to remain in such meetings for an adequate period.

GEORGIA

The Georgia Baptists gathered in large numbers in Columbus, on October 18, for their annual meeting. As a token of their appreciation of Secretary Cree, who has done a notable work during his administration, a number of his friends presented him a gold watch.

The Convention was much concerned that "the faith once for all delivered to the Saints" shall be preserved inviolate and took decided steps to guard the orthodoxy of all its representatives.

The laymen were given a fair hearing and Chairman Thompson's recommendation to hold a Convention of Baptist men next spring had hearty endorsement.

TENNESSEE

The last Convention attended during October was the Tennessee, which met in Murfreesboro on November 26. It was the fiftieth anniversary of its organization and much of the time was devoted to addresses of a historical nature by eminent visitors. Most of these speakers were either natives of Tennessee or had been officially connected with the Tennessee Baptist work in other days. It was an occasion of more than ordinary interest from an educational and inspirational point of view. It was gratifying to see a goodly number of capable and interested laymen.

SPARTANBURG, SOUTH CAROLINA

Sunday, November 16, was spent with the First Baptist Church of this enterprising city. Dr. W. L. Ball, the pastor of the First Baptist Church, conceived the idea of designating this occasion as Laymen's Day. The men of the Spartan and the North Spartanburg Associations were invited to attend a mass meeting at 3:00 in the afternoon. The leading laymen, both of the First Baptist Church and of the other churches in the two associations, were pleased with the idea and co-operated most heartily with Dr. Ball in promoting this meeting. A company of at least four hundred men, representing thirty-seven churches, assembled in the auditorium of the First Baptist Church and gave sympathetic attention to a discussion of a Layman's Obligation to the Kingdom. At the close of the talk, about a dozen pastors stood in front of the pulpit while these laymen responded to an invitation to come forward and give their hand to the preachers, thereby pledging themselves to greater loyalty and more zealous activity in promoting the Baptist program. It was a great hour.

In connection with this visit, the General Secretary not only spoke at the regular morning and evening services of the church, but had the privilege of talking to 141 men at 10:00 A.M. in the Baraca Class. Dr. Ball was in the midst of a School of Missions which was having an attendance of 150, among whom were a number of men. All the churches represented on this occasion hope to close the Campaign in a worthy way.

BRISTOL, VIRGINIA

A visit to this border city is always an occasion of rare interest and pleasure.

A residence of eleven years in Bristol, characterized by fellowship in service with the public-spirited citizens of the community, developed an attachment that is abiding. President Noffsinger suggested that the young women of Virginia Intermont College come to the morning service in a body; the choir of the First Baptist Church rendered the most thrilling music this writer has heard in months; the attendance of laymen was gratifying, and many of the people gave evidence of being in the spirit on the Lord's day.

This church has fully discharged its obligation to the Campaign and assumes its share of "The 1925 Program" with enthusiasm.

During November the church allowed its pastor, Dr. J. L. Rosser, to speak among the churches of Lebanon Association on behalf of the Baptist Program. President Noffsinger, busy as he is with administrative duties of Virginia Intermont College, is rendering a similar service.

Instead of holding an evening service at the regular hour, the First Baptist Church meets at 5:00 P.M. This schedule allowed the General Secretary the opportunity to accept the invitation of Dr. Carson to speak in the First Presby-

terian Church at 7:30 on "The Heroic Spirit in Our Religion."

The First Baptist Church has a Brotherhood that is proving useful in the development of the laymen.

RALEIGH, NORTH CAROLINA

On Monday, November 18, the General Secretary spent a few hours in this city. He had a very satisfactory conference with Secretaries Maddy and Gilmore, together with several interested laymen, in reference to some plans to secure a larger and more effective co-operation on the part of the Baptist men of North Carolina, in promoting the denominational program. These secretaries are fully awake to the importance of this matter and are ready to give their heartiest support to a more effective organization among the laymen; especially are they concerned that North Carolina men shall unite in planning for a great Convention next spring, when the layman's obligation to the kingdom and the different phases of stewardship shall be discussed in a most practical and effective way. They regard it entirely feasible to have a meeting that shall be largely attended by representative men—an occasion that would set the cause forward in a mighty way.

HARRODSBURG, KENTUCKY

The closing service of November was rendered in connection with the Baptist Church of Harrodsburg, Kentucky. This town has a population of only four thousand, and yet the Baptist Church reports more than a thousand members; about four hundred of this number have been added during the last three years, which period covers the administration of the present pastor, Rev. C. W. Knight. Brother Knight is an effective and tireless worker, and also ministers to the spiritual needs of the regions round about. He is pastor of Mt. Moriah, a vigorous little church six miles from town, and has conducted fruitful meetings in several nearby communities.

For three nights we had conferences of an hour each on Church Finance; following these came four services on Sunday. This writer was especially pleased with the one conducted at 10:00 A.M., when the members of the adult classes assembled in the auditorium; these people were fresh and responsive, representing a large part of the intelligence, influence, and money of the church. Adequate preparation for the every-member canvass to be conducted a week later was the objective in these seven meetings. On Sunday night the churches quietly contributed the full balance due on the 75 Million Campaign.

During these days the General Secretary was glad to speak at 10:30 A.M., one day at Bruner's Chapel in response to the request of Pastor Nicely; this is a strong country church that has gone beyond its apportionment for the Campaign. Mt. Moriah has a similar record and it was also a real pleasure to speak to the loyal band that compose this church.

Missionary Miscellany

Secretary T. B. RAY, D.D.

Births:

We have received the following announcements:
To Rev. and Mrs. J. W. Moore, Chefoo, China, a daughter, Betty Ruth, born October 15, 1924.

To Mr. and Mrs. W. B. Johnson, Shochow, China, a daughter, Eugenia Jane, born October 26.

To Rev. and Mrs. F. I. Gregory, Guaymas, Mexico, a son, Ernest J. Jr., born November 2.

To Dr. and Mrs. F. Dargan Smith, Wuchow, China, a son, Benjamin, born November, 1924.

Arrivals on Furlough:

Miss Loy J. Savage, Kaifeng, China. Home address, Dallas, Texas.

Sailings: Dr. and Mrs. R. E. Beddoe, sailed November 11, on S.S. *President Pierce*, to Canton, China.

Rev. and Mrs. J. C. Quarles sailed December 11, on S.S. *Stuttgart*, to Buenos Aires, Argentina.

Relief Day, January 18, 1925.—Remember Southern Baptist Relief Day, January 18, 1925. The critical nature of the needs both in the countries of Europe where the Board is disbursing aid directly, and the necessity of providing for the orphans fostered by the Near East Relief, demand that this year Southern Baptists make the greatest offering they have ever made for relief.

We hope that every Southern Baptist Sunday school and church will make a worthy offering and send same to the Foreign Mission Board, which Board in turn will distribute the money in the proportions that have been agreed upon.

New Church Dedicated in Mexico.—"The Bible Institute, in connection with the dedication of the beautiful chapel at Navojoa, was a great event for all that section of country in and around the Rio Mayo regions. Some opposition was stirred up while we were there—a prominent merchant of the town stopped one of our colporters, Brother Martinez, and told him that they did not care to have our sort of folks there, but was told that probably the gospel would continue to be preached and the Lord's Word be distributed around there and many other new places in these coming months and years. The house itself shows up well, situated, as it is, on the Central Avenue, and is all in all, in this new thriving city, quite favorably received and appreciated by the citizens in general, save only of course, the very fanatical. President Obregon, to retire from office next month, has bought the largest hotel of Navojoa, and will remove to that little city (his old home), as soon as his time is out at Mexico City. He has already built there a large flouring mill, constructed a railway down to the Gulf Port forty miles below Navojoa and promises soon a cracker factory, cotton mills and several other things to make that one of, if not, the leading city of all Sonora.

"The new pastor for this church, just removing from the state of Durango, will find a wide open field there, we believe.

"Several attending the Institute took examinations in two of the books of our Sunday-school course, and others will take classes I will hold in their churches as soon as I can begin some visits to them, early next spring. We left several candidates ready for baptism."—*Frank Marrs, Guaymas, Mexico.*

The Cantonese Baptist Church, Shanghai.—"God is richly blessing our work. Every Sunday sees baptisms in our church. Our school girls are turning to Christ in goodly numbers. Four teachers, two by baptism and two by letter, have joined this year. Oh, how we need build-ings! How long, O Lord, how long must we wait? I am praying so earnestly these last months for the successful close of the 75 Million Campaign—for what it may mean in bringing the lost to him. May the Lord's work and his plan for bringing the lost into the kingdom not be hindered for lack of what his children can do to aid him."—*Miss Rose Marlowe, Shanghai, China.*

Great Revival in Kaifeng Baptist College.—"We have just closed an eight-day meeting in the school. The girls' school also attended. One hundred boys and fifty-six girls decided to follow Christ. It was in every way the best meeting we have ever had in the school. Our hearts are full of gratitude to the Father."—*W. Eugene Sallee, Kaifeng, China.*

New Buildings Completed for Girls' School, Abeokuta, Africa.—"You will get reports of the opening of our new school buildings on October 2, but I wish to say that it was a great, happy day for us all. I wish you could have been

present. Many people who have traveled considerably in Nigeria say that ours are the most magnificent of any school buildings in this colony. We are very grateful to the Foreign Mission Board and the people of the Southern Baptist Convention that they have made it possible for these structures to be erected.

"Now that these buildings are a reality, it is the great desire of the missionaries in charge that the character of the girls shall grow in such a beautiful way that they may be a great blessing to their less fortunate sisters in Nigeria—that they may be able to make real Christian homes that shall be the cause of many souls being born into the kingdom of our Lord."—*Miss May Perry, Abeokuta, Africa.*

Revivals in the Campos Field, South Brazil.—"During the five days' meeting with the school and church in Campos, something of the value of our schools to the work of evangelization was indicated by the fact that over half of the forty odd who came to decision were boarding pupils in the college. In the girls' department every girl but one came to decision. From there I went to the most remote corner of the state to visit a church which had recently been transferred from the Victoria field. We made use of their new, though unfinished building. In the three nights twenty-seven people came forward giving their names as having surrendered to the Saviour. At the new church at Cacimbas twelve decided at one service. We are endeavoring to find a worker who will give all his time to this corner which gives promise of great things. The beginnings of the work in both of these places were with violent persecutions, and a bullet was fired into the front door of the new church building at Cacimbas only a few days ago.

"From there we went to a growing town on the border, called Bom Jesus (Good Jesus), where we found a live congregation organized after the first visit six months before. In twelve days nearly one hundred came to decision. This encourages us to hope that fields which reported hundreds will soon be witnessing the turning of thousands away from sin to God.

"The quarter came to a close with the second meeting of the Parahyba Association, the last session of which was blessed with the decision of many in response to the impassioned appeal of Manuel Avelino, who recently returned from the United States and Portugal. The Campos field is blessed with the most united and promising group of native workers with whom I have had the privilege of laboring. In this field the goal of self-support and extension is almost in sight."—*E. A. Jackson, Rio de Janeiro, Brazil.*

In the Southernmost Part of Brazil.—"The church here in Pelotas is the prettiest Baptist one I have seen in Brazil. There were over ninety-three at Sunday school last Sunday and many attend the preaching services. An Englishman, who is a real musician, plays the organ, and you just ought to hear the people sing! They have good voices, "keep up to time," and could "outing" many a church in the United States.

"Mr. Dunstan does the preaching on Sundays and Mr. Duggar preaches on Wednesday night. He gets along pretty well with his Portuguese. Of course he makes some mistakes, but the people seem to understand and forgive him. I hope some day we'll speak Portuguese perfectly.

"I can hardly realize that we have been missionaries for over a year. Time certainly flies when one is busy. My two boys keep me on the go, but I try to study and read some each day. Ambrose, Jr., is almost two years old and talks English a great deal. John Sampey is four

months young, and doesn't speak any known language.

"Back in the States I suppose you are in the fall of the year, and down in Brazil we are enjoying springtime. The climate of Pelotas is ideal and I am sure we shall like our work here."—*Mrs. A. C. Duggar, Pelotas, Brazil.*

First Missionary Experiences.—"In April of this year I finished my second year's language study. From then until the early part of July I spent in the country. I looked upon my work more in the light of a survey than anything else. I wanted to find my way around, to meet people with whom I shall work, find out what I needed to know, and be and do. I came back feeling pretty small. I found that I needed to be a doctor and a nurse, and a man evangelist and a woman evangelist, and an expert in Oriental psychology.

"I had a Bible woman with me and sometimes two of them. We always had big crowds! People have different reasons for going to church. In many a case I was the reason. I asked ever so many women out in the villages after they had finished their careful investigation of my curious clothes, if they had ever seen a foreign woman before, and most of them never had. We had many happy meetings with them, and although the results were not overwhelming they were very gratifying."—*Miss Hannah Plowden, Soochow, China.*

A Seeker After the Truth.—"I've never seen such a great opportunity to lead people to Christ as we have now. One little illustration is sufficient to explain what I mean. I was buying oil for my boat a few days ago in the Asiatic Petroleum Shop, when I gave the clerk \$5 and waited for the change. He put the money down on the counter and said: 'Mr. Hamlett, sit down and tell me how to become a Christian. I have been planning for a long time to investigate this doctrine.' I sat there and tried for about half an hour to tell him how he could be saved in Christ."—*P. W. Hamlett, Wusih, China.*

Preaching to War Refugees in China.—"Our greatest distraction has been the civil war, now being waged in our own Province, and about which you have no doubt heard much through the American newspapers. It would be hard to say to what extent our work has been retarded. Certainly the schools have been delayed more than a month, and our evangelistic work suspended equally as long; yet, the Lord has been good in sending to our compound, as refugees, women and children who had never come in contact with Christianity before, and every day found our workers busy caring for them and at the same time giving them the gospel of Jesus.

"We often hear people say, 'There is much opposition to Christianity in China: the Chinese do not want our religion, they are satisfied with their idols.' This may be true, to some extent, when Christianity is understood to be a Western religion instead of a universal religion, but one who attended, regularly, the special open-air services held on our compound for refugees was not thus impressed—rather one was impressed with the regularity of attendance, strict attention, and the eagerness to know about Whom we spoke. After one very impressive service, during which time the speaker had told the story of Jesus and urged the people to believe on him, one poor woman was heard saying, 'Believe? Believe what and whom? What are they talking about?' Such darkness as this is the conditions of millions to-day in China. We are praying that the plain, simple introduction to the gospel may lead many to a fuller knowledge of and a deeper relation to our Lord."—*Mrs. E. M. Bostlick, Jr., Soochow, China.*

Young People's Department

MRS. T. M. PITTMAN

A Happy New Year!

From Oregon to Texas, from Florida to Maine,
The pleasant New Year's greetings are flying like
the birds;

And if we can remember
All their meaning till December,
We shall fill the days with kindly deeds and
loving, thoughtful words.

—*Youth's Companion.*

The Power of Sacrifice

The scars of Jesus Christ are the test of true discipleship. Who can write in the diary of his daily life, as Paul did, "Henceforth let no man trouble me, I bear in my body the brand-marks, the scars of the Lord Jesus"? The man who can do that, can wield the power of sacrifice with sincerity: the man that can do that without hypocrisy, without flinching before God or man, is the man who has boldness to appeal to others. By what right do we ask a Moslem convert to tear himself loose from his old environment, and face ostracism and death; by what right do we ask a man in Korea or India to endure persecution and suffering and to become a hissing and a by-word, if he has never seen in our lives the print of the nails?

The scars of Jesus Christ, the print of the nails, the mark of the spear, are they imprinted on our aims, our decisions, on our expenditures, on our ambitions, on our daily habits? Is there anything in my life or in yours which shows the lacerations and tears and blood and agony of Gethsemane and Calvary? If there is, then are we ordained by a power higher than any church to preach this gospel of reconciliation to a lost world. Do we give for the kingdom of God as a mere side issue, or is there on each gift for Christ's kingdom the print of the nails and the mark of the spear?

This spirit of sacrifice is the highest demand of the Christian life. The Apostle Paul mentions three stages in the Christian life: "That I might know him"—that is the first; "And the power of his resurrection"—that is the second; "And the fellowship of his suffering"—that is the third.

The price of Africa and of India was paid in blood. The unoccupied fields of the world are calling for physical sacrifice, for intellectual sacrifice, for sacrifice of ambitions, for spiritual sacrifice. On the mission field as on the Cross of Calvary the sufferings of the soul are, after all, the soul of the suffering. It is not the outside things that count. I think of mothers, of children, of homes broken, of home-ties stretched or torn asunder, of disappointed hopes, of long agonies and waitings and hopes deferred, and hearts sick, and I affirm that the missionary enterprise needs men who can say with Paul, "Now I rejoice to make up that which is lacking of the sufferings of Jesus Christ in my body, for his body's sake which is the Church."

This is the power that will yet open all the dark lands of Asia and Africa; this is the power before which all doors will fall off their hinges. This is the power that will bring money into the treasury and send men into the field. The greatest power we can gain is by somewhere and somehow having in our lives the scars of Jesus Christ.

—*Selected from Dr. Zwemer.*

Do Foreign Missions Pay?

In the old savage days a girl could be bought in Fiji for a golden guinea; now a scrawny old woman cannot be bought for a million guineas. Christianity is there.

Rotuma, an island some 300 miles from Fiji, was also the home of cannibals. Its people were steeped in blood. Fearful scenes were enacted from time to time, in which human victims were the central figures. Christian missionaries went there in 1841. The island is now entirely Christianized. There is no longer a need of foreign missionaries. The churches there are self-supporting and in the hands of native pastors. The members of the Christian church in Rotuma now contribute to foreign missions ten times as much per member as do the Christians of America.

When Rev. John G. Paton went, in 1858, to the New Hebrides Islands as a missionary, the inhabitants were all bloodthirsty cannibals. They dined daily on human flesh. Mr. Paton's fellow-missionaries were slain and some of them eaten. A man at that date could be bought in the New Hebrides for five dollars. He could be killed, cooked, and eaten on the spot, which was often done. Now, where Paton labored there is not an avowed heathen, and drums which once called the people to feasts of human flesh now summon them to prayer. Do foreign missions pay?

The people of the New Hebrides brought under the influence of the gospel by John G. Paton and his fellow-missionaries now devote the entire proceeds of their arrowroot industry to the support of Christian missions.—*Selected.*

Four Great Commissions

Four great commissions are given to us through four evangelists.

Matthew tells *why* we are to go: "All power is given unto me, go ye *therefore*."

Mark tells us *where* we are to go: "To the uttermost parts of the earth."

Luke tells us *in what order* we are to go, and that order is fundamental: "Beginning at Jerusalem"—now, at college, at home, in your own city—out into the uttermost parts of Turkey, China, Arabia, Africa.

John lays bare the heart of Christ in the Great Commission, and shows us *the spirit* in which we are to go: "Jesus came and stood in the midst and saith unto them, Peace be unto you. And when he had said this, he showed unto them his hands and his side. . . . Jesus said to them again, Peace be unto you; *as the Father hath sent me, even so send I you.*"

What God Thinks of Missions

(For use as a dialogue, or to be read by a number of young people, in a Sunday-school or B.Y.P.U. missionary service.)

A conference of ministers was being held in a certain wealthy rural section. Reports on missions were being made when one young minister finally arose and said, "My people do not think much of foreign missions," and said it in a way that indicated that he rather sympathized with them.

An older minister who had listened with sorrow to the discouraging reports that had been made felt that this last was more than he could bear in silence. He arose and said, "Neither

does the devil think much of foreign missions, nor did church-members in Christ's day. The important question, my brother, is not what the devil or the Pharisees or your people think about foreign missions, but what God thinks."

On returning to his room the old minister picked up his Bible, his mind still on the morning's incident, and found that God's first promise to fallen man was a missionary promise. He found that God said to Abram: "Get thee out of thy country and from thy kindred and from thy father's house, unto a land that I will show thee . . . and in thee shall all the families of the earth be blessed." Abram was evidently a foreign missionary.

Joseph was a missionary to Egypt. Jonah a missionary to Nineveh, and Daniel a missionary to Babylon. God did not always have a Board of Missions to work through or a great ocean liner by which to transport his missionaries, but he saw to it that transportation was provided and that his sent men arrived. He found that David was a great missionary hymnologist.

Isaiah was one of the missionary prophets. What a ring of missionary triumph there is in the sixtieth chapter! In another moment of spiritual exaltation he is able to project his prophetic vision through twenty-seven centuries and see China (the Land of Sinim) coming to Christ and to declare that "the nation and kingdom that will not serve him shall perish; yea, those nations shall be utterly wasted."

It seemed that the Old Testament was simply a record of God's missionary transactions, making and unmaking nations and, by providences and providential men, preparing for the great missionary campaign of his peerless Missionary, Jesus Christ, his Son.

On the night Jesus was born God sent his angel choir with glory and power to proclaim again his unswerving missionary program: "I bring you good tidings of great joy which shall be to all people." When the days of preparation were past and he stood on the threshold of his ministry, the same great policy was announced by his forerunner: "Behold the Lamb of God that taketh away the sin of"—Judea? Nay, verily!—"the sin of the world."

In speaking of his mission, he declares: "My meat is to do the will of him that sent me." What is a missionary but one who is sent? The Jews wanted to limit the sphere of his ministry, even as many do to-day, and so they called him "Son of David." That would make him a Jew. He would have none of it and named himself the "Son of Man"—the great, universal man. When he speaks of the scope of his mission, he cries, "I am the light of the world"; and when he indicates that of his disciples, he declares: "Ye are the salt of the earth."

When Jesus taught his disciples to pray, he taught them to pray in world terms. In his own wondrous prayer in the seventeenth chapter of John the word "world" occurs thirteen times, and the words "Judea" and "Jerusalem" not at all.

When Jesus promised, he promised in world terms: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you *always, even unto the end of the world.* Amen." Many people would like to have the promise without the condition. That is not God's way. He who would have the companionship of the Master must walk where he walks.

Some one said to John Foster, formerly Secretary of State: "Mr. Foster, why are you so interested in sending the gospel to China? The Chinese have their own religion, and they don't want yours." Mr. Foster replied: "Why did God send Jesus Christ to Judea? They had their own religious beliefs and did not want his, and as soon as they understood his mission they

began to persecute him and finally nailed him to the cross, a missionary martyr."

So as the minister read and pondered he thought again of the preacher friend who reported "My people don't think much of missions," and he thought to himself: "Well, your people and the devil don't think much of missions, but God thinks much of missions, and I prefer to throw my lot in with him until from Jerusalem to Timbuctoo the Son of God and Son of the universal man shall have found the universal lost he came to seek and to save."

—Adapted from paper by Rev. C. F. Reid.

Cracked

'Twas a set of Resolutions,
As fine as fine could be,
And signed in painstaking fashion,
By Nettie and Joe and Bee;
And last in the list was written,
In letters broad and dark
(To look as grand as the others),
"Miss Baby Grace X her mark!"

"We'll try always to help our mother;
We won't be selfish to each other;
We'll say kind words to every one;
We won't tie pussy's feet for fun;
We won't be cross and snarly, too;
And all the good we can we'll do."

"It's just as easy to keep to them,"
The children gaily cried,
But mamma, with a smile, made answer,
"Wait, darlings, till you are tried."
And, truly, the glad, bright New Year
Wasn't his birthday old,
When three little sorrowful faces
A sorrowful story told.

"And how are your Resolutions?"
We asked of the baby, Grace,
Who stood with a smile of wonder
On her dear little dimpled face.

Quick came the merry answer—
She never an instant lacked—
"I don't fink much of 'em's broken,
But I dess 'em's 'bout all cracked!"
—Selected.

For the New Year

Speak a shade more kindly than the year before,
Pray a little oftener, love a little more.
Cling a little closer to the Father's love;
Life below shall liker grow to the life above.
—Ex.

Our Puzzle Corner

Puzzle No. 1.

A Missionary in South China

FIRST NAME

1. Who sold himself for a garden?
2. Who was told to go wash in the Jordan?
3. Who came to Jesus by night?
4. To whom did David say, "Go and pass over"?
5. Who made iron swim?

INITIAL

Who was Nabor's wife?

LAST NAME

1. Who asked for a wise and understanding heart that he might judge the people?
2. Who offered his son as a sacrifice?
3. Who was Jeroboam's father?
4. Who made garments for the poor people?
5. Who wanted the crumbs that fell from the rich man's table?
6. Who was a son of promise?
7. Who mourned and prayed for Jerusalem?

Sent by Mrs. J. H. Whitchard, Dawson, Ga.

Puzzle No. II

A Missionary In Palestine

FIRST NAME

1. A musical instrument used at the worship of the golden image which Nebuchadnezzar set up?
2. Youngest daughter of Laban.
3. Eldest son of Cain.

4. The third stone on the second row of the breastplate of the high priest.

INITIAL

A daughter of Solomon.

LAST NAME

1. One of the seven deacons chosen by the first church.
2. The name of the man in the title of the Eighty-ninth Psalm.
3. To whom did Saul (the king) give his daughter, Morab, although he had previously promised her to David?
4. A city built on seven hills.
5. An important city of Palestine.
6. Sixth son of Jesse.
7. The man whom Jezebel had slain that her wicked and covetous husband might possess the vineyard.

Sent by Mrs. E. W. Moore, Gower, Mo.

ANSWERS TO DECEMBER PUZZLES

Puzzle No. I

First name: 1. Obed; 2. Lamentations; 3. Idols; 4. Vinegar; 5. Ezra (Olive).

Last name: 1. Beheaded; 2. Apostleship; 3. Gospels; 4. Beatitudes; 5. Ye must be born again. (Bagby).

Answer—Olive Bagby, Central China.

Puzzle No. II

First Initial: Wise men (W.); *Second Initial:* Habakkuk.

Surname: 1. Cain; 2. Ahab; 3. Rehoboam; 4. Sarah; 5. Obed; 6. Naomi (Carson).

Answer—W. H. Carson, Africa.

Names of those answering puzzles:

Ala.—Flora Brown.

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Ky.—Blanche Howlett.

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Send answers to Mrs. Thomas M. Pittman, Henderson, N. C.

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January 18, 1925

The third Sunday in January has been set apart by agreement with the Foreign Mission Board and the Sunday School Board, acting under authority of the Southern Baptist Convention, as the day on which a Southwide appeal will be made for gifts to aid in the relief of the starving and suffering of foreign lands. It is important that our people understand clearly and fully the terms of this agreement with the Near East Relief Movement, the chief items of which are as follows:

1. The Near East Relief and the Foreign Mission Board agree to make a joint appeal, and a joint appeal only, to Southern Baptists for relief in the Near East and other lands in which there is now or may be famine or temporary destitution which lays upon Southern Baptists the duty of emergency relief.

2. That so far as it may suit Southern Baptists to do so, they are requested jointly by the Near East Relief and the Foreign Mission Board to make all their contributions and pledges to relief for the present year on the single day, January 18, or a day approximate thereto in case this date is not convenient for or satisfactory to any Southern Baptist church, school, society or individual.

3. That where any church or group of churches may wish to participate in a simultaneous city, town, or community campaign for the raising of these funds at some other time, such participation in the simultaneous campaign may, if participating churches, individuals, etc., so ordain, take the place of January 18, or it may be supplemented by the use and appeal of the special program which is to be prepared for January 18.

4. All Baptist churches, Sunday schools, societies and individuals in the South are hereby requested by the Foreign Mission Board and the Near East Relief to send all gifts for all foreign relief to the Foreign Mission Board whether these gifts are made in one annual offering on January 18, or community campaign, or are given in monthly payments of pledges already made or hereafter made to orphan support, or to other objects of relief.

5. That all Southern Baptist contributors to relief be requested to designate their relief contributions "For Relief" simply and not to designate these to "Near East Relief," "European Relief," "Foreign Board Relief," or otherwise.

6. That, Further, (1) The Foreign Mission Board will keep careful and orderly book account of all

moneys received for relief from all sources; and (2) The Near East Relief and all its representatives will, to the utmost of their ability, endeavor to ascertain the source of any Southern Baptist money that may be forwarded to that organization or to any representative of it, and will forward same to the Foreign Mission Board promptly with the name and postoffice address of the individual making the remittance in order that a full tabulation may be kept by the Foreign Mission Board of all Southern Baptist contributions for relief, and that the division of these funds agreed upon may be made between the Near East Relief and the Foreign Mission Board.

7. That all money for relief received from this joint appeal of the Foreign Mission Board and of the Near East Relief from Southern Baptists shall be divided half and half alike between these two organizations.

8. That the Foreign Mission Board and the Near East Relief each shall use such agents and means of publication as are at their command respectively, to make these agreements widely known and perfectly understood throughout the Southern Baptist Convention.

9. That the Near East Relief and the Foreign Mission Board agree that all distinctive and separate foreign relief work should be considered as a temporary and emergency claim upon the churches, and that both these organizations will seek to reduce and discontinue this appeal for relief funds as soon as conditions allow, and a Christian conscience will sanction, it being the avowed purpose of the Near East Relief to reduce its expenditures by something like 25% a year, and, if possible, to bring its relief program to a close within approximately five years, thus relieving the churches of this draft upon their resources and releasing their benevolences for other and more permanent forms of Christian service.

An attractive program, with posters, music, readings, etc., has been prepared, and is being mailed to all the Baptist superintendents whose names could be secured. Additional copies of this material may be had free upon request. It is urged that our Sunday schools everywhere respond to this call, put on the program, and secure the largest possible offering for this appealing and worthy cause.

For additional information, or program material for observing the day, address

JOINT COMMITTEE ON BAPTIST RELIEF DAY

161 8th Ave., N., Nashville, Tenn.