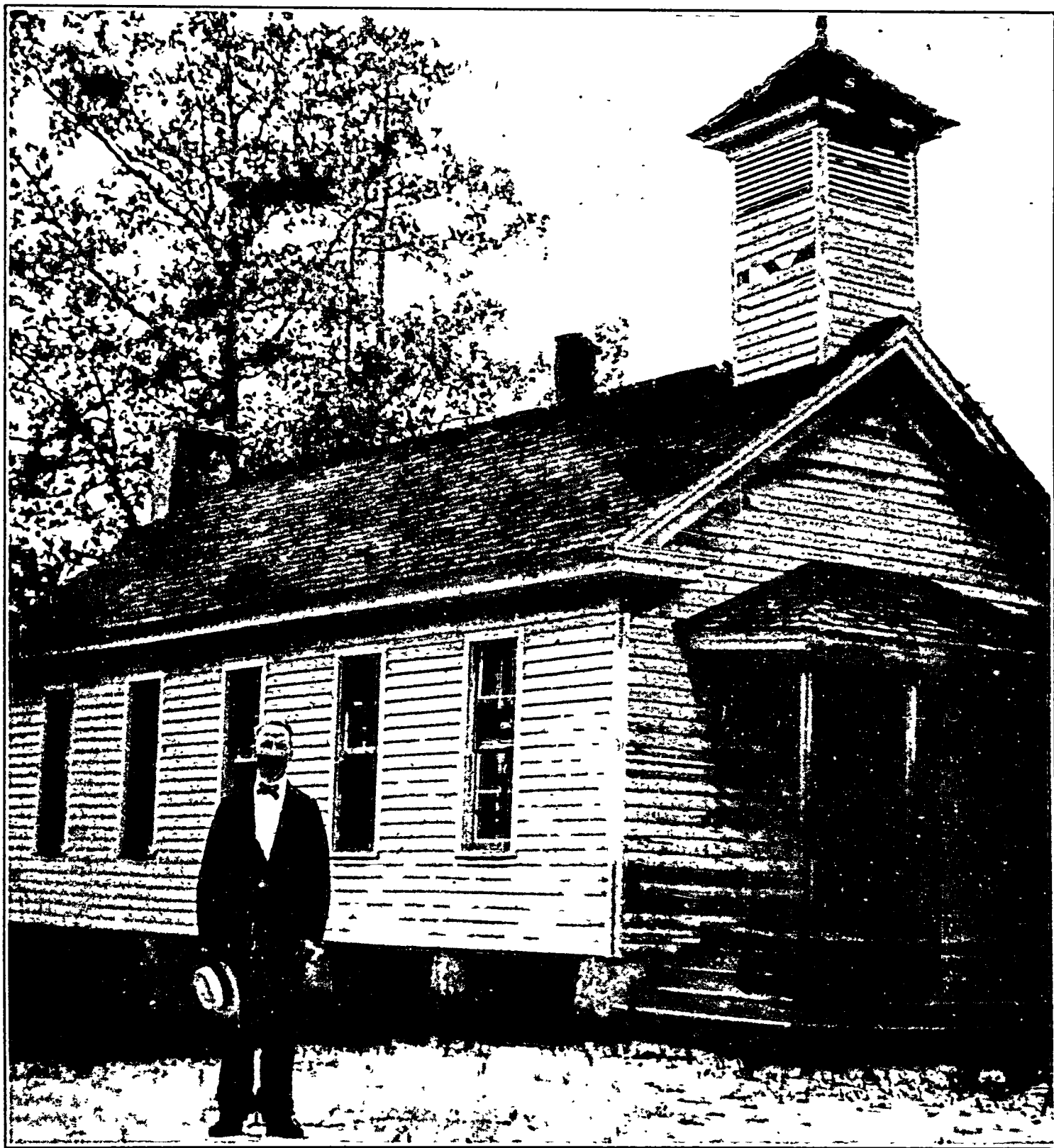


HOME ^{and} FOREIGN FIELDS

Vol. IX

MARCH, 1925

No. 3



THE COUNTRY CHURCH—A PRECIOUS HERITAGE

Save the country churches! Many of them are being neglected and lost; they are the peculiar possession of Baptists; they are the source of Baptist strength, leadership and life.—E. P. Alldredge.

MISSIONARY WORKERS OF THE HOME MISSION BOARD

ATLANTA, GEORGIA

B. D. GRAY, Corresponding Secretary

FOREIGNERS, INDIANS AND NEGROES

Foreigners

ALABAMA—Miss Lila Herren, Pratt City; Jerome D'Arpa, Ensley; Chas. Palm, Silver Hill.

FLORIDA (among Italians)—West Tampa: G. V. Romano, Pastor; Miss Kate McLure, Miss Fannie H. Taylor, Miss Mary Hunter, Miss Martha A. Dabney, Miss Nonie Gravett.

FLORIDA (among Cubans)—Ybor Station, Tampa: J. G. Chastain, Pastor; Mrs. Emily Black, Mrs. J. M. Mabry, Mrs. Bettie Hoke Mitchell, Miss Maud McCalip, Mrs. Aurelia Boez.

ILLINOIS—Miss Mary Kelly, Christopher; M. Fablan, Granite City; Miss Ruby Mayer, West Frankfort; Byrom Davis, Harrisburg; Miss Mildred Ballinger, East St. Louis.

OKLAHOMA—Pascal Arpaio, Pastor at Hartshorne and Haleyville; Miss Carolyn Miller, McAlester.

MISSOURI—Joseph Napoli, Kansas City.

NEW MEXICO—Miguel Chaparro, Roswell; Pedro Suarez, Alamogordo; J. G. Sanchez, Albuquerque.

TENNESSEE (among Italians)—Joseph Papia, Memphis.

TEXAS (among Mexicans)—C. D. Daniel, Waco; A. Velez, Miss Gladys McLanahan, Lily Mae Weatherford, El Paso; Francisco Banda, Gonzales; Rev. and Mrs. P. C. Bell, Box 73, Bastrop; Joel E. Garcia, Laredo; Matias Del Rio Garcia, Victor Gonzales, Dallas; Carlos Gurrola, Waco; F. A. Hernandez, Cameron; Geo. B. Mixim, Brownsville; J. W. Newbrough, Harlingen; L. Ortiz, Uvalde; Moises Robledo, Mission; Emmett Rodriguez, Kerrville; Wm. Ybarro, Bryan; Miss Myro D. Reeves, Eagle Pass; J. A. Lopez, Pearsall; Ollie Lewellyn, San Antonio; Gregoria Garcia, Laredo; A. N. Porter, Corpus Christi; Elias Delgado, Seminary Hill; Leonardo Riscici (among Italians), Beaumont; Daniel Delgado, Corpus Christi; E. C. Dominguez, San Antonio; Celestino Griscioti, Stockdale.

Indians

ALABAMA—L. A. Weathers, Malcolm.

MISSISSIPPI—P. C. Barnett, Union (Choctaws).

NEW MEXICO—Rev. and Mrs. F. E. Graham, Farmington.

NORTH CAROLINA—J. N. Lee, Cherokee (Cherokees); J. K. Henderson, Pembroke (Croatans).

OKLAHOMA—Robt. Hamilton, Westville; Miss Grace Clifford, Fairfax; T. D. New, Pawnee; William Harris, Avery; M. B. Hurt, Red Rock; C. W. Burnett, Pawhuska; Mrs. Geo. F. English, New Kirk; Solomon Kent, Perkins.

Negroes

NATIONAL BAPTIST CONVENTION—W. F. Lovelace, Cor. Sec., Wynne, Ark.; Geo. W. Hampton, Anchorage, Ky.; Thos. P. Hilliard, Texarkana, Ark.; W. L. Jeffries, Selma, Ala.; A. B. Murden, Athens, Ga.; R. N. Davis, Tillie, Ark.; E. B. Topp, Jackson, Miss.; G. D. McGruder, Union, La.; A. J. Brown, Ybor City, Fla.; Jas. W. Gibson, Louisville, Ky.; William Howard, Darlington, S. C.; William Collier, Memphis, Tenn.; Miles W. Jenkins, Abilene, Texas; D. W. Calhoun, Mexia, Texas; B. J. Ashley, Oklahoma City, Okla.; S. N. Reld, Gadsden, Ala.

NEW ERA WORKERS—Wm. Cousins, Portsmouth, Va.; A. L. Brent, Staunton, Va.; M. T. Boone, Sharpe, Va.; A. L. Johnson, Salem, Va.; J. Goins, Kansas City, Mo.; W. U. Henderson, Live Oak, Fla.

INSTITUTES AND COLLEGES—J. H. Gadson, Macon, Ga.; J. W. Howard, Rome, Ga.; J. P. Garrick, Sumter, S. C.; E. D. Hildreth, Selma, Ala.; A. F. Owens, Selma, Ala.; H. E. McWilliams, C. C. Phillips, Illinois.

ENLISTMENT AND EVANGELISM

Enlistment

ALABAMA—J. E. Barnes, 127 S. Court St., Montgomery.

ARKANSAS—A. H. Autry, 1714 W. 9th St., Little Rock.

FLORIDA—C. M. Brittain, Peninsular Bldg., Jacksonville.

GEORGIA—B. S. Railey, 317 Palmer Bldg., Atlanta; J. Fred Eden, Jr., Toccoa.

ILLINOIS—E. W. Reeder, East St. Louis; T. J. Wheeler, —; O. W. Shields, —.

KENTUCKY—A. C. Hutson, Jackson; J. A. McCord, Pineville; C. E. Perryman, Paducah; J. G. Bow, Louisville; J. L. Dotson, Louisville; W. W. Payne, Franklin; M. M. McFarland, Louisville; C. J. Bolton, West Point; W. A. M. Wood, Erlanger; J. S. Ransdall, Cincinnati, O.; R. M. Mays, Barbourville; E. W. Roach, Hazard; S. D. Grumbles, Van Lear; G. W. Ellers, Louisville.

LOUISIANA—E. O. Ware, Box 12, Shreveport; D. T. Brown, Mansfield.

MISSISSIPPI—A. L. O'Briant, Hattiesburg; T. W. Green, Jackson; Owen Williams, Brookhaven; R. A. Kimbrough, Blue Mountain; J. R. G. Hewlett, Charleston.

NORTH CAROLINA—R. L. Randolph, Bryson City; Chas. Anderson, Scotland Neck; K. D. Stukenbrock, N. Wilkesboro.

OKLAHOMA—G. R. Naylor, Ada; C. H. Carleton, McAlester; J. T. Jones, Edmund; C. F. Siler, Tulsa.

Evangelism

PREACHERS—W. L. Head, 181 Rawson St., Atlanta, Ga.; W. C. McPherson, 3704 Richland Ave., Nashville, Tenn.; E. S. P'Pool, Station B, Hattiesburg, Miss.; L. O. Vermillion, Route 4, Jackson, Tenn.; L. C. Wolfe, 1151 Locust St., Muskogee, Okla.; J. W. Beagle, Terminal Trust Building, Kansas City, Mo.; Raleigh Wright, 2108 Church St., Greenville, Texas.

(Colored)—Richard Carroll, Box 419, Columbia, S. C.; A. A. Mathis, 341 W. Fair St., Atlanta, Ga.

SINGERS—Theo H. Farr, Marbury, Ala.; R. M. Hickman, Petersburg, Tenn.; Carl M. Cambron, Box 14, Flintville, Tenn.; John D. Hoffman, 170 Cascade Ave., Atlanta, Ga.; P. S. Rowland, Route 1, Macon, Ga.; Jesse T. Williams, 304 Chaney St., East Point, Ga.

MISSIONARY TO DEAF—J. W. Michaels, Mountainburg, Ark.

MISSIONARY TO JEWS—Jacob Gartenhaus, 1004 Healey Building, Atlanta, Ga.

FIELD WORKER—Miss Emma Leachman, 1004 Healey Building, Atlanta, Ga.

MOUNTAIN SCHOOL DEPARTMENT—J. W. O'Hara, Superintendent, 308 Legal Building, Asheville, N. C.

CUBA AND THE CANAL ZONE

Cuban Workers

Dr. and Mrs. M. N. McCall, Baptist Temple, Havana; Rev. and Mrs. Rene Alfonso, Regla; Rev. Romano Aroche, Havana; Rev. and Mrs. Edelmiro Becerra, Trinidad; Miss Luella Bell, Havana; Rev. and Mrs. A. T. Bequer, Cienfuegos; Rev. and Mrs. E. Calejo, Arriete; Rev. and Mrs. M. A. Callerio, Cardenas; Rev. and Mrs. Calejo, Havana; Rev. and Mrs. Jose Carenno, Arroyo Apolo; Rev. and Mrs. F. J. DeArmas, Cruces; Rev. and Mrs. Benigno Diaz, Sagua la Grande; Rev. and Mrs. Antonio Echevarria, Havana; Rev. and Mrs. Rafael Freguela, Caibarien; Miss Christine Garnett, Santa Clara; Rev. Ignacio Guerra, Espiranza; Rev. Jacobo Gonzales, Consolacion del Sur; Miss Bessie Harrell, Havana; Miss Reigha Hight, Havana; Mr. and Mrs. H. S. McCall, Havana; Rev. and Mrs. J. J. Negrin, Batabano; Rev. Angelo Pinelo, San Adres; Rev. and Mrs. Emilio Planos, Guanajay; Rev. and Mrs. M. R. Ponce, Vibora; Miss Edelmira Robinson, Havana; Rev. and Mrs. A. S. Rodriguez, Havana; Rev. and Mrs. J. F. Rodriguez, Havana; Rev. F. Santara, Guane; Miss Kathryn Sewell, Santa Clara; Domingo Hernandez, Havana; Ismael Negrin, Havana; Heriberto Rodriguez, Havana; Arturo Corujedo, San Juan a Martiniz; Fernando Pando, Havana; Moses Gonzales, Santa Clara; J. L. Greno, Sancti Spiritus; Rev. and Mrs. J. L. Morin, Luyano; Rev. and Mrs. Antonio Martinez, Guanabacoa; Rev. and Mrs. Alfonso Valimiltiana, Havana; Rev. and Mrs. J. B. Silva, Colon; Rev. and Mrs. Daniel Hernandez, Casilda; Rev. Artura Portigo, Cumanayagua; Rev. and Mrs. M. R. Vivanco, Havana; Mrs. Pura C. Hernandez, Havana; Student workers, Havana: Jose Prado, Juan B. Ferris, Ciro Medina, J. M. Fleyter, Enrique Vosques, Jose Marques, Filomeno Hernandez.

STUDENT MISSIONARIES—Havana: Arturo Corujedo, Ismael Negrin, Enrique Niggermann, Fernando Pando, Miguel Robles, Antonio Perez.

Canal Zone Workers

Rev. M. F. Roberts, Supt., Balboa Heights; Rev. Stephen Witt, Balboa; Rev. Joseph Thrift, Gatun.

HOME AND FOREIGN FIELDS

Published by

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

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

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

CONTENTS

	PAGE
EDITORIAL	2
A HOME MISSION SERMON BY EVERY PASTOR. <i>Rev. B. D. Gray, D.D.</i>	5
An earnest appeal by our Secretary for every pastor to preach a sermon on Home Missions during March.	
SOUTHERN BAPTISTS DOING THE MAIN THING. <i>Rev. C. E. Burts, D.D.</i>	6
The unfinished task of the 1925 Every Member Canvass, and the urgency of its worthy completion.	
THE WORK OF AN EVANGELIST. <i>Rev. L. O. Vermillion</i>	7
Trials and compensations of a Home Board Evangelist, and a plea for the support of this great work.	
A NOTABLE HOME MISSION CHURCH. <i>Mr. Frank E. Burkhalter</i>	8
How an Italian Baptist congregation has set the pace for a great state in its co-operativeness and efficiency.	
THE PASSING OF A NOBLE MISSIONARY. <i>Rev. Harley Smith, Sao Paulo</i>	8
The home-going of Francis Marion Edwards, and a tribute to his life and achievements in Brazil.	
"HE LEADETH ME." <i>Rev. Loren M. Reno, Victoria, Brazil</i>	9
The guidance of God in a difficult field that has led to new triumphs and opportunities.	
SOME SUPREME NEEDS OF THE HOMELAND. <i>Rev. W. F. Lovelace, D.D.</i>	10
An eloquent message by a trusted Negro leader, setting forth the place and the imperative needs of Home Missions in the South.	
WHY BAPTIST MISSIONS IN ITALY? <i>Rev. Peter Chiminelli, Th.D., Rome, Italy</i>	12
Convincing answers to objections sometimes raised as to the necessity and practicability of our working in this papal stronghold.	
SAVING OUR COUNTRY CHURCHES. <i>Rev. E. P. Alldredge, D.D.</i>	14
A practical task of the utmost consequence to the South and the world, with suggestions for attacking it.	
EVOLUTION IN MEXICO. <i>Rev. Frank Marrs, Guaymas</i>	16
THE IMPORTANCE AND URGENCY OF HOME MISSIONS. <i>Rev. J. W. O'Hara, D.D.</i>	13
A DAILY VACATION BIBLE SCHOOL IN BRAZIL. <i>Rev. L. M. Reno, Victoria</i>	21
A REMARKABLE EXPERIENCE AMONG CHINESE SOLDIERS. <i>Rev. M. W. Rankin, Shiuchow</i>	21
A UNIQUE MISSION FIELD. <i>Rev. W. Y. Quisenberry, D.D.</i>	22
MESSAGES FROM THE FIELDS	22
SPECIAL MID-WINTER HOME BOARD MEETING. <i>Rev. B. D. Gray, D.D.</i>	25
MISSIONARY MISCELLANY. <i>Secretary T. B. Ray, D.D.</i>	27
FROM THE WOMAN'S MISSIONARY UNION. <i>Miss Kathleen Mallory</i>	28
FROM THE LAYMEN'S MISSIONARY MOVEMENT. <i>J. T. Henderson</i>	29
YOUNG PEOPLE'S DEPARTMENT. <i>Mrs. T. M. Pittman</i>	30

THE MISSIONARY PILOT

SENIOR B.Y.P.U.

- March 1—Topic, "God's Part and Our Part in Perfecting Our Characters." Read "The Passing of a Noble Missionary," page 8, and illustrate from his life and work the argument of the theme.
- March 8—Topic, "The Bible—Its Superiority." Select from several stories and articles illustrations showing the place and use of the Bible in missionary work; as "Evolution in Mexico," page 16; "A Daily Vacation Bible School in Brazil," page 21; "A Remarkable Experience Among Chinese Soldiers," page 21; "As to a Little Child," page 15.
- March 15—Topic, "B.Y.P.U. Plans and Programs." Show how indispensable to the missionary plans and ideals of a B.Y.P.U. is the fresh, inspiring information which is to be had from the pages of HOME AND FOREIGN FIELDS. Post the lists of missionaries as carried on the cover pages, and call attention to them.
- March 22—Topic, "Bible Teachings about Church Members." Read especially the editorial, "The Every Member Ideal," page 3; call attention to the statements made by Dr. Burts on page 6.
- March 29—Topic, "Italy, Sicily, Sardinia." "Why Baptist Missions In Italy?" is a stirring article by the scholarly Italian Baptist referred to in the Quarterly, Peter Chiminelli. Let the leader make liberal use of the arguments in supplementing the program material.

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

Valuable supplementary material will be found in the Young People's Department; also the stories and articles on Home Missions in this number can be used to excellent advantage in emphasizing this great interest during the "Home Mission Month" of March.

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

Much of the material of this number gathers about the subject of Home Missions, and the leader will find abundant help in the many articles and stories which indicate our heritage of Home Mission opportunities. See especially the editorial on page 2, and articles on page 24. Follow the outline program given in the W.M.U. Department, page 28.

PRAYER MEETING

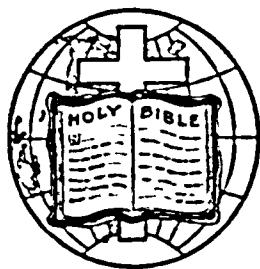
At least one meeting for prayer and discussion during March should center about the thought-provoking article by Dr. Burts, the general director for the 1925 program, "Southern Baptists Doing the Main Thing." Another prayer-meeting should concentrate on Home Missions and the urgency of our present situation regarding the Home Mission Board.

SUNDAY SCHOOL

An exercise for opening or closing worship is furnished on page 31. See also the announcement on the cover page concerning Missionary Day in the Sunday School, to be observed March 29.

HOME AND FOREIGN FIELDS

THE MISSIONARY JOURNAL OF THE SOUTHERN BAPTIST CONVENTION



PUBLISHED MONTHLY BY

THE BAPTIST SUNDAY SCHOOL BOARD

161 EIGHTH AVENUE, NORTH.

NASHVILLE, TENNESSEE

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

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

G. S. DOBBINS, EDITOR

MARCH, 1925

Treasuring Our Inheritance

Inheritances are of many kinds. One may inherit the property of his forefathers, or their physical features, or their mental characteristics, or their ways of acting, or their religious and political allegiances, or their standards and ideals. Indeed, we do inherit, more or less, all of these. Without these inheritances we would be immeasurably poorer than we now are.

We might well raise the question, What would distinguish us from our barbarian forebears, who roamed the wilds of western Europe, were it not for the fact that we are heirs of the wisdom and discovery and progress of the centuries? These ancient ancestors had no means of rapid transportation, nor of quick and universal communication; they could not build skyscrapers, nor devise elaborate systems of education, nor carry on complicated enterprises of business and manufacture. They were without Bibles, and churches, and standards of Christian conduct, and sanctions that make life precious and personality sacred. But if we were removed at birth from contact with and knowledge of all these things, would we be one whit better off than our primitive ancestors?

A present-day philosopher phrases the thought finely when he says: "It is of grace, not of ourselves, that we lead civilized lives. Loyalty to whatever in the established environment makes a life of excellence possible is the beginning of all progress. The best we can accomplish for posterity is to transmit unimpaired and with some increment of meaning the environment that makes it possible to maintain the habits of decent and refined life. Our individual habits are links in forming the endless chain of humanity. Their significance depends upon the environment inherited from our forerunners, and it is enhanced as we foresee the fruits of our labors in the world in which our successors lived."

This "social inheritance" is a priceless thing—far more to be treasured than any forms of material wealth which may be handed down to us. Whatever threatens this inheritance, threatens our social fabric in its very warp and woof. Whatever promises its preservation and perpetuity, with increment, is of the highest importance. The significance of home missions lies largely in the fact that this enterprise constitutes the combined effort of a great and influential body of people, scattered over a wide but homogeneous territory, to maintain the integrity of the social inheritance, and pass it on with added value to the next generation.

It is well enough to inquire, What is this inheritance which we of the South, especially as Baptists, ought thus to treasure

and transmit? This is a theme for the most gifted pen of the poet and historian, but we venture to suggest some items in the glorious heritage which is ours, which we are to maintain as a sacred trust, and hand on to our children with generous increase:

The heritage of glorious traditions. Tradition is more than legend on the one hand and cold fact on the other. Tradition is glorified history. The story of the South is replete with recorded and unrecorded romance. How this vast territory was peopled; how insuperable barriers of nature were broken down; how wealth and power were wrested from grim difficulty; how mistakes were made and atoned for; how a new chivalry flowered and bore the fruits of heroism, of beautiful womanhood and knightly manhood, of devotion to truth and loyalty to principle; how a unity that still characterizes the "solid South" was achieved out of diversity and adversity; how problems of readjustment and reconstruction following a terrible war such as would have overwhelmed a less valiant people were met and solved; how the "New South" of magnificence and plenty has arisen from the ashes of the old in two generations—these are some of the high points of interest in a glorified history which has come to us to-day as an inheritance altogether priceless, to be treasured with grateful hearts and transmitted unsullied, so far as in us lies.

Our Baptist churches have had their share—and a very real and worthy share—in the making of these traditions. Time would fail us to point out how our democratic principles, our love of liberty, our willingness to bear persecution for the truth's sake, our unconquerable spirit in the face of disaster, our standards of righteousness and personal purity, have served to make history. As the tide of influences destructive of much that is finest in all this surges down upon us from the North and East, and from the nations of the world, our churches must be the chief bulwark of defense. Surely none can doubt that we need a great central agency to correlate and integrate our Baptist people in this mighty task—a Home Mission Board to unify us in the preservation of our sacred traditions.

The heritage of high ideals. No man's life can rise higher than his ideals. These ideals he does not—indeed cannot—generate within himself. They are the result of the kind of home into which he is born, the kind of moral influences that surround him in childhood, the stories that he hears, the books that he reads, the companions with which he associates, the views of religion he entertains. It is not otherwise with a community, a state, a section. No group of people can rise higher than their ideals, and their ideals are determined by their social inheritance and their environment. The idealism characteristic of the South is not simply the sum total of the ideals of a number of high-minded individuals. It is the result of influences that reach far back into our history, of which we are the heirs. It can be heightened and passed on to our children as a moulding influence, or it can be watered down, adulterated, and transmitted in such weakened form as to be practically powerless in the lives of the boys and girls of the future.

Here, again, we recognize the incalculable value of our churches. Baptist insistence on the unique authority of the Bible and the absolute supremacy of Jesus has bred ideals of unselfishness, of service, of purity in motive and conduct, of humility in the presence of God's sovereignty, of respect for the personality of others, of enthusiasm for the spread of an ideal kingdom of God among men, which is everywhere reflected in the noblest and best attributes of our Southern life. Shall we allow destructive forces of skepticism and materialism to destroy this precious heritage through lack of concerted attack? We conceive of our Home Mission Board and the various State Boards as God-given agencies for lifting high the banners of idealism and rallying a great people to the crusade of maintaining the standards of the Bible and of Jesus in the midst of a crooked and perverse generation.

The heritage of democratic principles. Democracy is the deliberate effort to organize society and conduct its affairs on ethical principles—at bottom, on the principles of Jesus. A genuine democracy consists of a group, or groups, of intelligent, purposive, interdependent individuals, whose activities are conducted and regulated for the common good. The goal of civilization is the achievement of this ideal, according to the political philosophers. No society, as a political unit, has ever yet been organized unreservedly on this principle. We have somewhat approximated it in our representative government in the United States, but even here we are far from the reality, and the rule of parties and bosses seems to threaten at times even the original ideal in the minds of the founders of our republic. It is perhaps safe to say that nowhere in the world have the principles of pure democracy been held and cherished with such consistency and tenacity as in the South. A recent writer describes the "New State" as made up of neighborhoods in which common problems will be solved and measures carried out in their solution by conference and discussion rather than by the dictates of political bosses. It is clear that this writer never lived in the South! For the most part, we have been doing that very thing during more than a hundred years of history. This accounts for the political solidarity of the South more than anything else. We have inherited our independence of thought, of discussion, of action, as a legacy from freedom-loving ancestors who came to the untrammelled South urged on by the dream of a pure democracy. The struggle to realize this dream has been a leavening influence in the life of the nation which has done much to promote the growth of democratic institutions.

The part our Baptist churches have played in propagating these principles of democracy can never be over-estimated. Organized as pure democracies, incorporating in fullest measure known to modern history the ideals of autonomy and self-determination, these "little democracies" have trained a great body of people in thinking for themselves, deciding for themselves, acting for themselves. It is true that these principles have sometimes been perverted into forms of ultra-individualism, but this has been the fault of imperfect human beings in an imperfect world, and not of the principles. We still have a mighty contribution to make to the world in demonstrating the practicability of a spiritual democracy, and in inculcating and propagating these principles until they shall have become dominant in the religious and political life of the world. Is not an agency representing the combined impact of all our churches on the autocratic forces of the nation and the world indispensable to Southern Baptists? Our Home Mission Board is such an agency, and in the past has rendered valiant service for which we should ever be grateful. For the sake of preserving and perpetuating our conceptions of democracy we ought to support home missions with unswerving loyalty.

The heritage of sound thinking. Sound thinking in the details of specific situations depends upon sound thinking in major premises. The men and women who settled the South were accustomed to thinking on great fundamentals. They were compelled thus to think, for in leaving their homes and embarking on the enterprise of founding new homes in a new world they stripped their thinking bare of non-essentials, and built on the solid rock of enduring truth. They were not borne about by every wind of public opinion nor influenced by propagandism from newspapers and radio, but thought through the issues which confronted them and arrived at conclusions which were their own, from which they could not be shaken by sophists and demagogues. "The critical habit of thought," says Sumner, in *Folkways*, "if usual in a society, will pervades all its mores, or customs, because it is a way of taking up all the problems of life. Men educated in it cannot be stampeded by stump orators, and are never deceived by spread-eagle oratory." It is of immense importance that this habit of critical-mindedness characterized our forefathers, and that their

spirit has come down to us. We are in constant danger of losing it with the multiplied agencies of to-day which serve to mobilize thought; and it is well to pause in gratitude and consider what this heritage means to us, and what misfortune would befall us should it be lost.

It is scarcely necessary to point out the influence of our churches in this respect. It is not by accident that the South to-day is reputed throughout the world as the seat of the finest type of evangelical, balanced, orthodox faith in modern Christendom. We of the present generation have no occasion to swell with self-righteous pride because this is so. The blessing of this precious heritage has come to us from fathers and mothers, grandfathers and grandmothers, back to Colonial days, and back of that to the long struggle for the right to independent thinking in Reformation and pre-Reformation days. Not since the days of the ascendancy of Catholicism have we faced a time when sound thinking is more needed than now. A function of Home Missions often overlooked is that of keeping ever before our people, scattered as we are over many States of the South, the great fundamentals of our faith for which our forefathers suffered and even died that they might preserve them for us. If the Home Mission Board had no other task but this, it would amply justify our generous and hearty support.

"O Timothy, guard that which is committed unto thee, turning away from profane babblings and oppositions of the knowledge which is falsely so-called!" Paul, the veteran, exhorts Timothy, the young man. The exhortation is one we need to give heed to in these changing and dangerous days. As Southerners, and as Southern Baptists, ours is a precious heritage. We cannot afford to trifle with it, nor neglect the divinely-given and marvelously blessed agency which has served so long and so well in aiding us as a united people to carry out this injunction. Let us strengthen the hands of our Home Mission Board and its representatives, and thus strengthen the forces which make for the preservation and vital transmission of our inheritance.

* * *

The "Every-Member" Ideal

We are prone to content ourselves with figures that represent proportions, rather than concentrating our gaze, as did Jesus, on the individual.

A railway wreck occurs, and the newspapers announce lightly that "only one life was lost." But that one life, apparently insignificant, was a husband and father, and in some home there is grief as bitter and loss as irretrievable as if a thousand others had died. A meeting closes, and the report states that only one boy in a large student-body was left unsaved. But that lad is some mother's boy; for him Christ died, and his loss of heaven will be a tragedy for which the saving of the ninety-and-nine can not atone.

A canvass in a great church was made, and the jubilant committees came back announcing that all but sixty members had agreed to co-operate in the financial life of the church. But what of the unreached sixty? Surely the securing of six hundred subscriptions will not lighten *their* loss through failure to share in the work of Christ and his church!

The Southwide canvass for the 1925 buget for the new program of Southern Baptists is put on, and the announcement is made that pledges have been secured from one-third to one-half of our people. This appears to be a notable advance over past efforts, and we are greatly encouraged. But what of that vast host who did not subscribe? Can any amount of money given by fifty per cent of our church members make less tragic the loss of the other fifty per cent who have refused to take any responsible part in the work which Christ commissioned them to do?

Baptists have long recognized as anti-scriptural and wrong the principle of salvation or religious affirmation by proxy. We emphatically deny that priest or ceremony can in any wise bring salvation; and that any one—even the child's own parents—can answer for it in matters of faith. Salvation and belief, we assert, are absolutely personal, and no proxy can suffice.

How inconsistent, therefore, to admit calmly that Christian duty can be performed by proxy! Yet is not that what we virtually do when the father or mother gives for all the family, or when a few consecrated souls give for all the church membership? Is there any more justification in one person doing the Christian duty of another than in one person answering for the faith and doctrine of another?

Regarding these inactive members, these non-subscribers, these neglected and neglecting Christians, we need to reverse our usual question. Instead of asking, "How much does the church and the denomination lose?" our heart-searching query ought to be, "How much do they lose?" By far the more serious matters are the loss sustained by non-participating Christians, and the guilt incurred by those responsible for their failure to secure the desired enlistment.

For in the majority of cases there is guilt. Back of every church member's failure to enlist in the work of the kingdom there is a cause. It may be that no real conversion has taken place, but church membership was secured through an emotional impulse. Such cases are numerous, and difficult to deal with. Where the evidence is fairly clear, however, the church's duty is plain—the unconverted member must with loving persuasiveness be led, if possible, to saving faith and whole-hearted surrender. The task is not an easy one, and calls for much grace and patience. Surely no one would argue that an unsaved person in the church is to be let alone, and certainly the mere fact of church membership does not guarantee reality of saving faith. What a terrible charge some churches must face in the judgment for allowing the unconverted to slip into a sense of false security through nominal church membership, to find themselves in the end without Christ and hope! The inactive member lays a burden of heavy responsibility on pastor and people to discover if the real cause be not the lack of a genuine experience of saving grace.

More frequently the cause of inactivity is lack of growth in the Christian life. The child of God is born a *child*—not a full-fledged, mature Christian. His growth depends primarily on food and exercise—nurture in the principles of Christianity, and practice in daily Christian living. It is not enough to say that these essentials are offered through the church services. How many children would grow to strong manhood and womanhood to whom nurture in the home was merely offered? Back of the provision for their spiritual need must be intelligent constraint, discipline, motivation, incentive, reinforced by love that will not let them go. The church that thus realizes its responsibility to the new-born Christian will have little difficulty in attaining the every-member ideal. How grievously and sinfully we have failed at this point in the past!

Another reason why every church has its fringe of inactive, non-cooperating members is that some have become entangled in the meshes of sin and unbelief, or misbelief, and have lost all joy and interest in the things of Christ. The number of this group increases daily, and with appalling consequences. Worldliness claims its multitudes; absorption in business and material affairs its multitudes; and assent to materialistic, pseudo-scientific philosophies of life still other multitudes. Never were interests so multiplied and seductive as to-day. Never did false theories wear so attractive dress or parade themselves more boldly. In the saving of church members from the disaster that lurks on every hand we can no longer depend on preaching to which people may come if they choose. The conflict with sin has reached the hand-to-hand stage, and the church's task to-day is an every-member task. Lack of participation in the life of the church is both a cause and an effect.

As cause it operates to break down resistance to the allurements of sin; as effect, it brings about a distaste for spiritual things. Thus the vicious circle is formed which means ruined and wasted Christian lives. Shall God count guiltless the churches which complacently permit this to go on endlessly and ruinously?

The remedy is not far to seek. It does not lie in more efficient methods of securing subscriptions and taking collections—though these are sorely needed. It lies primarily in a renewed sense of responsibility on the part of pastor and people for *every* member of the church, and earnest, intelligent, persistent, patient, undefeatable effort to bring *every* member into a place of usefulness and happiness in the life of the church. Spiritual renewal must always precede mere work and giving, and this renewal is needed by every Christian week after week, month after month. God has graciously given us means of renewal in church worship and fellowship, Bible study, prayer, service, giving, and he expects the church to see to it that no single member is permitted to neglect these indispensable requisites to Christian growth and effectiveness.

Christianity is an every-member religion. A New Testament church is an every-member institution; worship, Bible study, service, giving, are every-member matters; the responsibility of church and pastor is an every-member affair; the judgment which we face in eternity will be an every-member judgment.

God hasten the day when our churches shall become every-member churches, made up of every-member Christians!

* * *

Making Bible Study Effective

In all effective education there are at least two factors—theory and practice. Practice without intelligent theory is likely to confirm habits that are bad; while theory without practice can never produce skill or results.

As a matter of fact the two must never be dissociated. Faith (theory) without works (practice) is a dead, useless thing; and works (practice) without faith (theory) is blind, stumbling, worthless. The great need of modern education, particularly in the realm of things moral and religious, is to bring together these two inseparable factors in education.

The tragedy of much Sunday-school teaching is that the theory of Christian living is expounded Sunday after Sunday with little or no provision for actual practice in the things taught. Such a fundamental need moved our thoughtful Sunday-school leaders to work out a scheme of special days in the Sunday schools, when attention would be directed in intelligent, systematic fashion to our great missionary and benevolent enterprises, and opportunity given for practice in that about which the pupils had been studying. To this end programs have been arranged, to be presented at the close of each quarter, in place of a tedious and often profitless "review," giving occasion for vivid presentation of some phase of kingdom activity, and calling for a response in sacrificial, intelligent giving. Few things in our Baptist life have had a more positive and beneficent influence than these special days.

We take pleasure, therefore, in calling attention to the program which has been prepared for Missionary Day in the Sunday school, designed for use on Sunday, March 29. The central thought of the program is "Why We Believe in Missions," and an exceedingly attractive presentation of the idea has been arranged. Envelopes containing complete material for observing the day will be mailed to each superintendent whose name can be secured; or may be had free in any quantities desired on application to the Joint Committee on Missionary Day, 161 Eighth Avenue N., Nashville, Tenn.

Our Five Years' Record of Baptisms

Rev. E. P. Alldredge, D.D., in *Southern Baptist Handbook for 1924*

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 have ever had in any preceding five-year period.

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.

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!

There were almost 2,000 more churches which reported no baptisms in 1923 than the number which reported none in 1922!

In 1922, 86 churches reported 100 to 199 baptisms each; whereas in 1923, only 80 churches came up to this mark.

In 1922, 10 churches reported more than 200 baptisms each and one church reported 374 baptisms; whereas in 1923, only 7 churches reported over 200 baptisms each and none reported over 300.

HOME BOARD EVANGELISTIC WORK

The following is the remarkable record of soul-winning furnished by the evangelistic staff of the Home Mission Board—not to speak of its great work in awakening our churches and our people all over the South to the urgency of this task of evangelization:

1907	699 Baptisms
1908	1,677 Baptisms
1909	1,999 Baptisms
1910	2,292 Baptisms
1911	3,082 Baptisms
1912	3,739 Baptisms
1913	4,982 Baptisms
1914	8,414 Baptisms
1915	12,673 Baptisms
1916	20,709 Baptisms
1917	16,260 Baptisms
1918	9,011 Baptisms
1919	10,496 Baptisms
1920	12,203 Baptisms
1921	15,867 Baptisms
1922	15,583 Baptisms
1923	13,160 Baptisms

A Sermon on Home Missions March First by Every Pastor

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

The Baptist women of the South have no greater season for spiritual refreshment, Christian fellowship and sacrificial giving than that furnished during the Week of Prayer for Home Missions in March.

Months ahead they prepare for it, and its arrival is greeted with unfeigned joy. It affords the largest opportunity for intercessory prayer, for mutuality of spiritual experience and for fellowship and provocation to holy living and sacrificial giving.

Their program for 1925 is unusually interesting and our women come to this season with deepest concern over the financial condition of the Home Mission Board. Drastic retrenchment in our Home Mission activities for the last three years and our crushing debt have brought our women to prayer, and they are covenanted to do their part to bring relief from our financial distress.

Last May, during the Southern Baptist Convention in Atlanta, the Woman's Missionary Union decided to make their Christmas offering for Foreign Missions and their thank-offering for Home Missions extra, over and above their regular subscription to the 1925 Program.

There are 22,326 organizations of the women, girls and children among Southern Baptists; of these there are 10,615 women's societies. With an average of ten members to each organization, what a mighty host they

make! Conceive, if you can, what results will follow their united study of Home Missions, its great achievements, its marvelous possibilities, its urgent needs, and their importunate prayers for the outpouring of the Spirit!

If the whole membership of our churches could be possessed of such a spirit the effects would be epochal. New committals to the service of the Master, the forsaking of worldly pleasures, the purpose to have a part in bringing in the kingdom of God on earth would mean a new experience with hundreds of thousands of our people.

Our women are exceedingly anxious for the help of their pastors in this great season of prayer and offering to Home Missions. They earnestly beg, and I join them most heartily in their requests, that the pastors

Preach on Home Missions Sunday, March First, or the first convenient Sunday thereafter in that month. Brother pastor, will you not do this? If ever we needed all our forces enlisted in behalf of Home Missions, it is now. With a brother's affection let me urge upon you Paul's injunction, "Help these women, for they labored with me in the gospel."

And may the Lord be with you in great power and demonstration of the Spirit!

Southern Baptists Doing the Main Thing

Rev. C. E. Burts, D.D., General Director

The greatest thing of a financial character before Southern Baptists is the raising of the 1925 Budget. We should know that this is the main thing. It appeals to the broad-mindedness and the good common sense of our brethren and sisters. Many of the churches conducted the Every Member Canvass November 30 to December 7, and did so thoroughly and successfully. Others have been completing the task during these months. The results of the Every Member Canvass have not yet been fully tabulated by the states. The financial expectation, however, is not below the receipts of 1924.

In carrying out the program and thus stabilizing the finances of our denomination our task is pre-eminently a task of enlistment. With the inauguration of the new program we began a period of enlistment which should not be completed until every one of our 28,000 churches, with more than 3,600,000 members, shall be led to share in the responsibility for the maintenance of our great kingdom enterprises.

The following are a few facts bearing upon our great enlistment enterprise: Not exceeding 15 per cent, or 250,000 of the Baptists of the South, gave with liberality to the 75 Million Campaign; 37½ per cent, or 997,000, made some contribution; more than 2,600,000 gave nothing; \$3.48 per capita was the standard of per capita giving reached by the denomination in the South; not exceeding 3½ per cent of our people are regular tithers.

The Baptists of the South will continue to give themselves with industry to the work of enlistment, teaching stewardship and leading our people to accept stewardship as the law of life. We can raise our standard of per capita giving in two ways: First, by inducing those who do give to give more liberally and Scripturally; second, by increasing the number of those who give.

I venture to give the following as some of the reasons why our people are not more generally enlisted:

1. Because up to this time no thorough-going effort has been made to reach them all.

2. There has in all probability been an absent note in our evangelism. Where we have made disciples we have failed to emphasize the responsibilities of discipleship. More than 600,000 have come into our churches during the five years, and little or no effort has been made to relate them to the great kingdom tasks.

3. We have possibly laid undue emphasis upon the financial goal rather than the goal of enlistment.

4. We have been working along the lines of least resistance. We have been willing to maintain a small and unworthy program, looking to a few liberal individuals to support it. We have been unfair to these individuals. We have done an injury to those who do not give, and have been unjust to our kingdom causes.

5. We have lacked faith in kingdom possibilities of the individual. We have felt that there are a great many members of our churches who will always be church and kingdom liabilities. We have thus done violence to a fundamental principle of democracy. We have had little expectation concerning these individuals, or we have failed to sustain in a wise way such an expectation. Pastors and churches and the denomination as a whole have failed in this.

We have found difficulties in fully installing the 1925 Program, not greater difficulties, however, than should have been expected. Our denomination should reach a high standard of enlistment by May 1 and the support of our existing institutions and causes for 1925 be guaranteed. The whole pro-

gram should be stressed. We have no doubt that it is the very plan we have been looking for. It takes care of every institution and interest among us, and no other plan will unite our forces. It has the sanction of good common sense and good religion. It will prevent lopsidedness in development and will help to maintain unity of spirit and purpose by all the estates of our Baptist denomination.

I give below some of the conditions fundamental to its success:

1. Humble dependence upon God and the leadership of his Spirit. This implies the maintenance of an atmosphere of prayer and intercession on the part of his people. Coupled with this we must recognize the necessity also of faith and confidence in the brotherhood.

2. The spirit and purpose of the churches to maintain an atmosphere of evangelism. The success of all our enterprises depends upon the maintenance of a fervent evangelism throughout the South.

3. Maintenance of high ground on the part of individuals and churches in the matter of denominational support, along with adequate provision for local needs.

4. Subordination of interest in institutions and activities nearest at hand to the claims of the whole program.

5. Every institution and activity making its rightful contribution to the aims and purposes of the program.

6. Everywhere and under all circumstances, individuals, churches and institutions should major their interests and efforts upon the Unified Program, recognizing that the common treasury of the churches constitutes the greatest financial resource of the kingdom.

7. A recognition of the dignity and importance of pastoral leadership, also the churches and district associations as the most effective working units.

8. Creation and maintenance of an atmosphere of confidence, hope, unity and world outlook.

The fulfillment of the conditions and the maintenance of the 1925 Program is the main business for Southern Baptists for 1925. It calls for the fullest co-operation. Success cannot be achieved without thinking together, praying together and working together.

* * *

While missionary opportunities at home and abroad grow more inviting and the challenge to world-evangelization becomes more urgent and imperative, missionary giving among American Christians fails to keep pace. Northern Methodists report a debt on their Foreign Mission Board of \$3,100,000, interest on which last year cost \$140,965. Southern Methodists face a debt of \$1,216,159, with decreased receipts for current work. Yet savings bank deposits in the United States increased one billion dollars last year, and the country's invested wealth increased twelve billion dollars. Meanwhile the debts on our Southern Baptist Home and Foreign Missions crush and discourage. What shall we do? May God show us the way out, through a mighty revival of missionary interest and praying.

* * *

China, in spite of vaunted progress, remains essentially a heathen, idolatrous nation. The recent devastating floods occasioned an exhibition of idolatry not witnessed before in twenty-five years. "Day and night there was a continuous beating of gongs, firing of crackers, and shouting of men, women and children. A deified mummy was brought into Chongsha from a temple, enormous dragons made of bamboo frames covered with cloth were carried about by stalwart men, while aged men and little children followed the processions." Let us realize that the task of making China a Christian nation has just begun, and that God is laying upon us responsibility for rescuing these misguided people from the awful bondage of superstition and sin.

The Work of an Evangelist

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

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth. Rev. 14: 6f.

I am neither a prophet nor an interpreter of the intricate prophecies of Revelation, but it seems to me that here in this verse is a thought that represents the work of the evangelist of the Home Mission Board. The word "angel" means messenger and sometimes refers to men as well as the created heavenly hosts that minister to the Lord there. So the preacher is an "angel" in the sense that he is God's messenger. The evangelist is a flying "angel" in the sense that he is going to the various parts of the country as the messenger of the Christ. The evangelist of the Home Mission Board reaches along the way every type of people that dwell in the Southland.

I have preached to Indian, Mexican, Jew, German, Italian, Russian, Turk, Chinese, Japanese, Austrian, Negro, Poles, and if there be other classes which I do not now recall, I think I have had some of all of them in my congregations. I have preached in the remote country districts in mountain and valley, in the villages, towns and cities. I have held meetings in our mountain schools, addressed the student bodies of public schools and colleges, preached to the rich and the poor, to the wise and the unwise, to the farmers, to the cotton mill workers and in every kind of factory and industrial plant in the country, on the streets, in the jails, in hospitals. In fact, wherever any class of people are found and congregations may be assembled, as Home Board evangelist I have gone with the everlasting gospel to preach to them that dwell upon the earth.

I have held revival meetings in every state within the bounds of the Southern Baptist Convention, except the District of Columbia, Maryland, South Carolina and the newly aligned state of Arizona. From Lordsburg, New Mexico, to Pompano, Fla., and from Central Texas to the coast of North Carolina I have sped on the fast flying trains, going with the story of the crucified and risen Christ.

To many who view the work of the evangelist there is about it a halo that appeals to them, though they do not always realize the difficulties encountered. There is the travel. To many men there is an inherent desire to travel. After one has been over the main lines of railway once and has seen the country in its every part, travel ceases to have the charm it once held and becomes the most irksome part of the work. One dreads to hear the click of the car wheels and think of the long tiresome journeys that he must make.

There is the change of congregations and new situations that challenge. It is true that this never entirely loses its charm. But there comes the constant wonder as to what the situation will be like. Does the pastor have some problems which he cannot solve and has called in the evangelist with the hope that he can, in some way, solve his problems for him? This is often the case. Sometimes the evangelist can and does solve the problems for the pastor, or at least he reaches those that keep the church and pastor from making progress. Sometimes he fails ingloriously, just as the pastor has failed. I call to mind now one instance where I thought that the church ought to go from half to full time, and at the suggestion of the pastor I called a meeting of the church members looking to that end. I had not heard a single discordant note until that meeting. There I found that only one member of the church wanted the present pastor and that no progress could be made until there was a change in leadership. I call to mind two other places where the pastors confided to me that they were whipped and were going to leave their fields soon after the meetings were over. Both are still in their respective fields going forward with great building programs. I have neither time nor space here to go on with illustrations.

What will be the spiritual atmosphere of the church? I went to one place to hold a meeting. The train arrived at 12:47 when on time, but was a little late. We missed the morning service, at which the pastor preached. He had left town on urgent business and would not be back until about Wednesday. I have not seen that pastor yet. On Tuesday the sheriff came in with a warrant for his arrest, bad checks began to float around, the news came that he had abandoned his wife and children. In spite of all of that and in the face of rain and sleet and snow and an ice-bound world we had a good meeting. Only the grace of God could have made it so. At another place, the meeting was largely advertised by signs on the automobiles. The Sunday-school superintendent got "on a drunk" in the middle of the first week, and, so drunk he could hardly go, drove all over town with a big streamer on the back of his car, advertising the meeting and making the church the laughingstock of the world. God gave us a splendid meeting with nearly forty additions to the church in spite of all of the difficulties, and this superintendent resigned his post in the midst of it. Sometimes the church is spiritually dead and dormant, sometimes it is electric with the power of the Spirit. It would be the most delightful thing in the world if we could always go to fields of the latter type for revivals.

Think of associating with the best people in the country, going into the best homes, eating the best food! Yes; the Home Board evangelist does that. But sometimes he is put into a little room on a poor bed, without wash basin or towel; has to eat food so poorly prepared that it is nauseating to him; and later he comes away from the meeting with a serious case of indigestion. I recently lost some of my meals and went on without saying a word about it, for there was nowhere to go unless I left the meeting and came home, and I am not a quitter. My book says to endure hardness as a good soldier. We are not always with the cultured and refined and educated. We are to go to all classes and kinds of people. But, thank the Lord, there are some pastors of cultured congregations that have a kindly place in their hearts for the Home Board evangelist; who feels that he can preach acceptably to "my" congregation, and invite him to come to them for a series of meetings. How gracious it is and how it lifts the heart of the evangelist and gives him courage to go on to the fields filled with privations, and to a people whose manner of life and tastes are so widely different from his own. It lessens the sting of the fellow who thinks and says that "there is not a man on the staff big enough to preach in my pulpit," and the pastor who looks upon the evangelist with a patronizing air. I thank God for the pastors who have the work of the kingdom upon their hearts and think of the evangelist as they would want pastors to think of them if they were in the field.

Then there is the charm of making new friends and acquaintances all over the country. I would not for one moment minimize this charm. It is one of the great delights of the work. But you cannot remain with these friends. About the time the cords of love have really begun to tighten about your heart strings you must say good-bye and pass on to another group of strangers. The pastor remains with his friends, lives in their hearts and they in his. Then there is the awfulness of absence so much of the time from one's own family and loved ones. I came in home after having been gone for two months, my wife led me out to see the garden and flowers, my baby was dangling at my finger tips hallooing "Daddy, Daddy, Daddy," about as fast as she could. I stooped down and said, "What is it, baby?" "Daddy, are you going back home tonight?" came the quick question. Flowers lost their charm, I could not see them any more for the tears. Home! How sweet it is, and how the heart longs for the loved ones far away! Yet the messenger of the Mighty God must fly, having the everlasting gospel to preach to them that dwell upon the earth. There are joys unspeakable in the work, but with them there is loneliness, nerves tire to the breaking point, problems try heart and

soul and brain, indignities must be endured; but thanks be to God, there are souls born into his kingdom, lives reconsecrated to his service, ambitions kindled that mean preachers and teachers and workers at home and missionaries abroad. There are pastors and churches that catch new visions and undertake greater tasks for the Master. The rewards of the evangelist are not in this world, but are in the world to come.

Excluding the writer, I know of no class of men who are rendering a higher type of service than the evangelists of the Home Mission Board of the Southern Baptist Convention who seek to tie pastors and churches on to the denominational work and program, and shun not to preach the Word, whether it is about the Deity of Jesus, Sin, Heaven, Hell, Baptism, the Lord's Supper or any other great doctrine of the book. Many pastors, who preach no better than they, are drawing two to three times the amount of salary, are at home with their families, have their social recreations and their friends about them all of the time.

If I had one plea to make to Southern Baptists it would be to give the home missionaries and evangelists a large place in your prayer life. Give them the word of encouragement that they so often need. Enlarge the staff of evangelists, pay them better salaries, for their work is basic in the life of the denomination.

* * *

A Notable Home Mission Church

Frank E. Burkhalter

It remains to a home mission church—Calvary Baptist Church of New Orleans—made up entirely of Italians of small means, to set the pace for Southern Baptists of every member giving every week to every cause. It is a home mission church organized in April, 1920, and at present has a membership of 120, all of whom are said to be active workers.

The church is pastored by Rev. Frank Dimaggio, formerly of DuQuoin, Ill., who was converted under the ministry of Pastor W. C. Culp, and who later entered the Baptist Bible Institute at New Orleans where after 3 1-2 years' study he graduated with the degree of Master of Christian Training.

The church is located in the Italian quarter of New Orleans at Esplanade and Bourbon Avenues. Its quarters consist of a well constructed two-story brick building that was formerly a high-grade residence and provides ample facilities for every department of church service. Approximately 50 persons are enrolled in the Sunday school and an equal number in the Woman's Missionary Society and the B.Y.P.U. Brother Dimaggio conducts three preaching services on Sunday, two in English at 11:00 A.M. and at night, and one in Italian at 10:00 A.M. A prayer meeting is conducted in English on Wednesday evenings and one in Italian on Thursday evenings, while cottage prayer meetings are held in various homes Tuesday evenings, and an open-air evangelistic meeting in some section of the city on Friday nights. All services at the church are well attended, the chapel having a seating capacity of 150.

Among the various activities that are carried on at the church during the week include a girls' reading club, a mothers' club, the Bluebirds' Club, an industrial club for boys and a daily vacation Bible school. An annex to the church provides ample quarters for a nursery where mothers leave their little tots during the regular services, and the Sunbeam Band holds forth its weekly meetings.

The Sunday school is graded and departmentized and as rapidly as possible all Italian people are encouraged in the use of English as well as in every phase of Christian activity.

The building provides quarters also for two women missionaries: Miss Ruby Lewis, who gives her full time to the work, and Miss Margaret McMurtrey, a student at the Bible In-

stitute. They work among the Italian women and children of the city.

The budget of the church for 1925 is equally divided as between local expenses and the Unified Program of Southern Baptists. The budget for the year is \$2,000, an increase from \$1,300 last year. This is probably one of the largest advances made by any Southern Baptist church in the adoption of its budget for the new year.

While Brother Dimaggio and his workers are accomplishing large results in New Orleans, they are doing so with inadequate equipment, their plant being very poor in comparison to a neighboring church maintained by our Methodist brethren. The plant was purchased by the Home Mission Board at a cost of \$13,500.

There are about 30,000 Italians in New Orleans. St. John's Mission, conducted for Italians, meets on Sunday afternoons at the First Baptist church. A few Italians hold membership in the American churches.

* * *

The Passing of a Noble Missionary

Rev. Harley Smith, Sao Paulo, Brazil

Missionary Francis Marion Edwards died in Sao Paulo, Brazil, December 11, 1924. The home-going of this man of God will be sad news to the entire Baptist world, because Brother Edwards was known as the pastor of the First Baptist Church in Sao Paulo and as one of the vice-presidents of the Baptist World Alliance. His death will be more especially felt by the Baptists of the South and of Brazil than elsewhere, because he was from the South and had given the last seventeen years of his life to the work of the Master in Brazil.

The biography of this wonderful man of God reads like a romance. He was born in Shady Grove, Mississippi, March 28, 1877, when the oxcart was the principal means of travel. He moved from this place to Corinth, Miss., when he was seventeen years of age, going from there to Dawson, Texas, when he was nineteen. Here he lived on the farm until he was twenty-three, at which time he entered Baylor University as a ministerial student. During his six years' stay in Baylor he pastored churches near Waco until he finished his college course. It was during his college days that he felt the call of God to work on the foreign field. However, after completing his college course he went to the Southern Baptist Theological Seminary for one year, after which time he came to Brazil as a missionary under appointment of our Foreign Mission Board.

December last, seventeen years ago, Francis Marion Edwards reached the Bagby home in Sao Paulo, Brazil. He began at once the study of Portuguese and soon took the responsibility of largely directing the work of the Baptist churches in the State of Sao Paulo, and continued to do so until the day of his death.

During the seventeen years that Brother Edwards was missionary in Brazil, he was pastor of the Liberdade Church in Sao Paulo five years, and pastor of the First Baptist Church in the same city five and a half years, the latter church being his last pastorate and the most constructive work of his life. He became pastor of the church when it was heavily loaded with debt and with no Sunday-school rooms. Just a few weeks before his death, the debt was lifted from the church and during his pastorate a number of Sunday-school rooms were added to the main building, which make it one of the best Baptist church buildings in Brazil at present. However, the buildings are only an indication of the inner life and work that was done in the church. When Brother Edwards assumed the responsibility of leadership of the church, it had a small membership and a small Sunday school, and was far from being a self-sustaining church. At the time of his death, the church had two hundred eighty members and an average attendance of one

hundred ninety in Sunday school, and was, at the request of the retiring pastor, looking for a man that they could call as pastor, who should be supported by the church. This is no small accomplishment when we know that Brother Edwards had held meetings in every other church in the State of Sao Paulo, and was pastor of some of them during the time he was pastor of the First Church in the city of Sao Paulo.

While in Sao Paulo, Brother Edwards met Miss Helen Frances Eustis of New York, who was a missionary of the Presbyterian Board. She became a Baptist of strong convictions. They became engaged and were married February 18, 1916. Since that time they have lived in the city of Sao Paulo, where they have devoted their time, money and efforts in the building up of the cause of the Lord in this, one of the rapidly growing commercial centers of the world.

The Edwards attended the meeting of the Baptist World Alliance in Stockholm during the year of 1922 and visited many other countries while abroad. It was at this time that Brother Edwards was elected one of the vice-presidents of the Alliance.

The last days of Brother Edwards were eventful and meaningful ones for the cause he loved and to which he gave his life so unselfishly. His last conversation with friends, and more especially his last sermon and song, indicated the wonderful faith he had in God, and will be marked in the days to come as a great testimony for God in other lands as it has already been in Brazil. He spoke his last message in his own pulpit, Sunday evening, December 7, 1924, his subject being: "Heaven is a Prepared Place," his texts being Hebrews 13: 14, "For here we have no continuing city, but we seek one to come," and Phil. 3: 20, "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." From those who were present, we have the testimony that this was one of the best sermons that Brother Edwards ever preached in the church.

His last prayer was prayed in the church on Monday night after he had received his first stroke of paralysis only a few seconds before. It proved to be a fatal stroke that took the faithful servant of God to that home prepared for God's own, eternal, in the heavens. His last prayer was, "Lord, choose a pastor for this church."

His funeral was one of the largest and most impressive ones that I have ever seen. Men of all classes and nations gathered about the church doors to hear the words of the preachers about the man whom they had learned to love and respect. People came from neighboring cities to pay respect to him whom they had known these brief years.

A true soldier of the cross of Jesus has fallen in the ranks, and who will take his place? Who will speak the words, sing the song, do the task or breathe the prayer that he would have, had he lived another twenty years in Brazil?

"Ready to go for my Master
Wherever his voice may call;
Ready to give to my Master
My heart, my life and my all.

"Ready to speak for my Master
Whatever he bids me to say;
Preaching in love the word of my Lord
To those who know not life's way.

"Ready to die for my Master:
Oh, let me die in the fight!
Jesus gave me the example,
For him I will do my might."

* * *

"One cannot look into a great boiler and see how much water it contains, but running up beside the boiler is a tiny glass tube that serves as a gauge. As the water stands in this tube, so it stands inside the boiler. And so our friendliness toward mankind is the gauge of our friendship with the unseen Christ."

"He Leadeth Me"

Rev. Loren M. Reno, Victoria, Brazil

I think it ought to be an inspiration to some in the homeland to know how God's hand has led us here in this place in the past, and it ought to encourage you all to try to keep step with him by allowing us the money necessary to carry on what he has so marvelously begun. We would like to give you a few of the incidents that our friends here think a wonderful expression of God's providence here in Victoria, Brazil.

Our first church lot. When we first began to look around to find a place for building, after being here about a year, our faith was not very big, and the opposition was terrible. We tried for a dozen places that we felt would do, but all the time our hearts kept saying, "That is the ideal place," in reference to a large lot that was used for a pit for bull fighting. But our faith was not great enough to enable us to try for it. One day an English friend asked me why we did not try to get that place. I told him we did not have the money, and that it was in every way beyond what we might hope to get. He insisted that we try, and, as every other door was closed tightly at the time I told him I would be glad if he would see what he could do to get it for us. He presented me to the owner, and it was not long until God had opened his door where we had been afraid to knock. The place was ours. To-day it is the best place in the city for our purpose.

The present property. Fifteen years later, when one day we told some of the brethren that we hoped that we might be able some day to buy the five houses and lots, which extend from the above property out to the corner of the avenue, so as to put us on the corner of the park, they laughed at us. In a little time one of the lots, the smallest one, came into the market for so small a price that, without the money in sight, we bought it. Then, we said it was necessary to buy the others, for we were situated so that two lots intervened between the old and the new ones, and still two more reached to the corner. We were told that if it were known what we were trying to do, we would be foiled by the bishop. The Board had then given us some money to buy a campus for the school, so we took this, and went to buying the lots. In a year's time we had bought them all, and were out on the corner, for half the price that we had thought possible, and for a fifth of what they are worth now. God opened the door so that we had to enter, for he made it easy for us to buy them. We found no opposition at all.

The Cachoeiro property. For eight years we had our eyes on a property in Cachoeiro, the principal city in the south of the state. It was an old school property, and the finest location in the city. Finally we began to ask about the price, and found that it would be about impossible to get it. I was in Cachoeiro one day, when the owner came to me in the railway station and asked me if we were not wanting the property. When I told him that we had some idea of trying to buy it, he offered to sell it the same day, in order to get some money for another deal. He said he would sell it for twelve contos if I would give him an answer within two hours. Two hours—we are not supposed to buy properties without the permission of the Board. Two hours gave us no time to consult Richmond; no time to ask our own State Board; no time even to consult her whom I had always consulted. I went to the hotel, and for those minutes consulted with God. I felt that he said "Buy," so I went back and bought, taking again from the money that we had on hand for the school campus. (Now I know that this is not allowed, and we try to keep within bounds; but, mind you, we have not asked the Richmond Board to put that money back into the school campus; we expect to do

that ourselves.) The other day a real estate dealer told us that the property we had bought for twelve contos is now worth fifty contos.

The school campus. Now, it was time to be buying the school campus. We tried to get many, but the one we wanted seemed out of reach, as it was involved in the matter of orphan court, etc. We were not able to buy elsewhere. After a time the governor of the state took it upon himself to request the parties involved to make it possible. In our political system, when the governor asks something of his friends, they know that it is good policy to see that he is satisfied, so that it was not long until we had the campus that we wanted. The man was a political friend of the governor's, who was anxious for a place in legislature, therefore it was to his interest to sell the property. It, too, has gone up in value to more than three times what it was then.

But that lot was not large enough, and the problem was how to get more. We began to investigate, and found that, next to it, was a small tract of land, which for some understandable reason was government land. Think of it! this piece of unhomesteaded land, within the city limits, three hundred feet away from a principal street, waiting four hundred years (for

the city is that old) for the Baptists to need it for their school. We homesteaded the land, and when they came to put the price on it, they decided that, considering what it was for, they would give it to us. We were then up a stump. To refuse a gift of good will is not easy. We went to the governor, talked to him long about Baptist beliefs, and made him see that with so long a history back of us we could not take a gift from the state. With fear we asked him if he would not sell it to us, inasmuch as we could not take a present. He said he would, and asked how much we thought it was worth. We told him ten or fifteen contos. He replied with a smile, "I prefer ten." We bought it.

Well enough. Morse telegraphed, "What hath God wrought!" We exclaim with all humility, "What has God worked out here in these twenty years!" We could give you many other examples, and perhaps later will do so, but for to-day just let us say, that far from these things giving us a "big head," they make a fellow mighty humble, recognizing that God has done it all, and in most cases done it when our faith was too small to expect it. Humbly we realize that he has for some reason worked out a great plan here. We are but clay in his hands.

Some Supreme Needs of the Homeland

An Eloquent Message by a Trusted Negro Leader

Rev. W. F. Lovelace, D.D., Cor. Secretary National Home Mission Board

If there is anything that a true New Testament church stands for it is missions. That there is a state of lethargy or lukewarmness in the churches cannot be doubted. There are causes; for it was not this way from the beginning.

The spirit of missions was what moved Christ to come to this world and die for man, and it was that same spirit that characterized every work he did and permeated every word he taught. If we are his, if we have been redeemed by him, then we should for Christ's sake see to it that the power of redemption should be felt by others.

HOME MISSIONS

Home Missions is the basis of other missions and of every other line of Christian work. Looking at it in a limited sense, Palestine was the home of our Lord. In that little country he confined his labor. In his home town and in his home country he served as home missionary; not that he did not wish to save the other part of the world, but he undertook to first get home in order, that he might have a home base or recruiting station from which to supply the balance of the world with missionaries. His idea of home work was twofold, first to save his own home people, and second, to prepare them to help save others.

He made his home country, Palestine, a training school in which to prepare workers that could for his sake give the gospel to the world.

There is no need of talking about successful foreign missions without trained workers. On our home field is where the workers must be trained. We for Christ's sake should make this whole country of ours a real training school in which not only would our own people be saved, but would themselves become trained workers for Christ's sake and the gospel's.

When the man who had the legions of devils was cleansed from the power of the Evil One, he desired to go with Christ, but Christ said no, "go home to thy friends and tell them what

the Lord has done for you." Just the same as saying to him, I make you a home missionary because man's first duty begins at home.

If Jesus Christ has done anything for us, then for Christ's sake we should tell our friends at home. If Christ has redeemed us then we should see to it for his sake that every member of our household receives the same blessing. We should see to it that every person of our town or community accept him, for that community is our home. We should see to it that our whole county and state have the gospel, for both of these are our homes. We should use all of our power and means to bring our whole country under his dominion, for this whole country is our home.

Christ does not save a man for the man's sake alone, but in order that the man may save someone else. Probably the only use that God has for us in the world after we are saved, is that we do something for someone else.

THE ORIGINAL FOLLOWERS OF CHRIST

In the beginning of Christianity, Christians were not as they are now. Most of the persons, if not all, who were mentioned in those first days as accepting the Christ, desired to do something for him.

Zacchæus wanted to do something for Christ, so he gave to Christ a dinner. The woman wanted to do something for Christ, so she anointed him with costly anointment. Peter wanted to do something, so he proposed to build a place of worship. As soon as Paul discovered the Christ, he wanted to know what Christ would have him to do. This same apostle saith, "For the love of Christ constraineth us."

People who are really Christians love Christ and have the love in them which constrains them. If a person love another he always desires to do something for the object of his love. If a man does not desire to do something for Christ's sake then he does not love Christ. Love will do something even though at a sacrifice.

EXAMPLES SET BY CHRIST

No man can be Christ's disciple unless he be a follower of him. A person may say that he is a Christian, but unless he denies himself he cannot be my disciple, saith the Lord. A person may satisfy himself that he is a Christian because he keeps up some few formal duties, but you cannot be my disciple, saith Christ, unless you take up the cross and follow me.

Christ lost no time, but went about doing good. He hunted for the people. He came to seek that which was lost. Are we following him? Are we hunting for the lost, or do we just wait for the lost to come to us? Christ did not hunt for a church house, but worked for the salvation of men everywhere. He set us a glorious example, for he came to seek and to save.

Before Christ left here he needed help, so he sent out twelve. Then he needed more help and he sent out seventy. The work is larger now than it was then, hence, he needs more help to-day. All of us can't go, but some can go, while those of us who can't go can help others to go.

WE ARE HIS TRUSTEES

All that we have belongs to God and even we ourselves belong to him. We are simply God's stewards or trustees. He has committed to us certain properties and told us to occupy them until he comes, with the understanding from Genesis to the Revelation that all of this must be done for his glory and for his profit.

Our money is God's money. He gave us sense to earn it. Our lands are his lands. He gave us business qualities to obtain it. Jesus Christ is heir of all things and we were and are yet nothing, only as through his death and atonement that he has adopted us into his family and therefore made us joint heirs with him. Hence we are rightly and justly condemned if we do not use all of these blessings both spiritual and temporal for Christ's and the gospel's sake.

A missionary is one that is sent, hence every dollar that you send becomes a missionary for Christ and the gospel. If anyone is saved, he knows what it is to be lost. He has felt the sting of death. He has felt the flames of hell. He has seen the awful condition of the lost soul. Therefore, he will give both time and money or anything else, and often his own life, for the salvation of souls.

Christ came from heaven to save lost souls. Christ walked up and down this earth to save lost souls. He walked and had no auto nor train in which to ride, but walked until his feet were tired and until his body was fatigued, so much so that he fell asleep in the ship, but broke his slumber in the Galilean storm to save lost souls. This was his way, and we are expected to follow his examples.

Now the question is, "Are we willing to follow his example?"

The world has gone mad after riches and honor, and many of the so-called Christians have gone mad with it. They are gone mad with pleasure. They are gone mad with fashions of this world in dress. They have gone mad in getting riches, but God has a secret trigger under every man's pleasure and under every man's riches that he may at any time knock out of place, and all that we have, including our souls and bodies, shall have to be accounted for at his bar, while our riches and our opportunities may be given to others who will use them to the glory of Christ and to the spread of the gospel. The churches of Christ are in a deplorable state of lukewarmness as were the Revelation churches of Asia Minor.

SOME SAD CAUSES

As we said in the beginning so say we now that there are some sad causes for this state of lethargy in the churches. The churches are being overrun with members, but it appears to be a nominal Christianity. It appears to be filling

up with men and women who have never been born again; hence they have no constraining love. Whoever hath this world's goods and sees the need of the struggling church and is still unwilling to do his part for Christ's sake and the gospel's can't be said to be born anew and of the real kingdom of Christ. They cannot claim to be more than nominal Christians, and we know that no merely nominal Christian is a saved person.

Second, we are sadly in need of real preachers of the gospel, not preachers of theory and man-made theology, but the gospel of the Son of God. We are sadly in need of preachers who will strike sin a blow among the rich and the poor alike and who will preach for Christ's and the gospel's sake and not for gain and popularity's sake. Such men who will not substitute reformation for regeneration. We haven't many such.

Third, we need Christian schools, for we are sadly in need of real Christian schools and real Christian professors who will teach Jesus as the very Christ, the Son of God, yea, the very God, the I Am, and the Saviour of mankind by atonement. If these basic principles of religion are embedded in our schools and in our professors and in our humble preachers of the gospel, there will be a regeneration of the operations of the church as to the laxity of its teaching and its discipline and really on all lines of Christian endeavor; for the condition of the church and the world at large demands these things.

OUR GENERAL CONDITION

Thousands of Christians in our homeland have no comfortable houses of worship and no seats in church houses upon which to rest. Many of our congregations can only afford to have but one Sunday in a month for preaching because of the lack of means to build a place of worship and to employ a minister. Many a bright boy and girl who would make a great worker for the advancement of the kingdom of Christ are just longing to be developed by means of Christian education, but are not able. Can't we find one Christian here and another there who for Christ's sake and the gospel's would say, "Although I can't go, here is my money?"

Jesus Christ can use all classes of men to help build his kingdom if they are born again. All people are not cut out for the same work, but God has endowed every man so that he can do something.

Many of us have not much of this world's goods, but Christ can use our powers, our talents and our means as he did the apostles to help spread the gospel. Notice Joseph of Arimathea could not travel and preach like Peter and the others, but he had riches and influence, hence Christ needed him to go before the court and beg his body. Nicodemus could not preach like John, but Christ needed him with his riches to furnish a tomb and to appear in the Sanhedrin Council just to say, "Never a man spake like this man." Although Paul was not one of the twelve that could bear witness of the daily work of Christ, Jesus needed a man such as Paul was that was fearless and could and would preach the gospel in a king's palace. There is something for us all to do "for Christ's sake and the gospel's."

* * *

Governor-General Wood, of the Philippines, describes the sort of missionaries needed in the East. "These people," he declares, "need a positive man. They have doubts enough; they do not need to be fed any more. If a missionary is uncertain in his faith, they will be the first to know it, and turn away in disappointment. . . . We need 'the best ye breed for this work out here.'" Thank God for the men and women of positive stalwart faith who represent us on these distant battle-lines!

Why Baptist Missions in Italy?

Convincing Answers to Objections Sometimes Raised

Rev. Peter Chiminelli, Th.D., Rome, Italy

After having described the tragic spiritual condition of Italy and the great opportunities given to Southern Baptists in their missionary enterprise in that country, special emphasis must be put on the responsibility that rests upon those who are supporting the work. But our duty compels us to clear the ground of many erroneous opinions and to make answer to some objections that are raised about evangelism in Italy.

The first objection: "*The Italians are not doing a great work.*" In "A Short History of the Baptists," by Henry C. Vedder, the following opinion about the Italian Baptist Mission is stated: "There has been a good deal of sentimentalism connected with this mission; the idea of having a Baptist church under the very shadow of the Vatican has been most captivating to many minds. As was said at Balaklava, 'It is magnificent, but it is not war.' That sort of thing may gratify the remnant of the old Adam in us, but it is not evangelizing the world."

If the objection that the Italians are not evangelistic is true and that the preachers are not soul-winners, then there would be much room for the greatest pessimism on that field. But that is not at all the case. Every faithful soldier of the Cross in Italy, as elsewhere, is quite convinced in his mind that "it is not by might, nor by power, but by the Spirit, saith the Lord" (Zech. 4: 6). Certainly the Italian Baptist Mission has not yet produced a nationally popular preacher like C. H. Spurgeon, B. H. Carroll, L. R. Scarborough, George W. Truett, and other splendid gospel messengers. But it must not be forgotten that before you can gather the harvest it is necessary to prepare the ground for the sower. Italian preaching has followed this natural law. In opposing the materialistic tendencies of Catholicism, which, like thorns, have choked the growth of the divine message, Italian preachers, imitating Oliver Cromwell, have been obliged to "unite the Protestant world of struggling light against the popish world of potent darkness." So they have been apologists, polemicists, preachers, scholars, orators and social reformers, according to the various needs of the time. But now that the first phase of their work is passed, in this solemn hour of Italy, while a wave of the Eternal Spirit is passing over her, the need for a Baptist Savonarola is generally felt. The best of our men pray for that. Their hearts cry for that to God,

" . . . I restore
The life thou gavest, and gladly die for Thee!"

Today minds are open and consciences feel new religious and moral needs which science has proved unable to satisfy. Only the living Christ of God can satisfy. Just at this time the American brethren should pray earnestly to God that he may send many workers into the golden harvest.

The writer, after his own observations and experiences made in the land of Southern Baptists, is deeply convinced that the same evangelistic spirit characterizes the Italian brethren, too. Judging from this experience, there is no practical difference between the evangelistic methods of the American and Italian Baptists. As the Italian and the American children smile or weep in the same manner, so the Italian and the American Baptists worship God in the same way. An American Baptist feels himself at home when he is in an Italian Baptist church. The same songs, translated into the musical language

of Italy, are sung by silvery Italian voices. The same Jesus is preached. The same baptism is baptistically administered. There are in Italy, as in America, the same religious services; morning and evening worship on Sunday; the same Wednesday prayer meetings; the same Sunday schools; the same baptismal ceremony in the open sea or in some clear river, which becomes our Italian Jordan, or in the baptistry of some flowered and perfumed garden where the pious neophyte in the full ardor of his new faith is almost expecting to see Jesus, like Mary Magdalene saw him in the resurrection garden. And finally, the same eagerness to win souls to Christ. The writer, for instance, was for eight years pastor of the Baptist congregation at Naples. This church met on the second floor of a large building where it was forbidden to display any signs advertising the services. In spite of that, this upper-room church was always crowded with new hearers brought there by the faithful members.

The writer also recalls these following anecdotes: Miss Naomi Malan, daughter of a Baptist minister, was selected, after passing a careful examination, as teacher-governess of two sons of Prince Mirko of Montenegro, brother to the present Queen of Italy. It was explicitly requested that she also take care of their moral training. It would be difficult to imagine a higher tribute to Baptist character and work on the part of the royal family of Italy. During the international war these princes and Miss Malan lived in the royal palace of Naples. For a period of two years the writer, then Baptist pastor in that city, had the privilege to preach weekly in the royal palace to a respectable number of governesses, *maiden* and teachers of the palace. Our sister Malan asked Princess Natalia of Montenegro for that opportunity, which she granted. It was a fine and inspiring experience for the writer to pray and to speak of Jesus in this historical palace, formerly the court of seven of the greatest dynasties of Southern Europe: the Suabian, Norman, Aragonian, Angevin, Spanish, Bourbon and, today, Italian. One day Miss Naomi Malan introduced me to young Prince Michael as her pastor. The prince shook my hand and gazing at me with his deep black eyes, said: "I pray every evening for you." Agreeably surprised at these unexpected words, I could not find any better answer than this: "Prince, God hears the prayers of an innocent boy." Afterwards I asked Sister Malan privately why the prince told me that he was daily praying for me, and she answered that it was the truth, because every day she, after reading the Gospels and Psalms with her royal pupils, prayed for many people, for the Italian dynasty, for Montenegro's Kingdom, and also for her own pastor!

Another young girl, belonging to the same church, was a maid servant in the house of a skeptic, nominally a Catholic. Several times the pastor urged her to enter the service of some Christian family, but she constantly refused, and one day she revealed to me the reason of her refusal: "My aim and my greatest ambition is to bring that family to Jesus, the Saviour, and to the Baptist church, too. This is my daily prayer."

Along these lines with a silent but loving work the Baptists are steadily progressing in Italy, especially in southern country towns, where there are to-day large zones under the blessed influence of Baptists. Certainly the extension of our work in the cities, especially in northern Italy, must not be long delayed. The strategic points ought to be strengthened

immediately with a new reinforcement of well-trained soldiers of the Cross.

A second objection is as follows: "*The Italians have exaggerated artistic pretensions.*" Many times Baptist workers in Italy have pressed their American friends to help them in their difficult work of building churches that may not be out of harmony with the artistic, ecclesiastical monuments which are the glory and pride of Italian cities. The usual answer they received on such occasions was something like this: "It is either the spirit of Romanism or human nature which prompts you to look for beautiful and aesthetic church buildings. After all, Jesus was born in a stable. The first Christians of Jerusalem worshiped in an upper room, and the first Italian Christians, even in your Rome, gathered in the dark and damp Catacombs." Such a reply, based on historical facts, has great force, but Christians yet young in their faith are mere children in their experience and cannot appreciate this argument easily. Between those simple Syrian Jews of twenty centuries ago and an Italian of to-day there is a great difference, both in environment and temperament. Centuries of human refinement and the development of Italian art from Giotto and Angelico to Morelli and Previati have left their strong impress upon Italy. It is quite impossible for the Italian to efface the effect of his long artistic education.

Certainly it is necessary to build the spiritual church with "living stones" before we construct the material temple. But it is also true that an appropriate church building is a manifestation of our respect for and interest in the cause of Christ. Joash who repaired God's temple set us an example (2 Kings 12: 5). This is so evident and such a common feeling that we reproduce it in our daily life. When the Italian Baptists claim a more decent equipment in their country they are only expressing a real need of their missionary work. And their requests would not at all be presumptuous if, for instance, the Baptist congregations at Rome, Florence, Milan, Venice or Naples should ask for a church building no less visible and decent than the best Baptist churches of New York, Richmond, Louisville, Nashville and New Orleans. Those Baptist places of worship, it must be remembered, are located only a short distance from Catholic cathedrals, adorned with the splendor of Italian architecture and sculpture, the work of Michael Angelo, Bramante and Giotto.

But the Italian Baptists are more modest in their desires. They ask of the Baptists of America nothing more than clean and suitable church buildings, such as are found in many country towns of North America. I quote here from the report to the Southern Baptist Convention of 1908, by Dr. Everette Gill, for several years Baptist missionary in Italy. He says: "Just as it would be impossible to win China to a Christianity that would seem to belittle the presence of living parents or the memory of departed ones, so it will be impossible to win Italy to a Christianity that would seem to belittle the matter of church building." I will quote here also from another Italian pastor. Lecturing at Princeton Theological Seminary in 1912, Dr. G. Luzzi, dean of the Waldensian Seminary of Rome, said: "The words of a great Italian, who was really such also in mind and sentiment, are worth listening to: 'I do not believe,' said he, 'that those Italian evangelical buildings which are so bare and cold, and which look like places of public meetings to discuss commercial and worldly matters in, are able to attract a people with such lively and fickle imaginations as the Italians have. . . . The fact that the excessive outward form of the Roman Catholic church distracts and lulls the spiritual energies by tickling the senses and exciting the fancy and curiosity, does not mean that Christianity must lack something able to dispose souls to meditation, to prayer and to worship; something to make them feel that they are not in an ordinary place but in the house of God.' Prof. Mariano was right. Between an exaggerated ritualism which is the death of spirituality, and a place of worship frigid and prosaically barren, lies that just

mean which is represented by a church severed but not divested of that sober symbolism which answers to an imperious need of the heart, and which contributes to edification and helps to elevate the soul to God. When, freed from this mortal coil, we enter the great temple of eternity, we shall no longer need symbolism; but as long as our spirit is kept within the bounds of the flesh, we would not act wisely, I think, were we to persist in overlooking this aesthetic need, which among all needs of the heart, is one of the noblest and deepest. At any rate, we should be utterly in the wrong were we to overlook it while working amongst a people like the Italians, who have such a delicate and artistic sense as to appear to be unable to worship in a place unless it is in unison with the vibrations of their soul, which cannot live but in an atmosphere of everlasting beauty!"

A third objection: "*The results are few and the difficulties are many.*" This objection is based on the fact that the number of baptisms in Italy is generally less than those reported on some other missionary fields. In the chapter in which we studied the difficulties of evangelism in Italy we spoke of the reason of this apparent slowness as due to influences whose roots extend back into the centuries of the past.

Here we need only to observe that God reserves to himself the hour in which he will visit a people. The workers in the Christian field have to sow in tears if they reap in joy. What is certain is that good seed sown in good ground will produce its fruit in its time. Once D. L. Moody challenged a great audience in Chicago to produce a single instance where a man had not reaped exactly what he had sown. There was no answer. What is true in the moral world is also true in the economy of Christianity. Well was it recently written that the Church of God, too, is under the harvest of law. The victory of the apostolic church over pagan Rome is a proof of this. The harvest law is a law of hope.

Sometimes it happens that what a sower does not reap is reaped by another, and that work which one generation cannot do is done by the following. For instance, the conquest of the North Pole, where in 1909 the American, Robert E. Peary, planted the starry flag of Old Glory, had been attempted years before by two courageous Italians, Humbert Cagni and the Duke of the Abruzzi. All Baptist mission enterprises show the same truth and teach the lesson of guarding against hasty calculations. Adoniram Judson's Burma and the "Telegu Baptist mission" for many years seemed barren, and the workers were about to be recalled to their native countries, when suddenly these fields which had seemed as sterile as a desert, began to flourish as a rose! In the same way we must patiently wait for the acceptable year of the Lord in Italy.

If the difficulties in Italy are many, what of it? Be they ever so many they cannot arrest the zeal and generosity of so energetic a Christian people as the American Baptists. The difficulties are an unusual challenge to American faith. For their part the Italian Baptists will hold firm to their motto: "Semper fidelis." They will be always faithful; faithful to their God; to their countrymen, and to their American friends.

There is a fourth objection: "*Italy does not need any missionary work because it is a Christian nation.*" Many, especially the Anglicans and Episcopalians, held this opinion. They consider every Italian a devout Catholic who accepts the "fundamentals" of the Christian religion and, therefore, are adverse to any evangelical propaganda in Italy. American Catholics are considered "good neighbors" of American Protestants; but their beliefs and their hearts are separated by the greatest spiritual distances possible, because these two religious bodies have not the same Christian hope, nor the same Bible, nor the same Saviour in common. The Bible used by us is called "false" by the Catholics. The Roman Pope and the priests take the place of Jesus in the Catholic system. What, then, have Catholics and Protestants in common? It is very difficult to find out. The Anglicans, or the Episco-

pallians, probably in their love for the Papacy, could tell, but not the American Baptists who stand at the opposite pole from the Catholics, who are the apex of ecclesiastical aristocracy, while the Baptists are the most democratic body in all the world.

To affirm that Italy is a Christian country is to say that Brazil, Argentina, Chile, Mexico and other Catholic countries are Christian. I do not understand why the Episcopalians are sending missionaries, bishops and other workers to the above-mentioned countries while they exclude Italy from their missionary efforts. Probably they consider Italian Catholicism different from that of the South American countries. In so do-

ing they demonstrate their lack of knowledge of Italian Catholicism. To see superficially, with red guide-book in the hand, St. Peter's in Rome, with its pomp and profanity, and some other artistic churches, they cannot claim to know Italy. They who have only seen the exterior face of Italy, with its beautiful landscapes, have not penetrated into her soul and do not know her real religion which, in its essence, is nothing but a mixture of earthly politics and pagan idolatry under a Christian terminology. An old Roman legend says: "As long as the Colosseum lasts, Rome shall last; as long as Rome lasts, the world shall last." The historical reality is: "As long as Jesus redeems, Italy, as other nations, shall live."

Saving Our Country Churches

A Practical Task of the Utmost Consequence to the South and the World

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

The problems of the country and village churches, we mean to say, can be solved—solved, in fact, more readily and easily than the problems of the town and city churches. Our best estimates indicate that between 3,000 and 5,000 of these little churches have already largely solved their problems and are functioning far more effectually than many of our town and city churches. The practical question is: How can we help the other 15,000 to 17,000 of these churches into their rightful position and powers of service? What are the practical features of this pre-eminent and problematic task?

THINGS WHICH WILL NOT HELP

Happily we have been blessed or cursed with many theorists, North and South, whose misguided experiments with various groups of country churches have left us a rich legacy, entitled: "How Not to Try to Solve the Country Church Problem."

It has been clearly demonstrated, for example, that we cannot save and upbuild the country churches by holding aloof from them and neglecting them. Southern Baptists have tried this plan for twenty-five years or more and the results are before us.

We have also found that we cannot help the country churches by depreciating them and withholding our services from them. Many of our preachers, young and old, sad to say, give scant consideration to calls from country pastorates so long as town or city churches are available. And many of our leading ministers allow country churches to languish and die almost in sight of their own town and city churches, refusing to give them even a week night or Sunday afternoon service, while talking eloquently to their big town churches on the glory of foreign missions!

We have learned also that we cannot help the country churches by demanding too much of them and criticizing them! This writer has sat in State Executive Board meetings with laymen and preachers who were bitter in their hearts against country churches whose main sins were that they had no adequate houses of worship, no pastor for much of the time, not even one trained Sunday-school man in the membership, never received a word of encouragement or a helping hand, and never had a visit from any missionary, member, or officer of the Executive Board, except when a collection was to be taken!

It has also been clearly demonstrated that we cannot help the country churches by unionizing them and compromising their sacred convictions. Compromise where sacred convictions are involved is the crucifixion of all vital godliness and

moral principle. Of the dozens of country communities with-in my personal knowledge, where the "Community Church" or the "Union Church" has been thoroughly tried, only disaster has followed, the stronger denomination being forced to come in and take over the wreck, within two or three years.

Finally, it has been made plain that we cannot help the country churches by socializing and thereby sidetracking them from the great spiritual task given to them by the Lord Jesus. The country churches should help on every good enterprise in the community; but they cannot exploit county fairs, conduct agricultural experiments, support special Community Centers, etc., and in so doing, lose sight of or lessen emphasis upon the great spiritual and moral needs of the communities they are set to serve.

WAYS REALLY TO HELP

There are, however, certain things which can be done and should be done to help the country churches up and out and thereby put forward immeasurably everything for which Southern Baptists stand. Let us weigh these things for whatever they may be worth. We mention some things which we believe ought to be embodied in a program of "Country Church Betterment," to be adopted by the Southern Baptist Convention, and we believe that the impact of the whole denomination should be brought to bear upon the task thus outlined.

(1) Rediscover and revalue our country churches, giving them a new and truer valuation, and a new and higher place of appreciation in our work.

(2) Cultivate and magnify a real fellowship with them, giving them a new sympathy and closer fellowship and comradeship in the work.

(3) Supply them with trained leaders, giving to their work, as we do to the Foreign Mission work, many of our best and greatest leaders.

(4) Help build or remodel their houses of worship and furnish them, giving them adequate equipment for their work.

(5) Inform them, arouse them and encourage them with multiplied thousands of institutes, giving them a chance to know and to grow and to go on with us.

(6) Restore and magnify the work and meetings of the District Associations, giving them actual first-hand experience in co-operative mission work.

(7) Invite them into our councils and consult them in our state and south-wide conventions, giving every one of them an opportunity to be represented in these meetings.

(8) Make them centers of a great southwide campaign of county church evangelism, giving them a chance to hear our best and greatest soul-winners and work with them.

(9) Work out with them a worthy constructive program for all these little churches, giving them the personal help and counsel of some of our ablest men in all lines of our work.

(10) Co-operate with all the great movements for betterment of rural life, giving time and thought and effort to this greatest phase of national reconstruction and conservation.

A PRESSING TASK

This brings us to consider how vital, how acute, how crucial, and how pressing is the task of rescuing, arousing, enlisting and making effective our 20,000 or more country and village churches.

The conditions obtaining in most of these churches make it unthinkable that they can wait longer for the whole denomination to come to their rescue. Fully one-half of them are practically lost to the denomination already; three-fourths of them are almost wholly undeveloped; while the appalling needs of at least 15,000 of them have no parallel in Baptist work in the homeland. How can they wait longer?

THE SOUTH WILL NOT WAIT

And what is even more urgent than the condition of the country churches themselves is the development, along many lines, going on all over the South at this time. The South is a great rural community to-day, but it will not be so thirty years hence. *The South is to be cityized!* In 1912 fully 77 per cent of the people of the South were rural; to-day only 69.4 per cent are rural. If the present rate of the growth of town and city populations continues for thirty years the South will be 53.1 per cent urban in 1952! We shall presently show, however, that this great city movement will be vastly accelerated in the South during the next ten to twenty years, so that the South will be pre-eminently urban by 1942! If, therefore, we ever expect to reach the millions of people in the Southland while they are in their quiet country places, we must do it now, before the South is cityized.

Again, no force short of a national calamity can prevent the industrialization of the South in the next twenty years. No man can look over such a publication as "The Blue Book of Southern Progress," recently issued by the Manufacturers' Record at Baltimore, reflect upon the South's climate, her marvelous water-power possibilities, her vast wealth in coal and iron deposits, her unlimited supply of raw materials along many lines, and her present agricultural, manufactural and mineral output (when in fact scarcely a beginning of development has been made), and keep back the conviction that here in the South is the greatest unexploited industrial opportunity in the nation, if not in the world. It is unthinkable, therefore, that the great American industries of the future will continue to be thrust into the crowded and highly developed sections of the North and East. They will come South! They will come within the next twenty years! And they will bring a thousand difficulties and obstacles to the progress of Christianity that we know nothing of to-day. If, therefore, we ever expect to win the Southland for Christ, while the task is simple and comparatively easy, we must do it now before the South is industrialized.

Once the South begins intensive development and industrialization, another great movement will take place: *the South, like the North and the East, will be foreignized.* Go to Massachusetts, Rhode Island, New York and Pennsylvania—states which were once Baptist strongholds—and learn what will come to pass in the South unless we reach and save these unreached millions in the country districts of the South before the floodtides of immigration fill up the North and East and begin to pour in upon us here in the South. If we ever expect to be the means in God's hands of saving the South, we must therefore act now before the South is foreignized.

And when the South has been cityized, industrialized and foreignized—all of which will come to pass by or before 1950—we will need ten Baptist Home Mission Boards to keep us from being ismized and unionized, instead of trying to "re-solute" against the heroic Board which has served and saved the Baptist cause all over the Southland for three-quarters of a century. Shame on us, that we do not know what this Board has meant to the building up of our great cause in the South, the unspeakable burdens it is now carrying and the certain disaster which we face twenty to thirty years hence, unless we conserve and strengthen it to meet the new and difficult problems of that coming day! But again, I repeat, if Southern Baptists ever expect to evangelize and indoctrinize the people of the South we must go out to the 25,000,000 and more round about our country churches, before the floodtide of isms engulfs these little churches and the unionizers compromise and eliminate them.

Finally, only a far greater South-wide effort to Christianize the vast unreached multitudes at home and abroad will save the South—and the country districts of the South as well—from being thoroughly Mammonized. In 1880 the total wealth of the South was \$9,177,000,000; in 1900 it had climbed to \$17,919,200,000; by 1910 it had reached \$26,800,000,000; and in 1920 it stood at \$70,000,000,000, conservatively estimated. If the same percentage of increased wealth in the South obtains for the next twenty years—and there is every reason to believe that it will be almost doubled—the wealth of the South will stand at \$287,700,000,000 in 1940, and long before 1950 the wealth of the South will surpass the present wealth of the whole nation.

And the problems and perils of a cityized South, an industrialized South, a foreignized South, and an ismized and unionized South will be intensified an hundredfold when the South has become Mammonized. Once more, therefore, we repeat: If Southern Baptists ever expect to go out to the vast neglected multitudes in the country districts of the South and claim them, along with our cities, for the Lord Jesus Christ they should go about the task now, before the South is Mammonized.

* * *

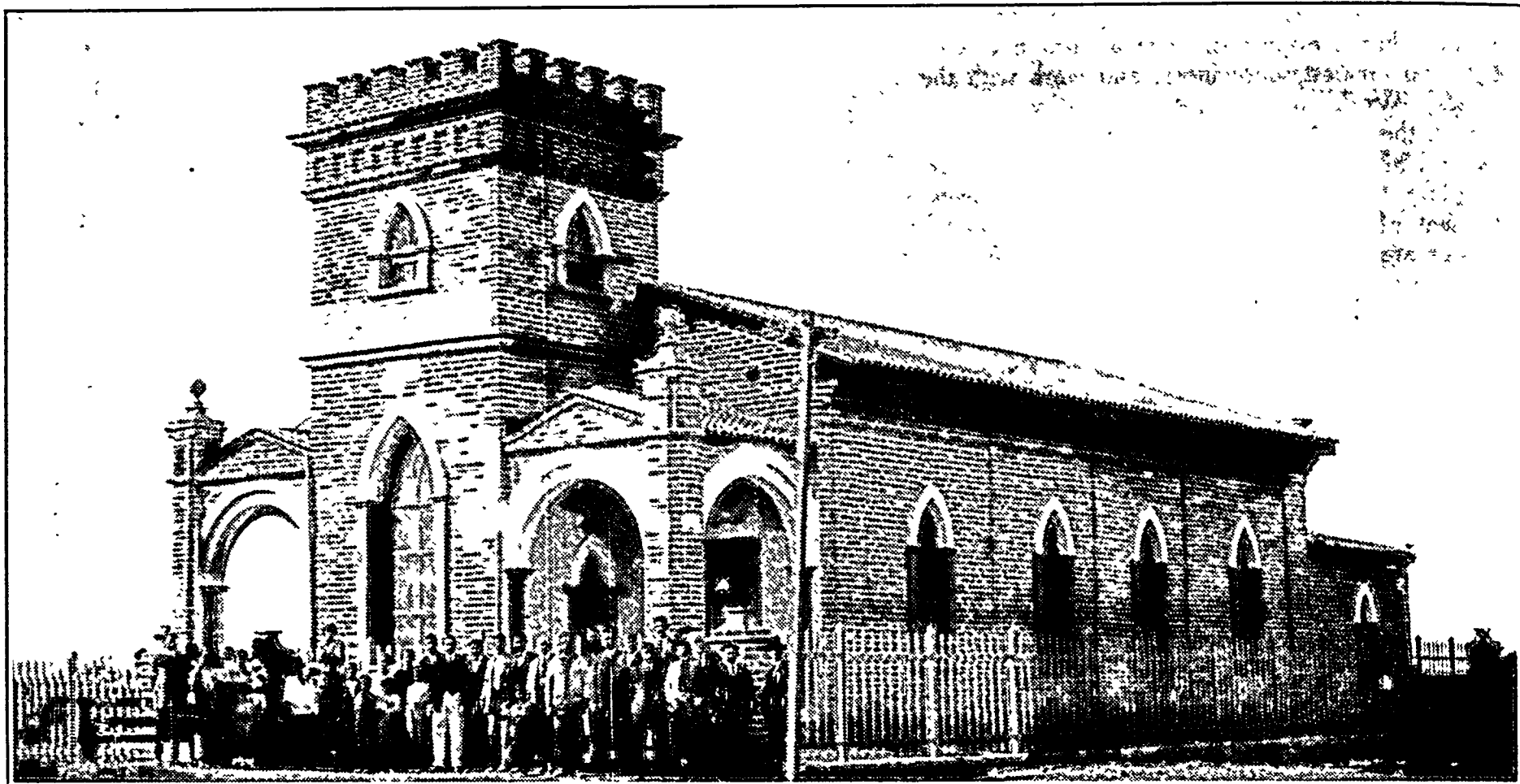
As to a Little Child

Mrs. Chas. G. McDaniel, Soochow, China

The oldest woman whom we are teaching is sixty-five years old. She is learning the elements of religion as most American children of very tender age are taught them. She heard the gospel at the tent meeting held near her home last October, and believed it.

Her hands and feet have been distorted and hardened from rheumatism for many years, and now they are painful, especially her feet. She hobbles painfully along with the help of two canes; how she manages it is simply amazing. If she were in America she would be in a home for incurables. She lives in her own home, and waits upon herself. Though poor, she is cultured, with a sweet, gentle face and an eye that you have to stop to look at a second time.

She has made her way to services three times. A Bible woman goes to her home once a week and patiently teaches her a lesson in the catechism, and teaches her to pray. To see the old lady fold her hands together, bow her head and pray, with the simplicity of a little child, is indeed touching. She is very proud of being able to read "Jesus Loves Me" right through to the end, and now she is taking great delight in learning, "Jesus of Nazareth Passeth By;" she also knows from memory several pages of the catechism. She is so eager to learn that it is not easy to get away from her. The woman who teaches her just loves to do it. It is a benediction to know this dear old lady.



THE NEW CHAPEL AT NAVAJOA, SONORA, MEXICO, RECENTLY DEDICATED

"Scores of organized churches are sadly in need of chapels, so that the congregations may move out of small, insanitary and impossible rented halls."

Evolution in Mexico

Rev. Frank Marrs, Guaymas

The much mooted question of "evolution" is edging into some parts of our work down in Mexico—but not yet to a very appreciable extent. We will meet that issue at a later time, as it presents itself, endeavoring in the meantime to arm ourselves with the best of defense arms—placing the Bible in as many homes as possible, and it will be its own best defender.

However, "evolution" is in progress everywhere in this former "revolution-ridden" country. We mean that political evolution is in evidence in nearly all parts of the republic. During General Obregon's administration just closed there was one small revolution that had to be put down, but it was done with a minimum loss of life (if any loss of life could be expressed in minimum terms). The entire four years just closing were years of general reconcentration or readjustment of social and economical forces. Financial matters also were at times at a low ebb—with war debts pending and demanding attention—profiteers were at work where possible, with the people, as usual, footing the bills. Some portions of the country have passed through severe droughts, much suffering following in the wake. But all in all, the closing year finds the Mexican country ready with its new president, General Plutarco Calles, to

push forward and take its place where it formerly belongs—as one of the leading Latin-American nations. Our evangelical force in Mexico, although small and insufficient for the great needs now before us, is alert and active along lines that will count for much during the new year.

SCHOOL INTERESTS

Baptists in the years passed have not given as much time and money to educational work as have some other mission Boards, confining themselves in many districts to field or evangelistic work. However, we have, since revolutionary times ceased, gone forward with decided success in the educational work, with the means and working force at our disposal. We have at present the following large schools, doing preparatory and high school work.

At Saltillo, Coahuila, we have our Theological Seminary, which is a co-operative school, maintained equally by the Northern Home Board and our Southern Board of Foreign Missions. There is at this place, and under the same management, a boys' elementary or high school. Those desiring to prepare for the ministry are now required to complete most of this high school work before being admitted to the Seminary proper, thus raising the grade work to be done, and allowing the theological students to complete the course in the Seminary in a shorter time after they enter this school. There is also maintained a smaller primary school at Saltillo. Our Southern

Board representatives in these schools are Brethren Lacy and Branch. About forty theological students are in attendance, and from recent reports the other schools are full to overflowing.

Our next largest school, in grade work at least, is the "Colegio Bautista" at Chihuahua City, under the supervision of Brother and Sister LeSueur. This college is the one maintained in the north for girls, and it is adding in these last years a full course of Normal instruction. This will enable our work from all over Mexico to draft teachers with normal training, this requisite being insisted upon now more and more by all state governments.

"Colegio Occidental" over on the West Coast, Pacific Slope, while primarily a girls' school, has for several sessions been conducted as a co-educational school. The writer and his wife, Miss Laura Cox, and more recently E. J. Gregory and wife, are the missionaries doing school work at Guaymas, Sonora, where this school is located. A good attendance is given this school, which, besides a regular boarding department maintained for both boys and girls, is getting well inaugurated a business course for helping deserving young boys and girls prepare for future work.

"Escuela Progreso," situated in our Southern field of Mexico at Morelia, state of Michoacan, with Miss Annie Long as principal, has been but two years at work, but reports a very encouraging attendance. This school is in the center of a great population, and gives promise of becoming a great factor in extending the mission



SOME FRUITS OF MISSIONARY WORK

Mateo Gaspar, faithful and effective native preacher, and his delightful family—from whom the "missionary horse" must not be omitted.

work in that important Southern field. Arrangements are under way by Brother Neal, of the South Field, to get organized a college at Guadalajara, one of Mexico's larger cities, as soon as our Board may be able to send out missionaries to direct it.

"Colegio Cheavens" (so named for our dear brother who died at his post four years ago) is situated at Torreon, Coahuila, which is one of the most important cities of Northern Mexico. This institute is not now running a boarding department, but its success as a high grade day school is assured. Our Brother Benson is the Board's representative in general supervision of this school, as also of two or three other smaller day schools on the frontier field.

"Juarez Day School," situated at the important frontier city of Juarez, just across the Rio Grande from El Paso, Texas, has for many years been a great factor in the establishment of our splendid church work at that point. Missionaries Hatchell and Mrs. Cheavens from their homes in El Paso give much personal attention to this school.

Besides the schools mentioned, our Board sustains several other smaller day schools, scattered in different states in the smaller towns—all proving very helpful feeders for the general mission work. In some places, without these schools, some of our children would be deprived of educational advantages, as fanaticism and minor persecution prevail, even into the government schools at places, where "Protestantes" are insulted by the children and in some cases even teachers join in making

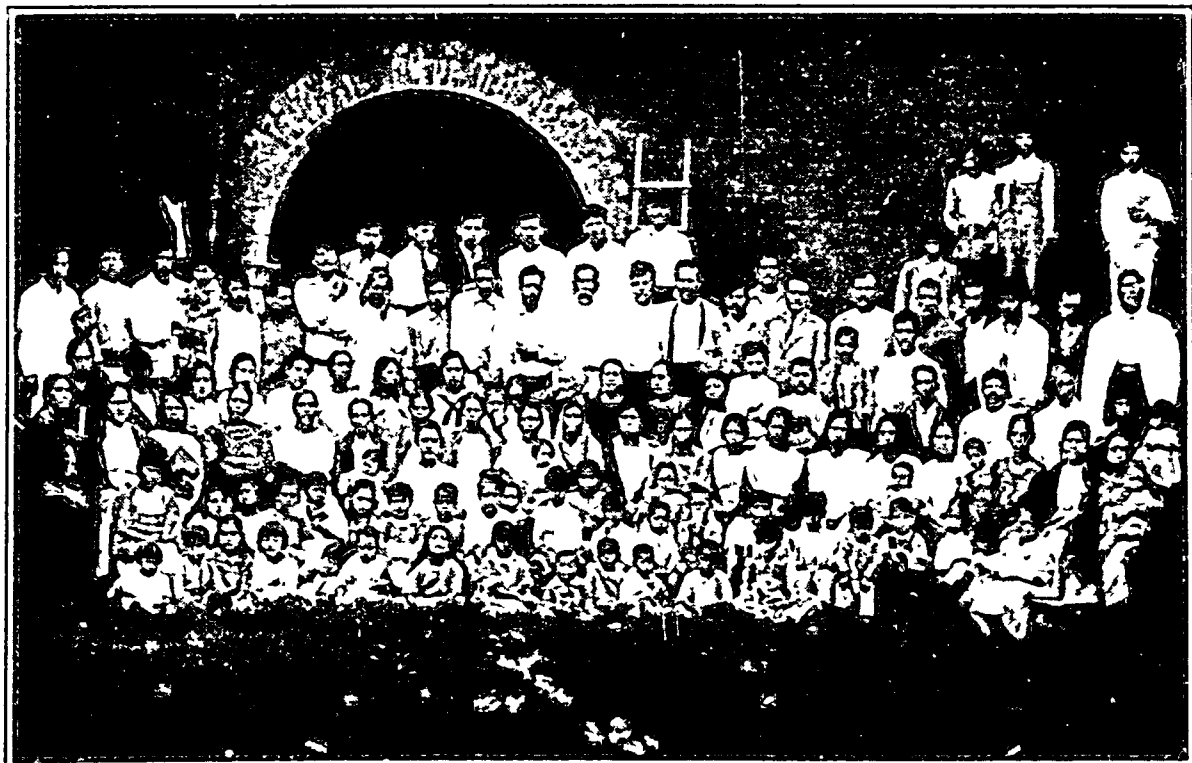
our children's lives and school days very unpleasant.

While nearly all our larger schools have their own buildings, yet all are handicapped for want of space. Our schools at Guaymas, "Colegio Occidental," have no property at all. Very heavy rentals are now paid, and our leases will expire in July, 1926. After that, we can not see very far, unless our homeland brethren and sisters come to the rescue with needed funds for erecting needed houses. God will provide—of this we are sure—in his own way and time.

FIELD WORK

Baptists in Mexico have always given a good account of themselves in field work. Between the Baptist Boards of the North and South, we are enabled to carry on work in all but six or seven states of the nearly thirty in Mexico. True, in some of these states, the work is very scattered—in some parts hardly visible, but through great difficulties these outposts are being looked after through the combined and effective co-operative work of the different missionaries and native brethren. The one hundred mark has not yet been attained in counting our Baptist churches in Mexico, but from present growth, within another year or two we feel that this number will be passed. In all the different organized churches very many are helping no little in self-support, and seven, possibly eight, are now supporting their pastors from their own personal efforts. 'Tis needless to say that this point is being stressed more and more. Several hundred baptisms are reported in last statistics being gotten out for the closing year of 1924.

Scores and scores of organized churches are sadly in need of their chapels, so that the congregations may move out of small, insanitary and impossible rented halls. It is a disgrace, we assert, for our Southern Baptists to longer tolerate such conditions, especially when many hundreds of our Southland churches are tearing down nice, comfortable churches and erecting in many instances palatial edifices while in the mission fields God's children poor in worldly possessions, are craving for sanitary places in which to assemble to worship the Saviour they have been taught to love. Oh, yes, we want our American brethren and sisters to continue building their up-to-date, modernly-



A MEXICAN SUNDAY SCHOOL, URUAPAN, MICHOACAN

"Could you get this picture impressed on your hearts, we wonder if all resolutions to tear down good houses for finer would not also provide for a chapel on a mission field."

equipped meeting houses with all the Sunday-school and other classrooms needed; but, oh, dear people of God, could you get a vision of the many, many congregations of baptized believers crowding together in their little adobe rooms here and there, wishing for, praying for money, either of their own or from the well-to-do American friends and brethren—could you get this picture impressed on your hearts, we wonder if all motions and resolutions made to tear down good chapels for building other finer houses would not carry also a resolution that a chapel be built at the same time on some mission field? Think over it—pray about it—act on it—we counsel and urge.

* * *

The Importance and Urgency of Home Missions

Rev. J. W. O'Hara, D.D., Superintendent, Mountain School Department

The South has been and is yet a field of unparalleled opportunity for Home Missions. The Baptist Home Mission Board stands upon the threshold of immeasurable possibilities for its diversified program. The field enlarges rather than diminishes, and unless we strengthen the forces at home, and adequately occupy the Southland, all other phases of denominational work will be greatly embarrassed. The program of Home Missions, as now effectively carried out by the Home Mission Board, includes Evangelism and Enlistment, work in Panama and Cuba, the nine million Negroes of the Southland, the more than two million foreigners, the Italians, the vital and im-



MOUNTAIN HOME COLLEGE Y.W.A., MOUNTAIN HOME, ARKANSAS

"The Mountain Schools have been for a quarter of a century a vital and fruitful part of the Home Mission Program. Thousands of boys and girls have attended, and marvelous transformations have taken place."

portant work of supplying houses of worship through the Church Building and Loan Fund, the far-reaching department of Co-operative Missions in strengthening the weak places wherein the strong help bear the burdens of the weak, missionary work among the 500,000 Jews, a like service to the 40,000 deaf mutes, work with the soldiers, sailors and seamen, the healing of the sick through the hospitals operated by the Home Mission Board, but which now will be turned over to the Hospital Commission, and work among the three million Southern Mountaineers. This program has been effectively carried

out in the past and must continue in the future.

PAST AND PRESENT

The Home Mission Board has been in operation in the Southland for three-quarters of a century. Its beginning was in the days of conflict and small things. It has guided the Baptist hosts through the days of tumult and the period of reconstruction. It has maintained the solidarity of the Baptists of the Southland. Its impact has been felt throughout the length and breadth of the land. The Baptist people have grown in number until now they are a mighty host of more than three and one-half million white Baptists. They possess wealth, culture and power. They have become not only a South-wide, but a world force. Unquestionably they are destined to become richer in resources and exert a larger influence in world service. The Home Mission Board has before it the tremendous task of guiding the Baptist forces through the period of increasing wealth and power. It must be so strengthened and reinforced that it may command the forces of the entire Southland and marshal them for a world task.

ECONOMIC CHANGES

The South has been heretofore a rural section. This condition is rapidly changing. It is only a question of one or two decades until the Southland will be in a large measure a manufacturing section. Mills, manufacturing plants, factories,



B.Y.P.U. YANCEY COLLEGIATE INSTITUTE, BURNSVILLE, N. C.

"Effective Sunday schools, B.Y.P.U.'s and other organizations are being inaugurated. The church life of the sections adjacent to the schools has been transformed."



STUDENT GROUP, FRUITLAND INSTITUTE

"Another influence from these schools has been the supply of twenty-five to seventy-five per cent of public school teachers for the county schools in adjacent territory."

retail and wholesale commercial agencies will multiply a hundredfold. Business men from the colder regions of the North and East are looking southward for locations. Western North Carolina has two millions of undeveloped horse power in her beautiful streams and flowing rivers. Plans are being inaugurated for the development of these latent resources in the next fifteen years. The cost of water power development is about \$150 per horse power. Each unit developed calls forth an investment of about \$950 additional. Add to the above the possibilities of water power development in Northern Alabama, Tennessee, Kentucky, Virginia, Georgia, South Carolina, and the Ozarks in the West, and it is apparent that billions will be invested, and millions of people employed in the next few years. Economic changes will inevitably ensue. Towns and cities will grow up. Missionaries, teachers, church buildings and equipment and other needs will rush in upon the South like the streams rolling down from the mountains. The combined resources of the Home Mission Board, in co-operation with all of the State Mission Boards of the South, will be taxed to their utmost to care for the situation. There is urgency that these forces begin to gird themselves now to meet the situation, and not only effectively occupy the field to-day, but be adequately equipped to occupy it with its enlarging opportunities in the future.

THREATENED INVASION

Menacing forces threaten the religious life of the Southland. Modernism creeps down upon us, seeking to establish its false teaching in the minds of our young people and destroy the faith of many. Teachers here and there are found in our colleges who deny the fundamentals, or raise a doubt concerning the faith of our fathers. Materialism is rampant, worldliness is on the increase, racial problems multiply. As the South becomes

more and more a manufacturing section, labor and capital with their problems will be before us for solution. Defiance of the constituted authorities of our government exists in certain sections. Sabbath desecration is on the increase. Bolshevism and anarchy stealthily stalk abroad, seeking to fix their poisonous fangs upon the people of the Southland. Thousands of Baptist churches of the Southland are weak, with hundreds pastorless, and, therefore, the people are left an easy prey to the encroachment of the various isms and false religions. Who will meet this horde of evil influences and turn it back? The Baptist Home Mission Board is our only agency with South-wide organization adequate to grapple with this task. It should be greatly reinforced with the prayers of God's people, with the co-operation of the Baptist hosts, and with adequate financial resources to make it possible for it to press the battle even to the gates. The immense wealth of the Southland, and the unlimited possibilities of the people called Baptists, must be consecrated to the largest task ever presented to organized forces. The Home Mission Board strengthening the things that remain, and marshaling the Baptist hosts, will not only furnish a strong base for the saving of our Southland, but will make possible the enlargement of the work in foreign fields. It must be a base of supplies for the Home and Foreign effort.

THE MOUNTAIN SCHOOLS IN THE HOME MISSION PROGRAM

The mountain schools have been for a quarter of a century a vital and fruitful part of the Home Mission program. The



VOLUNTEER BAND, CARROLL COUNTY INSTITUTE

"The Mountain Schools are an asset of the Home Mission Board rather than a liability. To-day there are more than fifty missionaries in the service of the Foreign Mission Board who have been students in these schools."

mountain people had been neglected by all organizations. Shut in by high mountains, impassable roads, turbulent streams, they were kept in obscurity, and, therefore, were a people of retarded development. In 1900 at the Southern Baptist Convention at Hot Springs, the Baptist Home Mission Board officially began work with them under the superintendency of Dr. Albert E. Brown. Much opposition, many difficulties, limited funds, resulted in slow growth of the Department. However, the schools increased in number and became better known. Opposition gradually changed to co-operation and the Department enlarged its territory and increased its operations. Schools have been established in forty-seven places, and thirty are now operated in nine states. Thousands of boys and girls have been in attendance upon these institutions, and marvelous changes have taken place in the mountains. The mountain people recognize the Home Mission Board as their friend, and respond to all of its appeals, and open their doors to any of the representatives of these schools. Many other places within the mountains should be occupied, but funds are insufficient for the establishment of other schools at present, however much they may be needed.

Influences from these schools have been as profuse and gracious as the dew upon Mt. Hermon. Only eternity will reveal all the wonderful record. Boys and girls with no means, yet who had unlimited possibilities, have been discovered, helped and sent forth to be a blessing to the world. Many of them rank high in their chosen professions. Hosts of others are making good in life.

The church life of the sections adjacent to the schools has been transformed. Communities once bitterly anti-missionary and antagonistic are now in full co-operation with the organized forces. New and better methods prevail. More workers are supplied. Adequate houses of worship are taking the place of the log meeting house or the brush arbor. Effective Sunday schools, B.Y.P.U. and other organizations are being inaugurated. The ministry is better prepared because many of the pastors have been trained in our schools. These schools have given free tuition and other help annually to more than two hundred young men preparing for the ministry. These preacher boys, together with scores of volunteers, have been evangelizing forces and heralds of the cross to the remotest regions. Some years ago a prominent speaker at the Southern Baptist Convention made the statement that possibly fifty per cent of the preachers of the Southland came from a territory within a radius of 150 miles from the City of Asheville. There has

Zaccheus—Et Al

BY PLUMB E. WELLS

*A little, hard, hated old man—
But up a sycamore
That he might see
Jesus!*

*Make haste thou too, my soul, come down;
This day, with the unloved,
Will sup a guest—
Jesus!*

*And nevermore shall be little,
And old, and mean, they who
Receive the King—
Jesus!*

—From Sunday School Times.

been no diminution in the number of these young men in the years since then. On the contrary there has been an increase. The Home Mission Board has made a valuable contribution to the cause in the Southland through this worthy effort.

Another influence from these schools has been the supply of twenty-five to seventy-five per cent of public school teachers for the county schools in adjacent territory. The thoroughness of the classroom work in the mountain schools has enabled the pupils thereof to find employment as teachers. County Superintendents have told me of the superiority of their work, and especially of the Christian atmosphere pervading their schools. Morals are maintained at a high standard. These young people become leaders in the religious life of the church and community and in every way exert a wholesome influence. If these schools did nothing more than supply teachers, they would amply justify every dollar invested by the Home Mission Board.

However, other influences are just as marked. Homes are improved and social uplift is manifest. Travel through the mountains from Virginia to Alabama and from old Hot Back in South Carolina to the Ozarks in the West and you can place your hand upon every home where a boy or girl has been in attendance upon one of these schools. Thousands have married, established homes and are rearing families with the Christian ideals as taught in their school days. Christian homes are a guarantee to the safety of our nation. The mountain schools lay great stress on high ideals in home life.

The laws of the land are better enforced because of the principles of citizenship taught. Patriotism, and love of country, loyalty to constituted authorities, and reverence for God are kept prominently before the students. Consequently the light shines in dark sections, resulting in either driving out or pressing back illicit distilling, bootlegging and lawlessness of various kinds until there is a peaceful,

quiet, law-abiding community. Yancey County, North Carolina, had only eleven votes for liquor when the prohibition question was voted upon. Yancey Collegiate Institute had been in operation long enough to change the habits and thinking of the people, and, therefore, only eleven were found to represent the liquor interests. Tigerville, South Carolina, and the section adjacent, was known as the "Dark Corner." North Greenville Academy was established, and in the years since then has exerted such influence in that section that, with the exception of a few remote spots, the various forms of lawlessness have practically disappeared. The same has been true in numbers of other sections. Right teaching to the youth of the land means ideal conditions of citizenship and civilization for the future.

The mountain schools are an asset of the Home Mission Board rather than a liability. Every dollar appropriated by the Home Mission Board is matched by three from the mountain people themselves. To-day there are more than fifty missionaries in the service of the Foreign Mission Board who have been students in these schools. A careful study of the workers under the Home Mission Board would reveal the fact that great numbers now employed in one way or another in the great Home Mission field are former students of the mountain schools. Hundreds of pulpits are filled by ministers taught in them. Gospel singers, trained nurses, special workers in the kingdom of God, have gone from these schools to college and from college out into service. Great numbers are teachers in state and county schools and serve as county superintendents of education. Hosts are in the ranks of men and women as bankers, lawyers, physicians, singers, mechanics, civil engineers, farmers, and almost every profession in life. About five hundred were graduated last year, many of whom went on to our denominational colleges. Countless will be students, and there will continue to go forth from these schools an influence immeasurable in social, educational, economic and religious progress in the Southland and in the world. We need enlarged equipment and increased teaching force in order to make more effective these institutions. Information is in hand which reveals the distressing fact that more than one hundred boys and girls have been turned away from these schools this year because of lack of means to meet their expenses. We need a large endowment fund to take care of such worthy students. The mountain schools with their successful operation of a quarter of a century bring an irrefutable argument for the enlargement of the Home Mission enterprise, and a more liberal support of the Home Mission program.

A Daily Vacation Bible School in Brazil

Rev. L. M. Reno, Victoria

This is the first attempt in Brazil at the Daily Vacation Bible School, and while many thought that it is not time to start them here, still all involved in this one are fully persuaded that it is time to put them going and make a great deal of them.

Miss Bernice Neal, Miss Minnie Landrum and Miss Ray Buster came from Rio to help us work out the plans. Our aim was to work out practically in two weeks' work the plans for a six weeks' school for the future. Of course much that is done there we cannot do here, and our plan was to rebuild what you do there into the conditions here with such changes as the "soil" required.

Miss Buster and our daughter Carrie worked with the little ones in the kindergarten. Miss Neal was responsible for the handwork and Miss Landrum took geography and history and put the gospel into them. Mrs. Reno worked especially along the lines of story-telling.

We invited a good number of our teachers both of the school in the city and of the schools in the interior to attend as helpers and to see how the work is done so that they can use it in the day schools through the year. All that they got here can be put into daily use in their schools.

We were able to make the school thoroughly evangelistic; that is, we were able to teach the gospel directly and frankly to all. We had some pupils that studied during the past year in the convent and they seemed to like the gospel very much.

We expect to publish these plans so that all can use them in the future.

* * *

A Remarkable Experience Among Chinese Soldiers

Rev. M. W. Rankin, Shiuchow, China

During my first several months in China, I saw a great deal of suffering among the soldiers. There were thousands and thousands of Mandarin-speaking soldiers here in Shiuchow. As I watched bodies taken out of the soldiers' quarters and carried over to the hillside for burial, I felt the need of doing something for them, and so I began to pray that God would use me in some way to help give the gospel to them.



DAILY VACATION BIBLE SCHOOL, VICTORIA, BRAZIL

"This is the first D.V.B.S. to be held in Brazil in any church of any denomination. It was a decided success."

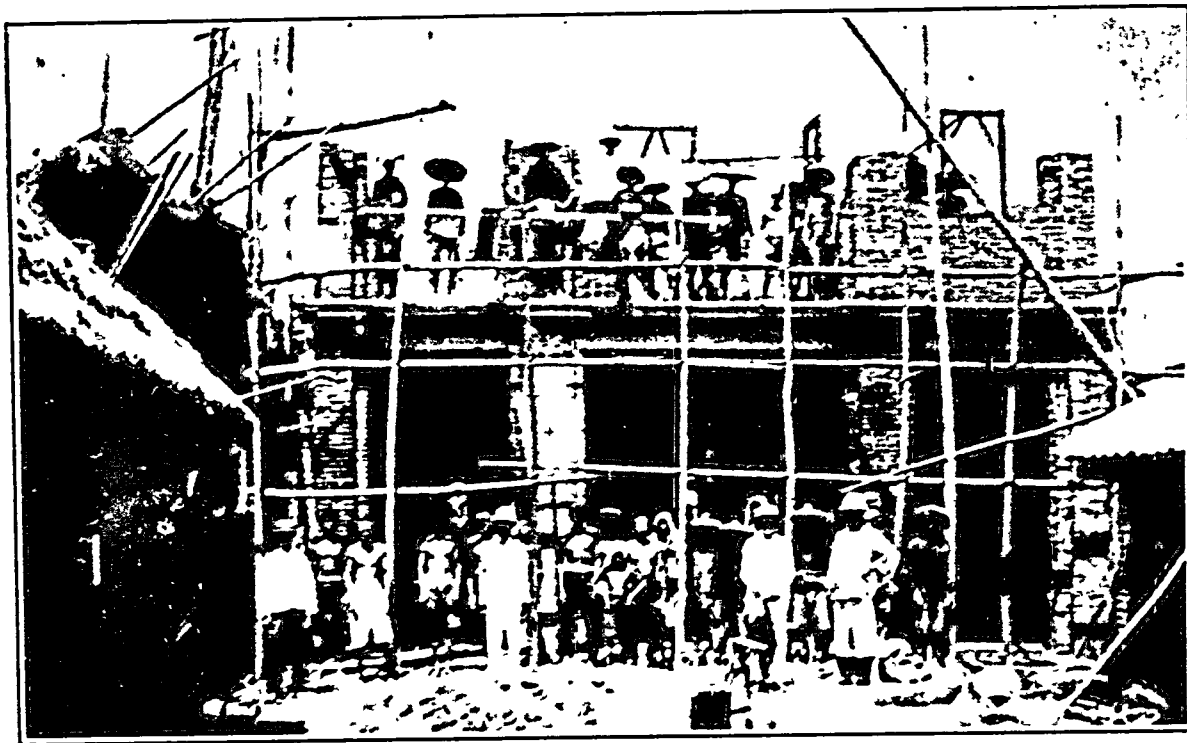
Some weeks later, I talked to one of the missionaries, Rev. John Lake, in regard to getting Christian literature. Through his kindness I got in touch with a tract society in Shanghai. I immediately ordered about two hundred and fifty thousand gospel tracts. These were sent to me free of charge. At the same time these reached me, several thousand were sent to Dr. J. R. Saunders from a society in England. When I ordered the tracts, my prayer was to use them as the Lord should direct.

This fall, there are still thousands of soldiers quartered here. Dr. Sun Yat Sen has had matsheds put up to house his soldiers as they are transferred from Canton to the North.

This is how God answered my prayers. As we saw the need of doing something towards winning these men for Christ, the glorious thought came to put these tracts into their hands. We immediately made arrangements with the generals to do this. On Monday afternoon, November 10, Dr. J. R. Saunders, Rev. Ben Rowland, the Seminary students, and I met together and opened the boxes of literature. After we had distributed the tracts among ourselves, we were led in prayer by one of our Chinese preachers. We then separated into groups, and each went forth to fight Satan by giving the soldiers gospel tracts. The first matshed in which I entered, I met opposition. Three small officers in charge there took hold of my arm and tried to put me out, but as they were doing this, they got a glimpse of some of the tracts, showing Christ performing miracles. They suddenly turned me loose, and begged my pardon; then they wanted some of my literature, and invited me to go on through the shed. I went rejoicing,

and as I went, I tried to cheer the soldiers as best I could. I was out to fight Satan with gospel literature and I praised God for leading me on. From this place I went to some other buildings. In these I was received with a smile, not only from the officers, but from the soldiers as well. While giving out tracts to them, I was still praising God for the opportunity of doing something for them. When I entered one of these buildings, my heart filled with sadness, for there lying on the floor in filth were so many poor, suffering men. They were just as thick as bees in a beehive; some were dying; some were already dead, and some were so poor that their bones almost projected through their skins. I bent down over several, and as I handed these poor, sick and worn-out creatures tracts, I lifted up my heart to God for them. I went away with tears in my eyes and with a renewed determination to fight Satan at every angle.

On and on I went from place to place sowing the Word. Finally we came to the general's quarters. We did not have any respect of person; we gave the written Word to all from the highest down to the lowest. It was here in this building the day before where we had gotten permission to distribute the tracts. In some of the places I found gambling dens. In these were many soldiers and other men crowded around the gambling table. At first, they would not take any literature at all, but I kept on persisting until finally each one took a tract. I also stepped up and handed the proprietors some, and told them that God loves them. God grant that he will use the written Word for the advancement of his kingdom. I know his words will bear fruit, because he has said, "My word shall not return unto me void."



BOYS' SCHOOL BUILDING, LUICHAN, CHINA.

"From the original station of Pakhoi in 1914 there are now five centers, and in each of these a Sunday school enrolling approximately 250."

As I returned home, I prayed that God would send a Chinese preacher to tell them in their own dialect about Jesus and his precious love. Not only did I pray, but also other missionaries prayed for this. Our hearts are now overflowing with joy because the blessed Saviour has answered our prayers. Plans have been made to stretch our gospel tent in their midst and two native preachers are soon to begin a meeting among them. May God use these Chinese preachers to break the chain with which Satan has bound these soldiers.

* * *

A Unique Mission Field

Rev. W. Y. Quisenberry, D.D.

On our recent visit to China my wife and I were greatly stirred when we learned of the 70,000 boat people at Macao, China, who live entirely upon the water, having no contact with the city except the men who go ashore to sell their fish, and get the necessary supplies. I am told that many of these people have never been on land; they live and die with no vision except what they get from a fisherman's life. Many of their bodies are put into the water for the fish rather than to be buried. I was told that many of these men are very strong, hardy, and successful in their business. They are wholly without gospel privileges.

I spoke twice in Macao, in the morning to our school, and at night to a house packed in our hired hall. God graciously manifested his power, and some twenty-seven made profession of faith at the two services. The next morning before I had arisen, a Chinese brother who had heard me came begging that I would try to provide some way by which those boat people

might have a chance to hear of Jesus. He said that God had put it on his heart to come to me for that help, that he had spent most of the night in prayer. I do not think I ever heard a more earnest appeal on behalf of the lost than he made. It seems that the only way that they can be reached is by having a gospel boat to go among them. I learned that this could be provided by \$1,000, and by the addition of \$500 more it could be so arranged as to provide for a school during the day and evangelistic services at night, and Sunday school and woman's work on Sunday. On reaching home, as you know, I found the Board greatly in debt and unable to provide for any new work, so wife and I decided that we would give the \$1,000 to provide the boat, and three friends have each given \$100.

I am herewith sending you a copy of a letter received from Brother Galloway which breathes gratitude and thanksgiving. You may remember that he and his wife have worked alone in the important city of Macao under very great disadvantages, without a church building and without a home. It has been difficult at times to find a place fit to live in. I do not think I ever knew a more unselfish and godly brother and sister. They are literally giving themselves night and day to the work in this great, wicked city.

"The dimensions of the boat will be about 52 feet long, 13 feet wide, and about 8 feet high from floor to top of cabin. The furniture will consist of combination seat-desks which will open during the day as desks for the school, and closed at other times will serve as ordinary seats for the audience. The limit of accommodation will be about 100 for the preaching service and seventy in school. There will be two cabins astern, each with upper and lower berth, so we will be able to accommodate aboard a preacher, a boatman, a school teacher, and a Bible woman. We have already had inquiries about accommodating pupils aboard while the boats to which they belong are off on their fishing trips, but we have no way of attending to that. They

will have to make other arrangements. From what I can learn without getting actual estimates, the money you have provided will about provide the boat, and, as you suggest, I think I can raise the money at this end for the equipment, and the necessary row boat to take the people back and forth to their own boats.

"As a result of the meetings you held here during your short stay eight or nine have joined the church, two men had to be refused because they had concubines, some have moved to other places, and a number of children who have not been baptized yet because of opposition from their parents, come regularly to the services and show every sign of being true Christians. So you will rejoice to know that God has blessed the service you were able to give us, and I hope the blessing may be multiplied manyfold in this gospel boat. If it should bring in another Peter or John, what a blessing it would be. I know your prayers and interest will be in this particular work, and may we by our faithfulness be worthy to be fellow-workers together with you in this task.

"We had a remarkable blessing in the tent this summer at a two weeks' meeting held at an out-station about five miles from here. The power of God swept over the meeting, resulting in about 200 soldiers and officers of all ranks from twelve provinces of China voluntarily putting down their names as having accepted Jesus as their Saviour. The garrison was moved away to the interior shortly after the meetings, but not until I had baptized 122 of them, including a battalion commander who was not ashamed to come in at the end after a number of his men and under officers had been baptized. Brother Anderson was with us in the meeting and conducted a week of intensive Bible study with them before they left. Pray for them."

* * *

Two Missionaries—Three and a Half Million Souls

Prof. H. H. Snuggs, Luichau, China

Coincident with the outbreak of the World War in 1914, war against Satan and his forces of darkness was declared by Southern Baptists in a new field. In the fall of that year, the Pakhoi China Mission had its birth. Missionaries Edward T. and Mrs. Snuggs were requested by the Foreign Mission Board to proceed from Canton to the city of Pakhoi and begin there a work among the millions, up until that time, untouched by Southern Baptists. Pakhoi is situated in the Gulf of Tonkin, some four hundred miles southwest of Canton and Hong Kong, the farthest western and southern outpost of Baptists in the Republic of China. After a hurried survey of the field, it was found that the Mission comprised a territory two hundred and twenty-five miles long and two hundred miles wide, with a population of three and a half millions, many of these never having seen a foreigner nor having heard of that message which brings life everlasting. The most backward of conditions, intellectually, morally and spiritually in all of China existed in this section. The worship of the devil himself is carried on not only by the masses but even by the more enlightened; the practice of polygamy and polyandry (the latter unknown in other parts of China) is permitted; while the most loose moral conditions existing in this field is a byword among the Chinese. Altogether, a more dark and difficult task has never before challenged Southern Baptists—but a task to which our Lord has given the promise of "Lo, I am with you always."

During the ten years that have passed in the life of the Mission, the light of the Cross has shone forth constantly in the ceaseless efforts put forth by the Mission. Day in and day out;



PANORAMA SHOWING ROOFS OF HOUSES, LUICHAU

"Altogether a more dark and difficult task has never before challenged Southern Baptists."

morning, noon and night, the two representatives of Southern Baptists labored alone, planting the seeds of a work which already to-day bids fair to develop into tremendous proportions. From the original and only station of Pakhoi in 1914, there are now five centers where the gospel story is daily proclaimed. In each of these places a Sunday school is conducted, enrolling approximately 250. Pakhoi, Luichau and Sui K'ai each have their daily grammar schools, while Luichau has in addition a co-educational high school, a pioneer in this method of education, and a woman's school. Plans are being laid now for a kindergarten there also. The total enrollment in all schools now amounts to 192. The native Christians now number 76, giving \$3.85 each to the advancement of God's kingdom.

So much for the past and present, but what of the future? As we look over the field and hear the many voices bidding us heed the Macedonian call, our hearts cry out, "How long, O Lord, how long before we can comply?" Of the three and a half millions in the immediate field, only about one-seventh can be reached by the present force. My mind goes back to the story told me a few mornings ago by one of our native preachers. In a section just north of our farthest station, lies an area comprising a population equal to the State of South Carolina with not even a single native Baptist worker there. The largest commercial town in this entire section does not contain a chapel of any Christian denomination. The Roman Catholics, recognizing the strategic importance of this field, have recently added to their already large force and are energetically pushing forward their work. Visualize a Mission with one evangelist for as many people as in North and South Carolina; one educational workers for every 1,750,000 people and no Christian medical work whatever. What are so few among so many? In order to meet one-half the demands in our present field alone we must have quickly a physician, three evangelists, two unmarried women for evangelistic work among the women and two educational workers. Northward and northwestward lie almost countless millions untouched, untold and unsaved. For these, no plans can be made due to the small force of the Mission. The terribleness of the situation is brought home to us when we know that "fourteen hundred every hour sink into Christless graves." During every twenty-four hours over thirty thousand people, created in the

image of God, pass outward with no hope for the future and no comfort to the sorrowing ones.

Southern Baptists, the clarion call from our Saviour comes to each and every one of us. As never before we must be "up and doing" for the "King's business requires haste." The forces of darkness and death are waging desperate warfare, seeking to conquer and rule. What will be the answer to the armies of light and life?

"The Son of God goes forth to war
A kingly crown to gain,
His blood-red banner streams afar—
Who follows in his train?"

* * *

Trial and Blessing in Bahia

Rev. F. W. Taylor, Jaguaquara—Bahia, Brazil

There are three missionary families in this big state of Bahia. One has been here some ten years, another some three years and the other one year. M. G. White, of Bahia City, does evangelistic work in all parts of the state that it is possible for him to reach. J. A. Tumblin has come this year to do evangelistic work in the Jaguaquara field and help teach in the school. I am directing the seven grade school, and caring for the church here and another thirty miles from here that I reach on horseback, and what other work I can do of a general nature.

When I came three years ago there was no priest living here. Soon one came to live and fight the school that was established. He did not fail to pay his respects to the church and all the believers, too. First he wrote three articles in the little town paper about the Americans, calling us whiskey drinkers who came in sheep's clothing to sell Bibles, and explaining how we disrespectfully worked here for the advantage of the United States Government. Some of the folk asked me if I were not going to answer these three articles. But why should I? We have no time to discuss with him as he wishes, especially as to our character. The work is a sufficient answer. Soon came a piece about our false Bibles. Then we could discuss something of value. The teacher who has studied in Pernambuco prepared a good article on the subject. But the priest could only respond with ridicule, which was condemned by many of the leading members of his congregation.

Later he wrote to the priest in the other town where I am pastor, asking his help to destroy the Baptists, or Protestants as he calls us. The neighboring priest answered that he was not willing to help destroy anyone; that every one had his own religion and that he would not help in such a thing. So we go on, the Lord blessing and the priest squirming. The school had ninety-four pupils this year. About half of this number are believers or believers' children. Seven are licensed preachers. In addition to the seven grades of literary work we have five Bible and Normal classes.

The Lord is blessing church and school. They both have their intrinsic value. The first church I helped to organize had only three in thirty-three who could read and write. It is not a question as to who will read the Sunday-school lesson, but who can read it.

The church here began the year with forty-three members and we now have ninety-two. In the Sunday school here we have 115 to 130.

* * *

Reaching the Young People of Brazil

Rev. E. A. Jackson, Rio

Interest on the part of the young people and the very large percentage of young people among those who profess conversion is one of the most hopeful and promising features of our work. During five days of meeting in Campos, where I was a guest of our college there, every girl except one of the boarding pupils, many of the boys and several of the day pupils came to decision. At the close of the session every one of the eight in the finishing class was either preparing for the ministry, or to teach in a Baptist school. I also learned that the one girl, who in September held out against the appeals, was showing interest by attending the girls' prayer meetings and asking to have the Scriptures explained to her.

Some twenty-odd day schools were started this year under the auspices of as many churches. Public instruction is so deficient, so controlled by the Catholics where there are schools, illiteracy prevails to such an extent, that the churches are compelled to start schools, or permit their children to grow up illiterate. In Correntezas, where we held a few meetings in November, the pastor told me it was impossible to get ten young people together that could read and write enough to take part in a young people's society, and there were nearly a hundred young people in the congregation. Some of the people who attended walked through the rain and mud nearly a day to get there. How the country people are stretching out their hands to God. Hundreds in the state of Rio alone this year have abandoned their superstitions and vices and surrendered to the Saviour. At the above named place there were twenty-seven decisions at the Sunday morning service.

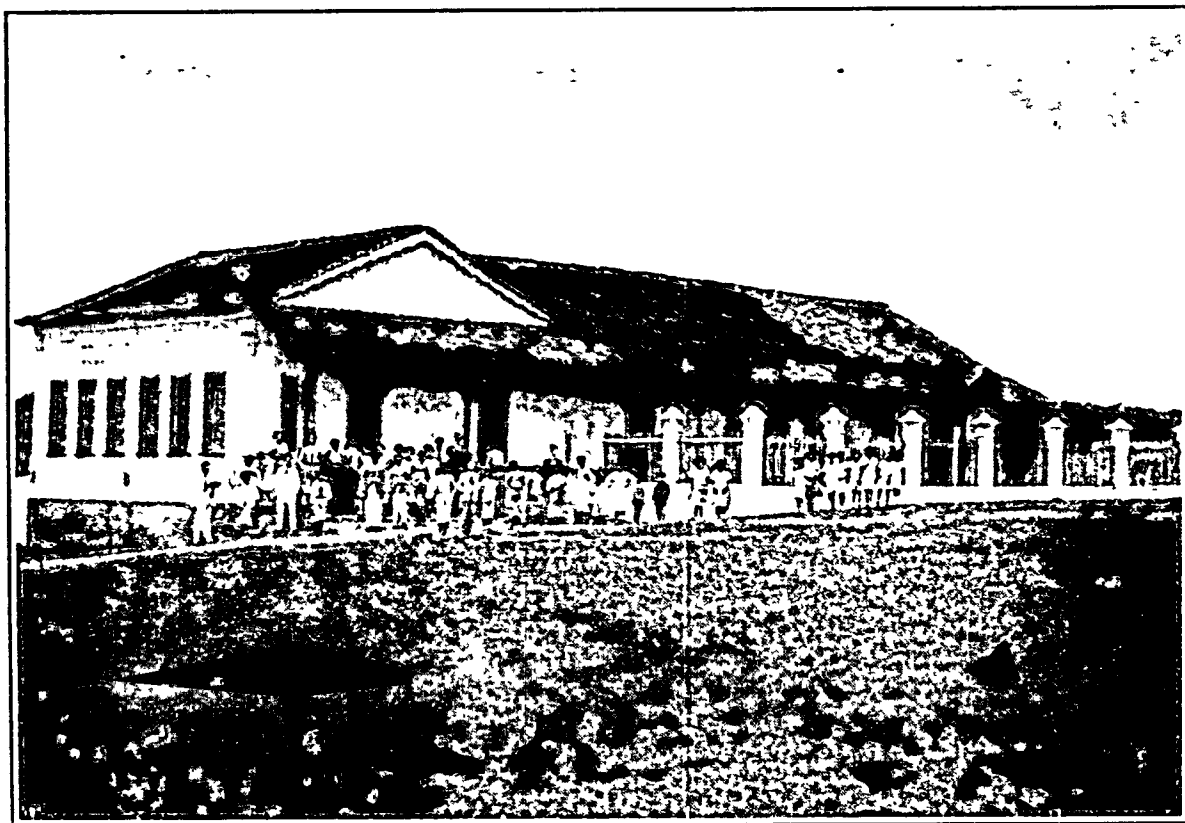
* * *

Visiting the Churches in Mexico

Rev. C. L. Neal, Toluca, Mexico

The first stop on this trip was at Acambaro, where I had been invited to give a series of doctrinal sermons. We had an interesting time, and although the object of the services was to strengthen the church we had several conversions, and several new people became very much interested in the Bible.

When I arrived there I found that the church had just published a leaflet on the subject, "Let Christ the King Live." The Catholics have used and abused this expression so much that it is necessary that something be written on the subject. The priests have published posters with these words only and have sent people over town to paste them on the doors and windows of the houses to try and make the people believe that



"COLLEGIO TAYLOR—EGYDIO," BAHIA, BRAZIL

"The Lord is blessing church and school. In addition to the seven grades of literary work we have five Bible and Normal classes."

they really believe in Christ as well as in the saints. So in the night the leaflets were posted in all the public places where announcements are posted, and they were also distributed. The next morning at mass the priests of the town incited the faithful Catholics to tear them down. When they left mass they went at the work assigned to them by the priests. The marshals saw the men tearing the leaflets down, and thinking that they were anti-Catholics they tried to arrest them, but the men landed on the marshals and gave them a beating. Then other marshals came to their rescue and arrested ten of the men. Eight of them paid their fines, but two had to remain, being charged with wounding an officer of the law. Often the devil's servants get mixed up and hurt themselves.

While in Acambaro I visited a church dedicated to Saint Antonio. His image is always represented as having a child in his arms. It is strange that the Catholics in their worship still think of Christ as a babe. They perhaps worship the babe Christ as much as they do the man Christ. In this church a large part of two of the walls are covered with small hand paintings placed there by people who have fulfilled a promise made to Saint Antonio for working a miracle for them. The picture always represents the miracle worked. One of them was a painting which shows four men pulling a calf out of a well which it had fallen into. Getting this calf out was the work of Saint Antonio. On another wall there were many long braids of hair hanging over the pictures, which were to indicate that the women had promised to present Saint Antonio with their hair if he would work a miracle for them. Is it possible that this people could believe that any saint would work a miracle for a braid of hair? What I have just said is a proof that they do. Oh, that we could give the light to such a people, but they would rather kill us than listen to our teaching.

I went from here to Uruapan. The object of my visit to this place was not to preach but to plan and begin the building of a larger hall for service, since the hall they have is too small. I was there eleven days, preaching every night and working on the plans and the getting of material for the new hall or using the saw as a carpenter during the day. I preached on doctrinal subjects nearly every night. Since the church is young and had had a revival a short time before, the results were glorious. The house was more than full every night, the Sunday

school was so large a third of the people could not get into the house. There were 164 present, divided into nine classes, five of which had to meet out in the open air. Think of such a Sunday school having to meet in a room only 16x28 feet. At the close of the meeting seventeen were baptized. On Saturday night Sr. Arevalo came and preached, and the church ordained a deacon on Sunday night.

My wife, from her medical work, is furnishing the money to build more room for their services. Another interesting thing about this church is that a large majority of the members are from the middle class and not from the very poorest.

My last stop on this trip was at Morelia, where I was invited to conduct revival services. During the eight days I was there the crowds gradually increased and many new people came. A large number of people made profession of faith and twenty-six presented themselves for baptism. Here I worked a part of each day in the printery we have there for the purpose of printing tracts to be used in extending the work of the kingdom of Christ.

I am now in Toluca and we have Sr. Engelman here conducting a revival. He put in his application to be sent as a missionary, but the Board could not send him out because it did not have the money. He resolved to come to Mexico and find work. So he is here and will work in our school in Morelia as a teacher and have charge of the boys' dormitory. He will do whatever mission work comes to hand. He has a good knowledge of the language and with practice will be a fluent speaker. This surely is faith missions for you. We are constantly praying for more workers to be sent to Mexico.

* * *

The Home Board Evangelizing in Cuba

Rev. M. N. McCall, Havana

The spirit of evangelism is not peculiar to our Home Mission Board but is characteristic of our denomination. From those early days when our spiritual fathers followed the bridle-path to widely scattered settlements, down to the present time, with our Department of Evangelism and our many state and independent soul-winners, we have been fired by a passion for lost souls.

Our missionaries have carried this spirit to foreign fields and have communicated it to those

converted under their ministry. Cuba is no exception to this traditional spirit. It was fortunate for us that those who began our work there were flaming evangelists, and we rejoice that their mantle has fallen on so many Cuban Baptists. The most stirring hours in our general meetings have been those in which our native brethren tried to face the problem of reaching the great untouched stretches of their republic. More than once they have announced as their motto, "Every pastor an evangelist."

Most of our churches have at least two series of special services during the year, and some have more. There is one that has so many that it is almost the order of the day.

This work was done for a long time only by an interchange of pastors, but we now have a tent evangelist and a general evangelist. Mr. and Mrs. Clark went to the interior of the island four years ago with a gospel tent and did excellent work. Since then the tent has worked in Havana province. It has reached a great many people who would never have gone to our meeting houses. We ought to have a tent in each of the four provinces. The work of the general evangelist was begun a year ago, with many doubtings, as an experiment, but it has more than justified the hopes and longings amid which it was born.

But the spirit of soul-winning does not await the coming of the evangelist or visiting pastor. The great need around us is pressing on us all the time, and many of our people are alive to it. A letter from an unknown friend some days ago said: "Pastor A has been coming here on Saturday nights for some weeks to preach for us, but he told us last Saturday he could not continue to come because of the expense. We want him to come. There is such deep and widespread interest in our town of three thousand people that he must come. We write to ask you to help him come." Pastor A is the only ordained worker in a city of thirty thousand about twenty-five miles away. This would seem field enough to tax all his spiritual and physical powers but, following the leading of his heart, he is trying to reach out twenty-five miles in several directions.

This earnest desire for souls is not limited to the ministry. Some days ago a lady, a member of one of our Havana churches but living out of reach of them all, sent for the writer and said: "I have rented this house, larger than I need, in the hope that you will get some young man to come and help me in a Sunday school and to preach to us on some week night. There are at least thirty children who live right by me and many others a short distance away. I want to win them and their parents for the Master. Help me."

There are many difficulties, of course, and much opposition. Frequently the stones fall on the tent as the preacher delivers his message. But difficulties were made to be overcome, and the joy of seeing one soul saved amply repays them all.

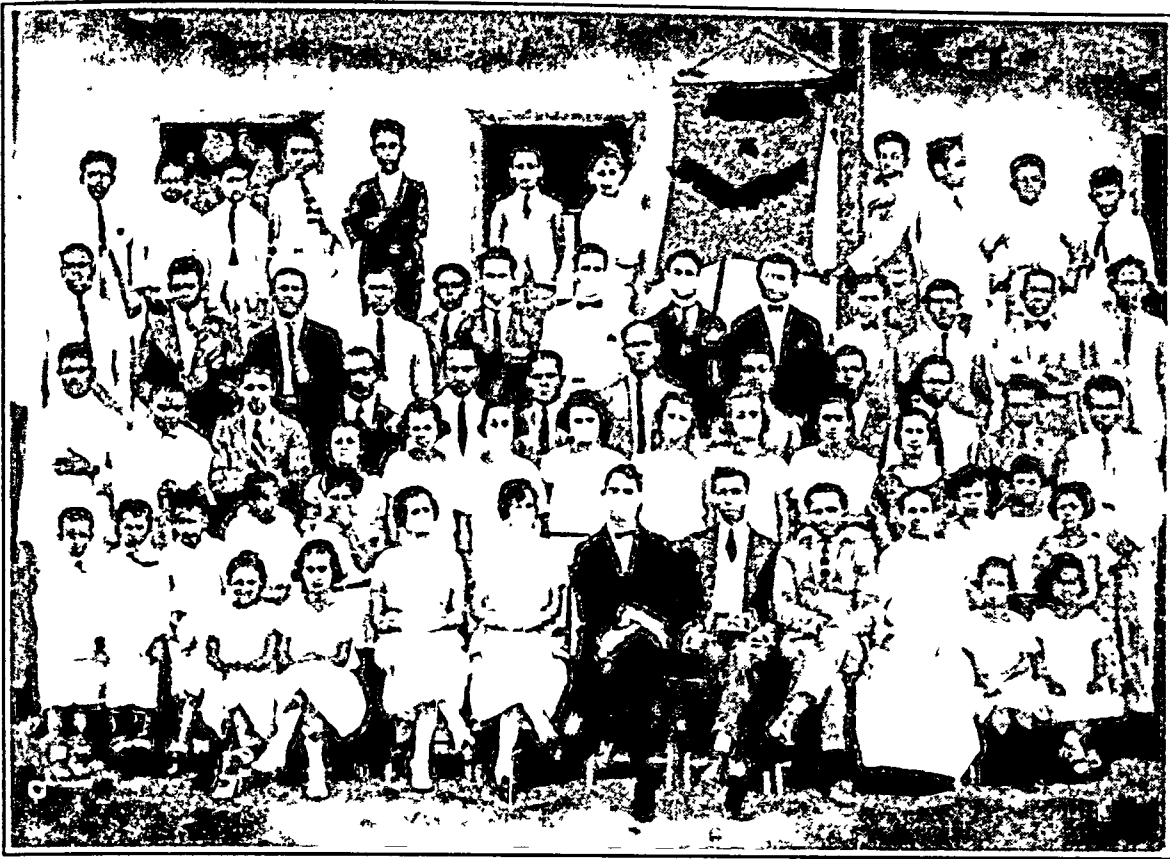
* * *

Indian Missions in New Mexico

Secretary C. W. Stumph

Among the thousands of Indians representing various tribes in New Mexico Southern Baptists are doing very little. The First Church at Albuquerque has a department in its Sunday school to care for the Indians who are attending the government school. About two and one-half years ago Brother F. E. Graham was appointed as missionary among the Navajos. He and his wife are our only representatives and have been working constantly since their appointment.

There are large numbers of Indian villages in this state, where no Baptist has ever gone in the name of Christ. Various stages of civilization are represented. Many who are educated go back to their old manner of living, as we believe, because they are not taught the principles of Christ along with their education. Possibly some



A SPLENDID GROUP OF TEACHERS AND PUPILS, BAHIA

"The church here began the year with forty-three members, and we now have ninety-two. In the Sunday school we have 115 to 130."

idea of the work can be given by the report of a visit recently made by Brother Graham among the Navajos:

We left Farmington early on the morning of September 29, accompanied by our state W.M.U. worker, Brother Graham, and his wife. We traveled in a Ford far into the interior. The Navajo Indian Reservation includes the northwestern part of New Mexico, the northeastern part of Arizona and the southeast corner of Utah, embracing many thousands of acres of prairie and desert land. These people have no homes, no names and no property except a few sheep, cattle or horses. A few families have been assigned claims in special sections. According to the government agent, no one knows how many Navajo Indians there are in America, as he says there is no way to take the census because of the fact that they have no names. The Presbyterians, Catholics and Christian Reform denominations are carrying on work on the Reservation. Southern Baptists had never done anything for these people until Brother Graham was appointed. In this country one can travel for miles and miles without seeing any sign of human life. Just occasionally a little tent or hogon (a little house built of poles and dirt) can be seen. The Navajos live in absolute poverty. No furnishings of any kind are in their tents, except that they have sheep skins for their bedding. Cooking vessels sometimes consist of only a tin can in which to boil water for coffee. Boys who long for an intimate knowledge of Indian life as they have read it in histories and story books should go to the Navajo Reservation, for there, on the desert miles and miles from any sign of a house, one will see the Indian boys racing across the prairies on their horses in typical old Indian style. There are still many wild horses in that territory and they are caught and ridden it seems at pleasure.

Large numbers of Navajos seldom come in contact with civilization, yet Brother Graham and his wife are cordially received by the Indians who know them. He gets his approach to the Red Man by his little boxes of salves and harmless pills.

Plans are now under way by which the Grahams will erect a mission house about forty-five miles from post office, telephone or telegraph. Thus they can gather in the Indian children and care for them something after the order of our day schools in foreign countries.

Some of these Red Men have been won to Christ. There are a few who have been baptized into the fellowship of the Farmington Church. Southern Baptists have waited all too long to look after the Indians of New Mexico. They are anxious for our message, and we are responsible to God for giving or not giving it to them.

We visited the government officials at Shiprock. They spoke in the very highest terms of the work of our missionaries. The superintendent impressed us as being a very fine active Christian man, whose life means much for Christianizing the Indians. There is on the desert several miles from Shiprock Agency a large rock which somewhat resembles the ancient ships like the pictures we have seen in old histories. I am not sure that I can give the Navajo legend accurately, but the substance of it is something like the following:

"Many years ago the Great Spirit warned the people that the earth would be destroyed by water. He stated further that all who could get on the rock would be saved. The legend says that the Navajo Indians accepted the invitation and that when the waters of the flood came upon the earth, the rock left the earth and moved over the face of the waters. In English the name is Shiprock, but the Navajo word means something like 'flying rock.' The rock, or the ship, continued to brood over the face of the waters until the waters subsided. The rock then landed in northwestern New Mexico and that is how it comes that the Navajos are there. They do not purpose to say where they came from, but they do say they came on the 'flying rock', and that they are the original people saved in the time of the flood, which occurred sometime in the past." We, of course, see some similarity between their conception of ancient history and the record as given in God's Word. Let us give them the gospel.

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

* * *

The way to God is by the road of men.
Find thy far heaven in near humanity!
Love the seen neighbor as thyself! Thereby
Thou lovest him unseen who is thy all!

—Edwin Arnold.

Special Mid-Winter Meeting of the Home Mission Board, January 13, 1925

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

At the annual meeting of the Home Mission Board held June 10, 1924, it was decided to hold a special mid-winter meeting early in January of the full membership of the Board, state and local, to consider our financial situation, and the work for the rest of our fiscal year, ending April 30, 1925. This would give time for the closing of the 75 Million Campaign, which we fondly hoped would bring great relief from if not complete removal of our burdensome debt. During the summer months there was an encouraging increase in the financial receipts over that period of the previous year, but grievous disappointment befell us during the fall months. Our receipts during October and November, were nearly \$50,000 short of those for the same months in 1923, whereas we were hoping to receive \$250,000 or \$350,000 more, in view of the fact that the 75 Million Campaign was being closed up and our forces were all called upon to pay their pledges. The falling off continued disastrously to December 31, 1924. So when our mid-winter meeting was held January 13, instead of our debt being materially reduced it had been increased. From January 1, 1925, to January 16, 1925, returns from the 75 Million Campaign were such as to put our receipts from May 1, 1924, to January 16, 1925, \$38,349.75 more than those from May 1, 1923, to January 16, 1924. For this we are devoutly thankful. Most of this was received after the Board had adjourned January 13.

FULL ATTENDANCE

Most of the members, state and local, were present, as were most of the State Mission Secretaries. The day was given from early morning to nearly midnight in serious, prayerful consideration of our financial situation. During the year in all departments of our independent Home Mission work we had made drastic retrenchment. This the Board decided to continue as far as possible consistent with the integrity of our work for the remainder of our fiscal year.

The state secretaries became fully aware of our serious and acute situation. When it came to our co-operative missions they shared the spirit of sacrifice and retrenchment that pervaded the meeting. The urgent appeals and dire needs of various fields in all our co-operative work were vividly portrayed by the state secretaries, but they felt the necessity of retrenchment. Our hearts were heavy at the thought of having to retrench still further, with crying needs on every hand which we could not meet.

THE RESIGNATION OF DR. HENING

The Board was greatly grieved over the resignation of Dr. B. C. Hening as Superintendent of the Department of Foreigners, Indians and Negroes. The relations between Dr. Hening and the Secretary and all our working forces have been so cordial that his resignation from the work gives universal regret. He has been diligent in business, "fervent in spirit, serving the Lord." Not a break has come in our personal and official relations during all the while and his official severance from our work brings inexpressible regret. He is so wise, resourceful and diligent that we suffer a great loss in his going from us. Our prayers are for his speedy restoration. The Board appointed a special committee to prepare suitable expressions of Dr. Hening's efficient service, the same to be made of record on our minutes. Dr. Hening's letter of resignation is as follows:

"Atlanta, Ga., December 15, 1924."

"Dr. B. D. Gray,
1004 Healey Building,
Atlanta, Ga.

"Dear Dr. Gray:

"The precarious state of my health will not justify my continuance much longer in my present duties. I will, therefore, at the meeting of the Home Mission Board on January 13, 1925, present to the Board through you the resignation of my present position with the Board.

"I have felt that I should hold on at least until that date for the reason that there is certain unfinished work belonging to my department which requires my personal attention. Broken health is the only consideration which has induced me to make this decision.

"My personal attachment for you is strong, the esteem in which I hold you is high, and my confidence in your interest in me is such as to induce me to believe that you will readily concur in the course thus forced upon me.

"Faithfully and sincerely,

"B. C. HENING."

THE 1925 PROGRAM

The Corresponding Secretary presented briefly the present status of the 1925 Program which he had gained from correspondence from the various states. The total financial objective for the 1925 Program from the various states was \$12,455,250, instead of \$15,000,000, the amount proposed by the Southern Baptist Convention. The Convention recommended that we divide the \$15,000,000 on a fifty-fifty basis between South-wide and State-wide objects and urged that the State Convention agree to this. While some of the states approved the recommendation of the Southern Baptist Convention most of them did not, claiming more than fifty per cent and in a number of instances as much as 65 per cent for state objects. On the percentage basis adopted by the State Conventions, if we raised the \$12,450,250 Home Missions would get \$1,067,100. On the supposition that the subscriptions would be collected as well as during the 75 Million Campaign we could reasonably expect not more than sixty or seventy per cent of \$1,067,100 out of the 1925 Program, or a total of something like \$650,000 or \$700,000. Over against this was put our present debt of \$1,120,000, of which \$594,775 is current indebtedness at the banks. In addition to this indebtedness we are instructed by the Southern Baptist Convention to advance \$250,000 during the year 1925 to the New Orleans Hospital Commission. In view of these statements there was nothing left for the Board but further retrenchment. This we have made, as stated above, in all departments of our work.

Although we have been retrenching for several years in our evangelistic force, the Board adopted the following report of the Committee on Evangelism:

"In view of the fact that the office of Superintendent of Evangelism has been vacant for so long a time and owing to the stress of the Board's finances, we recommend:

"1. That the present staff of evangelists and singers be discontinued, effective not later than March 1.

"2. That the Committees on Evangelism and Administration, together with the Corresponding Secretary, be instructed to make recommendations to the next annual meeting of the Board as to policies and personnel for the Department of Evangelism."

This does not mean that we are abandoning Evangelism, not at all, but a retrenchment for the rest of our fiscal year after March first. Provision is made for a reinforcement and re-emphasis of the work of Evangelism for our new year. Our Evangelistic Department has made a notable record and the Board has been grieved all along that our finances have made it necessary to retrench in this work. The department is not a money making agency and has never been self-supporting, for many of the churches and mission stations are unable to pay fully for the services of the evangelists. Where churches are able to pay, they are expected to do so.

OUR BURDEN OF DEBT

For four year and more now our Home Mission Board has been burdened with debt. We have labored and prayed for deliverance. We have reduced our force and cut expenses in every direction, and if our receipts for the last three years had kept pace with those of the two preceding years, we could have come to the close of the five year campaign free of debt. It is well known also that if Home Missions had gotten its proportion of receipts of the 75 Million Campaign we would have had no debt.

HOW TO "CARRY ON"

We must address ourselves with fresh vigor and determination to remove this cumbersome and hampering debt that our work may no longer suffer from such retrenchment as we have been forced to make during the last two years. How can this be done? In four ways:

1. By raising the full amount of the total objective for the 1925 Program. If this is done and Home Missions receives its due proportion we ought to receive, as stated above, between \$550,000 and \$700,000.

2. By extra contributions over and above the regular budget. Provision is made for this in the adoption by the Southern Baptist Convention in Atlanta of the following recommendation of the Committee on the 1925 Program:

"All designated gifts of individuals and churches made subsequent to and above the campaign pledge shall go to the causes for which they are designated without being charged against the percentage which those causes are due to receive from the general fund and these designated gifts shall not be considered as counted on the amounts already pledged by churches or on the total amount of the pledge of the members of the church."

3. The offerings made during the March Week of Prayer, according to the action of the Woman's Missionary Union auxiliary to the Southern Baptist Convention at their meeting in Atlanta last May, are to be extra to their regular Home Mission contributions as was also the Christmas offering for China for the Foreign Mission Board. Now then, here is the opportunity for great and sacrificial giving to Home Missions. We are grateful to our sisters for this extra help. May their gifts and offerings from multitudes of our women and those prospered of God lay great offerings on his altar.

4. From bequests. The Convention also adopted the recommendation of the committee that "bequests shall be considered as 'subsequent' gifts" and, therefore, go to the object designated and not charged against that object in the allocation. Our people are becoming more serious minded in regard to bequests. There ought to come many bequests to our Board during this year. Let us pray that many generous gifts may come from this source.

All in all, we have never had quite so serious a meeting of the Home Mission Board. For months it had been anticipated with prayer and deep concern and all through the day our hearts were tense and our minds in anxiety over our situation. There was, however, a spirit of hopefulness based on the favorable business outlook throughout the country and the expectation that the spring drive during March and April would stir our people to larger gifts than we have had for three years past. The issues are serious, our burden great, the work is pressing, but we will not despair. Our confidence is in God, our faith must not waver. Let us trust in him and work and he will bring it to pass.

* * *

Home Mission Paragraphs

Rev. B. D. Gray, D.D.

"The month has been a trying one to get around, but our work has not been hindered. There is a great deal of work to be done on

this field and my time is completely taken with the work. The thing that grieves me is that we have not been able to report conversions since I have been on this field. There has been, however, a great deal of reconciliation and coming back into the work among the women. The young women are taking a much deeper interest in the work."—Miss Grace Clifford, Pawnee, Okla.

"I have had a very successful meeting at my church at Moss, Va., during the past week, resulting in twenty-two professions of faith in Christ. We received thirteen of these into the church for baptism. I have not reported these as received by baptism and will not report same until they have been baptized."—Rev. G. C. Musick, Clintwood, Va.

"I am getting started in what appears to be a great meeting, at Center Hill, Florida. I came here last Tuesday. The tent got here the same day. I am doing both preaching and singing and God is wonderfully moving in our midst. With one exception it was the deadest place spiritually I have found in Florida (that was Osteen), where I just closed a fine meeting. Not one sermon had been preached in that town since last June, and I left the church with a pastor for two Sundays and organized a Sunday school and had seven baptized converts."—Rev. Jesse T. Williams, Evangelistic Singer.

"You will find herein my report for the month of January. We have rounded out the best we can the 75 Million and begun the 1925 Program. It looks as if all our younger members will do their best to tithe, in fact several are tithing. Our work was greatly disturbed last year by losing some who have for years been leaders in the work, but we are training others who are showing increased interest, and now all parts of the work seem to be making progress.

"We have had some real winter weather but have not missed a single service, and the work at the government school is moving fine. In fact the superintendent of the Indians has turned over to us the religious work at the school, and we have all our teachers members of this mission in the Sunday-school work at the school. We have a splendid bunch of teachers and they never miss a teachers' meeting unless they are sick. Pray for us in this needy field, there is much to be done and so few to do it."—Rev. Thomas D. New, Missionary, Pawnee, Okla.

"Knowing the great interest you have always taken in my class, I am sending you under separate cover the picture of my class that was taken just before Christmas. Our class numbers now 235 and we are still growing. Not fifty per cent of our membership are Baptist. The rest are Methodist, Presbyterian, Episcopalians, Lutherans, Congregationalists, Christian, United Brethren, Universalists, Unitarians, Quaker, Greek Orthodox, German Jew, Mormons, one Danish Baptist and thirty-five unchurched. We have received one into the church by letter and have two awaiting baptism. We are praying and working for a real ingathering in the next few months. You see it looks like a real Home Mission task that I have."—Mrs. John S. Sowers, Annapolis, Maryland.

"During this month we have baptized four, on the second Sunday afternoon; at night we had the Lord's Supper. . . I have been for the past two years asking for more expense money, but the financial condition of the Board could not allow it; therefore the work which was well started in seven different mining camps has been greatly handicapped and some promising missions had to be closed on account of transportation—Henryetta, Coalgate, Wilburton and Brewer are among them."—Rev. Pascal Arpaio, Hailville, Okla.

Missionary Miscellany

Secretary T. B. RAY, D.D.

Death:

It is with profound sorrow that we record the death of Mrs. J. B. Hipps, who died at Shanghai, China, on December 19, 1924.

Lydia Belle Brown Hipps was born on August 10, 1890, at Ames, Iowa. Her parents were Capt. and Mrs. K. W. Brown. She attended Des Moines, Iowa, College for a time and afterwards graduated with the degree of Bachelor of Music from Oberlin Conservatory of Music. In 1917 she was sent out by the Woman's Missionary Board of the Northern Baptist Convention to teach music at Ginling College for Women, at Nanking, China. She was in charge of the music department of Ginling until 1920, when she returned to the United States. In the school session of 1920-21 she was instructor in the Conservatory of Music at Oberlin. On June 9, 1921, she was appointed missionary of the Foreign Mission Board of the Southern Baptist Convention, and on the twenty-ninth of the same month was married to Rev. J. B. Hipps.

On August 27, 1921, she sailed with her husband for China, where she undertook with great zeal and efficiency the work of teaching in Shanghai College, in which sphere of activity Mr. Hipps had served during his first term of service. Her untiring zeal and gentle, persuasive Christian character made a deep impression upon all who knew her.

She leaves behind one child, Robert Owen, age three years.

Births:

Announcement is made of the arrival of John Edwin, Jr., into the home of Rev. and Mrs. J. E. Jackson, Wusih, China, on December 14, 1924. We pray that the blessing of God may be upon this new missionary.

Marriage:

Miss Jessie Crouse, who was appointed by our Board May 17, 1922, and who sailed to Argentina in September of the same year, was married to Mr. J. Malihaner in Buenos Aires, Argentina, on December 15, 1924. Mr. Malihaner is a business man who is very zealous in the cause of the Master. He is a German by birth and is a faithful Baptist. He often preaches. We wish for this young couple great happiness.

Arrivals on Furlough:

On account of the opposition of the Soviet Government toward mission work being done in Russia by foreign organization, it has been necessary for Rev. Hoyt E. Porter, who has been missionary of our Board in Russia since 1921, to leave Russia and return to America. He arrived in New York on January 28, and will remain in his country for a while until the Board finds a way for him to render further service to the Russians.

Other arrivals are:

Dr. and Mrs. L. O. Wilkerson, Chengchow, China. Home address, Bryan, Texas.

Rev. and Mrs. F. A. R. Morgan, Bello Horizonte, Brazil. Home address, Route No. 5, Decatur, Tex.

Mrs. F. M. Edwards, Sao Paulo, Brazil. Home address, 1985 Sedgwick Ave., New York.

Sailings:

January 24, Rev. V. L. David and family on S. S. *Lancastria*, for Barcelona, Spain.

February 14, Rev. Roy Mason and family on S. S. *Western World*, to Pernambuco, Brazil.

New Work in Manchuria Goes Well.—"So far the clinic has been going well. We have more work than we can well do. In the two and a half months we have been open we have given a little over twelve hundred and fifty treatments. We have done no advertising as yet. Many of our patients have become interested in Christianity."—Dr. C. E. James, Harbin, Manchuria, China.

Anti-Christian Movement in China.—"You doubtless have heard of the Anti-Christian Agitation, especially the agitation against Christian schools. It has not affected us in any way yet. They doubtless can cause us a good deal of embarrassment, but I doubt whether they will be able to do us real lasting injury. Of course we cannot surrender for a moment to their demands, and were we to stop teaching Christianity, we would far rather close up shop altogether, because that is what we came for."—F. J. White, Shanghai College and Seminary, Shanghai, China.

New Preaching Hall, Buenos Aires.—"We made a gain of 20 per cent in our enrollment over last year. At least fifteen boys made definite decisions for the first time to accept Jesus as Saviour. The weekly Sunday school and the daily Bible studies have contributed to their understanding of the gospel. Many of the boys come from Bibleless homes. In spite of the lack of adequate forces, we have felt compelled to rent the preaching-hall near the school which has come as a God-sent opportunity to begin services for the community, and in ever-increasing touch with the families of the school-boys. We are at present equipping the hall and hope by the first of January to get under way, having to count necessarily on much outside help to keep the work going. Eventually I expect this center to develop into a real school church and to add enormously to the results of our efforts. May the Lord graciously bless it, as the time and strength available for the work are so inadequate!"—George A. Bowdler, Buenos Aires, Argentina.

Notes from Kweilin, China.—"The girls in the school are just dears. Most of them are Christians now. Baptism means more to me than it ever meant before; it means a wonderful obedience in the heart of a Chinese to step out in the face of heathen friends and family, and obey Jesus publicly. Many believe, who are afraid to come openly and obey him. Sometimes they wait a long time and finally come.

"I surely do love our compound. I think it is the prettiest one I've seen, so far. The scenery is wonderful here. How I love to walk in the mountains! But you can't count the idols in these mountain caves and temples. They are even carved in the stones. Some of these gods look exactly like my mental picture of Satan when I was a child. After all, it is sin we have to fight here. It is easier to reach people who worship idols than it is the one who 'has no god' and wants none. There are some who

say, 'I don't want to hear that doctrine. I don't believe in anything but myself.' Some of the soldiers come to our street Sunday school every Sunday. We have Sunday school out in the street chapel in front of the main church building. This is what we call the heathen Sunday school. People who haven't been to the real Sunday school come in there. I work here. I play the organ and invite the people in. We have the house full almost every Sunday; and as soon as we find a group or class who come regularly, we let them become a part of the regular Sunday school, and give that place to more street people. You see there are many people who will come in here, but are afraid to go into the main church. Then, too, they don't know anything about order, so we have to calm them down a little before they could go into the main Sunday school."—Miss Ewa Majors, Kweilin, China.

Critical Situation in Girls' School, Kokura, Japan.—"On account of the failure of the Board to appropriate money for the main building of the school, we are disappointed and at a loss to know what to do. Every bit of space in our home, in the dormitory, in Mr. Hara's house and in the temporary classroom building is being used, and yet we must have two rooms (one for physics and chemistry and one for domestic science) for the girls who will begin fourth year work from April. Also we feel that if the school is to continue we should take in some first year students. Especially is this true just now when we fail to get the main building, just after the Japanese Exclusion Law and when the tendency in Japan is to spurn everything foreign, even including Christianity.

"We have persistently prevented, a growth that at times seemed almost impossible to prevent. I think the growth of the school in Christian influence has been greater than our fondest expectations when it was opened. Rather than have a school large in numbers and only nominally Christian, we have insisted on a small school and thoroughly Christian. Of course it is more economical to run a large school than a small school, but we think it is more important to make it thoroughly Christian than to run it cheaply. We must continue the school if at all possible, but if it is impossible to continue the school it would be better to close immediately than to linger on at a dying rate for years."—J. H. Rowe, Kokura, Japan.

Receipts of Foreign Mission Board from May 1 to February 1

	1924	1925
Alabama	31,250.28	48,703.53
Arkansas	15,592.45	8,253.00
Dist. Columbia	11,125.73	1,831.80
Florida	13,305.17	24,683.87
Georgia	83,116.20	87,869.86
Illinois		200.00
Kentucky	73,019.38	89,662.58
Louisiana	14,687.75	18,059.35
Maryland	19,860.00	16,769.94
Mississippi	39,825.15	72,811.02
Missouri	22,224.24	23,616.07
New Mexico	2,522.00	1,307.60
North Carolina	101,948.41	126,841.50
Oklahoma	12,581.32	18,010.85
South Carolina	117,748.89	45,392.41
Tennessee	44,505.00	47,429.65
Texas	60.00	19,600.34
Virginia	114,824.43	114,876.54
	718,196.40	765,919.91

From the Woman's Missionary Union

MISS KATHLEEN MALLORY

"For God and Home and Native Land"

W.C.T.U. workers and Christians in general have broadcasted the fact that only as the nation's people and homes are true to God is there any real prosperity and happiness, even as the Psalmist said in the ages past: "Blessed is the nation whose God is Jehovah." Every Christian has the birthright of optimism and bears upon his shield the insignia not only of love but also of faith and hope. And yet, though buoyed up by the optimism of faith and hope, every Christian is aware of the dark waters of sin which surge around every heart and home in our native land. The daily papers are too full of crimes for one to gainsay this statement, eager as the least optimistic is to do so. In the depths of the Christian's heart is the one solution; it is the cry of Isaiah: "Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto Jehovah and he will have mercy upon him; and to our God for he will abundantly pardon." It is the cry of John the Baptist: "Repent ye, for the kingdom of heaven is at hand. Make ye ready the way of the Lord, make his paths straight."

Humbly in this direction moves the Woman's Missionary Union in its "Home Mission Week of Prayer and Thank Offering." The Women's and W.M.U. young people's organizations have been supplied with the week's programs, leaflets and envelopes. Any society which is unsupplied should write to its state W.M.U. headquarters.

Surely no one will gainsay the statement that in the Christianizing of America no group of people surpasses in zeal and knowledge the host of evangelical pastors the country over. Southern Baptists are blessed largely because of the Spirit-led lives of their ministers, and so in the planning for and carrying out of the program for the "Home Mission Week of Prayer," the assistance of the pastors is most earnestly desired. Each society has been reminded to ask its pastor to preach on Home Missions on or near the first Sunday in March. In addition to this Dr. B. D. Gray agreed to write to each pastor to lay the cause of Home Missions even more deeply upon his heart—and to ask him to preach the home mission sermon.

Much help has also come through other Home Mission Board workers. Especial

attention is called to the work being done in Cuba and for the Indians in New Mexico. See page 24.

In carrying out the program it will be seen that every phase of home mission work is explained, but that very especial emphasis is laid upon the Home Mission Board's Good Will Center work and upon its system of mountain schools. The week's offering will go exclusively to these two phases of Home Mission Board work and should be very carefully marked in forwarding so that without fail it will all be recorded as the "Thank Offering for Home Missions." It seems strange even to think of a "thank offering" as a part of something pledged and, therefore, we are particularly thankful that this "thank offering" is an abundant "over and above" and has nothing to do with pledges by any organization or person. It should also be remembered that, as stated above, the Good Will Centers and Mountain Schools which are to be blessed by this outflow of thanksgiving are not local or state institutions but are exclusively those under the S.B.C. Home Mission Board.

As one thinks of "God and Home and Native Land" the W.M.U. organizations among the young people will be gratefully remembered. The local Woman's Missionary Society will do definite home mission service in helping these organizations to observe their programs for this Week of Prayer. Remember how Jesus said: "Suffer the little children to come unto me."

Week of Prayer and Thank- Offering for Home Missions

ADDITIONAL LEAFLET HELPS

For Women's Missionary Societies—

Sunday: At Life's Daily Crossings.....2c
Monday: How Can We Help the Negro? 2c
Tuesday: A Clarion Call.....2c
Wednesday: Little Ann of Lost Gap....2c
Thursday: Won Through His Children..2c
Friday: The Story of the Indians.....2c
Saturday: Outgoing Missionaries 2c

For Young People—

Y.W.A.: They Come Bringing Gifts3c
G.A.: Rachanny of the Southern Mountains2c
R.A.: Zelig Arnovitch, Immigrant Boy...2c
Sunbeams: A Little True American2c
NOTE—Kindly order early from W.M.U. Literature Department, 1111 Age-Herald Bldg., Birmingham, Ala.

Program for March

THE HERITAGE—HOME MISSION OPPORTUNITIES

Piano Solo—"America the Beautiful"
Prayer of Praise for God's Goodness to America.

Scripture Lesson—Misused Heritages: Genesis 25: 27-34; 27: 30-38; 1 Samuel 15: 16-26; Good Use of God's Gifts: Genesis 39: 1-5; 41: 37-43; Nehemiah 2: 1-8; 6: 15-17; Esther 2: 16-18; 4: 13-17; 7; Psalm 1.

Prayer for Abiding Faith in the Guidance of God.

Hymn—"Guide Me, Oh, Thou Great Jehovah."

Talk—God's Interest in the Individual Life.
Prayer for a Deepening Sense of Personal Relationship to God.

Hymn—"He Leadeth Me."

Talk—Bible Proofs of God's Hand in the Nations.

Discussion—(1) What part did Christians have in the settlement of America? (2) In what ways is the Constitution of the United States a Christian document? (3) Is America more Christian to-day than during the World War?

Hymn—"Jesus, Keep Me Near the Cross."

Talk—What an Inheritance Involves.

Four Talks—The Heritage of the: (1) Free Press; (2) Separation of Church and State; (3) Common Man's Rights; (4) Inflow from Many Nations.

Hymn—"America" (first verse).

Talk—Making Good Use of the Heritage of the Confidence of the Negroes in Southern Baptists.

Prayer for Negroes in South.

Talk—Opportunities to Evangelize Friendly Foreigners.

Hymn—"America" (second verse).

Prayer for All Good Will Centers.

Talk—Increasing Our Heritage Through Mountain Schools (see page 18).

Prayer for All Mountain School Teachers, Students and Communities.

Hymn—"America" (third verse).

Talk—Opportunities to Evangelize in Both Rural and Urban Communities (see pages 5 and 7).

Hymn—"Throw Out the Life Line."

Prayer for a Deeper Realization of God's Yearning for the Salvation of Every Soul.

Hymn—"America" (fourth verse).

Reading of Leaflet—The Vision (order leaflet for two cents from W.M.U. Literature Department, 1111 Age-Herald Building, Birmingham, Ala.).

Sentence Prayers for Obedience to the Heavenly Vision.

Business Session—Minutes; Offering; Reports of: (1) Observance of Home Mission Week of Prayer; (2) Thank Offering for Home Missions; (3) Progress of Every-Member Enlistment in the 1925 Program of Southern Baptists; (4) W.M.U. Organizations among Young People; New Business.

Prayer for God's Guidance in Plans for Annual Meeting in Memphis, Tenn., May 12-18.

Benediction—Romans 16: 25-27.

Suggested Leaflets—Supplement to Program

HOME MISSION OPPORTUNITIES

	Cents
Bifocals Needed	3
Just Folks	3
Marthy's Homecoming	2
One Little Indian (Sunbeams)	4
Reddy's Country (Royal Ambassadors) ..	2
Such as I Have I Give	3
The Romance of Our Bible	5
The Silver Cup	3
The Twenty-third Psalm in Indian Sign Language	2
The Vision	2
NOTE—Order early any of the above leaflets for help with the month's program from W.M.U. Literature Dep't., 1111 Age-Herald Bldg., Birmingham, Ala.	

From the Laymen's Missionary Movement

Secretary J. T. HENDERSON

Every Man His Work

Mr. Slaymaker claims in his book, "Harnessing the Man Power of the Church," that a little less than 10 per cent of the men take any real, vital, active share in the activities of the churches of which they are members. There has been considerable improvement since this book was written five years ago, but it is evident that a large percentage is still unenlisted.

Mr. Slaymaker very strongly recommends a program of church activities that will furnish every man the work for which his talents and training best fit him. He suggests the preparation by the pastor of a service card which shall contain a brief statement of the various activities of the church in which men may engage. One paragraph outlines the different positions in the Sunday school, another field is found in connection with the finances, the church music is also a field, visiting and looking after the needs of the sick is a vital service, calling on prospective members will afford congenial service to some, and so on. He mentions a dozen lines of activity on the card; he would have this card placed in the hands of every man with the request that he check that work that he is willing to undertake. It is understood that a competent leader will be provided for each group; he is expected to coach these men and direct them in their activities. Of course they may be promoted as they advance in capacity and training.

If a program of this kind were successfully installed in a church it would surely mean a new day in that church. It would impart to church membership a new significance and make all the members "fellow helpers to the truth." Such a church could be depended upon to perform a worthy share in the promotion of any great co-operative program.

Learning from Others

While I am incurably a Baptist, I am convinced that Baptists do not have a monopoly of all the effective methods in religious work. I therefore consider it good stewardship of my time to drop in occasionally on earnest people of other faiths and learn what they are thinking and doing along the same line.

Such an opportunity came on Sunday, January 4, in Knoxville, Tennessee; I attended both the morning and afternoon sessions of the Laymen's Mass Meeting of the Knoxville District of the Holston Conference. I heard Professor G. L. Morelock, general secretary, discuss stewardship in a vigorous address of forty-five min-

utes; among the other speakers, were President H. A. Morgan and Dean F. M. Massey of the University of Tennessee. All of these men were worth hearing.

From what I could gather, the Methodists are giving a larger place in their denominational program to "Lay Activities" than Southern Baptists. They are investing more money; I am not sure they are having larger returns, although we have only two paid secretaries in the entire South.

I also called at the headquarters of the Laymen's Movement of Southern Presbyterians at Chattanooga, Tennessee, and learned that they have put the work of their men on a par with that of their young people and women. Both they and the Methodists have discarded the name, Laymen's Missionary Movement, and adopted one that does not limit the organization to purely missionary work. We are all agreed, no doubt, that the activities of laymen should promote every enterprise of the kingdom.

Worthy of Commendation

The recent gifts of George Eastman, Rochester, N. Y., and J. B. Duke, Charlotte, N. C., are to be commended for more reasons than one.

In the first place, the causes to which these millions go are worthy; a considerable sum is appropriated to the healing of the sick and the relief of the poor; the larger portion, however, is devoted to the education of both whites and blacks.

In the second place, most of this money is to be used in connection with institutions that are distinctively Christian, a worthy tribute to our religion from men of affairs.

In the third place, the amount of these benefactions is so large that it will wonderfully strengthen the causes to which it is given and accomplish untold good.

In the fourth place, it is encouraging to note that men of large business capacity are recognizing that wealth is a trust to be administered for the welfare of society and the glory of God. It will set scores of other prosperous men to thinking seriously of their obligation as stewards.

It is not surprising that Senator LaFollette condemns these benefactions; his estimate does not lessen our appreciation of such benevolence.

It is a good sign of the times that a growing number of thoughtful people are recognizing that men of large business gifts may acquire great wealth by honest means.

Their capacity enables them to organize and enlarge their operations to such an extent that many streams of reasonable profit are continually flowing into the common treasury.

Their success is due to volume, rather than exorbitant profits. Instead of oppressing the poor they furnish employment at good wages. Such men often do much to develop nature's beauty and furnish to the public a product of great utility. Mr. Duke is little short of a benefactor in harnessing so much water power and in providing lights and hydro-electric power to so many people at reasonable rates. When he releases forty million of his treasure for the public welfare, he is entitled to the commendation of all friends of humanity.

Nashville Conferences

At least sixty-five representative Baptist leaders met in Nashville, January 5 and 6, to counsel together regarding vital matters of the king-

dom. No time was wasted; these servants of the Lord recognized that they had assembled on serious business.

Some may think these meetings cost more money than they bring in. If all the members spent as little as one I know about, the expense was not large. It was cheering to hear a timely word of caution from one chairman regarding expenses. While there is a false economy, and while business men tell us we must spend money to make money, it is in order always to bear in mind that we are spending the Lord's money and his cause is suffering from lack of funds.

These conferences were harmonious, the measures presented were discussed with frankness and thoroughness, and the net results are bound to be on the side of profit.

While the returns from the 75 Million Campaign were disappointing, they were far in advance of any former five years. The reports for the 1925 Program were comparatively few in number but encouraging in results. All went away convinced that the stewardship of life and substance must still be stressed, and that our goal must be the enlistment of every member as a zealous worker and a weekly contributor.

Columbia, S. C.

Sunday, January 11, was spent in this beautiful capital city in response to the invitation of the First Baptist Church.

"The rains descended and the floods came," and yet the people came. They know that they go about their business through the rain and that an equal interest will bring them to church. The auditorium was virtually full when the adult classes assembled at 10:30 to hear a brief discussion of the lesson followed by a talk on the weekly offering as a spiritual exercise. At the close of a discussion of stewardship at the regular church hour, a number of members signed the stewardship covenant.

Seven churches were represented at the men's meeting in the afternoon; following the remarks of the visitor, several laymen gave testimonies that convinced us all afresh that it is worth while for a business man to "acknowledge God in all his ways." The closing meeting at night was first, both in attendance and interest. "The last shall be first."

Dr. Skinner knows how to enlist men, his preaching appeals to them strongly, the church has an active brotherhood, and paid its pledge of \$100,000 to the Campaign in full. It is not surprising that the pastor is reinforced by a band of loyal men.

Livingston, Kentucky

One of the most successful functions I have attended in months was the men's banquet of the Baptist Church at Livingston, Kentucky, on January 16, 1925.

The town is small, the church has only two hundred members, and yet sixty men came together for this banquet. Pastor Mahan of Mt. Vernon drove over, accompanied by a fine representation of his men.

This banquet was the initial performance with this church, and Rev. A. L. Voris is to be congratulated on the response of his laymen. The supper was unusually fine, well served, and the spirit of the occasion was ideal. Such meetings are great kingdom factors.

Brother Voris had been an active business man for more than a quarter of a century and only a few months ago got his consent to surrender to the call of God to enter the ministry. He has been greatly blessed, and both he and Mrs. Voris are very happy in the service. The church has recently completed a new building, the men are loyal, new members are being added from week to week, and the outlook for the church is very promising.

Knoxville, Tennessee

While lingering a few days in Knoxville to clear up an accumulation of office work, I had the opportunity of fellowship in service with the Broadway and Island Home Churches.

At Broadway the leaders were getting ready for their Every-Member Canvass for the 1925 Program; on Wednesday night, January 14, I spoke to an elect company of their leaders on Church Finances, and on Sunday night following sounded a "Note of Optimism" regarding the work of Southern Baptists.

I was gratified to hear from Rev. E. H. Peacock, assistant pastor, an encouraging report of advance in gifts to kingdom enterprises during the past year, and from Dr. Bowers, the pastor, that people are coming into the membership Sunday after Sunday.

At Island Home, on Sunday, January 17, I found a new \$75,000 building just completed and a fine Sunday school. A large company of men assembled at 10:15 in the auditorium for a discussion of the lesson and a consideration of Scriptural Finance. The men of the church have indicated to pastor Creasman that he "may give himself continually to prayer and the ministry of the word," assuring him that they will make adequate provision for the financial needs of the church. This sounds apostolic.

At night the house was crowded to hear a Cross Words Puzzle Sermon by the pastor; while standing room was at a premium, the sermon was not sensational but abounded in gospel truth.

Southern Baptist Theological Seminary

Speaking to preachers has not been any part of my mission and, therefore, I accepted with more or less trepidation the invitation of Dr. Dobbins to speak to his class in Church Efficiency on January 21 and 23. Most of these preachers were third year men, a number of them already holding pastorates, and the rest of them planning to enter the pastorate soon after graduation. Let it be said to their credit and to my satisfaction, that they showed no disposition to be critical but were thoroughly sympathetic. The topic considered the first day was "The Pastor and His Men;" the second, "The Preacher and Business."

This visit gave me the opportunity to hear two strong lectures by Dr. A. T. Robertson and Dr. J. E. Dillard on "The New Birth" and "Religious Liberty," and to renew my appreciation of this great institution. It is hoped that Baptist laymen will be loyal and generous in this hour of emergency.

Western Trip

On a strenuous trip of ten days to Oklahoma and Arkansas, the first stop was with the First Baptist Church of Muskogee, Oklahoma. Dr. Hall, the pastor, supplied during January for Dr. W. B. Riley of the First Baptist Church of Minneapolis and was therefore not present on January 25, the date of my visit.

The church has 1,064 local members, a magnificent new building, and had 710 in Sunday school on January 25, the date of my visit. At the close of an address that day on "Life A Trust" one man confessed Christ and applied for membership.

Muskogee has four Baptist churches: the Central has more than 1,500 members. During Dr. Chancellor's pastorate of fifteen months, 560 members have been added through three meetings conducted by himself.

My service closed with a banquet at the First Baptist Church, Monday night; while the streets were covered with ice and the wind blowing a gale, a choice company of men braved the storm, and at the close of an address, they entered heartily into the organization of a Brotherhood. V. B. Filson, the educational secretary, conducted the affairs of the church wisely in the absence of the pastor. He saved the church

about \$25,000 in their new building by superintending its erection.

Enid, Oklahoma

The next service was rendered in connection with the Baptist Sunday School Convention of Oklahoma, which was in session for three days in Enid. Fred A. McCaulley, the state secretary, had zealously promoted this meeting, and a great company of Sunday-school workers assembled from all parts of the State. In addition to inspirational addresses, much time was devoted to sectional conference on the various phases of Sunday-school administration. It was encouraging to find a good company of capable laymen in this convention, some of them rendering most valuable service.

Little Rock, Arkansas

On January 29 and 30, the "Church and Missionary Training Camp" was in session in the First Baptist Church of Little Rock. Leaders came from all parts of Arkansas and discussed the practical problems of their churches in a most profitable way for six sessions. This meeting formulated and announced plans for holding a training camp in every county in the State to inspire and train leaders that will install the budget and systematic giving in every church. This is a fine program.

In the Little Rock meeting perhaps 200 people took the lectures on "Financing a Church," and many of them complied with the requirements

for the Stewardship and Mission Certificate. Some of the leaders spoke of it as the most fruitful meeting Arkansas Baptists ever held.

Brief reports from Ouachita and Jonesboro Colleges, the Orphanage at Monticello, the new hospital with 325 beds at Little Rock and other State enterprises, indicated a most gratifying advance in all these institutions in recent years.

Four lectures or addresses at each of the three meetings just referred to made a very strenuous experience.

Brinkley, Arkansas

The closing service of this western trip was rendered with the Baptist Church of Brinkley, Arkansas, on Sunday, February 1. Dr. and Mrs. T. H. Plemmons have recently come to this church from Greenville, N. C. They find a new and attractive pastorate, an intelligent and a responsive membership, and are very happy in this pastorate. The men have just completed a successful canvass for the 1925 Program and the pastor is very much encouraged that a large number have adopted the weekly offering; the church hopes to remit to Little Rock one-twelfth of their 1925 pledge each month.

The good spirit existing among the Christian people of the town was indicated by the fact that the church was full of representative people at the service on Sunday afternoon. Brinkley has some of the choicest laymen to be found anywhere.

Young People's Department

MRS. T. M. PITTMAN

I Love the West

Emma L. Miller

I love the West, the wild, wild West;
I love its snow-capped mountains;
Its canons, valleys, sunny glens,
Its forests deep and grassy fens,
Its streams and dashing fountains.

I love the West, the new, new West;
Her veins new blood is flushing;
New homes, new towns, new cities rise;
From every land beneath the skies
New life to her is rushing.

I love the West, the Christless West;
My heart goes out in sorrow
To miners', loggers', ranchers' camp,
To thousand hearts without God's Lamp—
Oh, dark must be their morrow!

I love the West, the Christian West;
God bless the sons and daughters
Who hasten there, God's Word to take,
Who spend their lives for his dear sake,
Who sow beside all waters.

I love the West, the coming West,
When all our land adorning,
The Sun of Righteousness shall rise,
Illuminate the western skies,
And usher in that morning!

Taking Out Christianity

Norah had a "model village," and she never tired of setting it up.

"What kind of a town is that, Norah?" asked her father. "Is it a Christian or a heathen town?"

"Oh, a Christian town," Norah answered, quickly.

"Suppose we make it a heathen town?" her father suggested. "What must we take out?"

"The church," said Norah, setting it to one side.

"Is that all?"

"I suppose so."

"No, indeed," her father said. "The public school must go; there are no public schools in heathen lands. Take out the public library, too," her father directed.

"Anything else?" Norah asked, sadly.

"Isn't there a hospital over there?"

"But, father, don't they have hospitals?"

"Not in heathen countries. It was Christ who taught us to care for the sick and the old."

"Then I must take out the Old Ladies Home," said Norah, very soberly.

"Yes, and that Orphans' Home at the other end of the town."

"Why, father," Norah exclaimed, "there is not a good thing left! I wouldn't live in such a town for anything. Does knowing about Jesus make all that difference?"—Selected.

Mu-tu

Mu-tu was an Indian woman of the Nez Perce tribe. Her name meant Down the River, and she came to the mission shortly before the Semi-Centennial meeting of the Indian Church. Slowly she comprehended what was meant by celebrating the fiftieth anniversary of the Nez Perces Mission, and she concluded to remain till the meetings were over, for she could remember much about the first missionaries.

"I sewed two sheets together and filled it with straw to make a bed for Mu-tu in my house while she stayed for the meetings. She told me that she was in Lewiston the day before, 12 or

15 miles distant, and saw there such a nice, warm, red, woolen hood, and said, "I did want one for the winter so much. You know how far I have to ride to church in Kamiah (eight or ten miles). But I could not get it for I had only two bits (25 cents)."

"That afternoon she earned four bits more piling wood, and as much the next day. How rich she was then. One dollar and twenty-five cents. She put all her bits together in a kind of pocket with strings to it, and tied it around her waist under her dress, telling me with a beaming face, like a happy child, all she was going to get with the money. First of all that hood, and then tea, coffee and sugar for the winter.

"The meetings began the next day with Mu-tu always present, morning, afternoon and evening. On the last day it was explained to them what a thank-offering was, and the question put, 'Now is it in your hearts to make a thank-offering to the Lord for what he has done for you?' There was no response. He said, 'If such is in your hearts, I will receive it, and send it to the Board of Foreign Missions, so they can send, or help send, the light to some other tribe or people sitting in darkness.' One after another stepped up to the stand and laid down their silver pieces. Their silver 'bits' must have turned to gold under the Master's eye, for none of them was rich. A few women slipped up, and among them Mu-tu.

"Elder Billy sat with Abraham in the seat just before me. I could not help it. I whispered to Billy, 'Won't you please find out how much Mu-tu gave?' His son, Robert, was at the stand, received the offerings. Without attracting attention he did what I requested, and whispered back to me, 'One dollar.'

"One dollar to the Lord, and twenty-five cents for herself. I could see—not the dollar, but the coffee, the sugar and tea for the winter, and that beautiful hood—all lying at the Master's feet.

"In a moment two pictures came before me; at first glance they seemed just alike. But, no. This Nez Perces widow, with her old shawl, faded dress and cotton handkerchief on her head, looked darker and older than the Jerusalem widow, but there sat the very same Jesus over against the treasury, watching the gifts, and turning, said, 'She hath cast in more than they all.'"

The Appeal to the Heroic

Let it not be forgotten that the appeal to the heroic was ever Christ's way. He never hid his scars to win a disciple. "Lord, I will follow thee whithersoever thou goest" . . . Do you know where I am going? I am going to die. He held out no assurance of an easy career or exemption from suffering, sacrifice and death. The tenth chapter of Matthew is the most wonderful charge ever given by a leader to his followers. Men of heroic mold respond to this challenge. The largest number of volunteer missionaries offer themselves for the most difficult fields.

An illustration of this is found in the experience of two recruiting officers in an English college. The first sought recruits for India and assured the students that the work was not difficult, the society pleasant, and that good homes with plenty of servants would be provided. But no one offered to go. Not long after another came. He was seeking men for the Congo to fill places made vacant by death. "It will most likely mean death to you, too," was his blunt ending. Yet six men at once volunteered.—*From Missionary Review of the World.*

Missions and Lace

William M. Vories

[The people of the United States, a few years ago, spent sixty million dollars in one year for

lace. They gave in that year, all Protestant denominations included, seven million dollars for foreign missions. The amounts have changed since that time, but the disproportion in expenditure remains the same.—EDITOR.]

Eleven cents for missions and a dollar bill for lace

Is our index of proportion; shows our zeal to save the race.

Said the Lord to his disciples: "Bring an offering to-day

For the famine-stricken people who are suffering far away."

And his sleek, well-fed disciples, looking up into his face,

Made reply, "We'd like to do it, but we spent so much for lace."

Said the Lord: "Seek first my kingdom to establish among men;

Teach the dead in sin and evil, they can rise through me again."

So they gave their extra pennies and they sent a man of grace

To conduct a penny mission—but the dollars went for lace.

Said the Lord: "A tiny army mighty things for God hath done:

But he calls for tenfold measures that the millions may be won."

But they answered: "Lord, have patience: we can't hope to win the race.

Leave some work for our descendants; leave us something for our lace!"

Said the Lord at last, in sorrow: "Sleep ye on, O faithless race;

Take your ease among your rose-paths and your blood-bought bolts of lace!"

But his people made remonstrance: "Lord, take not with us offense;

We have not forgot thy kingdom—lo, we give eleven cents!"

Thus eleven cents for missions and a dollar bill for lace

Is our index of proportion; shows our zeal to save the race.

—*The Japan Evangelist.*

The Mission of Jesus as Shown by His Names

(An exercise for older scholars in Junior Department or in first-grade Intermediate. One person should ask the questions. As each name of Christ is given in alphabetical order, some one should write it upon the blackboard very swiftly in order to impress it without distracting attention at the time from the recitation of Scripture. Or the large initial letter could be carried.)

A (*Advocate*)—Who came as our Advocate?

"We have an Advocate with the Father, Jesus Christ the righteous" (1 John 2: 1).

B (*Burden Bearer*)—Who is our Burden Bearer?

"Surely he hath borne our griefs, and carried our sorrows" (Isa. 53: 4).

C (*Counselor*)—Who is our Counselor?

Counselor, Thy mighty God, The everlasting Father, The Prince of Peace" (Isa.

D (*Dew upon Israel*)—Who promises to be as dew upon Israel?

(9: 6

"His name shall be called Wonderful,

"I will be as the dew upon Israel: he shall grow as the lily" (Hos. 14: 5).

E (*Emmanuel*)—Who is God with us?

"They shall call his name Emmanuel, which, being interpreted, is, God with us" (Matt. 1: 23).

F (*Fountain*)—Who is the "fountain opened?"

"There shall be a fountain opened . . . for sin and for uncleanness" (Zech. 13: 1).

G (*God over all*)—Who is God over all?

"Christ came, who is over all, God blessed forever" (Rom. 9: 5).

H (*Hiding Place*)—In whom is our hiding place?

"A man shall be as a hiding place from the wind, and a covert from the tempest" (Isa. 32: 2).

I (*Intercessor*)—Who is our Intercessor?

Our High Priest "ever liveth to make intercession" for us (Heb. 7: 25).

J (*Jesus*)—Why is Christ called Jesus?

"Thou shalt call his name Jesus, for he shall save his people from their sins" (Matt. 1: 21).

K (*King*)—Who is our King?

"He hath on his vesture . . . his name written, King of kings, and Lord of lords" (Rev. 19: 16).

L (*Lamb of God*)—To whom are we to look for salvation?

"Behold the Lamb of God, which taketh away the sin of the world!" (John 1: 29).

M (*Morning Star*)—What is Christ called in Revelation?

"The bright and morning star" (Rev. 22: 16).

N (*Nazarene*)—What was Jesus to be called, after his boyhood's home?

"He shall be called a Nazarene" (Matt. 2: 23).

O (*Only Begotten*)—Whose Son is he?

"The only-begotten of the Father" (John 1: 14).

P (*Prince of Peace*)—Of what is Jesus Prince?

"The Prince of Peace" (Isa. 9: 6).

R (*Redeemer*)—Who shall come to Zion?

"The Redeemer shall come to Zion" (Isa. 59: 20).

S (*Saviour*)—What was Jesus sent to be?

"The Father sent the Son to be the Saviour of the world" (1 John 4: 14).

T (*Teacher*)—What is Jesus for all who would learn the truth?

"A teacher come from God" (John 3: 2).

U (*Unspeakable Gift*)—For whom should we give thanks?

"Thanks be unto God for his unspeakable gift" (2 Cor. 9: 15).

W (*Word*)—How is God's Word with us?

"The Word was made flesh, and dwelt among us" (John 1: 14).

All repeat John 3: 16.

Song (by choir)—"There is no Name so Sweet on Earth" or "Blessed be the Name of the Lord."

What Seinan Gakuin Boys Did for Christmas (Willingham Memorial Boys' School)

Mrs. C. K. Dozier, Fukuoka, Japan

With part of our foreign missionary faculty in the hospital or recuperating their health, and a number of extra hours of teaching by the remaining foreigners, we almost sighed when we thought of Christmas, for we felt that it was next to impossible to get up a Christmas program to be given in the school chapel. Mr. Bouldin called the Sunday-school teachers together—yes, of course, all of those young men wanted to have their classes give a program. The various classes were asked to give only one number each.

A few days later the Gethsemane Band boys came to Mr. Dozier and asked if they might give a program. "Yes," he said, "if you can give something worth while." It was less than two weeks before school was out. But Japanese boys can get up a term's work in a few days before examinations. So, of course, their parts on a Christmas program could be mem-

orized. With the aid of the missionary teacher, songs were also learned. Three days before the program was to be given, the band leader appeared with a request for fifteen costumes; Herod, the Wise Men, Court Attendants, etc., were to be provided for. Of course, the missionary could get them ready in two days' time? Last year's things came to the rescue and thus the boys were helped to present the best program we have had in our chapel. So clearly was the story of our blessed Lord told that the audience went away with a ray of light shed in their hearts from the star of Bethlehem. The background would have interested all of you young people who draw. The star truly shone in an eastern sky. On December twenty-fifth, the Story was told to many by the Sunday-school children.

For the dormitory boys we have tried to have each year an hour together as their Christmas. This year we had dinner together, some foreign and some Japanese dishes. Some of you will, perhaps, say, "I prefer the foreign dishes only, please," but a few of our younger boys said in word and action, "Japanese food for me, for me." It was a happy hour. Teachers and students were in the best of spirits. After the meal was over we turned to the Christmas tree. There was a present for each of the seventy-seven, not a one of which cost more than 2 1-4 cents. But because a writing brush wore a mysterious crepe paper dress, or a notebook formed the roof of a pasteboard house, every one was pleased with his gift. It was with glad hearts that we bade the boys good-bye, hoping to see them on January 8.

It is these hours together that make it easy to touch our boys for Christ. Recently when we had a group of boys in for supper they said, "Oh! This is fine. There is so little in our dormitory life to cheer us." There is also so little for them outside. Japanese boys and young men have none of the pleasant companionship of young ladies. There are no churches to look after them like the boys have at home. How we wish that we had more

time to give to them. Recently we had an earnest American visitor to visit our station. He said, "You seem to be supplied with teachers in your school." He was told that the teachers were sufficient for class-room work only. When he learned that there was little time left for personal work or contact then he began to understand that we are not yet beginning to do what our souls long to do for these boys.

Our Puzzle Corner

Puzzle No. I.

A Missionary in North China

FIRST NAME

1. Husband of Ruth.
2. A high priest of Israel.
3. Sister of Leah.
4. Father of Abraham.
5. A hater of the Jews.
6. A good king.

SURNAME

1. Father of Haran.
 2. A Biblical woman's name.
 3. A son of Aaron.
 4. Son of Eunice.
 5. Ishmael's mother.
- Sent by Margaret McCravy, Laurens, S. C.

Puzzle No. II.

A Missionary in South China

FIRST NAME

1. What do we do to be forgiven our sins?
2. Contemporary of Zerubbabel.
3. Herdsman of Tekoa.
4. Isaac's wife.
5. The weeping book of the Bible.
6. Of what prophet do we know nothing but his name?
7. A young preacher.
8. First Christian letter that comes down to us.
9. What is the preacher book in the Bible?

SURNAME

1. What book of the New Testament was written for Greeks?
 2. What is the book of Israel's journeys?
 3. What did Noah build?
 4. What separated the Holy Place from the Most Holy in the Temple?
 5. What queen saved her people?
 6. One of the ten plagues.
 7. The greatest Christian virtue.
- Sent by Margaret Highland, Covington, Ky.

ANSWERS TO FEBRUARY PUZZLES

Puzzle No. I.

FIRST NAME:

1. Philip; 2. Enoch; 3. Amram; 4. Reuben; 5. Lamech (Pearl).

SURNAME:

1. Timothy; 2. Orpha; 3. Darius; 4. Deborah (Todd).

Answer—Pearl Todd.

Puzzle No. II.

FIRST NAME:

1. Abednego; 2. Noah; 3. Nadab; 4. Isaiah; 5. Elizabeth (Annie).

SURNAME:

1. Laban; 2. Oshea; 3. Nehemiah; 4. Ger-shom (Long).

Answer—Annie Long.

Answers have been received from the following:

N. C.—Mrs. W. B. Marshbourn.
S. C.—Mrs. M. A. Walden; Ellen Townes; Mrs. C. A. Hefly.
Va.—Miss Sarah Cutchins; Miss Mary M. Pleasants.

NOTE: We do not publish puzzles on the same missionaries during a year, so some very good puzzles received cannot be used. Neither can puzzles be published unless the answer to each question is sent with the puzzle. Send puzzles and answers to Mrs. T. M. Pittman, Henderson, N. C.

NAMES AND LOCATIONS OF MISSIONARIES

OF THE FOREIGN BOARD, RICHMOND, VA.

J. F. LOVE, Corresponding Secretary; T. B. RAY, Associate Secretary

SOUTH CHINA

CANTON—Mrs. R. H. Graves, Mrs. G. W. Greene, R. E. Chambers, Mrs. Chambers, John Lake, Mrs. Lake, P. H. Anderson, Mrs. Anderson, R. E. Beddoe, M.D., Mrs. Beddoe, J. T. Williams, Mrs. Williams, J. R. Saunders, Mrs. Saunders, Miss Flora Dodson,* Victor V. McGuire,* Miss Laura Coupland, George William Greene, Mrs. Greene, Miss Mary Alexander, M. T. Rankin, Mrs. Rankin, W. H. Tipton, Mrs. Tipton, C. A. Hayes, M.D.,* Mrs. Hayes,* Miss Essie E. Smith.

SHIU HING—Miss Margie Shumate, Miss Alvada Gunn.

SHIUCHOW—Via Canton—Miss A. M. Sandlin,* Ben Rowland,* Mrs. Rowland, A. R. Gallimore,* Mrs. Gallimore,* Miss Ruth Pettigrew, Miss Nellie Lee Putney, M. W. Rankin, Mrs. Rankin.

WUCHOW—G. W. Leavell, M.D., Mrs. Leavell, Rex Ray, Mrs. Ray, Miss Mollie McMinn, J. M. Bailey, M.D., Mrs. Bailey, Miss Pearl Johnson, Edwin Dargan Smith, M.D., Mrs. Smith.

MACAO—J. L. Galloway, Mrs. Galloway.

KONG MOON—John Sundstrom,* Mrs. Sundstrom,* Miss Lora Clement, Miss Sarah Funderburke, Miss E. E. Rea, Miss Leonora Scarlett.

KWEI LIN—C. J. Lowe, Mrs. Lowe,* Dr. R. E. L. Mewshaw, Mrs. Mewshaw, Miss Hattie Stallings, R. L. Bausum, Miss Mattie Vie Summer, Miss Reba Stewart, Miss Euva Major, F. T. N. Woodward, Mrs. Woodward.

LUICHAU CITY, Kwong Tung Province, via Hong Kong—E. T. Snuggs, Mrs. Snuggs, Miss Faith Snuggs, Prof. H. H. Snuggs, Mrs. Snuggs.

CENTRAL CHINA

SHANGHAI—R. T. Bryan, Mrs. Bryan, Miss Willie Kelly, Miss H. F. Sallee, Miss Pearl Johnson, J. M. Rogers, Mrs. Rogers, Miss Catherine Bryan, Miss Mary N. Lyne, Miss Sallie Priest, Mrs. W. E. Crocker,* Eugene E. Steele, Mrs. Steele, Miss Rose Marlowe, Jas. Hamilton Ware, Mrs. Ware, W. E. Hines, M. O. Cheek, Mrs. Cheek, Miss Lila E. Echols, Miss Lillie Mae Hundley, E. W. Norwood, Mrs. Norwood, Miss Olive Lawton.

SHANGHAI BAPTIST COLLEGE AND SEMINARY—C. H. Westbrook, J. B. Webster, Mrs. Webster, J. B. Hipps, Miss Elizabeth Kethley, J. Hundley Wiley, Mrs. Wiley, Gordon Poteat, Mrs. Poteat, Miss Ida Patterson, T. Neil Johnson, Mrs. Johnson, Miss Lillian Thomason.

SOOCHOW—C. G. McDaniel, Mrs. McDaniel, Miss Sophie Lanneau, H. H. McMillan, Mrs. McMillan, Miss Blanche Groves, Miss Hannah J. Plowden, Edward M. Bostick, Jr., Mrs. Bostick.

CHINKIANG—C. C. Marriott, Mrs. Marriott, L. B. Olive, Mrs. Olive, D. F. Stamps, Mrs. Stamps, Miss Mary H. Phillips, Miss Grace Wells, A. Y. Napier, Mrs. Napier.

YANG CHOW—Mrs. L. W. Pierce, Miss Alice Parker, Miss M. E. Moorman, R. V. Taylor, M.D., Mrs. Taylor, Miss E. E. Teal, Miss Hazel Andrews, E. F. Tatum, Mrs. Tatum, Miss Mary C. Demarest, Dr. Carl F. Jordan, Mrs. Jordan, Ethel M. Pierce, M.D., L. E. Blackman, Mrs. Blackman, Miss Irene Jeffers.

(Continued on Third Page of Cover)

NAMES AND LOCATIONS OF MISSIONARIES

OF THE FOREIGN BOARD

(Continued from Last Page)

WUSIH—P. W. Hamlett, Mrs. Hamlett, T. C. Britton, Mrs. Britton, J. E. Jackson, Mrs. Jackson.

NORTH CHINA

HWANG-HSIEN, Shantung Province—T. W. Ayers, M.D.,* Mrs. Ayers,* Miss Anna B. Hartwell, W. C. Newton, Mrs. Newton, W. B. Glass, Mrs. Glass, C. W. Pruitt, Mrs. Pruitt, Miss Clifford Hunter, C. N. Hartwell, W. W. Stout, Mrs. Stout, Miss Blanche Bradley, Miss J. W. Lide, N. A. Bryan, M.D., Mrs. Bryan, Frank P. Lide, Mrs. Lide, Miss Florence Lide, Miss Mary Lawton, Miss Lucy Wright, Miss Doris Knight, Ullin Leavell, Mrs. Leavell.

PINGTU, Shantung—Mrs. W. H. Sears, Miss Florence Jones, A. W. Yocum, M.D., Mrs. Yocum, Miss Pearl Caldwell, David Bryan, Mrs. Bryan, Miss Bonnie Ray,* George N. Herring, M.D., Mrs. Herring, Earl Parker, Mrs. Parker, S. E. Ayers, Mrs. Ayers.

LAICHOW-FU, Shantung Province—Miss Mary D. Willeford, Miss C. A. Miller, Miss Alice Huey, J. McF. Gaston, M.D., Mrs. Gaston, Miss Bertha Smith,* Dr. Janette E. Beall, Robert A. Jacob, Mrs. Jacob, Miss Alda Grayson, Chas. L. Culpepper, Mrs. Culpepper.

CHEFOO, Shantung Province—James W. Moore, Mrs. Moore, Miss Pearl Todd, Miss Rachel Newton, T. F. McCrea, Mrs. McCrea.

LAI YANG, Shantung Province—T. O. Hearn, M.D.,* Mrs. Hearn,* I. V. Larson, Mrs. Larson, W. W. Adams, Mrs. Adams, Mrs. Jewell L. Daniel.

TSINGTAU, Shantung Province—S. E. Stephens, Mrs. Stephens, E. L. Morgan, Mrs. Morgan.

TSINAN, Shantung Province—P. S. Evans, M.D., Mrs. Evans, J. W. Lowe,* Mrs. Lowe, Miss Ethel Ramsbottom, J. V. Dawes, Mrs. Dawes, J. R. Mashburn, Mrs. Mashburn.

TSININGCHOW—Shantung Province—Frank Connelly, Mrs. Connelly, Miss Mary Crawford, John T. Littlejohn, Mrs. Littlejohn, Miss Lila F. Watson.*

HARBIN, Manchuria, P. O. Box 32—C. A. Leonard, Mrs. Leonard, Carmen E. James, M.D., Mrs. James.

INTERIOR CHINA

CHENGCHOW, Honan—W. W. Lawton, Mrs. Lawton, D. W. Herring, Mrs. Herring, Wilson Fielder, Mrs. Fielder, Samuel O. Pruitt, M.D.,* Mrs. Pruitt,* J. T. Fielder, Mrs. Fielder, L. O. Wilkerson, M.D.,* Mrs. Wilkerson,* Miss Kate Murray, Miss Winifred P. Moxon.

KAIFENG—W. E. Sallee,* Mrs. Sallee, H. M. Harris, Mrs. Harris, Miss Loy J. Savage,* E. M. Poteat, Jr.,* Mrs. Poteat,* Miss Blanche Rose Walker, Milton L. Braun, Mrs. Braun, Miss Addie Estelle Cox, I. D. Eavenson, Mrs. Eavenson, Gordon K. Middleton, Mrs. Middleton, Miss Zemma Hare,* Miss Viola Humphreys, Miss Grace Stribling, Miss Minnie Alexander, Jos. Lee, Jr., Mrs. Lee, Miss Nell Hall, Miss Josephine Ward, Miss Louise Willis, P. E. White, Mrs. White.

POCHOW—Wade D. Bostick, Mrs. Bostick, G. P. Bostick, Mrs. Bostick, Miss Olive Riddell, Mary L. King, M.D., Miss Clifford Barratt.

KWEITEH—Sidney J. Townsend, Mrs. Townsend, Miss Attie Bostick.

AFRICA (NIGERIA)

OGBOMOSO, via Lagos—George Green, M.D., Mrs. Green, Miss Ruth May Kersey, G. W. Sadler, Mrs. Sadler, W. H. Carson,* Mrs. Carson,* Hugh P. McCormick,* W. P. Meredith, M.D., Mrs. Meredith, Miss Neale C. Young.*

SAKI, via Lagos—Miss Nannie David,* A. S. Patterson, Mrs. Patterson.*

ABEOKUTA, via Lagos—Mrs. W. T. Lumbley, S. G. Pinnock,* Mrs. Pinnock,* Miss Olive Edens, Miss Susan Anderson, C. R. Barrick,* Mrs. Barrick,* Miss Mary Perry.*

OYO, via Lagos—Miss Clara Keith,* J. C. Powell, Mrs. Powell. LAGOS—L. M. Duval, Mrs. Duval, Miss Lucile Reagan,* Miss Elma Elam.

IWO via Lagos—Dr. E. G. MacLean, Mrs. MacLean.

ITALY

ROME—D. G. Whittinghill, Mrs. Whittinghill, via Del Babunio, 107.

SOUTH BRAZIL

RIO DE JANEIRO—Caixa 352—S. L. Watson, Mrs. Watson, L. T. Hites,* Mrs. Hites,* T. B. Stover, Mrs. Stover; Caixa 485—Miss Ruth Randall, Miss Bernice Neel, Miss Minnie Landrum; Caixa 828—J. W. Shepard, Mrs. Shepard, C. A. Baker, Mrs. Baker, Miss Ray Buster, Harley Smith, Mrs. Smith; Caixa 1876—A. B. Langston, Mrs. Langston; Caixa 2844—S. L. Ginsburg, Mrs. Ginsburg; Caixa 1982—A. R. Crabtree, Mrs. Crabtree; Caixa 2655—J. J. Cowser, Mrs. Cowser, W. E. Allen, Mrs. Allen; Suc. de Estacio, Rua Maria Amella 2A1—E. A. Jackson, Mrs. Jackson, W. W. Enete, Mrs. Enete; Andrade Neves 54—D. P. Appleby, Mrs. Appleby, W. C. Harrison.

NICTHEROY, Caixa 65—A. B. Christie, Mrs. Christie.

PORTO ALEGRE—Miss Pearl Dunstan; Caixa 118—R. E. Pettigrew, Mrs. Pettigrew.

PELOTAS—Caixa 196—A. L. Dunstan, Mrs. Dunstan,* A. C. Duggar, Mrs. Duggar.

SAO PAULO—Caixa 572—Mrs. F. M. Edwards,* E. A. Ingram,* Mrs. Ingram,* Paul C. Porter, Mrs. Porter, R. B. Stanton, Mrs. Stanton, W. B. Bagby, Mrs. Bagby, Mrs. J. J. Taylor,* Miss Mattie Baker, Miss Ara Dell Fitzgerald,* Miss Lucia M. Rodwell, W. W. Jones.

CURITYBA—Caixa T—A. B. Deter, Mrs. Deter, W. H. Berry, Mrs. Berry.

CAMPOS—L. M. Bratcher,* Mrs. Bratcher,* Rua Dr. Alberta Torres, No. 99, Miss Nora Hawkins.*

CAMPO GRANDE—Caixa 78—W. B. Sherwood, Mrs. Sherwood.

BELLO HORIZONTE—Rua Pouso Alegre, 602—O. P. Maddox, Mrs. Maddox, F. A. R. Morgan,* Mrs. Morgan,* J. R. Allen, Mrs. Allen, W. E. Entzminger, Mrs. Entzminger, Miss Jennie L. Swearingen.

VICTORIA—L. M. Reno, Mrs. Reno, Miss Edith West.

SANTOS—Praca Jose Bonifacio II, T. C. Bagby, Mrs. Bagby.

NORTH BRAZIL

BAHIA—Caixa 184—M. G. White, Mrs. White.

JAGUAQUARA, via Nazareth, E da, Bahia—J. A. Tumblln, Mrs. Tumblln, F. Willard Taylor, Mrs. Taylor.

PERNAMBUCO—Caixa 178—H. H. Muirhead, Mrs. Muirhead, L. L. Johnson, Mrs. Johnson, W. C. Taylor, Mrs. Taylor, Miss Pauline White, Robert S. Jones,* Mrs. Jones,* Miss Essie Fuller, Miss Bertha Lee Hunt,* E. G. Wilcox, Mrs. Wilcox, A. E. Hayes,* Mrs. Hayes,* Edward H. Crouch, Mrs. Crouch, John L. Bice, Mrs. Bice, H. A. Zimmerman, Mrs. Zimmerman, R. K. Mason, Mrs. Mason.

MANAUS—E. A. Nelson, Mrs. Nelson.*

CORRENTE—Plauhy, via Cidade da Barra, Bahia—A. J. Terry, Mrs. Terry.

ARACAJU, Sergipe—C. E. Stapp, Mrs. Stapp.

MACEIO—John Mein, Mrs. Mein.

MEXICO

TOLUCA—Avenida Juarez, No. 54—C. L. Neal, Mrs. Neal.

SALTILLO—G. H. Lacy, Mrs. Lacy, C. W. Branch, Mrs. Branch.

CHIHUAHUA—D. H. LeSueur, Mrs. LeSueur.

GUAYMAS—Frank Marrs, Mrs. Marrs, Miss Laura Cox, E. J. Gregory, Mrs. Gregory.

MORELIA—Miss Annie Long.

EL PASO, TEXAS (Mexican Baptist Publishing House)—J. E. Davis, Mrs. Davis, C. D. Boone, Mrs. Boone.

ON BORDER BUT SUPERINTENDING WORK IN MEXICO—W. F. Hatchell, Mrs. Hatchell, Mrs. J. S. Cheavens,* El Paso, Texas; J. H. Benson, Mrs. Benson, San Antonio Texas.

JAPAN

FUKUOKA—Selnan Gakuin—C. K. Dozier, Mrs. Dozier, Roscoe C. Smith, Mrs. Smith, Miss Florence Conrad, Miss Effie Baker; 298 Higashi Jigyo Machi—Miss S. Frances Fulghum,* Collis Cunningham, Mrs. Cunningham.

KUMAMOTO—135 Kyo Machi—Norman F. Williamson, Mrs. Williamson.

NAGASAKI—1041 Narutaki Cho.—E. O. Mills,* Mrs. Mills,* J. G. Chapman, Mrs. Chapman.

SHIMONOSEKI—Kami Tanaka Machi, care Fukuin Shokan—E. N. Walne, Mrs. Walne, Miss Florence Walne, Miss Mary Walters.

HIROSHIMA—456 Senda Machi—J. Franklin Ray, Mrs. Ray.

TOKYO—41 Kago Machi, Koishikawa Ku—W. Harvey Clark,* Mrs. Clark,* G. W. Bouldin, Mrs. Bouldin.

KOKURA—Selnan Jo Gakuin, Itozu—J. H. Rowe, Mrs. Rowe, Miss Cecile Lancaster, Miss Naomi Schell, Miss Phebe Lawton.

ARGENTINA

BUENOS AIRES—Casilla Del Correo 1571—Robert Logan, Mrs. Logan, J. C. Quarles,* Mrs. Quarles,* R. F. Elder, Mrs. Elder, Miss Alberta Davis; Malvinas 912—Mrs. J. Malthaner, Miss Minnie D. McIlroy; Bolanos 86—S. M. Sowell, Mrs. Sowell; Azul 82—A. R. Phillips,* Mrs. Phillips,* Ramon Falcon 4100—G. A. Bowlder, Mrs. Bowlder, Ehrhardt Swenson, Mrs. Swenson.

MENDOZA—Casilla del Correo 214—F. J. Fowler, Mrs. Fowler, Miss Azile M. Wofford.

CORDOBA—Casilla del Correo 18—M. S. Blair, Mrs. Blair, Miss Emily V. Beck.

MONTEVIDEO, Uruguay—Casilla del Correo, 136—L. C. Quarles, Mrs. Quarles, B. W. Orrick, Mrs. Orrick, Miss Marie Leonard.

CONCORDIA, Entre Rios, Curupalti 410—Z. Paul Freeman, Mrs. Freeman.

RAFAELA, F. C. C. A., Casilla 121—T. B. Hawkins, Mrs. Hawkins.

CHILE

SANTIAGO, Casilla 3388—W. E. Davidson, Mrs. Davidson, Miss Grace McCoy, J. L. Moye, Mrs. Moye.

TEMUCO—Casilla 191—W. D. T. McDonald, Jas. McGavock, Mrs. McGavock, Miss Agnes Graham, J. L. Hart,* Mrs. Hart,* Miss Cornelia Brower; Casilla 185—Miss Anne N. Lasseter.

CONCEPCION—Casilla 186—R. Cecil Moore, Mrs. Moore.

NEW EUROPEAN WORK

LONDON, W. C. I., England—Baptist Church House, 4 Southampton Row—(Missionary representatives in Europe)—Everett Gill, Mrs. Gill.

RIGA, Latvia—Bastel Boul 11—Hoyt E. Porter.*

JERUSALEM, Palestine—J. Wash Watts, Mrs. Watts.

BUCHAREST, Roumania—Str. Sfinti Apostol 41—Dan T. Hurley, Mrs. Hurley.

The postage to each of our Missions is Five Cents for the first ounce or fraction of an ounce, and Three Cents for each additional ounce or fraction of an ounce, except to Mexico, Argentina and Brazil, where it is Two Cents for each ounce or fraction thereof. Put on enough postage.

*At present in this country.

“Why We Believe in Missions”

A Special Program for

MISSIONARY DAY IN THE SUNDAY SCHOOL

Sunday, March 29, 1925

Effective education consists of at least two essentials: (1) knowledge concerning a subject, and (2) the expression of that knowledge in concrete practice. Merely to *know* that the Bible teaches certain great truths and duties is not enough. These truths and duties must be *put into practice* before they can be said to be truly learned.

Month by month, in our Sunday schools, we study the teachings of the Bible, practically all of which have a direct or indirect missionary bearing. We learn *about* Missions in class and from platform; but we learn *actually to be missionary* only as we participate in the work of Missions.

The special Missionary Day in the Sunday school is provided as an occasion for summarizing the fundamental beliefs of Baptists as to Missions, and as an opportunity for worthy giving to Home and Foreign Missions by the boys and girls, men and women, who make up this teaching service of the church. It has come to be a great day in the calendar of our churches.

An envelope containing the attractive material for observing this day is being mailed to all superintendents whose names could be secured. Additional sets, or any of the material provided, will be mailed FREE upon request to

THE JOINT COMMITTEE ON MISSIONARY DAY

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