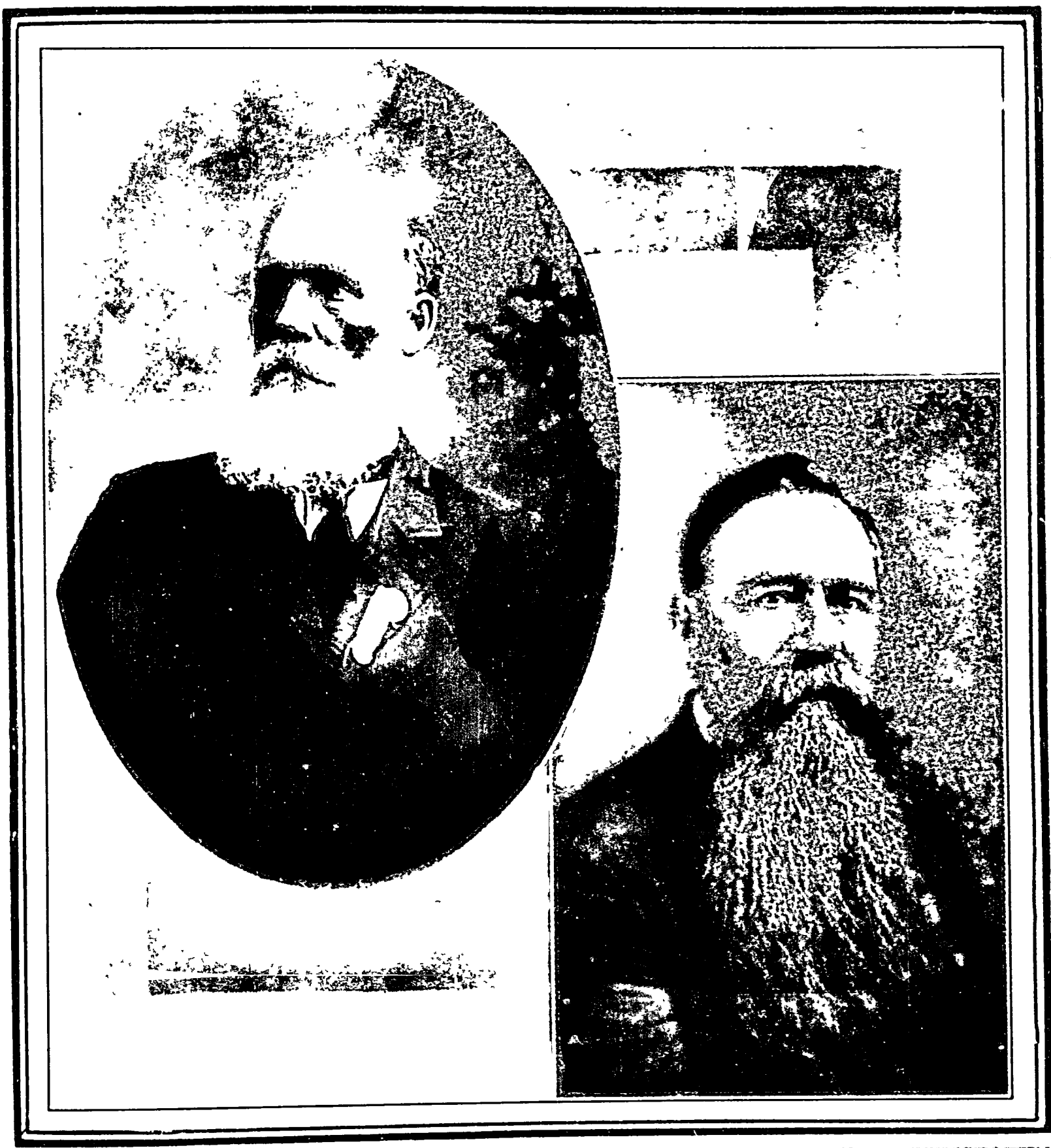


# HOME<sup>and</sup> FOREIGN FIELDS

Vol. IX

APRIL, 1925

No. 4



V. V. IVANOV AND V. G. PAVLOV, RUSSIAN BAPTIST PIONEERS

"No one has worked more than they on the Lord's field in Russia, and no one has borne more persecutions and trials."

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# HOME AND FOREIGN FIELDS

Published by

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

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

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

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## THE MISSIONARY PILOT

### SENIOR B.Y.P.U.

April 5—Topic, "A Message of Grace." See page 7, "Mine Eyes Have Seen the King." What is our Baptist message to those who live in papal lands? This message gives in clear contrast our Gospel of Grace.

April 12—Topic, "Jesus Ministers to the Multitude." Have some one tell the story, "A Baptist Martyr in Russia," page 11, contrasting our prosperous and happy lot with that of our Baptist brethren in Russia, and showing how grateful we ought to be.

April 19—Topic, "The Will of God." A notable utterance, at a notable missionary conference, was made by President Coolidge, in which he indicates how the will of God for humanity is summed up in the missionary enterprise. Let the leader close the program by reading this message, on page 4.

April 26—Topic, "Evangelism and Church Building." This Home Mission program gives opportunity for emphasizing the imperative needs of the Home Mission Board. See Dr. Gray's article, page 5; supplement with Dr. Burt's article, on the same page. Close the program by reading Dr. Scarborough's "God and the Tears of a King," with quotations from the editorial, page 2, "Wanted—a Revival of Evangelism."

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

The stories of Baptists' struggles in Europe in the face of bitter persecution may be made the basis of program material for all of these children's meetings. See especially the stories given in the Young People's Department.

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

The leader will find a rich abundance of supplementary material for the program on "Present-day Persecutions in Europe." The outline program on page 21 will serve as a guide. An hour full of thrilling interest could well be spent in the reading and discussion of the stories of Baptist suffering and heroism on the Continent.

### SUNDAY SCHOOL

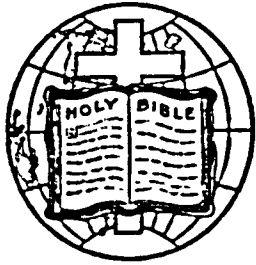
An exercise for the opening or closing worship of the Sunday school will be found on page 31. The school will be thrilled by the telling of some of the stories of Baptist heroism and persecution in Europe.

### PRAYER MEETING

Let the leader present for prayer and discussion the messages of Drs. Burt and Gray, on page 5. An hour of great profit might also be spent in prayer and discussion of the situation of Baptists in European countries where persecution yet prevails, and where our brethren are undergoing fiery trials for the Gospel's sake.

## 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

APRIL, 1925

## The Fallacy of Persecution

The principle of persecution as a means of compelling conformity in matters of religion is very old. The earliest history recorded gives instances of harrowing punishments meted out by those in power to the religiously dissenting minority. For a thousand years organized Christianity, as represented by Roman Catholicism, utilized persecution as its chief weapon of defense. In one form or another all the major pagan and heathen religions have employed persecution both as a method of propagation and defense against attack. Indeed, the surrender of this principle has been accomplished in a relatively few nations within comparatively recent years—and even then largely because of political necessity rather than conscience and conviction.

Some of the stories contained in this number of HOME AND FOREIGN FIELDS bear eloquent testimony to the survival of persecution in Europe. Because freedom of worship has through the centuries been a fundamental plank in the Baptist platform, upon them has fallen more heavily than upon any other religious body the infliction of outrage and loss at the hands of bigoted and unreasoning majorities. It is so to-day in large sections of Europe, and our hearts thrill as we read accounts of the re-enactment of the identical struggles through which our forefathers passed in England and America before the victory for religious liberty in these nations was won.

Note this: The victory was won! It could not have been otherwise, since God is God, and truth must ultimately prevail. Sometimes the way was dark, and many died in faith, not having received the promises, but having seen them and greeted them from afar. Persecution did avail to prevent vast multitudes from enjoying the God-given right of freedom of conscience, and no man can measure the harm that was wrought; but the principle is eternally wrong, and one day must be given up throughout the earth.

It is rather difficult for us to conceive of intelligent people practicing and defending coercion in religion, so unreasonable does it appear in a land where it has been abandoned. Yet it does not require a very vivid imagination to put oneself in the place of conscientious persecutors. To them religion is a matter of supreme importance; they interpret religion as being a system of beliefs, complete, perfect, final. Any dissent from this static system is a dangerous attack on religion, and an attack on religion is to them the most heinous of crimes, subversive of the social order and subjecting immortal souls to

the peril of damnation. The dissenter, the heretic, therefore, is in this view the arch-criminal, and no measure is too severe to exterminate him and his heresy.

Why have Baptists protested, to the giving up of their lives, against this principle of persecution?

First, because it is contrary to the spirit of Jesus and the New Testament. Jesus came not to destroy men's lives, but to save them. Over and over he forbade the use of force and compulsion. The very nature of his gospel precludes its propagation or defense by physical violence. His respect for personality, fundamental in his attitude and teachings concerning men, makes impossible the forcing of conscience in religion—or anywhere else, for that matter. Nowhere in the New Testament is there the slightest hint of justification of persecution, but rather its utter condemnation. Only sophistry and the evil designs of power-loving ecclesiastics could have made possible the perversions of a thousand years of so-called Christianity in the role of persecutor.

Again, persecution violates the democratic principle. Even if the minority is wrong, suppression by force is unjustifiable in matters of belief.

Coercion, Mr. Berkson argues, in his "Theories of Americanization," is the antithesis of everything democratic. It imposes an external will upon the subject; it acts always by limiting the alternative possibilities; it leaves no room for the development of the feeling of responsibility which is the *sine qua non* of the religious life. "Democracy's method," he continues, "is the word, not the whip. The means of social control in a free state is education—the bringing of people together in communication, a free press, free speech, free schools, the dissemination of knowledge." The moment force is introduced to compel men's consciences, that moment is democracy surrendered. The movement of the world to-day is toward democracy, and with every stride toward that goal persecution becomes less tenable.

Persecution is wrong because it goes on the assumption that the majority is necessarily right, and therefore the minority has no right to be considered. As a matter of fact, the minority has been more often right than the majority. The great forward movements in religion—as in almost every other phase of progress—have been initiated by the few and bitterly opposed by the many. We do well to pause before throwing out of court without a hearing a minority, however small. John Stuart Mill put it emphatically when he said: "If all mankind minus one were of one opinion, mankind would be no more justified in silencing that one person than he, if he had the power, would be justified in silencing mankind." That is sound Baptist doctrine, even though enunciated by an unbeliever. A minority never becomes so small as to have no right to be heard. Nor a majority so large as to have the right to silence by force.

The principle of persecution is fatally weak, because in refusing liberty to the dissenters the institutions representing the majority cut themselves off most effectually from the self-criticism and inner purging so necessary to progress and strength in all human affairs. No institution made up of human beings can maintain itself in a state of perfection. Evils constantly creep in, and hindrances to progress, like the ship's barnacles, inevitably appear. A minority, though mistaken and wrong, has the salutary effect of causing men to take stock and clean house. Instead of seeking to suppress and destroy those who hold differing opinions wise men rejoice in giving them free rein for expression, knowing that they thereby are serving to strengthen the truth which they oppose. For their own sake the majority cannot afford to use coercion in silencing an enemy. Error, as well as truth, is strengthened through persecution. A recent writer has put it thus: "Paradoxical as it may seem, if I am a sincere seeker for truth, I shall help my antagonist to put his case in the most favor-



able light, and co-operate with him in securing an opportunity for putting his theory to the test. I shall do this because I am convinced that his theory will not work, and that the sooner it is demonstrated that it will not work, under conditions which he himself chooses as being especially favorable for success, the better for my position."

The battle for religious liberty has not yet been won. Our Baptist brethren in Europe and in Latin America realize with terrible keenness that it is so, and are valiantly fighting in a cause that ought to enlist our deepest sympathy and generous help. They are waging this warfare with spiritual weapons against material forces that sometimes threaten to overwhelm and destroy them. Read their stories, remembering that the half has not been and cannot be told. One honored brother, at present on exile from his native land for Christ's sake, declined the invitation to tell his story, saying, "I have only one neck, and I hope some day to take it back home with me!"

Thanking God for the measure of victory he has given us in America, let us pledge ourselves anew to the overthrow of persecution and force in religion even unto the ends of the earth!

\* \* \*

## Wanted—a Revival of Evangelism

The devil is crafty. One of his favorite devices is to bring into disrepute a truth or a method by its perversion. One who stands off and views New Testament Christianity in proper perspective is bound to recognize that evangelism—the carrying of the message of the gospel to those who are without it, and persuading them to accept it—is absolutely central in the program of Jesus. This is what he did, and what he clearly commissioned his followers to do. Because men have sought to do this in wrong ways, in the wrong spirit, with excesses and absurdities accompanying, the words "evangelism" and "evangelist" have with many people fallen into bad repute. Many preachers have come to cherish this antipathy, consciously or unconsciously, the result being that in multitudes of churches, pastor and people are busy doing practically everything else except the main thing for which a church exists.

It is an unwarranted use of language to call a religious organization, however perfect, a "church" when it is failing at the main task for which Jesus intended it. A "minister of the gospel" bears a title that is either meaningless or false when he is not leading his church in this primary work of winning souls to Christ. There are many worthy things which he and his people may do, but none of them, nor all put together, can substitute for the spirit and practice of New Testament evangelism.

Perhaps one reason for the failure of many preachers and churches to be evangelists is that they have honestly mistaken the meaning of the term. New Testament evangelism does not find its true representation in high-pressure union evangelistic meetings. Good may be accomplished by such meetings, and often is; but at bottom they are a confession of the failure of the churches to do perennially what they now undertake to do spasmodically. In some measure the same criticism may be made of annual "protracted meetings," where these are the reliance of the church for soul-winning. There are seasons when intensive harvesting should be carried on, but to shut up the spirit of evangelism to a week or two once a year is to limit the Spirit of God and the evangelistic opportunity of a church in tragically inexcusable fashion.

Evangelism, at its best, does not mean stampeding people into church membership. No greater problem exists to-day than that of the multitudes of church members who apparently have no vital Christian experience. They are in the church nominally, having been brought in on the wave of a great religious movement, but either they are unsaved, or their

nurture has been such that they are still helpless babes. This is not the conception of evangelism in the New Testament. The initial urges toward repentance and faith, the mere conviction of sin and the aspiration for a better life, baptism and church membership, have all too often been confused with genuine conversion. Evangelism which has secured these superficial results to the neglect of the fundamental prerequisites of regeneration has done much to bring about a wide-spread revolt against the substance of which it is the shadow.

But evangelism need not be of this anti-scriptural sort. The ideal of a perennially evangelistic church is not a dream, nor is it inconsistent with special seasons of intensive effort, when the fires of soul-winning zeal are fanned to irresistible heat by the cumulative effect of daily preaching, prayer, and personal work. The two conceptions and methods supplement each other, and each is weak without the other.

But why a revival of evangelism? Because thousands of our own Baptist churches are going year after year reporting no baptisms whatever, and other thousands are contenting themselves with an annual meeting which serves largely as the occasion for bringing into church membership the children of the Sunday school—a sort of imitation Easter affair. Last year approximately *nine thousand* of our churches—one-third of the total—reported not a single baptism! This is 2,000 more churches reporting no baptisms than was true the year preceding. Less than four hundred churches reported as many as fifty to one hundred baptisms in 1923, whereas fully five thousand should have averaged fifty each. It takes the witness of nearly twenty church members a solid year to win one lone recruit to the army of our Lord! Verily we are but playing at the supreme task to which Jesus has called us.

Why should there not be conversions at the regular morning services, at the evening service, at the prayer meeting, in the people's homes, in men's places of business, on the streets? It is related that a young preacher once complained to Mr. Spurgeon that he did not have conversions in his church. "Why," exclaimed the great preacher, "you do not expect conversions at every morning and evening service, do you?" "Oh, certainly not," the young man replied. "Then," said the veteran soul-winner, with a smile, "that explains why you do not have them." The spirit of eagerness, of expectancy, on the part of the pastor will communicate itself to his people, and before long the unsaved will be attracted into services where it is known they are wanted, and a loving, persuasive, spirit-filled gospel message awaits them. An average of one conversion a week is not too high for almost any church located where considerable numbers of people live.

Back of such a revival of evangelism, however, must be something that goes deeper. There must be a revival of the sense of sin, of its desolating and devastating consequences, of its hideousness in God's sight; and with this must come a renewed faith in the power of Christ to save and keep safe all who turn in repentance and faith unto him. Modern philosophy has glossed over sin until it has lost its terror for many; and modern theology has reduced to the vanishing point the power of a supernatural Christ to save the lost and condemned sinner. The world has no more outgrown the fact of sin and the need of a Saviour than it has outgrown the law of gravity or the relation of cause and effect.

Men and women are saying by their presence at church: "The newspapers are packed with news, the magazines are crowded with current topics, the libraries are groaning with books of history and philosophy; we have not come for these things except as they may throw light on the great matters of life and death, of right and wrong; give us a message filled with the Spirit of God, with the promise and the plan of eternal life." May God help us to get back to the main things, and may his Spirit move upon us for a mighty renewal of New Testament evangelism.

## A Notable Missionary Convention

A meeting of far-reaching significance for Foreign Missions was the Washington Foreign Missions Convention held recently in the Capital City. Not only was it notable in the quality of speeches made, but also in the spirit and attitude manifested toward this greatest of Christian enterprises. Underneath all theological differences and opposing ideas as to methods there ran a deep unifying undercurrent—the divine power and absolute sufficiency of Jesus Christ in the salvation of a lost world. The tide of optimism in the face of clearly recognized difficulties ran high, and the note of faith and courage was consistently sounded—not so much because of achievements during the past decade, as that we have a Leader in this enterprise who is committed to its ultimate victory, and with him to lead there can be no final defeat.

In addition to this emphasis on the world's need of Christ and his sufficiency for this need, voices from every quarter of the globe made clear the fact that the doors of the world have swung wide to the missionaries of the cross. Again and again was this forcefully illustrated. Ten to twenty-five years ago, in nearly all the leading mission fields, the missionary was merely tolerated, if not antagonized. To-day there is scarcely a spot left where he is not welcomed, treated with respect, listened to with cordial interest, and often co-operated with even by those who reject his message. "The search of both the East and the West is for the Way, the Truth, and the Life, and in Christ both East and West are satisfied," E. Stanley Jones of India expressed it.

Another significant note was that concerning the relation of Christianity at home to its propagation abroad. "We have no right," declared Bishop Chas. H. Brent, "to expect the fruits of the gospel of Christ in foreign lands if we do not produce the fruits ourselves. The Orient knows how we are betraying the gospel (in our attitude toward industrial injustice, war, and world peace) which we present to her people. We demand of new converts in the Orient that they put away idols and make Christ first in their lives. We must do likewise in America. We must apply the principles of Jesus to every phase of life, society, industry, politics and international intercourse."

One of the most notable features of the Conference was the address by President Coolidge. With straightforward simplicity and keen insight into the meaning of world-wide missions the President brought a message worthy of his great office and his great subject. After speaking of the missionary spirit which animated the early Christians, making possible the victory of Christianity over pagan systems, and after dwelling on the contribution to civilization which the religion of Christ has made, Mr. Coolidge said:

"So, as the Christian nations have assumed the responsibility for bringing this new and higher civilization in touch with all peoples, they must recognize their responsibility to press on and on in their task to enlightenment, education, spiritualization, Christianizing. There can be no hesitancy, no cessation of effort. Not only must they go forward with this great task, but they must be sure that they go with the right purposes. They must carry help and real service.

"Let us look this part of our problem fairly in the face, and see if we can find what is demanded of us. Not everything that the men of Christian countries have carried to the other peoples of the world, has been good and helpful to those who have received it. Our civilization is yet far from perfect. Its aims are liable to much distortion when it comes in contact with peoples not yet equipped through generations of race experience to absorb, to understand, to appreciate it. One of the greatest things that a missionary movement could do for the less favored communities, would be to assure that all who go out from the Christian to the non-Christian communities, should carry with them the spirit, the aims, the purposes, of true Christianity. We know that they have not always done this. We know that the missionary movements have repeatedly been hampered, and at times frustrated, because some calling themselves Christians, and assuming to represent Christian civilization, have been actuated by un-Christian motives. Those who have been willing to carry

the vices of our civilization among the weaker peoples and into the darker places, have often been more successful than those who have sought to implant the virtues.

"The Christian churches and government have no greater responsibility than to make sure that the best, and not the worst, of which Christian society is capable shall be given to the other peoples. To accomplish this is the dominating purpose of your missionary movement. It is one of the most important, the most absolutely necessary movement in the world to-day. We shall ourselves be the gainers, both spiritually and materially, by our efforts in behalf of those whom we shall thus help. The early Christians fairly burned with missionary zeal. Our missionary efforts will be more effective, just in proportion as we shall render them in the same spirit of brotherhood and charity which marked the earliest Christian mission.

"Such a service as you aspire to do for mankind can be rendered only under the inspiration of a broad and genuine liberalism. It must rest on toleration. It must realize the spirit of brotherhood. And the foundation of all missionary effort abroad must be toleration and brotherhood at home. The most effective missionary work will be that which seeks to impress itself rather through example in living rightly than through the teaching of precepts and creed. The work of charity and benevolence, of education and enlightenment, will best lay the foundation upon which to rear the permanent structure of a spiritual life.

"Our liberalism needs to be generous enough to recognize that missionary effort will often build better on foundations already laid, than by attempting to substitute a complete new structure of morality, of life, and of ethics. Indeed, those who shall go out from among us, carrying the missionary message into the twilight places of the world, will there find much that is worthy to be brought back to enrich our ideals and improve our life. They will learn many lessons of industry, of humility, of reverence for parents, of respect for constituted authority, which may quite conceivably become adornments to our own social fabric.

"If those who bear our message abroad shall realize and accept the lessons that may be learned from the humbler and simpler peoples, they will be the more successful in planting the spiritual truths of Christianity. Beyond that, they will be able to bring back much that will serve us well. We have not all the wisdom that has been diffused among the sons of men. But we have been greatly favored and have much wherewith to aid those less richly endowed. A becoming modesty, a discriminating sense of our real opportunities and responsibilities, are altogether to be desired as helps in the great work we wish to do. The missionary effort of the nation cannot rise higher than its source. If we expect it to be successful in this field, we must provide the correct influence for it at home."

Such a Conference, dominated by this spirit of loyalty to Christ and his gospel, and of intense devotion to the spiritual welfare of needy humanity, brings fresh courage in the face of discouraging difficulties and temptations to pessimism. After all, when we confront the main, vital issue—the saving of lost men and women from sin and the establishing of the kingdom of God upon earth—we discover that the gospel, and the gospel alone, is the power of God unto salvation—our sufficient resource and our final recourse.

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"America," declared Bishop Francis J. McConnell, in a recent address on Home Missions, "is in many respects as thoroughly pagan as any of the national groups to whom we are now sending foreign missionaries." Surely it is no time for retrenchment in our Home Mission efforts. Dr. Gray's announcement of the drastic action of the Home Board in reducing expenses, demanded by debt and decreased income, will bring distress to all who can see clearly the trend of affairs in the South and throughout the nation. Never were Home Mission problems more pressing, and the need of a powerful Home Mission policy was never more imperative. Let us not wait until it is too late, and then bewail our failure at a time of marvelous opportunity and unparalleled need, but rush to the support of Home Missions that its work may go on unhampered and unimpeded.

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The lowest number of lynchings in any year since accurate records have been kept is recorded for 1923. There were twenty-eight. It is the first year that South Carolina and Alabama have been free of this crime. Thus is our progress on the upward trail, slow but sure.

## A Worthy Record by May 1

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

The books of the Southern Baptist Convention will close on May 1. The Convention appeal has always been a strong one for Southern Baptists. But one month remains for us to make a worthy record by that date, such a record as will give confidence to our co-operative program.

At the meeting of the State Secretaries and other members of the Future Program Commission held in Fort Worth on February 17, it was decided to fix as a financial objective by May 1 a sum approximately equal to the amount raised in the first four months of 1924, aggregating \$4,000,000. The raising of this amount would greatly relieve the pressing needs of activities and institutions and strengthen the morale of the denomination. Each state and each church is to fix such a goal. Of course the work of the full enlistment and budgeting of churches is to go forward without interruption. There is an immense advantage in taking for ourselves immediate objectives as well as the more remote and ultimate goals. The accomplishment of the task set for ourselves by May 1 should be most feasible for Southern Baptists. During the past five years we attained a record of \$3.48 per capita per annum. It should be easily possible for us to make a record of at least \$1.25 per capita in the first four months of 1925. General business conditions are quite as favorable, if not more so, than at any time for the past four years.

April 19 was fixed upon as the culminating date for the special liberal and universal giving. This date should be an emphatic one for Southern Baptists. Gifts should come from at least four classes of our people:

1. Those who are giving regularly through the envelopes. This appeal is not intended to affect these unless they should feel called upon to make a special thank-offering.
2. Those who have made pledges but are somewhat behind in payment.
3. Those who have made no pledge but who should be expected to give.
4. It will be a special opportunity for many who made pledges to the 75 Million Campaign and have been unable thus far to pay in full to absorb at least a part of this in the new program.
5. All members of the Sunday schools.

It is understood, of course, that the special contributions on that day will be made to the whole program and will be credited to any individual pledge and to the church. Special envelopes with attractive designs will be available for all churches and Sunday schools.

April 19 should be not only a day of universal but also hilarious giving.

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## Closing Up of the Home Mission Offerings During March

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

Our women have had the greatest season of prayer for Home Missions in all the history of that great season of Prayer and Thank-offerings for the homeland. More literature has been sent out than ever before. Over 20,000 pastors were asked to preach on Home Missions the first Sunday in March or the nearest Sunday thereto. Many responses were made to this request, some pastors saying they would not only preach

one Sunday but every Sunday in the month on our great work. That superb, informing tract, "The South a Home Mission Field," by Dr. E. P. Alldredge was sent to every pastor. It is a compendium of thoughts and facts and ought to be read by every Baptist in the South.

### LIBERAL OFFERINGS

The indications are that the women will meet their objective in their March gifts to Home Missions. I am just in receipt of a beautiful letter from a society with enclosure of a hundred dollars for Home Missions from their Week of Prayer. Some young women, school teachers, in addition to their subscription on the general budget have sent in twenty-five dollars each. There ought to be hundreds of our women blessed of God with a good measure of prosperity who would make large contributions, and then thousands upon thousands with their smaller gifts should swell the grand total to glorious proportions.

### SPECIAL DESIGNATIONS

The Woman's Missionary Union at their annual convention in Atlanta last May decided to make their March Thank-offering extra, over and above, the regular subscription to the budget.

This means that according to the agreement of the 1925 Program designated funds would not be charged against the interest for which they are given. All the gifts during the month of March designated for Home Missions will be that much over and above the budget, and will not be charged against Home Missions. This ought to be so specified in remitting the funds.

### LET THE MONEY BE SENT IMMEDIATELY

It is all important that every Woman and Young People's organization will wind up their collection immediately, if they have not already done so, and forward at once marked "Designated," through the state agencies. In case the money is sent direct to the Home Mission Board let it be stated that it is a Thank-offering for March, so that the proper credit can be made.

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When the World Sunday School Convention met in Glasgow last June Viscount Shibusawa, a Japanese millionaire, made a brief address in which he said: "I am a Confucianist. There are a lot of things about Christianity I do not understand. But there are two things in your program that appeal to me. One is your Bible. I was given one a year ago, and I have read some of it nearly every day since. It is the greatest book ever written. I wish there was a copy in every home in Japan. The other thing is the Sunday school where young and old gather to study the Book. I wish every person in Japan might attend a Sunday school. It would be the greatest thing for business integrity and morality that could possibly happen." We are just beginning to recognize and appreciate the missionary possibilities of the Sunday school.

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Partly as a result of the report of the Phelps-Stokes Commission, which visited West and South Africa in 1921, and partly because of the remarkable development of the continent in recent years, Africa is receiving extraordinary attention in missionary circles. A "revival of learning" among the natives has caused the various controlling governments to turn to the mission societies for help, and undreamed-of opportunities are opening up in this hitherto "sore spot" of the world. We rejoice to note that several new missionaries have been sent by our Foreign Mission Board to Nigeria, our strategic Southern Baptist mission field.

## Baptist Obligation and Opportunity in a Crucial Hour

*Rev. W. Harvey Clarke, Tokyo, Japan*

This is pre-eminently the age of testing, trying men's faith, gratitude, love and loyalty. It is the crucial hour of individuals and nations, determining their right, by their relation to God, to stand or fall. The unfinished task of giving the gospel to the nations should make the strongest appeal, as it is the greatest need of the world. The obligation of Southern Baptists, because of what the gospel has done for them, should enlist every one in the program of giving it to others. This obligation is determined by individual ability, since God does not require more than a reasonable portion of what he has bestowed. Measured by this standard, Southern Baptists stand high among the forces which God is using, because of their wonderful resources, position and power.

The special task which they have assumed of making a reasonable contribution to kingdom building and extension is small compared to their ability. The completion of this task should be the minimum expression of their appreciation of all that they have received from him who assigned it.

The vision given to Southern Baptists five years ago, and the noble manner in which they have supported the program has proven to be the greatest blessing to the denomination in its history and the completion of this task will add richer blessings to those who make it possible. Nothing short of final victory should satisfy those who have undertaken such a worthy task and who have wrought so nobly. Others should be stimulated by their faithfulness, and join in making the victory complete. It is not a question of being able as a denomination, for one-tenth of a tenth of the annual income of Southern Baptists would meet every obligation, and leave a large surplus fund for extension.

The opportunity which is offered to-day to give the gospel to the world in this generation has never been so great in its history. Preparation has been made through suffering and distress until men have never felt so much the need of divine help. Consequently the doors of the nations and the hearts of the people are opened, opposition has yielded to toleration, and cold indifference to eager anxiety to receive that which will relieve suffering and restore peace. This opportunity is a living challenge to those who hold the remedy and whose duty it is to administer it.

This great task, while one in purpose, is also subdivided into nations, and while we are interested in all, we would lay stress upon that strategic nation which must be evangelized before we can claim the Orient and the world for Christ. Japan is imperative because of its own value to the kingdom, and because of its strategic relation to the Orient. Among the seventy million souls in the Empire only a few hundred thousand are Christians, and the value of these unredeemed are a challenge to the Baptists of our Southland. Those of this generation must receive the gospel speedily or they will soon pass beyond its power to reach them.

Japan redeemed as a Christian nation will become a great force in extending the kingdom in the Orient. Its splendid equipment, increasing influence and power in the East make its evangelization imperative. Its alliance with England has preserved peace in the Far East, for several decades, and its allegiance to Christ and co-operation with the forces which he is using will aid in extending and perpetuating that peace in the Orient.

Christ fulfills the divine requirement of their ruler in his claim to the sovereignty of Japan, for he is in reality the ful-

fillment of the meaning of Ten no Heika, heavenly ruler; and this will be fully realized when they have accepted him as their Saviour, and crowned him as their spiritual King. The danger of Japan unevangelized, with its destructive forces, as the interest of the nations are increasing in the Pacific, challenges the best efforts of Southern Baptists to make these forces Christian in spirit and constructive in operation.

The generation which is now being educated will largely determine the future position of Japan, whether pagan or Christian; hence the importance of reaching them speedily with the gospel message that they may be enlisted in the forces for righteousness in the great world struggle.

The faithful continuance of generous and sacrificial giving will hasten the time when "The gospel of the kingdom shall have been preached in all the world as a witness unto all nations; and then shall the end come." It will also hasten the time when "The kingdoms of this world have become the kingdom of our Lord and his Christ; and he shall reign for ever and ever."

The successful completion of the 1925 Budget calls for a closer co-operation of Southern Baptist laymen in the faithful discharge of their stewardship. Well-trained young people have offered themselves to strengthen the limited forces on the various fields; equipment is necessary for them to do effective work; and all of this can be easily supplied by our laymen if earnestly enlisted in God's service. The call is imperative, the opportunity unlimited, and the reward in proportion to the investment.

Japan as a field, although not the largest, is perhaps the most imperative in which Southern Baptists are working; both, because of its own value, and its potential value in connection with other fields.

Continental Japan has an area of 255,000 square miles, reaching from the frigid north to the tropical south, and a population of 70,000,000.

Insular Japan has an area of 147,000 square miles and a population of 48,000,000.

The work of Southern Baptists for years was confined to the Island of Kyushu, with a population of 8,000,000, but now reaches to Tokyo with the right to work anywhere in the Empire. This gives a field so vast and so important that it should challenge the best in us.

Southern Baptists have been working in Japan for thirty-five years, during which time forty-eight missionaries have been sent to the field. There was an interval of six years in which not a single recruit was sent. There are at present thirty workers on the field and on furlough. More than half of these are used in the schools, which leaves a very small force for evangelistic work covering so large an area. Some of the central stations are without missionaries, and at least twenty well-trained men and women are needed for language study in preparation for active work.

Our educational equipment consists of a Boys' School, Girls' School and four Kindergartens; also chapels, parsonages and missionary homes. These were increased by the 75 Million Campaign fund, and have greatly strengthened our work. These are not yet complete, and more buildings are needed in each school; while kindergartens, chapels and homes are needed to meet the growing demands of the work.

Laymen understand the necessity for good equipment if the best results are to be secured, and we appeal to them to furnish this much needed equipment, that they may rejoice with us in the evangelization of Japan.

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Is your minister receiving an adequate salary? Some one suggests this test by which the question may be convincingly answered: List the men in your community who have the education, social experience, and other qualifications—except technical education—that you require of your pastor. What are their approximate salaries? Now make a list of the men who have salaries approximating the preacher's pay. Would any of them do for your minister? Moral: Raise the preacher's pay!

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The cup of cold water does not require to be translated for a foreigner to understand it.—*Oliver Wendell Holmes.*



## Mine Eyes Have Seen the King

Mrs. Rosalee Mills Appleby, Rio de Janeiro, Brazil

"I have heard the voice of Jesus,  
Tell me not of aught beside;  
I have seen the face of Jesus,  
All my soul is satisfied."

We climbed one Sunday evening to the top of a range in the Tijuca mountains and looked over the city called the most beautiful in the world. Out past the peaks that rose one after another—silent sentinels in the twilight—was the sea with its ceaseless melody. In the valleys and on the plateaus were thousands of houses with its multitudes of families. Crowds came and went on the street—to them a festive day—a great, motley throng with hungry hearts and longing faces. They came and went from houses that only Christ could truly make a home. I felt the tug of lonely hearts, the restlessness of famished souls. I felt the heartbeat of a mighty republic, the kinship of a sister nation.

I saw churches enough—in every direction with the cross above—militant, mediaeval, immoral, idolatrous, unprogressive, intolerant Romanism mixed with the grossest superstition and ignorance—a religion of salvation by works, of image and saint-worship, of Mariolatry, penances, indulgences, of written prayers and empty forms, a religion that closes the Bible to the people, encourages illiteracy and superstition, a religion that substitutes deeds for God's grace, indulgences for consciousness of sin, a religion that drives the cultured to atheism, and the ignorant to idolatry.

I heard the Macedonian cry of the West for the light of the Eastern Star. I heard the throb and ache of a coming nation that needed Christ. I heard the apostle cry to carry farther the torch he started westward. I thought of the opportunity God had given my own land, and the responsibility. I thought of the fact that at least every five hundred at home have a minister, while here there is less than one for fifty thousand people. I thought of the fullness of the present hour for Brazil as she unfolded her powers that they be linked up with Christ. I thought of the money and time wasted in the homeland—of talents that are squandered carelessly in selfishness. I thought of our young people, with one life to live, and that one life wasted in riotous living. I thought of the years that would too quickly pass and then the account of stewardship. Frances Willard said, "What greater art than to try to restore the image of God to faces that have lost it!" Mary Lyon would say to those finishing school, "When you choose your fields of labor, go where nobody else is willing to go," and "There is nothing in the universe that I fear but that I shall not know all my duty, or shall fail to do it."

Recently we went across Rio bay on a sight-seeing trip. It was nearing the twilight hour when we returned. The sun was fast hiding itself behind the mountains beyond Rio, casting its golden glow over a city of marvelous beauty. The man who said, "See Naples and die," had not yet seen Rio at the twilight hour. On the boat were three Sunday-school classes from our churches, and their voices were lifted up in the lovely, musical tones of the Brazilian tongue:

"On Jordan's stormy banks I stand,  
And cast a wistful eye  
To Canaan's fair and happy land,  
Where my possessions lie."

I looked across to a land that represented half of the western world, with its great material resources hardly touched, with its unlimited opportunity in the future if touched for Christ and righteousness. Who knows whether this land of the Southern Cross will not some day come to the kingdom for such a time as this! Looking out into the wondrous beauty of that incomparable scene, it indeed looked like a promised land.

The darkness of night gathered over the city, and a star here and there above it. I thought of the four hundred years that Roman Catholicism had in her undisputed sway, a great opportunity that she had been false to. The darkness was a reminder of the pall of ignorance and superstition that a false religion had cast over a country that might have been many years farther in development.

I thought of what our simple, God-given message from his Word may mean to a papal country with its teaching of *individual approach to God*—not through saints and Mary and priest; *a spiritual and personal religion*—not a formal, second-hand, materialistic, superstitious mysticism, sensual and noisy that barter with human souls; *church membership for believers only*—not family and national in its scope, the amalgamation of heathen, pagan and atheist, good or bad; *Christ, the only head of the church*—not priest and popes or foreign domination and allegiance to Rome regardless of loyalty to family or nation; *democracy of believers*—not a militant, autocratic religion that has practised the inquisition to make converts—that determine rank and purgatory by the amount of money paid; *liberty of conscience*—not dictated to, excommunicated, browbeaten or frightened about the most personal matters; *the Word of God as the rule of faith and practice* where Bibles are burned, destroyed, forbidden to be read and hated.

George Matheson said: "Send me to the hearts without a home, to the lives without a love, to the crowds without a compass, to the ranks without a refuge. Send me to the children whom none have fed, to the sick whom none have visited, to the demoniacs whom none have claimed, to the fallen whom none have lifted, to the lepers whom none have touched, to the bereaved whom none have comforted. Then shall I have the birthright of the first-born; then shall I have the blessing of the mighty God of Jacob."

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## Our Women Writing Home Mission Books

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

Our women are coming to the front with their writings. We have four splendid books on Home Missions by four gifted Southern Baptist women:

"Cuba for Christ," by Mrs. Una Roberts Lawrence, a splendid book that has stirred great interest in our Cuban work; "Oak and Laurel," by Mrs. F. W. Withoft, a vivid portrayal of our Mountain School Work, which is a study book of the Woman's Missionary Union; "From Strength to Strength," by Miss M. M. Lackey, a compendium of the Home Board's work by departments. It is now in the second edition and will soon have to have a third edition. The last of the four books is "Along the Highway of Service," by that radiant soul and flaming evangel of the Lord, Miss Marie Buhlmaier, so long our heroic and seraphic missionary at the immigrant pier in Baltimore. It is only a few weeks from the press but we are receiving the highest commendation from those who have read it. The paper binding will be 35 cents, cloth binding 50 cents.

We ought to have a hundred thousand copies of each of these books read by our people. Miss Lackey's book gives a general sweep and survey of Home Missions; Mrs. Lawrence's and Mrs. Withoft's give realistic treatment of two departments of our work—Cuba and Mountain School; while Miss Buhlmaier's puts the personal flavor of a great soul into her volume. God be praised for the women, who not only have hearts to feel but minds to grasp and the pen of ready writers to portray the march of the Master in the conquest of these fields for Christ!

# The Baptist Movement in Russia

## A Discriminating and Illuminating Discussion of a Remarkable Situation

*Rev. Hoyt E. Porter*

The Baptist Movement in Russia may be divided, with relation to freedom and oppression, into four or five periods. In the very beginning, some fifty years back, before it had grown sufficiently to attract the attention of the Government, or, more specifically, of the established Greek Orthodox Church, the new converts practiced and preached their doctrines with very little hindrance from the authorities. This was especially true in the Caucasus, where the movement had its beginnings among the Molokan groups, who were already protestants or dissenters from the "Orthodox" Church. But this was not for long, because as soon as word reached the higher ecclesiastical authorities, the latter made complaint to the civil authorities. And after the assassination of the liberal Tsar Alexander II, scarcely ten years after the birth of the movement, the civil power began a determined effort to stamp out this and various other popular "heresies."

That movement which had its center near Odessa, in the southwest, was subjected to perhaps the most vile persecutions of all. Here the priests, without waiting for action from higher up, stirred not only the local officials but the fanatical population, to violent action against the believers. Cases are related of believers being tied outside the doors of Greek churches, to be spit upon by the "faithful" who came to worship at the latter; of whole congregations being set upon, and either arrested by the authorities or beaten by the fanatical population, and indignities unspeakable wreaked upon the women.

That movement started in Petersburg by the Englishman, Lord Radstock, while entirely non-denominational, was intensely evangelistic. And the members of the noble and wealthy classes who dared to hold meetings behind closed doors, in each others' drawing rooms, were repeatedly detected and fined. And finally two or three of the leaders, including the foremost one, a Mr. Pashkof, after whom this movement had come to take its name, were exiled, and lived thereafter in Western Europe.

When orders had gone from Petersburg to stamp out the new movement in the South, one of the first moves was to arrest the little group in Tiflis, the birthplace of the movement in the Caucasus. There were among the members of this church two zealous and energetic young evangelists, Pavlov and Klishnikov, who had begun to spread the gospel throughout the Caucasus. Since these paid no attention to the orders that were issued to them, they were repeatedly arrested and imprisoned, and finally exiled to distant and sparsely-settled parts of the country. Pavlov to Orenburg, and Klishnikov to the farthest bounds of Armenia, perhaps the poorest, most arid region where men have ever succeeded in living. The latter, however, could not be confined anywhere long. In Russia every person must carry personal documents to identify himself wherever he goes. In traveling anywhere away from home he must carry his passport, just as he would if he went abroad. To be found in a strange place without a genuine-looking document lays one liable to arrest. Klishnikov was an outlaw, and had no permit to travel over the country. But he traveled secretly, without a passport, for twelve years, with only an occasional glimpse at his family: and even this sometimes, upon being reported by an unfriendly neighbor, led to his detection and arrest. He discarded his real name and adopted the name of Ivanov, by which his children came to

be known later. One of his sons, now a leader in the All-Russian Baptist Union, uses a hyphenated name, Ivanov-Klishnikov.

The exile of Pavlov to Orenburg bore fruit in the establishing of a series of churches in the Ural and middle-Volga regions. And other Baptists were sent to Siberia, with like results out there. Pavlov finished his sentence and returned to the Caucasus, but was soon arrested and sent back to Orenburg, where this time he lost his wife and three of his children during a disease epidemic.

All this time, in spite of continual persecutions, the struggling churches managed to meet for services, though not always regularly, by any means. The evangelists persisted in preaching—sometimes, as we hear, in close-shut rooms in private houses, where pillows were even stuffed into the windows to prevent a sound from leaking through to strike hostile ears on the street. And conferences of workers assembled from time to time for mutual counsel, and for carrying forward the work of organization and unification. Finally, after twenty-five years, the situation was relieved by the imperial decree of April, 1905, granting freedom of worship to the "sectarians" of various kinds. And during the following nine years the Baptists made a tremendous gain in strength, both numerically and from the standpoint of organization.

But this period of peaceful development was in turn brought to an end by the outbreak of the Great War because the Russian Baptists, being in close touch with the German Baptists, were suspected of being pro-German in their political sympathies. The pastors and other leaders therefore were exiled to Siberia by the wholesale, and the churches suffered many and serious difficulties. In less than three years, however, the Revolution relieved this situation, and the movement entered upon a period of growth unequalled by any other evangelistic movement since the days of the Roman Empire.

By this time the cruelest persecutions of the Baptists were over: and yet there remained much more to be endured—mostly in petty persecutions, but sometimes in the form of officially imposed sentences of extreme severity. The first revolutionary, or Kerensky, Government released from sentences of imprisonment and banishment all sorts of "political" offenders, including, of course, religious dissenters. The Bolsheviks, who followed, apparently were not entirely decided in their own minds as to what sort of policy to pursue with regard to these last. That is to say, there were many individual military leaders and civil officials who were inclined to favor them, as fellow revolutionaries—as indeed they had been, especially in their opposition to the established church; although the Bolshevik movement in general was from the beginning intensely anti-religious. And it soon swung over to an extreme position, and began to class the Baptists and all other sects along with the Orthodox Church, as "enemies of society." Marxian Socialism, the ideal of the present-day Communists, or Bolsheviks, as the political party is known in Russia, is a social and political system based upon the most consistently and uncompromisingly materialistic theory of life and human society, probably, which has ever been evolved by any philosopher or thinker, in any age. Believing that there is no God, and that all religion is not only pernicious delusion, but that all religions are kept alive by priestly and similar parasites, who in turn are supported and maintained in their po-

sitions by the property-owning classes for the sake of helping to keep the toiling masses in subjection to themselves; and that religion cannot fail to be used as an instrument or a means of exploitation, or a support for the class of would-be exploiters, even in Russia, all except a few of the most intelligent Communists in that land have set themselves fanatically to root religion out of the lives of the people. And thus, to them *the religious question is a political question*. And this is the key to the understanding of the problem of the relation of Bolshevism to religion in general.

All sorts of repressions and interferences with religious freedom have resulted from this. Churches, synagogues, etc., were seized outright, to be used for clubs and similar purposes, or were merely closed. Priests, preachers and other religious workers and officials were arrested, imprisoned, and worse—usually on suspicion or on evidence of conspiring against the present Government, or at least of being distinctly unfriendly to it; or, as in the case of a good many Baptists, of agitating against military service. But, in general, it is extremely difficult to get it out of the heads of the less intelligent Communist officials that the preaching of the gospel even, is not political agitation. And consequently many preachers have been arrested by minor officials, under all sorts of thin pretexts, in the endeavor to interfere as much as possible with their work, and to discourage such activities. Major persecutions, such as the closing of churches by official order, and the infliction of long terms of imprisonment upon religious workers, have been reduced to a minimum, so far as the sectarians are concerned, as the responsible heads of the Government have come to realize that these Protestant sects are peaceably inclined, and these repressions are a needless cause of irritation for the population they have to govern. In fact, the Communist Party, in convention assembled, adopted a resolution last year against repressive measures with regard to churches and congregations of all sorts of religious bodies, in the country villages, so as to eliminate one serious cause of friction between the Government and the peasantry.

And yet, in spite of the amelioration of conditions within the recent past, there still remains much to be done. There have been all manner of interferences with the Baptist congregations even, on the part of local officials, sometimes through misapprehensions as to the beliefs and practices of the former, but often enough out of pure malice. But where such have exceeded their legal authority it has usually proven possible to secure redress by appealing to superior officials: though often cases have to be taken to Moscow, or to Kharkov, the capital of the Ukrainian Republic, before this is secured. Meanwhile, weeks, and even months have intervened, with a corresponding stoppage or partial stoppage of the work of the particular church or worker.

But besides direct interference, the religious cause suffers from all sorts of hindering efforts. Even in Moscow the local administrative bureaus have taken for other purposes one meeting hall after another, necessitating the spending of considerable sums of money on the part of the congregations for the repairing of new places, in most cases less desirable than those lost. In the Ukraine, especially in Donietz Province, where there is an especially strong Communist element among the coal miners, exorbitant fees are extracted from the poor congregations for the registration of churches: and without this registration they may be counted as illegal organizations. And in the cities the rentals for the halls occupied as meeting places are often exceedingly burdensome.

But in spite of all these interferences and hindrances, the Baptist host in Russia grows, and grows, and grows—10, 15, 20 per cent increases by baptism year by year. And after all, Baptists enjoy much more freedom than many others. The Salvation Army was excluded from Russia several years ago: the Student Christian Union has been most determinedly

suppressed; and recently a lot of Theosophist leaders were arrested.

But the most serious feature of the situation is the prohibition of the teaching of religion to children or youths below eighteen years of age in classes, whereas no hindrance is interposed against the spread of materialistic and atheistic propaganda in the "Pioneer" (Boy—and Girl—Scout) and other similar movements. I know several bright and promising young people, students in the pedagogical department of the University in Rostov, who were arrested and jailed for having conducted a Sunday school. Two of these were expelled from school as a consequence. But in fact it has become exceedingly difficult for almost any student who openly professes Christianity, or avows a definite belief in God, to remain in a higher institution of learning. And it is safe to say that from now on it will be extremely rare that such an individual gains admittance to one of the higher institutions. And more and more pressure is being brought upon public school teachers, to induce them to disavow religious beliefs. These matters are regulated, not so much by the Government organs and officials proper—which must maintain a semblance, at least, of neutrality—as by Communist bosses within the semi-official organizations sponsored by the Communist Party. Even the bosses within the labor unions sometimes secure the discharge of employes who are too active in Christian testimony.

Is there a land or a people that deserve more earnest prayers of us, than do our struggling brethren in Russia—earnest, importunate intercession every day? Let us pray, first of all, that they may be given the wisdom and the strength to go forward, organizing and developing the work on their fields in spite of difficulties; and, second, that through various channels, God will work to remove these difficulties, that this may be more freely done.

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## Pioneer Russian Baptists— Heroes of the Faith

Rev. P. Ivanov, Leningrad, Russia

Within the last five years, one after the other of the founders and promoters of the old Russian Baptist movement have passed away, having held on their shoulders the whole history of the Baptist Russian Brotherhood for the space of a half century. Those who have died are: F. P. Balikhin, V. V. Ivanov-Klishnikov, D. I. Mazaev, and lastly, V. G. Pavlov.

The youngest of these, not only physically but also in the spiritual birth, D. I. Mazaev, was baptized in 1885 and soon occupied the leading situation for the Russian brotherhood. In 1887 he was elected president of the All-Russian Baptist Union, and this office he held almost up to his death in 1920, with but little interruption. He was a man with a great mind and many-sided abilities, and he was particularly distinguished as being a talented orator. Two years before his death, exhausted by the storm of revolution and civil wars, he resigned from his duties in the Union. He passed away May 20, 1922.

F. P. Balikhin entered the Brotherhood in 1882 and was an untiring minister of the gospel. During the thirty-six years of his work he formed a number of churches and saved many thousand souls. He stands out especially for his surprising ability to hold out against the Greek Orthodox missionaries in public disputes. He died January 20, 1919.

But the true pioneers of the Russian Baptist movement, and not only that but promoters, typically, for Russia with her strict and pressing police force, were V. G. Pavlov and V. V. Ivanov-Klishnikov (called Ivanov for short). No one has worked more than they on the Lord's field in Russia, and



no one has borne more persecution and hard trials. Their lots were the same in many ways. Their names in the history of the Russian Baptist movement have indissolubly crossed each other.

Pavlov and Ivanov—both have emanated from the peasantry, from the old-fashioned Molokan families, a long time since having left the Greek Orthodox faith. They were both baptized in 1871.

By whom, then, were they baptized?

This was the moment of the birth of the Russian Baptist movement. In 1867 the first Russian Baptist Church was organized in Tiflis, the capital of Southern Caucasus. Its organizer was H. I. Voronin, a member of the Molokan sect, who, following the teaching of the Holy Scripture, believed in the necessity of baptism in water. Voronin became acquainted with a German Baptist in Tiflis—Martin Kalvait, who baptized him in 1867. He gradually gathered about him a small group of converts, whom he baptized. For the first three years this small organization was rather insignificant. But in 1871 Pavlov and Ivanov joined them—two men whom God had chosen as his instruments for the planting of the true teaching of the gospel in Russia.

Upon entering the Tiflis Baptist Church, they immediately put forth all their efforts into activity for the propagation of Baptist teaching at first among the Molokans in Caucasus, "beginning with Jerusalem." Pavlov worked in the province of Tiflis; Ivanov—in the Elizabetpole and Baku provinces. In 1875 Pavlov left for Hamburg and entered the Baptist Seminary of Brother Oncken. During that time Ivanov put forth his efforts upon working among those in Northern Caucasus and along the Volga.

After the return of Pavlov from Hamburg, the Baptist churches organized more harmoniously, the method of organization having been learned by Pavlov while in Germany.

The spreading of the movement, like a mighty river running from Caucasus, spread over Tavia and Ekaterinoslav provinces, where it met with another Baptist current. Here the chief worker was Ivan Grigorevich Riaboshapka. Riaboshapka joined Pavlov and Ivanov, and so the two Baptist forces were merged into one from that time. The movement spread rapidly through parts of central and western Russia. In the north it came in touch with the third movement, which started in Petrograd in 1874, under the influence of the preaching of the English Lord Redstock and his zealous follower, a Russian pioneer—Colonel V. A. Pashkov, after whose name the followers were called "Pashkovites." This northern movement had its adherents chiefly among the aristocrats, and, as it penetrated into the masses of the common people, it took on various free-thinking religious forms; this Petrograd movement finally adopted the name of Evangelical Christians. Under the influence of the victorious and conquering advance of the Baptist movement, it gradually took on Baptist ideas and organization.

Up to 1881, that is, up to the assassination of the Emperor Alexander II, the Baptists in Russia were not subjected to persecution from the government. There was only local oppression and even slaughter, because of the hatred of the Greek Catholic clergy and the fanaticism of the Greek Catholic mob.

From 1881 begins a period of harsh persecution. But their hatred arose apparently too late: the foundation of God's church in Russia was laid firmly. Up to 1885, according to the report of the Procurator of the Greek Catholic Holy Synod, the Baptists already had penetrated into twenty-two provinces of Russia, and by 1891, into thirty provinces.

In 1885 the Bishop Paul, exarch of Gruzia, wrote to the governor of Tiflis: "The Baptist movement—if not a cancer itself, then it is similar to it, an extremely dangerous spreading and gripping disease on the body of the Russian church and people. This pest threatens with terrible danger and disaster the church and the country, unless energetic steps are taken

against this pestilence by the working together of the church and the government. This evil is not only a religious peril, but also a political one, dangerous to the whole population."

And so persecution began. For Pavlov and Ivanov, together with the self-denying workers who had joined them, begins a period of secret and underhand work, full of danger and great hardships.

Here are two pictures, which can serve only as dim illustrations for the work of the pioneers of the Russian Baptist movement.

The first picture: In 1883; in the village of Usohi, Mogilev province; at mid-day; on the border of the village in a peasant's home with closed shutters, the window from within being stuffed with pillows and blankets, in order to prevent any sounds from within to penetrate outside of the hut; the lamp in the room burns dimly and illuminates the uplifted faces of the men and women, who fill the room and eagerly listen to the preacher who has come to visit them. At the outside of the gate stands a watchman, nervously looking in all directions. This—the secret meeting of the Baptists. The visiting preacher—Pavlov.

The second vista: 1884; in the city of Saratov; at midnight. A wagon quietly approached the home of a believer. A knock at the window, and after the necessary explanations, the master of the house and the driver of the wagon take in a man who is quietly moaning and carry him into the room. This man has a broken leg. He is Ivanov. The police have already been closely hunting for him for two years. Two days before in the city of Atkarsk, about one hundred miles from Saratov, the police almost caught him at an evening meeting, but he succeeded in running away from the service and alighted on a wagon which had been in readiness to receive him. The horses were made to go their limit because the driver was determined to save his beloved preacher; but at a hill the wagon upsets; a terrible pain goes through the leg of the traveler, but there is no time to be lost, as the chasing police, perhaps, are drawing nearer. The driver seats his moaning passenger again on the upset wagon, and the stamping hoof again resounded in the quiet of the night. The weary horses brought the minister of the gospel to Saratov the next night, to the home of the devoted Christian friend, and here by the strictest secrecy he lived until his leg became entirely healed. This is how the Lord preserved his servant, because on the day after his leaving Atkarsk the police came there and announced: "We have been informed that a man hunted by the police, named Ivanov, is hiding in your home."

In 1887 Pavlov was arrested and exiled to Siberia. Ivanov was not taken by the police until 1895, up to that time for twelve years successfully evading the hands of the police, traveling all over Russia without a passport, without which it is ordinarily impossible to travel in Russia, the Lord many times marvelously saving him from the hands of his enemies, causing a strange blindness to come over his persecutors. Being seized in 1895, Ivanov was exiled to a distant border of Russia, in the city of Sluptzi, in the province of Kalish.

Pavlov in the same year, 1885, at the termination of his second banishment, foreseeing a new imprisonment, left Russia for Roumania, in the city of Tulcha, where he was asked to serve in the capacity of a pastor. He returned to Russia in 1901, and established himself in Tiflis. During that time Ivanov was released from his exile, and settled down in Baku. From that time the work of both continued in a peaceful and more legal way. To the end of their lives both unceasingly spread their missionary activities throughout Russia and stood literally on their own posts until the last breath. In 1905 both were at the first World Baptist Alliance in London, and in 1911 at the second Congress at Philadelphia: they both created the Russian Baptist Brotherhood, and they also brought it into fellowship with the world brotherhood.



January 28, 1919, Brother Ivanov died at seventy-three years of age.

April 15, 1924, Brother Pavlov passed away, also at seventy-three years of age.

The pioneers are gone. The old guards of the Russian Baptist movement have passed away.

With their passing away into the heavenly mansion has closed the first period of the history of Russian Baptists—the Heroic Period. The result of their half-century of work causes a real joy. The gospel light is shining from end to end of the Russian territory. In place of the deceased veterans hundreds and thousands of young workers have taken their places, who are ready, as their fathers have been, to lay down their whole lives on the altar of Christ. There is a wish to follow the deceased with the paraphrased words of Simeon, "Now lettest thou thy servants depart, Lord, according to thy word, in peace; for their eyes have seen thy salvation which thou hast prepared for the Russian people."

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## A Baptist Martyr in Russia

*I. V. Neprash, Professor International Baptist Seminary*

Below is a copy of a circular letter sent from Moscow to all the Baptist churches in Russia by Mr. Ivanov-Klishnikov, who is one of the leading men in the Baptist Union there. The letter is a characteristic picture of the situation in which our Baptist workers have to conduct their work. It is also characteristic of the spirit which prevails among the Russian brotherhood. They really strive to become self-supported. The internal troubles, as well as the terrible famine which involved thirty millions of people, caused such an impoverishment that even the best endeavors were not sufficient to meet the fast increasing needs of the Lord's work. The workers are the first to suffer. Brother Klausnitz died, but he is only one of the many who were affected. A splendid and promising worker, a professor of a college before thirty, he left his work, and went into the Lord's vineyard, because he saw the crowds crying for living bread. Like Paul, he went into a region hardly touched by the gospel. His splendid, educated wife was a fitting helper in all his undertakings. She is left behind with three orphans and penniless. A brave Christian is she, because she didn't break down in her sorrow, but still continues in Christian work, hardly earning her living.

The letter follows:

*"Blow ye the trumpet in Zion, and sound an alarm"  
(Joel 2: 1)*

February 4, 1924, in the city of Penza, there died in the thirty-first year of his life, the pastor of the Penza Baptist Church, A. Klausnitz. I participated in the funeral service, as a representative of the Baptist Union of Russia. The fact itself that such a talented and highly educated worker in the Lord's vineyard should have been called away causes a pain in the heart of everyone to whom the success of the preaching of the evangel in Russia is dear. But I literally shuddered in horror and bitterness when I came to Penza and surveyed the conditions in which this self-sacrificing soldier of Christ, who was so disinterested in his own needs, lived, worked and died. I cannot be silent about it. I wish that most of our churches would learn these facts, and get the lesson.

Brother Klausnitz graduated at college in Libava in 1910, with a reward of a golden medal. Then he entered the Historical Philological Institute. His grades were so high that he received an invitation immediately to stay with the Institute and prepare for professorship. Having such a preparation, and being a master of several languages, among them German and English, he had a splendid prospect for a life career. But he, like Paul, "counted all things to be loss for the excellency of the knowledge of Christ Jesus," and for the sake of preaching the Gospel. While he was yet a student, he worked in the B.Y.P.U. of the Petrograd church. Soon after having graduated from the Institute, he was bap-

tized and united with the Petrograd Baptist church. In 1919 the Lord led him to Penzar (the capital of the province of the same name). Here he started the Lord's work, and put all his strength into it. The little community rejoiced over the spiritual work of its leader, but was not ready to give him his living. Brother Klausnitz was of a careful and delicate character, and couldn't demand his living from the community which he organized. Consequently, he lived in terrible poverty. Very often his family was without bread, and didn't have any potatoes even. Such a life he and his family endured for the five years of his work there. Everything of his belongings which could be sold was sold. Being worn out by such a life of poverty, and having nervous sufferings as a result of frequent imprisonments because of Christian activities, our brother fell untimely into the grave.

It was learned only after his death that he possessed just one shirt. The poverty of the community did not permit them to obtain another shirt for him, and in that only shirt he was laid in the coffin. There was just one coat on him, the same which he wore in jail, all dirty and filthy, and in it he was buried. There were no socks or shoes, even fitting for such a primitive burial, and therefore a sister member of his church bought for his last journey a pair of socks and slippers.

Who is guilty that this highly educated and highly talented self-sacrificing hero preacher lived as an outcast and died as an outcast, and went untimely into the grave?

All our Russian Brotherhood bears the guilt. Let us talk more of the responsibility of the churches to care for their workers. There are many churches which began tithing because "the love of Christ constraineth them." Most of our workers live on the verge of starvation. Such a situation means a terrible drawback to the Lord's work in Russia.

We were in a period of pioneering, and then such a situation was permissible. But now, when we have entered into a period of organization, and the spiritual education of churches in which here are hundreds of thousands of newborn members, such a condition cannot be suffered any longer. Our Christian workers must be supported so that they will be enabled to put forth all their energies into the Lord's Work, and not be hampered by such shameful and destructive poverty. "The harvest is great, and the workers are few" in Russia.

I shall be glad if this description is read and heard by all the children of God. I hope the news of how one of our best workers lived and died will burn into their hearts. I hope the workers will talk plainly to their people about their duties.

May the grace of our Lord Jesus Christ be with you all.  
Amen.

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## Struggles for Religious Liberty in Spain

*Rev. Percy J. Buffard, Valdepenas*

The Concordat (the agreement between the Pope and the Nation) of 1851 declared among other things that the Catholic, Apostolic and Roman religion should be the exclusive religion of the Spanish nation and should be conserved for all time in the Spanish dominions with all the rights and prerogatives which it should enjoy according to the law of God and the dispositions of the sacred canons. Article 2 decrees that "as a consequence of the foregoing instructions, universities, colleges, seminaries, public and private schools of every kind, shall conform in everything to the doctrine of the Catholic religion." It also states that no impediment shall be placed in

the way of any of the bishops and prelates in their efforts to guard the purity of the doctrine, faith, customs and religious education of the young even in public schools, nor in any of the duties of their office, and that help should be given them in order to oppose any perversion of the faithful and corruption of their customs and to impede the introduction, publication and circulation of evil and vicious books (including, of course, the Bible).

This Concordat is still in force, though in actual practice it has been modified by the new Constitution of 1876, article 11 of which states that "The Catholic, Apostolic and Roman religion is the religion of the State, and the nation is obliged to maintain its worship and its ministers. No one shall be molested in Spanish territory on account of his religious views or for the exercise of any act of worship, except to safeguard the respect due to Christian morals. Notwithstanding, no public ceremonies or manifestations shall be permitted, except those of the religion of the State." This article was later modified by Royal Order of 1910 allowing exterior signs, etc., to be placed on the buildings used for dissenting places of worship. The same year, by another Royal Order, schools were allowed without religious instruction at all. Further, in 1913, yet another Royal Order gave to those soldiers who declared on enlistment that they did not belong to the Roman Catholic religion the privilege of exemption from attending the religious ceremonies connected with the Romish Church, and recent statistics say that some two to three thousand soldiers have taken advantage of this Order.

In December, 1922, the Conservative government fell and a coalition government was formed of the various liberal groups and the Progressives (Reformists). This latter body joined on the understanding that the Constitution should be amended in favor of religious liberty by deleting the last clause of Article 11, "Notwithstanding" etc., as above. Immediately a meeting of Cardinals and Bishops was called and celebrated in Madrid to discuss what could be done to avert so awful a calamity, and shortly afterwards the Archbishop of Saragossa, in the name of the Spanish Hierarchy, wrote a threatening letter to the Prime Minister, saying that he would convoke a meeting of ex-Senators and ex-Members of Parliament, in order to oppose in every possible way the modification of the Constitution, threatening also a political campaign against the Liberals during the coming election. The government took fright and at once withdrew the proposed reform from their program and, as a consequence, Sir Pedregal, Chancellor of the Exchequer, a Reformist, resigned in protest.

In September, 1923, a Military Dictatorship took control of the country and there seems little prospect at present of obtaining religious liberty, as the Directorate is practically hand in glove with the Church and is making evangelistic work increasingly difficult. Persecution is very strong. People are being imprisoned and fined for distributing Bibles, tracts, etc., and it is not easy to get justice done in these cases. Evangelical schools and halls are closed on the slightest pretext and the work of the colporteurs is seriously hampered in many districts.

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The annual meeting of the Northern Baptist Convention will be held in Milwaukee beginning Wednesday, May 28. Some of the features of special interest will be the place given to a delegation of one thousand laymen, the inauguration of the new board of missionary co-operation, the addresses of Doctors Petty, Laws, Gilky, Francis, Sherwood Eddy, the projection of a great missionary program at home and abroad. The Convention gives promise of constructive thinking and action, with more of unity and spiritual enthusiasm than in recent years.

## Modern Jewish Persecutions

*Rev. Jacob Gartenhaus, Missionary to Jews*

Just as in the earlier days fear of the Pharisees and chief rulers deterred many from public confession, so now apprehension of persecution in a variety of forms detains many who would otherwise make their belief known. Persecution for such pronouncements of faith among the Jews even now and in this country are far more relentless and severe in many cases than the general public is aware of. One man, for example, had been thrown into an insane asylum, where he remained for several months before his case was brought before the proper authorities and his release obtained. Another man for years has been separated from his own wife and children. Only occasionally can he see one of his own children for a few hours. Just recently a Jewish man in business found his Saviour and was compelled to move out from the neighborhood where his former Jewish friends lived. A Jewish boy was put for six months in a detention home. This was done to keep him from associating with missionaries, but the man in charge complained: "If this fellow is not taken out, they will all become Christians," as he was teaching all the time to the others. Many have been beaten with many stripes. Our people do not dream of the faithful heroism that the Jewish believer is called upon to exercise.

Joseph of Arimathea and Nicodemus were not the only secret disciples of Jesus. John 7:13 informs us that "No man spake openly of him for fear of the Jews," and in John 12:42 we read: "Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue." Other passages in the New Testament and information in other historic books disclose the fact that Jesus had many secret disciples. This obtains to-day to a greater extent than the casual thinker knows. It would be presumptuous to pretend to tell the number of Christ's secret disciples. Frequently we meet them. They delight to talk about Jesus with one of their own race who is also a believer, and such a privilege is highly valued when they feel that they can escape detection by Jews. They read the New Testament and other Christian literature and sometimes slip into churches and make contributions to the cause.

Christians generally have no idea of the trials and anguish entailed upon the Jewish believer when he publicly professes faith in his Saviour. He is considered a traitor and is looked upon as one who has forsaken his people and sold himself to the enemy for money. His home ties are severed. His father and mother consider him no longer a member of the home. A recent experience throws light upon the subject. Acquaintance with Jewish life will show that Friday afternoon is an extremely busy time in the household of the orthodox Jew. As we enter the home we find the mother busily engaged in cooking, washing or cleaning. She is preparing for the Sabbath, which begins Friday evening at sunset. On a particular Friday the writer made his calls earlier than usual, that he might not interfere with the Sabbath preparation. As he entered one home the Sabbath table-cloth was spread and on it were the candlesticks. Soon the mother would light the candles—ushering in the Sabbath. His visit here was brief and very encouraging. He had decided that this would be his last visit for the day, but on discovering that there was one more house in the block he decided to visit it, also. As he entered he found the father of the home (a devout son of Abraham) engaged in donning his Sabbath attire. At once he began a conversation with his host, gave him some literature and prepared to leave before an argument ensued. As he turned to go out he asked: "Have you ever read the New Testament?"

For answer the apparently orthodox Jew walked over to his bookshelf, took down a New Testament and said: "I have had this for several years."

"Have you been reading it?" he was asked.

"Certainly."

Seeing that he was dealing with a rather broad-minded man, the missionary took the liberty of remaining longer and asking another question:

"What is your attitude toward the New Testament and Christ?"

"I believe in both," was the surprising answer.

"You believe that Jesus is the true Messiah?"

"Certainly," was the emphatic reply.

"What about your wife and children?"

"They do not even know that I believe."

The hour had come for the evening service at the synagogue. As we walked along the reason he gave for his secret belief was that he wished to avoid the severing of family ties, bitter feeling and such trials.

These cases may impress many as being singular and others may feel that secret disciples have not in them the material of which martyrs are made. I will not dwell on these points, but I am thoroughly warranted in pleading that Christians so live and act every day, everywhere, in everything as to make it easy for tried and timid souls to openly join their ranks. Many Christians who live near Jews, meet them on the streets and deal with them in a business way have not the courage to say a word to them for Christ.

A persecuted Jew once wrote to his friends (Second Corinthians 1: 7-11): "We were pressed out of measure, above strength, insomuch that we despaired even of life."

"Pressed out of measure, and pressed to all length,  
Pressed so intensely, it seems beyond strength;  
Pressed in the body and pressed in the soul,  
Pressed in the mind till the dark surges roll.  
... Pressed into living a life in the Lord,  
Pressed into living a Christ-life outpoured."

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## God and the Tears of a King

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

One of the most marvelous pictures in God's spiritual art gallery was in a royal palace in Jerusalem. The outlines of the picture still hang in Isaiah's wonderful prophecy, the 38th chapter.

Hezekiah was a good king of Judah, one of the best. He was very sick. God sent his preacher to bear a message. He told him two things: first, his house was out of order; second, that he must die. What a double sorrow! The picture shows us what the dying king did. He turned his face to the wall; he prayed; he wept bitterly. He prayed a wonderful prayer and asked for only one thing, and that is that God would remember how he had walked before him in truth and had done that which was pleasing to God. He did not ask that his disordered house be set in order nor that his life might be lengthened, that is, as far as the record goes. The picture gives us another scene. The preacher has come back with a new message from God. The message was a three-fold message. God said "Tell Hezekiah three things. First, tell him I have heard his prayer; second, I have seen his tears; third, I have answered in three ways—lengthened his life, delivered his city from his enemy, and will become the permanent defender of his city." God says here that two things influenced him in answering Hezekiah's prayer—his prayer and his tears.

So we can take it that God answers prayers when he sees our tears. God thinks a great deal of our tears. He

says in this Scripture that he sees them. He says in Psalms 126: 5, 6 that tears are a vital factor in gathering spiritual harvests. Another scripture says that he thinks enough of them to bottle them up in his wonderful apothecary shop in heaven and keep them until we go home to our eternal abiding places.

The world will never know the value in God's sight of a mother's tears over her lost son, a preacher's tears over his congregation, the tears of God's people everywhere in compassionate longing for unsaved men. God says that "They that sow in tears shall reap in joy."

This article is a plea for a new day of evangelism among our people, a new day of soul-winning among our preachers and church forces, a new day of burdened hearts and compassionate longing for lost men. A weeping church will be a winning church. A weeping preacher will be a prevailing and a powerful preacher, that is, if he has got sense with his tears. May God help us to bring in a great tidal wave of soul-winning power by our prayers, our tears and our personal work.

\* \* \*

The World Sunday School Convention, held in Glasgow, Scotland, recently, kept the missionary note uppermost, the Convention theme being: "Jesus Christ for the healing of the nations." Fundamentally sound thinking underlies this pronouncement: "The Convention expresses its deliberate judgment that in the Sunday School and its auxiliaries the church of God possesses its most effective instrument for world evangelization. It therefore earnestly recommends an immediate advance along the whole line, especially by the steady recruiting of unreached children and young people, and of fresh teachers; the formation of leadership and teacher-training; the supply of lesson courses to meet the needs of each field; the provision of more adequate buildings and equipment; the development of instruction and auxiliaries; and the stimulation of missionary enterprises and other Christian activities." The kingdom of God will be near at hand when the Sunday schools become thoroughly efficient, and are dominated by the missionary spirit. We are moving in the right direction, but with pathetic slowness.

\* \* \*

The president of the Western Union Telegraph Company staked his job and \$4,000,000 of his company's money on the outcome of a new European cable. The cable, a new venture as to type and construction, could not be tested until laid and ready for operation, but so great was the executive's faith in the engineering theorem by which the cable was constructed that he went steadfastly ahead in the huge expenditures, knowing that if the experiment failed he would be ruined. When the rate of speed crept from 250 letters per minute, the ordinary cable rate, to 800 and then to 1,500, and directly, with a few adjustments, to 1,700 letters per minute, the faith of the daring president was fully justified, and he was showered with congratulations. Would that we as Christians might have a like faith in the gospel of Jesus Christ! If we but believed in its tested power to transform lives and nations as Mr. Carlton believed in his cable, we would put all that we have and are into sending it to every man of every tongue in all the world.

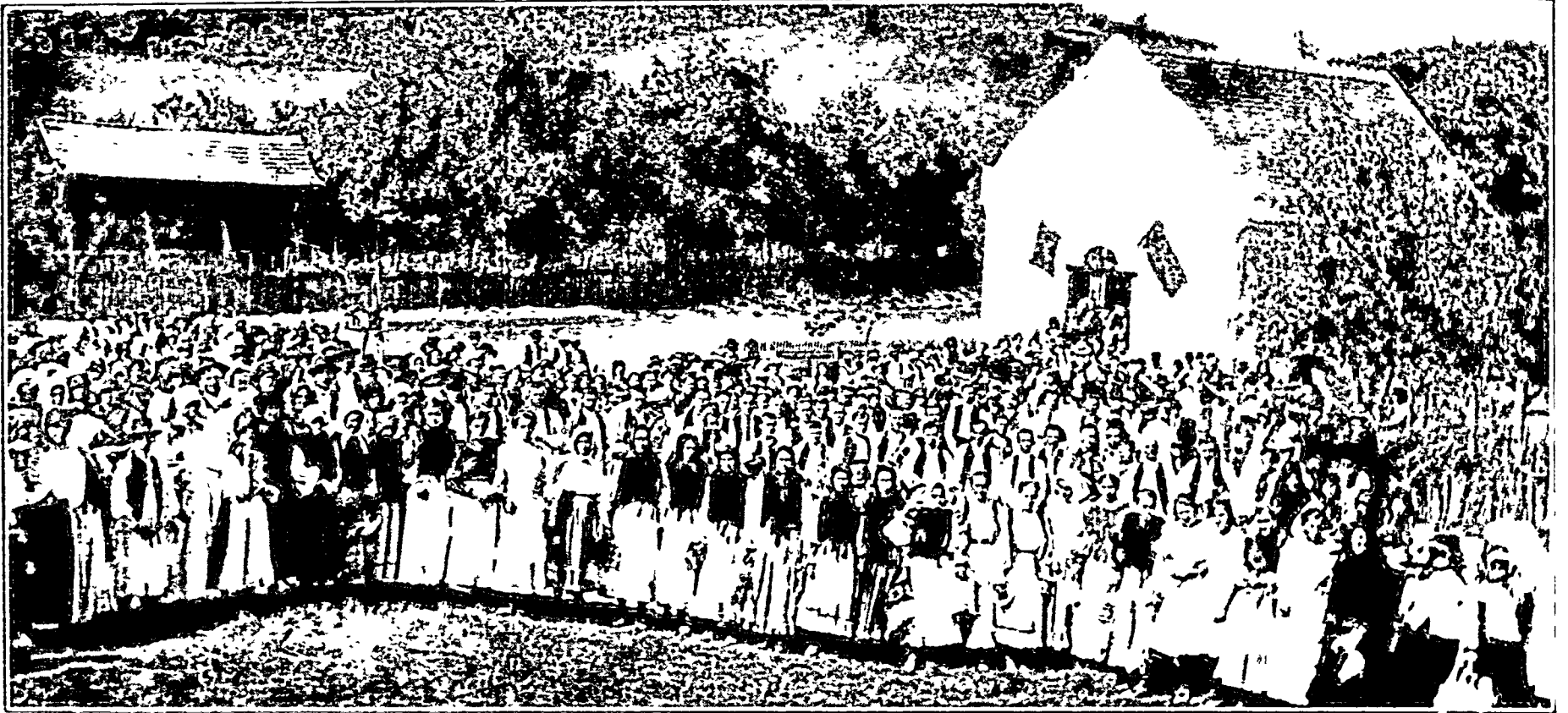
\* \* \*

The greatest disaster which could befall us in our mission enterprises would be for those to whom we are undertaking to send the gospel to lose faith in us. "If men cannot believe in the Christians whom they have seen, how can they believe in the Christ whom they have not seen?" asks Maltie Babcock. We must beware lest our failure to keep our promises and redeem our pledges discredit the Christ whom we represent and make void the work we are enabled to do.



# Baptist Persecution and Progress in Roumania

*Rev. J. R. Socaciu, Bucharest*



DEDICATION SERVICE OF THE BAPTIST CHURCH OF LUGUZEN, ROUMANIA

The writer, who preached the dedicatory sermon, had to stay on the steps of the church door, and preached at the same time to the crowded church, as well as to the crowd outside the church."

## THE BAPTIST CHURCH OF LUGUZEN, ROUMANIA

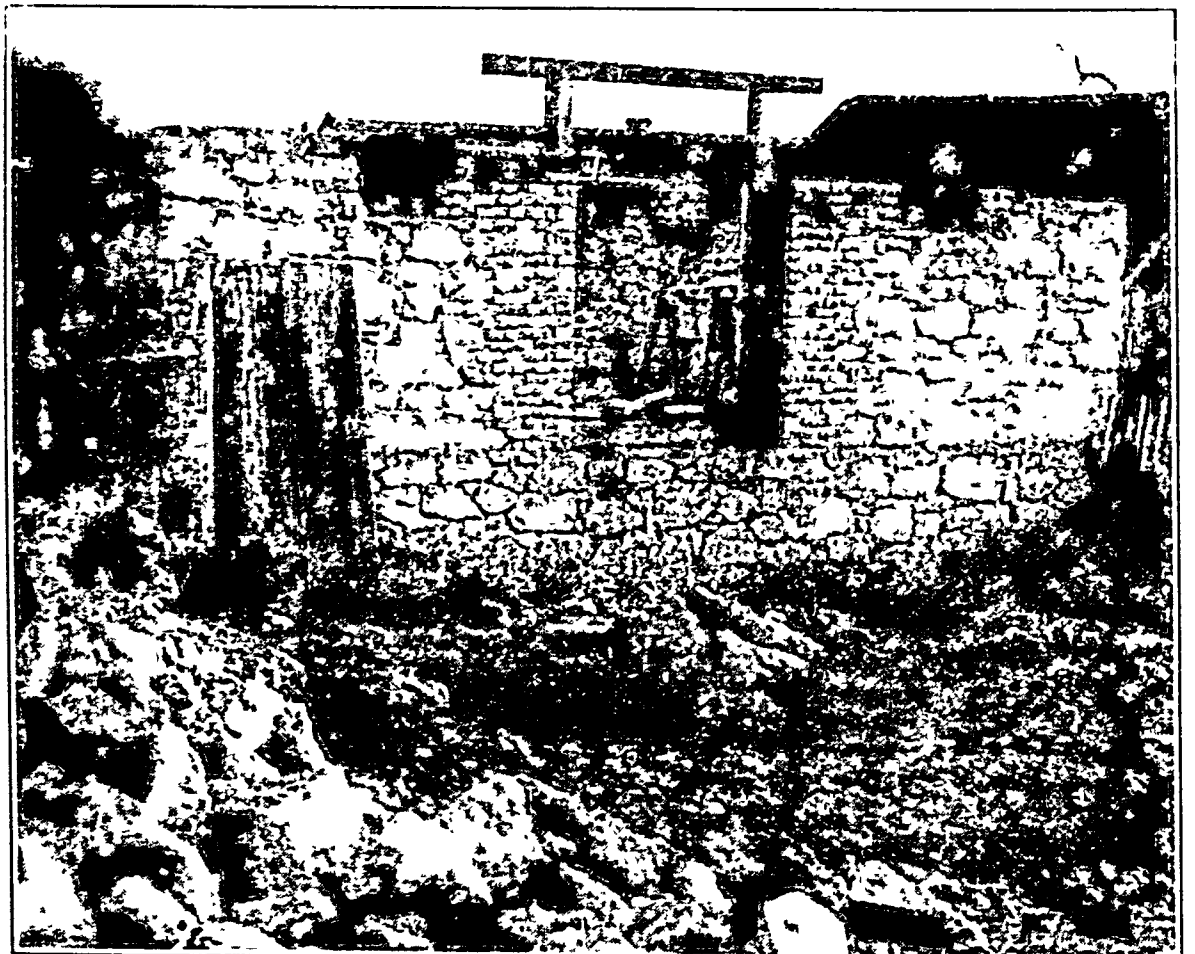
At Luguzen, district of Arad, Roumania, for years our Baptist brethren worshiped in a small room in a private house. Some years ago one of the brethren gave a fine corner lot for a church building. Though few in number, the brethren made plans to build a church on that lot as soon as they could. Thus in the spring of 1923 they secured materials and began the building. Of course they needed some money. They could not get money from any bank, because bank officials are ordered secretly not to loan money to Baptists to build churches. But by this time Southern Baptists gave the Baptist Union a building and thus these brethren were loaned money for a period of ten years without any interest, but they pay in one-tenth of the sum each year, so that the incoming money may be used elsewhere for the same work. The brethren finished their building and dedicated it in June, 1923. The mayor of this town is a Baptist brother.

The picture shows the church building and the large crowd which attended the dedication service in the morning. Of course hundreds could not get in. Thus the writer of these lines, who preached the dedicatory sermon, had to stay on the step of the church door and preached at the same time to the crowded church as well as to the crowd outside the church. The picture was taken at the close of the service. Two choirs from neighboring

Baptist churches were present; one sang in the church, the other one furnished music for those outside the building. In the afternoon we had a larger crowd at the creek, where fourteen candidates were baptized. The priest of the town tried to interfere, but could not do anything.

## HOW THE CHURCH AT ALMAS WAS BUILT

In the town of Almas, district of Arad, Roumania, Baptists were few, about 20 members, and held their meetings in a private home. Priests of the state



THE UNFINISHED WALLS OF THE ALMAS CHURCH

"When the priests saw the walls going up they stopped the work through high state officials. Armed gendarmes guarded the place so that no one could build the walls."

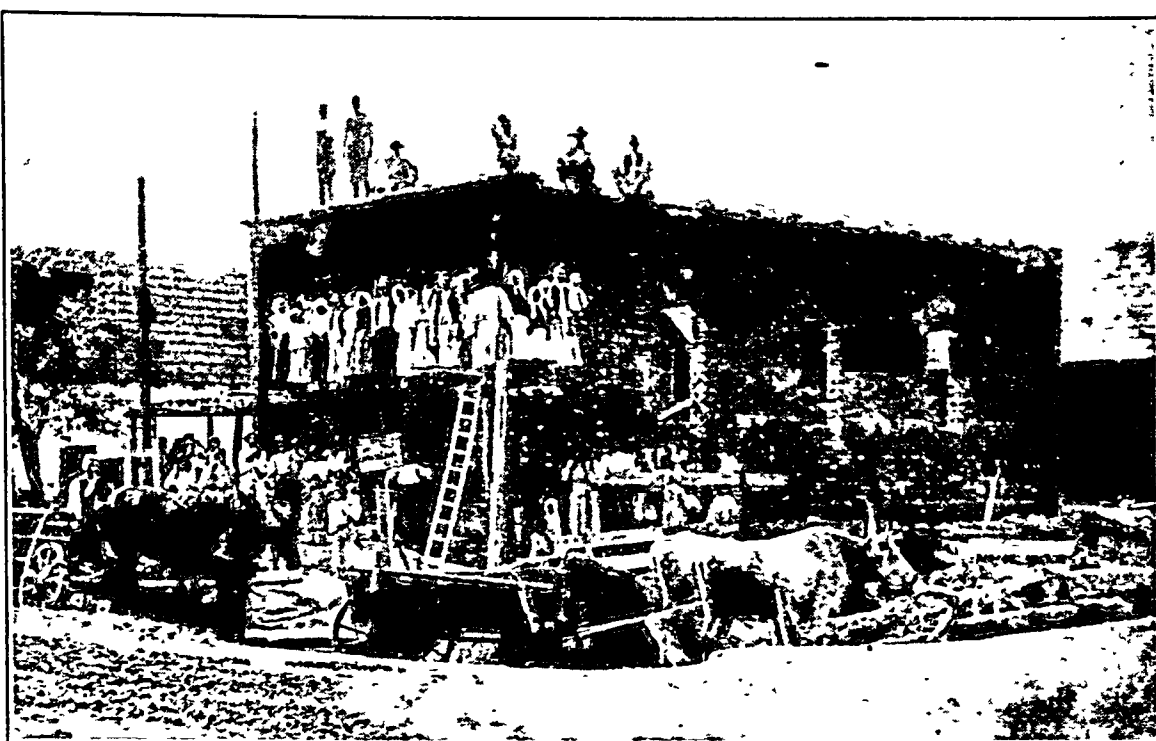


church and the local police authorities did their best to stop "Baptist propaganda."

As orders had come from high state officials that no meetings of any sort could be held in private homes, the local authorities of Almas gave order to the Baptists not to meet any longer, or for doing so they will be punished severely, stating that only those can meet who have a regular church building.

Of course the brethren did not obey the order! They met regularly. This was in the winter of 1921. No state official dreamed that the Baptists of Almas could build, as they were few. But the brethren got busy. They bought a lot in the finest place of the town, on the main street, and secured a building permit from the authorities. The officials did not believe that the Baptists would have the means to build, so they granted the permit.

In the spring the brethren began work on the new church building. When the priests saw the walls go up, they did their best and stopped the work through high state officials. Armed gendarmes guarded the place so that no one could build the walls. The building was left as you see it in the picture. But since it was not stated in the order that they could not bring the needed building materials, the



HOW THE CHURCH AT ALMAS WAS BUILT

Forbidden to complete the building, the heroic Baptist band, assisted by their neighbors, continued to bring building material until all was in readiness.

brethren with their wagons on certain days brought the building materials. A number of non-members asked the brethren to give them the privilege to help the work with their wagons and ox-carts. One day about fifty wagons loaded with stones marched on the road towards the abandoned church walls. The priests almost

lost their minds upon seeing this. A priest stopped some of those helping the brethren and ordered them not to help the "heretics" any longer. But the men replied and said to the angry priest: "You have no business to order us what we shall do with our wagons and we tell you right now that none of us has any need either for your advice or for your services. We want to obey God rather than the priests!" But as we could not secure the building permit until late in December, 1921, the brethren could not resume the work until the spring came.

Thus in the summer of 1922, when Dr. and Mrs. E. Gill, European representative of the Southern Baptists, visited Roumania and made a tour among the Baptist churches, they saw the building going up. We reached Almas about 10 a. m., none knowing about our coming. The walls were just getting ready for the roof. Within twenty minutes all the brethren were there, the work stopped and a gospel meeting was held within the new walls. A large crowd of outsiders attended. Mrs. Gill spoke to the women. She touched their hearts with God's Word. Dr. Gill spoke to the men, specially to the brethren, but he did not forget the lost sinners. One could see all weep as they heard the Gospel.

After the meeting we started immediately for another town, where we had a great meeting in the evening.

Within a few weeks the church at Almas was ready for dedication. One of the priests said before a group of men that the church will be taken from the Baptists and will be used for a dance hall. But one of the men said that he has reasons to believe that his holiness cannot make a dance hall of a Baptist church as he knows some Baptists who made a Baptist church out of a dance hall. The



THE BAPTIST CHURCH OF ARAD-SEGA

"The brethren and sisters in front of the church, except the two boys and the superintendent, are members of the choir. It is a good brick building, costing about \$1,500.

priest replied and said: "I would rather die than let the Baptists dedicate the new building. It will be a dance hall or I die." Four days before the day appointed for the dedication of the church the priest died. The church was dedicated and is being used ever since for the glory of God. Instead of about twenty members, now the church has a membership of over fifty men and women and is doing a fine work for the Saviour.

#### THE BAPTIST CHURCH AT TAGADAU

Tagadau is in the county of Belin, district of Bihor, Roumania, where Baptists have been severely persecuted and Baptist ministers are still persecuted. Dr. and Mrs. Gill visited Belin, the county seat, in the summer of 1922, and there got in trouble with the state official, after Dr. Gill preached to a large crowd at the Baptist church in the evening. The pastor of these churches is Rev. Ioan Burta, living at Belin, a beloved man, who has twelve churches under his care. In all these churches regular meetings are being held. Our laymen under the direction of the pastor hold the services and prayer meetings.

At Tagadau we have over forty members. At Belin the membership is up to sixty. They have a church building but need badly a new one. Since Belin is the county seat, they cannot build as easily as the brethren in smaller towns. Their plan must be approved by the state commission of building. So you see they are left at the mercy of our enemies. For a building approved by the state officials in places as Belin, the brethren need at least \$2,000, that is to say about 400,000 leis. A man earns about 30 leis a day! But Belin needs badly a new building. They are working and pray-



ANNUAL MEETING OF THE PRILIPETI ASSOCIATION

"Fifteen years ago there was not a single Baptist church in the whole association. In this town, fourteen years ago, there was not a single Baptist. Now they have a church with a membership of over one hundred believers."

ing for it. And this in the county seat where your representative with his wife were insulted for the Baptist faith by a state official and declared arrested. Why not build there a Gill memorial Baptist church?

#### ANNUAL MEETING OF THE PRILIPETI ASSOCIATION

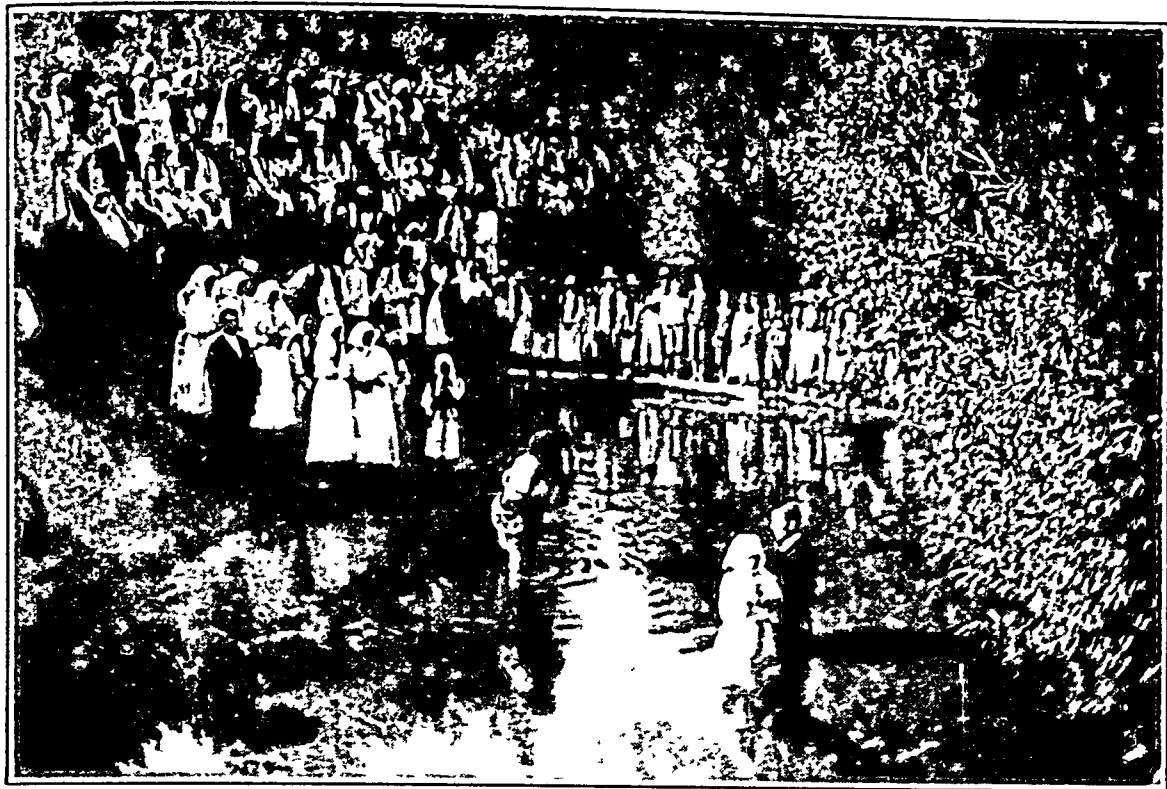
The annual meeting of the Prilipeti Baptist Association was held December 5, 1924, within the Baptist Church of Socolari, district of Caras-Severin, Rou-

mania. The picture was taken at the close of the morning session. You can see the delegates and guests who have come to have a great spiritual feast and to plan great things for the kingdom of God in that part of the country. This is a new field, for fifteen years ago there was not a single Baptist church in the whole association. In this town fourteen years ago there was not a single Baptist. Now they have a church with the membership of over 100 believers.



A BAPTISMAL SERVICE AT CARANSEBES, ROUMANIA

This service was held August 17, 1924, with 28 candidates. The one administering the baptism is Brother Dimitriu Dragila, of Lugos, one of our ministers.



BAPTISMAL SERVICE AT LUGUZEN

The woman in the edge of the water had been told by the priest that when a person was baptized the devil came into the water and put his seal on the back of the one being baptized.

This church building was erected in 1922 by the brethren themselves. All debts paid up! No priest or other enemy can stop the work. Pastor Ghiocel writes that the whole town is being moved by the Gospel, and large crowds attend the services and prayer meetings. The church is built upon a high place overlooking the whole town.

#### REV. IOSIF GHIOCCEL

Brother Ghiocel is one of the youngest pastors we have. When you see him you can think of the others, for they are almost alike. He has not very much training, as the rest—attended only the short Bible Institutes held for ministers and evangelists at the suggestion of Dr. E. Gill, by your helping hand. These institutes were held in several places from 1921 till the end of 1923, when the writer, who held these institutes, left Roumania for the United States, to further prepare himself for the work in his country.

But Brother Ghiocel, as well as the other pastors we have in Roumania, if he

knew the English language, I believe, could get a hearing in any Baptist church of the South.

Let Southern Baptists know that they are helping in Roumania a work that means business for the kingdom of God. Our work is to go on despite the persecution! Our ministers and evangelists are preaching the infallible Gospel of the Son of God. They have no question mark about the Bible. Take this! The fire has been kindled and is going to burn till Jesus comes.

#### THE BAPTIST CHURCH OF ARAD-SEGA

This picture shows the new Baptist Church of Arad-Sega, district of Arad, Roumania, dedicated on November 21, 1924. It is a good brick building. The cost of the building is about \$1,500. The chief engineer of the city of Arad, for Arad-Sega is a suburb of the city of Arad, saved the brethren at least \$500, since it happened that he is very friendly to the Baptists. He avoided all unnecessary expenses.

This church was organized after the close of the War; it was a branch of the church at Arad. All these brethren are keeping in mind the words of Drs. Mullins and Gambrell. These two brethren, as well as Dr. and Mrs. Love, Dr. and Mrs. Quisenberry, Dr. and Mrs. Hale of the Third Baptist Church of St. Louis, Dr. Miller of Springfield, Mo., Mrs. James and Mrs. Neel, visited Arad and met the brethren there.

A year ago another Baptist church building was dedicated at Gai, another suburb of Arad. There, too, the chief engineer helped much.

You see brethren and sisters in the front of the church. All these except the two boys and the gentleman in the front door of the church, Brother Ioan Papa, a superintendent of our churches, are members of the choir. They had a last rehearsal on the day preceding the dedication of the new church building, and were preparing the church for the occasion, thus had a chance to get in the picture. In the membership of this church we have several gypsies. They are good members, too.

#### BROTHER THEODORE MIHU OF CURTICI

This young man, Brother Theodore Mihu, of Curtici, district of Arad, Roumania, is a faithful member of the Curtici Baptist Church and a teacher of a large young men's Bible class.

Brother Mihu, before the World War, was in the United States, lived at Chicago, and was baptized there into the membership of the Second Baptist Church of Chicago. He left for home and became an active member in the Curtici Baptist Church, which has now nearly 600 members.

#### BAPTISMAL SERVICE AT LUGUZEN, ROUMANIA

A baptismal service was held in the creek at Luguzen, district of Arad, Roumania, in the summer of 1923, with fourteen candidates.



A BAPTIST FUNERAL PROCESSION IN ROUMANIA

"A long procession was formed with the leading men of the town at the front. The writer is third, from left to right."



There is nothing unusual about this baptismal service, as you can see, except that woman standing to her knees in the water looking very closely at the minister—the writer of these lines—and the candidate. I must tell the story before you can see why she entered the water. She is an elderly lady, who came eight miles on foot to see how we baptize believers. Of course she heard the priest tell that when we baptize candidates the devil comes in the water and puts his seal on the back of every one that is being baptized. Now she did not trust the priest as she herself found out that he was a liar. Thus she heard that there would be held a baptismal service on such and such a day and she came to see it and find out for sure the story of the priest. There she came when I entered the water, read the Scripture and preached to the crowd on all sides of the banks, and there she stood unmoved until the end. I watched her closely, too, and saw tears fall from her eyes, as I asked each candidate about his faith in the living Saviour and then pronounced the baptismal formula. As she started for home she recited the story of the priest and told all she met that the priests are the greatest liars she ever met. But she did not stop there; she went and told it to the priest himself. I saw the woman and those who knew her told me the story.

#### A GROUP OF BAPTIST SOLDIER BOYS

This group of Baptist soldier boys is in the Roumanian Army at Craiova, Roumania. In that city we do not have a Baptist church. These boys were taken there to serve in the army, and since they could not find a Baptist church in the city, as there was not any, they met and started one. You see in this picture the



A GROUP OF ROUMANIAN BAPTIST SOLDIER BOYS

"At first they were forbidden by officers to meet, but they believe in fighting for their rights, and they won out. Others could not be present because they were put in active service on Sunday to prevent their going to the meeting."

fellows who met twice every Sunday to pray and learn God's Word. Needless to say, at first they were forbidden by officers to meet, but they believe in fighting for their rights, and they won out. A number of the boys could not be present when the picture was taken, because the army chaplains asked army officers to put the Baptists in active service on Sundays in order that they may not go to their Sunday services.

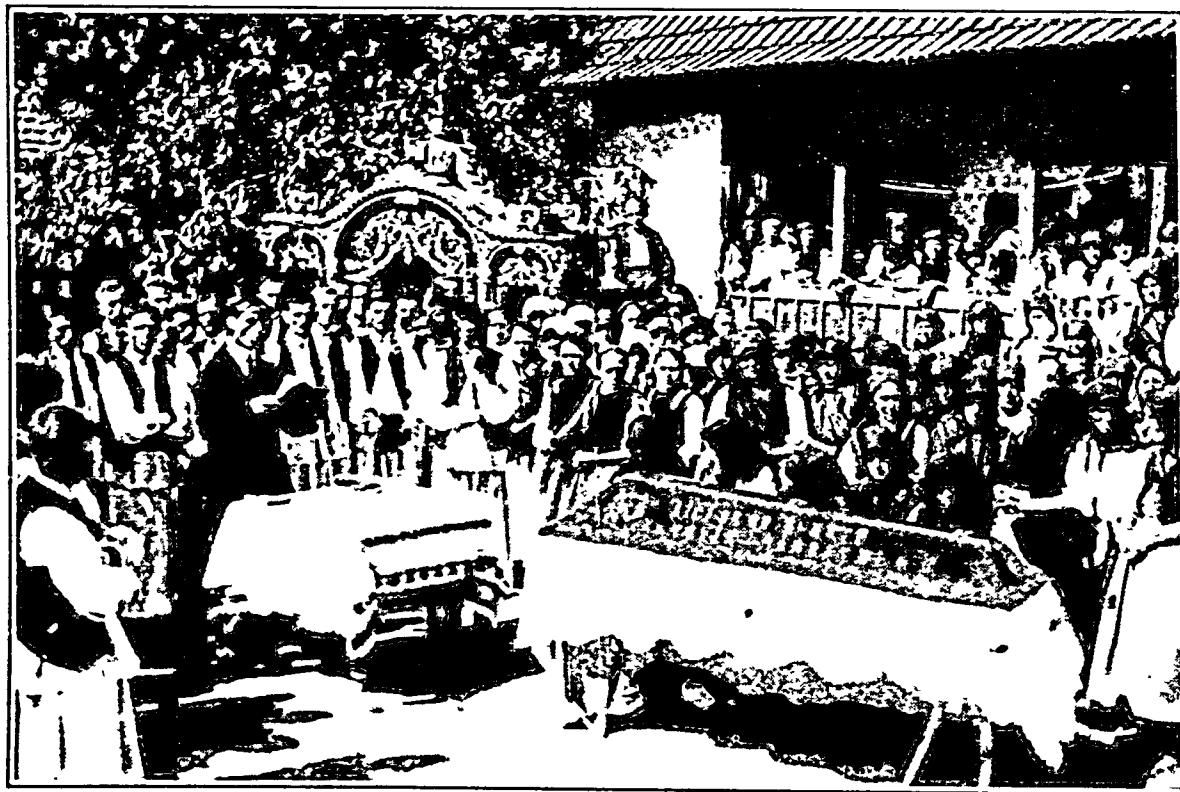
#### BAPTIST FUNERAL SERVICE IN ROUMANIA

Of course we have now and then funeral services. These are used to spread the Gospel. We are not so much con-

cerned about those who died as we are concerned about the lost sinners. Look into this picture. You see the coffin, and a large crowd to which the minister reads the Scripture and preaches the Gospel. This is the reason that we hold our funeral service in the yard of the house.

This service was held at Cheri, district of Arad, Roumania, in 1923, at the home of a Baptist family. The one dead was an old brother, member of the Baptist church of Cheri, and for years a cashier of the town.

The second picture shows the way we went to the cemetery. A long procession was formed with the leading men of the town at the front with the writer of these lines. Then followed the multitude and the wagon with the dead one, then again a large crowd.



A BAPTIST FUNERAL SERVICE IN ROUMANIA

"You see the coffin, and a large crowd to which the minister reads the Scripture and preaches the gospel. This is the reason we hold our funeral services in the yard."

#### The Mounts

As on Moriah's mount, the ram  
Was offered in young Isaac's stead,  
Golgotha saw a smitten Lamb  
Whose bleeding bruised the serpent's  
head;

And as from Sinai's mount the law  
Was given 'mid the quaking light,  
Golgotha's darkness filled with awe  
But day was born from bitter night.

And with his own he walketh yet  
Who climbed Golgotha's Calvary,  
And his dear feet on Olivet  
Shall pledge our final victory.

—Carl W. Hiser,  
in Sunday School Times.





THEODORE MIHV OF CURTICI

A faithful church member and teacher of a large young men's Bible class.

## Investments that Will Never Fail

*Rev. C. L. Neal, Toluca, Mexico*

Away out in the mountains more than thirty years ago there lived an Indian family, the parents and four small children. One day a colporteur made a two days' trip across the rugged mountains and left a Bible in the home, which became a light in a great darkness. The reading of this book penetrated the hearts of Sr. Gaspar and wife and they were converted. They were so interested in their religion they made a three days' journey across the mountains on burros and were baptized into the fellowship of the church in Mexico city. They were godly, consecrated parents and instilled into the hearts of their children the precious principles which they had learned from the Bible. Sr. Gaspar, in building a house after his conversion, dedicated a room for preaching services. They bought an organ later on and took it over the mountains, tied on a mule's back, so they could make the services more attractive. This was a wonder to the people who had never heard such an instrument.

Nineteen years ago two of his boys entered our school in Toluca, and after nine years of study they finished their course and received their diplomas. Since then they have been in active service for the Master. I often think of how happy Mrs. G. W. Garrett should feel, knowing that Juan Gaspar is preaching the gospel day by day, because she made it possible for

him to get an education by supporting him while in school.

Mateo, the older of the two sons, is in the State of Guerrero, a very large state in which we have but two workers. This field is very difficult because the railroad barely touches the state. One of our native associations seeing the great need of this field gave Sr. Gaspar a horse so he could visit several more places in the state than he was visiting. You can see in the picture the missionary horse and also the family of the preacher.

Sr. Gaspar, to carry out the plan of the association, spends three days a week in Iguala, the center of his work, where he has a good church established. The rest of the week he is on his horse off to the different mission stations. He is pastor not only of the church in Iguala but also in Taxco, a church established in the time of Dr. Powell. So you see he has every week well occupied in the Master's work. Not a month passes that he does not write asking for another worker for that vast territory. The field is white unto the harvest but the workers are few.

Juan, another preacher of the family, spent some time as pastor in Toluca, where he was educated and then entered the work of evangelism. After two or three years of work of that kind he became pastor of the Baptist church in Torreon where he has made good. Under his direction the church has become self-supporting, and he takes an active part in all the denominational work. In the picture you can see him and his family. His wife is a product of our Toluca schools, who after graduation became teacher in the same schools and proved to be most excellent in all of her work. From these two families some day we may have other preachers whose characters will show the power of two generations of teaching.

Samuel, the youngest of the brothers, continued on the farm out in the mountains until his parents died; then he sold out the property and entered our seminary in Saltillo to prepare himself for the ministry. With the power of his early training and the good intellect he bids fair to become a strong preacher.

I think it is worth while to invest money in such work because it increases in value. The poor old colporteur who went across the mountains selling and distributing Bibles did not think he was doing much, and he did not live to see the fruit of his labor, but look at the results. The missionaries who visited this home years later did not seem to be accomplishing much, but look at the preachers. Look at the large numbers of people led to Christ by these preachers, and hear them say in the

great judgment day, "Blessed are all those who had part in the redemption of our souls."

God help us to invest our money in that which is worth while and will never perish.

\* \* \*

## The Holy Wood of Parras

*Rev. Chester W. Branch, Saltillo, Mexico*

Did you ever see a miracle-working cross? Three weeks ago, while visiting our work in Parras, in company with the pastor of the Baptist church, I visited a little Catholic chapel which is situated on top of a hill on the outskirts of the city. This chapel has two attractions—its miracle-working cross, and its penitential pathway.

People come for hundreds of miles to have the privilege of doing penance up the pathway to this chapel. On the steps leading to the chapel I read two testimonies, one of a woman from Gomez Palacio and the other from San Pedro, saying that they counted it a great honor to have the privilege to come from their homes to Parras to do penance, walking on their knees up the rugged pathway. The path is about two hundred feet long, and very steep. It was hard work to me to walk up on my feet. The hill is of slate. The stratification is twisted so that the sharp part is in the path. It is im-



REV. ISUF GHIOCCEL

"Our ministers and evangelists are preaching the infallible Gospel of the Son of God. They have no question mark about the Bible!"

possible for a person to walk up this path on his knees without lacerating them terribly on the sharp edges of slate.

Inside the chapel is a large wooden cross, known in Spanish as "El Santo Madero," the Holy Wood. This cross is supposed to have miraculous powers. Any petition made in the name of the Holy Wood will be answered. The walls of the chapel are covered with tablets of testimony to the miraculous power of the cross. I bought one of these tablets for seventy-five cents. It is a piece of tin 10x12 inches, with a picture of the hill and the chapel on top drawn by the person or a friend, with the following testimony at the bottom: "*Dolores Salsedo padesia de un ataque como alferesia, asia muchos anos, y no consiguiendo alivio el ninguno imboque al santo madero pidien-dole me alibiara. Como asi fue, en poco tiempo quede buena y sana, esto meiso ofreser de todo corazon el presente retablo al santo madero. Parras, Marzo 6 de 1889. Dolores Salsedo.*" I have written the Spanish just as it was written on the tablet, in order that the readers who know Spanish may see just how ignorant this woman was. Her spelling is terrible. She uses "s" in place of "c," and does not use "h" when necessary, etc. She spells from sound and not from the spelling book. A translation of the testimony follows: "Dolores Salsedo suffered from an attack like epilepsy for many years and not receiving relief from anyone, she called upon the Holy Wood, begging it to relieve her, and thus it was, that in a little while she was good and well, and so with all her heart she offers this present tablet to the holy wood. Parras, March 6, 1889. Dolores Salsedo."

One testimony said that a little girl and her nurse were in bathing. The nurse came out and left the little girl in the water. She went in too deep and went under. The mother seeing her helpless child, called upon the Holy Wood to save her. A man standing on the bank jumped in and rescued the girl. This was a miracle, so the mother placed her testimony in the chapel, giving all honor for the rescuing of her daughter to the Holy Wood. From her standpoint the man had nothing to do with it whatever.

Another testimony was from a man who had been a prisoner. His family had done penance up the path and made many prayers and petitions to the Holy Wood. After several years he was freed. His freedom was the result of a miracle performed by the Holy Wood, so out of gratitude he placed his testimony.

Another bore a recent date. It was the testimony of a woman, claiming to have been healed from chronic diarrhea. I investigated her case and found that she is still sick abed, not able to walk. She

had not been healed in spite of her testimony to the contrary. The Catholics have great faith in the healing power of this cross. Worshipers who are not healed do not lose their faith in the power of the piece of wood, their idol, but they attribute it to something in their own lives, or maybe God would not allow the cross to perform this miracle as a punishment for some sin.

\* \* \*

### The Power of the Word of God

Rev. Percy J. Buffard, Valdepenas, Spain

A colporteur arrived one evening at the village of Montalbarejo in the province of Toledo and offered his books for sale. A large Bible was bought. But in the meantime the priest had been told. He ran up to the colporteur, tore the book out of the hands of the man who had bought it, flung it on the ground, and cried: "These diabolical books shall never come into my parish." He stirred up the people against the colporteur, especially the devout women, just as in the days of the apostles. Stones were thrown at him, and he had to flee, glad to get away with a whole skin.

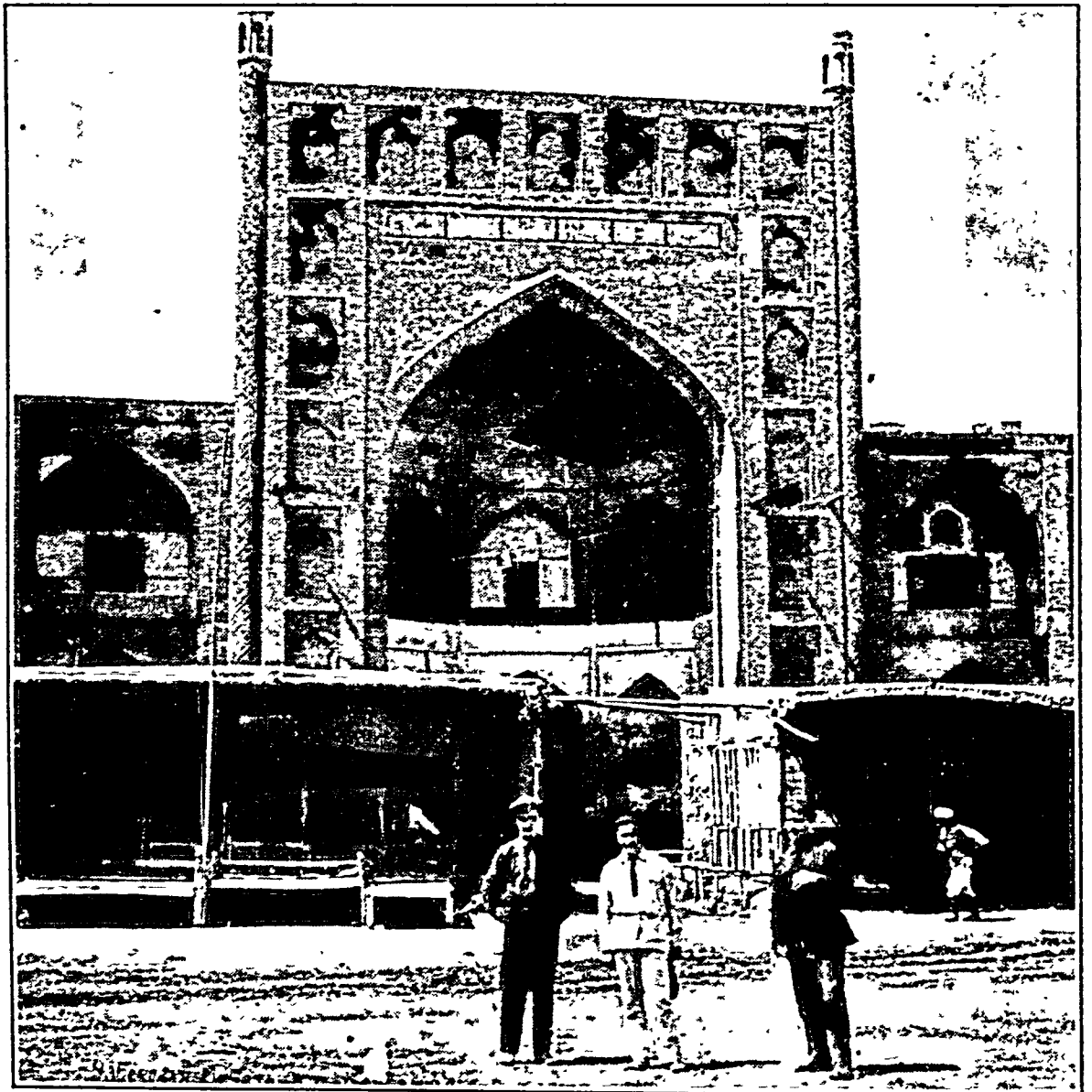
Some six weeks later his way led him past the same village. He would liked to have avoided it, but the road would have been a long way round, and as it was evening he hoped the people would not recognize him. The first man he met on entering stopped him with the question:

"Are you not the man who sells books?" With much hesitation through fear, he said, "Yes, I am." "Well then, come away into the village, we all want to buy your books." "What," said the colporteur, astonished, "Are you not the same people who stoned me a few weeks ago?" "Oh, yes," said the man, "but that is all changed; now we all want your books." And he told him how it had come about.

An enterprising grocer in the place had picked up the book and thought he could use the paper. He did so in his shop, and tore out the leaves to wrap up his goods, and so the leaves of the Bible went into all the cottages with salt, sugar or rice.

The Spaniards are very anxious to learn and, though the majority cannot read, there are nearly always children who have learned. Now, these were leaves with beautiful, clear print, so it was a pleasure to read it, and no one can describe the impression made by the glorious words and beautiful stories on these simple Castilians. Those that were left were soon given away, and now they prayed God to send back to them the man who sold books.

We can scarcely picture to ourselves the joy of the colporteur when he heard this. That evening and the next day he sold all his books and the people constrained him to remain with them for some days in order to declare to them more clearly the way of salvation. The Word of God is quick and powerful.—Abbreviated from "The Gospel in Romish Countries, by Friedrich Fliedner, late pastor in Madrid. No date, probably about 1890.



THREE BAPTIST BRETHREN FROM MOSCOW, IN FRONT OF A MOHAMMEDAN MOSQUE

The one on the left was a visitor, but the other two are exiles from home, banished to Kokand, Turkestan, a hot malarial district, because of their anti-militaristic stand. The one in the center, Nicolai Lavandanto, was secretary of the Russian Baptist Union, and is accompanied in exile by his wife and baby. The one on the right, Michail Timoshenko, was a member of the Presidium of the Union, and leader of the young people's work. His wife and children have remained in Moscow. There is exceedingly scant opportunity for either of these men to make a living where they are, and the Baptist Union has found it possible to give only meager aid to the exiles, of whom there are several more, in Siberia and in the North.

## From the Woman's Missionary Union

MISS KATHLEEN MALLORY

### W. M. U. Items

*May is the month set aside by the W.M.U. for study of prayer for and gifts to the "Building Fund of the Southern Baptist Theological Seminary in Louisville, Ky."*

Under the leadership of Mrs. W. J. Cox plans are progressing well for the W.M.U. annual meeting in Memphis, Tenn., May 12-18. All day Tuesday, May 12, the W.M.U. committees will be in session at the Chisca Hotel, these committees being: (1) the Margaret Fund Committee; (2) the General Board of the W.M.U. Training School; (3) the W.M.U. Executive Committee. At the Chisca Hotel many of the W.M.U. officers will be domiciled and certainly any others who secure their accommodations there will have every reason to be pleased, for it is a thoroughly modern hotel, with an immense lobby and an attractive mezzanine floor. It is within easy walking distance, straight along Linden Street, to the First Baptist Church, where the W.M.U. will gather in annual session on Wednesday and Thursday, May 13-14. This commodious church has the added charm of being in a very quiet locality, the nearest street car line being a block away. Its pastor, Dr. A. U. Boone, has extended to the Union a most cordial invitation to make this church its headquarters and it is hoped that every available seat will be taken at each session. Each state is entitled to forty delegates and as many visitors as will come.

*Toward the "Building Fund of the Southern Baptist Seminary in Louisville, Ky.," the W.M.U. Training School students made a one hundred per cent pledge, the total being \$2,535.*

Student life in eight centers was touched by the W.M.U. Corresponding Secretary during the month of February, two of the meetings being Statewide in their influence. These two were at Union University in Jackson, Tenn., and at Coker College in Hartsville, S. C., and were the conferences arranged by Mr. Frank Leavell and Miss Louise Foreman for the Baptist students of those respective states. The delegation was good at each of them, the number of College Y.W.A.'s represented being exceptionally gratifying to the Union leaders who were present. More than statewide were two other occasions, namely, the visits to the W.M.U. Training School in Louisville, Ky., and to the Southwestern Theological Seminary in Fort Worth, Texas. The former institution has had an exceptionally good year under the guidance of Mrs. George B. Eager and Miss Carrie U. Littlejohn, the assistant principal. All hearts were rejoicing because the student body, voluntarily 100 per cent loyal to the "Building Fund of the Southern Baptist Theological Seminary," averaged \$25 in its pledge to the fund. Exalted also were the feelings of all who attended the February celebration of the Southwestern Theological Seminary in Fort Worth, Texas. It commemorated the tenth anniversary of the presidency of Dr. L. R. Scarborough, the twenty-fifth year of his and Mrs. Scarborough's marriage, and also the formal transfer of the Seminary and its Training School to the Southern Baptist Convention. Befitting such an auspicious occasion was the gift to the Seminary of \$150,000 from Mrs. George E. Cowden of Fort Worth, in honor of Mr. Cowden, who for many years was a

trustee of the Seminary. The only disappointment at the Fort Worth celebration was the announcement of the resignation of Mrs. J. W. Byars as principal of the Training School. She has faithfully and efficiently served the school for seven years and will be sorely missed. Cordial was the kindness shown by her, Miss Johnie Swan and the students to all who were entertained at the Training School. Texas-wide, chiefly, were the other four institutions visited by the W.M.U. Corresponding Secretary in February, these being the State University at Austin, with its more than 5,000 students, Baylor College for Women at Belton, with its 1,500 academy and college girls, Baylor University at Waco, with its 750 men and 750 women students, and Burleson Junior College at Greenville, with its more than 400 girls and boys, over seventy of whom are ministerial students. Uniformly were the Baptist students and faculty members, as well as the pastors of these college communities, cordial in their hospitality and co-operative in planning for the missionary meetings.

*Surely W.M.S. and Y.W.A. members will average to the Building Fund of the Southern Baptist Theological Seminary at Louisville, Ky., at least as much as the average made by the Training School students—namely, \$25.*

Not only were student meetings attended by the W.M.U. Corresponding Secretary during the February trip to Texas, but there were also three district, one associational, and two city meetings. The city meetings were at Dallas and Greenville, the guiding spirits for them being the State W.M.U. President, Mrs. F. S. Davis, of Dallas, and the president of the Greenville-Dallas District, Mrs. W. M. McBride, of Greenville. At Austin, San Antonio and Waco representatives gathered from all parts of the twenty or more associations, comprising these districts, faithful preparatory work having done under the leadership of Mrs. A. L. Arlick, of Austin; Mrs. Joe E. Carroll, of San Antonio, and Mrs. W. A. Wood, of Waco. At Belton there was an associational rally, Baylor College for Women being the cordial and interested hostess. The "traveling companion" to most of these places was the State W.M.U. Corresponding Secretary, Mrs. J. E. Leigh.

*Let every W.M.S. and every Y.W.A. organization try to give at least \$25 during May or before next January to the "Building Fund of the Southern Baptist Theological Seminary at Louisville, Ky."*

### Suggested Leaflets—Supplement to Program

#### APRIL—PRESENT DAY PERSECUTIONS IN EUROPE

	Cents
A Cart Wheel—and Sunday School....	3
As It Happened Over There.....	4
A Venetian Baptist .....	3
Dark Days in Russia .....	3
The Pilgrim Woman .....	4

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

### Program for April

#### PRESENT DAY PERSECUTIONS IN EUROPE

*Piano Solo—"Peace, Perfect Peace."  
Prayer for a Realization of God's Abiding Presence.*

*Scripture Lesson—Blessed though Persecuted: Daniel 3: 13-30; 6: 16-28; Acts 8: 1-8; 4: 13-21; 28: 1-16; Matt. 5: 10-12.*

*Hymn—"Must Jesus Bear the Cross Alone?"  
Talk—Jesus' Attitude toward Persecution.*

*Talk—Paul's Victories in the Face of Persecutions.*

*Hymn—"The Old Time Religion."*

*Prayer for fidelity to the teachings of the Bible.*

*Discussion—(1) What are the evils of the union of Church and State? (2) Why should any one ever be persecuted for religious beliefs? (3) What does the history of America prove as to reward of religious conviction?*

*Four Talks—Religious Influences in Europe: (1) Roman Catholics; (2) Greek Catholics; (3) Mohammedans (4) Evangelicals. (See page 8.)*

*Prayer for all Christians in Europe.*

*Talk—Struggles for Religious Liberty in Spain. (See page 11.)*

*Prayer for Dr. and Mrs. D. G. Whittinghill and all Italian Baptists.*

*Talk—Baptist Progress and Persecution in Roumania. (See page 14.)*

*Prayer for Dr. and Mrs. Everett Gill and their co-workers in Europe.*

*Talk—Why Baptists Are Persecuted in Europe. (See page 2.)*

*Hymn—"Jesus, I My Cross Have Taken."*

*Reading of Leaflet—"Dark Days in Russia." (Order leaflet for 3c from W.M.U. Literature Department, 1111 Age-Herald Bldg., Birmingham, Ala.)*

*Sentence Prayers for sympathy and helpfulness toward all who are persecuted for Righteousness' sake.*

*Business Session—Minutes; Offering; Reports of: (1) Every-Member Enlistment in 1925 Program of Southern Baptists; (2) Plans for Annual Meeting in Memphis, Tenn.; (3) W.M.U. Organizations among Young People.*

*Prayer for God's guidance in plans for annual meeting in Memphis, Tenn., May 12-18.*

*Hymn—"O, Zion, Haste."*

*Benediction—Hebrews 13: 20, 21.*

### A Prayer

*(By Lillian M. Weeks, of Marietta, Ohio.  
Inspired by the reading of the life  
of "Praying Hyde.")*

*Dear Master, wilt thou not renew my  
vision  
Of thy great love for me;  
And bring again each day to my re-  
membrance  
The price that set me free?*

*Oh, Saviour, thou both day and night  
art praying  
Beside the Father's throne,  
And wilt thou, Lord, receive my poor  
petitions  
And make them there thine own?*

*Oh, let me know the power of interces-  
sion;  
Thy burden may I share;  
Oh, teach me how to plead with tears of  
anguish,  
For lost souls everywhere.*



## From the Laymen's Missionary Movement

Secretary J. T. HENDERSON

### In Three Capacities

President Hibben of Princeton University says: "We need a generation of men that are deep-thinking, far-seeing, and self-sacrificing." We need men of vision to project, men of wisdom to plan, men of money to finance, and men of consecrated virility to execute. This service may be rendered in three capacities: first, in counsel; second, in finances; third, in religious activity.

When men have been developed in spirituality and knowledge, their business experience and sagacity may be turned to good account in helping to formulate the policies of the denomination. Such recognition tends to enlist their interest and to quicken their sense of personal responsibility. This policy is to be commended also for the reason that men of means are more likely to be liberal in their support of the enterprises of the kingdom if safe business men have a share in outlining the plans and are known to be giving their best thought to the direction of these matters. These men have unlimited capacity in organizing, financing, and conducting mammoth business enterprises; they need to be harnessed up to the colossal enterprises of the kingdom. A larger use of intelligent and consecrated men in counsel is commended.

In the second place, it is quite apparent that most of the money of the churches is in the hands of the laymen. Both the local church and the denomination are liable to disappointment in their efforts to put over large programs unless they can learn to enlist in a larger way this vast source of supply. The Baptist men of the South have the money, abundance of money, for every legitimate demand of the Lord's work. When consecration takes the place of worldliness and these men are informed regarding the needs, wise management, and triumphs of the kingdom, vast revenues will flow into the treasury. Churches need to be resourceful in their effort to provide devotional study for their men. They constitute the main source of revenue; is it not the part of wisdom to drill for oil in proven territory, to dig where we know there is gold?

In the third place, capable laymen should "abound in good works," because of the development and enrichment such service brings to them, fitting them for still larger achievements, because of their ready access to and influence over other laymen, because of the prestige it gives to the Lord's work to have strong laymen

actively promoting it, and because the denomination cannot afford to pay a sufficient number of secretaries and enlistment workers to cover the field adequately. Every association should have a company of capable and consecrated laymen that stand ready to render service, without money and without price, to any churches that may need assistance. An associational organization of men will prove a strong agency in planning and conducting such valuable work. These men, going in pairs, may supply pastorless churches, may help to install and conduct a thorough every-member canvass, may discuss stewardship and tithing, may assist in the better organization of Sunday schools, may help churches to provide for their quota of the 1925 Program, and promote good fellowship and spirituality.

### Brinkley, Arkansas

The report for January referred to the delightful day's fellowship with the Baptist Church of Brinkley, Arkansas, on Sunday, February 1.

Sunday afternoon services are usually not very popular, but be it said to the credit of Brinkley's people that they filled the church auditorium at 3:00 P.M.

### Gadsden, Alabama

Gadsden, Alabama City, and Attala make almost a continuous city, nestled in a beautiful valley and extending for about seven miles along the Louisville & Nashville Railroad. This is a manufacturing community and has a joint population of nearly thirty thousand.

The members of the First Baptist Church of Gadsden invited the other churches of the neighborhood to unite with them in the promotion of a conference to begin on Thursday and continue through Sunday, February 8. Two sessions were held each evening, with refreshments between, and the conference was conducted primarily in behalf of the laymen.

The different phases of Stewardship and Scriptural Finance were discussed in a practical and an informal way, and it was a joy to note the growing interest of the men. At the close twenty-five Stewardship and Mission Certificates were awarded to those who met the requirements.

Dr. William R. Rigell, pastor of the First Baptist Church of Gadsden, places a high estimate on the development of his men, preaches a virile gospel, and maintains an active brotherhood. His church, with its aggressive Sunday school, has grown to such proportions as to render it imperative to provide a new and enlarged plant; this conference was intended to stimulate the men in their support of the 1925 Program and to intensify sentiment for the new building.

Seven churches were represented in these meetings, the attendance was good, and the response of the men very gratifying. Pastors of the neighboring churches encouraged their leading laymen to attend these lectures, even on Sunday. It would be difficult to overestimate the value of such conferences; laymen need training as well as the women and young people.

### Lawrenceburg, Tennessee

There are few more faithful and capable laymen in the South than W. D. Hudgins, Sunday School and B.Y.P.U. secretary for Tennessee. When the invitation came to participate in some of the Bible schools he had planned, I felt a longing to accept. For the one day that I could devote to this cause, I was requested to visit the school at Lawrenceburg. Pastor Collum was master of ceremonies and Dr. J. E. Skinner was the leading speaker. The attendance was not large but there were perhaps as many as eight devoted pastors from the regions round about; their presence and interest made the school worth while. It was a source of inspiration to hear these brethren conduct the devotions at the opening of each session. Other leaders from the churches nearby were in attendance and the local church, especially at night, turned out in goodly numbers.

Dr. Skinner and this secretary spoke three times each on that particular day and were convinced that their messages would be broadcast through the pastors and other leaders present. Dr. Skinner is "mighty in the Scriptures" and expounds the Word with rare force and attractiveness. Other speakers of ability were heard on the days preceding and following.

It would be of great value to the kingdom if more laymen would plan to attend such meetings.

### The Coast Country

The next engagement carried the secretary to Gulfport and Biloxi, the two leading cities on the Gulf Coast of Southern Mississippi. On Sunday morning 103 men assembled in the basement of the First Baptist Church of Gulfport for the study of God's Word. It is striking that a majority of the teachers of men's Bible classes to-day are lawyers of ability and consecration. Brother Taylor, whom these men hear with such interest and profit, week after week, belongs to this class. It was a real joy to have the privilege of speaking to this large company of interested men.

The prevalence of "flu" in the community reduced the attendance at the regular worship Sunday morning, but one seldom sees a more intelligent and responsive audience. It was refreshing to hear so many speak of their high esteem for Dr. McComb, their pastor, and to note the general spirit of loyalty among the membership.

It was a pleasure to meet with the deacons for a brief conference and to observe the serious view they take of this sacred office. They decided to set a worthy example by making their offerings each Lord's day before passing the plates.

While Biloxi is a larger town than Gulfport, the First Baptist Church has fewer members. For many years the building was inadequate and unattractive, and the church made little headway. When Rev. S. G. Posey, the present pastor came, he inspired the membership with new hope and imparted a spirit of heroic sacrifice that has brought a new day. They have already entered a new building, commanding and well located, and face the future with optimism. The men have an aggressive brotherhood with a strong young lawyer as president.

A large number of tourists attend the churches both at Gulfport and Biloxi.

The closing service of this visit was a conference with representative men from some of the churches of the Harrison County Association on Monday night. Following an address on "Men and the Kingdom," and a conference of these leaders, the men voted in favor of organizing a Men's Union and appointed a committee to report a Constitution and By-laws.

This coast country is attractive to winter tourists, is developing at a rapid rate, and the denomination needs to install an aggressive policy of enlargement for this section.



## Fort Worth, Texas

In the notable celebration that was observed at the Southwestern Baptist Theological Seminary, Fort Worth, Texas, February 16-20, representatives of all the agencies of the Southern Baptist Convention were invited to participate.

The Baptist laymen of the South heartily appreciate the recognition that was accorded their movement on the program of this interesting occasion. While merited honor was accorded President Scarborough for his worthy achievements, both in the Seminary and the 75 Million Campaign, it was understood that the prime object of this celebration was to set forward the kingdom and to honor the King.

The visitors had the opportunity to see considerable of this aggressive school of the prophets. Seminary Hill is beautiful for situation, the buildings are substantial, well-kept, and attractive; the loyalty of the faculty and student body to the administration is pronounced; the good fellowship among all on the Hill was a spiritual tonic; the evangelistic note is dominant in the life of the institution, and the singing stirred all our souls with a holy thrill.

At the close of the Laymen's Hour it was announced by President Scarborough that some dozen members of the faculty are laymen; these were invited to the platform and introduced to the audience. This extra feature of the program elicited considerable interest.

There are about seventy-five laymen taking courses in Gospel Music, Religious Education, etc., in the Seminary. This policy is to be commended; it requires almost as much training to make a loyal and effective layman as to make an efficient preacher.

## Carrollton, Georgia

The last engagement for February took the secretary to Carrollton, Georgia, for a two days' service with the laymen of Carroll County. While the majority of the men in attendance each evening were Baptists, the meeting was interdenominational, and a number of men from other communities attended. The invitation, in fact, came from the county organization of Christian men. The Baptists are urging a return date soon in the hope of installing a distinctively Baptist Union for the men of their association.

At the close of the meeting last night, virtually all of the men pledged themselves to deeper consecration and enlarged activity.

Carrollton claims a population of six thousand, has two thrifty Baptist churches, with a membership of about four hundred fifty each, and these churches have capable pastors in Dr. Gilbert Dobbs and Rev. J. J. Milford.

Carroll County claims first place among the counties of Georgia in the production of cotton; the land is divided into small farms, which are owned, occupied, and cultivated by white people. The cultivation is intelligent and intensive. This fact accounts for the high rank this county holds in cotton production.

The Baptist people of the county are prosperous but are in urgent need of development in missionary spirit.

## Study Course for Men

The Executive Committee of the Laymen's Missionary Movement is encouraged to learn of the progress that is being made in this new department. In a number of the states, classes have been successfully conducted and the requirements for the Certificate have been met.

The full course provides for six books, two on Stewardship, two on Scriptural Finance, and two on Missions. While specific books are suggested, considerable liberty is allowed in the selection of the particular text in each subject. A class may begin with any one of the six books and on its completion, the members are entitled

to a Certificate with a star attached opposite the title of the book studied. A fine class of men in Knoxville is starting with Gordon Poteat's book, "Home Letters from China;" other classes are beginning with "China's Challenge to Christianity." Sunday at about 6:30 P.M., the B.Y.P.U. hour, is found to be a convenient time for the men to assemble for this study.

Write for our leaflet outlining this course of study.

## A Lofty Task

"Consider the steward's honorable station. He is absolutely trusted by his Master, trusted with his property, his plans, his reputation; trusted when his Master's back is turned, when he is absent, when he can not trace the action; trusted

with the interests, safety and welfare of his fellow servants; trusted to carry on confidential and diplomatic affairs of high importance. Not only is his integrity involved, but his tact, his judgment, his business capacity, and particularly his initiative and energy. His opportunity is not alone to keep intact the things intrusted to him, but to devise and effect the greatest possible enlargement and stabilizing of his Master's interests. No ordinary partner, trustee, or manager enters into such hearty, personal, and intimate relationship.

"Integrity, initiative, independence, energy, loyalty, all within certain broad and well-defined limits of dignified responsibility—that is stewardship.

"He becomes, by his own acceptance, God's chosen representative."—*Luther E. Lovejoy.*

# Missionary Miscellany

Secretary T. B. RAY, D.D.

Friends of Rev. Dan T. Hurley, of Bucharest, Roumania, who have seen in the Associated Press despatches that he and his wife were ordered by the Roumanian government to return to America, will be glad to know that an extension has been granted by the Roumanian government to the residence permit held by the Hurleys.

Our hearty congratulations to the Rev. Hugh P. McCormick and Miss Mary K. Reeks, who were married at McComb, Miss., on January 21, 1925. Mr. McCormick was appointed missionary to Africa in July, 1920, and is at home on his first furlough. We congratulate him upon the fine way in which he has improved his time while on furlough.

We are happy to announce that at the meeting of the Board held on February 12, Brother J. S. Abernathy of North Carolina was appointed missionary of our Board and assigned to Tsinan, Shantung Province, China, his salary having been specially provided. A sketch of his life will appear later.

## Arrivals on Furlough:

Rev. and Mrs. W. Eugene Sallee, of Kaifeng, China. Home address, 1906 South 5th Street, Waco, Texas.

Miss Edith West, Victoria, Brazil. Home address, Clifton Spring Sanitarium, Clifton Springs, N. Y.

Mr. W. E. Hines, Shanghai, China. Home address, 680 67th Street, Brooklyn, N. Y.

Rev. J. B. Hipps, Shanghai, China. Home address, Ames, Iowa.

*Boys' School at Pingtu Prosperous.*—"We have just closed school for the New Year holidays, after our most successful year of work. At this commencement we graduated two from senior middle school and forty-one from junior middle school. The Anti-Christian Education Movement being staged with such ferocity by government educationalists and students with the sympathy of a great many others in other lines of work does not seem to be affecting our attendance here. We have a hundred and sixteen new students applying for entrance already for next semester, but it will be possible for us to receive only about sixty."—*Sanford E. Ayers, Pingtu, China.*

*Revival in Shiu Chow.*—"We had a very fine autumn meeting at Shiu Chow. We had about thirty baptisms as a result of a special effort to win the lost to our Saviour. Now all in our

Girls' Grammar and High School are Christians and all in the Boys' except three or four, and many in the Primary. We have had about sixty baptisms in our Shiu Chow church this year. The work throughout the field has its hopeful features in spite of the difficulties of the military occupation of our field. We have been able to reap a fair harvest, though there have been many hindrances to the work."—*J. R. Saunders, Tungshan, Canton, China.*

*"Heavy Loves."*—Missionary C. J. Lowe of Kweilin, China, received recently the following letter from one of the churches in his field, which has become self-supporting:

"We thank you and the Foreign Mission Board of your country for your and their kindness to help our church very much for twenty years and odd. Now from January 1 of this year we practice independence of the first step to do our duty. But we recollect that we have received your and their heavy loves these twenty years and odd. We still keep in mind. Then we send a letter for thanks and hope you to notify all about us and our thanks to the Foreign Mission Board of your country. Our church is independent of the first step, i.e., difficult of beginning. The difficulty will come much more in the future time. We, therefore, hope you always teach us all the progresses and the way to treat the church, and pray for us. That is our earnest hope."

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

*Work Among Women in Brazil.*—"I wish your time and mine permitted my giving you a detailed account of the four-day institute that I attended in Natividade, a little town in the north-western part of the State of Rio. I had heard people talk about how eager the people were to hear the gospel, but I had not experienced anything like this since I have been in Brazil. Sin is not so attractive in that little town and the church was full day and night, and I had visitors at the hotel almost every idle minute I had, and how the hearts of those people rejoiced to tell me of the joy that had come into their hearts since they had found Jesus. I had eighty women and girls in my class on methods, and they were glad to stay thirty minutes after their dinner hour in order to learn a little more about the work. I came away with my little address book full of

names of unsaved people that were given to me with the request that I would pray for them. They thought nothing of sitting through a five-hour session. I asked one old lady, a grandmother, who suffers from chronic back trouble, if she was not tired after sitting for five hours, and she said, "No; I am so happy that I forgot about my back!"—*Minnie Landrum, Rio de Janeiro, Brazil.*

*New Preaching Hall, Buenos Aires.*—"Our plans for starting a preaching center near the school have been carried out. Four squares from the school on the main street, Calle Rivadavia, we have rented a very good hall which came to our notice at a very opportune time. The Lord has further blessed us in the meetings we had. From the beginning there was great interest. The gospel message was clearly given by Brother Carlos de la Torre, and during the week there have been some twenty professions of faith, among them some promising men who, under God's blessing, will be a great help to the school work itself. There is every indication that the hand of the Lord is on this work in a marked way, and we, therefore, rejoice in these signs of his approval."—*George A. Bowdler, Buenos Aires, Argentina.*

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### One Year of B.Y.P.U. Work in Canton

*Miss Mary C. Alexander, Canton, China*

Just one short year ago this month—January—B.Y.P.U. work was taken up in Canton. It was an absolutely new work in the minds and thinking of the vast majority of the students of our Baptists schools here. Doubts and fears and questionings of varied nature arose to thwart in the organization of the work. The Y.W.C.A. and Y.M.C.A. had long held first place, but finally we dared, and an educational campaign of four weeks was launched for the month of January. This seemed necessary in order to get the whys and the wherefores and the hows of B.Y.P.U. work not only before prospective B.Y.P.U. members but before the leaders in other fields as well. Mr. I. P. Wan, now in the Southern Baptist Seminary in Louisville; Mr. B. W. Tong, principal of Pooi To Girls' Academy, Canton; Mr. W. H. Tipton, Dr. P. H. Anderson, Miss Laura Coupland, Mr. and Mrs. Eph Whisenhunt of Shanghai, all lent willing hands to the stump-clearing, ground-breaking campaign. Four meetings were held, one each in Pooi To Academy, Pooi Ching Girls' School, Grave's Theological Seminary and Pooi In Woman's Bible School. This was the first step.

The second step came after the mid-term holidays in late February. Sixty Baptist students, boys and girls, men and women, were chosen from the schools named above. Under Mr. I. P. Wan, these sixty took a serious course in the B.Y.P.U. Manual. All of the sixty did not pass the first time, either, but a little later after review they were given a second trial in order that they might be the first class in all China to get the B.Y.P.U. diploma. Dr. J. T. Williams and Mr. Wan designed the diploma. Some fifty or more were awarded this diploma by Dr. Williams, who represented the China Baptist Publication Society and is Acting Secretary of B.Y.P.U. Work in China. The night service, at which these awards were made, was a memorable one—a sight to warm one's heart.

The work was so new that the next four months were set for intensive training and practice for the diploma holders. Others sought membership, but the times did not seem ripe for more extensive work. Never in all my life have I seen a more serious bunch of young people. They were enthusiastic and determined to do the thing and to do it right.

When the schools closed in June, the B.Y.P.U. was temporarily closed also, but not before definite plans were made for reorganization and enlargement in the early fall. At the Summer Assembly in July the Manual was taught to a large group of workers of the Leung Kwong Baptist Association by Mr. B. W. Tong, our first B.Y.P.U. president in Canton, and now adviser or general superintendent for the two B.Y.P.U.'s.

With the opening of the schools in the fall, the call was made for B.Y.P.U. members, new and old. They came in such numbers that two Unions were organized. They have both grown in spirit and usefulness. Three-fourths and more each week read the Daily Bible Readings. The monthly pledges from the members of the two Unions is more than \$20, and this is paid most promptly, too. In the late fall two study courses were organized—one in the Manual and one in Dr. Mullins', "Baptist Beliefs," both of which have been translated into Chinese. Dr. Williams is at present at work on translating "Training in Church Membership."

No attention was paid to the requirements of the Standard of Excellence. At least one-half enrolled in some study course. It was definitely decided that every member would be expected to take the course and take it they did. Just last Sunday night Dr. J. T. Williams was called to make another award of diplomas and seals—more than sixty in all—the second time in ten months.

At Christmas time, the "White Gifts for the King" service was carried out most beautifully. The white gifts took the form of not less than one catty of rice from each member. This was given to the Tung Shan Baptist Orphanage. Nearly \$20 was given to the Old Folks' Home by No. 2 B.Y.P.U.

Each B.Y.P.U. has a chorus of some twelve members each. These most faithfully with almost 100 per cent attendance practice every week for one hour—and that joyfully as unto the Lord. The song books sent us by Mr. T. C. Gardner through the Baptist Sunday School Board have been a great help in our chorus work.

It is proposed after the midterm holidays to jointly issue a bulletin for inspiration and information. Deputation work will also be organized for services at least in the ten or twelve churches of Canton. Officers for the second term will be chosen the latter part of February. A third B.Y.P.U. will likely be organized about that time, too.

I wish that the power of pen were mine to make you feel the real thrill of seeing Chinese young life so capably and joyfully going forward in the work so dear to the hearts of many of you who read these lines.

The B.Y.P.U. work has been more extensively organized in North and Central and Interior China than in South China. Shiu Hing,

Canton, and Shiu Chow are the only places in South China as yet with organizations. Our South China people, though, are catching the vision, and what the future holds, who can tell? Will you pray that in the Lord's name the work may go from strength to strength?

"We study that we may serve."

\* \* \*

### What Christians These Chinese Make!

*Miss Cythia A. Miller, Laichowfu, China*

One day recently, while exceedingly busy with my work, a Chinese woman came. I knew as soon as I glanced at her that she was in trouble. I felt fretted, to think that I was to be worried now with her, and hinder "my work" again. Then I thought now perhaps this was God's voice to me telling me just what he would have me do to-day, and I asked this woman if her heart was at peace, which is the Christian greeting here. She answered: "No, my heart is very sad and I am very unhappy!" and began weeping.

This woman, Mrs. Kao, is a Christian woman, and only a servant woman—a widow who has had much sorrow and who, before she was a Christian was a great sinner indeed; but she was converted many years ago out at Tsingchowfu in the English Baptist Mission, where one of the missionary ladies had been very kind to her, and took her for a time as a nurse for her little children. At that time her husband was living, but had forsaken her and come over here to Laichowfu and enlisted as a soldier, leaving her to live as best she could and support her little one.

After her conversion she heard where he was, and determined to find him and lead him to Christ. So with her little boy she came here, leaving this good missionary friend who had helped her so much in a very hard place with no nurse to look after her little children while she did her mission work. She found her husband here living with another woman and spending his time and money in riotous living generally. He was in very bad health and soon afterward died. But before he died, although she never lived with him again as his wife, she led him to Christ and cared for him when he was helpless.

Since the man's death she has remained here and brought up her son, and sent him to school some, and now he is able to work for his living. She has gone on working as nurse for a missionary here and always tithes every cent she earns; is a regular attendant at prayer meetings, missionary society, Sunday school, and every other service possible. She gives not only her tithe but many free-will offerings. Her conscience is very tender; if she has any trouble



TWO B.Y.P.U. CHORUSES, TUNG SHAN, CANTON

"Our South China people are catching the vision, and what the future holds, who can tell? Pray that the work may go from strength to strength."

she begins to search her own heart to see if there is not some sin in her life for which she might need chastening, and that was the cause of her visit this morning.

Some one had stolen all her clothes the other day, and she says, "I didn't grieve much about my clothes, until last night as I was searching my own heart to see if I was harboring any sin there that should be confessed, and I remembered how I had wronged that good woman out in Tsingchowfu who had done so much for me, and I am all broken up over it. I feel that I should write her and confess my sin and ask her to forgive me! and I have come to ask you if you will write to her for me."

I wrote the letter for Mrs. Kao and she went out laughing through her tears, which had been flowing so copiously, saying, "I am happy now, my heart is ten parts at peace, for I know she will forgive me, and the heavenly Father has already forgiven me, so I am happy." So she truly "went on her way rejoicing."

When this dear woman went out, and I returned to the room, my co-worker, who had heard all this conversation, and knows about this woman's Christian life, and how liberal a giver she is, said to me: "Now, there is a story worth writing, to show what Chinese Christians can be like, and I think it is your duty to sit right down now while it is fresh on your mind, and write it and send to HOME AND FOREIGN FIELDS," and I took it all as God's guiding and did as she said she felt I should.

Pray for me that I may henceforth be more constantly surrendered to the Lord's will in every little detail of my life that he may use me as he wills. This dear woman has taught me a lesson this morning, which I do pray may bear fruit for his glory in my life, and in the life of others, too.

\* \* \*

## The Usefulness of Tracts

Mrs. Cora H. Blair, Cordoba, Argentina

We had been in the neighborhood about three years when we were having special services held by a native pastor of a large church of an adjoining province. A large, tall woman one night came, and when opportunity was given for those who wanted to follow the Lord to stand, she was the first to rise to her feet. Also she gave testimony, saying that she believed in Jesus as her Saviour. She did this the first night she had ever

entered in evangelical worship. We did not think much about it, for we have had many such cases, but many times when they thus confess Christ so quickly they are not steadfast. But this woman continued in the services.

For a few months she was very constant in her attendance. Then she began to ask questions as to how one becomes a member of the church. We made an engagement with her to come to our house to talk. She gladly accepted the invitation, and when she came we learned she was a widow and lived with a son. They are poor. She makes and sells little cakes and works very hard. Unfortunately she does not know how to read (so many grown-ups we find in that condition), but had been receiving our tracts all the three years we had been in the neighborhood. Her son, knowing how to read, always read them to her until she had really trusted in the Lord before she ever came to church. We explained the manner of baptism and what it means, also about the Supper and what it means, and what it means to be a church member. She said it seemed she could not wait longer, that something within her told her to come that night to church and she felt impelled to come. Since, she has been baptized and is one of the most faithful members in the church; is always talking of her joy in the Lord—something so entirely changed within her, she says.

She has this son and two married daughters who are not converted, but it is her daily prayer that they may be. She is always telling us how they really have no idols in their houses, which she thinks is a favorable step for them to come to Christ.

She has given me her Rosario, her cross she had before conversion, and still she has a picture of one of the saints she has had to ask blessings of, which she is going to bring me. I am keeping them to show to the friends at home what these poor people trust in in their superstition, not knowing of the expiatory sacrifice of Jesus on the cross in which to trust for salvation.

\* \* \*

## A Bible School in Argentina

Miss Azile M. Wofford, Buenos Aires

On a trip to La Paz, one of our out-stations, in September, I saw a wonderful opportunity among the children there, so I began immediately to plan to return for a week of Bible school with them. Last week I went down with Maria, our Bible woman (although we say "church mis-

sionary") to try out my idea, which is entirely new in Argentina. We have a room for services in the home of an old French couple, besides whom there is only one other baptized believer in La Paz. However, there is a good group of interested people, but since they have services only when some of our workers go down, the work goes slowly. The old folks were a bit doubtful over the outcome, but co-operative.

Maria and I established ourselves in one end of the big room, carrying our beds outside for services. I forgot to carry a mirror and for a solid week I did not see my face, though I comforted myself that at my worst I looked better than some of the rest. We wrestled against heat and flies and scarcity of water, not to mention eating two hard-boiled eggs each—nothing else—each night for supper. Luckily, my varied experiences in W.M.U. field work proves a splendid background for whatever may come, so I got along finely.

Now the good part! We had Sunday school with the children on Sunday morning, making our announcement for the coming week. Monday morning we opened the doors and the children came. We enrolled twenty-five in all with an average attendance of twenty. Mr. Fowler had sent down two dozen chairs to replace the boxes we had used before, so the children could easily divide into groups. Our program lasted from 9:00-11:30 each morning and consisted of devotion, Bible study, singing, memory work, hand work and story-telling. Maria is not a teacher by training, so I found myself directing affairs, though she was splendid help. Four nights in the week we had meetings with a good group of parents, among whom we visited in the afternoons. One night I got ambitious and spoke forty minutes without any visibly bad effect on the congregation. The last night the children gave a short program of the things they had learned during the week and it was surprising to hear them. As a result, the parents were lavish in their thanks and want us to return to establish a day school next year, as the government school there is miserable. Since that is impossible, we expect to bring some four or five of the most promising to our school next year. We came home very happy over the week and with thankful hearts for the opportunity. The welcome back to our own room in the Fowler home with fried chicken and cherry pie was a splendid off-set of the journey in the train, second-class, with all the foreigners arriving from Europe to Argentina, evidently with the vow to land just as they left. So it goes with the missionary!

The growth of our work here is marvelous. We have had two baptisms, that is, two groups, recently, and will see others soon. Don Juan Varetto did some splendid preaching during the two weeks' revival in the wonderful temple in Mendoza during October, and continued campaigns with the tent among the out-stations bring good results. We had a packed house here in Godoy Cruz last Sunday, it being time for observing the Lord's Supper. Mr. Fowler has just returned from a trip to San Juan, very content over the progress of things there. Suarez will come down for his ordination early in January, at which time also we shall have our annual Bible Conference with attendance from all points of the Mendoza field.

\* \* \*

*Progress in Italy.*—"The Italian mission has given us many reasons for encouragement in the last few months. Baptisms have increased more than 50 per cent over last year, while contributions for the 75 Million Campaign were far ahead of last year; in a number of our churches, Young People's societies are being organized, by means of which we hope to arouse our brotherhood to greater activity for the progress of our work. Our publications are constantly enlarging their field of influence, and as a consequence, our doctrines and principles are becoming more widely known throughout the peninsula."—D. G. Whittinghill, Rome, Italy.



B.Y.P.U.'S NO. 1 AND 2, TUNG SHAN, CANTON

"I wish the power were mine to make you feel the thrill of seeing Chinese young life so capably and joyfully going forward."



## Lydia Brown Hipps

*Mrs. Colena M. Anderson, Shanghai, China*

One who worked and played and worshiped with us; one who loved much and was much beloved, has gone away.

"I cannot say and I will not say  
That she is dead—she is just away!"

The fact of her going, December 19, 1924, seems a dream. So vivid a personality as Lydia Brown Hipps leaves a lasting sensation of nearness.

Mrs. Hipps was born August 10, 1890, at Ames, Iowa. In the same house in which she was born still live her father and mother, Captain and Mrs. K. W. Brown. Two brothers and one sister are in America, Dr. G. M. Brown, of Dayton, Iowa; Harry F. Brown, Ames, Iowa; Mrs. S. L. Loughran, of Chicago, and one other sister, Miss Daisy Brown, is with the Y.W.C.A. in Shanghai. In her home at Shanghai Baptist College, Shanghai, China, are her husband, Reverend J. B. Hipps and their little son, Robert Owen.

Mrs. Hipps was always interested in music. A brief diary of her musical career begins with the date June 21, 1909. She specialized in organ at the Berlin Conservatory of Music, and in June, 1917, was graduated with the degree of Bachelor of Music. In the fall of that same year she sailed for China to become head of the Music Department of Ginling College, Nanking. It came to her as a most happy discovery that she could combine her desire to serve on a foreign mission field with this splendid gift for and interest in music. Her splendid work in Ginling is well known by many in China and America.

She herself thought that her greatest contribution to music in China was made by her stimulation of interest in the use of the baby organ. Because of its low cost, it could be introduced into many Chinese homes which otherwise would be lacking in any basis for musical appreciation.

"The summer of 1918," she wrote in her diary, "I spent on Mokanshan where I first became interested in the possibilities of a baby organ. . . . I made a tour in November, playing a baby organ in Hangchow, Shanghai, Ningpo, and Soochow. Never have I more fully enjoyed any experience than I enjoyed that one."

During the absence of the president of Ginling, she was made acting president, a tribute to her ability and the great confidence placed in her.

In June, 1921, she was married to Professor J. B. Hipps of the Theological Department of Shanghai College. Her first year at the college she was acting Dean of Women and head of the Music Department which latter position she continued to hold.

All who knew Mrs. Hipps were impressed with her calmness, and poise, her courage, cheerfulness and optimism. During the darkest hours of her life she never flinched. Always she plowed her furrow deep and straight to the very end, unswerving in its direction because she looked not back. She was one who had the rare gift of placing right values. She knew how to put "first things first," and because she knew this she was able to live a full, happy, abundant life. In a remarkable way she combined her capacity for leadership with her love of home and home-making.

From many and varied sources messages have poured in:

"To know Lydia was to love and admire her."

"She was one of the strongest, purest, most helpful persons I have ever known."

"I can't tell what she has meant to me."

"Lydia was life. She is life."

A host of friends testify to the sweetness and service of her life—a life that was a blessing, and the memory of which is a benediction.

"With a cheery smile and a wave of the hand  
She has wandered into an unknown land.  
Think of her as faring on . . .  
Think of her as the same, I say;  
She is not dead—she is just away!"

\* \* \*

## Recently Appointed

### Missionaries

#### Vernon Leroy David

"I am a native of Mississippi and was born March 31, 1894. My parents were Rev. W. J. David and Mrs. Justa E. David, former missionaries to Africa.

"When five years of age I was converted, but did not join the church until six years of age.

"Most of my life has been spent in Texas. I am an A.B. graduate of Baylor University. While in the army the Christian needs and opportunities of Europe awakened a desire to return at a later date to serve Christ.

"On returning to the States I taught school a year, after which I entered the Southwestern Seminary. Though I graduated there in 1923, studies were continued and some teaching done.

"On August 23, 1923, Miss Ava Burton Manning and I were married.

"While at the Seminary I was financial secretary and assistant pastor of a church.

"I was appointed by the Foreign Mission Board of the Southern Baptist Convention on December 5, 1924, to work in Spain."

#### Mrs. Ava Burton Manning David

"I was born in Torreon, Mexico, December 27, 1889. My parents are S. E. Manning and Mrs. Elizabeth Burton Manning of Santa Rita, New Mexico.

"I was converted when seven years of age and joined the church immediately. I was educated in the schools of Texas and studied voice and piano in several cities of this State. Attended the Training School at Fort Worth, where I met Mr. David.

"I have been a volunteer since the 75 Million Campaign was launched in 1919.

"We have one son, Roy Stephen, born June 4, 1924.

"I was appointed by the Foreign Mission Board on December 5, 1924, together with my husband, for work in Spain."

#### Mrs. Nellie Gladys Mason

"I was born January 11, 1895, at Marceline, Mo. My parents moved to Salt Lake City, Utah, when I was very young, and I lived there until I was sixteen years of age, at which time we moved to Oklahoma.

"I was converted and joined the Baptist church at Collinsville, Okla., when I was seventeen years of age. Brother C. E. Cannady, who departed this life some months ago, was the one



MR AND MRS VERNON LEROY DAVID, RECENTLY APPOINTED MISSIONARIES TO SPAIN, AND THEIR BABY ROY STEPHEN



who led me to Christ. I owe a great deal to Dr. Andrew Potter, who was for a time my pastor, and to his wife, for their patient, loving teaching during those years that I was a babe in Christ.

"I received my education in the public schools at Salt Lake City and in the high schools of Collinsville, Okla., and Denver, Colo. I had a period of special training in Bible study at the Moody Bible Institute. The years spent with my husband at Louisville, Ky., were very happy and profitable ones. I did not take the Training School work, preferring the subjects outlined in the curriculum of the Seminary. With very few exceptions I pursued to completion the courses taken by my husband. Together we studied each assignment and discussed each lesson. Living near the Seminary, I attended many of the lectures with great profit. During the years that have elapsed since Seminary days, I have kept up theological study along with my husband. I have found this very profitable, as I greatly enjoy teaching young women, and have usually had this privilege wherever we have been located.

"My marriage to Roy Mason occurred on March 4, 1915. Our home has been blessed with two children, Joanna and Zane. We have been very happy in our work.

"I have been deeply interested in missions for years, especially in missionary work in Brazil. I count it a great honor to be allowed to go to North Brazil. My great desire is to be a useful and worthy witness for the Master who calls me there."

### Roy Mason

"I was born in Grayson County, Ky., May 10, 1894. I was converted at the age of fourteen and united with the Baptist church at Beaver Dam, Ky. From the time of my conversion I was conscious of God's call to the ministry. However, I did not make this known until I was seventeen years of age, when I was licensed to the ministry, upon the recommendation of my pastor, Rev. A. B. Gardner. Some two years later I was ordained.

"My education was obtained at Georgetown College, the University of Tulsa, Peoples National University, the Moody Bible Institute, and the Southern Baptist Theological Seminary. I have had conferred upon me the following degrees: Bachelor of Arts, Graduate in Theology, and Doctor of Theology.

"In the interval between my college and theological work, I served as principal of the Garfield graded school at Sand Springs, Okla. I have held pastorates in Kentucky, New Mexico, and Oklahoma.

"Along with my pastoral work I found time to write and publish several books. Two of these, 'The Church That Jesus Built' and 'After Conversion—What?' have had a very wide sale.

"For several years I have been greatly interested in foreign mission work, and particularly interested in North Brazil. With eagerness I read everything about Brazil that I could lay hands on. Deeper and deeper became the conviction that God's plan for my life was for it to be spent in North Brazil. Accordingly I made application for appointment last May, earnestly praying that the Lord would make it possible for me to sail early in 1925 if he really wanted me in Brazil. In June there came the news that the Board would be unable to make any new appointments, on account of lack of funds. However, I believed that the Lord could provide the funds necessary to send me, and I continued to pray to this end. My faith was not misplaced. The necessary funds were provided and I received notification to that effect in November.

"In 1915 I was married to Miss Nelle Cooper of Salt Lake City. We now have two children, Joanna, age seven; and Zane, age five.

"We received our appointment December 4, 1924. We sailed for North Brazil February 14, 1925, where we hope to do educational work. We shall count it a privilege and a joy to do service for the Master there."

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### The National Baptist Convention of Mexico

Rev. Chester W. Branch, Saltillo

The question is often asked, Can a person travel cheaply in Mexico? The answer is, "Yes,—if he is willing to ride second-class." An illustration: Dr. G. F. McKibben and I attended the Convention at Tampico, riding second-class. The distance from Saltillo to Tampico is about seven hundred miles. Round trip tickets, second-class, cost \$10.95. Can you ride seven hundred miles in the United States for this amount of money? First-class tickets cost about the same as in the United States.

The Baptist Convention of Mexico was a success. Tampico is a beautiful city, with a

large American population. The messengers enjoyed their stay in Tampico very much, but other parts of Mexico are more healthful in which to live. Tampico is hot and has plenty of mosquitoes. It is a modern city, with asphalt streets, street cars and other modern improvements, and is the center of the oil fields.

The Convention made a good showing during the past year. About 5,000 pesos were raised for Missions and evangelism; 700 were baptized; 5 new churches were organized. There are now about 6,500 Baptists in Mexico. Most of the churches have Sunday schools and B.Y.P.U.'s. The Convention supports two missionaries among the Indians, one in the state of Michoacan and the other in Oaxaca. The Convention also supports two evangelists. The Convention has its heart and soul wrapped up in its mission work. Thus only can any Baptist organization grow. Missions is the heart and core.

Sr. Chester W. Branch was appointed as general secretary or director of B.Y.P.U. and Sunday school work.

\* \* \*

*Cast Down but not Discouraged.*—"It was indeed with heavy heart that we received the news that the Board had not been able to do anything for us for new work or enlargement this year. We do not blame them; of course not. We know them too well for that, and we know that if they could have, they would have. But that doesn't lighten at all the heavy disappointment. It is really disheartening. Especially we feel terribly here the blow in not having received the money for the church property. The church has loyally struggled and raised well on toward \$2,000 for the property in hopes that they would be able to buy the property with the Board's help. Well, we will try to wait another year.

"Now for some cheerier news. We have just closed a splendid revival led by one of the Santiago pastors, Saloman Musiett. We had upwards of thirty glorious confessions of faith and the church was built up all along the line. They extended him a unanimous call for next year, and I am hoping it may be arranged so that he can come. I rejoice in the pastoral work, but I have so much on hand that I can give almost no time to it further than the mere preaching. I find that the book deposit and the paper with now and then a visit around my district is about all more waiting to come in before the end of the year; two churches have been formed in other towns from members of our church, and the work as a whole has shown a substantial increase. Not less so the district as a whole. The reports at our Association recently held here were more than gratifying; better even than I had hoped. We were really surprised. However we have almost reached the end of our possibilities as to growth until we can have some increases in appropriations with which to open new places."

—R. Cecil Moore, Concepcion, Chile.

*The Needs Press.*—"I passed a few days in Puerto Montt. The work is improving there. They have rented another house in a more central place and their hall is larger, but we are short of seats in Osorno, Puerto Montt and Ancud. Almost every night people had to go away for the want of seats. We have no money, and are completely tied up for want of money. I don't know what we are to do. I have been giving to the work a great part of my own salary, so much so that at times I lack myself."—W. D. T. MacDonald, Ancud, Chile.

We have been very much gratified to learn of the marriage of Miss Ione Buster and Mr. T. B. Stover in Rio de Janeiro, Brazil, December 20, 1924. We congratulate these two young people on making such a good beginning in their missionary careers. May their lives be long and useful in the service.



MR. AND MRS. ROY MASON, RECENTLY APPOINTED MISSIONARIES TO BRAZIL, AND THEIR CHILDREN, JOANNA AND ZANE

Rev. R. D. GRAY, D.D., Cor. Sec'y

"We have just closed our revival here at the West Tampa Mission with nine additions for baptism and several conversions, many of whom we hope will join the church later. The pews have come and are being put in the new church. We are planning for the dedicatory service the second Sunday in March at which time we hope

States	Foreign	Home	Bible Fund	Margaret Fund	Training School		Scholarship Fund	Other Campaign Objects	Cash Total
			of S. S. Board		Current Expenses	Endowment and Enlargement			
Alabama .....	\$ 20,343.81	\$ 10,800.17	\$ 67.00	\$ 284.00	\$ 814.00	\$ 849.08	\$ 635.00	\$ 55,855.21	\$ 89,648.27
Arkansas .....	4,484.39	4,557.90	34.00	150.00	400.00	419.35	1,240.00	61,252.95	72,538.59
District of Columbia ...	1,843.82	1,654.50	20.00	142.00	164.00	62.40	.....	1,748.68	5,635.40
Florida .....	3,449.27	3,144.80	26.00	66.00	200.00	641.07	500.00	14,983.13	23,010.27
Georgia .....	36,281.38	24,187.57	.....	300.00	400.00	3,100.00	710.00	84,656.57	149,635.52
Illinois .....	3,087.68	1,841.79	.....	154.00	266.00	299.00	.....	8,858.33	14,506.80
Kentucky .....	32,180.65	16,680.39	150.00	650.00	3,000.00	2,856.26	806.00	52,508.26	108,831.56
Louisiana .....	12,963.55	9,938.72	24.00	94.00	214.00	743.31	32.56	63,521.41	87,531.55
Maryland .....	1,343.25	1,134.40	34.00	100.00	164.00	300.00	25.00	12,700.51	15,801.16
Mississippi .....	29,463.83	21,208.09	67.00	266.00	734.00	1,674.71	350.00	67,057.31	120,820.94
Missouri .....	8,362.83	5,026.98	50.00	220.00	560.00	66.00	.....	19,151.56	33,437.37
New Mexico .....	1,342.71	741.34	.....	.....	.....	70.25	.....	1,235.74	3,390.04
North Carolina .....	58,453.38	34,712.31	167.00	400.00	1,184.00	1,366.26	1,110.00	165,246.98	262,639.93
Oklahoma .....	6,029.01	3,768.13	.....	166.00	534.00	1,047.82	50.00	38,197.03	49,791.99
South Carolina .....	40,476.49	14,466.89	147.00	334.00	1,116.00	529.60	1,000.00	95,833.08	153,903.06
Tennessee .....	34,810.46	18,987.55	.....	294.00	456.00	1,329.00	568.00	104,431.33	160,876.34
Texas .....	30,152.76	17,425.41	100.00	606.00	334.00	1,426.00	62.00	325,129.66	375,235.83
Virginia .....	61,256.96	39,548.34	100.00	600.00	1,734.00	3,585.53	700.00	135,330.81	242,855.64
Total Gifts .....	\$386,326.23	\$229,825.28	\$986.00	\$4,826.00	\$12,274.00	\$20,365.64	\$7,788.56	\$1,307,698.55	\$1,970,090.26
Value of Boxes	\$12,982.30.								

These students are interesting to work with, very capable, anxious to learn to be leaders, sing well, and most any of them will pray or do whatever they are asked to do. The faculty have been lovely to us and co-operated in a wonderful way. But you see our limitations. This is a great field white unto the harvest.

We need a church building with four wings or large rooms adjoining the main auditorium that could be used for B.Y.P.U. meetings, and when closed one union could meet in the auditorium. For preaching service these rooms could be thrown open and thereby make an auditorium large enough to care for five hundred or more. And if we had three living rooms for a resident missionary it would increase the opportunities for reaching the students. I think the government would lease lots for the building but do not know whether or not they would sell the lots. Dr. Hamilton knows more about this than I, as he and Mr. Blair, the president of the school, have talked the matter over.

We need badly a church building or mission building on the Ponca reservation. Some of the Indians are getting interested. We have organized a little Sunday school in the mission which we have rented in town. The church here pays the rent and I live in the mission. This is slow work. It is the first Baptist work done among these Indians, who are one of the most uncivilized tribes. May God bless the Board in their work, and if it be his will I trust he may lead you to make it possible for the Chilocco Church to have

a building and for the Ponca tribe to have a mission building.

I forgot to tell you we have an organized church at Chilocco with about 285 members. Two young men are deacons, one other the clerk, and Dr. Robert Hamilton is the pastor.

\* \* \*

### Receipts by States of Foreign Mission Board from May 1 to March 1

	1925	1924
Alabama .....	\$ 52,727.60	\$ 37,382.01
Arkansas .....	8,308.00	15,592.45
District of Columbia .....	1,832.80	11,125.73
Florida .....	26,944.45	15,390.31
Georgia .....	99,609.46	95,373.80
Illinois .....	1,274.38	1,197.50
Kentucky .....	90,346.78	88,776.25
Louisiana .....	21,425.81	16,537.25
Maryland .....	18,730.88	21,360.00
Mississippi .....	75,644.24	45,224.73
Missouri .....	30,607.24	27,330.92
New Mexico .....	1,626.51	2,522.00
North Carolina .....	131,677.22	105,081.74
Oklahoma .....	21,706.50	19,598.92
South Carolina .....	52,081.71	126,828.49
Tennessee .....	53,890.64	49,930.00
Texas .....	22,219.14	66.10
Virginia .....	152,337.11	132,824.43
Total .....	\$862,990.47	\$812,142.63

## Young People's Department

MRS. T. M. PITTMAN

### Bidding to the Feast

(May be used as recitation for four)

Into palaces stately and fair,  
Into homes of the rich and great,  
Came the servant with tender voice,  
Saying, "The feast of the King awaits."  
The faithful servant went his way,  
Pleading, pleading, till close of day,  
"All things are ready, are ready to-day,  
O, come to the feast without delay."

Into the streets and crowded lanes,  
Out on the highways wild and bleak,  
Came the servant with eager step,  
Guests for the royal feast to seek.  
The faithful servant urged his plea,  
"Come to the feast prepared for thee;  
All things are ready, are ready to-day;  
O, come to the feast without delay."

Some came with joy to the Kingly board;  
Many refused to heed or hear  
The call of the servant so urgent still.  
With pleading voice so sweet and clear,  
No word of blame on the servant fell;  
He had faithfully urged his plea, and well,  
"All things are ready, are ready to-day,  
O, come to the feast without delay."

Both palace and highway need to-day  
A call to God's rich feast of love,  
And I am the servant to make the call,  
Sent forth by the King above.  
Am I faithfully urging the tender plea,  
"Come to the feast prepared for thee?  
All things are ready, are ready to-day,  
O, come to the feast without delay."

—Selected.

### Light-Bearers in the Hakka Field

Miss Nell Putney, Shiu Chow, China

Many times in the homeland I have joined with our young people in singing that song we loved so much, "Send the Light." Since reaching this field I have wished that our young people could see the work as I do and so understand how the Light is sent in this part of the Master's vineyard, and so I shall endeavor to give you a few glimpses into this work as seen by a new missionary.

It was just after sunset when we gazed upon a scene most beautiful. A bright rainbow, with either end hidden behind a mountain, bridged the sky. Below this bridge the North River tumbled swiftly down, having been awakened by the heavy rains. Overlooking the city on the west there were other mountains whose peaks seemed to vie with each other in their efforts to reach the sky, until the topmost peak dared to merge into the clouds. To this picture was added the glorious sunset peculiar to the mountains.

Perhaps you can understand why I wished that the people "over home" might enjoy some of the special privileges that we have here among the Hakkas of China.

But you can not appreciate the greatness of the native Christians who labor with your messengers to make known the Glad Tidings of salvation.

The Baptist chapel has been open in this city a little over a year, and yet there is a noble band of Christians with Pastor Tshi as the consecrated leader. Their earnestness is shown by the fact that fifty additions have been made to the church this year—through revivals.

A revival has just closed in which the Lord was very gracious to us. During the preparation for the services we were greatly blessed by a visit from Dr. Quisenberry. He was with us only a few days but he gave two earnest messages to the unsaved, and numbers responded to the invitation to follow Jesus.

During the revival the preaching was done by Professor Li of the Hakka Seminary here, and Dr. Saunders, one of our pioneer missionaries to the Hakkas. Their soul-stirring messages were given in the face of great difficulties. The chapel was not large enough to hold the crowds, and since many came for the first time some did not remain long. Throughout the meeting the coming and going kept up. The boys and girls, and men and women of our schools did faithful service in going after the unsaved and bringing them to the church. It was interesting to watch the boys as they would go out into the street during the service and return bringing a questioning visitor in. But more interesting still was it to watch the countenance of that visitor as it changed from one of idle curiosity to one of interest, and from interest to a thirst for the knowledge of Jesus. As I saw many of these heathen respond to the invitation to turn from sin and accept Jesus as their Saviour, I thought, "What a privilege it is to be able to take the Light to those in darkness." With renewed earnestness I implored my Lord to use me first as a soul-winner.

Since Shiu Chow is to be the base for the Hakka work, the foundations are securely laid here. There are five schools recently opened, including primary, girls' and boys' schools and woman's school and a seminary. The object and aim of each school is to teach the ideals of Jesus. How well this is being done was shown by the large number of converts from the schools.

Miss Pettigrew is in the country for a six months' stay. Miss Sandlin has just returned. How thrilling it is to hear her tell of their wonderful opportunities as they go from village to village, home to home, speaking or teaching the gospel to those who know it not. Miss Sandlin tells us of many problems at the different stations. In one town the women have been warned that if they persist in going

to church they will be drowned. O, the courage of these Christians!

Dr. and Mrs. Saunders will soon move from Canton up here. They have worked in this field for eighteen years. Mrs. Saunders was one of the first Southern Baptist women to live among the Hakkas.

Our buildings, which are being constructed on the hill overlooking the city, remind me of lighthouses. We can but expect that these lighthouses in the years to come will send out rays into the most remote sections of this whole region. May these rays quicken the seeds already sown and penetrate to the untilled soil, that a great harvest may be reaped for our Master and Lord!

### Child Heroes of the Faith in Spain

Rev. Percy J. Buffard, Valdepenas

In 1913 I paid a visit, my first, to Besullo, a little village right in the heart of the mountains in Asturias, North Spain. To get there one has to take a shaky little train to the nearest railway station, some eighty miles from one's destination. Then one mounts a shakier coach, drawn by four or six mules. If it is possible to get a seat on top it is worth the shaking to get the magnificent mountain views, though one has to shut one's eyes to danger from falling rocks above and precipices below. On a similar journey in this district, while journeying by the side of a precipice with no safeguards to keep the coach from falling over if the mules made a false step, I asked the coachman if the coach ever fell over. "Well," he said, "not very often, and when it does people don't often lose their lives; they only break a limb or two!" Most encouraging!

At the end of our long coach ride we are still a good way from our destination, but alas, there is no road; nothing but a mule track over the mountains, so we hire a little mountain pony and go off in fine style. We nearly go off in another style later on, but that is another story. The path at times is much steeper than the roof of an ordinary house and strewn with large boulders, which often slip and slide beneath the pony's feet. It was my first experience of pony riding and I did not enjoy it. It was not so bad going up the hills, for I could hang on to the mane of the pony fairly well, but going down hill it was all I could do to keep from pitching over the pony's head. I did not like to dismount, as I thought my guide would imagine I was afraid. (I was really, but did not want him to know it.) However, when I arrived at last at my destination I found that my guide was surprised at my remaining mounted all the time, as they always dismount when descending the dangerous places! I took good care after that to get off when on other journeys we came to an extra steep hill.

But it was a great joy to meet with the Christians in this little village and we had some splendid meetings, so I was well repaid for all my trouble.

While there I was able to verify the following most interesting story, most of which is taken from "The Gospel in Romish Countries," by Rev. Friedrich Fliedner, late pastor in Madrid.

One of the principal farmers in the village, by name Manuel Rodriguez, had received a Bible from his brother-in-law, Antonio, who had become acquainted with the Word of God in Valladolid. He had promised to read it, but did not do so for a long time. One rainy day when he could not work in the fields it occurred to him to look at the book. What he read in it impressed him powerfully. He left the Church of Rome in consequence, and persevered in spite

of persecution, which eventually led to banishment from his village for twenty-two months. He was later able to return and with the help of Mr. Armstrong, a Baptist, though not connected officially with the Baptist church, a little church was formed, which gave a very faithful testimony for miles around.

Some years later, three children, Emilio, Manuel, and Candida, members of the congregation, were walking along a path outside the village, when a priest met them as he was returning with the Viaticum from the bedside of a dying man. It was the law of Spain then, and is now, that everyone must pay homage to the Host, the little piece of bread which the priests say is God himself, and actually teach that they have more power than God himself, because they say they can shut him up in a little box, and he cannot get out till they let him!

The children ran to try to get out of his way, but the priest spurred on his mule and caught them up. He took out the Host and holding it out, said, "Kneel down; I have God in here." One of the boys bravely replied: "The apostle Paul says, 'God dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed anything, seeing he giveth to all life and breath, and all things.'"

The priest was very angry and had them brought up before the judge at Cangas, the nearest town, for contempt and mockery of the Roman Catholic religion. They were sentenced to ten days' imprisonment each and a fine of ten dollars; or in default, a further ten days' imprisonment. On May 18, 1884, they entered the prison to undergo twenty days' imprisonment, as they were too poor to pay the fine. The judge told the jailer to put them into the lowest dungeon and to exclude them from all communication with relatives or with other prisoners.

But God gave them favor in the sight of the jailer, and he took the girl, Candida, to be with his own daughters and allowed her to cook for her two fellow prisoners. Like Paul and Silas they learned to thank and praise God in prison.

While in prison they were able to write to their friends in spite of the orders of the judge. The following are a few extracts:

*Manuel writes*—"We are very joyful that we have been counted worthy to suffer for our Lord. The jailer has had mercy on us and has put us in a dungeon which belongs to the prison for women. Although there is a bad smell, it is better than the one in which the cruel judge ordered us to be thrown. We are glad that Candida at least does not require to live in the subterranean dungeons. Do not be troubled about us; Emilio and I are together; we sing hymns, read and write, and so the days pass."

*Candida writes*—"On Sunday God gave us grace so that at eleven o'clock we had worship and Sunday school (with the children of the jailer), and in the evening altogether an evening service. I am allowed to go into the dungeon of my companions as often as I like. My prison is not very bad, but it is not very pleasant to be in here; besides, I have a bad cough which causes pain in my chest and head. But I am glad to suffer all this because I know it is for my Master's sake."

*Emilio says*—"The judge told the jailer to throw us into the deepest dungeon and not to let us out for a moment. Some of the prisoners themselves heard him say so, and heard it from the jailer as well. In spite of all these threats we enjoy much inward blessing and peace. The Lord says, 'Those who suffer for his name will be blessed.'"

The Lord not only blessed them, but made them a blessing. When they strengthened one another by singing their beautiful Spanish evangelical hymns the people often remained standing before the walls of the prison to hear the sweet melodies and many were impressed. At the end of the ten days the judge asked them if they would pay the fine, but they replied that

they were too poor, so he said they must go back to prison for another ten days. However, the judge went again to the priest and, to their astonishment, told them they were now free to go.

How had this come about? When the priest of the town heard that they had refused to pay the fine and were going to remain for another ten days in the prison he rushed to the judge in great rage. "What," he cried, "are these heretics to remain in this town another ten days? I will never suffer it; they must be sent away as soon as possible. Every morning and evening the members of my church stand before the walls of the prison to listen to their heretic songs; if this goes on any longer, the half of my people will be infected by this plague. Send them away—they must go."

In the country districts the authorities are completely in the power of the priests, so the judge had no option but to obey him, although it was against the law. Perhaps he did so the more willingly as he had heard that the villagers of Besullo had arranged a demonstration to give the prisoners a triumphal welcome on their release from prison, and he was anxious to avoid this.

Candida died a few years ago after serving the Lord in an evangelical school for many years in Gijon. I know personally Manuel and Emilio. The former has charge of an evangelical school in Camunas in the province of Toledo, and the latter is caretaker at an evangelical school at Madrid.

But, though this happened a good many years ago, it must not be supposed that things are much better now. Comparatively recently children have been imprisoned for singing Protestant hymns in the street, and in our own work we are constantly getting cases where children are beaten, sometimes in public States schools, for coming to our meetings and Sunday schools.

### Dreams Come True

The great Baptist World Alliance of 1923 had just ended. Baptists from all over the world were saying farewell to each other in their many languages. Some were going to their homes, others were to visit some of the famous places in Europe before returning to America.

A great ship started out loaded with these Baptists. Their hearts were filled with enthusiasm and with desire to serve the world better than ever before. They gathered in different places on the ship to talk, to sing, sometimes to pray together for the advancement of the kingdom of God.

They were happy in being together, yet wanted to share their happiness with others. Those who keep their eyes and hearts open will always find opportunities to share joy. Dr. Everitt Gill, who is in charge of our Southern Baptist work in Southern Europe, has long learned to read signs of unhappiness in people's faces. Among the passengers on the great ship he noticed two young women who looked at the groups of enthusiastic Baptists with eyes that held shadows of wistfulness and longing. Dr. Gill asked about them and soon made an opportunity to meet and talk with them. They told him their stories and each ended with her great desire to go to America for Baptist Christian training.

Dr. Gill knew that most of the Baptists on board ship were ministers who had little money beyond the expenses of their trip. But he knew also that they were liberal and unselfish and that a small contribution from each would make it possible for the hopes of these two girls to be realized. So he called the Baptists together and introduced the two young women from Roumania. Then he asked each of them to tell the story of her life. How we wish that we had the exact words used by them, but their stories are something like this:

"I am Ludovica Christea," said the first. "I was born in Roumania and from my early childhood I wanted to do something big for the world."



But there seemed nothing that a little Roumanian girl could do beyond the things that all the girls of the community did. As I went to school and about my duties at home this great longing to make something of my life would come to me again and again. Then the terrible World War came and our little country was torn by it. This seemed my chance, and I did my best to get into the army and fight side by side with the men. This I was refused, but I was finally accepted as a spy. My experiences in this work were too many to relate now. After a time I was captured by Bulgarian soldiers and carried prisoner to Bulgaria. Here again I had fresh experiences as a prisoner. The one that hurt me most was feeling that all my plans to do great things had come to naught. But I would not give up the idea that I might yet do something worth while and I constantly sought ways of escape. At last the way came, and I was able to get away from my captors. Over mountains, across rivers, in constant danger of being recaptured, I made my way back to Roumania.

"Often the worst things that seem to happen to one are the greatest and bring the opportunity one has been seeking. As I made my way toward home, I stopped at a house where people were singing, reading the Bible, talking and praying. It seemed a good place for me to rest, and that was what I was looking for. I soon found that I was in a little Baptist church. The words that were being read, spoken and sung held my attention. I listened with my ears first and then the Lord opened my heart as he did Lydia's of old. I gave myself to him then and there, and promised him that I would be a spy now in the army of the Lord and no longer in the Roumanian army. This I am striving to do, but I know that I need training for this work. I went to the Baptist World Alliance in Stockholm, hoping that I could there find some way of getting to America for this training. No way has opened and I am returning home with a sad heart. My people need leaders, leaders trained to direct them in their work. If they secure this, wonderful things lie ahead of the Baptists of Roumania."

Ludovica Christea sat down, her fine eyes sad with the memories of the terrible things through which her people had gone, and the lack of hope in the outlook for the future.

Dr. Gill next introduced Sophia Palyo, and she said something like this:

"I also was born in Roumania. My home was one of comfort and ease, for my father was a man of wealth. I had the things that make life pleasant and that would give happiness to a girl. But the time came when I found something that gave me a greater happiness than a handsome home and lovely clothes. I was led to a Baptist meeting and there I was converted. My parents were greatly distressed when I told of my determination to join the Baptist church. They protested against it and then threatened to disown me. How hard my situation was only those of you who love your parents and home can know. To seem disobedient to those who had cared for me made my heart ache. Yet our Saviour has said that our love to him must be so great that other love will seem hatred in comparison. As the light of the sun blots out the light of the most brilliant earthly light, so must our love for him.

"Thus in sadness I left my father's home and joined the little group of Baptists. I was not allowed to remain in my old home. Members of my family would not speak to me on the street. I began earning my own living and found joy in the work of the little Baptist church.

"Then the great World War came and many in my country who had been living in luxury were brought to poverty. I met my father on the street one day, and, for the first time since disowning me he spoke to me. How joyful I was over this show of reconciliation. We talked for some time and he told me how all his wealth was gone. Then was my chance to tell him of that treasure that can not be taken away by

thieves or moth or rust or all the wars begun by man. He listened to me with loving interest and asked me to come back home to live. You know, my friends, how ready I was to go to my loved ones again, especially in their hours of need. The greatest blessing of my life came then when I was able to lead one by one of my family to the Saviour until we were all united in him.

"And how the work of the Baptists has grown! It has been my privilege to work in no less than sixty organizations of women and children and to see these increase in strength and numbers. But, like my friend who has just spoken, I feel the need of better preparation myself. It has been my dream to go to America where there are schools for such training, and I went to Stockholm hoping to find a way to get to America. No way has opened. Often have I prayed the Father to direct my steps, to make my plans for me. I shall wait his good time and strive to be ready for the path he marks out for me."

As Sophia Palyo sat down, there was a moment of silence. Then someone found speech.

"No one of us can do much," said he, "but each of us can do a little. These young women must be given the opportunity they so much desire. Here, brethren, some of you start around with your hats or caps. The Woman's Missionary Union Training School is the place for these girls and we must see that they get there."

Nearly five hundred dollars came back in those hats and caps, and now Miss Christea and Miss Palyo are in America.

### A Missionary Hen

She was not a comely hen. Her legs were very short, her body rather long and slim and her head of no special kind at all—just a common banyard pullet of last summer's late hatch, a dusty Dominique. But she was the delight of our small hero, who himself was not very large, considering his ten happy years.

Because she was a late chick, he had been allowed to adopt her; and never was hen more loved, more petted or responsive more fully to a child's affection.

This bright Sabbath morning in early April the boy stood gloating over fifteen brown eggs in a small chip basket which he had very carefully lifted from the high shelf in the pantry.

There was no question about it, Pet was broody. To-morrow probably he would bring fresh straw from the stack and having dusted it well with sulphur, he would make a new nest and place therein these golden prospects and soon—not very soon either, but in three weeks—he'd see.

The minister had delivered a searching address, a powerful appeal for missions. So interesting was it that the child had not noticed how long it was; and as he slipped stiffly down from the high bench and stood on his feet, he almost tumbled over, for his sitting so long in one position had stopped the circulation of the blood and his feet had "gone to sleep."

Walking homeward along the road, he was so quiet and absorbed in his thoughts that his mother spoke to him twice before he heard her.

"Mother," the childish voice was eager; "mother, I'd like to give something to take the story of Jesus to the heathen, but I haven't anything; and if father gives me money it wouldn't be my gift, would it?"

"Have you nothing, dear, that you could give?"

The small head was working hard. "Yes, mother; I have Pet. Oh, I know!"

It was considerable sacrifice; but having engaged to do it he stuck closely to his bargain.

The young hen took kindly to the new nest and the fifteen brown eggs. She sat so faithfully that her small owner was wont to drag her from the new duties to feed her. But one at-

tempt was sufficient; for from one hand a tiny stream of blood ran down, mute evidence of the effectiveness of Pet's beak.

There were fifteen of the hatch, a most remarkable result, and only one casualty in the rearing. One adventuresome one stepped into the water trough and before assistance came was past help. But the fourteen thrived. Not even gapes attacked them; and when August arrived, they were so near the size of their mother that it was hard to distinguish between them.

The Sulphur Springs wagon, which regularly visited the farm, carried away the flock; and though the price received was only fifty cents each, it was for that time and day a fair one.

The seven dollars, after the history was told, looked rather large to the preacher, and he asked the child if he meant to give it all.

"All but Pet," he answered. "I could not give her; she's my missionary hen."—*Selected.*

### Foreign Missions

No. 1—

Why should we do all we can for foreign missions?

No. 2—

Because God loved the world

With such a wonderful love,

That he sent his only Son to die,

That love for us to prove.

Truly a foreign field had he,

For heaven is fair and bright,

And earth was full of sin and death,

More dark than starless night.

All—

If God so loved the world,

That his only Son he gave,

Shall we not give our best,

This blood bought world to save?

No. 3—

Because Jesus taught us to pray,

"Thy will on earth be done,"

Not simply here in America fair,

But under the scorching sun

Of India, and China, and away

Where northern breezes blow;

And how can the will of God be done

Where no one his will doth know?

No. 4—

Because we can not pray this prayer;

"Father, thy kingdom come,"

Until we have helped our Lord to win

Earth's kingdoms for his own.

All—

"Thy kingdom come, thy will be done on earth as it is in heaven."

No. 5—

Because there is only one precious name

Which can open the door of heaven;

And we who bear it should never rest

Till that name to the world is given.

All—

"For there is no name under heaven given among men, whereby we may be saved, but the name of Jesus."

No. 6—

Because we see in our own dear land

What missions and schools have done

To make us wise, and happy, and free,

With comforts for every one.

Without the Bible our great land

Would be like the heathen world,

And we, like the heathen, be pleading now

That the gospel flag be unfurled.

No. 7—

Because God says to all who are his,

To all who believe his word,

To all who would serve him here below

And reign with a risen Lord:

All—

"Go ye into all the world and preach the gospel to every creature; and lo, I am with you always, even unto the end."

No. 8—

And so because our God hath said,  
 "Go where fields are white to-day";  
 We come to plead for foreign lands,  
 And at the cross our offerings lay.  
 We'll try to do the best we can  
 To bring the world to Jesus' feet;  
 Oh, may the nations of the earth,  
 Soon with one voice this prayer repeat.  
 —Selected.

### "Ye Shall Be My Witnesses"

Miss Blanche Rose Walker, Kaifeng, China

"Will you please bring your cart, Brother Chang? Today I must return to Kaifeng."

"I cannot take you in my cart; the fields between us and the railroad station are deep in mud and my oxen will fall and break their legs."

"But to-morrow there will be many women at the prison in Kaifeng, waiting to hear, and I must not fail them. This is the last train."

"I do not think the heavenly Father is willing that you go—see how he keeps raining the rain and sleet!"

"I feel most sure, Brother Chang, that he does want me to go."

"Well, I cannot take my oxen out, but if you think you can walk across these fields, the evangelist and I will walk with you and these brothers can take your baggage."

"That's the best plan of all, and see outside! the heavenly Father must be pleased, for neither rain nor sleet is falling now."

Then the procession proceeded. One brother carried the food-box, another the roll of bedding, and another the case of Bibles and books, and Brother Chang found a path so that I had no trouble walking.

On reaching the station we found it had been turned into a den of gamblers, and the train was three hours late.

The evangelist made good use of the time by distributing tracts and preaching to some who drew near to hear. I had a good book, and so the gaze of the crowd did not annoy me. It

never, never pays, no matter how they gaze, for one to get annoyed.

I had left dear Miss Cox back across those fields at the mission station to continue the work for a time. She has a splendid work going out there. We took long tramps to the villages each afternoon with a line of Christians trailing with us to give us "face" and witness of Jesus. Then back again to the chapel for some steaming rice and the evening prayer time.

When one day was too bad to leave the chapel, we had a day of prayer, though only the nearby Christians could come. Spreading down papers, we knelt on the dirt floor. The Lord seemed to show us that no one should pray a long time, but that each one should pray several times, making requests and thanksgiving as they welled up in our hearts.

The Holy Spirit gave us many things that day for which to pray and praise. We prayed from our hearts. This band of Christians has suffered much persecution.

### Our Puzzle Corner

#### PUZZLE No. I

*A Missionary in Interior China*

##### FIRST NAME

1. A city of Palestine.
2. Father of Noah.
3. One of Lamech's wives.
4. A village in Galilee.
5. The place where Elijah was fed by ravens.
6. First of Minor Prophets.
7. Wife of Aaron.

##### MIDDLE NAME

1. Birthplace of Samuel.
2. Son of Boaz and Ruth.
3. A precious stone.
4. Father of Methuselah.

##### LAST NAME

1. The fifth of Apocraphal Books.
  2. The resting place of Noah's Ark.
  3. A city in Phrygia and seat of an early Christian church.
  4. Son of Ishmael.
  5. A village of Palestine.
  6. The wife of Mahlon and Boaz.
- Sent by Mrs. J. H. Whitchon, Dawson, Ga.

#### PUZZLE No. II

*A Missionary in South China*

##### FIRST INITIAL

Last Israelite encampment before Sinai.

##### SECOND INITIAL

An ancient city of Judah, twenty miles south of Jerusalem.

##### LAST NAME

1. A learned president of the Sanhedrin, and Paul's legal preceptor.
  2. The city from which the Children of Israel began their exodus.
  3. Second son of Samuel.
  4. The wife of King Ahasuerus.
  5. The servant of Abraham.
  6. The Chaldean name given to Hananiah.
- Sent by Mrs. M. G. Mosley, Hickory, Okla.

#### ANSWERS TO MARCH PUZZLES

##### PUZZLE No. I

*First Name*—1. Boaz; 2. Eli; 3. Rachel; 4. Terah; 5. Haman; 6. Asa (Bertha).

*Last Name*—1. Shimei; 2. Mary; 3. Ithamer; 4. Timothy; 5. Hagar (Smith).

*Answer*—Bertha Smith, North China.

##### PUZZLE No. II

*First Name*—1. Confess; 2. Haggai; 3. Amos; 4. Rebekah; 5. Lamentations; 6. Obadiah; 7. Timothy; 8. Thessalonians; 9. Ecclesiastes (Charlotte).

*Last Name*—1. Luke; 2. Exodus; 3. Ark; 4. Veil; 5. Esther; 6. Locust; 7. Love (Leavell).

*Answer*—Mrs. Charlotte Leavell, South China.

#### Those sending Answers to Puzzles—

Ark.—Mrs. Hattie Sanders.  
 Ky.—Jessie Endicott; Alma Ridgeway.  
 Ga.—Mrs. J. H. Whitchon.  
 Mo.—Mrs. Allie Ferguson; Mrs. H. C. Deis, Jr.  
 Va.—Mrs. Henry H. Parker; Alliene K. Nicholson.  
 Send answers to Mrs. T. M. Pittman, Henderson, N. C.

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