

HOME ^{and} FOREIGN FIELDS

Vol. IX

JUNE, 1925

No. 6



RETURNING FROM FAMILY PRAYERS AT THE HEATHEN TEMPLE

The Chinese are intensely religious, but they find no joy and peace in their worship.
They need Jesus!

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HOME AND FOREIGN FIELDS

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THE MISSIONARY PILOT

SENIOR B.Y.P.U.

- June 7—Topic, "A Message of God's Loving Care." Select from the reports of the missionaries instances related by them of the loving care of God throughout the year, and have several members of the group relate these instances.
- June 14—Topic, "Jesus Teaches about Preparedness." At the close of many of the reports there is an urgent message from the missionary, in which the plea is made for more workers and better equipment. Let the leader assign a half-dozen of these paragraphs to be read at the close of the program.
- June 21—Topic, "The Love of God." See pages 10, 12, 23, 33, and similar illustrations of God's loving care for his own, and the call of God to us for a responsive love to those in need.
- June 28—Topic, "Mountain Missions." See Dr. Gray's report of the Home Mission Board's work and needs, and make clear that the glorious achievements in the Mountain Schools and elsewhere is seriously menaced unless larger provision is made for this great agency.

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

An abundance of material is furnished in this number for the use of the leader in emphasizing the progress and needs of our

Foreign Mission Work. Stories and posters may be assigned to the children, with reference to the reports of the missionaries for material.

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

This number contains a wealth of supplementary material for the program on "Foreign Mission Survey." The leader will have no difficulty in selecting stories, illustrations, pictures, that will make this meeting one of life and power rather than a mere reciting of statistics.

SUNDAY SCHOOL

A few minutes each Sunday might be devoted, with great interest and profit, to telling of the progress and the problems on our foreign fields. See pages 9-34. Remember that the last Sunday in June is Education Day, and arrange for the giving of the special program.

PRAYER MEETING

Pray for the work of our Foreign Missionaries, using some of the reports of their work and needs. Pray that the plans made at the Southern Baptist Convention may be vitalized by the power of the Holy Spirit, and that our churches may reach the highest level of co-operation ever achieved.

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I. J. VAN NESS, D.D., CORRESPONDING SECRETARY
G. S. DOBBINS, EDITOR

JUNE, 1925

"There is Something Wrong"

A faithful and beloved missionary, whose long and honorable and sacrificial term of service in China gives him the right to speak plainly, after contrasting the awful destitution of his province with the rich and favored South, and after reviewing the steady retrenchments which the Foreign Mission Board has been compelled to make, because of decreasing support, exclaims, "Brethren, there is something wrong!"

A younger missionary, eager to carry out the splendid and practical plans which he and his colleagues have made for the enlargement of the work in a needy mission field, but halted by the inability of the Foreign Board to approve the necessary expenditure, contemplating the Board's debt and the failure of Southern Baptists to lift it, significantly declares: "A debt on the Board means crutches out here; and a large and permanent debt will mean a row of graves."

An evangelist of the Home Mission Board, whose ministry has been signally honored in the winning of souls on this staff of exceptionally effective evangelists, having been dismissed because of the Home Board's overwhelming debt, pours out his soul in pleading that Southern Baptists do not abandon this work which has been their chief joy and glory, but make it possible for the Home Board to put out at least one hundred men to carry on this glorious work.

What does it mean, this slackening of the pace in evangelism and missions, this apparent willingness to allow our two great Mission Boards to sink under a burden of debt? How account for the lethargy which seems to have come to the churches in their concern for the two greatest of all our causes—Home and Foreign Missions?

Let it be recognized, first, that the slackening is relative—not absolute. When a man's salary of one hundred dollars has been raised to two hundred, and then cut to one hundred and fifty, the chances are that he will feel the cut more keenly than if he had missed the increase. This will be especially true if he advanced his expenditures to the level of the new salary, and cannot easily shift to a lower scale. Southern Baptists have not ceased their giving—they have dropped below the standard erected in the first year of the 75 Million Campaign, but are still much in advance of the pre-campaign standard. At that, however, we must humbly confess ourselves near the bottom of the list of evangelical denominations in per capita giving.

When Southern Baptists, with all their wealth and members, give only about one-fourth as much as Presbyterians,

(and they did not hurt themselves, having given for all religious purposes about \$35 per capita, while we averaged a little less than \$10), it is time to agree with these honored missionaries that "there is something wrong." We cannot excuse ourselves on the ground that we are doing better, on the whole, than we once did. If it is complained that the matter of money gifts is not a fair measure of missionary interest and vitality, the question at once arises, What else would be a fair measure? Money is not everything, to be sure; but it is quite obvious that missionaries cannot be employed, hospitals and schools cannot be established and maintained, the Word of God cannot be printed and circulated, without money. The fact is plain that those who are interested in and devoted to the cause of missions do give; and it is equally a matter of observation that those who are unconcerned do not give. A man's love for his family may not be measured solely by the amount of money he spends on them; but if he permits them to suffer while he spends freely on himself, no one with ordinary sense can fail to see that his love must be of a very sorry quality.

And now we are at the heart of the matter: *Thousands of our Baptist people are not in love with the cause of missions.* Little or no passion burns in their hearts for the souls of men and women who do not know Christ. They are not stirred by the vision of the South so thoroughly Christian that it will leaven the whole nation with its saving influence; and of a missionary enterprise in non-Christian lands so powerful and determined that it will turn the balance for Christianity in the pagan and papal nations across the seas. They do not thrill to the thought of a world won to Christ, of a civilization dominated by his ideals and principles, of multitudes of saved souls going home to God because we have opened with the keys of missions and evangelism the gates of heaven, and closed by our witness and sacrifice and Christ-like living the yawning gates of hell. This does not mean that these unconcerned church members are not Christians. No doubt, most of them have trusted Jesus, and are measurably happy in his love; but they are living on the level of their first experiences, and have not gone on with him to the rich and ripe experiences which unite the believer with him in his enterprise of world-redemption.

Why should this be true of a host of our people—and not ours alone, but of church members of every name?

First, because they have not heard enough informing, inspiring and challenging preaching on the subject. Phillips Brooks defined preaching as the communication of truth by means of personality. Nothing can ever take its place. A man in the pulpit on fire for missions, informed about the conditions and needs, with deep convictions in his soul as to the will of God for the salvation of men everywhere and the establishment of a Christian social order in all the earth, will irresistibly carry his people with him in like enthusiasm and sacrificial giving. He cannot assume such an attitude; he cannot preach missions as a mere matter of duty; he cannot substitute money-raising devices—even tithing schemes—for this soul-gripping passion which takes possession of his personality. He must have the real thing himself; and then he must—and will—transmit it to his people in living messages from a pulpit of power. When our missionary brother across the seas cries, "There's something wrong," the heart of many a preacher must reply, in honest confession, "Yes, and I am to blame."

Again, our people are not responding with their gifts because they are not kept informed about the work. Preaching is aimed primarily at the emotions. The function of teaching is to supply the material which gives to feeling, balance, poise, consistency, steadiness and control. It is a mistake, however, to think of teaching as the mere impartation of information. We do not learn because we have seen or heard some more or less intelligible words. We learn through experiencing, each experience leading to a richer experience, each doing

leading to more skilful doing, each act of thinking and learning leading to completer thinking and learning. It is as fundamental an error to believe that one has "taught missions," because he has talked about the subject and given some information, as to believe that he has made another genuinely religious by merely talking to him about Christ. Teaching is not telling, nor reading facts and stories, however necessary this may be. Teaching has really taken place only when the thing taught has been experienced, acted upon, lived out. When the missionary in his deep distress cries out, "There is something wrong," teachers and leaders and parents, if they are honest with themselves, will reply, "Yes, and we are to blame."

The way out becomes increasingly clear. The missionary motive must somehow be made to dominate the lives of our preachers and teachers. On the basis of intelligent understanding of the teaching of the Bible and the needs and conditions on the fields, the hearts and consciences of the church members must be touched; and then, instead of giving to an impersonal "budget," the church membership must be led into vital, personal missionary living, beginning at their own doors, and extending their personal witness through missionaries, whom they love and pray for as their own, to the uttermost parts of the earth.

This is no easy way. Our failure, insofar as we have failed, has come largely because we were willing to try an easy way. Is it not time that we give it up, and take Christ's way, the way of the cross, which alone can lead to victory?

* * *

Are We Losing the Prophetic Note?

When Dr. Robert L. Kelley published his recent survey of theological education in America, he concluded his discussion of justifiable criticisms of modern preaching by raising the question as to whether or not the preacher of to-day has lost the prophetic gift. He declares that there is general agreement to the effect that this gift, or note, has been greatly weakened, if not lost altogether, in the average church. A thoughtful teacher in one of our own theological seminaries recently expressed his grave discouragement because of the lack of prophetic element in the leadership of our Baptist forces. It is well to inquire what this element is, how it may be lost, and what must be done to regain it.

By "prophetic" is not meant ability to foretell the future. This is only a secondary and derived meaning as applied to prophets of Bible times. The true prophet is not primarily a foreteller but a forth-teller, a spokesman for God, a voice of the Spirit. Because he sees more, and more clearly, than others, and because he is in communion with God, he may be able, with marvellous accuracy, to forecast coming events; but his chief function, except in rare cases, is not that of forecasting, but of speaking forth God's message. While God, in unique and unrepeatable fashion, revealed his will to the prophets of the Scriptures, he has never limited himself to any age, but in every generation challenges men to be his spokesmen, the bearers of his message to their fellows, the pleaders of his cause to those who do not accept him.

The darkest pages of history are those which record the periods when there were no prophets of God, or when their mouths were shut by violence. Such a period was that between the close of the Old Testament canon and the beginning of the New. Again we find such a period from the ninth century to the fourteenth. An almost equally barren period followed the Reformation, when Deism and Rationalism were in vogue. A common mark of all these "dark ages" was the obscuration of the Bible and the neglect of missions. The loss of the prophetic note seems always to be coincident with these two things.

Men and churches lose the prophet's gift as history clearly indicates for perfectly definite reasons. We may analyze them with no great difficulty.

First, the prophetic note is lost when the Bible and its plain message of sin and salvation are obscured or played down. When the Bible becomes a cold and lifeless thing to a man, he soon becomes spiritually cold and lifeless. The Bible is not something to be dissected, analyzed, rationalized, criticized; it is a message to be believed, lived, propagated. The prophetic note dies from a pulpit the chief symbol of which is a question mark.

Second, the prophetic note is lost when men begin to throw suspicion on the great fundamental doctrines of God's Word; and others spring to its defense in wordy war over terms, definitions, abstractions. Polemics and controversy, especially over disputed theological questions, have never seemed to favor a vital, aggressive, missionary Christianity. More than one wise thinker has suggested that the disputer, the questioner, the heretic, thrives chiefly on debate, and that if left to himself he would go unnoticed. This does not mean that defense of the truth is unnecessary; but that too much attention to controversy almost inevitably distracts men's minds and efforts from the main issues of evangelism, missions and righteous living, to the loss of the prophetic note in preaching and teaching.

Third, the prophetic element grows weak when men lose heart as to the kingdom's coming. It is hard to hope for the reign of God in the hearts of men in the face of such experiences as the world has passed through in the past ten years. Was ever a decade so filled with horror and disillusionment? Can we ever believe in mankind again? Are we not justified in questioning whether such a humanity can ever be redeemed, or the world ever be made over into the kingdom? Some are thrown back on the blessed hope of our Lord's appearing; but to the many this is a deep mystery, and does not offer the certainty of immediate help. In the meantime what can we do? Is there any use? In deep perplexity and profound discouragement we stand still, scarcely knowing what to say or do—and the prophet's voice dies within us, and we grow callous to the call of world-evangelization.

Fourth, the prophetic note is silenced when, like the man who whistles to keep his courage up while passing through the graveyard, we sing that God's in his heaven and all's well with the world. There is a false optimism as fatal to religious zeal as false pessimism. Indeed, the most hopeless of all pessimists is the man who declares that this is the best possible world and needs no improvement. If the world in which we now live, with its misery and sin and suffering, with its round billion of human beings who know not Christ—if such a world as this is the best possible then God pity us when it gets worse! No! God's in his heaven, but all is not right with the world! And he who would make it so is dealing in the soft platitudes of the false prophet, from whom God's spirit has already departed.

What gives to men the prophetic spirit and voice? There seems to be but one answer—long, intimate, conscious communion with God, tarrying in his presence, yet not withdrawn from the affairs of men, but frankly, honestly, intelligently confronting conditions as they actually exist, with deep concern and passionate yearning for their fellowmen's salvation, personally and socially. No mere concern to make the church "go," to excel in efficient organization, to raise the budget, to carry out little schemes of social service, will suffice to give to pastor and people the prophet's voice and power. But when they get the world on their heart as Jesus did, when they see lost men and women as he saw them, when they weep over the sins and miseries of humanity as he wept, when they possess in the face of all this his sublime confidence that

some day God's kingdom will come, his will be done, *on the earth*, when they are willing to stake their lives on that confidence in the salvation of all men, as he did—then will we hear the prophetic note ringing strong and clear, and our work will go forward as under the hand and power of God! Pray God that he breathe upon us while we wait in his presence at the close of this Convention year and the beginning of the new, that we who truly know him, may be indeed his forth-tellers, his prophets, his witness, from our Jerusalem to the ends of the earth.

* * *

"Preachers' and Teachers' Day"

In the plan of the Southern Baptist Convention three great special days are provided for, to be observed in the Sunday schools of the denomination. One of these, "Education Day," falls on June 28, and especial attention is called to its significance.

The program for the day is unique. It provides for a three-fold emphasis: First, occasion is provided for the recognition and honoring of the pastor, officers, and teachers, of the Sunday school. Second, opportunity is given to stress the dignity and importance of the work of the ministry, and the way opened for the public expression of intention to enter the ministry or other forms of Christian service on the part of young men and women of the church. Third, a program is furnished giving in brief and vivid fashion the history, contribution and need, of the Southern Baptist Theological Seminary, in the interest of whose building fund the collection is to be given.

An interesting feature of the special day is the proposal of President Mullins that one unit of the new building be furnished by the Sunday schools, as a lasting memorial to their pastors, and missionaries who have gone out, and as an investment in the education of the pastors and missionaries of the future. A memorial tablet will be provided, on which will be inscribed the name of every school giving as much as ten dollars.

Read the advertisement on the cover page, and be sure that your school is supplied with the necessary material for observing this day.

* * *

The review of the year's achievements on our mission fields, while necessarily fragmentary and incomplete, gives some inspiring glimpses into the achievements, opportunities, and difficulties which our missionaries interpret for us in vivid and appealing fashion. Two things stand out in all these reports. First, the opportunities have grown overwhelmingly great within recent years, open doors everywhere challenging to renewed effort and the entering of new fields; second, the retrenchment made necessary by the Foreign Board's debt has greatly hindered the work and almost broken the hearts and spirits of the eager missionaries. There is no wail of complaint, and no word of self-pity is detected; but between the lines one can read the sore disappointment with which they view our failure to match their willingness to pour out their lives in service by our willingness to furnish the money required to meet expenses and make possible the imperative advances. Would that these stirring reports might be placed in the homes of every Baptist family in the South! To you who read will be given the privilege of passing the information and inspiration on to many others through programs, sermons, addresses, conversation. Extra copies in limited numbers may be had for distribution and the securing of subscriptions if desired.

The Homeland

Rev. George W. McDaniel, D.D.

The love of the homeland is one of the strongest traits of human nature. Chinese in America long for their native land and wish to be buried there when they die. Italians in our country pine for impoverished Italy, return on frequent visits, and share in the aspirations and undertakings of their homeland. It is said that Italians in foreign lands have been known to die of nostalgia.

The South is our homeland. It is rich in sentiment and history. All the glory of ruins, memories and history is ours. The South twines about the heart of her sons and daughters chords that are never severed by distance. The other day I met a native of the South who has long been a resident of Boston. She named her Boston-born son Robert Lee, she is president of the U. D. C. of Boston, and is no less faithful to her duties as a resident of Massachusetts because she is devoted to her beloved Southland. Four times in recent years have I journeyed to Hollywood on the James to conduct the funeral of a Southerner who lived and died in the North but wanted to sleep his last sleep beneath Southern sod.

In New York City is a Society of Southerners composed of those born in Dixie and who fondly cherish the memory of their birthplace. There is an affinity between them as there is between the foreign-born of any given country who reside in an American city. They love to meet and say:

"Give me a God-lit passion,
My South for a burning theme,
Her young men rapt in her vision;
Her old men dreaming her dreams!

"Give me the grace of expression
While I brood o'er her records old
And find there an exquisite glory
In her fair young age of gold!"

The Southland, so full of historic interest and so dear to Southerners wherever they be, is an evangelistic opportunity.

The territory of the Southern Baptist Convention is fifteen hundred by nineteen hundred miles and embraces 1,081,842 square miles. This does not include Cuba and Panama, where we also do home mission work. Our area equals the total area of England, Ireland, Scotland, Wales, France, Germany, Italy, and Norway. Vast indeed is that territory.

The population of the South is, in round numbers, 37,000,000, or approximately one-third of the population of the United States. Of these millions 13.5 per cent are foreigners, 61.8 per cent are non-foreign native whites, and 24.7 per cent are negroes. Twenty-one million, five hundred thousand, or 58 per cent of our population, are not church members. Inviting and challenging is that evangelistic opportunity.

A BAPTIST OPPORTUNITY

The Baptist stronghold is in the South. We out-number all other denominations, including Romanists, in each of the states of Alabama, Mississippi, Georgia, South Carolina, North Carolina, and Virginia. Two-thirds of the affiliated Christians of the South are members of Baptist churches.

The South is the domicile of the negro. He was brought here by others, but he has remained and will remain. He is our brother in black to be thought of more as an opportunity than as a burden. We have grown up together and ought to go on together. Responsive to the simplicity which is in Christ, accepting the New Testament as it has come down to us, the colored population is a fertile field for Baptist cultivation.

The negro is not only at our doors; he is within our doors—in our homes as indispensable servants. I want him to stay there. I love to have a negro around. White Baptists ought to give the gospel to their cooks, housemaids, washwomen—to

all the negroes. Our grandmothers did it during slavery and we ought not to do less under freedom.

We and the negroes are woven together on the same industrial and religious loom. We share a common destiny. We go up or down together. Dr. Gambrell used to illustrate this by Charles Dickens' "Mr. Nobody." In a factory town a large mill stood at one end and the magnificent residence of the young owner in the other. A pestilence broke out in the dingy, unsanitary quarters of the mill people. It spread until it entered the mansion of the wealthy proprietor and laid its icy fingers upon his lovely wife and took her away. The desolate husband went down among his mill workers and began to upbraid Mr. Nobody, who worked in the mill.

"You do not live right. You do not clean up. If you people had lived clean lives as you should, your own people would not now be dead and my lovely wife would be living."

Mr. Nobody, weak but human, and withal sensible, spoke his mind: "All you say may be true. I know we do not live right, but it seems to me, if people like you, who know so much and have so much, had come to us in time and told us how to live and had helped us, it would have been better."

SUFFICIENT RESOURCES

Southern Baptists are able to evangelize the Southland. They have the numbers, the doctrine, and the funds. What is needed is that those numbers shall have a zeal to preach that doctrine and shall supply the funds to maintain the Home Mission Board. We are laggard in both respects. It took 17.8 Baptists in the South to win one convert in 1923. On the foreign field one convert was won to every 8.7 members. Amid the hostile environment of heathenism they won proportionately over twice as many. It cannot be that they were easier to win. It must be that Baptists on foreign fields were more zealous in soul-winning than Baptists in the Southland.

We are also laggard in stewardship. Our wealth has increased 72.5 per cent in ten years. Our undeveloped material resources are vast. With all the good fortune Southern Baptists are giving to the Lord's work less than one-tenth of a tithe of their income. Not more than fifteen per cent of our members are practicing the New Testament doctrine of stewardship, are giving as they are able. One-half of our members give nothing. Can one consistently profess to love his homeland and give nothing to save it? We show our love for our native land by what we are willing to do for it. The Home Mission Board is our co-operative agency for building the kingdom of God in the Southland. That Board suffers and cries for help. Every Baptist should share that suffering and answer that cry. Through the Home Mission Board we make our Southland Christ's domain.

"The land is great, which knows the Lord,
Whose sons are guided by his Word.
Where justice rules twixt man and man,
Where love controls in act and plan,
Where breathing in his native air
Each soul finds joy in praise and prayer—
Thus may our country, good and great,
Be God's delight—man's best estate."

* * *

This number of HOME AND FOREIGN FIELDS goes to press too early to report the annual meeting of the Southern Baptist Convention at Memphis. Indications point to a very large attendance, and to a constructive, aggressive, forward-looking meeting. Many grave problems concerning our mission work—which has always been the heart of the Convention's interest—will come up for consideration. Some modifications in the financial plans outlined last year may be made, but in the main they will probably stand approved for another year. We await with keen interest the result of the deliberations of this great missionary body.

Are the Jews Lost?

Rev. Jacob Gartenhaus, Missionary to the Jews

"Do you believe that the Jews are lost and that only their acceptance of Christ will save them?"

This question was put to me by a Christian man and woman, soon after the service was over. It was in a good, old-fashioned orthodox church where I had been invited to speak about that much discussed subject, the Jew. I had spoken the best I could, telling things old and new and basing my words on Bible truths and experiences in life. I had done my best to convince the congregation that it was their duty to bring the Gospel to the Jew, as without it he is lost. I thought I had left no room for doubt. But here came this man and woman to ask me the above question. It was not new. I had heard it hundreds of times from both Jews and Gentiles, but coming from Christian people and right after a long address, which should have answered it conclusively, it simply astonished me. It revealed to me that there are yet many within the church who believe in the Word of God but are as yet uninformed regarding their duty toward his people, the Jews. And for their benefit I am repeating the answer I gave those earnest doubters.

"Do you believe," I began, with a counter question, "that, were the Jewish religion, without Christ, able to save a man's soul, I, or any other Jew, would give it up? My friends, it is no picnic to give up Judaism for another religion. The Jew becomes an outcast from his nation, family, home and friends. It means the sacrifice of all that a man prizes. Nothing but the assurance that only in Christ can my soul be saved would force me to give myself over to ridicule, hate and contempt."

But my convictions and experience need not serve as proofs for my arguments. Without unduly lengthening this discussion, I direct your minds at once to the Scripture teaching on this subject, for, after all, the Word of God is the only source of authentic information about it:

In the Bible we read that all are under sin: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." 1 John 1: 8. "For all have sinned and come short of the glory of God." Romans 3: 23. "For we have before proved both Jews and Gentiles, that they are all under sin." Romans 3: 9.

That without blood there is no forgiveness: "For it is the blood that maketh an atonement for the soul." Lev. 17: 11. "Without the shedding of blood there is no remission." Hebrews 9: 22.

That the wages of sin is death: "For the wages of sin is death." Romans 6: 23. "The soul that sinneth, it shall die." Ezekiel 18: 4.

That the blood of Christ saves us: "The blood of Jesus Christ, his Son, cleanses us from all our sin." 1 John 1: 7. "Behold the Lamb of God, which taketh away the sin of the world." John 1: 29.

That there is no righteousness apart from Christ: "For Christ is the end of the law for righteousness to every one that believeth." Romans 10: 4.

That the law can not and does not save the Jews: "Therefore by the deeds of the law there shall no flesh be justified." Romans 3: 20.

That a knowledge of God without Christ is impossible: "All things are delivered unto me of my Father; and no man knoweth the Son but the Father; neither knoweth any man the Father save the Son and he to whomsoever the Son will reveal him." Matthew 11: 27.

That salvation is only possible through Christ: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4: 12.

That Christ is the only way to God: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." John 14: 6. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God." 2 John 9. "For there is one God and one mediator between God and men, the man Christ Jesus." 1 Tim. 4: 5.

These are but a few of the Scriptures which certify unequivocally the hopelessness of the Jew and others without Christ. There are also conspicuous examples in the New Testament setting forth clearly the lost condition of the Jews and their need of Christ. Nicodemus was a chief ruler and yet he was told by the Saviour of his lost condition and need of regeneration. Saul of Tarsus was zealous for the law, a Pharisee of the Pharisees, and yet in the light of a ripened Christian experience he confesses himself the chief of sinners.

It is seen that the Bible makes no distinctions, therefore, it is unreasonable for Christians to make them.

* * *

Making the Most of Missionary Days in the Sunday School

Rev. Charles C. Smith, Windsor, N. C.

It was a happy plan that the Sunday School Board adopted when "Missionary Days in the Sunday School" were given to Southern Baptists. Perhaps no method has been quite so far-reaching in its results, and those schools which have tried really to make these days mean what is intended are increasingly great factors in the on-going of our denominational work and life. There are large possibilities in these days, and pastors and other Sunday-school workers will find it profitable to study definitely how to make the most of these missionary days in the Sunday school.

Often one school helps other schools to work out a better plan, or gives them an acceptable plan which they are willing to adopt. With the hope that the plan that Windsor, N. C., Baptist Sunday School has found workable may be both adopted and adapted I offer it.

THE VALUE OF THESE DAYS

This must of course be realized, or else not much will be attempted toward making much of them. Really, the value of these days is very high.

1. *Definite missionary teaching is given.* The best part of the teaching is that it consists largely of fundamental missionary principles. In the Bible passages selected for the lessons are found the deep and sure basis on which the missionary enterprise is built. There is great need of this always, for each generation needs to be grounded in these principles, and there must ever be the right basis in knowledge if the appeal for missionary support meets with large response.

Again, valuable missionary teaching is afforded in the splendid programs arranged for these days. It is unfortunate, perhaps, that the missionary lessons are not arranged for the Sunday immediately preceding missionary days, for with the present arrangement one of three things must be omitted on these days: Either the lesson, or the program, or the morning sermon. For the past several years it has appealed to me as least objectionable when the program is omitted.

2. *These days are educational for a comparatively large number.* Undoubtedly the greatest beneficiaries of the lessons from an educational standpoint, are the teachers, for of neces-

sity they study the lessons more than the pupils; and in the semi-annual enforced study of missions, a large number of the most capable people in the churches are gradually accumulating a fund of missionary knowledge.

Of course the pupils share in this increased knowledge, some through home study while others who do not study the lessons at all get something from the class work.

3. *Opportunity is here afforded for definite giving to missions by the entire school, and, if the day is made the most of, by the whole church.* This point will be referred to later. Every member of the school has the opportunity, and there are four classes in every school who are given an opportunity to make an offering on missionary days. First, those who did not make a pledge to missions; second, those members of the school who are not members of the church; third, those who are in arrears on their pledges; and, finally, for the regular givers to make extra gifts.

HOW MISSIONARY DAY IS OBSERVED IN WINDSOR SUNDAY SCHOOL

1. About two months before a missionary day the matter is discussed in the Workers' Conference, and definite plans are made for the day.

2. The matter is then discussed in a regular monthly meeting of the Board of Deacons. What the Workers' Conference recommends has always, so far, been approved by the deacons, for every deacon—and their number is twelve—attends Sunday school regularly, and the majority of them hold offices.

3. The Sunday school itself is then told of the thought of the officers, and the school votes to observe the day in a worthy fashion.

4. *The plan:* First, the amount thought best to attempt to raise is decided on by the Workers' Conference. This is done two months in advance. Second, at the next meeting of the Workers' Conference, one month in advance of the day, the amount for each class to raise is presented by a committee appointed a month previous for this purpose. These amounts, after some adjusting, are decided on, and the following Sunday are put on a large blackboard and read to the entire school. Third, two weeks before missionary day names of individuals are given the members of the various classes to be seen, and from whom a contribution is to be solicited. These names include, (a) all enrolled in the classes, both regular and irregular attendants, and (b) the names of the members of the church who do not attend Sunday school, but if they did would belong to the class to whom their names are given. During the intervening two weeks the individuals appointed to solicit contributions are busy seeing those who were assigned to them. Thus opportunity is provided whereby every resident member may make a contribution.

5. *Publicity* is given by us in three ways. The pastor, in addition to announcements, usually preaches from two to four sermons on missions during the weeks immediately preceding these days. The superintendent of the school stresses the duty, the privilege, and the opportunities of the day in his announcements; while the teachers and class officers, as well as department officers, arrange for the day in their smaller groups.

RESULTS

1. We get goodly contributions of money. I mention three missionary days: March, 1924; the September day of the same year; and March, 1925. Our aim was set at \$1,000 on the first date, and the offering was just a little short of \$1,100. We set as our aim in the fall \$500, and the amount was about \$550. In March, 1925, we set \$500 as our goal, and the offering was \$387.50. Last year a large number were in arrears on their 75 Million Campaign pledges, and they were paying up during the year. Our total Campaign offering for the church for 1924 was about \$5,000, and we met our total pledge. This year we are starting out on a new program, few

are in arrears, and more are paying weekly than heretofore. These reasons account very satisfactorily for our falling short of our aim for missionary day this year in March.

2. A large number of workers is secured. When such a large number is soliciting mission funds it is much better than for the work to be done by the finance committee or the financial secretary.

3. This plan gives every member of the church opportunity to have some part in the world-wide work of our Lord.

4. The missionary enterprise and the objective of the local church in missions are thus kept often before the church membership.

5. Larger Sunday school attendance is secured. Every "big" financial day in the Sunday school, as far as my experience goes, invariably brings a greater number to the school for that day. Instead of being "run away" by the money appeal something worthy wins their allegiance.

* * *

The Old Woman That Lived in a Shoe

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

"There was an old woman who lived in a shoe,
She had so many children she didn't know what to do."

Thus runs the old rhyme. Most all of us have seen the picture of a tremendous shoe with holes in it everywhere nearly and in every hole a child either going in or out. The present condition of the Home Mission Board reminds me of this picture. The Home Mission Board has had so many children that it has not known what to do with them. The result has been that the Board has had to suffer, and the children have had to suffer, too. But these children have been thrust upon the Board, many of them, and are not the natural and normal result of the growth of its work.

I know how to sympathize with the Home Board, for I am personally the father of six healthy growing children. I have never received an adequate salary to care for them as I wanted to care for them and to give them the opportunities that I thought they ought to have. But what am I to do with them? I cannot give them away. I cannot kill them. It would be inhumane to turn them out to hustle for themselves until I have first given them the opportunity to get an education and have the equipment to meet the battles of life. I cannot fire or discharge them or throw them out on the charity of other folks. It keeps one digging with all of his might and main to keep going. Yet I find myself in the very plight of the Home Mission Board. My resources are cut off while my expenses go on. The Home Mission Board has this advantage over me personally, it can and did cut out one of its departments, said to its children, "You will have to look elsewhere for your work and support." I happen to be one of the men cut off with the Evangelistic Department. I am not criticizing the Board for its action. The Board had to conserve its finances somewhere. I had just as well be one of the ones cut off as for any one else to suffer. I do not complain about that.

But to me it is a tragedy that the Home Mission Board has even temporarily discontinued the Department of Evangelism. It seems to me that if there is any work that this great Board ought to engage in it is that very work. But the Southern Baptist Convention has given it one child after another to support, without correspondingly increasing its income, until it has reached the limit of its capacity. It simply did not have the funds to maintain the department on the large scale upon which it ought to be operated to demand and secure the respect of the Baptist constituency. So far as I know the department

was not brought into disrepute through the incompetency of the individual evangelists upon the staff, but through the fact that the staff was allowed to dwindle down to such a few men, through the combining of the Department with the Enlistment Department, and through the fact that we were so much of the time without a superintendent.

Personally, I know that the year 1924 was my best year with the Department, so far as soul-winning and additions to our churches were concerned. I cannot speak for the other men, though I think this was true with at least some of them. *But I know that I have felt keenly the criticisms launched against the Department. These criticisms hindered our work greatly and reduced the efficiency of the men in the field, making it much harder for them to get engagements, and now that they are going out independently, shall they be made the scapegoats to bear the blunders that the denomination has made in overloading the Board?*

Shall this Board, the greatest Home Mission Board in the world, be compelled to go backward in the very thing that is the most crucial, yea, discontinue to function in the direct field of evangelism, when the ringing command of our Lord is to make disciples? I am heart and soul for the Home Mission Board. It is the great statesmanlike organization that has scanned the whole South, extended its strong arm to help where the forces were weakest and has helped them to grow strong. I am a native of Texas. All Texas is largely a triumph of the Home Mission Board, as is indeed all of the Southwest. I do not believe the day of usefulness of the Home Board has past. *The South needs the Home Mission Board to-day as it has never needed it in the past. The Department of Evangelism of this Board is needed to-day as it has never been needed in the past. It is my candid opinion that the Evangelistic Department of the Home Mission Board has done more to save the South from wildcat evangelism, the kind that brings all evangelism into disrepute and hinders and hurts our work of soul-winning, than any other one agency. It has done more to popularize the doctrines of God's Book and turn back the tides of higher criticism and infidelity than any other single agency. It has done more to keep aflame the soul-winning passion than any other one agency. Baptisms did not begin to drop off until the Department of Evangelism of the Home Board began to decline in numbers and the efficiency of its organization. Since that very time there has been a decline in the number of baptisms.*

This Department did far more for our people than they could tabulate upon reports. The fires they kindled caught in the hearts of pastors and churches and their influence permeated the whole Southland with the pulsating fervor of evangelism. Who can tell the far-reaching influence of a great city-wide campaign where two or three thousand people come into the fellowship of our Baptist churches? Its influence will not stop within the confines of the Southern Baptist Convention, but sends a thrill around the world.

The rapid growth of the South in wealth and in numbers is a challenge to every Southern Baptist to keep this Department of our great Board up to the top notch of efficiency. *This very growth is the mightiest challenge facing Southern Baptists to-day. Our schools and hospitals, our enlistment and church building programs, our teaching and training work through the Sunday schools and young people's societies, will reach a few of the ever increasing horde of lost ones, but if we are to save the South, we must do it through the power of Holy Spirit revivals in which the great doctrines of God's Book are preached without apology, and by preachers whose hearts are on fire. The Home Mission Board is the logical agency through which to do this work. The Southern Baptist Convention ought to relieve it of some of its children, or increase its income to the point where it can do its work with dignity and efficiency.*

The Baptist Movement in Ireland

Rev. Jas. W. Pearce

Everything that lives, moves. Movement is one of the evidences of life. Stagnation is death. With us there is not only movement, but movement in the right direction. There is progress. It is not so rapid as one would wish. Yet rapid progress does not always accompany permanence. A mushroom may grow in a night. An oak requires a century. Its strength, solidity, durability, and value are proportionate. To change the figure, we are builders, and as such, are building for eternity. We are building upon the true foundation. Other foundation can no may lay than that is laid, which is Christ.

We Irish Baptists stand for a converted membership. Untempered mortar, wormeaten timber and all shoddy materials, we reject, and carefully seek the gold, silver and precious stones of sound doctrine and good works. Our basis of doctrine may be thought far too narrow by Modernists, and it is narrow. We hold the verbal inspiration of the Scriptures, which is far too narrow for the broad-minded gentlemen of to-day, who consequently cause us less trouble outside the fold than they would if they were within.

This little island is divided between Protestants and Roman Catholics. The Protestants chiefly inhabit the north and the Roman Catholics the south. The difference in religion is not more marked than the difference in prosperity. There is in Christianity that which leads to integrity of character. In proportion as the Christianity is impure and alloyed with Romanism, the character of its adherents becomes weak and unworthy. But where it is pure, its adherents are immensely strengthened and refined thereby.

Naturally we have more and larger Baptist churches in the Protestant north than in the south, where most of our churches are small mission stations. Our testimony is sorely needed through all the land. In the south we have only eight churches and only two of them are self-supporting. These are totally inadequate to the greatness of the task.

Since we find that very few Roman Catholics will enter our chapels, we have to adopt other methods to reach them. So in obedience to the Great Commission, "Go ye into all the world and preach the gospel to every creature," we have our colporteurs, who sell the Scriptures all through the country. In conversation with Roman Catholics these men often find souls hungering and thirsting for the Bread and Water of Life. Thus the good seed is sown, the pure Word of God is spread. This is a most successful and simple method of preaching the gospel to every creature.

The writer has often given away copies of the gospels in railway trains to Roman Catholics and does not remember having been refused, but on the contrary has been warmly thanked. When wisely approached, Roman Catholics welcome conversation upon spiritual things. In this work there is an open door of opportunity set before us.

Another method we adopt is the Bible carriage. At present we have two. Usually two young men go together to work a Bible carriage. By its means they reach many out of the way places in country districts. From the Bible carriage they both sell the Scriptures and preach the gospel. The gospel in song is eagerly listened to. In some parts of the country open air preaching is done with success.

The constant stream of emigration still flows from the land. Formerly the majority of those going were young people pushing afield to seek their fortune in other lands, but since the war there has been a very serious exodus of well-to-do Protestants, which in some parts of the South has been on such a large scale that churches have had to be completely closed, while others have been left sorely depleted of members, weak

and struggling. From the foregoing it can be seen that there are special conditions in this field. In order to meet them more successfully we have our own college.

BAPTIST COLLEGE

Here suitable young men are trained and educated for our ministry. These are first tried and after a period of probation, if found suitable, are accepted for a four years' course. The principal of our college is T. Harold Spurgeon, Esq., M.A., B.D., a grandson of the late C. H. Spurgeon. Manifestly our Mr. Spurgeon has been raised up of God and called to this work which is most dear to his heart. All the students love him. One could hardly speak too highly of Mr. Spurgeon's qualifications for this work and of his devotion to it. He is unremitting in his painstaking toil. He is in danger of neglecting his health in order to serve his Lord. Mr. Spurgeon has a little help in his great work of tuition from three or four of our ministers, each of whom was a former student there.

The college was never in a more hopeful condition. At present it is full of students, men of spirituality and ability. But unfortunately we are confronted with a financial difficulty which threatens the very existence of the college, if not of the Baptist cause in Ireland. Hitherto our beloved principal has been doing two men's work, viz: teaching in St. Andrews College and then devoting the remainder of his time to our students, because we have not been able to afford a full-time principal. The time has now come when it must be done.

We are, therefore, obliged to appeal to Baptist friends outside Ireland, who have the good of this most worthy and promising cause at heart. We hope to send a deputation to U. S. A., in the near future to bring this question personally before the Baptist churches there. Meanwhile the need is most urgent. Our progress is impeded through the need of funds which we are too poor to supply. Will those who would the Baptist College, 45 Harcourt Street, Dublin, Ireland? We like to see us get a move on, please send their contribution to cannot think that its doors are to be closed and its students sent back home. Too many lives of usefulness have been closed down in Ireland through lack of funds.

Will each reader please see to it that so far as he has power, he will at once send such help as he can to keep its doors open, to maintain and extend its usefulness?

* * *

The Holy Spirit calls to missionary service, but sometimes his call is made through the lips of others. At least the Korean Christians take this view of it. A Presbyterian news bulletin is authority for the story that at the last meeting of the Korean General Assembly a man was needed as a reinforcement for its mission in Shantung, China. The man was nominated on the floor of the General Assembly, and without previous notice, called upon to go. He expressed willingness to do so, and though he is the pastor of a large church, in Andong, he is now making preparations to go to China.

* * *

Official statistics have been published regarding the deaths and losses of the great Japanese earthquake disaster. The number of dead and missing is given as 104,142; 52,000 were injured; and 3,400,000 are classed as direct sufferers. Yet already the indomitable spirit of the Japanese has brought about almost complete restoration of the ruins. What a people to be won to Christ!

* * *

"Making a Missionary Church," by Stacy R. Warburton, is a recent book replete with suggestions and plans for enlisting people in missionary activities, and training in the missionary spirit. A valuable chapter deals with underlying principles of successful methods, and points out wrong ideas and false methods. Mission leaders should secure this book.

Progress and Problems on Our Foreign Fields

Reports from Workers in Many Lands



PART OF THE POCHOW CONGREGATION IN THE RECENT SALLEE MEETINGS

The Work at Pochow in Nineteen Twenty-Four

Rev. G. P. Bostick, Pochow, China

Pochow, Anhwei Province, is the only one of our four main stations that is not in Honan Province, and also the only one not on the railroad. Most of our foreign friends who have visited us have been very much surprised to find that it is such a large and important station. We want to help you all to think of it as a *very large, important and needy* station. Pochow City with its suburbs has a population of probably 150,000, and is an important commercial center. From this city we are working nine out-stations, with regular preaching services on Sundays and seventeen other centers where we have day schools. Two of these out-stations are walled cities and county seats, and we are trying to get into still another county seat, in which there is no work by any Protestant missionary.

During the year I visited all these nine preaching places from three to five times, and Mrs. Wade D. Bostick also made visits to work with the women. Then a band of evangelists spent about two months in wider trips with our tent, and another man was employed by the local church and spent practically all his time traveling and preaching. We also held a spring and autumn meeting at our central station, in which we had the efficient

help of Brother and Sister Sallee in the spring, and our veterans, Brother and Sister Herring, in the autumn. About two hundred gathered from our out-stations for each of these meetings, and our congregations averaged twice a day at least four hundred. We baptized eighty-two,

a net gain to our membership of about 25 per cent.

The two years previous to this we were much hindered in our country work by the prevalence of robbers in the county, but this year it has been much better. In my thirty-five years of missionary life I have never found the opportunities to reach the people with the message better than during the past year. Our church has assumed full support of its assistant pastor. Despite the opposition to and persecution of Christianity and Christian schools by government students and teachers, our schools have remained in an encouraging state and have continued to grow.

We have one boarding school each for boys and girls and seventeen day schools, with something like half of all the expense borne in the day schools by the Chinese. In the boys' industrial school we had a serious loss of cows by rinderpest and so have not been able to take as many working boys as before. Over twenty in the schools have been baptized or approved for baptism.

Dr. King and Miss Barratt in our city work have helped many people in the medical work and in the girls' day school, and have made a most favorable impression on many hitherto unreached.

The dormitory of the girls' school for sixty-four girls has been completed, and the classrooms and assembly hall are being built. A temple and twenty acres of ground in the country have been given for country school work. We are in very great need of more workers. Pray for such for us.



HOME OF DR. AND MRS G. P. BOSTICK, POCHOW



GIRLS' SCHOOL DORMITORY, POCHOW

"We have one boarding school each for boys and girls, and seventeen day schools, with about half the expense of the day schools borne by the Chinese."

Our message to you at home is:

First, "Humble yourselves under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you."

Second, in this humbled state earnestly ask him to show us, all who claim to be his, where our trouble is—show us what is wrong. That something is wrong somewhere seems painfully evident.

Third, let all of us who claim to have been saved through faith in him offer ourselves afresh as willing sacrifices upon his altar.

Fourth, let all of us pray as we have never before done for more laborers in accordance with his own command in Matt. 9: 37, 38. This will bring new blessings, more than we can receive.

* * *

A Year's Record of the Stout Memorial Hospital

Geo. W. Leavell, M.D., Wuchow, China

Every day of the missionary's life has its "achievements." The sum total of a year's "outstanding achievements" of a mission station is hard to record. Perhaps it would be less difficult, though take much longer, to record the year's "failures." There are many, but this is not our task. We do our best on the subject assigned.

During the year 1924 we rounded out our first full year's work in the completed building of the Stout Memorial Hospital.

This great building was made possible, largely, by funds from the 75 Million Campaign. In every respect the year 1924 was the best and biggest year's work in the history of the institution. In the free clinic 20,858 patients received treatment. More patients were treated in the hospital and in the operating room than in any previous year. The total number of treatments administered was 82,563.

More preaching was done than in any other past year. Two men evangelists and two Bible women were employed for full time work among the patients. Besides this, special services were held and the missionaries have had an active part in the evangelistic work.

The financial return was the largest in our history. For the necessary running

expense of the year we maintained entire self-support. The Foreign Mission Board made no appropriation for the Hospital during the year. Besides self-support we were able to re-pay to the Board \$2,000 Mexican, to finish the building of a residence for a hospital doctor. Over \$12,000 Mexican was invested in new furniture and equipment, from our net earnings.

Two new missionary doctors and their wives, one being a trained nurse, have been added to the staff during the year. These are welcomed wholeheartedly by the other missionaries and the Chinese workers.

The new three-story boys' school building has been completed from funds in the 75 Million Campaign. The school now has nearly three hundred students, which is its largest enrollment.

Work has been progressing on the new girls' school building at Wuchow that has been needed for more than ten years. We all rejoice that Miss Pearl Johnson has arrived to take charge of this important work. The kindergarten has had a full and successful year's work.

Evangelistic effort in the interior has been greatly hindered by the constant lawlessness, piracy and looting done by robbers and bands of soldiers, defeated or victorious, who are constantly shifting from place to place, "making or taking" as they come and go. May the "peace that passeth all understanding" soon come to war-torn China!

Large numbers of soldiers have been treated in the hospital and free clinic and while here have heard the message of salvation. These have scattered from place to place, taking the message in their hearts. May the seed thus sown bring forth much fruit fit for the Master's use. During 1924, 2,039 religious services were held in the hospital; eighty-seven conversions are recorded and, of this



THE POOR HAVE THE GOSPEL PREACHED TO THEM

"Our joy is to tell these poverty-stricken people about Jesus, who loves even these."

number, eighteen joined the Wuchow Baptist Church.

As an evidence of appreciation for service rendered by the Hospital to the many wounded soldiers under our care, a Chinese general has donated \$2,000 Mexican toward the purchase of an elevator and a further sum of \$1,000 to help build the hospital kitchen now under construction. A small special operating room will also be added.

We thank God for his manifold blessings upon the work here during the years past, and press on with courage and faith in our work and message for China's millions.

The message "right out of my heart" to the beloved people who support us by their means and sustain us by their prayers is found in this one verse of scripture:

"Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the the Lord." 1 Cor. 15: 58.

We covet your prayers!

* * *

Progress on the Shiu Hing Field

Miss Margie Shumate, Shiu Hing, South China

During the past year the work in the Shiu Hing field has developed along several lines. The organization of a B.Y. P.U. in Shiu Hing has done much to add new life to the church. It is splendid to see the way the young people have taken hold of this work, and it is sur-



THE FIRST SCHOOL COMMITTEE OF THE POCHOW ACADEMY

"Pochow with its suburbs has a population of probably 150,000. We have nine out-stations, and are trying to get into another county seat where there is no work by any Protestant missionary."

prising how much ability they show in giving the programs. Girls whose childhood has been spent in working in the fields or in going to the mountains after fuel, after only two or three years in school take an active part in the B.Y. P.U. They are able to give a good talk with as much composure as if they had been accustomed to speaking in public all their lives. I must confess I was surprised when I saw it. I wonder if 'teen-age girls in America with no education beyond third grade could do half so well?

The B.Y.P.U. also shows how much alive it is by its gifts. Formerly the entire church gave only about \$40 per year to the Native Home Board, but this past year the B.Y.P.U. alone subscribed almost \$100 to the Home Board, besides contributing to other objects.

A local association has been organized in recent months, comprising all the churches and out-stations of the Shui Hing field. This has drawn the field together in closer unity and has added impetus and enthusiasm in all phases of the work. The Shiu Hing Boys' Boarding School is fostered by the association, and plans have been made for the erection of a Book Store and Reading Room for the distribution of Christian literature. The Association is also contemplating opening a new out-station.

The evangelistic work is moving forward in an encouraging way. Two new preachers of considerable ability and one new Bible woman have begun work among us. A new station has been opened recently, bringing the Gospel within reach of more than 50,000 people who have heretofore had nothing done for them. About one hundred have been baptized the past year, which seems very few, but is more than we have had any previous year.

Of course we need money—did you ever hear of a missionary who had enough money?—and we need more workers. Each station is surrounded by scores of villages with a population of from 15,000 to 100,000 people, far too many to be reached by one preacher and Bible-woman. This does not even take into consideration the many untouched fields all around us. But the longer I stay in China the more keenly I feel that our one real need is for prayer. I become more and more impressed all the time with how weak and absolutely helpless we human beings are when it comes to winning souls. We can preach and teach and heal and give our money. We can erect buildings and open stations and employ native workers, but after all it is God alone who



PREACHING ON THE STREETS OF CHINA

"More preaching was done than in any other past year. The missionaries have had an active part in the evangelistic work. What joy is ours!"



"YE SHALL BE MY WITNESSES!"

"Soldiers, soldiers, soldiers, everywhere in China! We have wonderful opportunities to witness for Jesus among these men."

can give the increase. I am sure that much of our work and money is wasted because we depend too much on these things and too little on him. So, most of all I crave for our Shui Hing field that you in the homeland would help us by intercession. Pray that God will prepare hearts for the message of Life and that he will make us who represent him real soul-winners.

* * *

"If You Forget Us, the Way is So Hard!"

Rev. L. B. Olive, Chinkiang, China

We have three phases of work in our station: Evangelistic, Bible school for both men and women, and school work for both boys and girls. The chief effort in each phase of work is evangelistic.

The evangelistic work comprises both city and country fields. There were about seventy-five baptized into the fellowship of the two city churches last year. The Sunday schools have been doing very good work. The First Church has two organized classes for men. The women's work looks brighter than it has for years. Both the First and Second Churches have a W.M.U. circle. Besides the weekly prayer meeting, every day there is a special prayer meeting for the women of the Second Church.

The fifteen out-station churches reported between seventy-five and one hundred baptisms. There has been a preacher at each station until recently. Some of them, with the aid of the missionary evangelists, are working toward self-support. There are at least five

county seats that should be opened as soon as funds are available. Within the area of the Chinkiang field there are more than five million souls, and there are probably less than two thousand church members of all denominations.

There are twenty-two men in the Bible school, besides their wives. Men are graduating almost every term. Unless something can be done regarding buildings, some of the applicants to the Bible school must be rejected, for the buildings are very inadequate. One of the local



"CLEANSE THE LEPERS"

"It is our joy to bring to such as these the message of Jesus and his love."

missionary physicians said the school ought to be closed on account of the indecency of the buildings. The Woman's Training School is helpless, for they have no place to receive the women. There is a great need for women workers, but there is no place to train them. No work is being done at present except training the wives of the Bible school students.

The Boys' Academy is only of Junior grade. We have had some very fine boys, and some of them have been promising indeed. The very brightest boys in school have given themselves to the ministry. Many who have seen our school plant wonder how we are getting any students to come to study. Dr. Curtis Lee Laws said, "You are certainly working here under primitive conditions. If some man in America would give you \$5,000, how much it would mean here!"

We have only a primary day school for girls. They are using the rooms on the third floor of the church for classrooms. A number of girls accepted Christ last year and were received into the church. In some instances the parents object to their becoming Christians. Work with the women in China is harder than with men.

Blessed are they who have a Christian heritage! If the Baptists of the South could only come to China and see the conditions as they are there would not have been a deficit in the 75 Million Campaign. Instead, there would have been a great advance over the amount pledged. We need your prayers. The Chinese ministers, Christian workers, church members and, above all, those who do not know our Lord need your prayers. Is the work of the kingdom on your heart? Is it in your personal budget? Brethren, together we can win the world for Christ. But if you forget us, the way is so hard!

* * *

"A Permanent Debt Means a Row of Graves"

Rev. J. Hundley Wiley, Shanghai, China

The last year has brought progress to Shanghai Baptist College and Seminary in spite of the civil war, which raged for forty days so near at hand that the sound of the guns could be heard from the campus. This nation-wide fighting has limited many mission schools. Many have closed for a half year, some for a full year. Many will come to June with a large money deficit because they have had so few students. There are undoubtedly some Christian teachers that are without work because of the war, and to be

without work in China is a serious matter. But we have suffered none of these evils. We have cared for all our teachers, and we have an increased enrollment of half a hundred. For this we give thanks to the heavenly Father. There are seven hundred and twenty students under Baptist instruction in this school.

The instruction is done by a staff of over sixty, half of whom are Chinese and half Baptist missionaries. Many of these Chinese are outstanding Christians. The vice-president, Dr. Chen, graduated in our first class that studied in America, and has returned to China to serve the kingdom as a teacher in a mission school. He has a very wide reputation. Another, Professor Zee, goes to Cornell for further work in chemistry and will return to us. He impresses all whom he meets as a truly great Christian. It warms our hearts to see these fine examples of men who are scientists who say that their first allegiance is to the Man of Galilee. The Chinese Renaissance movement says, "Save the country through Science and Democracy," and its leaders are searching for these. Our teachers are searching for the kingdom, knowing that the other two will be found in the liberty of the Gospel and in the Truth that makes us free.

The Baptists in China have three sorts of institutions: Churches, schools and hospitals. This school exists for the Christian cause. This is the motive that founded it, and this is the motive that causes it to continue. We are not here to make a "contribution to education," we are here to evangelize. To do that we try to provide three types of Chinese workers. Shanghai Baptist College has had a theological seminary from the beginning, which is the center of the whole student life. In last year's class, the three best students were preachers. This year Southern Baptists have three men teaching in this work, J. B. Hipps, the dean; Gordon Poteat, and Dr. E. M. Poteat, former president of Furman. Seminary students begin their Christian work in the school. Without them we would be hopelessly handicapped in the evangelization of non-Christians. Our theological course, for soundness and for reverent scholarship, is the equal of any in China.

Space allows only reference to the School of Education, which supplies teachers to mission schools. These must have trained teachers who are Christians. They cannot rely on men trained in educational method in Government schools. One-fifth of the Seniors this year are taking this course. There are graduates of Shanghai in almost every Baptist high school in Central China. Another line of work is kindergarten training which begins this year with a splendid new opportunity, due to the generosity of Georgia women,



"HEAL THE SICK!"

The Hospital Motor Boat "Roanoke" takes free healing and the message of salvation to the towns and villages near the Stout Hospital.

who have given the up-to-date building. So far we have not been able to turn out teachers as fast as they are wanted.

When you fail to give to Foreign Missions you cut the life artery of every Baptist Mission school in China. When you lessen your gifts or fail to pray for Missions you obstruct the same passage by just that much. To change the figure, a debt in Richmond means a crutch in China. *A large and permanent debt means a row of graves.*



"UNCLEAN! UNCLEAN!"

The gospel is for these afflicted ones, and how they rejoice in it!

The Call of Wusih

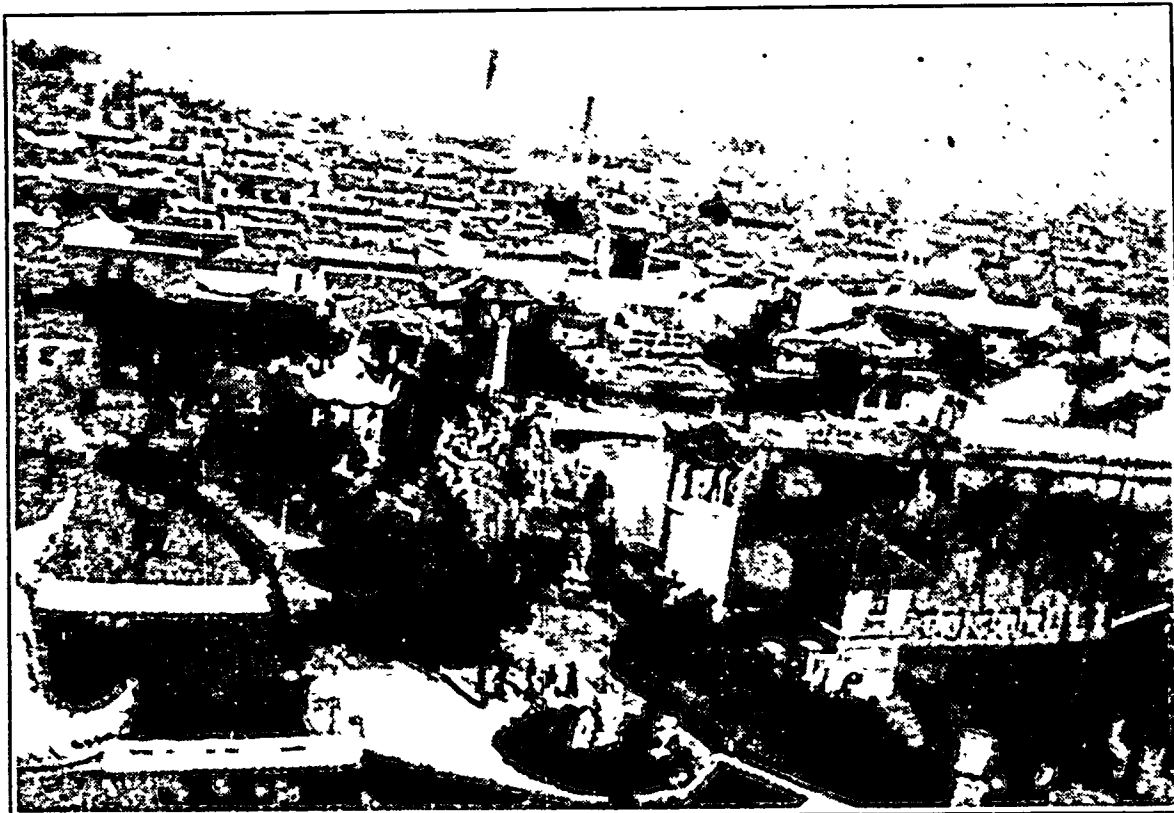
Rev. P. W. Hamlett, Wusih, China

The Wusih station, in spite of war and other obstacles, has made progress this year. Even the schools which have suffered most are reviving from the shock of war.

The city church, though hindered in its development by lack of suitable buildings, is growing steadily. In 1924-25 there were twenty-one additions, and the outlook for a much larger increase next year is most encouraging. It has done a fine relief work for war sufferers through a committee selected from its membership. Over a thousand families have received aid from money collected from Chinese churches and other sources. The pastor and helpers meet daily in prayer for blessings upon all the work before beginning the duties of the day. The work of the city chapels has been very fruitful. Confessions are frequent.

In one of these chapels Mr. Britton and his Chinese colleagues spend three hours daily in preaching to hundreds of hungry souls and in holding Bible classes with them. A nice book room has been fitted up which should add much to the effectiveness of the chapel work. During the year special emphasis has been put on children's work in connection with all the chapels. Good Gospel song and Bible story programs were conducted two or three times a week up until the outbreak of the war, with fine results.

Nothing seems to be more attractive than the call of the out-stations. Many towns and villages have been visited within the past six months. Hundreds of people have heard the story that never grows old. Some have followed Christ in baptism. One of the most significant



A BIRD'S-EYE VIEW OF WUSIH

"The Wusih station, in spite of war and other obstacles, has made progress this year. Even the schools are reviving from the shock."

things about the out-station work is the fact that the church members are seeking to bring their loved ones to Christ. Recently in a meeting at Faung Jau the Christians invited us daily into their homes to conduct "family Gospel meetings." They made a noble effort to get the women and girls in the homes to listen through the services.

Fellow-workers, we are looking to you to stand by us in this great enterprise of winning China to Christ. You, by your sacrificial giving, have made it possible for us to be here. We have come to the middle of the stream. We cannot turn back without irreparable loss to millions of souls. They are dying. Christ can save them if you will do your part in financing the enterprise.

* * *

Conditions at War-Stricken Wusih

Mrs. T. C. Britton, China

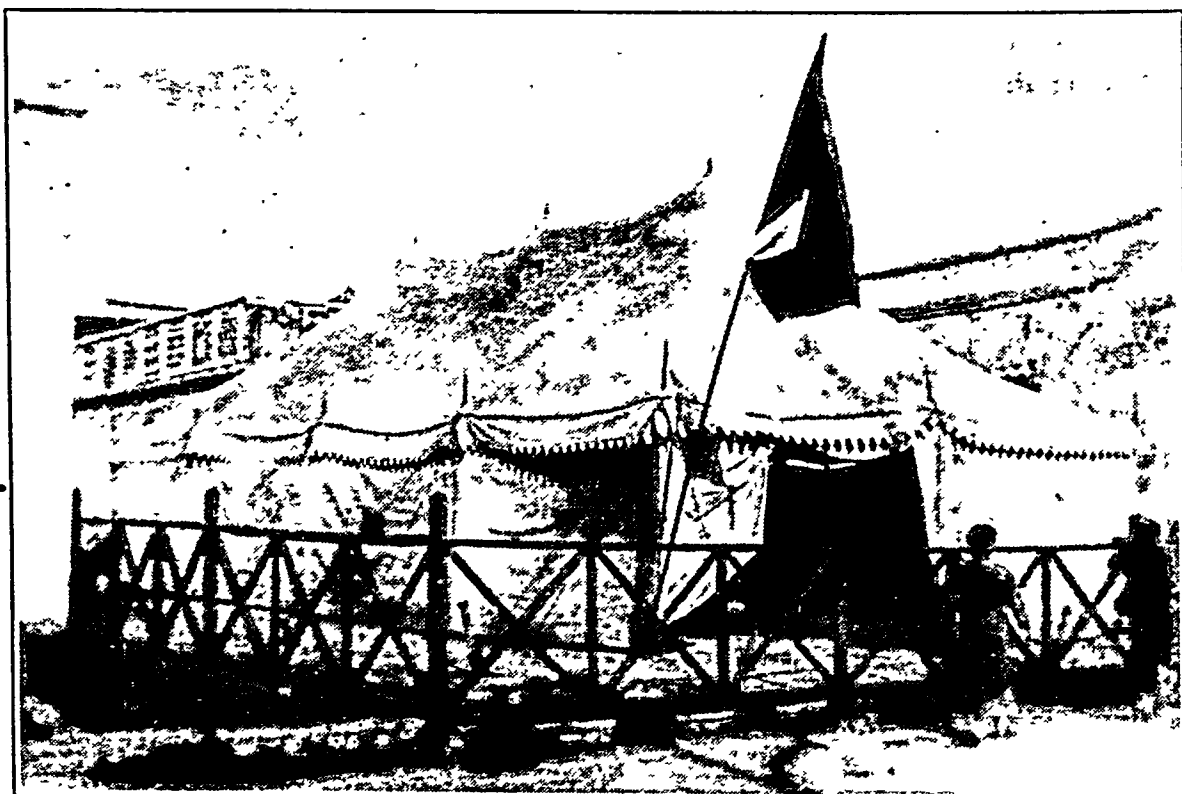
The political condition in South Kiangsu kept Wusih in a nervous state all the fall, but nothing serious happened here until January of this year. Troops had been moving up and down the railroad for some time as the war lords, Chi and Lu, prepared to settle their personal hatred by fighting again. Suddenly on January the eighteenth, seven or eight long trains loaded with soldiers, backed into the Wusih station. A large number of these men began at once, in a most organized way, to loot the large and wealthy suburb of this prosperous city. In three or four days nearly all of the broad northern

suburb was robbed of its money, jewels, clothing, bedding, and the contents of all the various shops and stores. Hundreds of cars and boats were loaded with the looted goods. Several people who resisted and refused to give up their stuff willingly were shot, and many houses were burned down. Mission chapels were not molested, and frightened women and children took refuge in them.

While the looting was going on some of the soldiers were digging entrenchments, placing machine guns and carrying ammunition to the battlefield, thus getting ready to meet the enemy, who were at the time coming down the Grand

Canal. The place chosen for the battle was just a little north of our mission compound. As we were going to be in great danger, officers from the police station came to escort us to safer quarters. The fighting was going to be on the north side of the city, so it seemed wisest to try to get within the city walls, and accept the invitation of our Episcopal friends and refugee with them. Their large compound is located just inside the South Gate.

The city gates had all been closed two days before our attempt to seek a safer place, in order to keep the looters out, and to make them more secure, entanglements of wire charged with electricity had been put at the gates. Our guard had hoped that they might be able to get permission to have the gate opened a few minutes to let us in, but the danger was too great to attempt that. The result was we had to go over the city wall. They arranged three sections of ladders. The first one took us to the top of a wrecked house, the second to an improvised scaffold, and the last took us to the top of the wall, where friendly hands pulled us over the top. It took some time to get our party over. Mrs. Hamlett and their two children, Mr. and Mrs. Jackson and their two babies, and myself with our two grandchildren were the foreigners in the party, and there were several Chinese fleeing with us. Mr. Britton and Mr. Hamlett remained at the compound. While we were being assisted over the wall the city Protective Corps and Volunteers were guarding the place, and some of them stood on the top of the wall with their rifles cocked and pointing over our heads down the street to hold back any robber soldier that might attempt to follow us up the ladders.



GOSPEL TENT USED AROUND WUSIH AND SOOCHOW

"We have come to the middle of the stream. We cannot turn back without irreparable loss to millions of souls. Christ can save them if you will do your part."

Once inside the city wall we were soon welcomed by our missionary friends who had been so anxious about our welfare.

Mr. Hamlett and Mr. Jackson had already been arrested once before we left home and the soldiers threatened to kill them, pretending that they thought that they were Russian spies (Russians are employed in the Northern army). The next morning after we left Mr. Britton took some women to our chapel for protection, and on the way back home he was held up and would probably have been shot, but the policeman that he had asked to go with him explained who he was, and they let him go. Mr. Hamlett was also caught again and handled badly. After one night alone at the compound they were persuaded to go inside the city also, and with the guard who helped us the day before, they came to us, leaving our homes in the hands of the policemen.

Since the battle and the defeat of General Chi's army (the terrible looters) Wusih has been in the hands of the Northern army. The people feel very uneasy, still not knowing what to expect next. The merchants and other people have lost heavily and business is in very bad shape.

Our Mission work suffers also. The night evangelistic meetings cannot be held. Everything closes very early and there is very little stirring about after dark. Bible classes and evangelistic meetings are being held in the afternoons, and the attendance increases as the people gradually get over their dreadful shock and are willing to risk moving around. Schools have been hindered a great deal.

In all the destruction and confusion that reigned before and during and after the battle our mission compound was not looted, and the petty thieves did not even



CHING YANG CHURCH—AN OUTSTATION OF WUSIH

"Nothing is more attractive than the call of these outstations. Many have been visited. . . Hundreds have heard the story that never grows old."

attempt to carry anything away. An old organ was stolen from one of our street chapels, and a warm coat was taken off the body of our chapel keeper. Beyond that nothing was taken from any of our preaching halls. We are filled with gratitude to our Father above that we were so completely kept.

* * *

Our interest in missions measures our Christian character; our knowledge of missions measures our Christian attainment; our participation in missions measures our Christian efficiency."—Henry C. Mabie.

Progress in the Yangchow Field

Rev. L. E. Blackman, Yangchow, China

Our thoughts naturally gather around the hospital, school and evangelistic work.

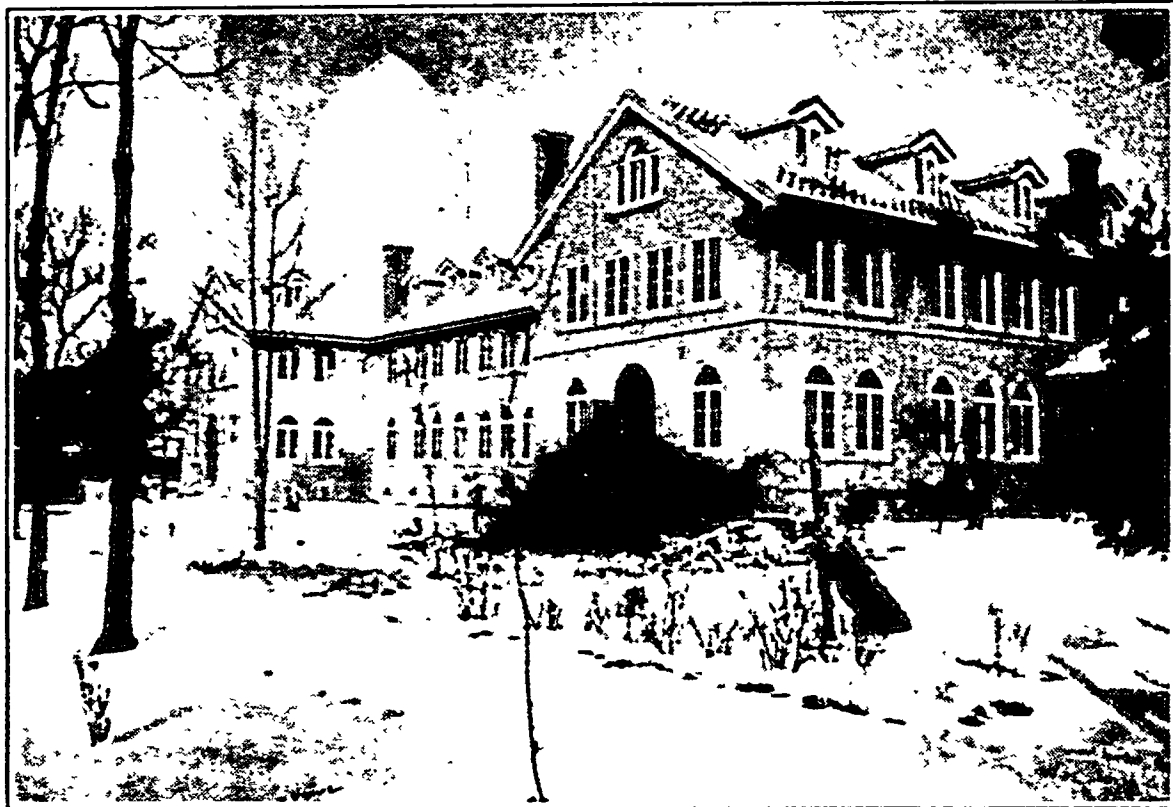
The hospital has taken on new life and is running at full blast. Lately all beds have been taken, and more are needed. Dr. Taylor, fresh from a position at Mayos', is back in the surgical department. This enables Dr. Jordan and Dr. Ethel Pierce to better develop medical and laboratory work. Miss Teal has a good start on a nurses' training school. Weekly staff meetings are being held, at which discussions of medical subjects and the histories of patients are proving helpful. Better records are being kept, and a religious register of all in-patients taken. Mr. Tatum now has a new home nearby, and for a year has been serving as hospital evangelist. He reports twenty professions of faith. Many needed repairs have been made, and new equipment added. Influential and wealthy Chinese are becoming interested. Already there is an Advisory Committee, composed of four of these Chinese and three foreigners. These Chinese have given \$500 in gold, and promise other donations.

In our schools the spiritual atmosphere, enrollment and collection of tuition have never been so encouraging. Julia McKenzie Memorial School has an enrollment of 121—12 more than last year. Nine girls have been baptized, and others are ready. With their splendid compound and buildings; with Miss Andrews



A COMMENCEMENT CROWD AT YANGCHOW

Before the new building for the Julia McKenzie Memorial School was completed, 1,300 people attended the commencement on the lawn.



JULIA MCKENZIE MEMORIAL SCHOOL, YANGCHOW

"We now have an enrollment of 121. Nine girls have been baptized, and others are ready. The school is having a splendid year."

back from America, and Miss Jeffers in from Language School and already teaching music and some English, and Miss Demarest and the Chinese teachers back from summer school in Shanghai, the school is having a splendid year. Miss Moorman says Ming Deh School, packed with its 120 boys, is having the most satisfactory year yet. Ing Si Gai Girls' School, though charging higher tuition, still holds its own. Miss Parker reports spiritual meetings recently held there. A new home has given Miss Moorman and Miss Parker a new lease on life. E. Deh, in charge of Mrs. Pierce, has seen eleven of its girls baptized.

Our eleven out-station lower schools had an average attendance of 382, a forty per cent gain in spite of free-tuition government schools.

Evangelistic work is hopeful. Last year we had ninety-two baptisms and a membership gain of seventy-five. Contributions increased forty-three per cent. Our 678 members in thirteen churches are spread out over an area of about one hundred and forty by sixty miles, with approximately 3,000,000 population. We are now trying to intensify our work rather than extend our borders.

Around fifteen thousand books of the Bible and a larger number of tracts were distributed last year. Also hymn books, Testaments and Bibles were sold. The B.Y.P.U. is taking root in both our city churches. An Associational W.M.U. has been organized, and the Yangchow churches are coming with full graded W.M.U. work. Our Sunday schools are also being graded as fast as leaders can be developed. A suitable building, such as our First Church now has, not only adds prestige, but greatly facilitates the

work. Several out-station churches, catching the spirit, are proposing to raise one-tenth of the funds for building.

With all these encouragements, let us not forget that the Yangchow field has more people than the state of Georgia, and for each of our 678 poorly developed church members, there are over four thousand heathen. Except in the hospital, we have only one evangelist for all this territory. Is there any need for another? Our hospital is the only one in this whole big territory, and it has only one nurse. She has carried the burden far too long, and her health is failing. What are Southern Baptists going to do about these two outstanding needs? "Come over into Macedonia and help us!"



ONE OF THE SENIOR CLASSES IN THE HSE CHA CHAO CHURCH, YANGCHOW

"Our Sunday schools are being graded as fast as leaders can be developed. Two of these girls are unsaved. Will you pray for them?"

Kweiteh—The Baby Mission of Interior China

Rev. S. J. Townshend, Kweiteh, Honan

Kweiteh is the baby of the youngest mission in interior China. It is manned by three workers, S. J. Townshend, Mrs. Townshend and Miss A. T. Bostick. The Townshends took it over from the Gospel Mission in 1908, and up to 1922 labored there alone as far as the Baptist work is concerned. The work has been intensely evangelistic from the start. It was not until 1915 that school work of any kind was attempted, the other taking precedence and all the time and strength available.

Nine out-stations have been opened. All of these have been supported or provided by the Chinese Christians, except that in three evangelists supported by the Board have been located. Land and buildings have been acquired by native contributions. A part of the support of two evangelists who have just finished their course at our Bible School in Kaifeng has just been undertaken by the church members and enquirers. Church members number over 300, enquirers probably three or four times that number.

The Townshends have had one furlough, and that taken in war-time, in eighteen years. They have applied to go on furlough again in 1925, and it appears at present that Miss Attie Bostick will be left alone in this station to carry on the work. She will have the assistance of Pastor Dong, converted, trained and ordained in this station, but although he is a valuable and to an extent an efficient worker, another missionary to oversee the men's work is indispensable if

the work is to be carried on as it should be. What was lost to the Mission when the Townshends left the work without foreign supervision in 1916-18 will never be recovered, and it is to avert a repetition of this that this appeal is made. No one appointed now could be here for the time of the Townshends' furlough, but the knowledge that someone was coming would be an inspiration in itself.

We need another missionary family, husband and wife in full sympathy and accord with regard to the work, and another single woman for school work or evangelistic work.

Kweiteh received one benefit through the 75 Million Campaign, a fine church building, which we appreciate more and more, but the greatest need of all in the survey has not been touched, i.e., *workers, men and women.*

To any who feel called to evangelistic work, here is a fine field of opportunity. One does not want to make comparisons, but when one reckons number of men engaged, amount of money spent and results obtained in conversions and workers, evangelistic work is *the thing.* *The Lord said, "Go ye into all the world and preach the gospel,"* and his blessing naturally rests upon that very thing.

* * *

Important Changes at Shanghai

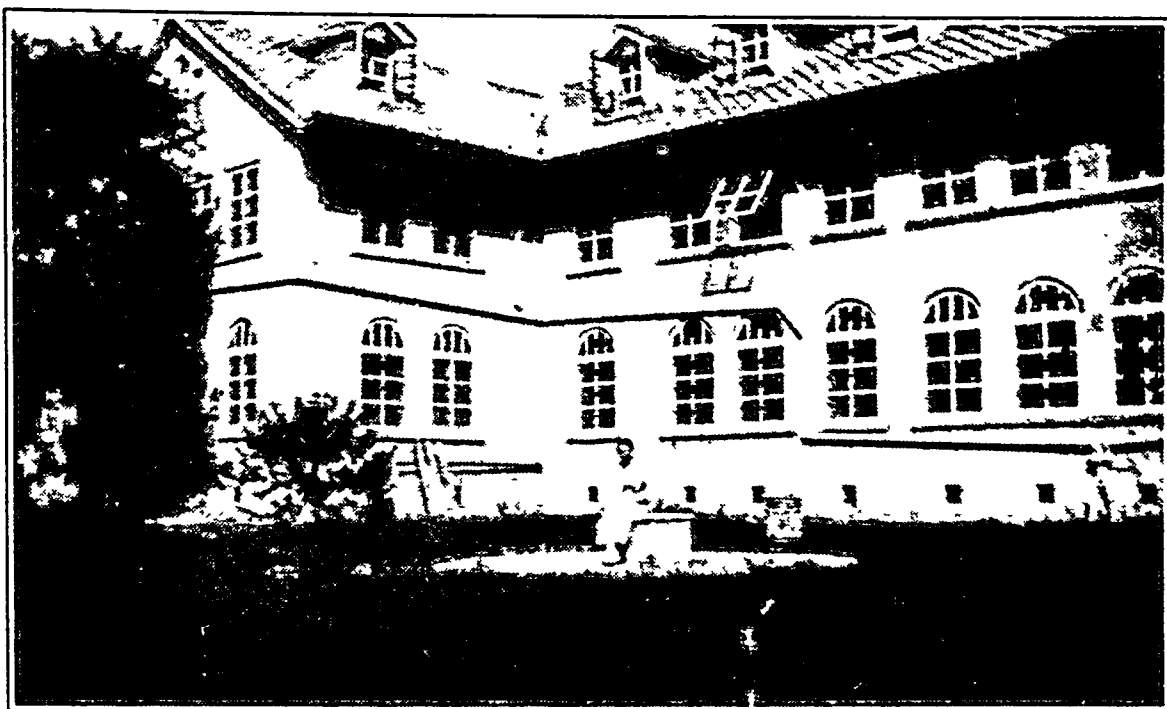
Rev. Eugene E. Steele, Shanghai, China

The past twelve months have possibly witnessed more changes in the Shanghai Station than any other Mission in China.



NATIVE MEMBERS YANGCHOW HOSPITAL STAFF

"A good start has been made on a nurses' training school. Influential and wealthy Chinese are becoming interested."



REAR VIEW OF JULIA MCKENZIE MEMORIAL SCHOOL

"Ming Deh School, with its 120 boys, is having the most satisfactory year yet. Ing Si Gai Girls' School holds its own. E Deh has seen eleven of its girls baptized."

A year ago our largest compound was on N. Szechuen Road. On this compound we had three residences, two schools and a church. There were about forty-one *moiu* of land. This compound being in a foreign concession made the land much more expensive. We were fortunate enough to convert the old compound into a new one in Chinese territory on the edge of the city. We now have seven residences where we had three. The Ming Jang School has about seven times the former amount of land and building equipment. Eliza Yates School has about three times the former amount. We now have two of the best equipped middle schools in this part of China.

We consider ourselves fortunate in that we were able to make the transition from the old to the new with not a particle

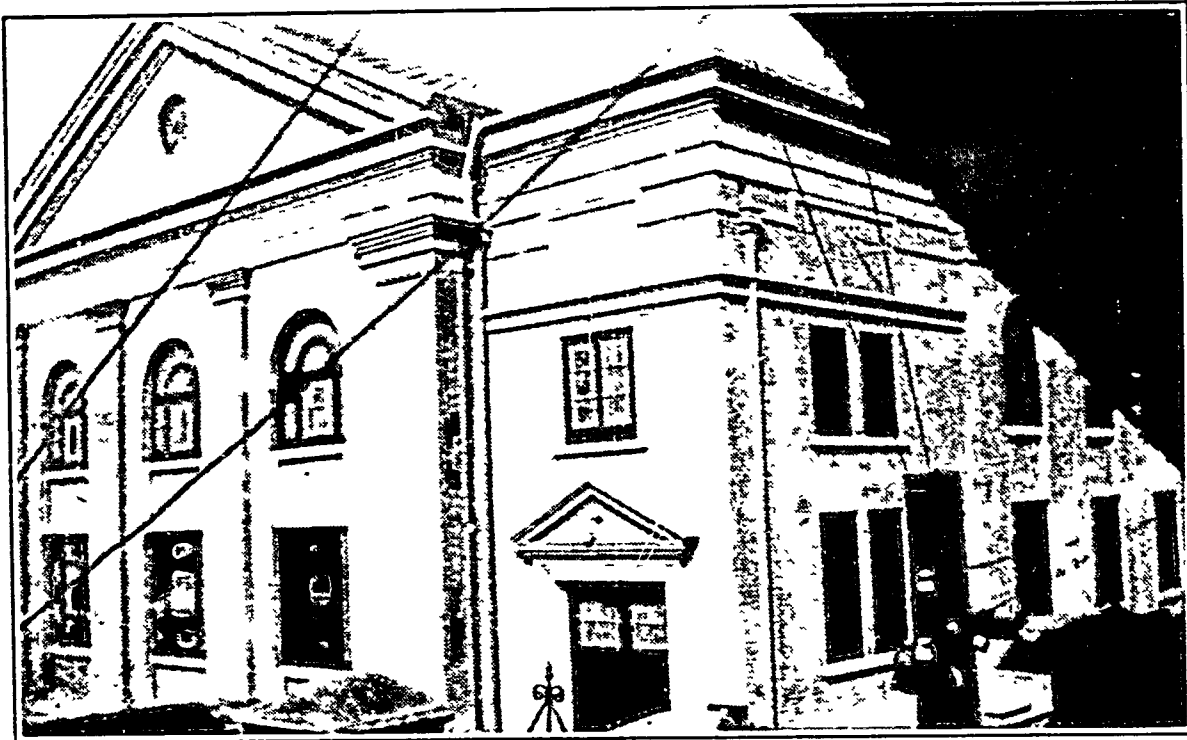
of loss to any phase of our work. Most of the interior schools have been reduced to about one-half of their former enrollment on account of civil war. Though Shanghai had to bear the thick of the battle, yet we have held our own.

With the enlarged equipment we hope to make our schools increase many times their usefulness and contribution to kingdom work. There has been a wave of anti-Christian feeling in many schools throughout China for the past few months. We are glad to say, however, that we haven't seen any sign of it in our schools thus far.

We naturally expected that Grace Church would suffer in the transition, inasmuch as it was mostly a church of the two schools, and the schools were moved to a separate compound. But the church, being separated, felt more keenly its own responsibility and seems to have taken on new life with a mind to work. The Chinese are happy over the new location and new building, which will be ready in April. We are in the midst of the Chinese and have a wonderful opportunity for church work.

We are sorry that we were not able in the transition to materially aid the Cantonese work, as that also is very needy. But the limited funds could only be stretched so far. The Cantonese decided, since there was no help for them in the above fund, that they would help themselves. So they have launched a campaign to raise one hundred and fifty thousand dollars. Let all who read this pray that they may succeed in the task. It will be a great thing for them and a stimulus to other churches to take courage and go forward.

The Old North Gate Church is our oldest and largest church in Shanghai. They are going steadily forward.



NEW FIRST CHURCH, YANGCHOW

"A suitable building, such as our First Church now has, not only adds prestige, but greatly facilitates the work."

The Shanghai out-station work has not gone forward so much as those engaged in this work had hoped. This has been due to the unsettled conditions, making it impossible to get to and from the field for a good part of the time. However, times are better now and we have reinforcement for the work, so we expect greater progress in the coming year.

The city evangelistic work has also been neglected for lack of workers. But we are planning a shift of workers so as to be able to accomplish something worthwhile along this line. We hope to make our church directly responsible for this work. We hope for our schools to train workers for the churches to use in the great task of evangelizing the city. We have just organized our fourth Baptist church in Shanghai, this one being on our new compound.

When we stop and look back over the past year, we see many things to encourage us, for we are making progress. However, we see problems that we are not able to solve. I will mention only one here—lack of trained, native leaders for the work. We have a large number of well educated Chinese Christians in Shanghai, many of whom would make good leaders, preachers and pastors. Kingdom work, however, doesn't seem to make the appeal to them that business does. Therefore I ask of every one who reads these lines to put it upon his or her heart to pray continually that the Lord of the harvest may call the trained Christian workers for his vineyard. We have church after church with no pastor and none in sight. The harvest is indeed plenteous, but the laborers are engaged in their own business.

There is enough money in China going to destructive waste to finance all phases of the kingdom work. There are enough trained native Christians to carry it on if they only had it on their hearts and minds to do it. So I beseech you, supporters in the homeland, to keep on giving as you have in the past, for the work must go on, but pray in all earnestness continually that the Lord of the harvest may call from among the trained native Christians laborers for his vineyard, and that the destructive waste be converted into right channels.

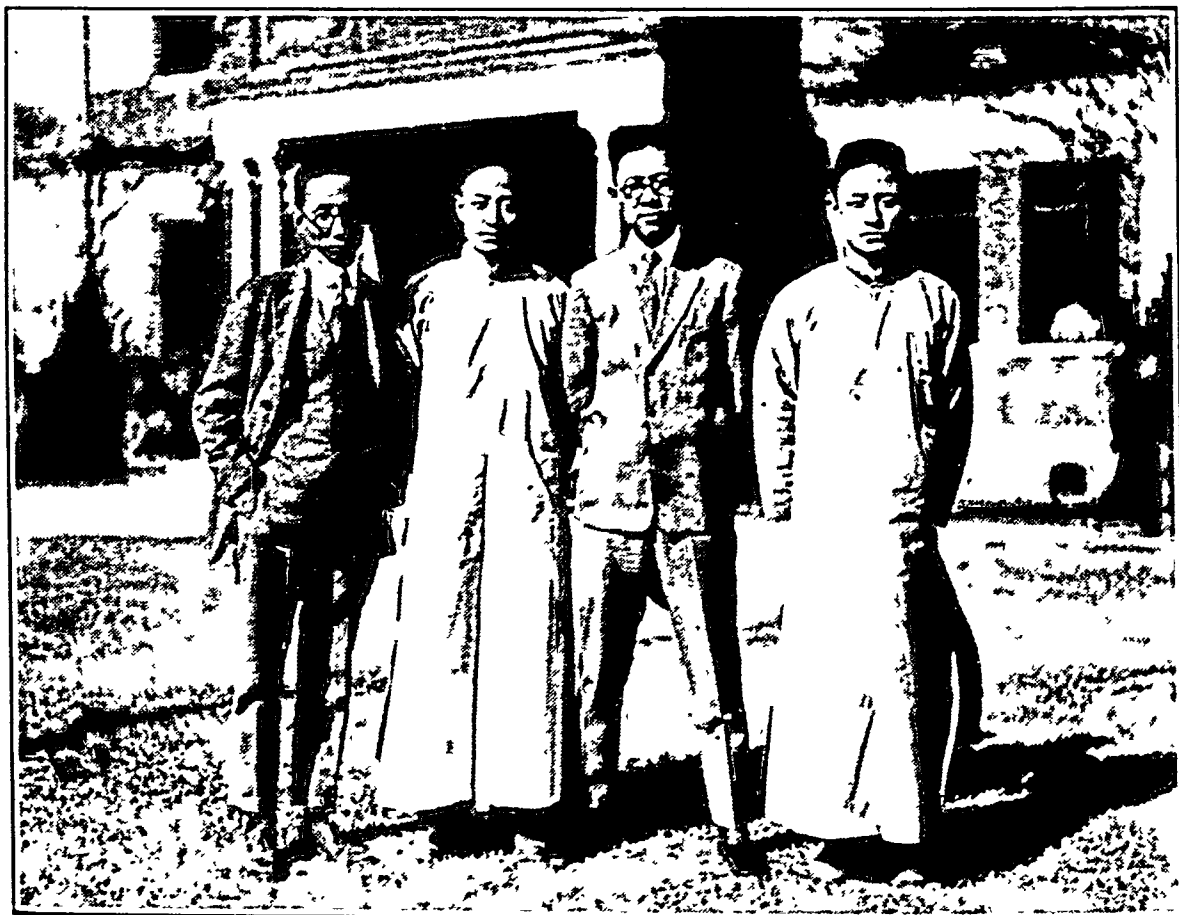
Summary of Work in Fukuoka

Rev. C. K. Dozier, Fukuoka, Japan

The work of the Fukuoka Station consists of two organized Baptist churches, seven Sunday schools, one kindergarten, one night school and one boys' school, which has three departments, viz: high school, college and theological.

Both churches have had a healthy growth during the year. Pastor Shimose has been steadily at work in the Fukuoka Baptist Church and the writer has been pastor of the Seinan Gakuin Baptist Church. The latter church has trebled its membership in less than three years, and is a live working church. The Fukuoka Baptist Church has been carrying on a night school in connection with its work and the young men have done the teaching, with the assistance of one missionary, most of the year.

Seinan Gakuin Baptist Church has one of the best organized and conducted teachers' training classes that it has been our privilege to know since coming to Japan. An average of fifteen teachers meet every Friday night for study and practice. A very fine program, with Christ as center, was given by our Sunday school at Christmas time. Often stereopticon slides are used to preach the Gospel on Saturday nights. During the spring and autumn street preaching is carried on by our seminary, college and



DR. MIAO AND THE DEACONS OF THE COLLEGE CHURCH

"There is enough money going to destructive waste in China to finance all phases of the work. Pray that it may be directed to right channels."

middle school boys and young men. We also have wideawake Intermediate and Senior B.Y.P.U.'s and a live W.M.U.

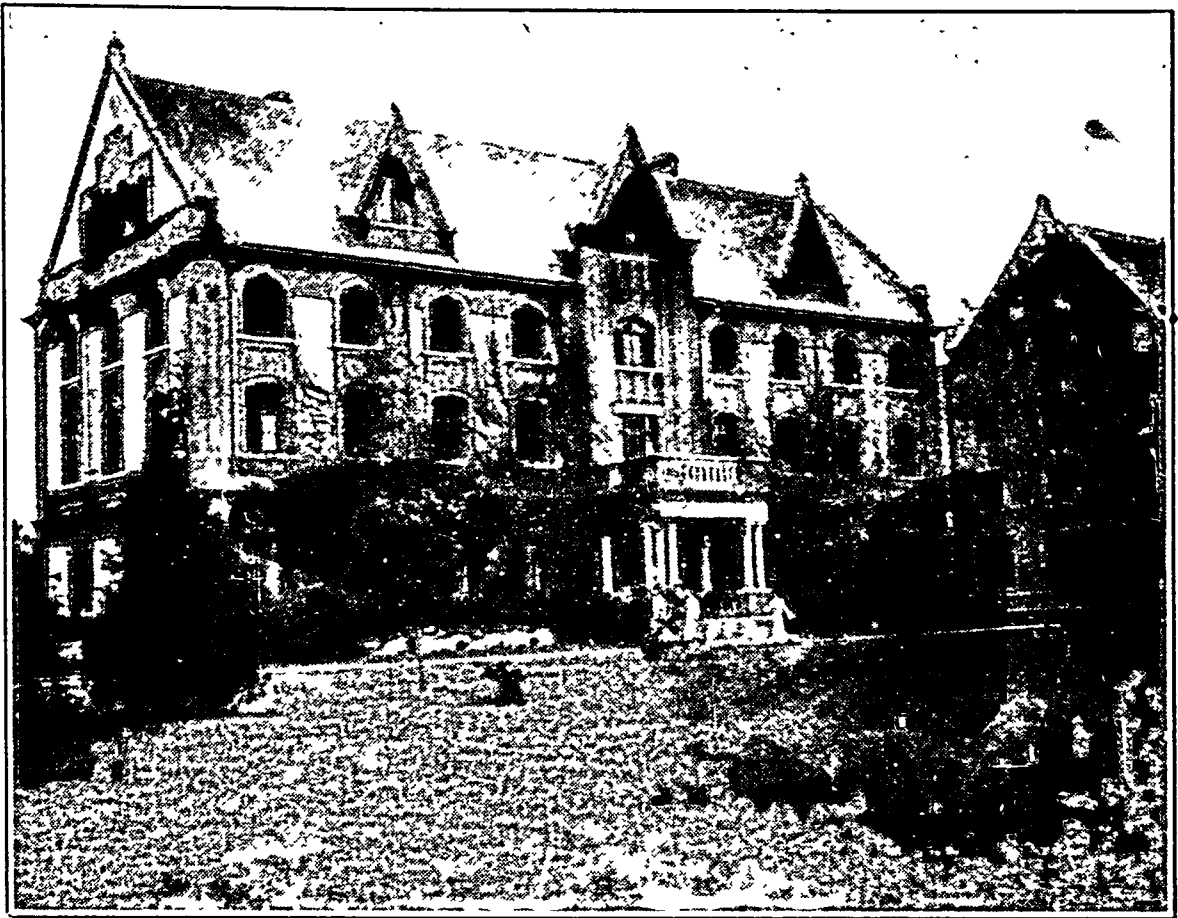
The Fukuoka Baptist Church has a good young men's meeting monthly, a W.M.U. and a Y.W.A. These are doing encouraging work.

Besides the two Sunday schools run in connection with the above-named churches, we have five others—two in mining towns, one in a village near Fukuoka, one in the outcast district near our school, and one in the most fashionable section of Fukuoka.

Our kindergarten and boys' school teachers and students in all three departments of Willingham Memorial School for Boys teach in these schools. Perhaps the most difficult work we have is in the outcast district. But recently the hearts of the young men who are doing this work were made glad by the salvation and baptism of two young men whom they had won to Christ. These young men wish to lead their fellows to Christ.

Maizuru Kindergarten has been in charge of Mrs. Collis Cunningham since last fall. She has given herself untiringly to the work and has seen the work prosper. Several of the graduates of this kindergarten are now students in our boys' school.

Willingham Memorial School for Boys has had a fine year. It has finished its ninth year, with 635 boys and young men studying within its walls. It turned out its first graduates from the college department and its fifth graduating class from the high school department on the eleventh of March.



BREAKER HALL, SEMINARY BUILDING, SHANGHAI

"We hope for our schools to train workers for the churches to use in the great task of evangelizing the cities. We have just organized our fourth Baptist Church in Shanghai."

Nineteen young men were sent out from the college to bless Japan's educational and business world; thirty young men were graduated from the high school. We have about one hundred and forty students who are Christians. Our goal is far beyond us as yet. But practically all these students come to us either indifferent or opposed to Christianity. After several years' attendance at chapel and

weekly Bible lessons their hearts are softened. Our school is counting for Christ. A live Gethsemane Band is holding religious meetings twice a week.

We believe that much greater results could be accomplished if the missionaries who are teaching in the school and doing evangelistic work did not have to spend so much of their energy with administrative work. How many teachers in the States can teach successfully in high school, college and theological seminary at the same time? This is what we are required to do, only a little more. Some must do the treasurer's work; some have charge of night school in connection with the church; while others must edit magazines and B.Y.P.U. quarterlies.

What am I trying to say? Simply this: We need reinforcements badly. Who will come over and help us? Who will give of his or her money to help build the necessary missionary houses and seminary classroom building?

But I have gone over the limit granted.

God bless you every one and help you to do God's will in the matter of giving salvation to mankind.

* * *

Religion is the first thing and the last thing, and until a man has found God, and been found by God, he begins at no beginning, he works to no end.—H. G. Wells.

* * *

"Light somebody's torch, and your own will burn the brighter!"



MISS PRIEST AND A GROUP OF SHANGHAI COLLEGE GIRLS

"Most of the interior schools have been reduced to about one-half their former enrollment on account of civil war. Though Shanghai had to bear the thick of the battle, yet we have held our own."



A NEW MISSIONARY HOME MADE POSSIBLE

"If the home constituency does not put on a prayer program for their work and workers on the foreign fields, a big part of the 75-Million contribution will be lost."

The Popular Chengchow

Rev. W. W. Lawton, Chengchow, China

I wish Chengchow was not quite so popular. It would make living here much more agreeable. An American tourist and his wife went through here last week. They boarded the east-bound train at nine a.m., expecting to leave in ten minutes, but Chengchow is such an attractive place the train did not pull out until 2:30 p.m.

A few days before that my wife rushed down to catch the three p.m. passenger, but it was ten o'clock before she left.

Soldiers also recognize the popularity of the place and flock here from the four points of the compass. A few days ago two middle-aged soldiers, evidently from beyond where trains come and go, stood on the railroad platform and watched the passenger train come in. They watched the crowds tumbling off and the other crowd rushing on, pushing through doors and jumping in windows, each person having a load that looked heavy enough for two, and the sight made even the Chinese soldiers say, "Ah! My!"

But most of the soldiers are not of the standing and looking sort. They push their way anywhere and everywhere and make life miserable for the merchants and gentry. Eleven thousand dollars extra taxes last year was what one of my merchant acquaintances here had to pay. He protested that his business could not stand it, but his protesting was only met with chains and imprisonment until his friends would bring forward every cent of what the military demanded.

Another acquaintance, a foreign business man, was marched between two sol-

diers, with fixed bayonets, and made to "lend," mark the word, made to lend seventy-nine thousand dollars of his company's money for military purposes.

As for rumors, it would be hard to find a place in which they come faster, sound worse and last longer than in Chengchow. This causes the frightened natives to rush to our missionary compound for safety and protection. "The city is to be looted tonight," they say. "Please let the women come where they will be safe." And then men, women and children, servants and belongings



"FELLOW-WORKERS IN THE GOSPEL"

Miss Kate Murray and Mrs. Hsiang, Bible Woman.

make a dead rush for "safety" — and stand around for days waiting for the looting.

You ask what are the outstanding achievements for the past year, Dr. Dobbins?

One of the first and biggest is that we have stayed here. Think not lightly of the fact that your representatives have been able to remain in Chengchow during the tenseness of the past twelve months.

Another outstanding achievement is that our regular Sunday morning worship, our Sunday-school services, our Thursday afternoon woman's prayer meeting and our day and boarding schools have all been kept up. How we should praise God that this work has been kept going. The workers, both Chinese and foreign, have within the year changed considerably, but the work has not stopped—to him be all the glory.

And now you want a message right out of my heart to the people of the homeland—it will not take a hundred words to give it. The message is this: If the home constituency does not put on a 75 Million prayer program for their workers and work on the foreign fields, a big part of the seventy-five million dollar contributions will be lost. Time is a scarce article, but prayer takes time. Brethren, give us a few minutes of your time. Brethren, pray for us!

A Macedonian Call

Dr. T. W. Ayers, Hwang-shien, China
(On Furlough)

There comes from the North China Mission a great Macedonian call for the following workers to be sent at once:

1. A missionary dentist.
2. An eye, ear, nose and throat specialist.
3. A physician.
4. Two nurses.
5. Three men for educational work.
6. Three single women for educational work.
7. Two families for evangelistic work.
8. Three single women for evangelistic work.
9. One single woman for good-will center work.

I want to hear from those who are willing to go, and those who are willing to send. Are there not a number of churches and individuals who will send one or two of these needed workers?

I appeal to the pastors to help me find a consecrated dentist, two doctors and two nurses who are willing to give their lives to Christ in North China.

Write me. Address:

DR. T. W. AYERS
Anniston, Ala.

A New Era at Kure Baptist Church

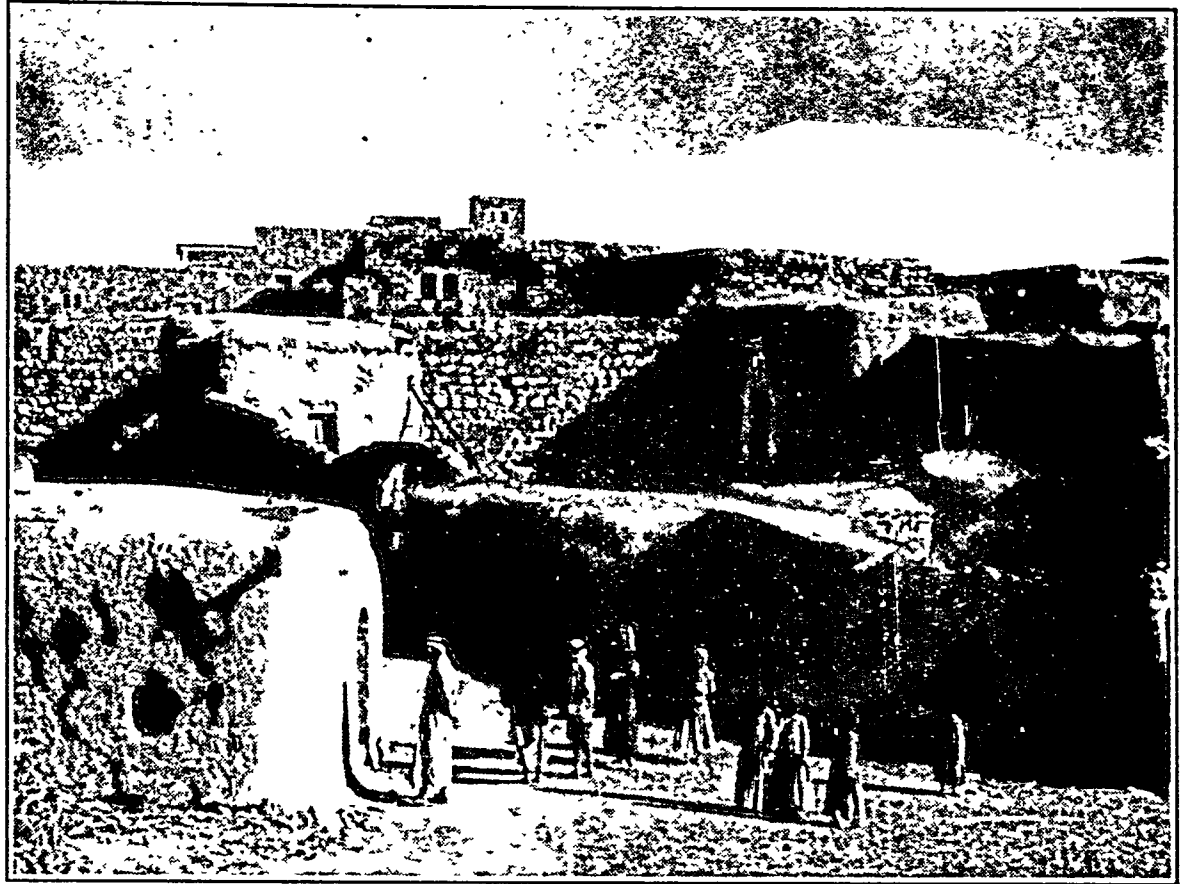
Rev. J. F. Ray, Hiroshima, Japan

Fifteen years ago our Mission opened a small preaching place in the growing little naval port at Kure, Japan. At the end of two years there was little to show for the work that had been done and a new beginning had to be made with an older, more experienced native worker, who because of age and failing health gave up the work at the end of eleven years, but with some definite foundation laid for a future church.

I refer to the winning of that substantial business man, Deacon K. Sakata, by the now retired pastor. Like some other believers, Sakata San had his pocketbook baptized with him, and that means that ever since he entered the church things have been happening. The day he was baptized he started a church building fund with a gift of four hundred yen. Later he added another hundred, and then other hundreds until, altogether, over two thousand yen of native contributions have gone into the permanent building and equipment of the church and pastorium.

A little more than one year after the dedication of our new house of worship and the installment of a new pastor, the Kure church took the second step in reducing the amount of support received from mission funds and, on January 1, 1925, assumed the responsibility of complete self-support. For nearly twelve years the little group paid little or nothing toward pastor's salary; then they raised the amount to twenty, thirty, sixty, and then to one hundred yen per month. This year they are carrying a budget of over two thousand yen. Numbers of members tithe their income, and the pastor reported at the recent annual meeting of the association that they had increased his support to 110 yen per month and closed each month with money on hand.

This is not all. With the increased interest occasioned by becoming independent of Mission funds, increased activities have followed in several other practical lines. The young men have organized a live B.Y.P.U. and go out regularly to do evangelistic work. The young women also have a society for their development in Christian teaching and work. The church now has an out-station or second center of work in one of the member's homes in the east end of the city, and plan to hold special services at least once each quarter during the year to win others to Christ. Under the blessing of God we believe that the example of Kure church will be far-reaching and will prove a stimulus for other small groups of be-



A TYPICAL VILLAGE IN GALILEE

"Do you Southern Baptists care? Do you love these hills and plains where Jesus lived to teach us to love our fellowman? Do you really believe salvation is dependent upon faith in Jesus Christ?"

lievers to set the goal of self-support before them in a concrete way that will bear fruit.

Hiroshima is a larger city than Kure by about 20,000 people and was opened by us five years ago, shortly after we took charge of the Kure field, which is only one hour's distance away. To-day the Hiroshima church raises one-fourth of

the pastor's support and pays her current expenses. But we greatly need for this province another missionary family, and we need funds to buy a lot and build a house of worship here so as to stop paying rent and lay foundations for another self-supporting, self-propagating, independent Baptist church. Pray for us.

* * *

Southern Baptists in the Near East

Mrs. J. Wash Watts, Jerusalem, Palestine

The outsider, who demands great buildings and great numbers to prove achievements, would probably say that the only one thing accomplished by Southern Baptists in the Near East during the past year has been an increase in "sticking" ability—a great enough accomplishment in the eyes of some of us. But you whose heart's desire is that men may be saved—not only saved from destruction but saved unto service—can surely rejoice in the blessings God has granted in the work here.

Is it not worthwhile to witness such as these?

The beginning of a Jewish work that gives great promise of a glorious day ahead when many out of Israel shall accept Jesus as their Messiah.



THREE CHENGCHOW WORKERS

"One of the biggest achievements is that your missionaries have been able to stay here."



A JEWISH BELIEVER'S BAPTISM IN THE JORDAN

"There have been twenty baptisms during 1924, one of them the first Jewish woman to join our ranks, another the first Moslem convert among us."

A great increase in interest and attendance at our women's meetings at all stations. Greeks, Druses, a few Moslems and Jews are studying God's Word, singing his praise and praying to him.

The purchase of a beautiful lot in the heart of Nazareth, the gift of a party of Texas Baptists who visited this country after the World Alliance meeting. And because of the generous gift of Mr. and Mrs. G. W. Bottoms, of Texarkana, Ark., the completed plans for the immediate erection of a church there that will make it possible to meet the growing demands of the work, especially among the young people in the B.Y.P.U. and Sunday school.

The introduction of small fees in our school at Rasheya, a step unimportant enough as regards financial returns, but of utmost importance to those of us who desire to see a growing spirit of self-support in these people who for generations have depended upon others to provide their churches and schools.

The fine young principal of this same school beginning his preparation for the ministry through correspondence with the missionary.

Twenty baptisms during 1924, an average of one for every 4.7 members, or more accurately, an average of one for every three members residing in Palestine and Syria. One of there was the first Jewish woman to join our ranks, the wife of our Jewish worker and hence a great help and inspiration to him. Another was the first Moslem convert among us, a young boy of eighteen, well read in both Mohammedan and Christian literature, with a great courage in upholding his Christian convictions, and filled with a desire to give his life to winning others to Christ.

Surely God has been with Southern Baptists in the beginnings of their labors in the land of our Lord. To those of us who have been on the field, who know how tremendous are the difficulties, how few the workers, and how insufficient the equipment, the visible results of the last year's work are gratifying—but what are 20 baptisms among the multitudes in Palestine and Syria, practically none of whom has a saving knowledge of Jesus? In Palestine alone there are 600,000 Moslems, 85,000 or more Jews, 73,000 in the Catholic and Eastern churches, and only 2,000 Protestants. Do you Southern Baptists care? Do you love these hills and plains where Jesus lived to teach us to love our fellowman? Do you really believe salvation is dependent upon faith in Jesus Christ?

If you do care, then send us other workers, at least one man and his wife for the Arabic work. Because of the differences of language, of ideals, of problems, the work among the two peoples, Arabs and Jews, must be carried on separately. During the two years we have been here Mr. Watts and I have been led to know that the Lord would have us prepare for the Jewish work, centering here in Jerusalem. But how can we prepare thoroughly for it when the Arabic work to the north demands and deserves so much time and thought? Send us a couple to give their whole strength to that work and leave us free to give our best to the Jewish work.

If you do care, then give us more native workers. Do you know that in fully a half dozen villages in Galilee there are groups pleading for us to send some one to teach them and lead them? The price of a Ford would provide a living for a man to go in and out among them satisfying their hunger for the Bread of Life.

If you do care, then pray often and definitely for the progress of the gospel in the Near East. Study our field, know the problems and the opportunities, and then ask the Lord to help us overcome the difficulties and seize the opportunities. Pray as if "everything depended on the Lord." Pray that we may work as if "everything depended on us."

If you do care, then rejoice with us in the hope that fills our hearts as we learn day by day of the numbers among all the peoples here who are searching for that peace that only Christ can give. Rejoice that Southern Baptists have the privilege of introducing them to Christ.

* * *

Fruits of the Spirit in Italy

Rev. D. G. Whittinghill, D.D., Rome

It is very difficult to summarize into statistics and cut-and-dried facts the unseen fruits of the Spirit and of Gospel preaching and Christian education during one year. The fruits are there, but they rarely mature in one year like the fruits of the earth. Still, as we look over the Italian field certain facts do emerge distinctly. On the whole this has been the best year in the Italian mission since the outbreak of the World War, as far as statistics are concerned, and we have the largest number of baptisms ever reported in our mission. The figures may not seem large to American Protestant eyes, but to those who know what work is in Roman Catholic countries, 214 new members and a large number of catechumens for 1925 make us hopeful for the future.

We feel, too, there is a growing sense of responsibility and earnestness among our pastors who ardently desire to evangelize the public and to develop spiritual life in their congregations. In two, at least, of our four churches in Rome the congregations are distinctly improved in numbers, regularity and attention. There is distinct growth in the preaching of the two men, who are both brilliant men and feel the importance of their task.

Signor Chiminelli, always as eloquent speaker and easy writer, learned many practical things during his stay in America and is improved as a pastor. He has in his church an earnest group of young converts and is making every effort to develop them. One of the new activities of his church has been a course in practical nursing and first-aid to the injured by the wife of one of our ministers, who is a graduate nurse and has formed a little band of twenty young Samaritans. Among the new members are several devout young girls who earn their living doing the beautiful embroidery and making

the fine lingers for which Italy is well known by experts. (Everybody does not know that most of the finest underwear sold at fancy prices in the Paris shops is made at low rates by patient Italian fingers.) One of these girls, as an Easter gift of love to the church, has beautifully embroidered a linen cloth for the celebration of the Lord's Supper. She bears the beautiful old Roman name of Marcella, like the lady who received into her house St. Jerome and the widows and maidens who met to study the Scriptures and Hebrews with him in the Fourth Century.

There is an increased sense of the duty of giving to the Gospel and a movement towards self-support. In the above-mentioned church a sale of needlework and a concert organized by the organist brought in a relatively large amount. The pastor of our Teatro Valle church, Signor Fascelo, seems to have really comprehended the duty of giving and not to lose sight of financial responsibility in his preaching. Contributions to the 75 Million Campaign increased throughout our churches over 50 per cent over the previous year. Last year we had twice as many baptisms per member as either Georgia or Virginia, and this represents an increase of 64 per cent. All the running expenses for the Orphanage except about \$250 were collected in Italy. Our churches gave lire 27,268 for these poor children. There are thirteen boy orphans in the building and several others have been accepted. Our ten girls are cared for at Spezia by Mr. Pullen in an independent orphanage till we can build a place for them at the Monte Mario orphanage. Notwithstanding the loss of his daughter, who was to have managed the Orphanage, it is being ably run by Mr. Landels and an excellent young house-father from Tuscany. There is a daily religious instruction and a Sunday service to which the public may come. Three baptisms have resulted from these services.

Our work has a new development in the organization of the Baptist Young People's Union, which is organized in seventeen of our churches. Others have promised to organize in 1925.

Our publication house has splendid quarters at 35 Piazza in Lucina, one of the properties ceded to us by our English brethren. It is also the headquarters of the Italian Mission, with a reading room for friends visiting Rome. It would be hard to exaggerate the importance of our four periodical publications, not to mention the occasional books and pamphlets, reaching people who would never incur excommunication and approbrium by setting foot in our churches. We have many testimonials to the value of our press. In addition to the ban put on it by two different popes, the Mussolini government has sequestered our



ON THE TRAIL AROUND MOUNT HERMON

"If you do care, then send us other workers, at least one man and his wife for the Arabic work. If you do care, then give us more native workers."

"Conscientia" three times during the last two months for articles seemingly innocent enough, one of them being about the Reformation, the separation of Church and State and the work of Luther and Calvin. Recently two men came to Rome to be baptized who had been led to Christ by our literature, one of them an artist from the Adriatic coast and the other a lawyer from Syracuse.

Our work is still greatly handicapped in some places for lack of church buildings, especially in Milan and Naples, the two largest cities in Italy, and in Reggio Calabria, where the church is still unfinished after waiting three years for funds to finish it. In Naples the hall will not contain the congregation on Sunday, and many must stand in an adjoining room throughout the service. This church has nearly 200 members and should not be longer neglected.

My message to our brethren is: Pray that worthy Italians, gifted for the work, may be called to the ministry, and send us the money to make places fit for them to preach in and draw crowds to the Gospel.

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A Message of Need from Bahia Station

Rev. M. G. White, Bahia, Brazil

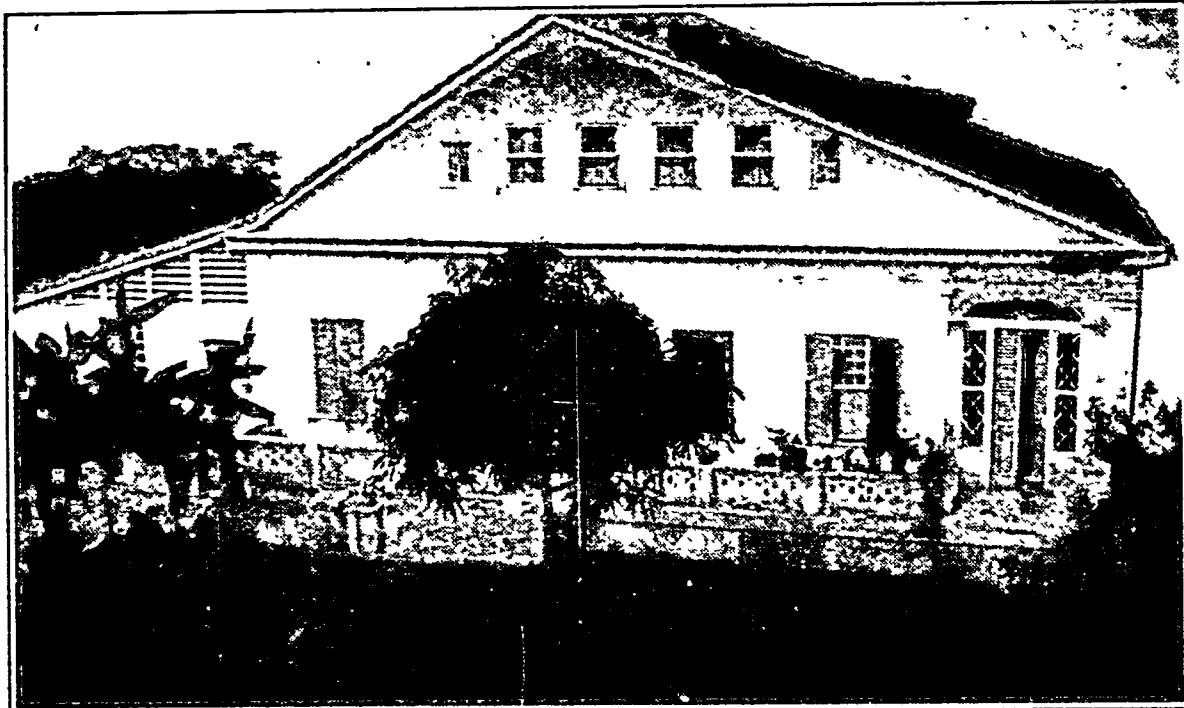
The reader will please get clearly in mind that in writing about the work of the Bahia Station I do not represent the State of Bahia. In this great state, larger than Texas, there are two stations, and in the future there should be at least four stations, of the North Brazil Mission. These stations are the Bahia Station with its center of work in the capital

city of the state—the third city of Brazil. The other is the Jaguaquara Station with its center in the city of Jaguaquara, and with a field about the size and shape of the state of North Carolina, in the southern half of the state and lying in a northerly and southerly direction.

In writing of the Bahia Station I shall not attempt to include the larger interior work but write of the work centered in the city. I shall not attempt to give a complete record of the work in this city during the past year. That would be unwise at the present time and unfruitful. Bahia city has been one of two centers in North Brazil that have been hardest hit by this anti-missionary movement. But things are getting better now, and I want to tell you about some recent developments that I hope will inspire you and us to greater faith and greater efforts in the future.

We have four growing churches in this great city of Bahia that are loyal to the great co-operative program of Baptists. They are all strategically located for great work and growth. Just recently one of them succeeded in renting a house in a street of a very unusually heavy traffic of people. This street once was a notorious center of crime. But now the music of the love of Christ is beginning to substitute the atmosphere of crime.

On March 2, this year, we opened the "Collegio Americano Baptista" to the public. March 4, we opened the night school courses, and on March 10, we opened the Manual Training Department of the school. By the end of March we had matriculated in all departments 60 pupils. The Manual Training Department has the largest number. All our teachers are consecrated Baptists who work in their churches as well as in the classrooms. The four churches mentioned above show a fine spirit of co-operation



A COMBINATION RESIDENCE AND DINING HALL

The dining room and kitchen of the Bahia Baptist School are in this excellent building, remodeled from 75-Million funds.

with the school, and the prospects are most excellent.

A most inspiring part of the school work is the Manual Training Department opened in co-operation with the Cruz do Cosme Church. Practically all our mission schools are planned to appeal to the middle and upper classes, and it must be so, but this department is for the poor people, where their children can study and learn a trade at the same time. This department is operating in a property donated by a good Brazilian Baptist woman some years ago. We urgently need some money for this department. We will not attempt to make things luxurious, but we need an open shed house and tools for the boys and a few hand sewing machines for the girls. A thousand five hundred or two thousand dollars would supply this Manual Training Department for a while.

Our message to the homefolks from Bahia Station is:

First, a message of love. We have been through some very real trials during the past two years and a half. But, through it all we have known that you love us; that you pray for us; that you care. Oh, this work so far away is your work and it is our work, for our common Lord.

Second, a message of need. We urgently need a missionary couple for the Bahia School. The school needs a man at the head of it who is really a school man. I am not one. My work is evangelistic-enlistment work. Just last week word came from three churches in the extreme south of the state begging for a visit. They wish to break with the anti-missionary folks and return to co-operation. I cannot go. The school keeps me. Oh, how we need a couple of consecrated missionaries who have health and are not afraid of a hard place!

Baptist Progress and Opportunity in South Brazil

Rev. S. L. Watson, Th.D., Rio

The seismographic markings on the political, financial and religious charts of Brazil show upheavals of very remarkable magnitude. That everywhere in the country there are political quakings is abundantly shown by military outbreaks in many states. That the rumblings of the underground seismic forces in Brazilian finances are no illusion is fully attested by the fact that the Government Bank is forcibly stabilizing the exchange market. This same psychology of the people in general is equally potent.

THE RELIGIOUS SEISMISM OF BRAZIL

For four centuries, Brazil lay religiously dormant in her commodious Roman Catholicism. But, now for fifty years, the gospel has been distributed so that today there are no less than 30,000 Baptists and many, many believers of other denominations. Yet with the coming of the true prophet the false one, whose name is legion, has also entered and brought his numerous isms. And now, the impact of the gospel on this once contented religious sleeper and the confusing sounds of the Anti-christs in his itching ears have wrought spiritual disturbances in his soul which have set his entire body a-quaking. So that, if the Lord's laborers in the two Americas are faithful and wise, they will take advantage of the religious upheavals in Brazil, which are shattering the faiths of false foundations, and build anew on the "Rock of Ages."

An adolescent denomination, indeed, are the Baptists of Brazil. But if their adolescent capabilities constitute a presage of their future greatness, then well may every lover of the Lord, at this epochal hour, be prodigal to this land of the Southern Cross in all love, solicitous and sacrificial service, and full Christian co-operation. A sense of intellectual, financial and administrative ability is possessing the denomination as a corporate body.

At this writing the eighteen Baptist churches of the Federal District have just closed a deal, purchasing a house and lot in a prosperous suburb of Rio de Janeiro for the installation of an orphanage. This transaction comes on the heels of a successful campaign, confined to the circle of these eighteen churches, to raise in one month one-fourth of the purchase price of the property for this new institution.

ROMANCE OF SEVENTY CHURCHES

The seventy-odd churches, of the State of Rio, nearly all self-supporting, have their State Convention and their District Associations. They receive but very little Foreign Mission Board money. They maintain a very flourishing college in Campos. Alone and unaided these churches have established a hospital in the state capitol, Nitcheroy. They have a State Building and Loan Board. They more than raised their quota of the "Great Campaign," an accompaniment of the 75 Million Campaign. They have furnished a great many ministerial and normal students, and now have a gratifyingly large number of trained native pastors and teachers. They are getting ready to take care of their aged ministers, by having already organized an Annuity Fund.

And what shall we say of the thirty churches of the State of Espirito Santo, Baptist democracies combatting Roman hierarchy and sin in a thousand forms? Here the Baptist Mission has won public favor and popular confidence, as shown by the fact that several thousand dollars in legacies have been left to this organization, a very unique fact in Baptist missions in Brazil.

And where would a narration stop, if we recounted the achievements in education and evangelization of the twenty churches of Minas; of a like number of Sao Paulo, of the dozen of Parana-Santa Catharine, of those of Matto Grosso, of the dozen of Rio Grande do Sul? Everywhere the denomination in its adolescence is giving proofs of youthful enthusiasm, of perseverance, of stable minds and hearts, of the enduement of the Spirit—all tokens of a blessed future in the Lord.

From the Rio Seminary a goodly number of trained young men, ambassadors, chosen, separated and thrust forth by the Great King, are joyfully entering the whitened fields. Blessed are they who are

engaged in this involuntary and voluntary servitude. If it were not involuntary, the thousandfold, extraordinary sacrifices of their calling would deter them; and if it were not voluntary, the lack of gladness in preaching the Glad Tidings would blight their ministry. An achievement of great moment is this of the Rio Seminary, the yearly graduation of a group of young men to join the ranks of a native trained clergy.

Houses for him who liveth not in houses, is becoming a passion in South Brazil. Let no despite be made of the day of small beginnings in church buildings, when a grocery warehouse served as a house of worship. It still serves all too generally. But thanks to the Building and Loan Board, no less than one-fourth of the churches of South Brazil have been helped from this fund to purchase ground and buildings, or to construct or remodel houses of prayer for our Father in Heaven. But what of the other three-fourths? Many, very many are now awaiting their turn to receive help from this source.

A MUNIFICENT DONATION

Jose Martins Monteiro is the donor. His earnings come to his calloused hands only by the arduous dint of daily toil on his farm. The Baptist church in a nearby town was being persecuted and threatened to be thrust into the street. Its extinction seemed imminent, when Brother Monteiro, with devout and compassionate and indignant heart, a David against a Goliath, purchased and destined a lot and building for the sole use of the church. The frustrated persecutors were put to rout.

A veritable prairie fire is Brazil. The fires, wafted afar by love, prayer, preaching, and the printed page, are constantly breaking out in surprisingly distant and different places. New congregations are constantly being formed and churches organized of the more promising preaching points. From far and near come calls for the missionary and the native pastor. Indeed, the mercy of the Lord is great and his saving grace abundantly manifest in Brazil. The spirit of evangelism, so prominent and potent in the churches, finds many great doors and effectual opened unto it, in spite of the presence and activities of the numerous adversaries.

A WAGON DRIVER CONVERTED

"Be seated, please," said the pastor, "my part of the service is ended. But let us hear our friend, Fulano de Tal, make a public declaration of his Christian experience." Right to the front he came and mounted the lower platform. A great sturdy fellow is he. At once the audience became spell-bound. The Spirit of the Lord was upon the speaker. He told in simple and earnest words the



A RESIDENCE IN BAHIA, USED AS A SCHOOL

The Downings having resigned, and there being no missionary family to occupy it, the house is being used for school purposes.

story of his conversion. A member of this church had given him several tracts. Afterwards the same man had invited him to come to church. He came, not of idle curiosity but under the conviction of the Spirit. So that when he heard the Word, he could resist no longer. God, for Christ's sake, forgave him his sin, and filled his heart with gladness. "What he has done for me," he concluded, "he will do for you. There is no other way to be saved. I have sought after many things to give me peace. But, since there was nothing to give it, I found nothing, till I met Jesus. Blessed and praised be the name of Jesus."

IN CONCLUSION

And yet the work is just begun. Thirty thousand Baptists in the midst of as many millions of perishing souls reveal an enormous task of evangelization.

The Rio College and Seminary, with a half-finished Normal Hall, and overcrowded dormitories and classrooms, is pleading for help to finish the building in progress and setting forth the urgent need for a special Seminary building. The Baptist school in Victoria is carrying on in its half-finished buildings. The only Baptist church in Bello Horizonte, the capital of the most populous State in this Republic, thrust out of a rented grocery store warehouse, is holding services temporarily in the school property. Is not that pathetic? The First Baptist Church of Rio de Janeiro, the Federal Capital, must beyond all questioning have its house at once. Other needs there are just as great and just as urgent.

These needs have been and are still before our beloved Southern Baptists, only because somebody has failed to hearken to the voice of God in the matter of stewardship, only because somebody has shut

up his bowels of compassion, only because somebody has but little sense of the individual responsibility for evangelization of the world, only because somebody has the conception that the Great Commission was delivered to the church, when in fact it was laid on the hearts of church members. But Southern Baptists, with their vastly increased wealth, and the thousands of blessings of their great land, will not indefinitely delay in rising up to meet these needs of the hour and to obey the Spirit's command for every land.

Brazil, quaking from center to circumference with religious convictions, is, at this propitious hour, a challenge to you and me to succor its perishing millions with the Gospel of full salvation.

* * *

Words of Gratitude from a Native African

Isaac A. Adejummobi, Awe, Africa

It is my pleasure to write a few lines to you, in which I hope to express some of the benefits we, as Yoruba people, derived from the labor and life of our dear missionaries.

First of all, we must thank them for leaving their homes and loved ones in order that they might enlighten us.

Before the coming of the missionaries into our land, we were in darkness of heathenism. But when they came, they showed to us the love of God through Jesus Christ. Now in some of our cities we can find about twenty per cent of Yoruba Christians. These all came to Jesus through the labor of these missionaries.

The town of Awe here has about five thousand inhabitants. Out of this number we can find about one thousand today who have become Christians.

The knowledge of God is growing very rapidly in our land. Many churches have been built and are being built for the worship of God in the name of Jesus.

We have been having and are still enjoying free tuition from the missions of various denominations in our land. Many day schools are under the support of the missions. Many high schools and junior colleges are being supported by the missions. Many young and old people have become educated who would not have been had it not been for the free labor of these, God's messengers.

The writer is a graduate of the Baptist College and Seminary, which is located in Ogbomoso. I had lost the hope of being a man with such a past in my life, because I had become a married man for over five years before I started for school. The possibility of my going to school I attribute principally to the kindness of Dr. B. L. Lockett, a Baptist medical missionary, who was then in Oyo.

At the time I started to school I did not think that any English Government school in Nigeria would allow me in any of their classes. But in spite of my advancing in age, the mission has made me what I am to-day. Personally, I earnestly thank the mission, especially the Baptist Mission.

Many of our boys and girls would have grown up in ignorance had it not been for the kindness of the missions in general.

I can here mention some of the outstanding educational institutions established by the various denominations for the welfare of our people.

The Baptists established an Academy at Lagos years ago, but now extinct. They established a training school in Ogbomoso for teachers and preachers. That one gradually developed into the old Academy and Seminary, but finally in 1921 they were consolidated into our present Baptist College and Seminary. They established a Girls' School in Abeokuta, which has been developed by Mrs. Lumbley into a Girls' Seminary. They also established a high school for boys in the same city and a high school in Ogbomoso.

The Church of England established in Lagos a grammar school for boys and a girls' seminary. In Abeokuta they have a grammar school. In Thadan they have a grammar school and a girls' seminary. In Oyo they have a training college for teachers and preachers.

In various parts of Nigeria the Missions which I have mentioned have been doing the same effective work.

What can I say about the medical work of our dear missionaries? They supply us with good treatment where we would have died had we depended on the treatment from the Government doctors.

The Baptist missionaries established and erected an elaborate Hospital in Ogbomoso, a dispensary in Oyo, and a dispensary in Shaki.

All these are parts of the benefit we are deriving from the labor of our dear missionaries.

Our gloomy condition has been enlightened since the advent of the missionaries in our lands.

There are many other things done for us by our dear missionaries which I can not here mention.

Our word, in Nigeria, to the missionaries should always be, "Thanks, thanks!" May they not lose the reward. We should also offer our thanks to the Board for generously sending them out to us. May the Lord uplift their hands!



JOSE MARTINS MONTEIRO,
who donated lot and building to the church at
Sarandy, Minas, Brazil.

The Zeal of River Plate Baptists

Rev. L. C. Quarles, Montevideo,
Uruguay

At home you think of us as the Argentine Mission; when we speak and plan and pray, it is about River Plate Baptists. Their convention is not a gathering of figure-heads to put over the recommendations of the missionaries. With Carlos de la Torre as president and other

nacionales in offices and on committees, our recent convention proceeded with perfect order and intelligence. The missionaries, while receiving due respect, took part in discussions on equal footing with the humblest messenger, whether in accord or dissent. Our people have learned to discuss without disputing and to cooperate with the majority.

River Plate Baptists are growing rapidly. A pioneer missionary not a Baptist, of fifty years' experience, declared that the Baptist interpretation was the most Biblical, and their relative growth the most rapid of all the evangelical missions. They now number 41 churches with 2,703 members and 312 baptisms in 1924. Dividing the last 10 years in two equal periods, the first had an increase in churches of 100 per cent and of members 89 per cent; the second 70 per cent and 100 per cent respectively. There were 82 per cent more baptisms in 1919 than in 1914, and 88 per cent more in 1924 than in 1919. While many small groups will organize in isolated districts, the figures mean there is a significant relative decrease in churches and that large churches in centers are in the making.

There is also a corresponding growth in the character of our members and ministers. In early days our missionaries sought out called preachers and spent much time and love on them. With few exceptions they have proved disappointing. Since then the Lord is calling better prepared servants. Our Seminary recently graduated a most excellent group of young preachers. Our native pastors are leading the churches forward.

Some criticize that we are not reaching the better classes. The Gospel is preparing the better class. Two young preachers are struggling for degrees in national colleges. Pastor Varetto is writing books worthy to be read by the "intelectuales," while his daughter, now wife of a young preacher, graduated with highest honors at La Plata University. She could defend the Gospel before atheistic professors and can carry the Gospel to the humble women of the "conventillos."

The Sunday school is usually the forerunner of the church, but each church runs from one to five Sunday schools. These are often a turbulent mass under a poor superintendent. Order is being produced out of the chaos. Thirty or more teachers have won the Convention Diploma. A deferred hope is being realized in our young people who are organizing for preparation and service in the spirit of evangelism. Our women are earnestly desiring more efficiency and are beginning to prepare for service. Our publication board is distributing a vast amount of good reading material amongst our own and many other evangelicals, all of which means more enlightenment and better service.

A most encouraging note sounded in our Convention was evangelism. Much time was given to the subject, and fervent young pastors discussed intelligently the ways and means of carrying the Gospel to all classes.

Praise is due our first missionaries who saw the vision of native churches co-operating for carrying forward the Gospel. Their vision will be realized. Our advisers tell us our efforts will be a failure without an educated ministry. This we will have, without a dry scholasticism and a compromise Gospel. But an educated ministry will not evangelize these people without the churches. They are pillars and ground of the truth. They are commissioned to defend and propagate the gospel. River Plate Baptist churches will, under God, have a glorious part in evangelizing their neighbors, in reaching with salvation thousands of immigrants, and in sending missionaries to the Indians of the Continent.

But the task is greater than the churches can complete in this generation. Hundreds of country districts and villages are yet untouched. The need is too urgent to wait for the training of preachers and the development of the churches. There is still a crying need for more missionaries, men with the missionary spirit and evangelistic zeal, to carry the Word to regions beyond, and to conserve the evangelistic spirit and keep alive the missionary vision of these churches which are to be our crown of glory in the generation to come.

Christians at home, we must have men and money to put our Seminary and College firmly on their feet. We will not vie with other missions in educational work. But we must help our churches train their workers. We must give ambitious and competent youths a chance to prepare themselves. And our churches need equipment. You will double the ability of each missionary and of each native pastor by giving him a respectable hall, to which he is not ashamed to invite self-respecting people to come and hear his message. Pray that we may receive men and equipment; keep on your hearts the need and the care of the River Plate churches.

* * *

How much owest thou, O Christian, of thy time, to the Lord?

How much owest thou of thy strength?

How much owest thou of thy opportunities?

How much owest thou of thy intellect?

How much owest thou of thy income, to the Lord?

What shall we render unto the Lord for all his benefits?

Shall we not say: Lord, take me, use all I have, for thy good purposes?—*Missionary Review of the World.*

A Survey of the Sao Paulo Field

Rev. T. C. Bagby, Santos, Brazil

Let us consider in our survey of this important field, the following items: the state as a whole, the coast, the capital, the school, the interior.

Sao Paulo State is by far the most important of the country. It is the size of Arizona, but outweighs most of the other states together in agriculture, industries, education and wealth.

Edward's death was deeply felt by all our twenty churches in this state. He visited them all, held meetings and promoted their financial welfare. There are constant references to him in all our gatherings; he was universally loved.

The coast is the poorest section of the state, with the exception of Santos, the coffee and banana port of the world, where we have been located for ten years. We have four churches, the one in the city, larger and more prosperous, and the other three very small, but faithful in their testimony and seed-sowing. Some of the small fishing villages have groups of believers in them, others are still waiting to hear the gospel message for the first time. Our Santos church will soon finish paying for its \$10,000 property, and our large congregation is growing. It is our plan to appeal to the Board for a special gift of \$10,000 with which to build, the church assuming an equal indebtedness here. That will enable us to present a suitable appearance in this great port. Our mission is agreed on this request, and we have no other church building item to present except this one for Santos.

The capital city of Sao Paulo is growing at such a rate that it will soon have a million inhabitants. It is the only large interior city of Brazil. Six churches are located here and in the suburbs. The First church, since Edward's death, has called an efficient native pastor and will doubtless continue to prosper. The others also have their own property. A Baptist lady in Boston made a gift of \$4,500 to the new Lapa church, started by W. B. Bagby and wife as an occupation for their old age. Father, who will this year be seventy years old, met this sister on the steamer and she became interested in his work. Besides the work of the churches, funds are being raised for a Baptist Hospital and an Orphanage.

The school is now a first-class institution and is attracting wide attention. It furnishes eleven years' study. Its buildings are the pride of our denomination. Many of our girls from the churches are preparing for efficient work as leaders.

They help pay their expenses by doing most of the domestic service of the institution. Chapel services and protracted meetings are held for the students, and they are all required to attend. Baptist doctrines and plain teaching of all truths are instilled in the minds of girls from the most Catholic families. We lose students by this method, but others come to take their place. Ingram and Stanton, Misses Rodwell and Baker, as well as other American and Brazilian teachers will continue to use their opportunity here. Porter's administration has been excellent, but he now feels called to evangelistic work in the interior. He was our only layman missionary in all Brazil, but now follows Hayes' example in asking for ordination to the ministry. Mrs. Porter and Mrs. Stanton have also devoted much time to the school.

Our present greatest need is more help for the evangelization of the interior of the state. Our churches there number ten. The city churches help some of them, through State Missions, in their pastoral support. Others are entirely self-supporting, and all of them are acquiring valuable property. We must enter several growing centers. If Appleby decides to come to us, we will have him and Porter located there, but it is our hope that Southern Baptists will send us more men for this work. Immigration from Europe is pouring in and agriculture is developing wonderfully. We must start work in South Carlos, Presidente Prudente, Barretos, Araraquara, and a dozen other places. Will you help us?

So, our special needs are more evangelistic couples for the interior, and a church building for Santos. Please give them to us. You have the money. Results are visible for everything you spend. We are giving you honest service. Rationalism is not crippling your missionary force in Sao Paulo. We are also making a financial sacrifice in this glorious service. Missionaries' sons who have entered the commercial field here or in the States are almost without exception making much larger salaries than their fathers. I say this because I know some of our sincere brethren in the States, as well as unevangelized here, accustomed as they are to the professional, money-making priest, think we are in it for the money. I am sure that most of you consider it a fine commentary on our parents' work that some of us missionaries' children should wish to continue it.

The moral and spiritual destitution is great. The people here are perishing without the Gospel. Come over and help us!

The Longer Vision

Rev. L. M. Reno, Victoria, Brazil

We have nothing sensational to report; we are just "plodding on." But I believe that we have a State Convention and a State Board for "carrying on" that cannot be excelled for "vision," far off vision, neither at home nor in Brazil.

Our Convention in January authorized me to buy land in any *strategic point* in our field, whether we had work in the place or not, and even though we had to borrow the money, in order to obtain a foothold because of the rapid advance in real estate all over the State. It also authorized a campaign for \$33,000 for beneficiaries and extension. That means about \$15 per member for all the field. It approved the prosecution and extension of the institutional features of church work through parochial schools, community nurses, boys' and girls' clubs, etc.

Foreign Mission work in Brazil is as yet rather backward, as we have only one missionary family on the field—in Portugal. Our State Convention offered to sustain another man on the field if our Foreign Mission Board could find and appoint him. This they have done, so Brazil will now have another man on the world field through the initiative of the Victoria field.

Our State Board has never looked only to its own ministerial students. I believe that there has never been a year when we have not contributed more to ministerial education than our men have received.

This vision has given us a fine recommendation with the people in all the State. We now have a foothold in nearly all the State, and in every part the name "Baptist" is highly respected. There is practically no opposition any more on the part of Catholicism. The holy mother church has died in this field and there only remain some social customs and a little political influence. The priest said the other day that the income of the church in this State capital is reduced to 50 milreis, or \$20 a month.

Sin in the hearts of men is what we have to meet here; love for pleasure, carelessness for the future; "eat, drink and be merry, for to-morrow we die, and when we do God will find some way to save us." We can only just plod along teaching, preaching, living, building, sowing and leaving the harvest with the Lord.

Now, the editor has asked me to give you a message, *our* message right from our hearts to you; that means speaking your mind, doesn't it?

I wish that *you folk* would get the longer vision; I wish that *you* had the vision of the kingdom of God that these people have. I do not think that you

have any right to send us out here on this mission and then leave us to cry and die for lack of help and support.

If you could see outside of your city and your state, and see clearly, you would find that there are schools, as needy, and as useful as yours, and making the money go a great deal farther than yours are, in the world field.

If you could see past your fine church architecture and your costly buildings as you whirl past in your auto, you would see churches that are doing more, far more, for the spread of the kingdom than you are, and under tremendous handicaps for lack of even a place in which to preach the Gospel.

Don't you see that we are getting—well, that we are losing our "docility" and becoming impatient? But for two or three years we have received very little except requests to be patient and expressions of "hope that conditions will better."

How long, oh, brethren, how long must the kingdom be delayed and must the Master wait, and must your servants toil on, sustained by promises and saddened and weakened and broken by overwork without means to meet the need and see souls go down and out to Christless graves while we know, and God knows, that you could meet the needs if you got the longer vision and tried to do so? How long, we cry, how long?

* * *

Normal Growth on the Campos Field

Rev. A. B. Christie, Nictheroy, Brazil

The Campus Field had a normal growth during 1924. Six new churches were added to its numbers, making 73 in all. There were more than 700 baptisms. The churches contributed about \$75,000. Four men were ordained. There are now 31 pastors and 20 evangelists, and 65 churches on self-support. They gave \$9,000 to education and missions. The churches own sixty-nine properties. There are 8,250 church members, 119 Sunday schools, twenty-one day schools, one academy, sixty-four ladies' societies, forty-seven children's societies, twenty-four B.Y.P.U.'s., and more than 300 preaching points.

The five year campaign begun in 1920 and ending in 1924 not only gave an ideal but also furnished motives for service. Although the contributing of more than the \$300,000, which was the goal, was an achievement in itself, the educational and spiritual results are much more valuable. Tithing has greatly increased,

smoking is being banished and we seem on the verge of a spiritual revival at the close of the campaign.

The plan to divide the State of Rio into five district associations was realized in 1924. The Baixada Association with 11 churches, the Macahe with 15, the Parahybana with 12, the Centro with 18 and the Norte with 17 churches are organized and four of them have had their second session. The results have been beyond our expectations. All of this seems very uninteresting on paper but I assure you that it has been a most exciting game to the Baptists of the State of Rio.

Another outstanding feature of the work in 1924 was the Training School especially adapted for Sunday-school, B.Y.P.U. and W.M.U. courses. Fourteen of these institutes were held, and they greatly stimulated the work in these organizations. The woman's work has been organized in each association, and a B.Y.P.U. State Convention in connection with the training school idea. The way also has been prepared for the summer school featured by the Rio Seminary in Nova Friburgo.

During 1924 two important centers were opened up and the work has started with vigor. For the lack of a worker and money the Nova Friburgo station was abandoned for three years. Last year we were able to place a seminary graduate there. The church has been revived, a thriving day school has been organized and the summer school for preachers has been established in this center.

Petropolis with a population of more than forty thousand had never had a permanent Baptist work. A congregation has been formed and interest is being manifested in the work. Both of these stations are summer resorts. The President of the Republic and the Governor of the state of Rio have their summer homes there in Petropolis. A great opportunity is before us in these centers just opened.

The Baptist Hospital is no longer a dream. Its first building is almost ready. We have spent \$95,000 (Mex.) The native brethren have been praying and waiting for this institution for 17 years. Little by little they have added their love gifts and now rejoice that their hospital is almost ready to open its doors to the needy sick.

Perhaps you will say to yourself that the Campos Field does not need our help. Just remember that there are more than three hundred preaching points established which will mean almost as many churches some time if cultivated now. Some churches have as many as 18 congregations. They cannot take care of the situation. We have to spend very little money on hall rent and in opening up

work. We, for the lack of funds, absolutely cannot keep up with the calls for help, we cannot care for and organize the work opened up by the believers ahead of us. There are sections in the interior where as many as 500 Baptist children in each community have no educational opportunities at all.

We need two automobiles, one for evangelization in the Petropolis center and one for the Hospital. We need buildings for the Friburgo church and school, for the Petropolis work and a missionary residence either in Friburgo or Petropolis.

We need help to equip the Hospital, we need to establish an orphanage, we need a deepening of our spiritual life for soul-winning, and we need your prayers that our hearts may be large enough to contain the blessings in store for us, and that we may be wise enough to understand and finish the task before us.

* * *

The Metropolis of Latin America

Rev. Jas. C. Quarles, Buenos Aires

Buenos Aires is a mission field in itself. Though one of the largest of Latin cities, the Argentine capital has within its bounds thousands of individuals of every nationality.

Within the corporate limits there is a population of two million souls. Her suburbs are respectable cities and intimately connected with the life of the capital, thus adding to our local field perhaps a half million more people.

The city proper has an extensive street car service, with one subway line and hundreds of automobile omnibuses, which together with some five hundred suburban railway trains going in and out the several stations each day, bind this vast mass of population into one composite whole.

But such a conglomeration of humanity, with all the comforts and allurements of modern civilization at its disposal, constitutes not only a missionary opportunity but also a missionary problem. Worldliness, race-track gambling, open saloons, open houses of vice, atheistic and bolshevistic propaganda create a callousness toward spiritual things. There is much indifference toward religious things, whether it be their traditional religion or "imported" evangelical beliefs and practices.

Often the situation is such as to create a spirit of despair in the zealous missionary. To take advantage of this wonderful missionary opportunity, this missionary challenge, in the face of the problems, requires a full endowment of grit, grace and gumption.

But if a Jonah could make a spiritual impression on a similar city in his day, surely a corps of Baptist missionaries ought to accomplish something in this modern Nineveh.

The first Baptist impression on Buenos Aires was in 1818, when James Thomson, a licensed Scotch preacher, landed here and, at the request of the government, established the first public school system in South America, and, on his own initiative introduced and distributed the Scriptures and held religious services in English. But Thomson's influence was transitory.

The first permanent Baptist impression was produced by our veteran Don Pablo Besson, who in the 80's located in Buenos Aires and opened a preaching station and at the same time began his campaign for the establishment of a civil register of births, deaths and marriages. Out of Besson's work had sprung two Baptist churches before the arrival of our first Southern Baptist missionary.

Since 1903 our Foreign Mission Board has been adding from time to time, though entirely too slowly to meet the needs, a few men and women to our station force. We workers have been permitted as the fruits of our labors to raise up a promising group of native workers, some of whom have entered the pastorate here in the city.

But the truth is, working as we have under the burden of a great unevangelized city, and often under the cloud of disappointment, we could seldom stop long enough to sum up the situation and ask ourselves just what we had accomplished. A couple of years ago a worker in another mission reminded us that there were more Baptist churches in the Argentine capital than of any other evangelical denomination.

To-day the Gospel light is being spread abroad in this city by eleven Baptist churches and four in the suburbs, while many of these churches maintain two, three or four preaching centers.

We have a few fairly decent church buildings, with building lots waiting for the church plants in other instances. Also land has been secured for the future growth of a boys' academy and seminary, though these two institutions are already functioning in inadequate quarters and in spite of their handicaps constitute one of the signs of progress in our growing work.

How we long for our Baptists of the South to see this great yet compact mission field; how we wish they could see this Babylonia given over to sin and idolatry, with its immense spiritual needs and missionary opportunities. How we wish these needs would be so impressed on their consciences that they would help us take advantage of the opportunities and press forward in the development of our

station work, evangelistic, teaching, seminary training and publications. From this great center we are hoping some day to see Baptist influences go forth to a continent lost in spiritual darkness.

* * *

A Cry of Need from Argentina

Rev. F. Paul Freeman, Concordia, Argentina

The Baptist Mission is comparatively young in the Argentine, but it is a fine, healthy and very active youngster, peace-loving and harmonious—so it is our Catholic neighbor that does the fussing and fretting. Catholicism is so old here that it has grown childish and has to rouse itself from its dark and dreary cathedrals to rush frantically about trying to "quiet the evangelical body." Thank God, "Old Catholicism" can't calm us, or will we be calmed—we desire and mean to keep right on preaching the old, old story, telling of Jesus and his love, until he comes again.

The Argentine Baptist Convention recently held in Rosario, was said by both missionaries and native pastors to have been the best yet. "Peace I give unto you," said our Great Teacher, and a spiritual, peaceful, prayerful Convention it was. The keynote was evangelism—from the vast torrid north to the frigid south, from the vast ocean to the mighty Andes—the idea perhaps unspoken, but not unfelt was "Argentina for Christ." The forty-one churches represented reported 312 baptisms. Four new churches, Concordia, Nuevo Chicago, Urdinarrain and The German Church of Buenos Aires, were accepted.

The most impressive part of the Convention was to see the zeal, the earnestness and to hear the spirited messages and to feel the Spirit of God move and sway the discussions. It was beautiful to see our young preachers and laymen take their places in the front ranks, to see the enthusiasm spring up in hearts where before it had lain dormant. Less time in needless discussion was spent, and while no fixed program was made, the Holy Spirit fired each heart with a burning thirst for souls.

Our hearts are made sad to see the eager workers, with their shoulders to the wheel, pushing and tugging, but with no horsepower—nothing to help them, spending a precious and prepared life without implements to till the fertile soil.

Our Needs—and we don't want to always seem crying for more, yet our halls are so small and inadequate, and



GROUP OF YOUNG PEOPLE RECENTLY BAPTIZED IN RAFAELA, ARGENTINA

"On the last night of the meeting fifteen stood saying, 'Accepto a Christo como mi Salvador,'
—'I accept Christ as my Saviour'."

without benches or organs, and rent is not sufficient to have comfortable rooms. Our first need is: Augment the present work, and then more workers, so we can have more halls to teach more people about our Blessed Lord.

Our need all in one can be summed up as Spirit-filled man-power, at home and abroad.

Our Theological Seminary is worthy of the pride we have in her, still we will be prouder to see the new building adequately equipped, then our faculty of spiritual men can train our young preachers. Last year five finished the course of study, and every one of them is doing a splendid work, and they are heartily received among their own. May God call from among us young men to carry on his work.

Our Mission schools are functioning, and I believe in each one the enrollment has increased over last year. Their influence is being felt, and we trust may be more felt in the future. The schools also suffer on account of insufficient equipment and consecrated teachers.

As I have said before, first we need equipment to carry on the work we have started and successfully organized; second, more workers and equipment for them.

Can you imagine a corner room, five yards square, with dreary tan walls streaked by rain, a single door, and no window, no ventilation, a few benches made by a carpenter who cared little if they were comfortable or not, and in said room fifty-two people who had never heard an evangelical sermon or a hymn,

in the street groups of giggling, hissing women, laughing and stone-throwing boys—can you imagine just how unattractive it is—I doubt seriously if in Christian North America the people reared in the knowledge of the Lord would enter and stay in the atmosphere an hour to worship—yet we had just such a hall for one year. Thank God in a most marvelous way, we have a new hall of decent appearance, well ventilated and the work has grown rapidly.

Will you not pray for your workers, and help them show your Spanish-speaking American brother the Gospel Light.

Tools and man alone can't carry the entire load. "Tune in" on the Heavenly Throne and speak to God about this matter. The work is his, we are his and you are his. Let's ask him to help us, and then help him in his precious cause.

* * *

Encouraging Advances in the Argentine Mission

Rev. M. S. Blair, Cordoba, Argentina

Perhaps the outstanding features of the Argentine Baptist work may be best seen by a glance at some of the outstanding features of our last annual convention of churches held at Rosario, in February. One of the first things to attract attention was the prominent part that young men had in the Convention. The president, Brother Carlos de la Torre, one of the youngest native workers guided the destinies of the Convention with a master hand, being evidently poised by the Spirit's help. Several of the most prominent addresses were by young men. They not only spoke with the enthusiasm of youth, but also with maturity and depth of thought and with the Spirit's unction. The older brethren were present and had their part, but this element of an intelligent and consecrated youth aroused a deep spirit of hopefulness and confidence in our future Baptist work.

The Report on the condition of the churches was most gratifying—practically all reporting a goodly number of baptisms during the year and progress along



THE CHRISTMAS PICNIC IN RAFAELA, ARGENTINA

"We are very much encouraged in our young people. We have twenty, all of them members of the Young People's Society."

practically all lines. Four new churches, organized during the past year, were admitted into the Convention. Besides, new works were opened in a number of new places.

Reports showed an enthusiastic response of the churches in their financial aid toward our "foreign mission" work. Most liberally have they given toward the proposed building for Corrientes and to the work in general in Paraguay and Corrientes. And most inspiring were the reports of progress in those our "foreign mission" fields.

A unity of sentiment prevailed as to the very prime importance of the evangelistic note being sounded in all our work. Means and methods were enthusiastically and wisely discussed. Attention was directed to most encouraging results obtained through open air preaching and the use of evangelistic tents. A number of cases could be cited in which definite new works have been begun with interested groups as a direct result of these tent meetings.

Our educational and publication works have maintained their usual high standard of activities during the year. The Boys' Academy and other mission schools have had a prosperous year in attendance and results. The Seminary has turned out this year a group of most promising and already tried young preachers that are surely destined to help reach and mould in a healthful way those who are to form our Baptist constituency of to-morrow. The *Expositor Bautista* has kept the fires burning brightly during the year among the churches and brethren at home and even abroad, while *El Faro* has literally entered into the hands of tens of thousands of unconverted folks who in this way for the first time learn something of the Gospel.



SUNDAY SCHOOL, WEST DISTRICT CHURCH, CORDOBA

"There need be no doubt that these consecrated young people will ere long find and dedicate themselves to their peculiar sphere of activity."

Encouraging advances have been made in the work among the women and young people. The women had a special meeting at the time of the convention and discussed plans for future work and co-operation among the women of the twenty-five societies already organized. The time seems to be rapidly ripening when a much greater part will be taken by our women in the great cause. The young people are cautiously feeling their way along to larger fields of endeavor. There need be no doubt that these consecrated young people will ere long find themselves and dedicate themselves to their peculiar sphere of activity. There are already a goodly number of young peoples' societies doing splendid work in the various churches.

As we attended this convention and thought of the great progress made in so few years, and how deeply our Baptist cause seems to be rooted in the hearts of

the 2,700 members of these 41 churches, we felt deeply grateful. Yes, we are grateful. We are grateful that the Lord permitted us to come out to Argentina on the first flood-tide of the 75 Million Campaign—otherwise we might not have had that privilege. For ten years before no new missionaries had arrived. Since then some seventeen new missionaries have been added to the group. Besides, a number of native workers have been taken on. We are grateful that the Lord has made it possible through your gifts and prayers to sustain the work as thus enlarged. The Lord has richly blessed in giving growth along all lines. We are grateful for the doors of opportunity open to us on all hands.

These opportunities mean responsibilities—they are ours and yours. Let us be truly grateful even for these responsibilities and let us do our utmost to meet them. As we face these opportunities we deeply feel that it is somebody's duty to meet them. Isn't it ours? We are grateful that there seems to be a return on the part of the "homefolks" to a spirit of prayerful and consecrated effort to rekindle the evangelistic fires that will bring anew the flood-tides of God's favor. And through faith we are grateful for what the "Lord of the Harvest" will yet be able to do through you and through us for his glory, in this field.

* * *

Baptist Advancement in Rural Santa Fe

Rev. T. B. Hawkins, Rafaela, Argentina

Up to a recent date practically all of our work in Argentina has been in the cities and larger towns. In the province of Santa Fe we began to work in earnest in the rural and small town sections only



THE CORDOBA DAY SCHOOL, ARGENTINA

"Our educational and publication works have maintained their usual high standard of activities during the year."



DAY SCHOOL IN JUAREZ, MEXICO

"I send an appeal like that of the Macedonian, 'Come over and help us!' Send your prayers, your money, your young people—for the task is great and the workers few."

about a year and a half ago, and the fruit that has resulted from our labors has far surpassed our fondest and most exaggerated hopes.

For instance, last September we preached for a week in the pueblo of Sastre, holding the services in the tent. When we began there were only two converted people, and the town in general was against us. But we had an attendance of from two to three hundred in all the services, and the last night a goodly number manifested their desire to follow the Lord. As there was so much interest we rented a hall. We expected an attendance of some twenty or thirty in the hall, but have had instead an attendance of from a hundred to a hundred and fifty. We expected within a year to see some four or five really converted people, but instead there are seven already for baptism and we will organize a church there soon, and all of this within eight months.

Another example of how the Lord has blessed our labors far more than we expected is the advancement of the work in the small town of Maria Susana. Some months ago we heard that there was an interested family there, so my helper, Natalio Broda, went over to visit them. The family invited him to come once a month to preach, and this he did during several months. Three weeks ago we went with the tent and for thirteen nights preached the Gospel to an audience ranging from a hundred and fifty to three hundred. I have never seen such attention, and that in spite of the difficulties, because we had few seats. On the last night fifteen stood up and said, "*Acepto a Cristo como mi Salvador.*" I accept Christ as my Sa-

viour. I talked with most of them privately and can say that the majority of them are ready to be baptized. The peculiar situation there is that all of those that made manifestation are relatives, there are some ten connected families. We have rented a hall there and will follow up with two services a month, and a Sunday-school of thirty children every Sunday. We will organize a church there in the spring.

We are preparing to open a work in the small town of Mariano Saavedra in April. An interested party has offered us a nice hall free of charge and says that he will make propaganda. We thought

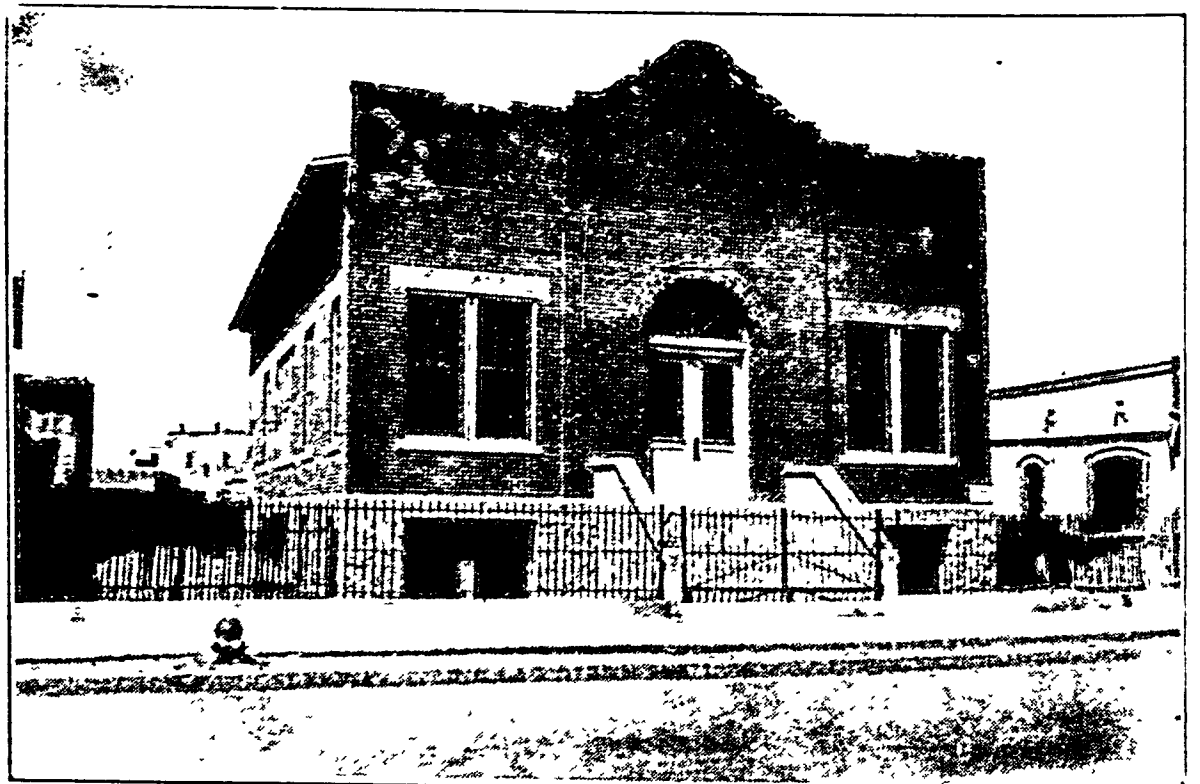
of going there for some days with the tent, but the rains have prevented.

In San Jorge since the Convention we have had two series of tent meetings, one in October and the other in March of this year. A young pastor, Antonio Caramutti, of Rosario, did the preaching both times and did it very acceptably. The attendance was fine, and some ten manifested their desire to follow Christ, accepting him as Saviour. In the last six months I have baptized seven in San Jorge.

In Rafaela in recent months we have had a week of tent meetings, with Pastor Nicolas Visbeck preaching. The attendance was fine, but not a great number of new people have followed up in the regular services. Since the Convention we have baptized eleven, nine young people and two old people of more than sixty years of age. I include a photograph of six of the young people baptized. We are very much encouraged in our young people. We have twenty, all members of the Young Peoples' Society. Every one of them reads his Bible every day. Two of the boys baptized in recent months already preach acceptably. We have one young man in the seminary this year. He will return to help us in the work.

In our labors here in the rural section of this great province we need the support, the help, of the home people. First of all we need your prayers. Pray for our efforts in the tent. Pray for the new converts. Pray that more doors may open to the preaching of the Word. Pray for these young preachers.

Then, too, we need your support in a material sense. Some of our most urgent needs are for suitable buildings. In Rigby we have a lot that was given us



FIRST BAPTIST CHURCH, JUAREZ, MEXICO

"There are yet millions of unsaved Mexicans who need Christ just as he is needed by every soul of every nation. We need more and better equipment—do not fail us!"



GUAYAMAS CHURCH, MEXICO MISSION

"More schools for the masses as well as the classes," is President Calles' slogan, and offers encouragement to all our work in Mexico.

and we could build for \$1,500 gold, but this the Board can't grant us, due to its great debt. And the sad thing is that in Rigby we can't even find a hall to rent. We just have to hold the services in sheds, on the shady side of houses, or wherever we can.

In San Martin we have a nice lot that will be ours when we build, and there we sadly need a building, for the room that we rent has space for only twenty seats. And for \$1,500 gold we could build what we need there, too.

To you folk at home these amounts are not large, but to us they are mountains so high that we can't cross them. If each member back there would contribute what he should to Foreign Missions we could soon see these and other needs satisfied.

* * *

Mexico's Mission Message

Rev. Frank Marrs, Guaymas, Mexico

As an introduction to this brief message from your nearest neighbor to the South, we might state that Mexico's political horizon seems clearing somewhat with the advent of General Plutarco Elias Calles to the presidency. The following perhaps expresses the leading features of this administration:

More schools for the masses as well as for the classes, with a better educated, or higher standard required for the teachers. Sr. Calles himself up from the ranks of school teachers will see that this is carried out.

"Ten million peons to have their own homes," says this new pilot of the Ship

of State. Old, well-established land holdings must be broken up to accomplish this agrarian demand of the late revolution, and although many of these estates are in the hands of foreigners, it is thought that amicable arrangements will eventually bring this to pass.

An economical campaign is now on in all departments, or a demand that the budget be kept in the "safety zone." The press reports that already Mexico's Iron Box has upwards of twenty-five million pesos ready to meet creditors as bills are presented.

"A Bone-dry Nation" is another slogan frequently heard since this administration came into existence. San Luis Potosi State is already in this column, and several other states are agitating the rapidly growing cause. A Central Bureau is maintained at the capital for the work of

general propaganda, and which is manned in the main by evangelicals.

Catholic schismatics at work. This we advisedly place with the political matters, as it is the opinion of nearly all that thus far it is a political move by the Catholics to draw interest and sympathy to themselves in their losing cause in all Latin America. American evangelicals are honored (?) by Rome, asserting that millions for propaganda have come from this source. One Joaquin Perez and three or four other Mexican priests are at the head of this schismatic movement, with an expressed object to break away from Rome and make the Catholic church a national affair—"Mexico by and for the Mexicans," in religion as well as all other things. Celibacy of the priests is attacked, and they declare that this must be corrected. If the movement succeeds in accomplishing this, for the Roman clergy in Mexico it will have done a great good. The government seems to be remaining neutral in this movement, only reserving its right to intervene and settle disputes as to the rights to the different chapels and other church property—in some instances the government has closed the chapels, forbidding their use to either party until disputes are settled.

We might sum up the following outstanding features:

(1) *Growth in membership, with an ever-increasing self-support.* In our Southern Baptist Board's places of work, we find this last year more than five hundred additions by baptism with the three score organized churches doing very effective work in more than twice that number of out-stations. Self-support is coming slowly but surely. Several of our churches have gone to entire self-support and others are reaching forward in a noble effort. Advanced cost of living and a shifting population are obstacles that might be



THE SUNDAY SCHOOL IN RIGBY, ARGENTINA

"In our labors in the rural sections of this great province we need the support, the help, of the home people, both spiritually and materially."

mentioned that cause delay in this vital question.

(2) *Our School work* is in a healthful and encouraging condition of growth. Day schools are being added where funds are available and Christian teachers can be found and utilized. Last year a high grade college was organized in the South, and the present year will see another begun on the Pacific Coast. Our Baptist parents and untold numbers of Catholics are wanting their children educated in an atmosphere that can be found only in a Christian school, and are willing to pay for the advantages as much as lieth in their power.

Our Co-operative Seminary at Saltillo, supported by both Northern and Southern Boards, and in part by the Mexican National Convention of Baptists, is doing a monumental work. The first unit of a large brick structure is being erected this year, which with its large acreage for manual labor and ample grounds for all athletic and other purposes will give great impetus to the education of our Mexican boys. A high school is being run in connection with this seminary work. Six or seven pedit-Baptist denominations are together in supporting the Union Seminary at Mexico City, which enrolls less than a dozen students for the ministry, whereas our Baptist Seminary has more than two score. Comments on "Unionism" are unnecessary, with this practical demonstration of its logical outcome right now in Mexico.

(3) *The Teacher Training Course*, through the efforts of our Baptist Publication House (now well established in its own new three-story, fire-proof building at El Paso), continues to grow by leaps and bounds. It was a happy thought of our Nashville Sunday School Board to thus extend its great work by having its splendid course of Normal Training put into the Spanish language. This work is being extended into all Latin nations where Spanish is spoken. And other denominations are adopting our plan of study—some, in fact, using many of our textbooks.

(4) *A Hospital and Nurses' Training School combined* at Puebla is being maintained by the Woman's Mission Board of the Northern Baptist Convention. Also at Toluca our doctor-missionary is continuing her great work of mercy and aid to the suffering poor.

(5) *A Baptist orphanage in prospect*. This is to come from a bequest by Miss Sarah Hale, long time in Mexico, and who desires to bequeath her possessions with which God has blessed her to the establishment of an orphanage in the city of Monterrey. Our Southern Board will hold this property for this purpose, and it is thought the Baptist National Convention at its next meeting in October at Chihuahua City will assume the support, as

well as be given the administration of this important philanthropic work.

Just this word more: Why are your missionaries here at labor after fifty years of mission work in this sister Republic? Because there are yet millions of unsaved Mexican people who need Christ just as he is needed by every soul in every nation. Prayers, Sympathy, offerings for more and better equipment—all, all are needed by your fellow-laborers to the South. You are not going to fail us!

* * *

The Chihuahua Field

Rev. W. F. Hatchell

This is one of the newer mission fields in Mexico. The work was first opened at Chihuahua, the capital of the State of Chihuahua, some twenty-two or three years ago by Brother J. W. Newbrough, who did splendid work till forced out by the revolution. In addition to the evangelistic work, Brother Newbrough opened Colegio Bautista, a boarding school for girls. Brother D. H. LeSueur and wife are now in charge of this school. A normal department has been added to the college, the only normal school we have in Mexico for young women, and excellent work is being done in preparing young women as teachers and for other religious work.

Some nineteen years ago Brother Frank Marrs started a mission at Juarez, one of the principal gateways into Mexico, and the largest city on the northern border of the Republic. After a short time Brother Marrs and the writer exchanged fields, Brother Marrs going to the Pacific coast.

We now have five churches and ten or eleven other stations where services are held regularly. At two or three of these places we hope to organize churches soon. We have work established in most of the important centers of the field, but have not been able to reach out from these centers to the adjoining territory, as we have planned to do, for lack of workers.

At Chihuahua and Juarez, where the work was first started, we have our largest churches. These churches are well organized for service. Encouraging progress is being made toward self-support, especially by the two churches mentioned above, each paying about one-third of pastor's salary, keeping up all current expenses, besides contributing annually several hundred dollars to associational missions and other objects.

Besides the boarding school at Chihuahua we have at present three day schools, one at Juarez, one at Parral and one at Fundicion. The largest of these is at Juarez. This school has been main-

tained fifteen years with the exception of two years, when we were forced to close by military order during the revolution. Hundreds of children have received primary instruction in this school, and its influence in our work is being felt. Mrs. J. S. Cheavens is director of the Juarez school, assisted by a corps of four other teachers. While our day schools must necessarily be limited in number they are a very great help to us in new mission fields. In some instances the children of converts are subjected to persecution on the part of other children in the public schools and hence the need in such instances for our day schools. Then, there is no agency more effective in introducing the Gospel than the mission school.

In the State of Chihuahua there are some fifty or sixty thousand Indians. These Indians, while peaceable, are for the most part uncivilized. Some of them speak Spanish brokenly, but they hold to their own dialect. Their condition is pitiable. They have been pushed back by a superior civilization into the mountains and remote districts, and up to a few months ago they were neglected by everyone, including the Mexican government. Just now the government is taking steps to help these unfortunate people. However, the government does not propose to help them spiritually. Some Catholic priests are among them, but we can safely say that the people are more pagan than Christian. This is true in all countries where Catholicism prevails, but it is more so among these Indians. The churches in our association have taken the matter up and we hope to start work among these people in the near future.

We wish to call attention to two of our greatest present needs in our work. First, we very badly need trained native workers—young men called by God, with well-trained minds and with a vision of the spiritual destitution and opportunities among their own people; and young women trained as teachers and for other religious work. The number of such workers is limited, and we shall be greatly handicapped until these workers are supplied. Then, second in importance perhaps to trained native workers is the pressing need for church buildings. We have only one church house in all this great State, our church building at Juarez. The Methodists are building chapels all over the State and we are put to great disadvantage by not having church buildings for our congregations. We must have schools to train our workers, and church houses for our congregations in order to go forward in our work. May the Lord lay it upon the hearts of our people at home to give us the much needed equipment for our work.

Extracts from the 1925 Home Mission Board Report.

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

In presenting to the Convention our eightieth annual report we are profoundly grateful to God for his blessings upon the work.

We have been filled with constant anxiety because of many untoward conditions and solicitude as to the financial outcome at the close of our fiscal year. The solicitude continued all along. Notwithstanding drastic retrenchment in nearly every department of our work it became evident that there was great danger that our receipts would not meet our expectations nor the demands of our work even though severe retrenchment was made at our annual meeting last June and then repeated at our special mid-winter meeting January 13, 1925. The reduction in our force of workers has seemed to stimulate those left with us to greater zeal and consecration and we are happy to report gracious results in all departments of the work. The reports in the various departments, though briefer than usual, are filled with stirring facts and inspiring results. It is hoped that our brethren will read and digest these reports which are encouraging in the highest degree showing as they do glorious victories achieved under the blessing of God in every direction.

We are tempted in presenting this report to revert to the past history of the Board and its work.

EIGHTY YEARS OF SERVICE

Eighty years of service by this Board since its organization in 1845 constitute a romance in Home Missions. Through countless vicissitudes but with a steady and unvarying purpose for the salvation of the lost and the upbuilding of the kingdom of God in our Southland, the work of the Home Mission Board presents a story of unbroken history of fidelity and spiritual conquest. It has been the great constructive, co-operative, unifying agency of Southern Baptists, the foster mother of our weaker enterprises, the founder and supporter of thousands of our churches, the precursor of most of our State Conventions and a stimulating factor in their organizations and prayers.

It would be instructive and stimulating in the extreme if even a resume of its glorious history in evangelizing and developing our Southland were brought under review. With meagre forces and resources in the beginning the work has steadily grown in scope and power until it has become one of the greatest factors in America for the salvation and Christian development of our country.

A SIGNIFICANT COMPARISON

The following comparative statement by periods show a steady onward and upward movement of the activities of the Board since its organization:

	Amount Raised	Missionaries Commissioned	Stations	Baptisms	Churches Organized
1845-1903	\$3,520,000	10,586	38,793	82,742	3,649
1903-1913	3,534,000	10,407	27,498	187,299	2,068
1913-1920	5,337,000	10,770	25,094	255,210	1,347
1920-1924	4,810,965.99	6,291	20,237	199,983	1,109

It will be seen from the above that during the first fifty-eight years of the Board's history we raised \$3,520,000, commissioned 10,586 missionaries, had 38,793 stations, 82,742 baptisms and organized 3,649 churches.

It will be observed that the number of baptisms and the money raised increased remarkably, while the number of churches organized decreased proportionately, which is a fine tribute to the development feature of our work. In the early period the frontiers and waste places called for the organization of churches while in the latter period it called for their development.

EXPANSION VERSUS CONTRACTION

The history of the Home Mission Board financially because of varying conditions for more than fifty years was uneven but onward and upward. However, from the year 1903 steady enlargement began in financial receipts and in results achieved on the field. This advance has been at times remarkable and always continuous and healthy. It reached its culmination in 1920, the first year of the 75 Million Campaign. Since that time for various causes, sudden deflation in prices being one of the chief factors, the retrenchment has been drastic, especially in financial receipts and the number of workers employed. The achievements have kept up in a remarkable way despite retrenchment in operations, due in a large measure to the foundations laid in the days of enlargement.

But now with such direful retrenchment in our forces and our appropriations we have used up largely the dividends laid up in achieved results and are having to leave fields where the fallow ground has been prepared by the gospel plowshare and good seed sown which we cannot cultivate for the lack of laborers and in many instances dead-ripe harvest fields, the fruitage of former sowing and culture are without laborers to reap the harvest. It will be calamitous in the extreme for us to retrench any further. On the contrary, we must enlarge or lose immeasur-

ably on fields where we have labored for years and laid the foundations for the future. This enlargement is imperative on two lines: First, in an increase of our forces. Second, in better equipment. For four years past we have suffered the loss of missionaries and evangelists, on account of our financial condition, by the score. We need now, at least fifty capable young women for our different fields and as many men. We should increase our force among the Negroes who are pleading for larger help. A half-dozen capable young women are needed for Cuba to train the natives and do other enlistment work as well as win the lost; a dozen among the foreigners and Good-Will Centers in our midst. For the time being, under this stressful financial situation, our Board felt it necessary to suspend our evangelistic force. This sent a thrill of poignant grief to the brotherhood. We have had to reduce our enlistment force, a field in which our people are the weakest. As Dr. Gambrell was wont to say, "We have baptized much but have taught little."

In equipment our need is even greater. For some ten years we have had the best site for our Mexican school in El Paso, and have expected to erect suitable buildings thereon. These buildings have been delayed. If we had had these buildings five years ago we could now have 500 pupils in the school. Our great school site in Havana, the finest in the city, is pleading for buildings, for boarding pupils as well as administration and class work. Our thirty Mountain Schools need better equipment sorely. In many instances it is absolutely necessary to enlarge or to erect additional buildings. There is need for at least fifty modest chapels among the Foreigners and Indians in the homeland and in Cuba and Panama, these chapels to cost from twenty-five hundred to five thousand dollars. Local forces could be induced to duplicate every dollar that the Home Board would put into this building enterprise. Then there are five thousand other churches that have no houses of worship and over thirteen thousand in our territory that need enlargement and improvement. This need for better equipment is recognized by the churches as never before. Including church buildings just completed or in process of completion, Southern Baptists will in the next five years in all probability spend fifty million dollars in church buildings. Proportionately this equipment program should be carried on in our mission churches and destitute places.

OUR FINANCIAL SITUATION

The Home Mission Board is seriously handicapped with debt amounting at the present time to \$1,105,750.41.

We have been retrenching in our operations for several years and if our receipts had not fallen off so seriously before now

we would have had the debt removed. The Board has been greatly handicapped by extra burdens put on it, attended by a decrease in our receipts. According to recent figures from the *Religious Herald* April 23, 1925, the results of the 75 Million Campaign were set forth in which it was stated that the total amount received from the 75 Million Campaign was \$58,064,365, and that the state objects received \$37,299,302 and South-wide objects received \$29,032,133, or a shortage of \$8,267,119, the original agreement at the beginning of the campaign being on the fifty-fifty basis for South-wide and State-wide objects. Of this amount Home Missions should have received sixteen per cent, or nine million, two hundred and ninety thousand, two hundred ninety-eight dollars and forty cents, whereas Home Missions has received only a little above six millions. If we had had our due proportion we could pay off all our indebtedness and have over a million dollars surplus according to the above figures.

Our Convention in Atlanta proposed an objective of fifteen million dollars for Southern Baptists for the year 1925 with recommendation to the state bodies that it be divided on a fifty-fifty basis, namely, seven million, five hundred thousand dollars for South-wide and seven million, five hundred thousand dollars for State-wide objects and called upon the various state conventions to agree to this objective and percentage allocation. The percentage for Home Missions for the 1925 Program was put at ten per cent of the full objective of fifteen millions or twenty per cent of the seven million five hundred thousand dollars for South-wide objects. In the 75 Million Campaign Home Missions was apportioned thirty-two per cent of the South-wide funds. On the above basis for the 1925 Program if the seven million five hundred thousand dollars were raised Home Missions would get one million five hundred thousand dollars. As a matter of fact the various state conventions in their sum total projected only twelve millions four hundred and forty-five thousand and two hundred fifty dollars for South-wide and State-wide objects and on the percentage basis if it were all collected and distributed on the fifty-fifty basis Home Missions would receive only one million sixty-seven thousand and one hundred dollars. But in addition to reducing the objective from fifteen millions to twelve millions four hundred forty-five thousand two hundred fifty dollars most of the states changed the ratio between State and South-wide objects, most of them giving under fifty per cent for South-wide objects and a number of them making it sixty-five per cent for State-wide and thirty-five for South-wide objects, some of them even changing the ratio of the South-wide allocations made by the Southern Baptist Convention. Now, our total receipts instead

of \$1,067,100 for the year just closed are only \$657,187.84 for the General Fund and C. B. L. Fund. Besides, to accentuate the seriousness of our financial situation: While the Convention reduced the percentage for Home Missions twelve per cent on the South-wide allocation it also put the burden on the Home Mission Board to advance \$250,000 to the New Orleans Hospital for the calendar year 1925, of which \$100,000 has already been paid. This \$250,000 that we are to pay this year to the New Orleans Hospital is about two-fifths of our receipts from the states during our fiscal year just closed. With this brief statement of our situation and some of the conditions that led up to it, it will be evident to the Convention and the brotherhood that something must be done to relieve our situation and make it possible for us to go forward. Shall we go backward while all other denominational and inter-denominational agencies are going forward in the conquest of our land for Christ?

As stated above, if our full proportion of the 75 Million Campaign had been received we would have had no debt. The Board has not been plunging, but when the great deflation in prices came four years ago, the Board at once began drastic reductions and has continued this process to the present, though we have had to deny pitiful pleas for help from every direction.

The following statement of appropriations for five years shows how drastically we retrenched:

Annual Meeting, June 1920.....	\$2,914,617.95
Annual Meeting, June 1921.....	1,284,280.13
	<hr/>
	\$4,198,898.08

The appropriations for the last three years were:

Annual Meeting, June 1922.....	\$965,255.37
Annual Meeting, June 1923.....	877,769.00
Annual Meeting, June 1924.....	947,747.20
	<hr/>
	\$2,790,771.57

In other words, our appropriations for the first two years were \$1,408,126.51 more than the appropriations for the last three years, which goes to show how drastically we have retrenched for the last three years.

It will also be observed that our appropriations for the first year of the period were \$123,846.38 more than the combined appropriations for the last three years.

The reduction in our appropriation for the second year, it will be observed, was more than fifty per cent, compared with the appropriation of the first year.

RELATION OF THE CONVENTION TO STATE CONVENTIONS

The Executive Committee of the Southern Baptist Convention for two years in succession has reported to the Convention

with recommendations concerning the relations between the Convention and the State Conventions, especially with reference to our financial matters. The Executive Committee was instructed a year ago to have conference with the state agencies and make report thereon to this Convention. Your Board is profoundly convinced that some better understanding must be had between the Southern Baptist Convention and the various state conventions if our work is to be carried on with greater certainty and success. We have two recommendations:

First, That the Convention secure such arrangement and agreements as will be just to this Convention and to the bodies with which we co-operate.

Second, We fraternally and earnestly recommend and beseech that a larger percentage of funds be allocated to Home Missions in a future program than we have during the present year.

CONCLUSION

Our conclusion is brief. We are filled with unutterable anxiety with respect to all of our work of this Convention in all its departments. We need Divine guidance and the best wisdom we can command with reference to our work in the future. We pray for this guidance and wisdom. Our past has been glorious. We have every reason for thanking God for his abundant mercies. The opportunities before us are bewildering in their number and magnitude. Let us quit ourselves like men, gird ourselves afresh for the great task before us!

* * *

Suggested Leaflets—Supplement to Program

JUNE—FOREIGN MISSIONS

	Cents
A Camouflaged Prescription	5
A Child Garden in the Flowery Kingdom ..	2
A Country Trip in China	3
Brass Rods and Beads	2
Evangelism in China	3
My Mother	4
Saving the Children (Syria)	5
South America Dry—When—How—Why? ..	3
The Missionary with the Largest Audience ..	2
The Case of Tomita San	2
The Vision (Dialogue)	10
A Missionary Musical Pageant	5

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.

Remember to pray for the 117,723 members in S. B. C. churches on foreign fields and for "the millions who have never heard."

From the Woman's Missionary Union

MISS KATHLEEN MALLORY

Remember to pray for the 1,101 S. B. C. foreign mission churches and 2,899 out-stations.

It is safe to say that the majority of the members of any W.M.U. organization, whether among women or young people, are members also of the Sunday school, either as teachers or pupils. They will, therefore, take a double interest on Sunday, June 28, in the special program which the S. B. C. Education Board has prepared for use in the Sunday schools that particular day. The central thought of the program is the Southern Baptist Theological Seminary in Louisville, Ky., its purpose being to show the necessity for a trained ministry and to explain how handicapped for giving such training is the Seminary in its present very crowded quarters in the business section of the city. In last month's issue of this magazine the many articles proved the importance of the Seminary, so the Sunday-school program on June 28 will be of added interest to all W.M.U. members who used the Union's programs in their societies in May. Therefore, they are earnestly requested to assist in every possible way in having the June 28 program enthusiastically carried out by their Sunday schools. To few, if any institutions, is the Union as indebted as it is to this Seminary because of what it has done for the W.M.U. Training School. Let all Union members, therefore, work wholeheartedly for "Seminary Day in the Sunday school."

Remember to pray for the 18 S. B. C. foreign mission theological seminaries and for their 411 students.

"Good gains" might well be the grateful title of the records made during the past year by W.M.U. organizations. For instance there are 511 more societies than there were last year in the total count for women's and W.M.U. organizations among the young people. Nearly three-fourths of the gain was made by the young people, which augurs well, not only for the future of the Union, but better still, for that for which the Union really exists, namely, for going into all the world as Christian witnesses.

Remember to pray for the 6 S. B. C. Bible training schools for women on foreign fields and for their 264 students.

Gain was also made in the number of Class A-1 Standard of Excellence organizations, the gain of 132 showing a total of 2,118 societies for women and W.M.U. young people. None of the standards are so hard but what A-1 attainment is possible, it is believed, in any church. Therefore, at the next W.M.U. annual meeting the Union will award a pennant to every church which has an A-1 Graded W.M.U., by which is meant an A-1 Sunbeam Band, A-1 G.A., A-1 R.A., A-1 Y.W.A., and A-1 W.M.S. Please begin now to win such a pennant for your church.

Remember to pray for the 461 S. B. C. missionary societies for women on foreign fields and for their 7,906 members.

Great gains were also made in mission study—in classes, a gain of 674, the total being 17,773; in small seals, a gain of 31,042, the total being 113,884. One of the best preparations for teaching or promoting a mission study class is gotten through attendance at a summer assembly. There is the Southwide Y.W.A. camp at Ridgecrest, N. C., June 16-26 inclusive, and in almost every S. B. C. state there will be held one or more state Baptist assemblies, some being in this very month of June. Try to have your home and your Y.W.A. represented at Ridgecrest and also all grades of your W.M.U. work at one or more of the state assemblies.

Program for June

TOPIC—FOREIGN MISSIONS

Piano Solo—"Send the Light"

Prayer of Thanksgiving that there is the Light to lighten the "Gentiles."

Scripture Lesson—GO: John 6: 65-69; Luke 10: 1-9; Isaiah 55: 12, 13; Psalm 84: 5-7; Matt. 28: 16-20; WITNESS: Isaiah 55: 1-5; Acts 14: 17; 1 John 5: 9-11; Job 16: 19; Acts 1: 8

Sentence Prayers that the members of the society may "go about doing good unto the uttermost part of the earth"

Hymn—"Come Women, Wide Proclaim"

Two Talks—Foreign Missions in: (1) Old Testament; (2) New Testament

Hymn—"Break Thou the Bread of Life"

Prayer for deepening convictions concerning the commands of God

Prayer to believe that God's "angel goes before" and that "Christ goes with" every true witness

Talk—Pioneer Foreign Missionaries

Hymn—"Faith of Our Fathers"

Talk—Modern Foreign Missions

Review of Mission Study Book—"The Why and How of Foreign Missions" (Order book for 50 cents from Baptist Foreign Mission Board, Richmond, Va.)

Prayer of thanksgiving for the unclosed doors

Hymn—"The Morning Light Is Breaking"

Reading of Leaflet—"The Missionary with the Largest Audience" (Order leaflet for 2 cents from W.M.U. Literature Dept., 1111 Age-Herald Bldg., Birmingham, Ala.)

Talk—S. B. C. Foreign Missions (see pages 9-34).

Prayer for the 15 countries in which Foreign Mission Boards work

Talk—The Unoccupied Places in S. B. C. Foreign Mission Fields (see pages 9-34).

Prayer for the over-worked 618 S. B. C. foreign missionaries

Talk—Imperative needs for equipment (see pages 9-34).

Hymn—"I Gave My Life for Thee"

Prayer for early removal of debt from Foreign Mission Board.

Review of 1925 Summary of Foreign Mission Board (Free upon request of Baptist Foreign Mission Board, Richmond, Va.)

Business Session—Minutes; Reports: (1)

W.M.U. Annual Meeting in Memphis; (2)

W.M.U. Organizations Among Young People; (3)

Every Member Enlistment in 1925

Program; (4) Summer Plans for Assembly,

Association, Fostering of W.M.U. Young People, Use of College Y.W.A., Members, Personal Service

Hymn—"Revive Us Again"

Benediction—2 Corinthians 13: 14

Remember to pray for the 5 S. B. C. colleges on foreign fields and for their 980 students.

Miss Juliette Mather, W.M.U. secretary of Young People's Work, furnished the four following items concerning the year's record in her department: Sometimes one sees an advertisement with odd-shaped, angular people obviously formed out of the numbers some firm wishes to impress on the populace. Figures then cease to be monotonous and dry, because the lively people are seen in and through them. That certainly is the case with the statistics of the organizations of the W.M.U. graded system of missionary education. The number 5,507 is not a prosaic combination of two fives, one naught and one seven, but means lives and information—everything—for that many Sunbeam Bands. Behind the 5,507 are curly, golden heads or straight dark ones, bright eyes looking over at children in other places in the world, eager to share Jesus Christ with them. Virginia has more Sunbeam Bands than any other state with her 725 and seems to come nearer than any other state does in reaching the goal of one band for each W.M.S. It is interesting to notice that Arkansas and Florida, each with 409 Women's Missionary Societies, vary but one in number of Sunbeam Bands, having 229 and 230 respectively. Maryland and New Mexico show no losses, their new organizations added to the number of last year being identical with their present total. North Carolina has the largest number of new organizations among Sunbeams.

Remember to pray for the 846 S. B. C. schools on foreign fields and for their 32,124 students.

An easy number for Girls' Auxiliaries to remember this year will be 2,717 and it shows how they have grown from 2,375 G.A.'s reported last year. Georgia G.A.'s had the largest number of new organizations but probably that will always be true with the state's abbreviation helping to impress Georgia on its people continually. Numbers jump around in queer ways occasionally and it is interesting that the same three numerals make up the number of Women's Missionary Societies and Girls' Auxiliaries in Kentucky: some day the 170 G.A.'s must increase to equal the 710 W.M.S. Texas shows a gain in her W.M.U. young people's organizations only among G.A.'s.

Remember to pray for the 26 S. B. C. medical missionaries on foreign fields and for the 10 trained nurses.

Royal Ambassadors have really advanced during the past year, for there are now 1,448 chapters in our Southern states. Louisiana had new chapters almost to double her 12 of last year: at least she turned her figures about for she now has 21 R.A.'s. South Carolina's total squares Louisiana's last year's number with her 144 chapters. Oklahoma's 59 R.A.'s. show that her 592 W.M.S. started out all right to foster missionary organizations among the boys: perhaps next year they will add the hundreds to make an R.A. for every W.M.S. Wouldn't it be splendid to have 10,646 R.A. chapters matching the 10,646 W.M.S. in all our states?

Remember to pray for the 16 S. B. C. hospitals on foreign fields and for the 83,861 patients treated in them last year.

Y.W.A.'s did not really double themselves after all but they did bring a total of 2,519 auxiliaries out of the 12,191 young people's organizations this year. Grace McBride Y.W.A.'s.

have increased nicely, for several more of our hospitals have the Grace McBride Auxiliaries for their nurses. Baptist Memorial Hospital in Memphis, Tenn., has a splendid organization and Missouri Baptist Hospital in St. Louis anticipates one soon. College Y.W.A.'s. have increased to

98 organizations. Illinois and Missouri show a neat increase in Y.W.A.'s, as in G.A.'s. and R.A.'s. and Mississippi evidently decided that her Y.W.A.'s. should no longer look like the W.M.U. headquarters' address with their 111 organizations for they now number 129.

From the Laymen's Missionary Movement

Secretary J. T. HENDERSON

Statement of G. W. Puryear, Grocer and Banker

(Mr. G. W. Puryear, Jonesboro, Arkansas, the author of the following statement, is a successful business man and a zealous Christian. His consistent life adds emphasis to his testimony. He devotes a large part of his time and income to the promotion of the Lord's work.—J. T. H.)

The tithe is a positive command of God. He commanded us to keep the Sabbath day holy; he also commanded us to pay our tithes. One command is just as binding as the other, and neither has ever been repealed. I can not understand why Baptists are so ready to keep the commandment regarding baptism and the Sabbath and are unwilling to keep the command to tithe.

The tithe would settle all our financial problems. God also prospers those who pay their tithes to him. When I began my business career, two good men proposed to furnish me a small stock of groceries, if I would sell the groceries and give them one-half of the proceeds. I accepted their proposition.

The Lord proposes to do even better than that. He proposes to furnish us with health, strength, food and raiment, and asks only one-tenth in return. He is more liberal than any earthly partner. You can also trust him under all circumstances. Sometimes men will deceive us, but he is always just and true.

After being engaged in the retail business for thirty years I sold out, thinking I would retire from active business entirely, but was persuaded by my son and others to engage in the wholesale grocery business. This was a new undertaking for me, as I knew nothing whatever about the wholesale business. I had been fairly successful in the retail business and could not think of making a failure in the new venture; the proposition was serious for me and I decided to take the Lord in as a partner. I never went to my business in the morning without asking the Lord to give me wisdom so to conduct my business that it would be profitable; I also made a promise to di-

vide the profits with him. I kept that promise faithfully and succeeded from the very beginning. I have put the Lord to the test and can cheerfully recommend him to laymen of the South as the safest and best partner we can have.

Oklahoma Convention

A mere reference to this meeting appeared in the last report. The attendance was not large but representative, coming from nearly all sections of the State, and composed of men that possess the elements of leadership; they are quite capable of broadcasting the practical measures projected, to all parts of Oklahoma.

These laymen definitely decided to undertake two specific tasks, using a zealous and capable layman to push the work in each Association. In the first place, they shall try to induce every Baptist Sunday school in Oklahoma to appropriate one of its offerings each month to the support of the Orphans' Home.

In the second place, they decided to induce every pastor possible to enlist his men in the Stewardship and Mission Study Course outlined by the Laymen's Missionary Movement. Professor George, the zealous chairman, is willing to devote time, effort and money to the accomplishment of these worthy objectives.

The Convention closed with a banquet, which developed a high tide of enthusiasm; these men declared themselves, by hearty and unanimous vote, in favor of employing a Layman's Secretary for Oklahoma at as early date as may appear wise to Secretary Rounds of the State Board.

Ada, Oklahoma

On April 1, immediately following the Men's Convention in Oklahoma City, the General Secretary, in company with Rev. C. C. Morris and three of his laymen, drove to Ada, a distance of ninety-nine miles. The object of this visit was to speak at a supper that evening in the basement of the First Baptist Church.

More than a hundred men assembled at the hour appointed, and following a fine meal, the interest of the laymen was aroused to a high pitch by music and spicy talks from local talent. Among the speakers was Hon. T. D. McKowan, Member of Congress and a loyal member of this church. These men gave earnest heed to the remarks of the visitor as he outlined the ways in which a layman may serve the kingdom.

Ada is a progressive town of ten or twelve thousand inhabitants, has two Baptist churches of 250 and 1,125 members, respectively. The First Church has had marvelous growth during the six years' pastorate of Brother Morris and has just begun the erection of a new building to cost about \$125,000. The State Teachers' College, located in Ada, with 1,200 students, adds very largely to the significance of this field.

Pastor Morris holds the esteem of his men and they are ready to rally to his leadership in a program of enlargement on behalf of kingdom enterprises, both local and worldwide.

Little Rock and Nashville

On the return trip from Oklahoma City, the Secretary had the opportunity to call at the Baptist Headquarters in Little Rock and confer with Secretary Rogers regarding matters of mutual interest. He is in most hearty accord with the program of enlargement suggested for Baptist laymen; indeed, he and his associates are making a vigorous effort to have a layman speak briefly in every Baptist church in Arkansas on April 19. (This experiment will be over long before these lines are seen in print.)

Nashville

The occasion for the detour via Nashville was a call to attend a meeting of the Headquarters Committee which was summoned to formulate a suggested program for 1926.

Director Burts submitted a helpful outline; Dr. Van Ness presided with rare ability; different interests were presented; every cause had careful consideration; fairness, frankness, and conservatism prevailed; and the meeting adjourned with a noble spirit among the members of the committee and the representatives of the causes present.

Broadway, Knoxville

Sunday, April 5, was a high day with Broadway; the Men's Bible Class surpassed all former records by reaching an attendance of 108. These men gave rapt attention to a discussion of the wonderful events of Pentecost. This class by no means embraces all the men in the Sunday school. The Sunday school reported 745, the largest number in the history of the church.

In response to an evangelistic appeal at the close by Pastor Bowers thirty-one young people made a confession of their faith in Christ.

The Men's Bible Class, referred to above, sent its President, Mr. Chastain, to the Men's Convention in Nashville.

Tennessee Convention

There were some features of the Tennessee Convention of Baptist Men, which met in Nashville, April 6 and 7, that are worthy of special mention.

In the first place, Mr. H. E. Mullens, the Chairman of the State Committee, is to be commended for the vigorous and effective service he rendered in giving publicity to this Convention, and in making the local preparations. He was strongly reinforced by Frank E. Burkhalter, Publicity Director; Dr. O. E. Bryan, State Secretary; Dr. C. E. Burts, Campaign Director, and some local laymen.

In the second place, the loyalty of the Nashville laymen was marked; they were encouraged by their pastors and attended the meetings, especially the evening sessions, in large numbers. There were perhaps 550 men at the opening session.

In the third place, all four of the presiding officers and most of the speakers were laymen. Two pastors and two secretaries, however, made strong addresses of very great value to the Convention.

In the fourth place, the attendance was representative; men of large influence and resources came from all sections of the State and had prominent places on the program.

In the fifth place, prime emphasis was placed upon the importance of the weekly offering by every member of every church, making the tithe the minimum standard in giving. The Convention insisted that this policy would solve the financial problem and that a vigorous and concerted effort should be made to lay this vital matter upon the consciences of the entire membership in all the churches, including those most remote from the centers. Some strong resolutions were passed along this line, urging a larger use of laymen in such service and recommending that the denomination devote more money and effort to the enlistment and development of lay-

men. It was claimed that one paid secretary can not meet the demands of such a large and vital situation.

In the last place, the music furnished by the Tennessee College girls and by the Vaughn Quartet was a most delightful feature of the Convention.

A Pleasant Occasion

On a recent visit home, I was glad to accept the invitation of the Men's Club of the Fifth Avenue Presbyterian Church of our city to speak at their monthly meeting in connection with a supper. It requires no sacrifice of principle to express our Christian fellowship in this way; indeed it is beautiful and Christlike.

It is significant that the men of all denominations are realizing the need of fitting themselves for more effective service in their churches.

Wartburg, Tennessee

This country town is located on a plateau in the midst of the Cumberland mountains, beautiful for situation and the joy of its four hundred people. The Baptist church is completing a very creditable building, has a number of capable men, and will no doubt locate a resident pastor before a great while. The country round about abounds in Baptists and the town church is sure to have constant accessions as the country people move to town.

I have had the opportunity during my brief visit to speak four times to good audiences on Stewardship, Church Finances, and the Obligations of Laymen to the Kingdom.

Rev. I. H. Bee, the pastor, is held in high esteem and Mr. Glenmore Garrett, the principal of the public school and a Baptist, is a valuable factor to the educational and religious welfare of the community.

Few central churches fully appreciate their obligation to the rural churches of the county; they should furnish a demonstration of church efficiency and be ready to serve these churches in many valuable ways.

In Missouri

Secretary Barton and his Board decided to conduct during April a number of District Rallies, and to close this educational and inspirational campaign with three Regional Rallies in St. Louis, Kansas City, and Springfield. The

Secretary of the Laymen's Movement found it possible to attend only the two meetings in St. Louis and Kansas City on April 14 and 15. The attendance was large and representative and the matters considered most timely. Dr. G. W. McDaniel and Dr. C. E. Burts were the speakers from the outside and rendered valuable service. Local speakers likewise made a large contribution to these rallies.

There seems to be a fine spirit of harmony and co-operation among Missouri Baptists and they face the future with optimism.

Monroe, Georgia

Monroe is a beautiful town of 3,500 inhabitants and has a Baptist church with a good building and 535 members. Rev. J. H. Webb, the aggressive pastor, reports that the membership ranks high in education and culture. This is the home of the Nunnallys and Pollocks, some of whom have been very prominent in the Baptist affairs of Georgia. Governor Clifford Walker is a loyal member of this church and introduced the visitor in a most gracious way. An honored Ex-Governor, advanced in years, is likewise a member of the Monroe Church.

A. B. Mobley is a member of the State Laymen's Committee and hopes to utilize a number of the capable laymen of this church in arousing a more active interest among the men of the churches of the association.

The exercises of Sunday, April 19, in which the Secretary spoke four times, were the beginning of a school that continued through Friday night. In addition to study classes, an inspirational address by some Georgia leader was delivered each evening.

Oakdale, Tennessee

This is an important junction point on the Southern Railway and most of its citizens are connected, either directly or indirectly, with the railroad.

The Baptist church has recently introduced the envelope and weekly offering; the members are surprised and happy over the results; without any difficulty they are paying the pastor's salary each two weeks and meeting their other local expenses promptly.

The church has not adopted the weekly plan in paying its obligation to the Baptist Program, but Pastor Hurst thinks this method will be successfully installed very soon. The Secretary

stressed this policy in one of his talks on Sunday, April 26.

It was striking to note that the Sunday-school attendance is fifty per cent larger than the church membership.

The church has some very zealous laymen, among whom is Judge Boswell, the able teacher of the Men's Bible Class.

Pastor Hurst is greatly encouraged by the responsiveness of the membership.

Fountain City, Tennessee

The last service in April was an hour's discussion with the Central Church of Fountain City on April 29 on "Church Finances." More than a year ago this church installed the budget system and the weekly offering, and this plan is operating very successfully; the budget for the year is \$10,000 and the local membership is about 300; this makes an average per capita of thirty-three and one-third dollars, which is not very far below the tithe. Through this discussion it was hoped to enlist some of the minority who have not yet adopted the scriptural plan.

Pastor J. C. Shipe has led this church in the erection of a most attractive building which was completed only a few months ago.

Worth Considering

The following statements are taken from Bert Wilson's book, *The Christian and His Money Problem*:

"It has been scientifically demonstrated that both animals and men can actually accomplish more in working six days a week rather than seven. It has also been demonstrated that nine-tenths of the income, with the blessing of God upon it and system used in its distribution, will go farther than the entire income without this blessing and system.

"Christian men and women who understand the spirit of Christ, will recognize that the tithing principle was revised upward. Jesus never revised anything downward. Everything he touched was enlarged and spiritualized.

"A minister will not easily win a banker to join his church, when the church's note is long overdue with interest unpaid.

"Payments should be made to the missionary budgets with as much regularity as to the local expense budgets."

Summary of the Work of the Home Mission Board for the Fiscal Year, 1924-1925

	Co-operation	Foreigners	Indians	Negroes	Evan- gelism	Cuba	Panama	Mountain Schools	Camp Work	Seamen's Institute	Total
Missionaries	918	64	15	28	....	40	4	....	8	....	1,077
Weeks of Labor	36,822	1,588	516	1,021	640	....	172	8,460	....	....	49,219
Churches and Stations	2,332	....	....	....	....	38	11	....	....	....	2,381
Sermons and Addresses	119,270	6,313	1,732	6,991	4,681	3,774	....	....	1,124	202	144,087
Prayer Meetings Held	9,049	2,361	398	2,367	....	1,783	....	....	....	....	15,958
Religious Visits	124,341	30,166	4,152	5,662	....	23,201	....	....	182	....	187,704
Additions by Baptism	18,527	753	412	1,590	8,001	271	....	....	361	112	30,027
Additions by Letter .....	....	327	114	1,362	3,093	....	....	....	....	....	4,896
Total Additions	33,934	1,080	526	2,952	11,094	271	....	....	361	136	50,354
Number of Schools .....	....	....	....	....	....	....	....	30	....	....	30
Number of Teachers .....	....	....	....	....	....	....	....	235	....	....	235
Number of Students .....	....	....	....	....	....	....	....	5,001	....	....	5,001
Ministerial Students .....	....	....	....	....	....	....	....	219	....	....	219
Hospital Sick Visits .....	....	....	....	....	....	....	....	....	....	89	89
Workers' Conferences Held .....	....	....	....	....	355	....	....	....	....	....	355
Volunteers for Christian Service .....	....	....	....	....	928	....	....	....	....	....	928
Churches Constituted	177	23	2	8	....	....	....	....	....	....	210
Church Houses Built or Improved	355	....	....	....	....	....	....	....	....	....	355
Sunday Schools Organized	578	20	7	3	....	....	....	....	....	....	608
Bibles and Testaments Distributed	7,716	2,024	312	374	....	....	....	....	430	2,139	12,995
Pages of Tracts Distributed	2,777,043	245,180	34,128	31,545	517,760	....	....	....	24,043	10,700	3,640,399

Missionary Miscellany

Secretary T. B. RAY, D.D.

Arrivals:

Miss Pearl Caldwell, from Pingtu., China. Home address Pontotoc, Miss.

Rev. and Mrs. Norman F. Williamson, Kumamoto, Japan. Home address 1413 Broad St., Rome, Ga.

"We sympathize greatly with the secretaries of the Board during these months. The needs of the whole world must be a crushing load upon your hearts. All plans are held down and circumscribed for the lack of a material thing like money. And Southern Baptists have the money. If only one could make them see the opportunity they are letting go by! However, I think there is no place like the mission field to show what God can do with an inadequate co-operation on the part of man in his purposes. What might not be the results if man put himself and his talents and his money on the side of God generously and enthusiastically!"—Miss Ruth M. Randall, Rio de Janeiro, Brazil.

"If the people at home would only pray more for their missionaries personally and not just collectively, I believe there would be a great increase of power in the on-going of the gospel out there. Too often the folks think of the missionary as some kind of person different from the rest of humanity and never think of him as needing special prayer. They read tracts where they are urged to pray for missionaries and straightway go their way and forget about it. I do wish you could get them more interested in praying for their representatives."—John T. Littlejohn, Jr., Tsining, China.

"As to the conditions of our schools no other expression so adequately describes it as, 'distressingly well.' Mrs. Moore has put the beginners on a better basis and correlated them with the Boys' and Girls' schools so that they can pass right on without a break. There are about one hundred and seventy-five students crowded in these small schools in the city.

Williams Memorial Girls' School is the fullest it has ever been and doing the best work it has done for years. There are ninety-odd students. Even the front porch had to be walled in for a classroom. Twenty-odd were baptized last year."—J. W. Moore, Chefoo, China.

"In spite of my sickness I have been able to get things done. In the past ten months we have put up two new chapels and one teacher's house, have the walls of three other chapels up and have two others under construction. By the middle of April we hope to have all these chapels under cover and none of them will have cost the Board a cent. I succeeded in getting the natives to do most of their own work and gave them very little aid financially. I have paid the expense out of money received for supply work while on home leave, and from the gifts of a few personal friends and a few of my fellow-missionaries who are interested in my line of work.

Since coming into the district in October, 1921, I have already put up thirteen buildings and will add five more to the list by the middle of April. If the Lord will spare my life for another year and help me I will have put a chapel in every town of my district. In the past ten months I have baptized 214, and Mr. Powell baptized fourteen for me making 228 since coming out. The Lord has been wonderfully good."—A. Scott Patterson, Saki, Nigeria, Africa.

"This past week we sent out our first graduates from the college. Nineteen young men from the college and thirty boys from the middle school. It was our best commencement. To-day I baptized three young people. Our prayer meetings are an inspiration.

All the young men in the second year literary department of our school except two have been converted and they open the day's work with a prayer meeting. We have had some very trying experiences recently, but these are overbalanced by these rays of light. It was suggested that as our commencement exercises came on Wednesday afternoon and examinations for undergraduates began the next day that we call off prayer meeting this past week. One of the college boys asked, "Why should we do so?" He prevailed and we had the service in our home and a fine crowd came."—C. K. Dozier, Fukuoka, Japan.

"God has helped us wonderfully in the healing of patients. We were greatly gratified the other day by the return of a student who in the fall had had typhoid fever. His fever was 104 and above for five weeks and he was delirious during most of this time. Chinese gave up hope and I tried my hand at feeding him. I failed to a great extent, not knowing much of Chinese foods, but he pulled through nevertheless. His mother kept up his strength, I guess, for she fed him peanuts and crabapples on the sly! She, by the way, was horrified at our giving cold baths to a man with fever, but I pretending not to understand and kept up the sponging and finally she seeing the quieting effects, lent a helping hand. I also persuaded her to leave off the feeding. The boy was big and fine but went down terribly during his illness. He came back several days ago as healthy looking and so happy that I guess, if he had not been announced I wouldn't have recognized him. He came back to thank us. His family, who heretofore, have opposed his being in school, wanted him to come back. I think there can be no happier work than hospital work, for we not only often have the joy in healing their bodies, but also the higher joy of giving them Jesus."—Miss Lucy Wright, Hwanghsien, China.

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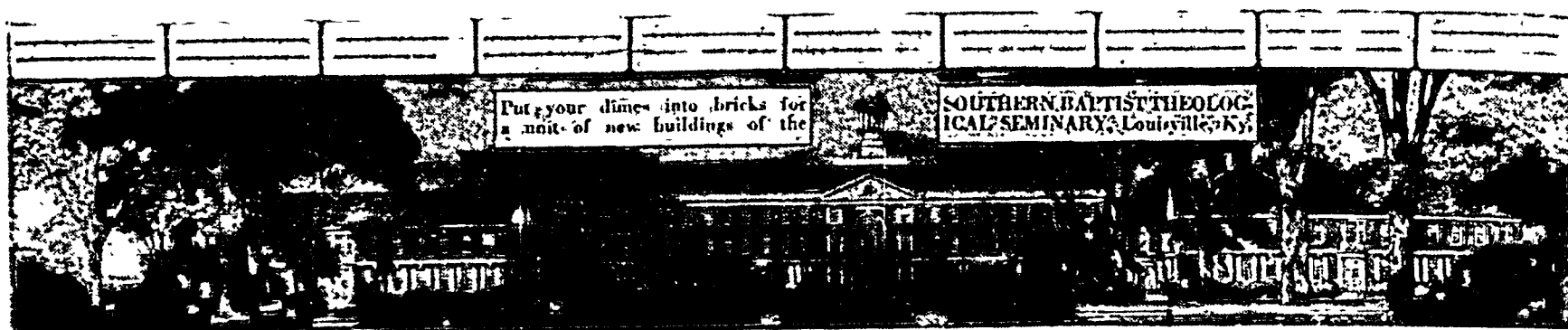
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