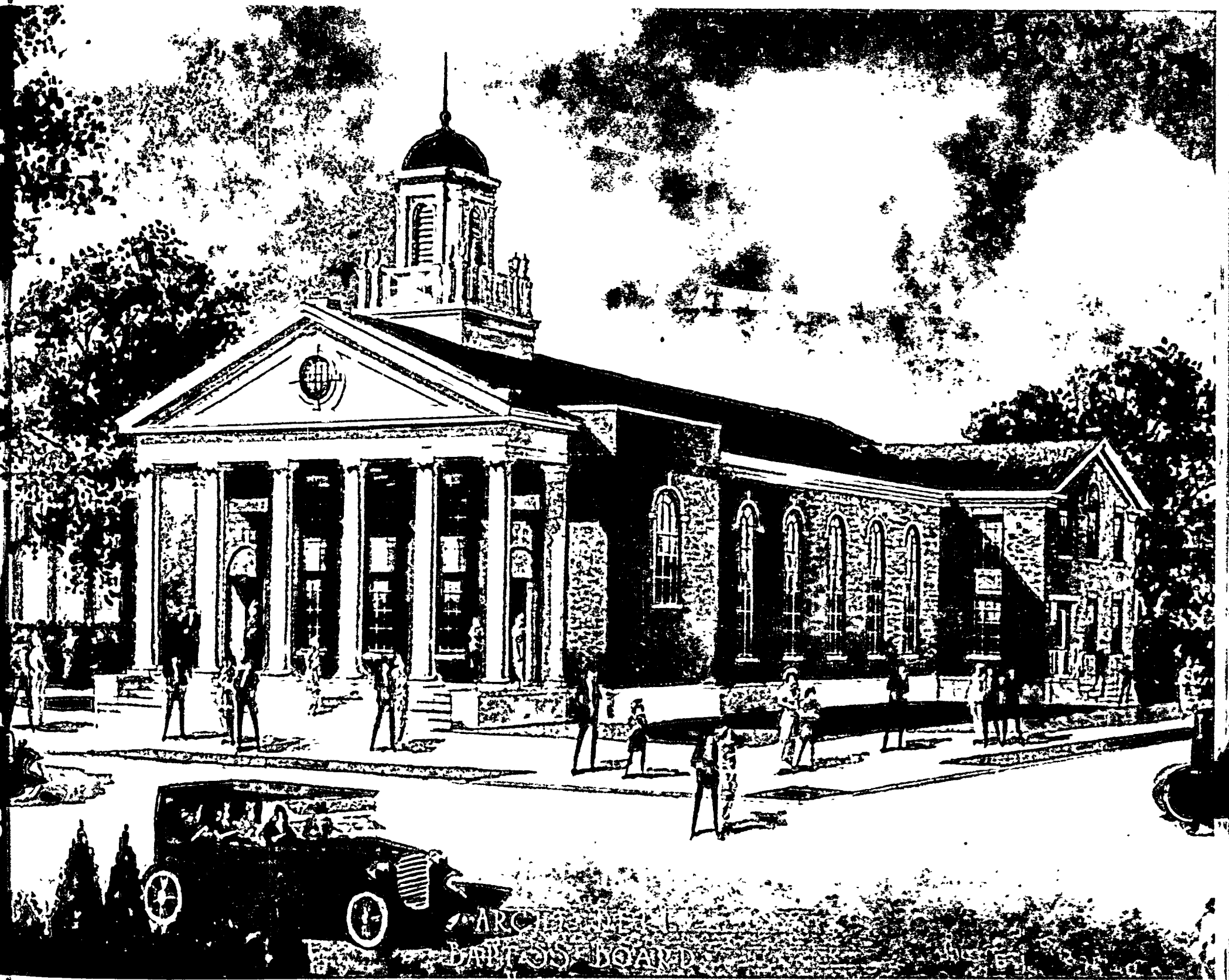


# HOME and FOREIGN FIELDS

Vol X                      MARCH, 1926                      No. 3



## A NEW DAY FOR THE COUNTRY CHURCH

This plan, developed by the Architectural Department of the Baptist Sunday School Board, with complete specifications and working drawings, was designed for the church building being erected at Bryant, Virginia, in the open country. Mr. W. R. Rodes is chairman of the building committee. The building provides adequately for a modern Sunday school.

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# HOME AND FOREIGN FIELDS

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## THE MISSIONARY PILOT

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

March 7—Topic, "The Life Everlasting." Let the leader read carefully the editorial, "Building for the Future," and make application of the lesson and the reasoning to the plans for missionary education which are there suggested.

March 14—Topic, "Barnabas." Have some one who reads well tell the story of our missionaries in Brazil as given by Dr. Sampey in his stirring article on page 8.

March 21—Topic, "The Holy Spirit Giving Power." Let some one tell the dramatic story of the destruction of Pochow, page 28, and illustrate the protection which God through his Holy Spirit gives to those who are about his business.

March 28—Topic, "Abound in This Grace Also." See editorial, page 3, "Our Immediate and Urgent Task;" "Count Your Blessings," page 4; "Abound in This Grace Also," page 39.

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

The Home Mission stories in this number make excellent supplemental material for all the children's meetings. See especially the material in the Young People's Department. Some excellent posters can be made showing the work of the Home Mission Board in aiding churches which have since become great centers of usefulness and giving.

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

An abundance of material is provided for the missionary meeting in the Home Mission articles and stories. See especially the stories of timely aid by the Home Mission Board, as given on pages 16-24. See also the outline program by Miss Mallory on page 32.

### SUNDAY SCHOOL

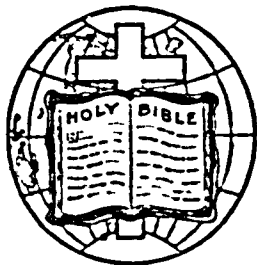
Sunday, March 28, is Missionary Day in the Sunday school. Read the editorial on page 3, "Building for the Future," and the advertisement on cover page. Prepare to make this a great day.

### PRAYER MEETING

A series of "Home Mission Prayer Meetings" throughout March, with especial emphasis on the Co-operative Program, could be made delightfully informing and inspiring, and fruitful for the forwarding of these great interests beyond calculation. Excellent material is afforded in this number, which may be distributed to those called on to take part. Pray especially for a great round-up period of collections during March and April throughout the South.

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THE MISSIONARY JOURNAL OF THE SOUTHERN BAPTIST CONVENTION



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161 EIGHTH AVENUE, NORTH.

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

MARCH, 1926

## Maintaining Our Baptist Democracy

A noted social philosopher gives two tests of a democracy:

*There must be a sufficient number and variety of shared interests.*

*There must be a sufficient number of voluntary interconnections.*

That is to say, one individual, living to himself in hermit fashion, could not live democratically. One isolated family would constitute a democracy in the most limited sense of the word. When two families begin to possess interests in common and to establish connections voluntarily democracy begins to develop. The more families that thus share common interests and link themselves together for common purposes the more truly does the community become a democracy. The more communities that are thus linked together the more truly do they constitute a democratic state, and the more such states the more truly a democratic nation.

Underlying the democratic ideal are several fundamental concepts: Respect for the personality of others, opportunity for the fullest and freest self-expression consistent with the welfare of the whole, activities and enterprises that make for progress, the conscious conservation of the future, the good of each the good of all, the transmission of benefits to others, the rights and worth of every individual.

That these concepts inhere in the very nature and genius of Christianity is freely admitted. It has taken the world two thousand years to begin to catch up with the thinking of Jesus as to right social relationships. The churches which he and his first disciples established were pure democracies. As Lindsay, in his "Church and Ministry in the Early Centuries," aptly puts it: "The typical primitive Christian church was a little self-governing republic—a tiny island in a sea of surrounding paganism—with an eager, active, enthusiastic life of its own. It had its meetings for edification, open to all who cared to attend; its quieter meetings for thanksgiving, where none but the believing brethren assembled, and where the common meal enshrined the Holy Supper as the common fellowship among the brethren embodied the personal but not solitary fellowship which each believer had with the Redeemer; its business meetings where it ruled its members in the true democratic fashion of a little village republic, and attached itself to other brotherhoods who shared the same faith and hope, trusted in and lived for the same Saviour, and had things in common in this world as well as beyond it. The meeting for thanksgiving repre-

sents the center of spiritual repose, the quiet source of active life and service; the meeting for edification, the enthusiastic, eager, aggressive side of the life and work; and the business meeting the deliberative and practical action of men who recognize that they are in the world, though not a part of it."

Here indeed is an inspiring picture—that of our brethren of long ago, loving, working, evangelizing, preaching, teaching, planning, quarreling and making it up again, very much as we Baptists do to-day when we are at our best. They gave to us, through the operation of the Holy Spirit, our heritage of democratic ideals in congregational church polity, for which we were once despised and persecuted, but which to-day represent a crown of glory. Toward these principles the world is moving with a swiftness and inevitableness that is little less than marvelous.

The point which we are seeking to make is one too often overlooked and only occasionally emphasized: *A genuine democracy can be maintained only in co-operation, never in isolation.* Democracy breaks down the moment there cease to be shared interests and voluntary interlinkages. These interests, let it at once be noted, must be *common* interests, shared because of a common faith, because of common experiences, because of a great common purpose. The interconnections must be made voluntarily, freely, willingly, and not by reason of overhead authority or coercion in the slightest degree. But, in the very nature of the case, a group of people who refuse to work with one another harmoniously and effectively cannot constitute a democratic group; neither can such a group be democratic which cuts itself off from other like-minded groups and refuses to have a worthy part with them in enterprises and activities for the common weal.

The logic of the conclusion to which this leads is inescapable: *We surrender and endanger this great Baptist principle just in proportion as we refuse to co-operate with our Baptist brethren in the enterprises to which we have committed ourselves.* Each church has the right to say *how* it shall co-operate, but if it refuses to co-operate at all it ceases to function as a democratic institution. There is no other alternative.

Let us go a step further: If an association of Baptist churches within a state refuse to work together with other Baptist churches within the state, they violate this fundamental principle of democracy, and to that extent cease to be true New Testament churches. Over-emphasizing their independence they surrender their charter as democracies.

Press the logic one step further: If the states constituting a great Baptist convention become self-sufficient and independent to the point of refusing to be interdependent, they thereby lose their democratic character. Granted, for instance, that there are certain states so strong baptistically that they no longer need help from the Home Mission Board (and it is very doubtful if such a concession represents the truth in any of our Southern states as yet), to withdraw from co-operation with such a South-wide agency or its equivalent would be suicidal, as constituting a violation of this fundamental principle of democracy. The moment any state group in our Southern Baptist Convention ceases to share the largest possible number of interests with sister states, and breaks the links which bind it to these other Baptist state groups, that moment it begins to lose its democratic character and to fail of its responsibility and privilege as a New Testament brotherhood.

In this number we present some striking illustrations showing how our Baptist democracy operated in the earlier days of struggle, when stronger states helped the weaker, when stronger churches came to the rescue of weaker, when the Home Mission Board served as an indispensable agency through which the churches demonstrated the power and the effectiveness of a spiritual democracy. That the need and occasion for such mutual helpfulness no longer exists could be claimed only by those whose misunderstanding of Baptist principles is alone exceeded by their ignorance of imperative and challenging



needs all over the South that can be met best as we work together, voluntarily but none the less devotedly, in true democratic spirit.

Let no narrow view of independence and self-sufficiency beguile us into abdication of one of our greatest and dearest of principles—democracy; and let no false conception of democracy deceive us into crippling the usefulness of one of our greatest of all agencies for effective Baptist co-operation in the South—the Home Mission Board.

\* \* \*

## Building for the Future

The fallacy in conceiving education as "preparation for future living" is that living cannot be stored up for future use. The best way to prepare to live to-morrow is by living best to-day. We cannot hope to live as we ought past twenty, or twenty-five, or thirty, unless we live as we ought up to twenty, or twenty-five, or thirty, except as the power of God uproots all these past years of wrong living and thinking and starts life all over. Even then the old habits and molds of thought persist and serve to make more difficult the new life. Thus we have come to say that a soul saved in childhood and youth means more than one saved in maturity, because it is a soul plus a life that has been saved.

The only practical way to build the future, therefore, is to build it out of the present. Teaching that depends upon putting ideas in the mind in the hope that they will some day be used is poor teaching. Truths that are most valuable for the future are truths that can be utilized now. The wider the gap between learning and utilization the less likelihood that the things learned will be retained, assimilated, appropriated. Hence it is that the things we "learned" in school that had no practical bearing on life then, and that were given no outlet for expression, have so thoroughly disappeared from our memories. There may have been some valuable incidental learnings, but the Latin and algebra themselves have evaporated. The reason why the incidental learnings remain—such as thoroughness, accuracy, analytical frame of mind, and the like, is because these are the things that connected up with life and found actual expression at the time.

We are saying much these days about building for the future in religion. We realize our great weakness as Baptists is that we have a multitude of adult church members who have never been trained, who have not been effectively taught, who do not know where and how to take hold in a great concerted program of world-wide, South-wide, state-wide, association-wide, evangelization and Christianization. One of the explanations, if not the supreme reason, for this tragic situation is that in our former teaching we went on the theory that if the truths of the Bible were lodged in the memory the main, if not sole, purpose was achieved. We did not take sufficient care to see that these truths were given adequate and immediate avenues of expression. As a result our people came to see what is right, and became stalwart in doctrinal belief, but a very great many did not put their beliefs about democracy and co-operation and missions into concrete action, and so never acquired habits of co-operative giving and working.

We would not for a moment belittle the necessity for teaching that results in right beliefs. This is the fountain out of which must flow the stream of conduct. Our plea is for the provision of a better channel for the stream. A gracious and life-giving spring of water, lacking a channel, may spread out until it becomes a stagnant swamp instead of a healthful, swift-moving, living stream. The channel would be useless without the spring, but the spring depends for its direction and value on the channel.

Realizing this, more and more emphasis is being put in our Sunday school work on the necessity for providing expressional

activities for the children and young people, not to take the place of impartation of truth, but to fix and make permanent the doctrines and principles taught. One of the happiest and most effective of these channels for expression is the special Missionary Day, to be observed at least twice each year—in the spring for Home and Foreign Missions, and in the fall for State Missions.

Home and Foreign Mission Day comes this year on Sunday, March 28. An unusually striking and effective program has been prepared, copies of which are being mailed to all the superintendents whose names and addresses could be secured. The program centers about the needs and opportunities among the children and youth of the homeland and on our foreign fields. A picture sheet has been provided which gives vividly the story, in picture form, of the work being done by our missionaries at home and abroad on behalf of children and youth, and the program gathers around these pictures. Copies of this attractive picture sheet may be obtained FREE upon request from the Joint Committee on Missionary Day, 161 Eighth Ave., N., Nashville, Tenn.

The reader is urged to see that this day is enthusiastically observed. Bring the matter up before the school, call the pastor's and the superintendent's attention to it, and in every possible way promote interest in the occasion, to the end that practical expression may be given to the truths which we are teaching. Thus we shall be building for the future on a foundation which cannot be shaken.

\* \* \*

## Our Immediate and Urgent Task

While approximately \$9,200,000 was contributed to missionary, educational and benevolent enterprises of the denomination by Southern Baptists last year, only \$4,698,000 of this amount came in distributable receipts to the Co-operative Program, it is announced from the general headquarters of the co-operative program in Nashville. It is readily apparent to every well-informed Baptist that this amount of distributable money is far from being adequate to meet the needs of all our organized work, state and Southwide.

Since considerably more money than was contributed in undesignated sums to the co-operative program was given by our people in response to special appeals, it becomes more apparent than ever before that the solution of the problem of denominational support lies in larger co-operation on the part of all our agencies, churches and people with the Co-operative Program, embracing as it does every form of missionary, educational and benevolent work fostered by the denomination.

Recognizing this fact, the Southern Baptist Convention last May voted that no South-wide agency or institution should project a general special campaign during 1926, and a recommendation was made to our state denominational agencies that they likewise refrain from special campaigns and appeals, throwing all of their energy and influence into making the largest possible success of the Co-operative Program, which, if it succeeds as it ought, will make adequate provision for all our activities and institutions.

Our Baptist people have the money with which to adequately provide for all their work. There is no reason to believe that they will not support the work when they are fully informed concerning it. Our immediate task, it would seem, therefore, lies in so organizing our denominational forces this spring as to more fully inform all our people than ever before, secure the co-operation of all churches possible in adopting a definite budget (supported by an every-member canvass), and in securing cash offerings from all churches and individual members who do not make a definite subscription to the Co-operative Program.

Assurance comes from all the states that considerably more churches put on the every-member canvass for the Co-operative Program this year than last. There is more co-operative spirit being shown everywhere, but the task of enlistment is yet far from complete. There is room for the most cordial co-operation of all alert pastors, laymen and women in carrying the denominational message to the unenlisted churches during the spring months. An interesting account of how some churches are co-operating in enlisting their associations in this direction appears elsewhere in this issue.

\* \* \*

## Can We Trust His Way Is Best?

*Mrs. J. Wash Watts, Jerusalem, Palestine*

More than two years ago a young Turk sought our Syrian worker here in Jerusalem, asking to know more of the Christian faith. He was of a good family, was well-read, and had lost all faith in Mohammedanism. For several months that worker's heart was made glad by the earnestness with which this new friend sought the truth, and by the joy which was his when he finally knew Christ to be the Truth. But—this young man was the head of his home, his father having died several years before. If he publicly professed his belief in Christ, not only he but his mother, two brothers, and a sister would be ostracized by the Moslem community. He was a good son and a good brother, and he hesitated to bring such shame (?) upon them. Especially was he concerned about his thirteen-year-old sister, whom no one would marry if he took such a step. After some weeks of such hesitation, he made his decision—and turned away from the Master in order to protect his loved ones. He did not trust the wisdom and guidance of that Master.

Several months ago the Moslem mayor of Gaza approached this young man and made an offer of marriage with the young sister, now only fifteen years old. That offer was promptly refused, for the mayor is an Arab and the family still had hopes of returning to Turkey and living among their own people. But this mayor is a man of means and prominence among Moslems. So various sheiks and muftis, acting upon his request, persuaded the family that a refusal would be an insult, so the engagement celebration was held and proper papers signed.

Just a few days before the one set for the marriage, this brother learned that his future brother-in-law already had a wife and several children, although in making the contract he had sworn to the contrary. To this family polygamy is as repulsive as it is to you and me, but what could they do? According to the Moslem law, the girl is the property of the man after an engagement is made and he may do with her as he will. He may take her or leave her, but she has no such privilege.

In great distress the family decided to slip away quietly to Turkey, feeling certain that he would not follow into another country. But on the very day they were leaving, the bridegroom arrived and claimed his bride! He dismissed the charge of having another wife with a laugh and the remark that he didn't live with her any more! And although they made desperate effort, no word in Moslem law could be found to free her from the possession of such a man. To-day that little fifteen-year-old Moslem girl is living in Gaza, her husband dividing his time between her and his first wife who lives on the floor below! Better a thousand times that she had never married!

Pray with us that this family may yet know and understand that, though God's ways are not our ways, still we can absolutely trust his way to be right, for he knows, he is all-powerful, and he cares!

## "Count Your Blessings"

*Mrs. W. E. Davidson, Santiago, Chile*

Paul said the Corinthians abounded in every other grace. If it can be said that any people abounds in the Christian graces, it must be said of the Southern Baptist people. God has given them many great preachers and multitudes of faithful pastors. He has blessed them with colleges everywhere, of those in all the world the truest to his truth. He has sent us gifted theological professors, and planted among us great seminaries, faithful above all others to his Book. He has given us great women, and endowed us with noble-spirited training schools for our women workers. Soul-winning is a grace in which he has caused us to abound, so that we have grown in numbers beyond all other people. He has blessed us with the grace of making money, and has stirred us to heroic gifts. He has taught us the Bible principle of stewardship, and is bringing more and more of our people to accept it. May he bring them all to do this, and not only this, but make us to *abound* in this grace. May we learn to give good measure, pressed down, shaken together, running over!

\* \* \*

But three months remain in which to complete our 1926 budget. The steady income, month by month, from a comparatively small group of churches has brought a total sufficient for a little more than half our absolutely necessary appropriations. The remainder must be secured by united and determined effort to secure worthy gifts from that large number of churches which do not send their contributions monthly. Let no false optimism deceive us—we must not give up the effort to enlist *all* the churches because a few are doing so remarkably well under the newer and better plan. Until the number of budget churches becomes sufficient to meet the needs, we must go afield to enlist the churches which will not give at all if they are not led to give under the pressure of a special effort.

\* \* \*

A mission station has no more valuable assets than the children of the missionaries. Born in the land to which their parents came as strangers, they readily acquire the language, become early accustomed to conditions, find ready entrance into the homes of their little playmates, and furnish the strongest possible testimony for the gospel as they exhibit in their lives the influences of a true Christian home. It is common knowledge among those who know intimately the lives of our missionaries that the allowance made for the children is wholly inadequate. Read Dr. Sampey's appreciation of the missionaries and their children elsewhere in this number, and add to your prayer list this object—that our finances will soon permit a generous increase in the allowance for the missionaries' children.

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Have you secured a copy of the 1925 Southern Baptist Handbook? While all the previous issues have been replete with invaluable information, this number is in some respects the best of all. It is devoted largely to the evangelistic achievements of Southern Baptists, and unfolds a story more thrilling than any romance. Dr. Alldredge, our statistician, is proving that statistics are not of necessity "dry." This Handbook ought to be in the library of every pastor and worker in the Southern Baptist Convention.

\* \* \*

March should be a great month for Home Missions in all our churches. The women will pray and give; the Sunday schools will observe their special day; the young people will put on special programs; the men should be led to a consideration of the claims of this great cause. We must not lose sight of the specific objects to which we give in our emphasis on the Co-operative Program.

# The Challenge of the Rural Sunday School Task

## A Clarion Call to the Forces of the Homeland

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

The greatest challenge ever presented to any group of Sunday-school workers in America, is the challenge which confronts Southern Baptist Sunday-school leaders to-day, as they face the task of enlisting and developing the 18,270 rural Baptist Sunday schools in the South, and the building up of efficient Sunday schools in 5,860 rural churches which have no Sunday schools of any character.

It is a challenge *to reevaluate the place and power and possibilities of our 18,270 rural Sunday schools*. It is a challenge *to reconsecrate and rededicate* the spiritual force and fervor and impact of our great denomination, to its most vital and far-reaching task—the teaching of the Word of God to the twenty-five millions of the people of the Southland who live out in the open country. It is a challenge *to call out, to cultivate and to co-operate with* the greatest latent and undeveloped religious force in American Christianity to-day. It is a challenge *to co-ordinate Southern Baptist forces*—to give our vast and mostly untouched rural forces opportunity to take their rightful place beside our well-developed urban forces and together go out to answer the call of the needy, broken and suffering world. And then it is a challenge, such as is presented nowhere else on earth, *to demonstrate the workability, the effectiveness and the crowning glory of our Baptist democracy as a force in the ongoing of the kingdom of God*. Let us pause here to consider this challenge to-day.

### I. THE CHALLENGE OF OUR GREATEST TASK

Let Southern Baptists not deceive themselves: The greatest and most urgent task before us to-day is not the building of schools and hospitals, nor the payment of the debts on our Boards, nor the successful inauguration of the Co-operative Program—important and vital as are all these tasks. *The great single task before us to-day—and that which holds the key for the solution of all our other tasks—is to arouse, enlist and develop our 24,329 rural churches; and this can be accomplished only through the Sunday school and young people's leadership and work of Southern Baptists.*

Some of our leaders tell us, and I think very truly, that the outstanding task before Southern Baptists to-day is evangelism—that a great, heaven-sent, Holy Ghost revival would quickly cure all our ills. But we must remind ourselves that if our Sunday school teachers and preachers should inaugurate a great soul-winning campaign and should win every soul to Christ, in every village, town and city of the South, twenty-five millions out of the forty millions of people in the Southland would still be untouched, for they live out in the open country. In other words, the great task of evangelizing the 40,000,000 of people in the Southland can never be completed—it can scarcely be well begun—except and until our country churches have been awakened, enlisted and developed—and this must largely come to pass through the Sunday school and young people's work. For in spite of all the undevelopment which obtains in most of our country churches at the

present time, be it known unto you that, in 1924, our 24,329 country churches baptized upon a profession of faith 136,918 persons—which was a larger number than was baptized and confirmed together by any other whole denomination in America—and almost 58 per cent of these 136,918 baptisms were reported as coming directly from the rural Sunday schools. One wonders, therefore, what could be done, what would be done, in the great work of evangelism among Southern Baptists, if each one of our 24,329 rural churches had a live, effective and efficient Sunday school, with trained officers and teachers who had the passion for souls.

Others among our leaders tell us that the great problem, the chief task, before Southern Baptists is to inaugurate the Co-operative Program and secure weekly subscriptions to this program in sufficient amounts to care for the great growing institutions and interests which we foster and also to pay our heavy indebtedness. But every one now knows that if one-half of our 24,329 rural churches were enlisted and developed in the grace of systematic giving as some of them have already been developed, they could and would give to our great South-wide and worldwide program twice the sums now being given by all our churches. *And every one now knows that the only sure way of bringing about a permanent development in the contributions of our rural churches is the systematic teaching and training of the children and young people in these churches through the Sunday school, the B.Y.P.U. and the W.M.U. Five years of such a program, carried out in an intensive way in all our country churches, would solve every financial problem of Southern Baptists for the next generation.*

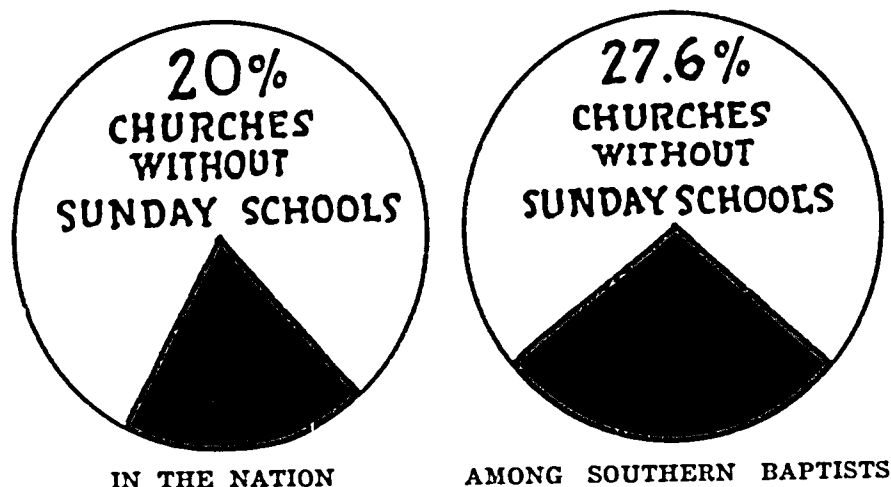
This brings me to say that the problem of the future, the task of all tasks which confront Southern Baptists to-day and to-morrow, is the awakening and the enlisting and developing of our young people. And this task can never be accomplished, the real problem which it presents cannot even be approached, until we go out to our rural churches. *The reaching of our rural churches—this has been the greatest weakness and shortcoming of the Sunday school and young people's movements of Southern Baptists until recent years. Reaching, arousing, enlisting and developing the Sunday school and young people's forces in our country churches, through the Summer Rural Campaigns, and in other ways—this is the most significant and far-reaching movement inaugurated by Southern Baptists since the launching of the 75 Million Campaign.* For more than 85 per cent of our Sunday schools are yet out in the open country; almost 60 per cent of our Sunday school enrollment is found in these same rural churches; over 50 per cent of our B.Y.P.U.'s are in these same rural churches; and 69 per cent of our Woman's organizations are likewise found in these rural churches.

The total Sunday school enrollment of our 18,270 rural Sunday schools, in 1924, reached 1,400,000; whereas the total enrollment of all the Sunday schools in the Northern Baptist Convention reached only 1,093,673; the Congregationalists of America had only 780,375 in all their Sunday schools; the Disciples of Christ, etc., had only 1,063,896 in all their

\*Address delivered at Southwide Organized Bible Class Conference, Birmingham, Alabama, January 12-14, 1926.



## THE SUNDAY SCHOOL SITUATION



"Reaching, arousing, enlisting and developing the Sunday-school and young people's forces in our country churches, through the Summer Rural Campaigns, and in other ways—this is the most significant and far-reaching movement inaugurated by Southern Baptists since the launching of the 75 Million Campaign."

Sunday schools; the whole body of Lutheran churches in America had only 1,069,514 in their Sunday schools; Northern Presbyterians had 1,451,756 in all their Sunday schools; and Southern Presbyterians (421,176) and the Episcopalians of America (512,800) combined had 466,024 fewer persons enrolled in their Sunday schools in 1924, than were found in our rural Sunday schools alone.

I say, therefore, that Southern Baptists are challenged to reevaluate our 18,270 rural Sunday schools and rededicate the best efforts of our great denomination to the task of arousing and enlisting and developing the almost limitless possibilities which they possess.

## II. THE CHALLENGE OF OUR GREATEST NEED

The work of awakening, enlisting and developing the Sunday school and young people's forces in our rural churches, however, not only presents to us the challenge of our greatest task; it brings before us the challenge of our greatest and most pressing need. One wonders, indeed, if in any denomination in America to-day there is a condition which presents such overwhelming and urgent need as the situation which confronts our country churches—particularly the Sunday-school and young people's work of these churches.

For almost half a century now the best of everything among Southern Baptists has been given to the urban churches—the best houses, the best equipment, the best choirs, the best pastors, the best Sunday-school and B.Y.P.U. leaders, the best training schools, the best church membership—all has been graciously given to the urban churches. And the gifts have been fruitful of a development among our urban churches which is unsurpassed by any similar group of churches in America.

In the meantime the rural churches, the "Big Brother," the older brother, the great-hearted brother, of Southern Baptist life and work—he has waited and waited and waited until his needs have cried to heaven for help, until his case has become desperate and his plight pitiable. His education and development have been so long neglected that his younger brother has not scrupled to disdain him. His growth, in spite of his neglect, has been the marvel of all his neighbors and the dismay of his own soul, since the clothing which he wore in his younger days must somehow still suffice for his robust physical manhood. And so he stands before us to-day—the embodiment of the greatest and most challenging need of Southern Baptist life and work. Let us glance hurriedly at this need:

1. *Lack of Trained Leaders:* Upon the average, about 4,200 of our rural churches are without pastors continually; 48.5 per cent of those which have pastors have pastors without

any college or seminary training; and only 30 per cent of all rural pastors live in the same community with their churches. And to make the situation even more pitiable, until very recent years, no concerted or constructive effort has been put forth to reach and train the lay leadership of these rural churches.

2. *Lack of Houses and Equipment:* The lack of adequate church houses and equipment is, for the most part, appalling in our rural churches. The most reliable statistics obtainable indicate the following situation:

Rural churches without houses of worship altogether.....	5,181
Worshiping in the old-time, one-room houses.....	14,251
Houses greatly needing enlargement and improvement.....	2,285
Adequate houses of work and worship.....	2,612
Per cent of inadequate houses of worship.....	89.3%

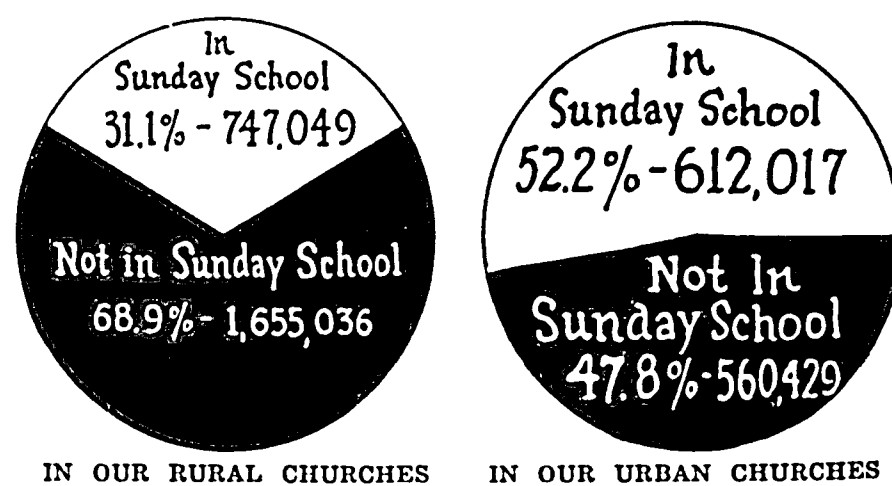
3. *Lack of Efficient Sunday Schools:* On this point, the following items will indicate the great needs:

Rural churches having no Sunday schools at all.....	5,860
Rural churches having Sunday schools only in summer.....	3,000+
Rural Sunday schools wholly ungraded.....	56.4%
Rural church members not in Sunday school.....	1,655,036
Rural Sunday-school teachers untrained, between 75,000 and 100,000	

4. *Lack of Training for Young People:* There are approximately 400,000 young people (10-30) in our urban churches; whereas there are over 920,000 young people of the same age in our rural churches. In our urban churches almost 90 per cent of our young people are being reached in some way by our B.Y.P.U. and W.M.U. work; whereas less than 30 per cent of our young people in the rural churches have been reached and enlisted in any sort of young people's work. *This means that there are to-day almost 650,000 young people in our rural churches unenlisted and untrained in any sort of organized young people's work.*

5. *Lack of Training for Women and Children:* Out of the 24,329 rural churches, practically 14,000 of them have no form of organized woman's work of any character. The most reliable statistics obtainable indicate, moreover, *that there are 930,000 women in our rural churches, to say nothing of the children, who are wholly unreached, unenlisted and untrained in any kind of organized woman's work.*

Oh, the needs, the needs, the challenging needs, of our country churches! Is it not high time that we should answer this challenge and go out to their rescue? Can Southern Baptists ever become a great, efficient, conquering army of the Lord of hosts with such challenging needs unmet and unmastered? How can we carry on effectively, a great Southwide and worldwide Co-operative Program until we have first met this challenge and supplied these needs?



Our country churches, with a membership of 2,402,085 in 1924, had a Sunday-school enrollment of 747,049; while our town and city churches, with a membership of 1,172,446, had a Sunday-school enrollment of 612,017. What an opportunity and responsibility!

## III. THE CHALLENGE OF OUR GREATEST OPPORTUNITY

It remains to say that the 24,329 rural churches among Southern Baptists, particularly the Sunday school and young people's work in these churches, constitute the greatest opportunity ever presented to any denomination in America.



1. *It is an unparalleled evangelistic opportunity.* It has already been noted that these rural churches of ours, in spite of all their handicaps and all their distressing and crushing needs, reported 136,918 baptisms in 1924. Attention was also directed to the fact that this was a greater number of baptisms than was reported by any other great denomination in America, even counting both baptisms and confirmations. We must now note that this remarkable achievement was wrought in face of the further distressing fact that almost 9,000 of these same country churches reported not a single baptism in 1924. One stands amazed, therefore, at what these rural churches might accomplish in evangelizing the millions about them, if once the whole group of 24,329 rural churches were actively and effectually enlisted in the task and led by trained officers, teachers and pastors.

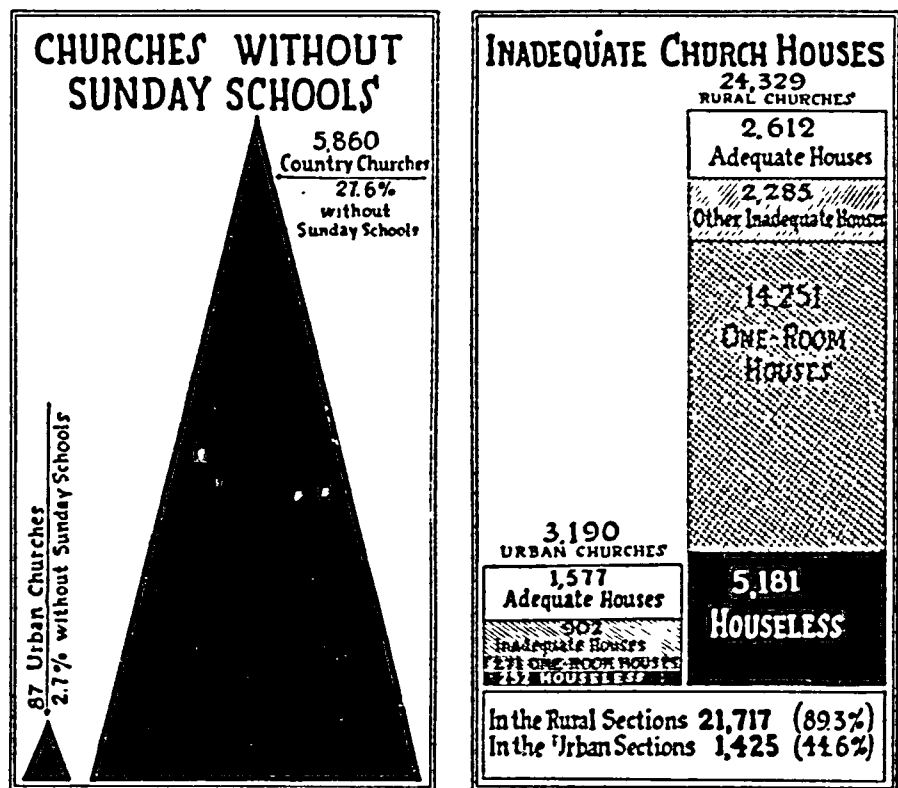
2. *It is the greatest Sunday school, B.Y.P.U. and W.M.U. enlistment opportunity in the world to-day.* The overwhelming needs for the work are felt and known. Baptists out-number any other two denominations, in the rural sections. Our plans and methods of enlistment have already been tested and approved by thousands of our rural churches. The doors are wide open. The fields are white unto harvest. The call is clear and imperative. The records of enlistment achievement, already made, cheer us on to greater things. Surely, surely, in the face of such an opportunity, we will not stop until every rural church in the South, little or large, has been awakened and enlisted and brought up to its rightful place in the great conquering army of Southern Baptists!

3. *It is the greatest opportunity to demonstrate the wonder-working power and glory of our Baptist democracy as a kingdom-building force, which is presented anywhere in the world to-day.* Numerically, slightly more than one-half of all the Baptists in the world, white and colored, are here in the Southland. Tennessee, Virginia, Alabama and North Carolina, have each more than 500,000 Baptists, white and colored, while Mississippi has more than 650,000; Texas has more than 700,000, and Georgia has practically 1,000,000 Baptists. It is confidently expected that the 1926 Census of Religious Bodies of the United States Government, will show that there are more than 7,000,000 of Baptists (white and colored) within the bounds of the Southern Baptist Convention. It would seem, therefore, that God has providentially prepared the Southland to be the scene of the greatest experiment in Baptist life and work to be found in the whole world. For if even the half of this great host can be awakened, enlisted and developed we will be in position to present to the world the greatest working force of Baptist principles and life in the world to-day.

4. *It is an opportunity to enter into a co-operative program for world-evangelization and world-service worthy of the great principles which we hold and worthy of the divine Lord whom we serve.* I wish I might live to see the day when Southern Baptists will not only give \$27,500,000 for the support of their local church work, but will just as cheerfully and just as graciously place on the altar of Christ another \$27,500,000 for our Southwide and world-wide program. If we should, for one twelve months, give just half as much for Christ's great world-program as the \$27,500,000 which we gave last year for our local church work, it would carry on the work gloriously and clear away all the debts on our great Boards. And then I have hoped and prayed that I might live to see another day—a day when Southern Baptists would match the gifts of their neighbors, the Southern Presbyterians, and thus place upon Christ's altar for our great missionary and benevolent causes, the princely sum of \$31,885,000 in one year. What a glorious triumph that would be! But the coming of that great day, as the coming of all the other great days of triumph for Southern Baptists, must await the hour when we shall go out in a great Southwide, intensive and constructive

program to awaken, enlist and develop the great hosts of un-awakened and unenlisted Baptists in our rural churches.

Who will lead the way for the coming of this great day? I am only a voice, crying in the wilderness of Southern Baptist debt and doubt and defeat: *Prepare you the way of the Lord, O Sunday-school leaders of the South, make his paths straight, for the day of his triumph is at hand!*



## Reliance Upon God

Mrs. W. E. Davidson, Santiago, Chile

The financial crisis in our Foreign Missions is not an un-mixed evil. It is throwing our missionaries upon God. It is easy to expect progress when the supply of money is almost equal to the need. It is not hard to predict victory when we have a strong army, well-equipped and well-backed. But when the army is reduced, is ragged and hungry, its guns ancient and its powder little, if we trust at all, it is not in the guns. "Some trust in chariots, and some in horses, but we will make mention of the name of Jehovah our God."

In order that one may be led to trust in prayer rather than in a good rented mission hall, one must stand in want of the hall. To depend on one's own energies rather than on good benches for the hearers to sit on as the force that is to bring listeners, one must have to preach in a hall without seats. To believe that the Holy Spirit rather than a salary will make our native preachers effective evangelists is only possible when the preacher's salary is cut off, and he must become a lay preacher, supporting himself.

We missionaries are now obliged to learn that God can save the heathen without money. If we can't have a hall to preach in to a regular congregation, we can preach up and down the streets to passers-by, to bystanders in the markets, and to the people in their homes. We are coming to believe that we can expect God's blessing without halls to preach in and without paid pastors. We would not have had the opportunity to prove this except for this crisis. It has blessed us by leading us to put our trust where the great old missionaries had theirs put, who did great deeds with far less money than we. May man's extremity prove to be God's opportunity!

\* \* \*

"The Spirit did not come to save you alone, but to make you a herald, a messenger, an evangelist, a soul on fire that the light may be flashed over the dark places of the earth."—G. Campbell Morgan.

# Good Soldiers of Jesus Christ

## Some Impressions of Baptist Missionaries in Brazil

*Prof. John R. Sampey, D.D., LL.D.*

During the seventy-six days the writer spent in Brazil in the summer of 1925 he was entertained in the homes of twenty-two missionaries, and he does not recall a single lazy man among them. These men and their noble wives are all busy about the greatest task committed to the sons of men. I stand uncovered in the presence of each and all, and acclaim them God's fellow workers. From the patriarch W. B. Bagby and his elect lady on to the youngest missionary in the language school trying to learn to speak Portuguese, they were one and all about the Master's business. Some of them looked as if they needed rest; but their hearts are in the work and their shoulders are under the load. I have had no greater joy in all my ministry than the hours I spent conducting the devotions of the men and women of the South Brazil Mission for four mornings in Rio in the early part of my visit.

Knowing that they had much business to engage them during the few days they were to be together, and remembering that little attention is paid to the devotional period in most of our conventions in the homeland, I confined my first address to thirty minutes. But the Spirit of God came down on our hearts as we studied a great passage of Scripture together, and the preacher left the room in tears and with a prayer in his heart that somehow he might hearten these soldiers on the front lines for their difficult task. Later in the day some of the missionaries sought out the old teacher and said to him, "Why did you quit so soon this morning? You were giving us just what our hearts are hungry for. We are so busy with the many details of our work that we do not have time to study as you can, with a great library at hand. Take an hour; take two hours, if your strength will permit, for the morning devotions." And so the next three mornings we had a full hour together, and the speaker selected the passages that brought us all face to face with the crucified and risen Saviour. The rapt attention was pathetic. If the brave missionaries got as much out of those hours as their old teacher and friend from the north, then it was worth more than the trip cost just to have the privileges of those four days.

During the Baptist Chautauqua in Rio the following week, the missionaries came with a request for an hour in the afternoon for a devotional exposition of the Scriptures, especially for the benefit of the missionaries and a few others who could understand addresses in English. The writer was speaking two hours a day on the regular program, but he gladly gave another hour during five days for the deepening of the spiritual life of the missionaries of the cross. We went through the first Epistle of John with great profit to our souls. Our fellowship with the Father and his Son Jesus Christ became more intimate as we proceeded.

As the writer passed from one home to another in his evangelizing tour he fell in love with the children of our missionaries. The hospitality of these homes was beautiful. The visitor was given dishes characteristic of Brazil along with other dishes characteristic of the United States. There was an attention to his comfort that deeply touched him. The young people vied with their parents in trying to make him enjoy his trip. It soon became manifest that the presence of a visitor who thought enough of them to come five thousand miles and more to cheer them in their good work had brought gladness to both young and old. Every possible courtesy was extended from the first day of the visit, when thirty persons came down

to the wharf in a drizzling rain to welcome the guest, to the day of his departure, when over forty persons came to the steamer bearing flowers and beautiful souvenirs and making short speeches of farewell to their old friend. The Brazilians joined the missionaries in these beautiful courtesies to the visitor.

Family worship in the homes of the missionaries was always a season of refreshing. Sometimes the mother in the home would read from the Portuguese Bible; sometimes the father would lead in the reading in English or Portuguese; sometimes the visitor was asked to read in English. In one home the four of us would read the chapter in Portuguese, each taking a verse in our turn, someone correcting the pronunciation of the visitor if he made a mistake. There was no sense of hurry in the worship at any time.

The missionaries love their children. It was beautiful to observe the affection between the parents and their children. It seemed to me that these dear children were being brought up in the nurture of the Lord. The children of our missionaries average high in all that pertains to character and conduct. In spite of the low moral standards in young people about them, nearly all of them have stood firm. My heart went out toward the only young fellow I met who had turned away from the Saviour to adopt the standards of young men in the wicked city in which he lived. He came to one of the services at night and came forward after services to speak with his father's friend. There was a yearning for something better manifest in his face and bearing, and I told him he ought to be a deacon in the church instead of adopting the lower standards of unbelievers. I am still praying that he may be converted and surrender his life to the service of the Master.

One of the greatest trials of a missionary's life is the separation from his children when they must needs come to the homeland to complete their education. Most of our missionaries have gone to college and the seminary, and they know the value of an education. They long to give their children a good education. How they meet the big expense out of their small salaries is a mystery. And the long separation from the young people must bring many a sigh to father and mother. Then there comes anxiety lest even in our Baptist colleges and universities the young people should fall under influences in the dormitory or classroom that will chill the ardor of their love for the Saviour. No group among us will rejoice more than our missionaries over the growing interest in the religious life and teaching of our denominational colleges and universities. It ought to be easy to become a Christian and to grow as a Christian in our Baptist schools.

It is gratifying to observe how many children of missionaries wish to take up and carry forward the great task to which their parents have dedicated their lives. Just as the Christian ministry is recruited largely from the sons of preachers, so the ranks of the missionaries are filling up with volunteers from their own homes. When one considers the privations of the missionary's life, it is evident that these young people are led to volunteer from no mercenary motives, but from the desire to invest their lives where they can best honor God and bless the world. A son of one of our leading missionaries is trying to get a medical education in the homeland in order to return to Brazil as a medical missionary. If he will specialize in modern aseptic surgery, he could be of immense service to the Baptists of Brazil. Major operations seem to be almost as dan-

gerous at present in Brazil as they were in London and Paris before the days of Pasteur and Lister. The operation is pronounced successful, but the patient dies.

It was a joy to play with the children and teach them some of the games their parents had not had time to show them. The younger children took delight in animal stories calling for the imitation of the sounds made by the different animals. And so we had the frogs calling to one another and the animals and fowls of the barnyard talking together. Some of the children took to "William a tremble toe," and all liked stories.

Some of the big boys were glad to see a grandfather who likes to be a pal to growing boys. They made excuses to come to my room and talk with me. I learned of the temptations to which they were exposed and the battle they were putting up to keep their purity. It makes an old fellow's pulses beat faster to have a fine young fellow put his arms around him and tell how glad he was to be able to say that his life had been preserved from the unclean living so common among young men in Catholic countries. To be a confidential friend of such young men is a rare privilege.

What wonderful traveling companions these missionaries make! They do all in their power to make the visitor get out of his tour the greatest possible benefit. They relieve the trip of the hardships as far as it is possible to do so, and entertain him with stories of their experiences in mission work. I have sat for hours listening to stories of personal experiences that grip one by reason of the dangers encountered and the narrow escapes. Nothing is more interesting than the stories of some of

our gallant native evangelists who have braved every danger to preach the gospel in waste places.

It is gratifying to observe the great respect shown our missionaries by the native Christians and by Brazilians in general. These men are loved and trusted by the people wherever they are known. It is only in places where the gospel has never been preached that the priests can stir up persecution. Our missionaries have the reputation everywhere of being honest and clean in their living. Their lives among the people speak more loudly than their sermons.

During my stay in Brazil one of our missionaries asked my advice as to his future field of labor. He had invitations to remain in one of the best developed states of the republic; but he raised the question whether he ought not to press on far into the interior where there was no missionary. The visitor led him to talk freely, and then he sounded out the little wife to see how she was thinking. To his surprise, the wife seemed even more ready to press on into the immense unoccupied territory to the north. The missionary and his good wife had answered their own question, and so I said, "If I felt about this matter as you both feel, I would push on to the front firing line." They both seemed glad to have my endorsement of their unselfish purpose. I end as I began by saying that I stand uncovered in the presence of these brave soldiers of the cross. If God spares me in health during 1926, I hope to make another tour along the front lines to cheer the noble men and women who are pressing the battle notwithstanding the lack of reinforcements that are so badly needed.

# The Challenge of the American City

"Together With Jesus, We Must Make the City Christian"

*Rev. S. E. Ewing, D.D., Superintendent of Baptist Missions, St. Louis, Mo.*

I feel very keenly my responsibility in speaking for the fifty-three millions of people living in our American cities. The time has arrived when over one-half of the population of the United States is housed in the cities. In Missouri, with a population of three and one-half millions, over forty-one per cent are in thirteen cities of the State and over thirty-three per cent of the population of the State is in the two large cities—St. Louis and Kansas City. However, less than one-tenth of the Baptist population of the States is found in these two cities.

This subject of the "city" must not be considered a parenthesis in our missionary program nor an elective in our curriculum. I am telling our churches, in regard to organization, to major on the Sunday school; as to their message, major on evangelism, and I would ask our State and National Boards to major on the city. I am fearful lest our Convention and Associational program makers have almost forgotten the city.

## JESUS AND THE CITY

We cannot do better than to take our stand with the Saviour on the mount overlooking Jerusalem and view the city through his eyes and with his compassionate heart. You will recall that on two occasions we are told of Jesus weeping—one at the grave of Lazarus (John 11:35), where the word indicates weeping silently; the other is when Jesus stood on the mount overlooking Jerusalem with all its wickedness and sin, and here the word indicates "cry aloud" (Luke 19:41). It is certainly time for us to "cry aloud" over our American cities. The city is the nerve center, always has been and will ever remain so. The city is also the storm center. One

who thought he knew said, "Hades must be like one of our American cities." Our cities are a strain on our national institutions as slavery never was.

## MARVELLOUS GROWTH

One of the marvels of the age is the rapid growth of our American cities. In a period of twenty-five years (1900-1925) New York City nearly doubled its population, increasing from three and one-half millions to six millions. In the same period Philadelphia gained three-quarters of a million, Seattle multiplied itself four times and Los Angeles multiplied itself six times. During that same period Birmingham multiplied its population by five. Chicago gained one and one-half millions, Detroit gained one million, St. Louis one-quarter of a million and Kansas City doubled its population during the twenty-five years.

The field of a city secretary is somewhat in contrast to that of a state secretary. The state secretary usually thinks in terms of square miles, while the city secretary thinks in terms of folks. It is not acres, but folks that interest a city secretary. The question usually asked by a state secretary in organizing a new church is, "How far is it to the nearest church," while the city secretary simply asks, "How many people are massed together in your section of the city?" It is folks—just folks!

The population of Chicago alone is equal to the combined population of Arizona, Delaware, Idaho, Maine, Montana, Nevada, New Mexico and Wyoming. New York City is equal to the entire population of the State of Illinois or Ohio. Philadelphia is equal in population to Alabama, Kansas, Louisiana, Missouri, Oklahoma, Tennessee or Virginia. St.



Louis is larger, in population, than any one of the following seventeen states: Arizona, Colorado, Delaware, Florida, Idaho, Maine, Montana, Nevada, New Hampshire, New Mexico, North Dakota, Oregon, Rhode Island, South Dakota, Utah, Vermont or Wyoming. St. Louis is larger than the combined population of Arizona, Delaware, Nevada and Wyoming. St. Louis is thirteen times the size of Nevada. Kansas City is larger than any one of the following states: Delaware, Nevada, Vermont, Wyoming, Arizona or New Mexico.

Folks are an asset—square miles a hindrance and handicap! I ask you, Has the city pastor a job?

#### BREATHING SPELLS

During the last year or two our cities have not grown as rapidly as during the previous decade, caused largely by the cutting off of immigration. It seems that the World War saved America from the impending doom threatened by the number and character of immigrants coming to our shores. It will be recalled that immigrants were coming to America at the rate of one and one-quarter millions per year just preceding the World War. The check in immigration gives us another chance to save ourselves by saving our cities. We are headed toward destruction if we do not Christianize our American cities. This is our day of opportunity! God help us to meet the challenge!

#### THE APPEAL OF THE CITY

The number and character of the people found in our American cities to-day present a challenge and problem unparalleled in the world's history. We have a mixed multitude that will *not* mix! The term "melting pot" is a misnomer. We ought not to fool ourselves into thinking that the Italian, Bohemian, Bulgarian and other Southern European people are made 100 per cent American simply by crossing the Atlantic. Neither should we fool ourselves into thinking that these men and women coming from Southern Europe are Christians simply because they come from "so-called" Christian nations. Many of them are fine specimens of manhood and womanhood, but the other ninety-nine per cent must be reckoned with.

Every great national problem is a city problem, except that it is intensified and multiplied ten-fold when applied to a local city. In a city of 500,000 to 1,000,000 people the questions of water, light, heat, transportation, sanitation, food, recreation, etc., are all problems of no small importance. But the problems of spiritual life and morals of the people are of much greater consequence. Kingdom problems are real problems!

#### JEWS

Just what are we to do with five millions of Jews in our country? For the most part, these are antagonistic to our Christian faith and Christian Sabbath. Jews are found almost wholly in the cities. New York alone has one and one-half million of Jews, and other cities have a proportionate number. The money markets of the world are, to a very large extent, in the hands of Jews. Christmas and Easter seasons are looked upon as commercial assets, and in no sense are they given any religious significance by the Jews.

In a very recent racial survey of the city of St. Louis, it was clearly indicated that the Jews are locating and taking possession of the very best residential section of that city.

#### FOREIGNERS

The problem of the foreigner is another vital problem. We have fifteen millions of foreign-born people in the United States, and thirteen millions of these live in our cities. In one city alone there are fifty different national tongues spoken on the streets daily; twenty languages are spoken in one block, and thirty nationalities represented in one public school. The "confusion of tongues" still holds in the present-day American city.

As a rule, foreigners are located in well-defined districts and really reproduce one of their own homeland cities in their home and social life.

#### CAPITAL AND LABOR

The problem of capital and labor reaches its climax in the city. Dives and Lazarus live in the same block. There is always a disproportionate increase of wealth in the city—the rich are richer and the poor are poorer. In the city we have the most stately and costly homes and just alongside of them we have wretched, filthy hovels in which the poor are housed. The city pays dearly for her millionaires, often in terms of human blood.

#### SOCIALISM

It is well for us to remember that the socialist vote, which numbered only a few thousands two or three decades ago, reached nearly a million in the last presidential election. Socialism which we often find in the city is that godless, atheistic sort—the kind that would dethrone Christ and expel God from the universe. It will be recalled that several of the Russian atheistic leaders of the World War period were trained in the socialistic Sunday schools in Chicago and New York City.

#### THE NEGRO

The problem of the Negro is one of vital importance. It is no longer confined to the Southern farmer. More and more the Negro is making his home in the larger cities. Detroit and Cleveland find the Negro problem, economically and religiously, as aggravating and perplexing as that of the foreigner.

The Negro is susceptible to leadership. Every city secretary testifies to the reasonableness of the Negro in accepting and following the advice of his white brethren. Co-operation and brotherly Christian contact will eventually lead to the solution of this problem.

The housing or segregation of the Negro is a vital question now in every one of our larger cities. Equally important is it to give very careful consideration to the status of the Negro in respect to employment. Of course, the most vital question is his spiritual and moral condition. Not a few "so-called" religious organizations are bidding for the Negro in quite the same way political parties often bid for his vote. Baptists and Methodists will never be able to retain their present places of leadership with the Negro unless we face squarely the new conditions now confronting us in the city.

#### ROMANISM

One of the most intricate and difficult problems facing us is Romanism. Some would have us speak cautiously on this point. Many feel that Romanism in America is altogether different from Romanism in Italy or Brazil. In its final analysis I am not so sure that this discrimination is correct. The Roman Catholic Church seeks now as never before to destroy our public school system. Parochial schools, equal in equipment to the public schools, are being built in every parish, and Roman Catholics are being urged to boycott the public school and patronize the parochial school. The parochial school system is now thoroughly graded from the primary through the high school and university. I ask you, will not the time soon come when the Roman Catholics will refuse to pay taxes to the support of public institutions from which, by choice, they derive no benefit? What, then, shall we do about it?

Romanism has no such conception of the organization and function of the church such as Baptists hold. They would put our churches out of business if they could. They openly charge our homes as founded in adultery because they are not bound to the Roman Catholic Church in the marriage ceremony. Romanism, then, would undermine our school system, our churches and our homes. What prophet would dare to foretell the result if they are successful? It is chiefly in the city that the warfare is now on.



## LAW ENFORCEMENT

The problem of law enforcement has come to the front in the last few years as never before. This is caused chiefly by the Eighteenth Amendment. This is likely to bring a strain and test to our Constitution and governmental control such as few fully realize. None of our great cities would "go dry" of their own accord. If the enemies are able to "scrap" the Eighteenth Amendment, what chance has any other amendment to stand?

## SABBATH DESECRATION

It is largely in the city that we find Sabbath desecration. Indeed, few of our cities know anything about what Sabbath observance means. In my own city the movies, dance halls, automobile shops, are wide open. In certain sections of the city the stores do a lively business on Sunday. Much construction work is done on Sundays under the pretense of emergency.

## HOW TO MEET THE CHALLENGE

We have considered the growth, the number and character of the population, some of the outstanding problems of the present-day American city. The challenge is Herculean! How far will the ordinary city local church go in meeting this challenge? Just here is where we feel so utterly helpless. Who has any solution? Alas! No American city can be pointed to as a place where the problems have been met and solved. The Christian city seems, for the present, to be but an idle dream!

## THE GOSPEL

Experience leads me to say that *the gospel*—and to my mind, *the gospel* is synonymous with Jesus of the New Testament—is the only solution to our problems. Right you are in saying that the preceding statement is trite, commonplace, pepless, a worn-out slogan, but all must admit that *the gospel* and that alone, brings fruitage that counts for the moral and spiritual uplift of the people, which is lasting and sure. Jesus is the only one who understands, meets, heals and transforms the sin-sick soul. We must literally sow our American cities deep with *the gospel*. Remember that the preparation of the soil and cultivation largely determine the harvest. The statement of Jesus, "The enemy sowed tares while men slept," is most significant. The sleeping days are not over! Recall, too, that Jesus spoke of the seed multiplying thirty, sixty and one-hundred-fold. We have whittled it down to percentages. The thirty-fold of Jesus represents three thousand per cent with us. Who, to-day, ever dreams of such increase as that?

## THE GOSPEL INCARNATE

The gospel as a message, and Jesus as a Person, must become incarnate in the life of our church members. Jesus was "God clothed in the flesh," so must he be re-clothed in the lives of his professed followers. Personality is often a greater influence than simply principle. We all know it is not easy to be a Christian. The heathen inquirer was right when he said to the missionary, "It is easy to see that you are not as good as your Book." As imperfect as we are, we must "love the soul of man from the pit." God saves a man by a man! The greatest sermon ever preached is the life of the Christian.

## STRENGTHENING OUR CHURCHES

Having read practically all of the distinctive city mission literature, I find, without a single exception, every writer puts the solution of the problem up to what he calls "the church." The conception of the church varies, but all are of the opinion that only as "the church" exercises its function is there any hope of saving the city. We must, therefore, provide adequate equipment for our churches. Through the churches—not the buildings—must the gospel reach the home, economic and social life of the people.

As costly as it is, church equipment must be provided for our churches commensurate with the demands of the Great Commission to disciple, to baptize and to teach. The speaker would not in any way disparage any phase of church building and equipment, but we simply *must* open our eyes to the demands of the city.

## VITALIZED BY THE HOLY SPIRIT

All of us know that we succeed only so far as it is the pleasure of the Holy Spirit to vitalize and bring forth real fruitage in the heart of the individual and change conditions in the community resulting from the proclamation of the gospel and ministering to humanity. Let us give the Holy Spirit ourselves and our dollars that he may, in his own divine way, save the city.

## IN CONCLUSION

Let me, therefore, plead for the sympathy and co-operation of all our Baptist forces in behalf of the city. Our schools and colleges should train men and women for the city as definitely as for the foreign field. Young men and women should specialize for work in the city as definitely as they do for service on the foreign field.

Let me urge our Baptist pastors to look with greater favor on the opportunities presented in the city. The work is hard—the worker, oftentimes, obscure—but for one who loves souls, how inviting it is to accept a pastorate in the city!

I appeal to our State and National Boards to major on the city. I would urge them to be as liberal in making appropriations for work in the city as they are in making apportionments to the city churches. My impression is that the State and National Boards will find a very great disproportion in the amount expected from the city as compared to the amount now being spent by the Boards in the attempt to make the city Christian.

I plead, also, for our "upstate churches" to feel, to a greater degree, their responsibility in making the city Christian. Boys and girls are coming into the city by the hundreds and thousands from our country and town churches. Only as the country and town churches co-operate with the city churches is it possible for the city to be prepared to give to these boys and girls, men and women, coming into the city, the proper church advantages and influences.

If America fails, it will be because we have been unmindful of our cities! The city is the keystone to the arch. The Greeks were weakened by inter-tribal jealousies and strife until the Persians appeared, and then the common enemy moulded them into one mighty nation. We have a common enemy! The city is our common task! Together, with Jesus, we must make the city Christian!

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## Missions and Education in Eastern Kentucky

Rev. Paul T. Thompson, Th.M., Salyersville, Ky.

We have often been told of Eastern Kentucky by speakers, writers and others and have a faint idea of what it is. We have heard two things repeated over and over again about this country and people. One is that it is a land of sunshine as painted by the optimist. And the other is that it is a place of swindling people who are ready to cheat or take whatever they can from the other person. Both of these need qualifying upon a large scale.

The topography of this region is of great interest. It is made up of long winding valleys shut in by towering peaks

that rise from 100 to 1,000 feet above the valleys. On the mountain sides we find located the farms of the mountain people. Some of them are unusually steep—almost beyond cultivation. Lower down and near the streams are to be found the small ancient log cabin even of pre-war days. In these are huddled great families of children.

#### NATURAL RESOURCES

The question comes often to me as to the future prospect of the natural resources. I would like to speak of a few in this message. The timber still is here in great forests in some parts, but even this is not what it has been. Soft coal is one of the gigantic resources of our country. Hard coal is losing its place in American industry as a fuel and at the same time soft coal, of which this area of the Cumberlands has the finest and most abundant supply in the world is growing in popularity. We have near us more coal than did the German Empire at the outbreak of the World War. If we keep up the present rate of production it will require fifty years to reach even the larger veins much less to reach the peak in production.

Petroleum is the second important natural resource of our country. America is rapidly consuming her supply of natural oil just as she is her timber. The decline in production is likely to be reached some time within the next two years, for the great fields of the west have been largely drained, and in many cases drained or flooded with water. Our fields are slow in development because of the impassable roads during the winter time. This makes it possible for an extensive productive horizon to be yet untouched by the drill. From the present outlook the hills about us will remain as the nation's only source of natural oil a quarter of a century hence. Then the sands bear hope of long life when production is once secured. Investments are therefore safe and will sustain continuous interest.

#### THE PEOPLE OF EASTERN KENTUCKY

Here we find the greatest asset of our land. It is not found in our coal or oil or timber, great as these may exist. But our chief asset, if discovered in our common heritage, is our people. The world has had a mistaken conception of the mountain people. The newspapers have long ago sent out glaring accounts of mail order frauds and gang robberies together with feud wars until the world believes this land to be inhabited by a lost caste of people who are ready to plunder every one that comes along. On the contrary I have found the mountaineer extremely honest. Unfortunately, there are some bad folks in Eastern Kentucky. They were born here or moved in from somewhere else, usually the latter. Our people when they make a little money move to cities like Ashland, Lexington and Louisville. In fact, that explains why these are such good towns. They are made up of mountain people. The mountaineer has a sense of honor rarely ever found in any nation. If he tells you a thing you may count upon him for he means it. I had rather have the word of a real mountain man than his note, because he will protect his word or die.

There is another key to the whole situation which is often overlooked. This is a land of suffering and sorrow. The mountain people are acquainted with grief and linger as a people of disappointment. Almost every family wears a crown of thorns caused by some great experience in the home. Feuds of one kind or another have swept this fair land of innocent people back and forth, often with an outside party playing one over against the other, until a trail of sorrow and death circles every home. The outside person rarely ever steps in as peacemaker. He only carries out his own designs. As a result of this great communities are without schools and churches. I visited a place recently where a common school had never been taught in all the history of Kentucky. Girls up to seventeen years of age did not know one letter from

another, and so far as I learned there had never been a sermon by a missionary.

#### FACTS ABOUT THE EDUCATION OF OUR CHILDREN

After making a close survey of the situation I have sought facts for making progress where possible. I used Magoffin Institute as a center and described a circle of thirty miles diameter. In this circle I find two high school teachers paid by the State, and the important force of 15,000 children that need an education. There are three pastors of churches in this circle, as a rule, but at present not even that number.

In the second circle I find fifteen teachers of all schools and 35,000 children, and twelve religious workers, because this takes in Paintsville and a large force. The third circle includes 50,000 children, 18 high school teachers, and twelve religious workers. Or in other words, more than 3,000 children to every high school teacher, and 4,000 to each religious worker.

Who is best prepared to meet the educational need of this great empire of untrained people? My answer is that all forces both public and private need to make much of the opportunity now before them. The supreme task is to awaken the people to the importance of an education for their children, and if this is done we do not have even a possible chance of caring for the students. They would fill every school in the State. Poverty of ideals is the chief enemy of our country.

#### MISSION WORK BEING DONE BY MAGOFFIN INSTITUTE

This school was founded in 1904 by Rev. L. F. Caudil and Dr. A. E. Brown, together with others, as a Mission School. It has grown to be one of the best schools of the country, and is now making rapid strides toward becoming one of our great schools. Its support comes from hundreds of friends and even strangers who are interested in boys and girls of the hills. Many gifts come in each year from far distance as a free-will offering to a worthy cause.

We have found that successful mission work must be carried on almost entirely different from that of other fields. We have discovered after much work and prayer that this school can be and is now made a great mission center from which the workers go out into the places of need and importance each week and hold services of prayer, preaching and meetings of vital concern. We are now visiting near ten communities and holding religious services. These include mill and mine centers, oil fields, towns and villages. In fact, they are the only services of any church for a population of 40,000 people and especially of the missionary faith. At the same time these are the great openings in Eastern Kentucky for a great Christian citizenship a few years from now.

It is found profitable for the workers to have a first-hand knowledge of food and its proper method of preparation before serving. This is a land of gardens and orchards. While at the same time there is but little use made of the same. The basis of all crime and feuds of this region may be traced to the food that is used by our people. I find that the people want to know how to live. Not less than sixty per cent of them die while young because of living conditions and the absence of available physicians. We try to tell the people how to care for their health by using proper foods, and the remarkable thing about it is that changes are rapidly being made.

#### WORK ALONG LINES OF HEALTH

This is perhaps the great door of service to our people. We naturally live a long time in the mountains. But many diseases like fever, trachoma, tuberculosis, and others, including septic poison, have made heavy inroads into our territory with the loss of many. In a recent inspection of our school we found one case of trachoma, which has been treated. We have never had a case of fever or any of the other prevalent maladies which has not been cared for. During this year seven cases of septic poison have been checked. On a recent

trip to the mountains I found two young women dying from need and disease. There was no one to get a doctor and a nurse for these girls and this is true in thousands of cases.

#### RELIGIOUS WORK

We not only do work of the above mentioned kind, but also seek to guide men's souls along the right pathway. The spiritual life is much more important than the physical. Customs are old and well established with us, and our task is to change certain customs and to bring in others in their place. We seek to make the spiritual life the normal standard of living. In our Thanksgiving prayer meeting recently we made an opportunity for profession of faith. No one came, but near midnight one of the teachers was called to a room where three young men that were lost had been having a prayer meeting. They were all saved. So we see the tide of a great spiritual revival of true religion rising from the hills that will sweep the nation with its power.

It is here that I find supreme loyalty to the Bible and to the church. In other words, our school believes in the divine origin of the Bible and its message to the world. We know that the human soul has a supreme need of that message in both life and death. Thus our plan is simple and settled. We teach that life is the most important thing in all this vast universe; that religion is the assurance of that life being ever continued; and that the basis of this assurance is found in the Bible or the Word of God to the race.

From my observation of this district there are 4,000 young people to each regular religious worker. Then this leads me to believe that educational mission work is of the most far-reaching consequence. It will remain permanent when all others fail. The printed page has its power in Eastern Kentucky. People take time to read and think. Each day countless magazines and papers are delivered through the mails to homes even located in the remotest cove. Those who expect to reap a great victory in Eastern Kentucky will be those who train for service in a definite way, for the training of the young people means the gain or the loss to our future mission program.

There is in reach of this small school some 50,000 children. All of these need an education, the majority having but the remotest chance of ever passing beyond the eighth grade. I believe not less than 100 have come to me this year and said, "I can never go to school unless your school is able to receive me. It is my only hope of an education." Somehow I feel that the world needs to be aroused. This important work must be done. They ask me what can be done? My answer is, "What can be left undone?" Some one must call our people to duty. Yes, even America must be awakened and sent to work, for there is now sleeping all about me as I write this article the world's greatest people, the people of the Cumberland. They need a chance at present but will repay all with interest in the near future.

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## Laymen in the Co-operative Program

*Frank E. Burkhalter, Publicity Director Co-operative Program*

Many pastors have often been heard to say that if the kingdom of God is ever brought in, the laymen must play a larger part in the accomplishment of that task.

Interesting instances of definite progress in that direction are afforded in stories from the Beaver Dam Association in South Carolina, and the Judson Association in Louisiana, where alert laymen, at the suggestion of aggressive pastors, have carried the denominational message to weak neighboring churches and found a ready and gratifying response.

Last fall when, due to prolonged drouth, the majority of the churches in Beaver Dam Association of South Carolina had fallen behind on their subscriptions to the Co-operative

Program for 1925, Rev. Laurin H. Gardner of Seneca challenged some of his men to visit the neighboring churches, give a brief presentation of the denominational program and take a special cash offering for the general causes, he found his men ready to undertake the work.

M. A. Wood, chairman of the laymen's work in that association and a member of the Seneca church, agreed to organize the whole association along this line. He divided the association into eleven districts of five churches each, and named a key-man and lieutenant for each division, holding each key-man responsible for the performance of the task in his territory. These eleven groups of business men went out to the various churches unannounced, told their purpose and asked for the privilege of making a speech and taking a collection for the general denominational work. The visitors were gladly welcomed, their messages were readily received, and after the members present had made an offering to the denominational work, they named committees to see all absentees and solicit contributions from them also. In this way the denominational message was presented to every church in the association, save two, and a ready collection given. While the value of such work to the denomination can be readily seen, the men who made the visits believe they got more benefit from their mission than the churches did.

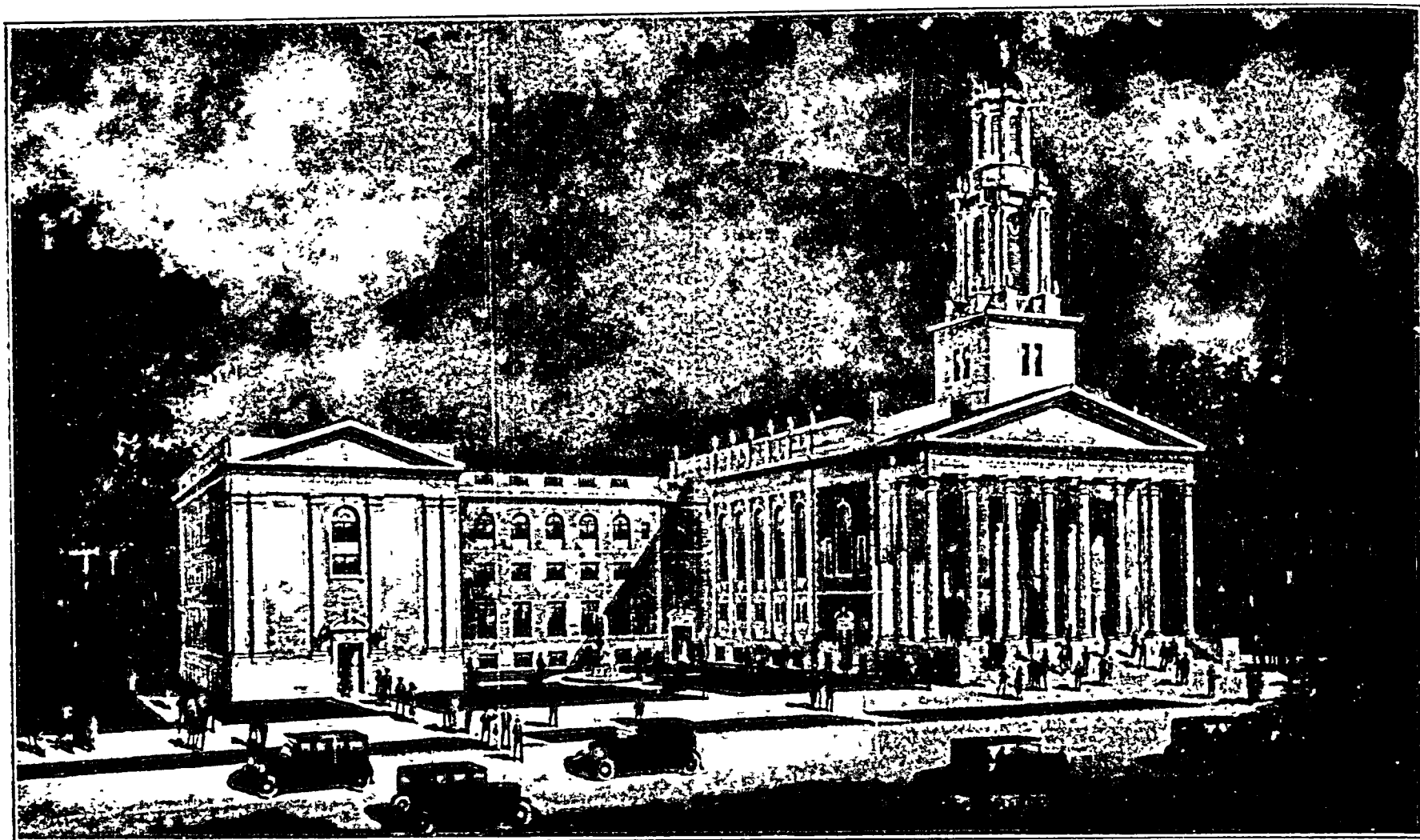
Dr. W. H. Knight, pastor of the First Baptist Church of Baton Rouge, Louisiana, called for a dozen men in his congregation upon whom he could call for any character of service that might be needed, with every assurance that there would be a ready response. No sooner had he made the call than the twelve men needed responded, and the first large task assigned to them was the preparation of an inspirational program on the various missionary, educational and benevolent enterprises of Southern Baptists. The addresses of ten minutes each were interspersed with music and when this program was first tried out upon the home congregation it was gladly received.

Following the success of this effort in his home church, Dr. Knight announced to his association that this program would be duplicated in any church in the association desiring it. Without any cost whatever to the churches visited, the workers on the teams making the trips at their own expense. All of the dozen churches in the association called for the program and gave it a good hearing, with the result that a special cash offering for the Co-operative Program, over and above the budget subscribed, was taken amounting to \$1.60 per capita for every Baptist in the association; whereas, the quota asked by the state office from the state as a whole to this special offering was only \$1.00 per capita.

While every church in this association thus received an inspirational message on the whole denominational program and made an offering thereto, the workers composing the missionary team were not satisfied with this achievement. Accordingly, after the First Church, Baton Rouge, had taken its every-member canvass for the 1926 Program late in December, these men visited all other churches in the association in January and helped them to put on their every-member canvass. Thus, due to the vision and energy of the key-pastor and these good workers, Judson Association is now fully enlisted behind the Co-operative Program.

Another instance of how an aggressive key-pastor can make himself count in his association is afforded in the case of Rev. John H. Buchanan of the First Baptist Church, Paris, Tennessee, who, after cultivating the weaker churches of his association—many of whom had received aid from the State Board for many years—led them in the adoption of a resolution at the one hundredth session of their district association to the effect that they would no longer ask state aid. This resolution was unanimously adopted and as a result of cutting loose from the State Board those churches more than doubled their contributions to the denomination within one year.





TYPICAL CHURCH DESIGN OFFERED BY THE SUNDAY SCHOOL BOARD'S ARCHITECTURAL DEPARTMENT

## Our Southern Baptist Church Building Movement

*Rev. P. E. Burroughs, D.D., Secretary Architectural Department*

The word *movement* is used advisedly. Its use is amply justified. During the five years of the Millions Campaign, Southern Baptists invested nearly sixty millions of dollars in church buildings. We are now spending not less than fifteen millions annually in church construction.

The movement is really past due. The last decade or two has witnessed almost phenomenal developments in various types of industrial expansion and construction. We have built hotels, skyscrapers, bridges, roads; it is now entirely proper that we shall build churches. We have witnessed an era of unprecedented expansion and extension in church activities and ministries. We have in our colleges and theological seminaries trained a generation of preachers who with pungency and power are proclaiming a glorious gospel of light and love. We are supplementing this preaching ministry with a glorious singing ministry. The gospel is now attractively presented in sermon and song. The people are responding to this double appeal and we hear on every hand of congregations which are limited only by the capacity of the auditoriums in which they meet. With hard-surfaced roads, with modern methods of transportation, with attractive preaching and effective singing, we may expect that people in increasing numbers will attend upon our gospel ministries. May it not be that we have limited this rising tide of attendance by the severe limitations imposed by our meager provisions? Come to think of it, the building movement seems to be really long past due.

The movement is justified by the new attitude toward the Sunday school. The buildings of the past made, to say the

least, poor and inadequate provision for the teaching service. In recent years the teaching service has come to take its place alongside of the preaching service as a co-ordinate and vastly important service. Moreover the teaching service deserves and demands separate and specially designed space for its real usefulness. The Sunday school appeals to a very wide constituency, ranging from the cradle roll babies on through the various life stages and includes both saints and unbelievers. Because of this wide appeal and because of the strong bid which the Sunday-school organization is able to make, large numbers are being gathered into our Sunday schools. It is being gradually pressed upon us that we can not have big efficient Sunday schools in little inefficient buildings. We can not have graded schools in old-fashioned ungraded buildings. The work which the Sunday school must do in teaching and moulding life in the formative stages and in evangelizing in all stages is of such commanding importance that adequate provision must be made for this ministry whatever the cost.

The present building movement is justified by our rapidly-increasing wealth. Happily we do not have to build our churches at the expense of our missionary and benevolent enterprises. There has been in some quarters, perhaps very naturally, some concern lest our vast building program might interfere with our plans for carrying the gospel to the ends of the earth. When one of our churches projected a half-million dollar building program, there were not wanting those who were disposed to raise questions as to the effect upon our missionary enterprises. This church, both during its cam-



paign and since, greatly increased its contributions to missions and actually led all the churches in the state in which it is located in benevolent contributions. This instance might be duplicated in other sections. We are beginning to see that churches wake up and discover their real resources in a building campaign and that if they are properly led, this campaign only paves the way for the support of world-wide missions. We are amply able to build the houses we need and at the same time finance our mission boards, our schools, our hospitals and our orphanages.

This building movement is fraught with inevitable perils. We have been forced away from the style and type of church designs which prevailed a generation or so ago. We find it necessary to build on a greatly enlarged scale. We must provide for two somewhat distinct ministries, that of preaching and that of teaching. Besides these we must find space for women's work, young people's societies, social functions and other needed ministries. The modern church building is a large, intricate, complex affair, reflecting the large and varied ministries in which churches now engage. The people who rise to build are usually people who have known only severe limitations in the buildings in which they have lived and labored. The architects who must in some measure serve as advisers and guides in the building enterprises all too frequently lack understanding of the fine subtle life which is to be housed. Thus our churches face inevitable perils in their building programs. They may build too small and thus impose upon themselves hopeless limitations for all the years. They may build too large and thus incur indebtedness which may hamper and cripple for all the years. They may fail to provide proportionately for the departments in the Sunday school and thus place an artificial handicap on certain departments. But the mistakes which are not only possible but are being actually made are so many that we can not undertake to list them. Surely the present building movement is fraught with many and serious perils.

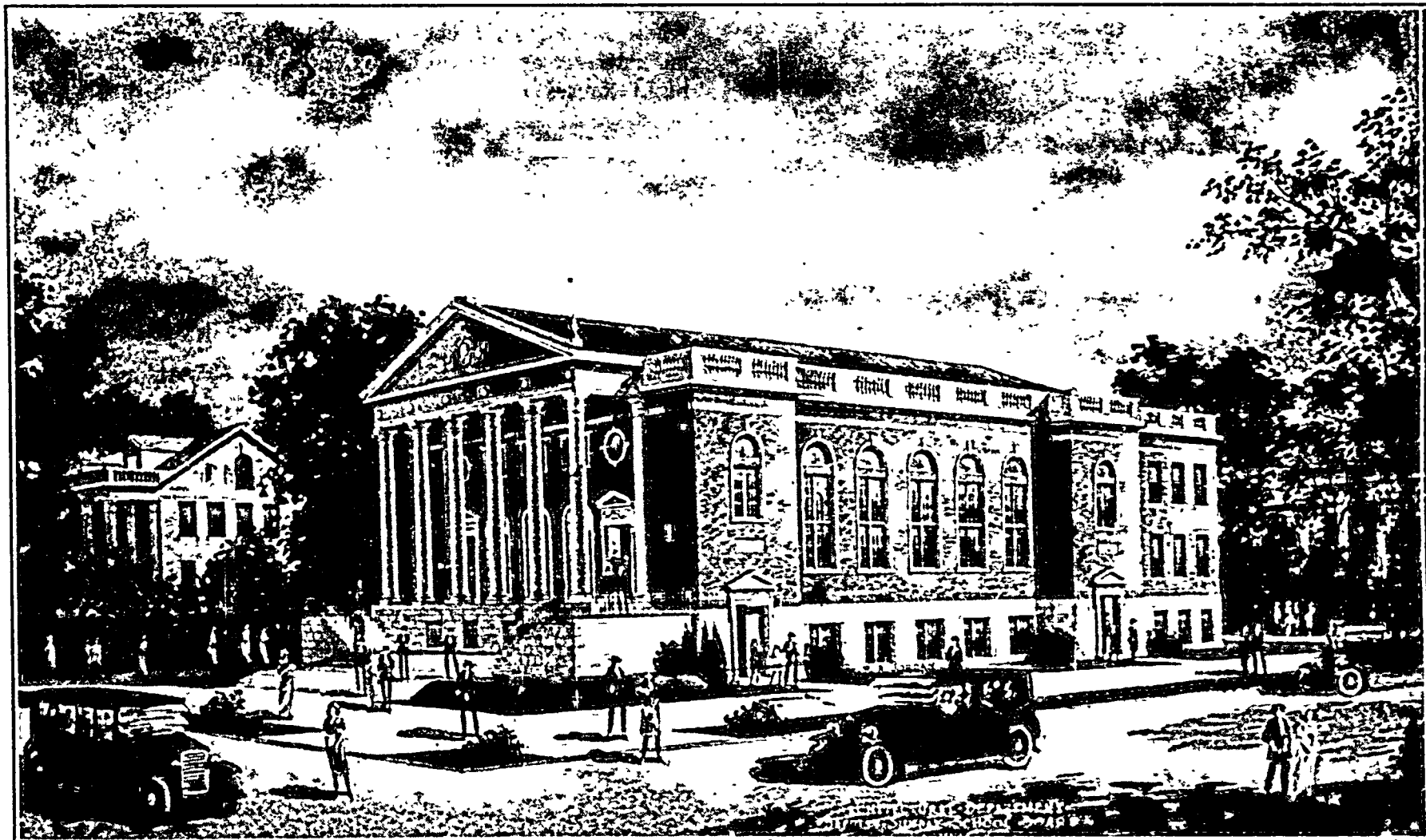
That this makes necessary careful and experienced guidance is quite obvious. To provide this guidance the Architectural Department of the Sunday School Board was inaugurated some years ago. A considerable literature has been developed through this Department, and in co-operation with some of the leading architects of the country plans have been devised of very great practical value to building committees and pastors. The Department stands ready to render any possible service to churches contemplating building, and invites correspondence to this end.

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"Our Lord has never withdrawn from the compact of partnership with his ambassadors. If we count on him, we find that he is co-operating in church, and Sunday school, and mission. There are a few rules to be observed, however, in this partnership: (1) We must be clean in heart and life. He cannot identify himself with those who are consciously delinquent. (2) We must not seek our own glory, but God's, and the pure blessing of men. (3) We must use the Word of God as our sword, our laver, our balm, our cordial. (4) We must be in loving harmony with those who name his name, as he cannot countenance seclusion or uncharitable feeling. (5) We must by faith reckon upon him—as to the message before it is delivered, relying on him during its delivery, and conferring with him about its effect."—*F. B. Meyer.*

\* \* \*

"The prayer power has never been tried to its full capacity in any church. If we want to see mighty wonders of divine power and grace wrought in the place of weakness, failure and disappointment, let the whole church answer God's standing challenge, "Call unto me, and I will answer thee, and show thee great and mighty things which thou knowest not!"—*J. Hudson Taylor.*



ANOTHER TYPICAL CHURCH DESIGN OFFERED BY THE SUNDAY SCHOOL BOARD'S ARCHITECTURAL DEPARTMENT

"We are amply able to build the houses we need and at the same time finance our mission boards, our schools, our hospitals and our orphanages."

# The Home Mission Board as a Church Builder

## Past Records That Plead for Future Support

### Baltimore Baptists' Debt to the Home Mission Board

*Rev. H. C. Jackson, Fuller Memorial Baptist Church, Baltimore, Md.*

As far back as 1853 a resolution was offered at the Maryland Baptist Union Association looking toward the organization of a Church Extension Society for Baltimore Baptists. This resulted in the organization and incorporation of the Baltimore Baptist Church Extension Society in 1854. This society suspended operations during the dark period of the Civil War. The work was resumed in the year 1870. Two names stand forth most prominently in the history of this society—that of Franklin Wilson, who proposed and was greatly interested in this work, and Eugene Levering, who after having served as president for nearly forty years, resigned two years ago and was succeeded by Frank S. Biggs, a capable and outstanding layman.

In 1892 a resolution was offered at the General Association, calling upon the Home Board of the Southern Baptist Convention to expend more money in the bounds of the State of Maryland. So generously did that Board respond, that in 1909 at the Maryland Baptist Union Association it was characterized as "a noble friend to the State," and indeed it has been. In the achievements of Maryland Baptists it has played a notable part. Not only in Baltimore but in the State as a whole it has been in co-operation with our State Mission Board and Extension Society through all the years in the support of missionary pastors and in special efforts to reach the foreign population. The work it did through Miss Marie Buhlmaier at the pier in Baltimore in the reception of immigrants makes a romantic and notable chapter. Its work among the Germans of Baltimore, as well as that among the Russians, is conspicuous.

In the year 1920, it gave \$7,500 for the original building of what is known as Goodwill Center, a community building among the foreign population. This has since been added to and improved by local contributions, and the W.M.U. of Maryland is now conducting a far-reaching work in this center.

We can have no adequate idea of the contribution of the Home Board to Maryland unless we take into account its part in the program of church building. Secretary Baylor of the Extension Society, has estimated that that society has raised and expended \$500,000 in church buildings in Baltimore and in Maryland, and that four-fifths of all the Baptist churches in Maryland have been aided by this agency. A large proportion of this sum was contributed in co-operation by the Home Board. In addition to the early programs in church building a notable impetus was given in a series of movements beginning in 1905. In that year a campaign was inaugurated to raise \$75,000 for new church buildings, the State to give \$50,000 and the Home Board \$25,000. This campaign was followed by another in 1907. In these movements \$105,000 was raised, and of this amount the Home Board contributed \$32,500. In 1910 still another campaign for a similar amount was entered into, the Home Board co-operating. The last campaign in co-operation was successfully conducted beginning in 1913. The objective was \$20,000

for three years, of which the Home Board was asked and consented to give \$5,000 each year, the balance to be raised by individuals and churches.

As a result of these campaigns some of the now stronger churches were built. Not only Baltimore but various points in Maryland were aided. Among these may be mentioned Annapolis, the seat of the Naval Academy, where a splendid building was erected, now valued at \$75,000; Havre de Grace; Frederick, which now has a building valued at \$100,000; Brunswick; Rockville; Frostburg; Hagerstown; Crisfield, where one of the most beautiful buildings in the State has recently been erected at a cost of \$90,000, and many others outside of Baltimore. Druid Park, Hamilton, Patterson Park, and other churches in Baltimore stand as monuments to the co-operative work. In Baltimore the Home Board not only gave in co-operation with the Extension Society, but made direct gifts of \$5,000 each to the Temple Church, which is now valued at \$50,000, and Gregory Memorial Church, which has a plant worth \$90,000. The Board likewise made direct contributions of \$5,000 to Annapolis and Havre de Grace.

Many are disposed to think of the work of Home Missions as functioning largely on the frontier, but a review of its work in Baltimore, the South's greatest city, and contiguous points in the State of Maryland, will greatly enlarge their vision as to the varied and most important work it is doing in our large centers. You cannot separate the history of Maryland Baptists and their achievements from the history of the Home Board of our Convention. There is still a vast field in Baltimore and in Maryland to be occupied, had the Board adequate finances. In Baltimore and in Maryland there are churches whose need for housing is pitiful. Some of the most promising interests are languishing because of the lack of means to build houses of worship. Such opportunities neglected are heart-breaking. There is a great and increasing need for Home Mission work in our Southland.

\* \* \*

### Sailing on an Even Keel

*Rev. Wm. L. Challoner Mahon, Main Street Baptist Church, Jacksonville, Fla.*

It is the task of an expert stevedore to so skillfully load his cargo as to avoid a list to either port or starboard, and if perchance a list should occur he must find some way to right his ship before the perils of the open sea are encountered. Without the closest oversight and keenest discernment the cargo will be misplaced and the ship unbalanced with danger to life and property. It must be borne in mind that an even balance in ship-loading is maintained by proper apportionment, not always according to bulk but also according to weight.

The wise householder always sees to it that an even balance is struck in the administration of all of his household affairs, sons, daughters, and dependents all receiving their portion in due season—fairly administered with parental affection and justice. Heartaches and jealousies, doubtings and fears, contentions and dissensions, tears and bitter words, lack of interest and zeal in service, are sure to follow manifestations of favoritism on the part of father, mother or guardian.

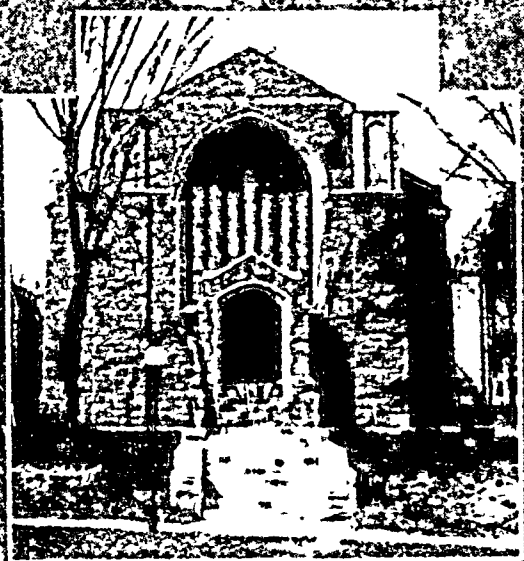
# MARYLAND CHURCHES

## AIDED BY

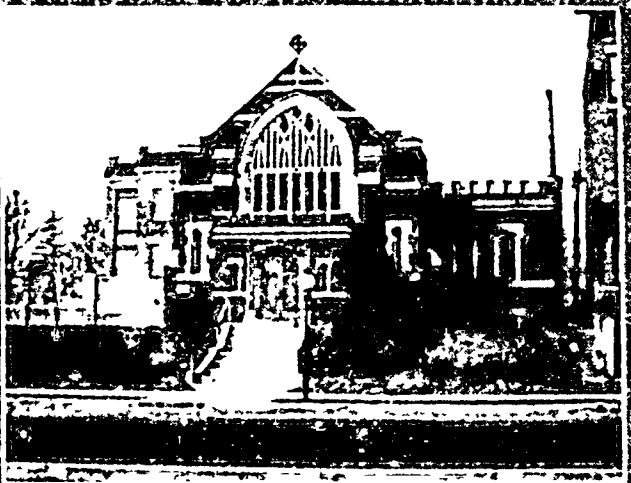
# HOME MISSION BOARD



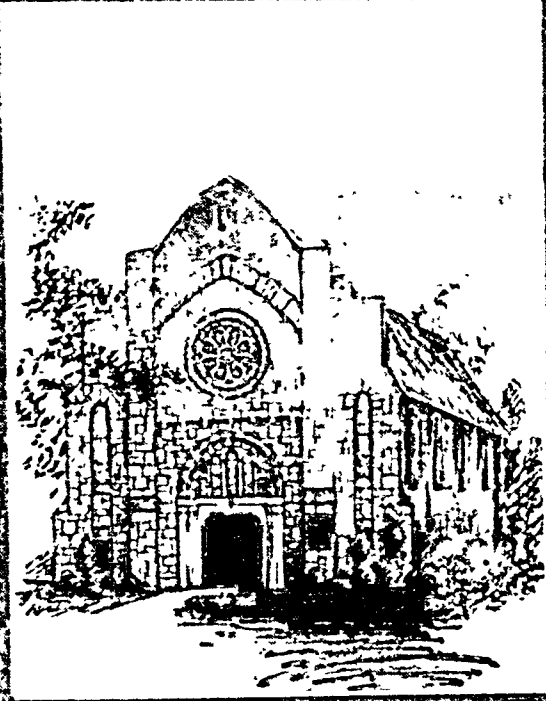
ST. JAMES BAPTIST CHURCH  
BALTIMORE  
JAMES WHITE, PASTOR



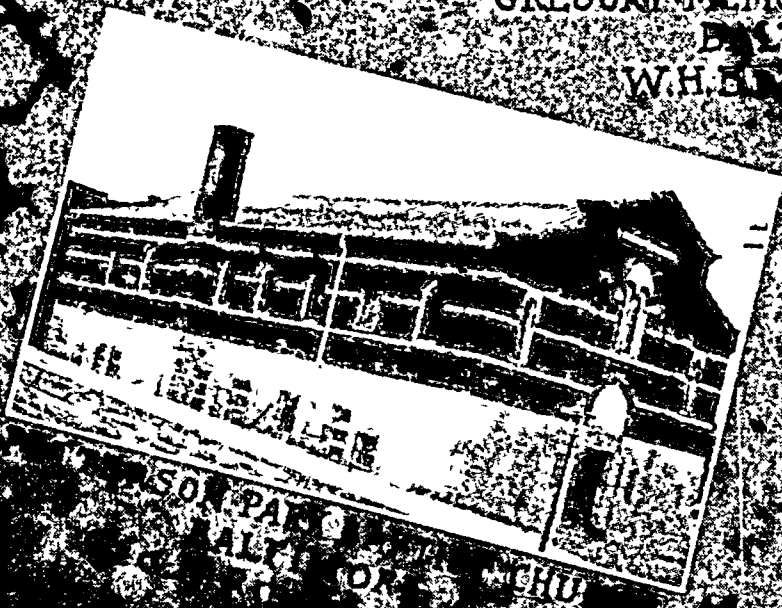
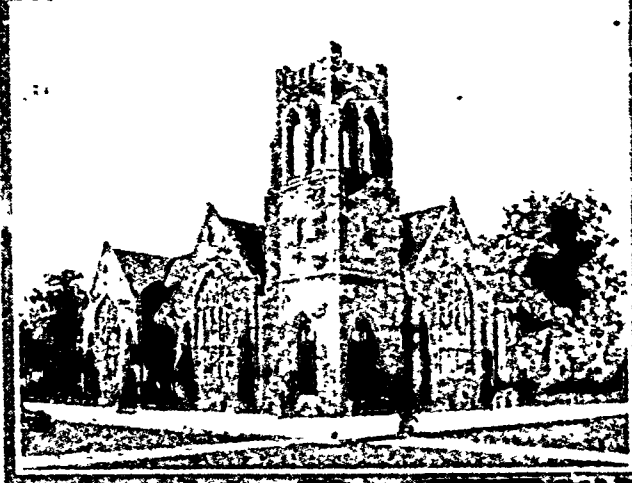
TEMPLE BAPTIST CHURCH  
BALTIMORE  
P. B. WATKINS, PASTOR



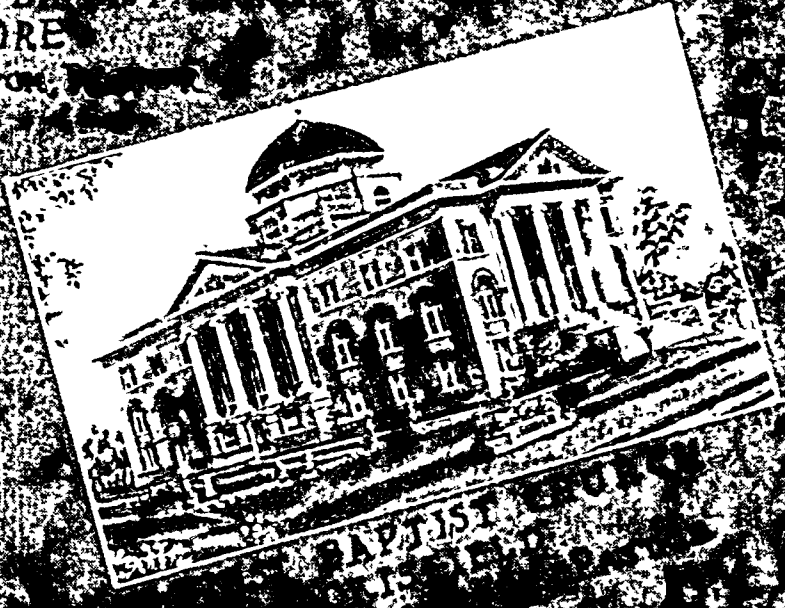
LEWIS PARK BAPTIST CHURCH  
BALTIMORE  
J. A. DICKSON, PASTOR



GREGORY MEMORIAL BAPTIST CHURCH  
BALTIMORE  
W. H. LANSBROOK, PASTOR



LEWIS PARK BAPTIST CHURCH  
BALTIMORE  
J. A. DICKSON, PASTOR



LEWIS PARK BAPTIST CHURCH  
BALTIMORE  
J. A. DICKSON, PASTOR



Why this soliloquy as I start to write about Home Missions and the debt of love and gratitude a great host of churches in our Southland owe to the Board?

I am reasoning with myself "lest I forget." The many pressing demands on the foreign field, the appealing voices from our missionaries, the unparalleled opportunities which spring up on every hand in the land across the seas, and new fields in Europe, are the urgent calls tending to close our eyes to all else beside—all tend to make us forget the pressing needs at home which have been ministered to in the past, and must be ministered to in the future by our Home Mission Board. Surely it is essential that we take time and occasion to measure carefully the great pressing appeals that come to us from both of these needy and imperative fields of endeavor, measure them both in the light of conditions, and minister to them, not over-influenced by sentiment on one side or the other.

Memory turns back full twenty years to the time when the Main Street Baptist Church, Jacksonville, was struggling for an adequate house in which to worship and render service. Unable to erect a structure suitable to the needs of the community or to properly represent the cause of our Lord and the denomination in a building the small congregation was able to erect, we turned to the Home Board for help in our urgent need. Our appeal was not in vain. After carefully surveying the field and taking all the circumstances under consideration the Board made a straight out gift to the church of \$5,000.

Humanly speaking the church could not have gone ahead without that help, but with the help of that gift the building was erected and that very same winter \$400 was contributed by the congregation to Foreign Missions. Thus we see the direct connection and the indissoluble link which exists between Home and Foreign Missions. During the past twenty years there has been a steady increase in mission contributions to all of the departments of our denominational life and work by this church.

Surely the investment was a good one, and the money thus contributed was collected from the churches over the Southern Baptist Convention and then given to a church which the Board deemed would use it wisely, and in their future strength would minister to the needs of the cause at home and abroad. What is true in this instance is true of every other contribution or loan made by the Home Board all over this Southland.

Brethren, are we sailing on an "even keel"? Do we keep in mind the large place the Home Mission Board is filling in the growth and progress of our denomination at home and abroad? What the Home Board has meant in the past to our frontier work, to our mountain work, to our foreign population and to our cities where situations were needing equipment which the community was unable to supply, it will mean in the future if we maintain it and strengthen it with our support as our loyalty and good judgment demand.

There has never been a time when there was a more imperative call for the helping hand of the Home Mission Board than there is to-day, not only from our frontier but from our large cities, and this call for help must be met if we expect to keep pace with others who are pressing to the front with the causes which they believe to be supreme. Unless help is given and given quickly the greatest opportunity that has ever confronted us as a denomination in our home fields will be lost.

Our special offering for the Foreign Mission Board has just been made. The month of March has been set apart in which to make our offering for Home Missions. Let gratitude do her perfect work. Let the need of self-preservation and the wisdom of a just proportion in our giving bring forth an offering in keeping with our urgent demands. Let us sail on an "even keel"!

## The Work of the Home Mission Board in Memphis

*Rev. A. U. Boone, D.D., First Baptist Church, Memphis, Tenn.*

There has always been a reliable tradition that the Home Mission Board gave some assistance to the old First Church in its earlier days. Very little information is available concerning details, but a recent investigation of ancient records reveals the fact that at one time an appropriation was applied. Just how long and how much cannot be positively stated, but any help that was given to this first organization was a contribution to our Baptist cause, since the First Church was, and is, the mother of all the other churches in the city. It has now a membership of 1,600. No one can measure the value of the help given by the Board in "the day of small things."

It is also possible that some co-operation was given to other churches of Memphis during the years that followed. However, nothing is known by the present writer of any additional connection with the Board until about the beginning of the present century. During the last twenty-five years the work has been of thrilling interest. The situation was, and still is, very challenging and inviting. In connection with this article we give some figures and pictures which speak for themselves. Wonderful progress has been made, and this was accomplished through the timely assistance given by the Atlanta Board. In some instances the churches were assisted in the way of supplementing the salaries of the pastors, but in the main, very substantial sums of money were actually put into the buildings. Those who doubt the wisdom of the local brethren, or the wisdom of the Home Board, have only to look at this story and be convinced. It is modestly suggested that the value of the investment has been greatly increased through the consecrated wisdom of the local Executive Committee. It seems now, however, that the leading spirits in the Memphis work would not have been able to cope with the situation had it not been for the denominational assistance.

It has been the policy of the churches in this city to encourage large contributions to the Boards, and then to make application to them for help. Some may doubt the wisdom of this course, but it has been confirmed by the success that has developed.

The editor has requested the writer to give this brief statement, and to present the statistics and figures accompanying this article. As one who has witnessed all of this growth, and as a representative of the churches, I want to thank everyone who has helped in any way, and also to give an intimation that this great city with its resources and growing population is still a challenge to the energies of the denomination.

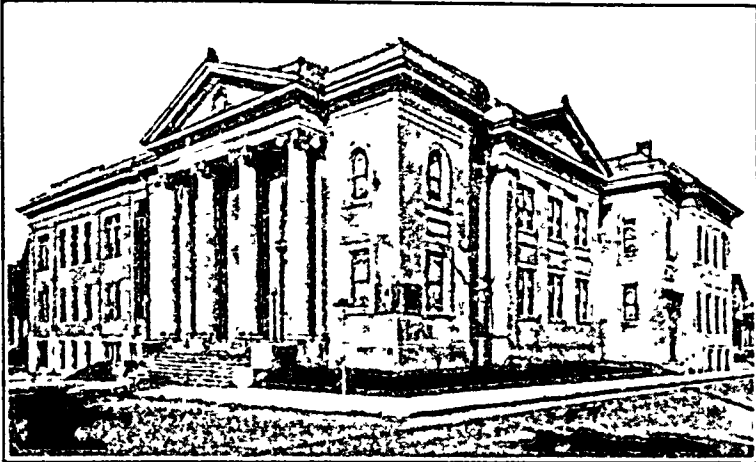
It would not be fair at all, however, to close without recognizing the co-operation of the State Mission Board in Tennessee. This splendid body, directly and indirectly, and in its co-operation with the Home Board, has had much to do with the forward movement of Baptist interest in this corner of our beloved State.

Following is a list of Memphis churches which have been assisted by the Home Mission Board:

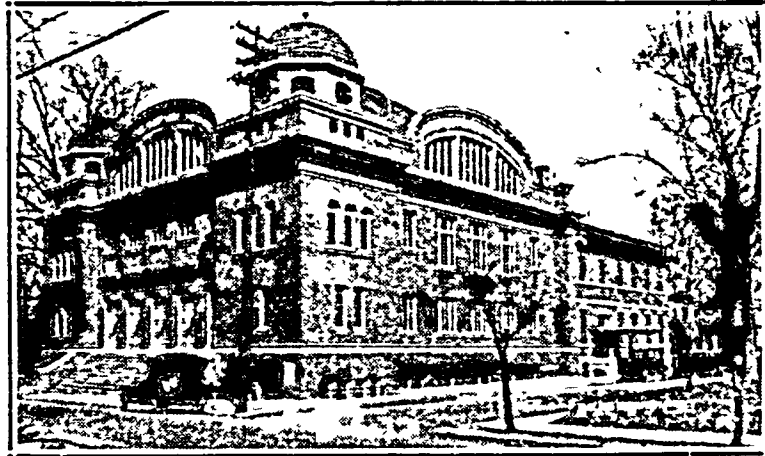
Calvary Church, membership 299, pastor J. A. Barnhill.  
Speedway Church, membership 389, pastor J. Norris Palmer.  
Seventh Street Church, membership 436, pastor I. N. Strother.  
Prescott Memorial Church, membership 477, pastor J. H. Oakley.  
Boulevard Church, membership 501, pastor J. H. Wright.  
Labelle Church, membership 752, pastor D. A. Ellis.  
Union Avenue Church, membership 806, pastor H. P. Hurt.  
Bellevue Church, membership 1,063, pastor W. M. Bostick.  
Temple Church, membership 1,080, pastor J. Carl McCoy (former pastor).  
Italian Mission Church, membership 40, pastor Rev. Joseph Papia.



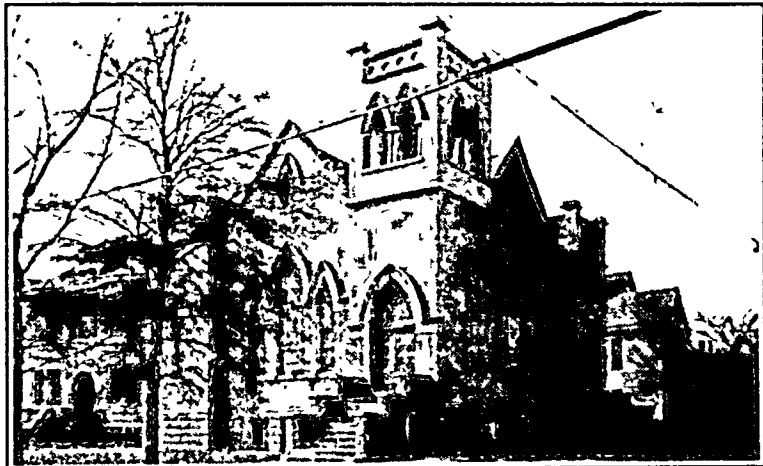
# Memphis Churches Aided by the Home Mission Board



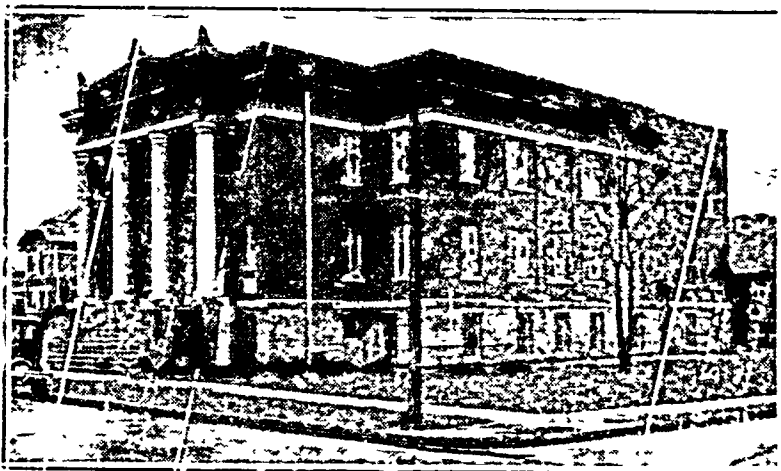
FIRST BAPTIST CHURCH  
Rev. A. U. Boone, Pastor.



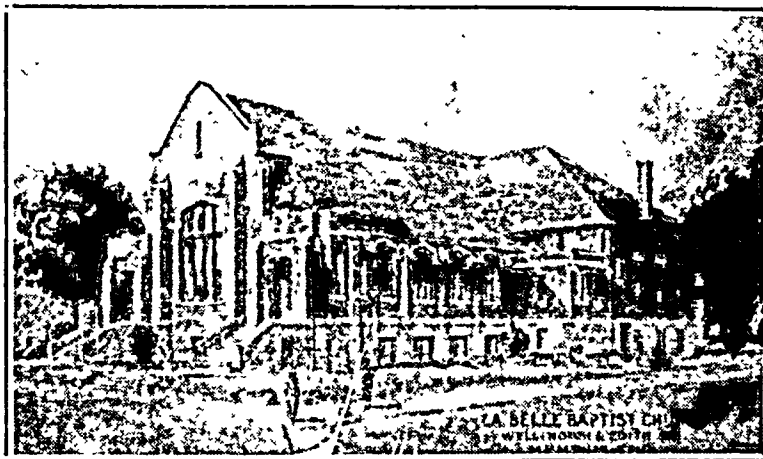
BELLEVUE BAPTIST CHURCH  
Rev. W. M. Bostick, Pastor.



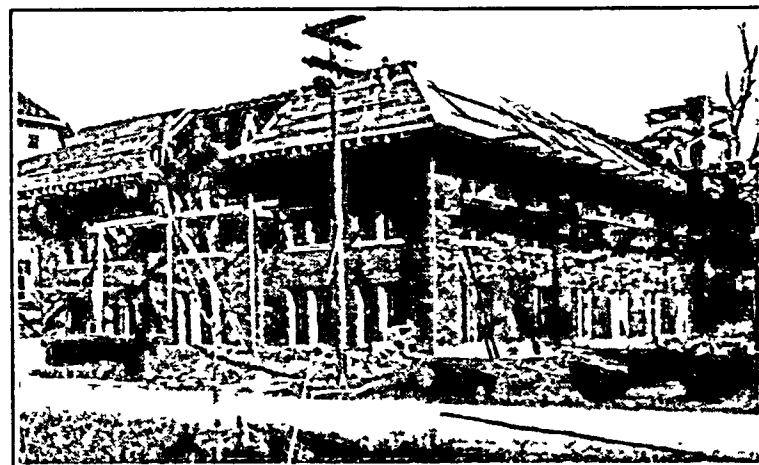
ITALIAN BAPTIST MISSION  
Rev. Joseph Papia, Pastor.



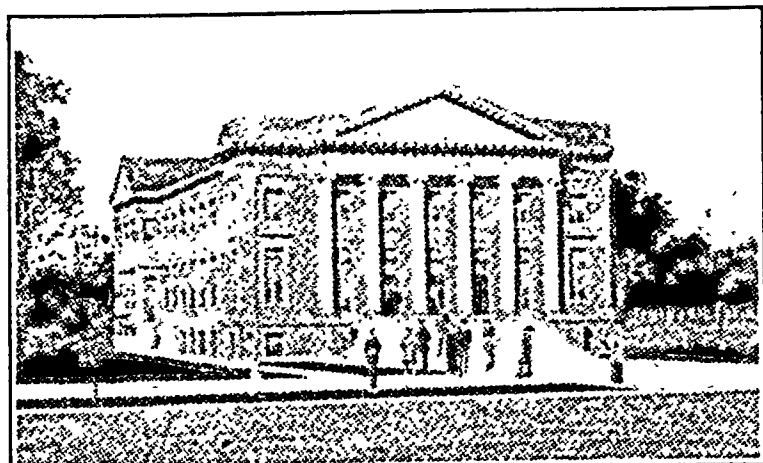
SPEEDWAY BAPTIST CHURCH  
Rev. J. Norris Palmer, Pastor.



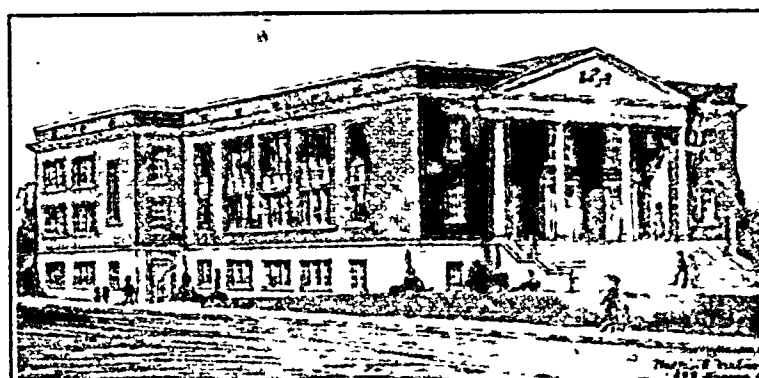
LA BELLE PLACE CHURCH  
Rev. D. A. Ellis, Pastor.



BOULEVARD BAPTIST CHURCH  
Rev. J. H. Wright, Pastor.



TEMPLE BAPTIST CHURCH  
J. C. McCoy, Former Pastor.



PRESCOTT MEMORIAL CHURCH  
J. H. Oakley, Pastor.

## Rich Returns on a Timely Investment

*Rev. Claude W. Duke, First Baptist Church, Tampa, Fla.*

The story of this church is not unlike that of many other churches of our Southland, except possibly in the phenomenon of splendid growth. This growth has of course been made possible by the wonderful increase of population in our city. In spite of the fact that the First Church has now a family of fourteen children, still it can boast of a membership of 2,300.

Baptists organized their first church in Florida just 101 years ago. The centennial of this historic event was celebrated by the Convention meeting in the First Church, Tampa, last December. Forty-four years had elapsed from that date to the founding of the first church in Tampa. Even then it was only a village on one bank of the Hillsboro River. A virile missionary in the jungles by the name of Hayman was a Baptist, and he resolved that the half dozen Baptists in this little village resting on the sandy bank of the river should organize a church. No matter if they did have to hold meetings under an arbor built of palmetto leaves, they would keep off the rays of the sun, and people in Florida do not mind the rain.

But few years passed until the Baptist population had increased to a congregation of more than a dozen and a half, and they resolutely set themselves to the task of erecting a colossal building for divine worship. My eyes have rested many a time on this structure, for since I came to Tampa it was used as a storage for plumbing supplies. Evidently it had a seating capacity for nearly a hundred. In this ample house they worshiped for years, and many pastors fed the people on the bread of life.

It was about the year 1893 that the church called to its pastorate a virile young man of broad culture and vaulting ambitions by the name of William H. Osborne. His coming marked the beginning of a new epoch in the history of this church. The congregations soon began to overflow the building. He had the vision and the audacity to propose the erection of a more spacious structure. When he urged that they cross the river into the section now known as Hyde Park the people thought he was crazy, for only a year or two before it was a veritable wilderness. When he went further still and proposed that they spend not less than ten or fifteen thousand dollars in the erection of a plant adequate for divine worship and Sunday-school activities, the people were sure he had lost his mind.

Then it was that this young man told the people of the existence and motive of a Home Mission Board of the Southern Baptist Convention. They opened their eyes, and began to take notice of him. Correspondence revealed to them the accuracy of his information. They crossed the river; they bought a lot on a very prominent corner facing the bridge, paying the fabulous sum of twenty-five hundred dollars, and on that erected a structure, at a cost of some eighteen thousand dollars, that has served the church until two years ago. When they were ready for the dedication Dr. J. M. Frost preached the sermon, and the congregation that day pledged the entire overplus of the assistance rendered by this gracious Board.

Beside the contribution of the Board to this structure they were assisted from time to time in the salary of the pastor. Even to this good day this Board is spending in its work among the foreigners in Tampa more money than in every other point in the state. Until three years ago the entire Italian congregation, reaching a membership of one hundred and forty, held its membership in the First Church. Few churches in our Southland have been blessed so graciously by this Board, nor have any appreciated its worth more highly.

When the reader is told that to-day this church is worshipping in a structure that, when completed in all its acces-

sories, will have cost half a million dollars, and that this structure was dedicated on the seventeenth of last January practically without debt, he will appreciate the wisdom of such liberality as was accorded to churches struggling in growing communities in the time of their inception and transition.

From this time on this church will give half its income to the assistance of other churches struggling to find themselves, and to the spread of the gospel wide over the world. Just as a few thousand dollars spent in the education of a boy of splendid possibilities will bring enormous returns to civilization, so will a thousand dollars spent here and there in such places as Tampa bring to the kingdom fabulous returns in growth and character development.

The Home Board enabled this church to pay twenty-five hundred dollars for a lot on which they erected a church building which served them for nearly thirty years, and now the price demanded for that same lot alone is three hundred thousand dollars.

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## The Dividends of Home Missions

*Rev. E. P. West, Baptist Temple, Houston, Texas*

Brownsville, Texas, is strategic for situation. It is at the mouth of the Rio Grande River and the "magic valley"—where Mexico meets Uncle Sam! An important gateway of two republics, a thriving little city of financial, political, educational, medical and industrial influence, its significance as a religious center and base of operations cannot wisely be overlooked. The population is 15,000, the majority being of Spanish blood and tongue. It is easy to believe that the population will reach 50,000 within the next ten years and will be American people in the main.

What has this to do with dividends of Home Mission work? Just this: Twenty-one years ago the First Baptist Church, Brownsville, was constituted with fourteen charter members. A suitable lot was secured and the Home Mission Board gave a beautiful brick chapel, costing two thousand dollars. It was a nice building and met the needs for several years. The Brownsville Church, on November 1, 1925, provided for a large and commodious building to meet their insistent present needs, which building will cost more than twenty times as much as the one given by the Home Board. One man gave a gift equaling the amount of the original cost of the chapel. The membership is now about 250 and is growing at a fine rate. There is no more loyal, co-operating church in the Southern Baptist Convention. What if the Home Board had not helped? Do Home Missions pay? What are the dividends on the church building funds?

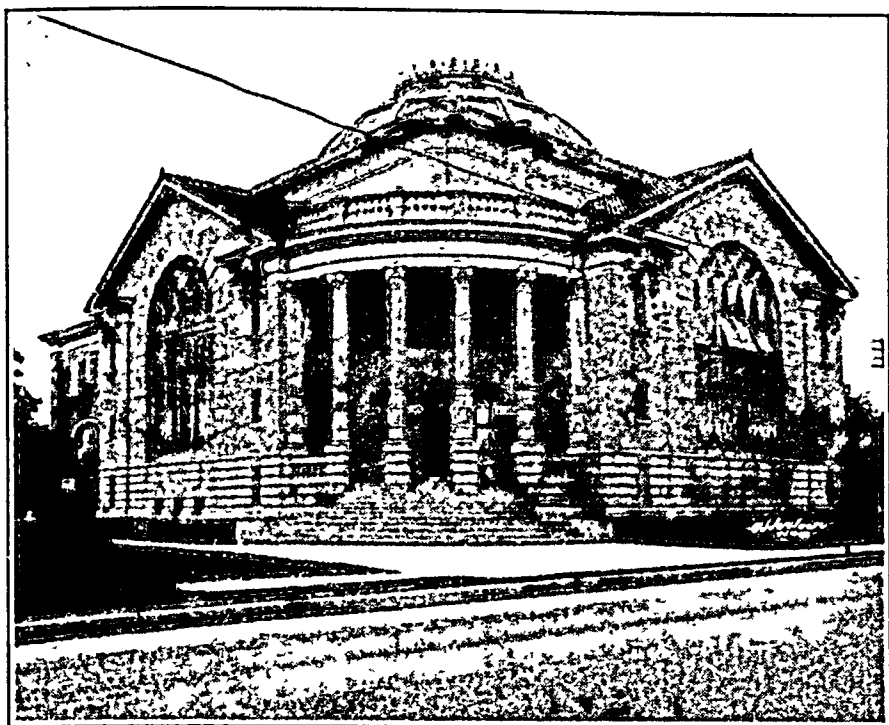
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## A Home Board Trophy in Texas

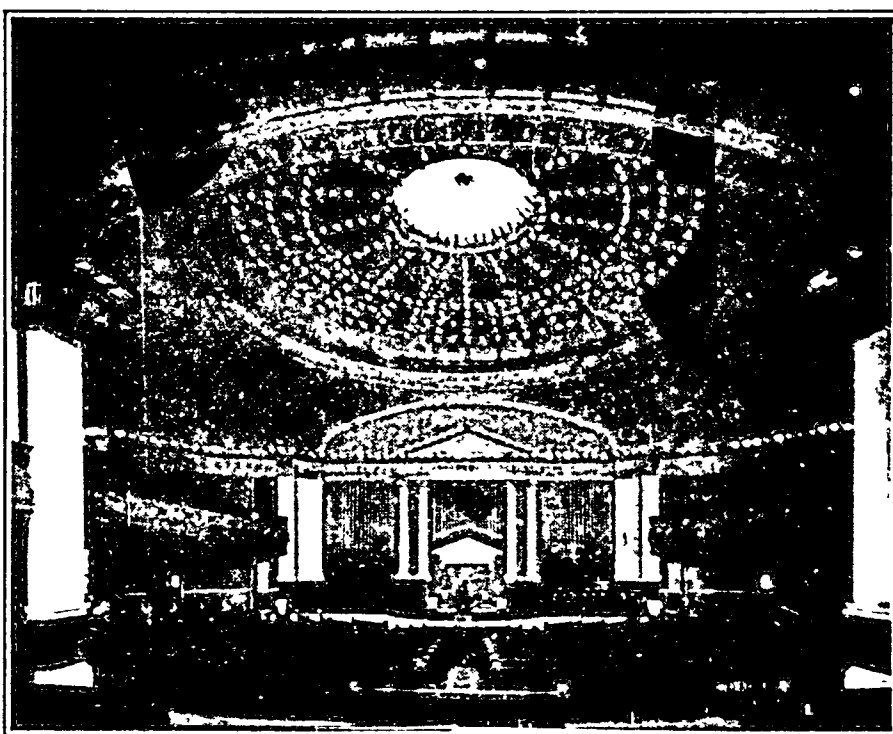
*Rev. J. M. Dawson, Pastor, First Baptist Church, Waco*

Where the Waco tribe of Indians had their capital village on the west bank of the Brazos until 1840, near where Philip Nolan, first of the American filibusterers, laid down his life while exploring for Thomas Jefferson in 1801, grew up the city of Waco. It was laid out by Captain George B. Erath in 1849, lots selling the first year at \$5, the next at \$10 and increasing at almost the same ratio ever since!

Judge R. E. B. Baylor, for whom Southern Baptists' greatest University was named, came to Waco in 1850, on one of his court-holding rounds, and preached the first gospel sermon ever heard in these parts. Newcomers hungered for a church. They sent up a petition to the Baptist State Convention in session at Huntsville, asking an appropriation of \$75 to sus-



AUDITORIUM FIRST BAPTIST CHURCH, WACO, TEXAS  
Rev. J. M. Dawson, Pastor.



INTERIOR FIRST BAPTIST CHURCH, WACO, TEXAS  
This beautiful auditorium, including galleries, seats three thousand.

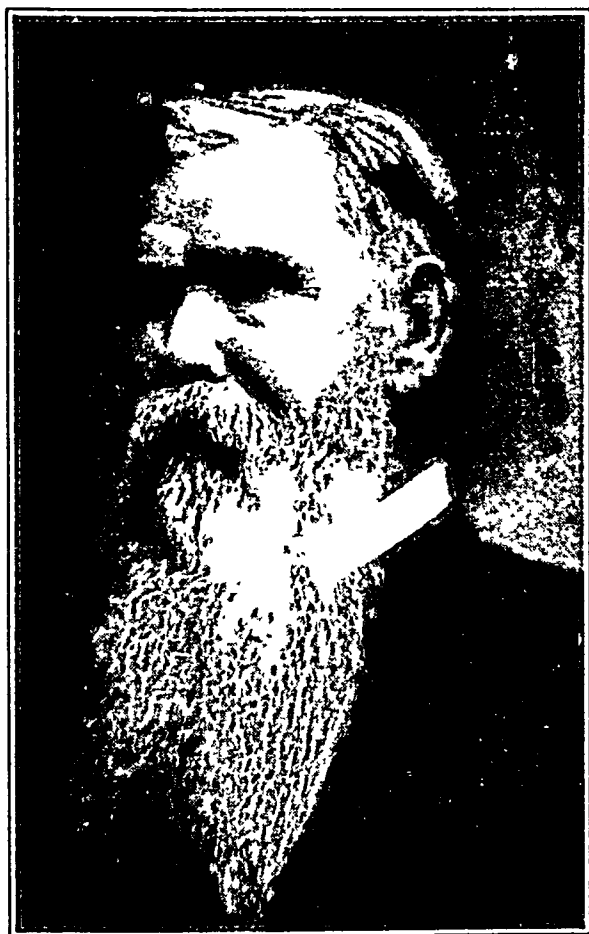
tain a missionary in the town for a part of his time. It seemed a large sum. Up to that time missionaries in Texas had each been receiving \$25 a quarter. But Elder George W. Baines, St., in his report on State Missions declared, "To extend the work is of the utmost importance."

The upshot of the effort was that the Home Mission Board came to the rescue. N. T. Byars, a preacher in whose blacksmith shop the declaration of Texas independence had been signed, was sent to Waco. He found the Methodists had preceded him, having organized a church and housed it in a stockade. They were generous enough to share it with him, however, and on May 31, 1851, he constituted a Baptist church with four charter members. The new church called Elder Byars as pastor.

From the first this church was strict in its order. When G. W. Edwards on June 1, 1851, applied for membership on promise of letter he was not admitted until the letter came, a practice still in force. In 1852 charges were preferred

against a brother "for using unchristian language and suing a brother without first taking gospel steps," a discipline which in candor, I must say, has not been as strictly upheld. Suffice it to say, however, through the long years this church has been regarded as a standard for orthodox teaching and practise.

Of those who have served the church as pastors may be named the cultured S. G. O'Bryan, the illustrious Rufus C. Burleson, the lamented A. W. McGaha, the popular William Lunsford, the now venerable J. M. Carroll, the gifted B. H. Dement, the efficient A. J. Barton, the eloquent F. C. McConnell, and for the past eleven years, the writer. The pastorate of B. H. Carroll, which began in the capacity of assistant in 1870, as full pastor in 1871, and continued for twenty-eight years, was one of the most notable in the history of Southern Baptists. The giant Carroll developed the church into a leader among Southern churches, in missionary contributions, both as to money and men. He was one of the best friends the Home Mission Board ever had. Fol-



REV. B. H. CARROLL

For twenty-eight years pastor of First Baptist Church, Waco.

lowing his great speech at the Chattanooga Convention the Board's Department of Evangelism was established.

Undoubtedly the First Baptist Church, Waco, has sent out more preachers and missionaries than any other church in the Southern Baptist ranks. One out of nine of all the missionaries under appointment of the Southern Baptist Foreign Mission Board are from Baylor University. Most of these at one time or another held membership in the First Church. Waco, a city of less than 50,000, has fourteen white Baptist churches, and counting in the colored churches, one out of every three persons in Waco is a Baptist, a larger proportion of Baptists to the population than in any city of similar size perhaps in the wide world. Though not the second largest nor the second wealthiest church in Texas it holds second place in Texas in current contributions to Christian work.



REV. J. M. DAWSON

Present Pastor, First Baptist Church, Waco.



The present membership of the church is in excess of two thousand, having doubled in numbers in the past ten years. It has a Sunday school of more than two thousand enrolled with an average attendance above one thousand. Two of the Bible school's greatest classes are made up of students from Baylor University, one taught by Dr. A. J. Armstrong and the other by Mrs. J. M. Dawson. Baylor and the First Church have walked together along the trail of the friendly years. Though the church is located a full mile from the University and there are other churches in the vicinity of the University, yet the church retains more than half the faculty members of the University and easily leads in student enrollment. Its present property valuation is \$250,000. The church auditorium seats three thousand. A six story educational building is contemplated this year, the church having finished paying for ample grounds upon which to construct it.

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## The Home Mission Board in New Orleans

*Rev. B. H. DeMent, D.D., Baptist Bible Institute,  
New Orleans, La.*

The First Baptist Church of New Orleans was organized December 28, 1843, with Rev. Thomas J. Fisher, of Kentucky, Rev. William Minter, of Mississippi, and Rev. Russell Holman, Missionary of New Orleans, acting as a presbytery. There were ten constituent members. The church was granted a charter March 5, 1845, and sent two messengers to the first meeting of the Southern Baptist Convention, Augusta, Ga., May 8, 1845,—Rev. I. T. Hinton and Rev. W. C. Holman.

Deacon J. L. Furman, who has written a comprehensive history of the First Baptist Church during its first fifty years, makes this significant statement concerning the attitude of the Convention: "Her delegates were warmly welcomed and a deep interest was expressed for the success of the cause in New Orleans, and the Home Mission Board, acting as their executive agent, was instructed to give efficient aid in maintaining her pastor; which aid was accorded by the Board—the sum of \$100 per month was appropriated for this purpose." The Convention encouraged a generous response to appeals in behalf of the First Church.

In 1846 the church erected a building on St. Charles Street, between Julia and St. Joseph Streets. The entire cost of the property was \$15,000. In 1847 the membership of the church reached 122. Then various reverses caused a loss in membership. They were forced to sell their church property and for a while worshiped in an upstairs hall of the Carrollton Railroad depot, corner Baronne and Perdido Streets. Yet, under these adverse circumstances, the membership increased to 181. Then came a period of depression and decline until 1861, when the church purchased a lot on Magazine and Second Streets. Other trials and the Civil War reduced the number to 15 at the close of 1862.

Under Rev. J. C. Carpenter the church was revived and the membership increased in 1865-1870 to 168, 95 of these by baptism. For several years there was no settled pastor, but beginning in 1878, Rev. M. C. Cole led the little flock for thirteen years, during which time there were received 242 members, 164 by baptism.

In April, 1892, the house of worship, corner of Second and Magazine Streets, was consumed by fire. The next year Dr. John F. Purser became pastor and for more than five

years led the valiant church from victory unto victory. The Home Mission Board rendered generous assistance in pastoral support and building enterprise. After the burning of their house of worship the church secured a large theatre on Magazine Street, between Washington and Sixth.

In July, 1899, Rev. C. V. Edwards entered upon a successful pastorate of more than ten years. The Garden District Theatre building was used from 1892 until 1908, when the church entered its present home, corner St. Charles Avenue and Delachaise Street. The first service in the new building was held on the morning of October 4, 1908, Dr. B. D. Gray, Corresponding Secretary of the Home Mission Board, preaching the dedication sermon.

The Home Mission Board has put into the church property of the First Baptist Church a total of \$62,000, and in addition contributed to the support of the pastor for a number of years. The church, however, has been self-supporting for more than ten years, and has for the last six or seven years returned into the treasury of denominational benevolences from five to eight thousand dollars per year.

When Doctor Edwards took charge of the church in 1899 there were 170 members. At the close of his pastorate there was a total membership of 375. Under Drs. Purser and Edwards, the church entered upon the most hopeful, progressive and successful period of its checkered history.

The pastorates have been brief since Dr. Edwards closed his labors with the church, but each man made his contribution to church efficiency. Dr. J. B. Lawrence's pastorate was characterized by vigorous indoctrination, which was continued by Rev. T. C. Alexander. Dr. R. L. Baker did a good work of unification. Dr. S. E. Tull brought the church face to face with business principles and ideals for the kingdom and led them in securing a pastor's home. Rev. Louis Entzminger aroused the church to intense activity and organized its forces for efficient co-operation. Rev. R. G. Lee enlarged the vision for an aggressive ministry and greatly increased attendance at all the services. He led in the construction of one of the best educational buildings in the south.

Rev. John A. Huff, who has just entered upon the pastorate, has definite ideas of progress and the church is willing to follow.

The church was never in as fine condition as at present for achieving great victories for our Baptist faith. The membership is a little over nine hundred; Sunday-school attendance between five and six hundred; prayer meeting over two hundred, while the Woman's Missionary Society, B.Y.P.U. and other organizations are doing a great work. The contributions during the past three years have been over one hundred thousand dollars and the budget for 1926 is thirty-six thousand dollars.

No one can estimate the value of the Home Mission Board's contributions to the First Baptist Church of New Orleans. It extended a strong hand in hours of weakness and brought morning light after nights of gloom. For such an agency and such a secretary as Dr. B. D. Gray we give ceaseless thanks to the Captain of our salvation.

\* \* \*

"It is said that great leaders are born, not made. The saying is true to this degree, that no man can persuade people to do what he wants them to do, unless he genuinely likes people, and believes that what he wants them to do is to their own advantage. The secret of Jesus' success was an affection for folks which so shone in his eyes and rang in his tones, that even the commonest man in a crowd felt instinctively that here was a friend."—*From the Man Nobody Knows, by Bruce Barton.*

## Four Significant Utterances About Home Missions

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

This is the greatest hour for home missions in the history of our country. The problems were never so acute, the demands so urgent, the opportunities so great and the obligations so overwhelming. This conviction is growing with thoughtful people who realize the significance of America for the salvation of the world. America constitutes at once the greatest field and force in all the world for Christian civilization. The reader's attention is called to four significant utterances:

1. Mr. Richard H. Edmonds, editor of the *Manufacturers Record* of Baltimore, opens his recent great tract on "Home Missions and Its Relation to World Missions" thus:

"The most crucial period in the history of the South and in the history of Southern Baptists, which will soon, so far as human knowledge can forecast, shape for generations to come Baptist work in this section and in the world, is now upon us. Let me stress this point and, if I can do so, deepen the realization of our Baptist people as to the problems which they now face in Home and Foreign Mission work.

"When Dr. F. B. Meyer of London finished that marvelous address which he delivered at the meeting of the Southern Baptist Convention in Baltimore at its last session in that city, I was standing by him when a reporter of one of the daily papers said:

"Dr. Meyer, what do you regard as the greatest mission field in the world?"

"Without a moment's hesitation and with great emphasis on his words, he said, 'America, for here you have all the world represented.'"

2. The following significant quotation is taken from the report of the Special Committee on the Home Board's Report to the Southern Baptist Convention in May, 1925:

"The Home Mission Board is presenting at this session of the Convention its eightieth annual report. Your Committee desires especially to commend this report as, in many respects, a model report. It is brief, yet comprehensive and illuminating, giving the main facts and results. We hope the printed report of the Board will be widely distributed and carefully read by all our people.

"These eighty years of service by this Board, in spite of countless vicissitudes along the way, present an unbroken and inspiring history of fidelity and spiritual conquest. It has been the great constructive and unifying agency of the Southern Baptists, founding and supporting thousands of churches, fostering and reinforcing our weaker denominational enterprises everywhere. The work began with meager forces and resources, but has steadily grown until the Board has become one of the greatest factors in America for the salvation and development of our national life.

"We call especial attention to a bare significant comparison of figures contained in the report. For the first fifty-eight years of the Board's history, 1845 to 1903, the amount of money raised was \$3,520,000; missionaries commissioned 10,586; baptisms 82,742; churches organized 3,649.

"During the last period of twenty-two years, 1903 to 1925, covering the administration of the present Corresponding Secretary, the amount raised is \$13,731,965.99; missionaries commissioned 27,468; baptisms 642,492; churches organized 4,524. These figures show the amount of money raised and the number of baptisms increased remarkably, while the number of churches organized from period to period was proportionately smaller. This fact, when carefully considered, is found to be a splendid tribute to the enlistment and intensive development feature of the work. But in spite of the abundant blessings of God upon the work in all its departments, and in the face of unparalleled opportunities for enlargement, the Board has been compelled, during the past three years, to make drastic retrenchments, both in the force of workers and in appropriations.

"Indeed, the Board is facing at the present a crisis such as has not been known in all its history. . . . It seems evident that any further retrenchments will be disastrous in the extreme. . . . We must either increase the Board's resources, or suffer irreparable losses on many fields where we have been laboring for years, and where we have laid foundations for future achievements. We must either enlarge or lose much of what it has taken years to gain."

3. Dr. Edward Judson, son of Adoniram Judson, the great Apostle to Burmah, speaking on foreign missions on a great occasion with great point and force, said:

"We must be sure, however, that our foreign missionary spirit is genuine and not a mere fad. The sure test is whether we are interested in everything lying between the heathen and ourselves. To many of us distance seems to 'lend enchantment to the view.' We burn with enthusiasm over the miseries of people far away but are limp and nerveless as regards suffering close by. We find ourselves greatly interested in foreigners when they reside in their own land, so much so in fact, that we send our best men as missionaries to them and pay their traveling expenses; but when the Lord puts it into the heart of these same foreigners to come to our shores, paying their own traveling expenses, instead of rejoicing over their advent, we are sometimes inclined to turn away from them in despair. They do not look so picturesque near by. This is only the semblance of the true missionary spirit—a counterfeit, not the real coin."

Dr. E. P. Alldredge has presented in "The South a Home Mission Field" a most thoughtful and impelling plea in behalf of home missions. It should be in every pastor's hands and read by thousands of our people. (The Home Mission Board will be glad to supply it and the other tracts mentioned above.) Dr. Alldredge says:

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

"The South is a vast and challenging mission field.

"The South is a wonderful evangelistic mission field.

"The South is a great enlistment mission field.

"Pressing needs of Southern Baptists:

"There are 100 small towns in the South, ranging from 1,000 to 6,278 inhabitants each, which have no (white) Baptist church in them.

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

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

"There were 6,592 churches in 1923 which did not have a Sunday-school.

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

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

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

"Of the 19,580 ordained ministers among Southern Baptists in 1923, almost 9,500 were engaged mostly or entirely in secular pursuits or had retired from active service through old age or infirmity.

"There are, approximately, 5,181 rural churches and 252 urban churches, or a total of 5,433 churches among Southern Baptists, without houses of worship—forced to worship and work in school houses, 'union' church houses, lodge halls, or rented quarters.

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

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

"The South is one of the nation's greatest racial mission fields—though not generally so recognized. Here are three racial groups: 9,025,096 Negroes; 4,842,217 foreigners or children of foreign or mixed parentage; 22,854,597 native-born whites of native stock. In addition also there are the 95,636 Indians—and enough Chinese and Japanese to create a world problem if not to cause a world war.

"The South is a great Co-operative Mission Field.

"The South is the greatest country church mission field in the world.

"They also constitute the greatest body of rural churches affiliated with any great evangelical denomination in the world to-day. Is it not high time, therefore, that we should discover the vast and for the most part undeveloped possibilities of these rural churches and bring the whole impact of our denominational life into a great concerted and constructive effort to arouse, enlist and develop their full powers of service for God and humanity?"

"The South is a world mission field of the first magnitude.

"If, somehow, we can have a great Home Mission campaign to awaken, call out, enlist and equip our forces for world conquest, what stories of achievement in world missions the future statisticians and historians will be able to record!"

## Ambitious Boys and Girls of the Mountains Want an Education—Give Them a Chance

*Rev. J. W. O'Hara, D.D., Superintendent*

The Baptist Home Mission Board Schools have been in operation a quarter of a century. During this period possibly 115,000 boys and girls have been given an opportunity to secure an education. The attendance now averages around 5,000 annually. In this number there are usually about 225 young men preparing for the ministry besides scores of young women who have felt the call to foreign fields and to special religious service. This year more than 400 are paying their expenses in part or in whole with work. They wash dishes, cook, sweep floors, make fires, run errands, do chores, chop wood, dig ditches, do repair work, act as janitor and follow various other methods to meet their expenses. The policy of the mountain schools is to supply as much work as possible to worthy students desiring an education. Expenses have been kept at the minimum and assistance has been extended where possible. However, a great number are still unprovided for.

### ONE THOUSAND YOUTHS EAGER FOR AN EDUCATION

The Superintendent sent out a questionnaire about the middle of the fall term to ascertain the number of boys and girls who had applied for admission to some

one of the mountain schools, but who had been denied this privilege because of lack of means. The number was at that time 634. The number was largely increased during the fall term and probably reached one thousand at the opening of the spring term. These boys and girls are willing to do any honorable and honest work. We have only a certain amount of industrial features connected with the mountain schools, and, therefore, can give work to but a limited number. We have no

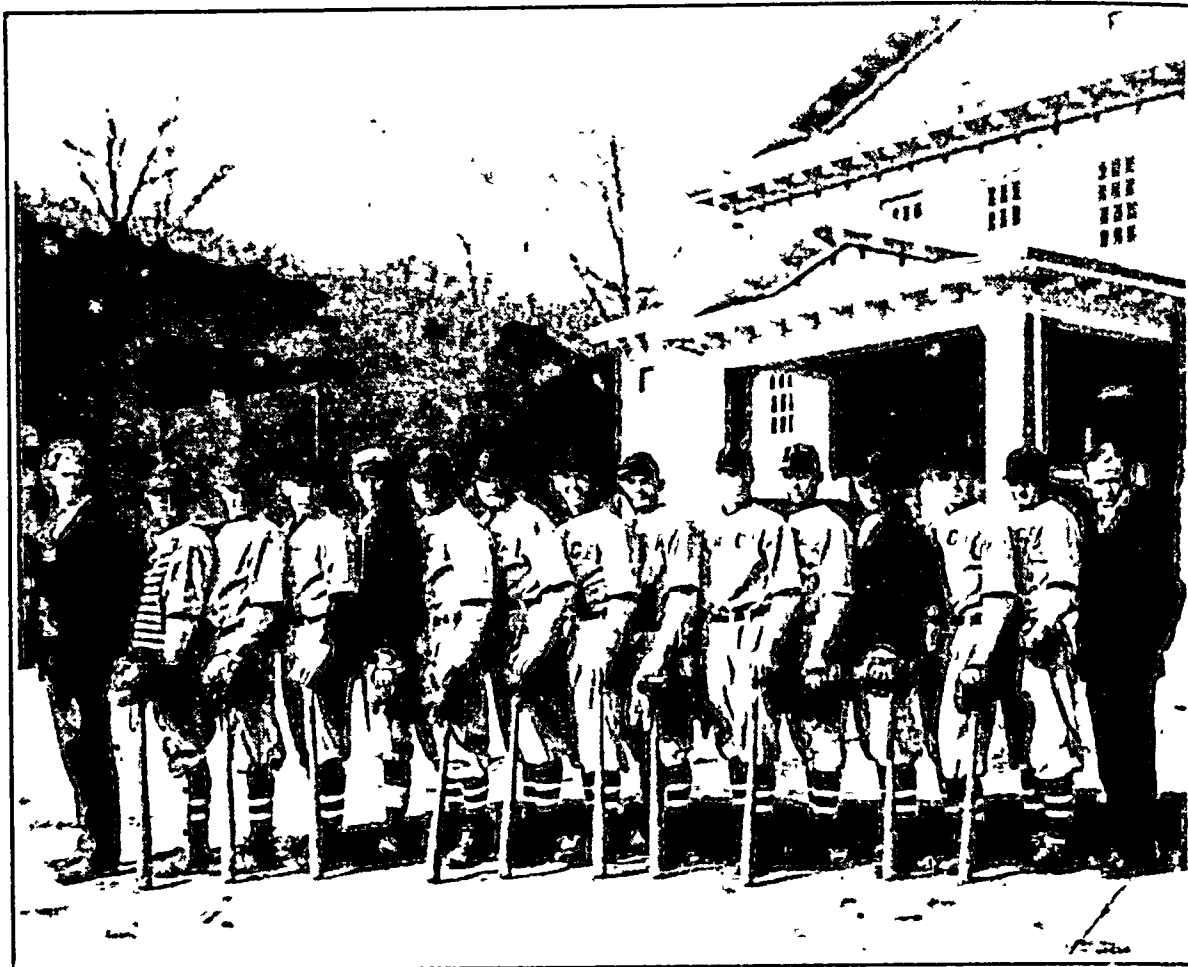
funds upon which to draw except as individuals or churches supply them. The past two years a few friends have placed money in the hands of the Superintendent to provide for this class of pupils. Possibly fifty or more have been aided annually with such funds. A small amount given or loaned to these ambitious boys and girls will stimulate effort to secure the remainder of the expense.

### HOW MUCH IS NEEDED?

In one of the mountain schools \$125 to \$150 will meet practically all the expenses of a boy or girl. Frequently a much less sum than this bestowed upon a boy or girl will encourage sufficient effort to make the way through. Scholarships of \$100 or \$125 could be used to great advantage.

### WHO THEY ARE

The boys and girls knocking at the doors of the mountain schools are the sons and daughters of the purest American citizenship. Scotch-Irish predominate in the mountains. There are English, Welch and other nationalities with the strongest racial characteristics. The ancestors of these boys and girls were courageous, freedom-loving, industrious, honest, devout and of strong character. The boys and girls of to-day have within their veins the blood of their ancestors. The fibre has not been weakened by the luxuries of the twentieth century. The diversions, and oftentimes dissipation, incident to modern youth, have not yet permeated the



BALL TEAM AND COACH, YANCEY COLLEGIATE INSTITUTE

"They are asking only for an opportunity to prepare themselves for life, after which they inevitably step to the front ranks of their professions."



VOLUNTEERS FOR SPECIAL SERVICE, MAGOFFIN INSTITUTE

"These boys and girls seek only an opportunity. Give them this and they will do the rest."





WHAT INVESTMENT COULD BE MORE FAR-REACHING?

Baptismal scene at Doyle, Tennessee, where forty young people, nearly all students of Doyle Academy, were baptized.

mountains, and these boys and girls come with all of their native powers and possibilities unimpaired. They are asking only for an opportunity to prepare themselves for life after which they inevitably step to the front ranks of their professions.

#### A FEW EXAMPLES

A Baptist preacher and his wife lived in an humble home upon a little farm in western North Carolina. The distance to school and church was rather far for two small boys to walk. They moved to a little farm farther down in the valley. The time came when the eldest lad must go away to school. The family physician is called into counsel and conference on this important matter. Long hours during the night are consumed in discussing where the lad should go away to school. Mars Hill Academy was chosen because of its Christian atmosphere. On December 29, 1889, the father and this lad rode twenty-eight miles through the snow across the mountains to Mars Hill school, now Mars Hill College. He graduated from this school, from Wake Forest College, and from the Southern Baptist Theological Seminary. He went as a missionary to China, and is now Dean of Shanghai Baptist Theological Seminary. He attributes his present success in life first to the humble Christian home in which he grew up and then to the influence of Mars Hill College with special mention of its noble President, and to the broader vision secured at Wake Forest College, and last to the world-wide vision given at the Seminary. He is one of our strongest and most useful kingdom workers.

Before me is the record of a young man in upper East Tennessee who at nine-

teen years of age entered Watauga Academy. Money was always a scarce article with him and with his parents. He is seventh of a large and honorable East Tennessee family. By struggle, economy, work, he was enabled to complete the course at Watauga Academy, and later graduate at Carson-Newman College. After his graduation from college he did teaching in his native state, and in 1915 accepted a position in New York University in connection with the School of Commerce. Forecasting the need for trained leaders in the International War

he took training at Governors Island and went over seas early in October, 1917. He rendered distinguished service on the battle fields of France. Three times was he decorated for gallantry, twice by his own country and once by France, and as many times personally commended by his regimental commander. He is now congressman from his district comprising a half dozen or more East Tennessee counties. He attributes his success to the instruction given, help received, and influence of Watauga Academy.

In 1889 a lad was born in an humble home on Sandy Mush in Buncombe County, North Carolina. He began school at six years of age and never missed a day. The school term was short and many disadvantages had to be met. At the age of seventeen, with a burning desire for an education, his father agreed to do without his work on the farm and permit him to go away to school if he could make his way. He laid his plans to enter Fruitland Institute for the spring term of 1907. With a meager outfit, January 1, 1907, he came with his father in a one-horse wagon to Asheville and took the train to Hendersonville, and then walked the seven miles out to Fruitland Institute. He arrived there with fifty-five cents. In order to meet expenses, he cut wood for the girls' home, worked in a neighbor's home, served as church janitor, mended shoes, rang the school bell, did odds and ends, did his own washing part of the time, and followed other honorable methods to secure the much-coveted education. He finished his course in Fruitland Institute with credit to the school and honor to himself and entered the legal profession. He struck out the



MUSIC CLUB, ROUND HILL ACADEMY

"A small amount given or loaned to these fine girls will usually stimulate to secure the remainder of the expense for their education."

word "can't" and put in the word "can." He is not only a distinguished lawyer, but a strong, active, Christian layman, mayor of one of the best towns in eastern North Carolina, influential in educational circles and serves in many ways his denomination and his country.

In a beautiful section of what is known as Lower Cosby in Cocke County, Tennessee, a boy entered Cosby Academy in the fifth grade. He steadily pursued his course and finally graduated from the high school. The writer, who was pastor of the leading church of the county, encouraged him during his school days along the line of journalism. After graduation, he did excellent work for the local county paper and from this went to Knoxville and had service with each of the great Knoxville dailies. He is at present the assistant City Editor of the Knoxville Journal and Tribune and has as his work special feature stories. His father stated repeatedly that had not this school been built he never could have given his children the advantages he wanted them to have. This young man serves the large constituency of this great East Tennessee daily and is a credit to his Alma Mater.

Many other incidents and examples could be given but space will not permit more. They have become preachers, missionaries, lawyers, teachers, doctors, surgeons, mechanics, farmers, congressmen, senators, college presidents, county superintendents, high school principals, bankers, trained nurses, and Christian citizens filling every rank in life.

#### HOW HELP MAY BE EXTENDED

The following ways are suggested whereby this vital problem may be solved. It is understood that in extending such help it will be over and above the Co-operative Program except as mentioned in the first paragraph below. The Co-operative Program and faithfulness to covenants are essential to all of our work.

1. *Support the Co-operative Program.* This will make possible larger appropriations from the Home Mission Board for maintenance, improvement and equipment. Such appropriation would make it possible for the Superintendent of the Department and principals of the schools to have greater freedom in admitting boys and girls of limited means.

2. *Scholarships and Individual Gifts.* A scholarship endowment fund, or a scholarship as indicated above, contributed annually either to the Department of Mountain Schools or to one of the schools direct will open the way for many boys and girls. There are individuals, classes, perhaps churches, who might easily undertake something extra beyond their regular gifts to their local church and the Co-operative Program. A small amount with which to pay tuition or help in paying

board will give encouragement to ambitious boys and girls to work out the remainder. The Superintendent of Mountain Schools would like to have a volunteer list upon whom to call for such needs.

3. *Student Endowment Fund.* The Superintendent of Mountain Schools is very desirous that many individuals of means will be moved to make large or small contributions for an endowment fund to help the class of students mentioned in this article. There could be no better way to perpetuate a life, and no investment that would be more far-reaching. Dr. B. D. Gray, who has for many years served so efficiently as Corresponding Secretary of the Home Mission Board, has dreamed of the day when some one would leave a large endowment fund to



A MOUNTAIN SCHOOL PRODUCT

Dr. G. C. Bull, Head of Department of Immunology, Johns-Hopkins University, Baltimore, Md.

pay salaries of principals. The two funds could easily be operated together. There is great need for an adequate student endowment fund to help the worthy boys and girls of the mountains.

Sums, large or small, forwarded to the Superintendent could be applied at almost any season in the year to the expenses of boys and girls who are either in our schools or who are seeking to enter. The writer desires to lay this matter upon the hearts of individuals for prayerful consideration.

The mountain section in the immediate future will undergo vast economic, industrial, social, educational and religious changes. Highways are threading the mountains. Manifold resources are being discovered and developed, and untold possibilities revealed. There must be leader-

ship in every walk in life in this amazingly inviting territory. The boys and girls entering school to-day, or seeking to enter, will be the leaders a decade hence. These boys and girls seek only an opportunity. Give this to them and they will do the rest.

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## The Cost of Running a School in Chile

Miss Agnes Graham, Temuco

Last week we received the tentative appropriation sheet from the Board. We realize from this step as well as from other indications that the Board is in a very critical financial condition. We have been praying for all of you in our mission station prayer meeting and in our girls' prayer meeting, as well as in our private devotions. Sometimes I think that God's purpose in letting his work reach this crisis is to teach his children to have the right standard of values, to make us see that the biggest forces in the work are not material but spiritual. "Not by might nor by power but by my spirit saith the Lord." But the necessity for material retrenchment has come upon us all alike.

In the school we are hoping to do more intensive work by trying to get a closer contact between the homes of the children and the school and church. We have begun working towards the first of these ends this year in our Parents-Teachers Club, which we organized the first of this year, and which has met each month. We have discussed in our first meetings the necessity for co-operation between the school and the home in order for the school's influence to be effective and permanent. We have had as many as fifty mothers in some of our meetings. I feel that in this we have made a big forward step, because many of the parents of the children are not evangelical and many of them, although not prejudiced to the extent that they will not send their children to our school, cannot be induced to go to our native churches. We feel that in this way we shall be able to break down their prejudices and in the end be able to win them to Christ. In the last several meetings we have had illustrated talks on hygiene, with the machine Mr. Hart brought. We have done this in order to help the parents combat the epidemics that we have had of typhoid, due to the unsanitary conditions and to the bad water supply.

The other side of our intensive plan is to connect the homes more closely with the religious life of the school and the church. Our first step in that direction is to visit in the homes, going out from the school once a week in pairs, a missionary

with a native teacher. The parents of our children in the majority of cases among the day pupils are not Christians. They are not strongly prejudiced, however, against our teachings or their children would not be here; but they are not liberal enough to go to our churches without some personal work being done beforehand. Another effort in this direction we make every year by a series of evangelistic meetings in the school, to which we invite the parents of the children. We have just closed one such series of meetings. We had several manifestations of a desire to follow our Saviour among the school children and many of the parents attended, listened with interest but gave no testimony when invitations were given. Of course we know one can never estimate the long-run results of these efforts to win men and women to Jesus Christ.

Among the boarding pupils there are only four girls who have not accepted Christ as their Saviour, and they are the smaller girls. Three of them are from evangelical homes; among the boys there are still several unconverted, but we had a larger number of unconverted boys at the beginning of the year than girls. The older boys and girls have been given practical work under the missionaries, that is, some of those who are Christians have been helping in Sunday schools in the suburbs on Sunday afternoons, and some of the girls help in Sunbeam Societies. We do feel that we are making real progress though we have not been able to grow in numbers as we might have done if we had had more funds.

Some people perhaps feel that in this time of financial stress for our Cause that the large amount expended in religious education might be used to greater advantage in direct evangelistic work; but, when one compares the expense of running our school with the expense of religious education at home, the difference in cost is astounding. Counting our appropriations from the Board in pesos and our income from all sources and turning them both back into American gold, I find that it is not quite \$500 per month. With this amount we pay eight native teachers, three servants and run the boarding department in which there have been an average of 40, including children, teachers and help. Besides, there is always a certain amount of incidental expenses. This is almost unbelievable, isn't it? It was to me when I made the calculations, but figures tell the truth. If there are those desirous of investing money for the Lord where it will give the greatest returns, I should advise them to invest it now; because it cannot possibly be done long here at this price on account of the constantly increasing cost of living. We have enrolled 250 pupils in all grades, but we could easily have had 400 if we

had equipment and running expense funds sufficient.

We are perhaps not able to show much direct evangelistic results, but seed is surely being sown, and what we are doing is training a number of boys and girls who have as their purpose the education and evangelizing of their own people. It may be slower work than that of those engaged in direct evangelistic work; but it is sure, and, when these boys and girls get into the field, souls will be won in geometrical progression.

We are praying that the appropriations for work on all mission fields will not have to be cut further when you have your financial meeting in January. When I think of the financial condition of our Foreign Mission cause now, I cannot help thinking that our Baptist people would give of their means, of their prayers and of their lives, if they could only be made to realize the pitiable condition of the millions of souls without Christ, which their missionaries are trying by the Lord's help to win for him. May God touch the hearts of our Southern Baptists that his work may go forward under their leadership!

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## The Transformation a New Building Wrought

*Rev. Frank T. Connely, Tsining,  
Shantung Province, China*

Our new church is proving a blessing far beyond our fondest dreams and prayers. Never have we been able to stir this old city so, and never have our Christians had such a warm-hearted vision of service for the Master. The new church has revolutionized our services. Now our services are as fine, as orderly and as inspiring as a service could be. Our baptismal services are now inspiring sights and are giving our people a new meaning of the doctrine. If anyone had told me that we could have wrought the marvelous transformation that has been wrought in our services these few weeks, I wouldn't have believed them.

The church doors have been open every day and night since its completion and the house has been packed most of the time. The crowds have become so great that we now have three separate services, one for grown people in the main auditorium, and two for children in the basement. We are having about 300 children alone each night and the grown folks fill the main part of the auditorium, especially the men's side which is packed each night. The children are all outsiders. We don't allow our school children to go for there isn't enough room. Our services are carried on in the main by our

Christians, while the children's services are carried on by the pupils of the two schools, who get up a program of songs and stories to supplement the preaching. Pastors Yu and Littlejohn are in the country and we carry on the services each night. Our Christian men take night about preaching, and then we have an after service for inquirers in charge of Evangelist Chang. Fifty gave in their names last week saying they wanted to believe. The beauty of our services is that we are getting a respectable element of the city to attend the services regularly.

A real respectable church is certainly making a marvelous difference in our work and is giving our Christians more help than you would believe possible. How we do thank you for giving us the money for the church. Our church and furnishings have cost us \$12,000, while we have put another thousand on the outside of the church compound in walls, toilets and church kitchen. However, we won't ask for another penny. We are raising the other \$3,000 here. We feel that we have a marvelous bargain in our church as we crowded nearly 1,000 in it at the dedication exercises. That was crowding too much, however. We can accommodate about 600 ordinarily. But the main feature of the church is the Sunday-school rooms. We can handle 21 separate classes outside of the main auditorium. There are two departmental assembly rooms. Every foot of space in the church is usable, and the church is very pleasing to the eye. The foreigners who have seen it all agree that our auditorium with its baptistry is really artistic in its simple beauty, while the outside is massive and pretty. I made all the plans and specifications myself. Hines and his Shanghai helpers all said that it would take \$20,000 to build what I wanted when I sketched it to them. We did it for slightly less. However, we couldn't do it this coming year for \$15,000. Prices are soaring and have soared all through the year. If we had not contracted it before the Chinese New Year before prices soared, \$15,000 wouldn't have built it this year. The contractor claims he lost a lot of money on it, and I believe he did. He was able to make some on our house and other buildings, however, so that should offset his loss. Anyhow, we have a building that will accommodate our ordinary services very comfortably. We will probably outgrow it soon, and hope we shall, but won't worry over that now. It has given us what we wanted, a decent place for worship; a convenient and usable workshop; and a place that is an honor to our religion and not a disgrace.



## The Destruction of Pochow

*Miss Clifford Barratt, Pochow, China*

On Saturday, December 5, 1925, the women of one of the prominent families came to our home to tell us that their son who lives in Kaifeng had just sent them a telegram saying that a band of bandits were on the way to Pochow. This family had come to ask that they be allowed to take refuge on the church premises. We told them that they might come if they liked, and provided a room for them. They returned home to await developments and did not intend to move unless real danger came.

Mr. G. P. and Mr. W. D. Bostick had both been summoned to Chengchow to attend an important committee meeting in connection with our mission work, and since there have often before been rumors of danger which never materialized, they decided that they might as well go on to the committee meeting, as that seemed the line of duty. The two brothers accordingly left Sunday noon, leaving their wives alone north of the river. Monday and Tuesday passed with constant rumors that the bandits were coming nearer and nearer. Dr. King and I considered sending over for Mrs. G. P. and Mrs. W. D. Bostick to come into the city to be within the city walls, but later we decided that no one knew which would be the safer place, inside the city or north of the river. Fortunately they stayed in their own homes and awaited the arrival of their husbands.

The bandits had sent word ahead for the people of Pochow to prepare for them a place to rest and to get up a large sum of money. The Pochow people did not



THE BAPTIST COMPOUND, A PLACE OF REFUGE FOR THE PEOPLE

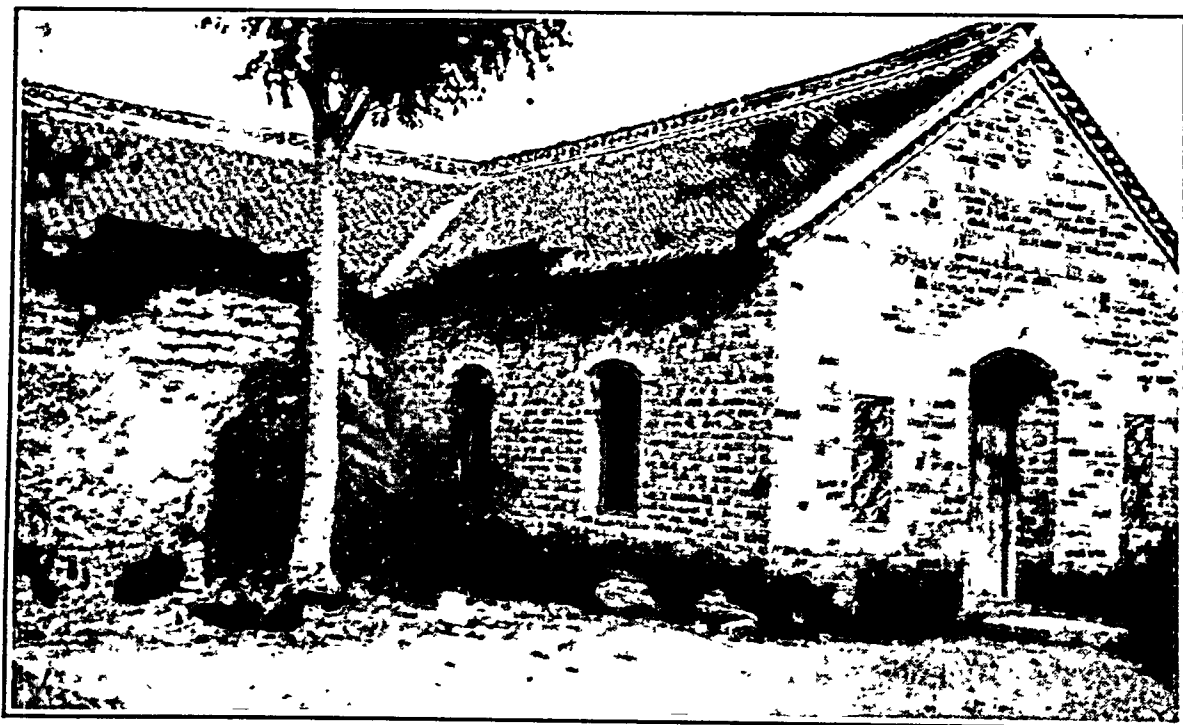
Missionaries G. P. and W. D. Bostick and part of the crowd gathered at the entrance to the Temple Church. Here many of the wounded and dying were cared for.

do this but decided to resist the oncoming hordes.

Tuesday night, December 8, we heard the firing begin. No one had dared to take off their clothes and go to bed properly that night, and it is well that we did not, for after some severe shooting and cannonading, about 2:15 Wednesday, December 9, the first bandits broke into our compound. We came out and told them that this was the church premises, and they went away without harming anything.

A few minutes later, however, another group came in to pillage and plunder. The first things they carried off were a nice big lantern and a woolen scarf. This group seemed contented with those two things. From then on throughout the day many groups came to pillage and plunder. They carried away many of our posses-

sions, especially warm bedding and clothes. The main thing that they wanted, though, was silver dollars. Fortunately I had only about seventeen dollars in the house. Dr. King had a larger amount, about fifty dollars. All of this was taken away. We did not offer any resistance as they took our things away, but that which gave us the greatest concern was the four Chinese girls who were in our care. Two of them are hospital helpers with Dr. King and two of them teachers in the day school with me. They tried more than once to take these girls, but we stood between them and the robbers and begged them to let them alone, in the meantime constantly praying to our heavenly Father to preserve them and us from the danger we were in. Once, when one of the bandits was very insistent that one of the girls go with him, Dr. King said, "You can't take her." That remark seemed to rile him, and he said, "You say I can't?" Then she said, "Oh, I know you can. You are strong and I am weak. You can kill me, but do let these girls alone." Finally he said, "Oh, you are too old and I am too young to kill you," and he went away. We hid the girls then in a little closet room and had to guard them all day. Once, while trying to protect the girls, one of the bandits kicked Dr. King in the side and then pushed her over, but she was not hurt. Another time a group came with whips and guns to make us get out some more money. Dr. King's money had all already been taken along with her watch and other valuables. I still had a little money which I told them to hunt. They wanted me to get it out, which I finally did. They destroyed the electric lights and broke up many glass windows and other things. One of the greatest losses was Dr. King's glasses. One of the ruffians, seeing her glasses,



THE TEMPLE CHAPEL, BUILT FROM A CONFUCIAN TEMPLE

The old building was bought by the Bosticks, torn down, and the materials brought several miles and built into this excellent house of worship and service.



THE BOSTICK HOME, POCHOW, CHINA

"Our loss is nothing compared to that of the Chinese people, who have lost homes, property, loved ones. It will take many years to restore the city."

took them from her and, although they were no good to anyone except herself, he could not be persuaded to give them up. Without them Dr. King could not see to read, and in treating the wounded, which she was called on to do a little later, she was very much handicapped because of this loss. Finally she found an old pair she once used fifteen years ago. These were not suited to her eyes but were better than none, and she had to make out with them.

Late Wednesday afternoon we thought of putting the four girls up in the loft above my study at the schoolhouse. This loft had no ladder nor steps to it and we felt that possibly they would be safe there. We hastily piled some benches together and the four girls scrambled up. We had barely gotten the benches moved and left the yard when another band of bandits arrived to further pillage.

We heard them saying to one another, "Where are those schoolgirls we saw here this morning?" Then they said, "They must have gotten frightened and run away." The girls did not dare cough or make any noise at all. Late that evening some of the leaders arrived. They came in and said that we were not to be afraid, that they had come in to make our compound their headquarters and to protect us. We had nothing to do but to receive them and let them take possession of whatever rooms and whatever things they wanted. Then we got the girls down and they all together, with the Chinese evangelist and his family, came to stay with us in the house. That morning when the badits first arrived Mr. Sun P'ei Huan, our evangelist, came around to see about us, and he was carried off to act as a coolie all day. He was struck twice with a knife on his shin but the skin was not broken. They threatened to kill him four different times that day but

at night he got back home, mainly, I think, because Dr. King told the new officer who had just come in to have charge of our compound that he was indispensable to us and to the management of the place.

That night was a terrible one of burning of the city, of shooting and wounding and killing and torturing of the people to extract money. It is impossible to describe all the suffering of the people from December 9 to 26. Many were beaten, many burned and tortured in other ways, and many scared crazy. Fathers and mothers were separated from their children, neither knowing where the other was. The Baptist church compound and the Catholic Misison compound were both made places of refuge for the people. Many came to us of their own accord. Others came when their houses were

burned down over their heads. Others were herded together and forced to come by the soldiers. The people were thankful for a place to come. Every room was crowded as thick as they could sit on the floor. There was no place left for them to lie down to rest, and many of them were out in the yard with no shelter whatsoever over their heads. Crowded together in this way it was impossible to avoid many getting sick and dying.

As an instance of the suffering the people went through I will cite this: A family who lived just across the road from us were severely treated. The mother-in-law had the money of the family about her person. Her daughter-in-law, with her little children, were there with her. Four bandits arrived and demanded her money. She did not want to give it up. Then they demanded that the daughter-in-law go with them. She consented to go, but her mother-in-law would not let her. They left for a while and then one of them, more determined than the other three, returned and compelled her to give the money to him. When the other three heard about it they were so angry because this fourth party would not share the booty with them that they returned and shot dead the mother-in-law and the daughter-in-law, carried off the little twelve-year-old son and wounded the little eight-year-old daughter so severely that she died even with the best care Dr. King could give her. This left only the father and a little babe in arms of that whole family.

Another instance is that of a man who was tortured with fire and also had a nail driven through his hand to make him get out money for them. Many of the people who were thus treated were poor people and were not able to get out the money, no matter how much they were tortured. There are many awful things to relate but



VETERANS AND RECRUITS OF THE POCHOW STATION

Mr. and Mrs. G. W. Strother, and Mr. and Mrs. G. P. Bostick, on the porch of the Bostick home, Pochow. "We received no injuries, and our losses can gradually be replaced."

it is impossible to do more than mention a few of them.

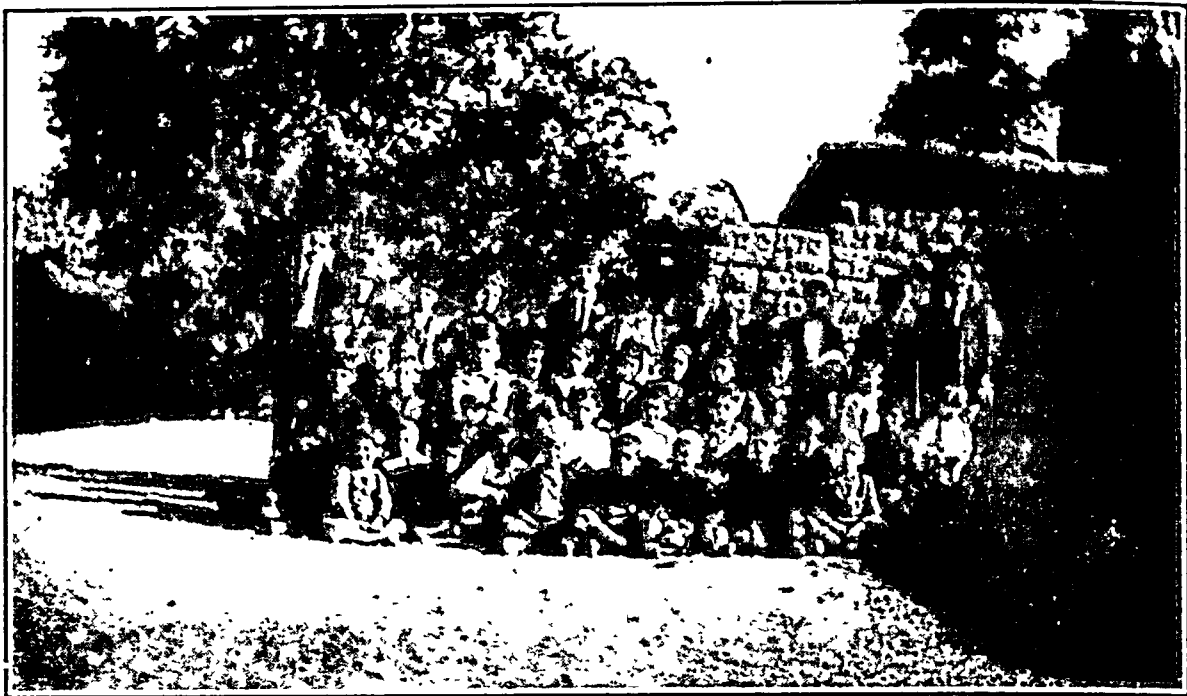
From the very first Dr. King's medical assistance was sought by the wounded, and our Chinese evangelist, who knows something about Chinese medicine and a little about foreign medicine, pitched in to help her. Other Chinese also volunteered their services, and from dawn until dark every day all were kept busy. Many of the wounds they had to dress were made by the men's own firearms backfiring and destroying their own hands. Most treatments were for the wounded soldiers of the bandit side. Of course, from a humanitarian and Christian standpoint the doctor would do all she could to relieve suffering, even of the enemy. Had she been unwilling to treat them she likely would have been compelled at the point of the pistol to do so. She and the Chinese helpers spared no pains to do what they could to relieve pain. Toward the last some of the gentry who had been severely wounded also appeared. At first they had been too much afraid to come out even to seek medical attention.

On our compound food and fuel were provided for all the people and for us by the bandits. Millet and flour gruel were provided for the people, and persons were appointed by the bandits to prepare this food. Of course, what they provided had been stolen from the homes of the wealthy and better people of the city. Most of the homes are burned and materials destroyed. All have suffered, though the rich have probably suffered most.

Some of the nights were full of terror, even for the folks gathered on our premises and in our own home, for the bandits would come even into our house, upstairs and downstairs, and carry off women. This was reported to the men in charge of the place and five of the bandits who were caught doing this were shot.

We were able to send messages back and forth from the city to the foreigners on the north side of the river through the Red Cross authorities, and we were glad to have this means of communication with the two Bostick brothers, who had returned from their mission to Chengchow.

On Christmas day the Catholic priest inside the city, together with some of the leading Chinese men, came out of the city to consult with the leading military official of Pochow. The priest was retained by the military official and the next day the soldiers of the bandit chief came and demanded that Dr. King and I go with them to their headquarters to stay. They had me write a letter to Mr. Bostick telling him that we were going, and told me to state that when they left the city they would likely take us with them. Dr. King asked permission to return home and prepare some necessary articles to take with us. This permission was granted.



BOYS IN THE SUNDAY SCHOOL AT RACHAYA, PALESTINE

"The recent work has comprised a church at Rachaya, one at Kefr Mishky, a boys' and a girls' school at Rachaya with more than 100 pupils, and at Mishky with fifty pupils."

They kept me there for a while, and after a little bit one of the officers came in and told me and the Chinese woman who had volunteered to go with me that we could go home. We were glad, for the prospect of being carried off by the bandits was not a very pleasant one. Our Christian constituency and others who were refugeeing with us were glad to have us back, for they felt that the presence of foreigners was some protection to themselves, and then there were some who cared for our own good.

A little while afterwards we heard that the bandits were planning to leave at seven o'clock that night, and there were evidences that that was true, for bundles

were being prepared and men and horses were hurrying about through the streets. They had been promised that they would not be fired upon in five li of the city. They did go, carrying with them over a thousand Pochow men as burden-bearers, and I do not know how many women. They were pursued by the Anhwei troops and many of the burden-bearers threw down their loads and ran for their lives. I do not know how many of the bandits were overtaken and destroyed.

Sunday morning, December 27, before day, Anhwei soldiers came into our place, helping to get families back together and reassuring the people, telling them that now they need not be afraid. By daylight most of the people who had been refugeeing on the place had left for their own homes, or for what was left of their homes, and in a little while our foreign friends from north of the river came over to take us back with them to rest a while.

We are deeply conscious that the hand of God and his mighty, sustaining, keeping power have been with us, and we are deeply grateful to him for the marvelous way in which we have been preserved. Some of our church members were held in captivity for a while but every one of them was released without having received any physical injury. The four girls for whom we had been so concerned were also safe, and we have much to be thankful for.

We received no injuries in our persons, and the property we lost can gradually be replaced. Our loss is nothing to compare with that of the Chinese people, who have lost homes, property and loved ones. It will take many, many years to restore Pochow to her former state. We are hoping that out of the ruins will arise a band of people, citizens of Pochow, more eager for righteousness and justice than ever before.

### A Call to Arms

O Christian, hark! awake, arise!  
The Master calls to you,  
He watches you from out the skies,  
There's work for you to do!  
The world around you lies in sin,  
Pain and despair are rife,  
Decay is trying from within  
To blast our nation's life.  
The world needs Christ, and we, yes we  
Who own the Crucified,  
Must bring the news, that they may see  
The love of him who died.  
They need him, yes, in far-off lands;  
In misery and woe;  
To us they stretch beseeching hands,  
They call to us, who know,  
Not only on the foreign strand—  
For oh, they need him there—  
But in a so-called Christian land  
We need the Christ-love here.  
Around us, lo, on left and right  
For pleasures wild they tear;  
They're going to eternal night,  
And so few seem to care.  
Oh let us then with all our might  
Labor and give and pray,  
And ransom lost ones while the light  
Proclaims the waning day.

—MARY LOUISE FITKIN.





OUR WORKERS IN RACHAYA AND KEFR MISHKY

Brother and Mrs. David are at the right, the man at the left our evangelist, Brother Bousky. The others are teachers in our schools.

## Sufferings of Our Baptist Brethren in Syria

Rev. J. Wash Watts, Jerusalem, Palestine

The scourge of war that is ravaging interior Syria at this time has struck a terrible blow at the center of our work there. During the recent fighting between the Druze and the French, the town of Rachaya was practically wiped out. Our chief work was there. We have also been concerned about the work at Kefr Mishky. A little stone chapel was built there during the past summer, almost wholly by the members of the church there. It would be terribly hard to see it torn down. But we have reports that Kefr Mishky has not suffered as Rachaya did.

Rachaya is located on the northwest slope of Mt. Hermon, at an altitude of a little more than 4,000 feet. It is a real mountain town, in winter is snow-bound a great part of the time, and until about three years ago had no road leading to it over which wheeled vehicles could go. However, it has been a town of about 4,000 people and a center of its district for a long time. Very fine vineyards upon the hills about it have made it a place to be held onto. And a natural fortress in the center of it, crowned with an old castle, has made it a center for military operations in its rugged mountain section.

Rev. N. K. David, the leader of our work in Syria was born in Rachaya. He and his brother, who began this work, were Presbyterian. However, his brother was led to Baptist views while on a visit to America, was sent back to Syria by

our brethren in southern Illinois, and began work in his native town. A few years afterwards he died, and the present Brother David took up the work. He had married a young lady of a prominent Beirut family, trained in the British Syrian School for Girls in Beirut. And with her as a most helpful partner in the very difficult work they have faced from then till now, they went to this mountain town and carried on this work that has cost so many a sacrifice.

The recent work has comprised a church at Rachaya, one at Kefr Mishky, a boy's and a girl's school at Rachaya with something more than a hundred pupils, and a school at Kefr Mishky with about fifty pupils, besides the general evangelistic work. It has suffered steadily from a drain that tells upon the strength of all such work in Syria and surrounding countries, that of emigration. But it has

been blessed and its influence steadily increased.

From the beginning of the present conflict in Syria the Christian people of Rachaya felt uneasy. There is a Druze quarter in the town, and there are many Druze villages upon the sides of Mt. Hermon. The Christians cannot easily forget the massacre of Christians that took place in the old citadel in Rachaya at the hands of the Druze during the troubles of 1860. The present conflict is manifestly a fight for national liberty, not religious; but war is a time when all kinds of feuds may be settled, all kinds of evils done, no matter what be the cause of the general fighting. Robbing and killing took place in villages near Rachaya. Then many of the Christians sent their wives and children to larger places. Mrs. David and her children were among these.

One day, while our people were worshipping, a sudden attack was made upon the French garrison in Rachaya. A few days later, people in the town received a message from Zaid-el-Atrash, leader of the Druze, saying that he intended to attack the town during the following night, and calling upon them to help the Druze in their struggle for liberty. During that day all of the people who could left Rachaya.

Brother David did not get away until about nightfall, and on the way between Rachaya and the Damascus-Beirut highway his party found the road blockaded. The drivers of the cars began to make their way through the fields. They were fired upon and a fusilade of shots followed, but they escaped. Some of the clothes and sacks of provisions tied upon the cars were riddled with bullets, but no passenger was struck. *Alhamd-lilah!* or Thanks to God! as an Arabic speaking person would not fail to say.



MT. HERMON IN APRIL

The Arabs call Mt. Hermon Jebelesh-sheik, because they think of it as "the white-headed one," as this expression indicates.

The whole story of what has happened in Rachaya since, we do not know. But we do know that one of the worst battles of this war has been fought there and that the town has been left a ruin. Reports say that at one time the Druze had the defenders of the citadel backed into a corner of it and upon the verge of annihilation when fresh French troops arrived. Also it is said that the Druze left a bridge of corpses outside the citadel. At least the French succeeded in holding it. But they did not succeed in protecting the town.

The mother of one of the teachers in our school returned after the battle to see if she could recover any of her goods. She found the town in ashes except a few houses where the soldiers had been.

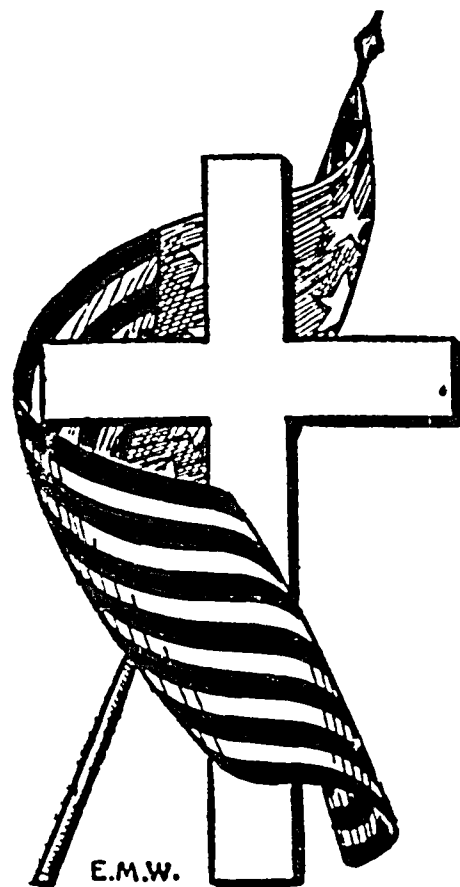
This means that our brethren from there are in a bad state. Their homes are gone. Their goods are gone. Their stores of food for the winter are gone. It is necessary for them to lay up stores of food before the approach of winter, and such had been done a little while before. They are now among the thousands of refugees in Beirut from Damas-

cus and the Christian villages about Mt. Hermon that have been in the battle area. It is said that there are 30,000 there from Damascus alone.

There is an incident that serves to illustrate those pangs of such a loss that strike deeper into the heart than material wants. A little more than a year ago Mrs. David decided to use those means she had available to satisfy a longing that had been in her heart during all the years she had been in Rachaya. She had wanted a piano. There was at last a road over which a piano could be brought to the town. She had some jewelry, given her when she was a bride, and for which she had had little use since she went there. She used that jewelry to buy a piano, with which she has made her home more attractive, and around which she has taught Druze, and Mohammedans, and merely nominal Christians the truth about Jesus. Now, the remains of that piano lie among the ashes of Rachaya.

We trust that some of our people at home will extend a helping hand to these suffering Syrian brethren and sisters.

ple have been urged to prepare posters and otherwise to give publicity to the following design of the cross draped with the U. S. flag.



The purpose of these posters is to impress the need for self-denial, as typified by the cross, in behalf of Home Missions, which are conducted under the "stars and stripes." Lines from two hymns are quoted:

"In the Cross of Christ I Glory"  
"My Country, 'Tis of Thee."

The following very practical suggestions are made: That each W.M.U. woman or young person secure from the state W.M.U. headquarters one of the free "Alabaster Boxes" so that into it may be put the equivalent of some or all of the following "self-denials":

1. One Meal a Day.
2. Sunday Desserts.
3. Spring Clothes.
4. Corsage Bouquets.
5. Sunday Eggs.
6. One Churning a Week.
7. Greeting Cards.
8. Spring Trips.
9. Amusements and Luxuries.

#### W.M.U. Items

Recently there was held in Birmingham the mid-year meeting of the W.M.U. Executive Committee, attended by seventeen of the eighteen state vice-presidents, the fourteen local members and five of the six general officers. At the same time there was in session the mid-year conference of the state W.M.U. corresponding secretaries. Several joint sessions of the two bodies were held, at the closing one of which the following far-reaching motion was passed:

"That those entrusted with recommending plans for the 1927 Co-operative Program of Southern Baptists be requested to ask the Southern Baptist Convention, when it meets in Houston, Texas, in May, to vote that fifty cents of every undesignated dollar contributed to the 1927 Program be given to foreign missions, leaving fifty cents to be divided among home and state missions, Christian education, orphanages, hospitals and aged ministers."

## From the Woman's Missionary Union

MISS KATHLEEN MALLORY

### Help is Coming

It was a bitter winter's day. At the foot of a steep street stood an automobile repair car with many icicles hanging from it. Across the top of the car was a conspicuous sign bearing these words: "Help Is Coming." No one was in the car, but in front of it was a stalwart Negro making strenuous efforts to crank the machine. Whatever may have been the trouble, certainly there was a defect in that automobile for as the pedestrian trudged on up the hill several glances were made back at the car, only to see that it was still stalled, that its driver kept on trying to start it and that its lofty sign continued to hold out the hope that "help is coming."

Easily applied is this incident to the condition of the Home Mission Board. In a very definite way it does repair—"build up"—conditions in the Southland. Its promise might well be "Help Is Coming" as it receives S.O.S. calls from Cuba and the Canal Zone, from the mountain schools, foreigners, Indians and Negroes, from the homeless churches and the unevangelized, unenlisted hosts. But as though by the freezing winds of winter it is stalled by its heavy debt of \$1,400,000. Dr. Gray and his co-workers are straining every nerve to go forward, but little

progress is being made. The promise that "help is coming" must sound like mockery to the nearby workers on the steep "home mission hill."

Some one has said that the South is worth saving for its own sake, while the illustrious Benjamin Hill declared:

"Who saves his country saves himself, saves all things, and all things saved do bless him. Who lets his country die dies himself ignobly and all things dying curse him."

As one thinks of the stalled automobile it is easy to imagine the many ways in which its delay may have caused distress: a taxi with passengers for a train, an ambulance needed at a hospital, a milk-wagon detained on its life-giving round; a fire engine! Even so are many people, many places in distress because the Home Mission Board cannot hasten to help, cannot adequately serve in the saving of the South not only for the South's sake but also, through its redeemed ones, for all the world's sake.

Believing that many Southern Baptists are heartily ashamed and deeply distressed because of such a condition brought on by the denominational indebtedness, the Woman's Missionary Union has entered with unusual interest and fervor into the observance of the March Week of Prayer and Self-Denial for Home Missions. Societies among the women and young peo-

When it is realized that the Foreign Mission Board for its world-wide constituency must provide for aged ministers, orphanages, hospitals and Christian education, and for work similar to state and home missions, and when it is remembered that Southern Baptists are spending at home twenty dollars for every one dollar used for foreign missions, it well behooves W.M.U. members to pray without ceasing that at the May meeting in Houston the Foreign Mission Board may be heartened by the hope of receiving in 1927 at least fifty cents of every undesignated dollar contributed to the 1927 Program. During this present year of 1926 foreign missions receives on the average only about twenty-five cents of every undesignated dollar.

Earnestly is it hoped that the pastors will encourage the observance of the March Week of Prayer for Home Missions, emphasizing as only missionary pastors can the imperative need for a real self-denial offering. The pastors are requested to introduce the week with a home mission sermon and to take part on the program from day to day. If agreeable to them and the W.M.U. organizations, the further suggestion is made that the ingathering program be rendered at the Wednesday evening prayer service, preferably on March 3. If this is done, it is hoped that the morning and afternoon hours will be given to prayer and fasting.

Decided prominence is also given, in the W.M.S. programs for the March Week of Prayer, to the leaders and members of W.M.U. young people's organizations. The leaflets needed for their recitations are to be ordered from the list as published on this page.

It might be helpful to call attention to other features of the aforesaid programs: (1) The devotionals. With great care they have been selected to show what the Bible teaches about "sacrifice," the devotional themes being: Sacrifices of Praise, Christ the Saving Sacrifice, Acceptable Sacrifice, Thank Offerings, Sacrifices for Sin, Peace Offerings, Burnt Offerings. (2) During each day's program the following Scriptures are suggested for recitation in unison: Prov. 14: 34; Psalm 103: 10; 147: 20, while (3) for each day three particular hymns are desired: "Revive Us Again," "Stand Up, Stand Up for Jesus," "Must Jesus Bear the Cross Alone?" Likewise (4) it is hoped that "day by day in every way" the week's slogan will be both seen and heard:

DAILY SELF-DENIAL  
FOR  
DEBT ON HOME BOARD!

W.M.U. headquarters for the annual meeting in May, in Houston, Texas, will be at the Rice Hotel. The Margaret Fund Committee meeting will be held in that hotel on Monday, May 10, at 9 A.M. The General Board of the W.M.U. Training School will convene at 11 A.M., and the W.M.U. Executive Committee, to which meeting the state W.M.U. corresponding secretaries are invited, will follow at 2:30 P.M. That night the opening session of the annual meeting will be held, the meeting closing on Wednesday afternoon, the twelfth, so that attendance may be had upon the sessions of the Southern Baptist Convention.

The following monthly missionary topics have been chosen for 1927. The list published thus early will be particularly helpful to societies which issue their year books in the early spring, and for members who "save clippings":

January—Intercession for Revival.  
February—What Is a Missionary?  
March—The Effect of New Industrial Conditions on Home Missions.  
April—New Movements in the Orient.  
May—Our Convention: Its Organization and Purpose.

June—Children and Missions: Their Organizations and Literature.

July—Our Summer Schools.

August—Missions in Latin Countries.

September—Some Phases of Medical Missions.

October—The Heathen Invasion of America.

November—The Questioning Jew.

December—A Character Study: Christ and Confucius.

## Program for March

### TOPIC—THE ROMANCE OF HOME MISSIONS

Lord's Prayer in unison

Hymn for Year—"Revive Us Again"

Repeating of Watchword for Year—Mark 16: 15; Acts 1: 8

Prayer of Thanksgiving for the Privilege of Witnessing

Scripture Lesson—Bearing the Cross: John 19: 17-22; Luke 14: 25-33; Mark 8: 31-38; Heb. 12: 1, 2

Prayer of Praise that Jesus "bore our sins on the tree"

Hymn—"In the Cross of Christ I Glory"

Talk—The Plan of Salvation

Prayer for all in the Southland who have not accepted this plan

Hymn—"I Must Needs Go Home by the Way of the Cross"

Reading of Leaflet—"A Call to Evangelism" (Order leaflet for 2 cents from W.M.U. Literature Department, 1111 Age-Herald Bldg., Birmingham, Ala.)

Talk—Christian Neighborliness to Foreigners

Discussion of Leaflet—"Night Schools for Immigrants" (Order leaflet for 2 cents from W.M.U. Literature Department, 1111 Age-Herald Bldg., Birmingham, Ala.)

Prayer that America may prove itself Christian to all immigrants

Hymn—"Am I a Soldier of the Cross?"

Talk—Inter-Racial Helpfulness

Prayer for all Negroes, especially for their Christian leadership

Reading of Leaflet—"How Can We Help the Negro?" (Order leaflet for 3 cents from W.M.U. Literature Department, 1111 Age-Herald Bldg., Birmingham, Ala.)

Hymn—"Alas, and Did My Saviour Bleed"

Talk—The Home Mission Value of W.M.U. Meetings, Local and Otherwise

Reading of Leaflet—"On Being a Delegate" (Order leaflet for 3 cents from W.M.U. Literature Department, 1111 Age-Herald Bldg., Birmingham, Ala.)

Hymn—"When I Survey the Wondrous Cross"  
Reading of Article—"Help Is Coming" (See page 32.)

Discussion of March Week of Prayer and the Self-Denial Offering

Prayer for Dr. B. D. Gray and His Co-workers

Business—Reports from: Every-Member Enrollment in 1926 Program; Mission Study; Personal Service; W.M.U. Organizations for Young People; Minutes; Offering

Hymn—"Jesus, Keep Me Near the Cross"

Silent Prayer on bended knee

## Suggested Leaflets—Supplement to Program

### MARCH—The Romance of Home Missions

	Cents
A Call to Evangelism .....	2
How Can We Help the Negro? .....	3
Little Ann of Lost Gap .....	3
Living and Working in Panama .....	3
Night Schools for Immigrants .....	2
On Being a Delegate .....	3
The Chosen Book .....	2
The Schoolmaster of Floyd .....	2
The Story of the Indians .....	2
The Open Door (Pageant — W.M.S., Y.W.A. and G.A.) .....	25

Order early, please, from

W.M.U. LITERATURE DEPARTMENT  
1111 Age-Herald Bldg. Birmingham, Ala.

## Leaflets for Home Mission Week of Prayer, February 28-March 6, 1926

	Cents
Sunbeams—How White-Wings and Young-Man-Afraid-of-His-Shadow Went to School .....	3
R.A.—One Little Indian and How He Grew .....	4
G.A.—Slovak Susan .....	3
Y.W.A.—The Heritage of an American Indian Girl .....	3
W.M.S.—	
What Do I Owe? .....	2
"Jest Gals" .....	2
Personal Evangelism .....	2
Coals of Fire .....	3
Scum of the Earth .....	2
"Thinking Black" in America .....	4
My Neighbor, the American Indian .....	5

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## From the Laymen's Missionary Movement

Secretary J. T. HENDERSON

## Solution of a Serious Problem

It is claimed that *seven-eighths* of the funds raised by Southern Baptists are contributed by *one-eighth* of the membership; it is furthermore reported that less than one-fifth of the churches have adopted the scriptural plan of supporting the Co-operative Program. A method of solution should be found for this serious problem.

A three-fold suggestion is hereby offered:

First, the most effective organization for the correction of this situation can be set up in the District Association, as the unit. The executive committee of the association is the logical agency to organize and direct this work; this committee, especially the chairman, should therefore be selected with the utmost care. If this committee should neglect this vital matter, one or more interested individuals should see that it is done. Where there is a state lay-



man's secretary, it would be regarded one of his chief duties to help install such a policy. There should be a group of trained men and women in every association who are prepared and willing to visit churches that may need help; let them go on Sunday when the members will assemble in the largest numbers; on their first visit these workers should lead the church to adopt their apportionment or more, and then assist them in their organization for the Every-Member Canvass. Let them return on the day of the canvass and help the church to put over the canvass in a thorough and successful way. In some cases these workers will need special training.

In the second place, much of this enlistment work should be done in the summer, when the roads are good, the days long, and the weather favorable. This class of service will be needed chiefly among the rural churches, which are a very vital factor in Baptist progress. These churches contain many of the choicest spirits among us and they will welcome the help of these workers, if they come in the spirit of the Lord. An all-day service, with dinner on the ground, will add interest and increase the attendance. This is intended to be supplemental to the annual simultaneous campaign the last of each November.

In the third place, attention is called to the fact that most of these churches have evangelistic meetings during the summer; at the close of these revival services, when the spiritual tides run high, is the best time to launch and conduct the Every-Member Canvass. Enlistment should always follow evangelism.

It is much to the discredit of Southern Baptists that only a little more than a million members out of a constituency of three million six hundred thousand have any share in the support of the Co-operative Program. If this method were wisely and thoroughly carried out, it would enlist thousands of indifferent members, increase the revenues to such extent as to provide adequate funds for the Co-operative Program, and prove an untold blessing to the workers and the churches.

### Suggested Program for Brotherhood Meeting

Singing of two songs, led by a layman selected in advance.

Two brief prayers.

Reading of Scripture lesson. The laymen that lead in prayer and read the Scripture should also have previous notice.

Song, standing.

Business Session.

### TOPIC: THE CO-OPERATIVE PROGRAM

1. Name and brief statement regarding the seven objects included in the Co-operative Program. Five minutes. (Name of speaker).

2. What a layman can do to help his church reach its quota. Five minutes. (Name of speaker).

Song, standing.

3. What laymen may do to help their Association reach its apportionment. Five minutes. (Name of speaker).

4. Voluntary talks one minute each on the above topics.

5. Remarks by Pastor.

6. Song and closing prayer.

Write to J. T. Henderson, Box 585, Knoxville, Tennessee, for literature regarding the Co-operative Program.

### Study Class

For several weeks, Dr. R. L. Sanders, the eminent surgeon of Memphis, has been conducting a large class of men in the study of "Stewardship and Missions" before the regular preaching hour each Sunday evening. He sends the names of forty men, representing the different walks of life, who have qualified for the Laymen's Certificate.

Reports of study classes among men are reaching the office constantly.

Dr. Sanders writes, "The class continues to grow in interest and attendance."

### Rockwood, Tennessee

Rockwood is only sixty miles from Knoxville, and yet it had been more than a score of years since this writer made his first and only visit to this enterprising town. At the date of this second visit, January 3, 1926, the Baptist church had no pastor; the invitation was extended by two zealous laymen who were anxious to keep the spiritual fires burning and to install the scriptural plan of finances in a more thorough manner, preparatory to the coming of the pastor elect, Rev. J. A. Davis. The weekly offering during the past year had yielded fine returns for local support and these men of world-wide vision were concerned that a similar record should be made for the Co-operative Program. This scriptural plan had enabled the church to relieve the State Mission Board of further support.

The church had enjoyed fine growth under the pastorate of Rev. L. W. Clark, who is thoroughly missionary and instilled worthy ideals of kingdom service in the minds of the membership.

The canvassing teams made a good beginning that day and expressed their purpose to do thorough work.

### Beaver Dam, Kentucky

One of the most interesting events in the General Secretary's programs for January was a visit of two days with the Baptist Church of Beaver Dam. This is a town of about one thousand souls, located in a section rich in coal. The church has about four hundred members, three hundred of whom reside in the community; Rev. C. C. Daves, the pastor, is a very effective leader.

Last year the local membership contributed three thousand dollars to the Co-operative Program, an average of ten dollars per capita. They have recently completed a very attractive church building, which is thoroughly modern in its architecture and appointments. This marvelous achievement was accomplished in two years by voluntary gifts, and completed without a penny of debt. Not a single person was personally solicited.

The pastor and other leaders have indoctrinated the people in the Scriptural Stewardship of money and they gladly bring the tithes and offerings into the storehouse upon the first day of the week. Why not install this policy in all the churches?

The occasion of this visit was the Annual Bible Institute; there were three sessions, of two

hours each, daily, able speakers made addresses, and the membership attended in a remarkable way.

### Charlotte, North Carolina

The citizens of this progressive city are enthusiastic boosters; they do not hesitate to claim that Charlotte holds first rank among the cities of the North State.

The Baptists have fourteen churches and yet two other denominations record a larger membership. The First Baptist, however, has more members than any other single church in the city.

The two days' visit of the General Secretary on January 17 and 18 was made in response to an invitation from the Brotherhood of the Pritchard Memorial Baptist Church, of which Rev. Clay I. Hudson is the aggressive pastor. A magnificent new building, after the order of the First Baptist Church of Winston-Salem, is approaching completion. Worship is now being conducted in the Sunday School Department with the hope of entering the attractive auditorium within a few weeks.

A larger enlistment and a deepening of interest among the men constituted the leading objective of the visit; on Sunday night a goodly company of men came forward on a proposition to commit themselves to lives of deeper spirituality and more zealous activity. While they stood in front of the pulpit, the pastor led in a prayer of consecration; it was an impressive scene.

This church is characterized by a noble spirit of fellowship and loyalty.

The Men's Banquet on Monday evening was an unusual occasion; the supper itself was fine and well served. It was especially gratifying to note the heartiness with which seventy-five men entered into the reorganization of their Brotherhood. The speaker of the occasion emphasized the claim that such an organization is not automatic but calls for some vigorous effort on the part of its officers.

It was a real pleasure to meet a number of the pastors at their conference on Monday morning, witness their proceedings and speak a few words regarding the enlarged plans for the laymen.

### New Orleans, Louisiana

The Secretary hurried away from Charlotte on Monday night, January 18, to meet an engagement of five days in connection with Denominational Week in the Baptist Bible Institute. In addition to speaking each day in the chapel of this Institution on some phase of the laymen's obligation to the kingdom, he accepted an invitation to speak on two occasions at the St. Charles Avenue Baptist Church, of which Dr. W. W. Hamilton is the successful pastor. On the first visit to this church, the services were under the auspices of the Brotherhood; this organization is functioning in a very satisfactory way. Prior to the recent Every Member Canvass, Dr. L. J. Bristow, the President, conducted a profitable study of "Financing a Church;" this proved to be helpful to the Campaign. It was learned that a study of the same book was recently taken by a company of men in Charlotte.

The St. Charles Avenue is engaged in the erection of a beautiful building on an attractive lot five blocks down the avenue from the old location. While the work on this one hundred and fifty thousand dollar building is being pushed and there is large demand for funds, this church of six hundred twenty-five members contributed more than two thousand dollars to the "Love Offering." With such a spirit on the part of both pastor and people, it is not strange that the church is prospering. They look forward with joy to entering their new house in about a month.

It is gratifying to note the growth of Baptists in New Orleans, both in numbers and influence,

since the Bible Institute was opened seven and a half years ago. There were six Baptist churches then with twelve hundred members; now there are fourteen with a membership of forty-two hundred.

The building and grounds of the Institute are in attractive condition and there are two hundred fifty earnest young men and women taking the courses.

The Missionary work that is done by the students in the city and the region round about is being greatly blessed.

The Hospital, which is eight stories above the basement, has the most modern equipment, and provides accommodation for two hundred forty-eight patients, will be formally opened very soon. It will not only perform a large service in its ministry of physical healing, but it will prove a mighty spiritual and denominational asset in this great center of population.

### Activities of L. A. Ellison, Associate Secretary for January, 1926

It is perhaps wise to often remind ourselves that of every 100 men in the South, 65 make no religious pretensions whatever; that of the 35 church members there are only 5 actively interested and really working at the task. All agree that too few men are working at the job.

The energetic, earnest, intelligent enlistment of our Baptist men is a tremendous but not impossible task. Men are more responsive to religious demands than ever before, it seems to me. The iron is hot, now is the time to strike.

While of course the pastor is the key man and must be the leader of his laymen, yet the man who is sold on the subject can mightily support his pastor. Unharnessed men listen to the man who is not on the pay-roll. The capable business man with no axe to grind can arouse interest and command a following.

It was a pleasure to respond to the urgent invitation of W. L. Muncy, Jr., pastor of the First Baptist Church at Dermont, Arkansas, for January 3. This energetic young pastor supported his public announcements of the meeting by personally calling on every man in his church. The Men's Bible Class was well attended and ably conducted by one of the leading merchants of Dermont. It is an inspiration to find a busy successful man, generous, not only with his money, but with his time and his gifted mind. It was the privilege of your secretary to address the entire Sunday school for a few minutes before the principal address at 11:00 o'clock. At 3:00 o'clock in the afternoon we enjoyed the opportunity of speaking to a fine country church at Bellaire. They have a good Sunday school and regular preaching services.

Sunday evening, January 3, found us at McGehee, Arkansas. The quality of the large congregation was noticeable. Their young pastor, G. F. Jenkins, enjoys their active sympathetic support. The address of your secretary on the subject, "Paying the Price" was well received.

Dr. W. James Robinson, pastor of the Lexington Avenue Baptist Church at Ft. Smith,

Arkansas, rallied a few of his men out through the extreme cold for a conference with this writer on Sunday evening, January 9. The Men's Bible Class of this church is functioning fine with the scholarly and energetic pastor as teacher. Your secretary spoke a few minutes to the Men's Bible Class, and was further privileged to speak to a large class of young men. The auditorium was comfortably filled both at the morning and evening services. This is a very able pastor and a responsive people loyal to all denominational interests.

In company with Dr. J. S. Rogers, State Secretary for Arkansas, your secretary journeyed to Jacksonville, a small town near Little Rock, for the morning service on January 17. This struggling church needs encouragement and Dr. Rogers is seeing that they get it. The little company of worshipers are responsive listeners.

As the pastor of the church at Plainview was sick, Dr. J. S. Rogers persuaded your secretary to accompany him to this church Sunday evening, January 17. Being pressed into service, it was an inspiration to address the brethren and sisters and the large company of young people. Dr. Rogers assured them of regular services until their pastor could resume his labors.

R. A. Morris, hustling young pastor at Anna, Illinois, had ninety-eight men at the banquet table in the basement of their new church building on the evening of January 28. These men represented seven churches in as many towns near Anna. Among the number was Dr. A. E. Prince with seventeen of his laymen from Marion, Illinois. These men are already organized into Brotherhoods and show the good work done by Dr. J. T. Henderson. The entire program was well-planned and very inspirational. Besides your secretary's address, there were two others, all well received.

### Comparative Statement of Home Mission and Church Building Loan Receipts, May 1 to February 1

	1924-25	1925-26
Alabama .....	\$25,945.83	\$ 9,460.77
Arkansas .....	1,677.98	1,850.00
Dist. of Columbia.....	1,124.68	5,132.77
Florida .....	20,396.41	9,568.26
Georgia .....	52,400.83	20,815.03
Illinois .....		
Kentucky .....	47,692.42	24,729.34
Louisiana .....	13,428.36	6,256.02
Maryland .....	9,895.89	4,662.99
Mississippi .....	42,724.46	16,245.68
Missouri .....	15,190.16	11,628.01
New Mexico .....	1,300.00	826.75
North Carolina .....	58,844.13	25,619.43
Oklahoma .....	10,051.75	5,105.76
South Carolina .....	12,283.97	11,031.23
Tennessee .....	25,418.28	18,224.03
Texas .....	14,739.85	27,983.64
Virginia .....	76,544.26	40,227.84
Miscellaneous .....	3,613.38	15,688.42
Total .....	\$433,272.64	\$255,055.97

Japan, 2312 35th Ave., North, Birmingham, Ala.

Rev. and Mrs. J. G. Chapman, Nagasaki, Japan, 9015 21st St., S. W., Seattle, Wash.

#### Sailings:

Dr. and Mrs. B. L. Lockett, on S. S. *Alaunia*, February 6, for Ogbomoso, Africa.

*A Time of Sifting.*—"As to the future of our work I feel that Christ's work is going on. His name will be written in the hearts of many. This is a real testing time—it is a sifting out time. Some of those who have been following for the loaves and fishes are falling away. Those who are the true and faithful to Jesus Christ are taking their stand for him. The lines are being clearly drawn. People are for Christ or they are against him. Many of those who have paid no attention to Christianity before are now beginning to take notice. When they see all this fight against the gospel they begin to want to know what it really is."—Rex Ray, Wuchow, China.

*How the Tent Operates.*—"I have just returned from a three weeks' trip with our gospel tent. We have been right out among the heathen. Our plan is a very good one, with the exception of the duration of time we spend in each place. As we have thirty churches on the field, we try to give each one a week. The local church selects the locality where we put the tent. It is required of them that they select an outstation of their church where we have but few members. We use the local church members of the community as helpers in many ways, especially to guard the tent at night. Each church selects two localities on its field where we spend three days each. There are six of us with the tent. We begin our services about 8:30 or 9 A.M. and continue until lunch time, then back at 2 o'clock, and continue to 4:30 or 5 P.M., back again after supper from 7 to 9 P.M., so you see we put in about seven hours a day preaching. You can easily see the need of six men. If one or two get colds or hoarseness, which is often the case after speaking in the open air, it works rather a hardship on the remainder. Well, you should see the great crowds we have to hear the gospel. We have a small graphophone of the collapsible type that helps draw the crowds. The one thing we lack is seats to accommodate the people. You would hardly expect people at home to stick to a program of this kind for seven hours a day, but we have no trouble here in China. Many come out of curiosity but get the gospel preached right at them. As to the results, more in some places than others. My experience so far has been that the larger the opportunity and contact the people have had with our Christian religion the larger are our results; the newer the territory and the less contact, the fewer immediate results. As a matter of fact, the sowing must precede the reaping. Later we hope to return to these places and shall expect larger results."—Earl Parker, Pingtu, China.

*The Loaves and Fishes Again.*—"We are trying this year to run our school of 40 students, buy what equipment is necessary, and to pay our teachers and cooks and, in fact, all necessary expenses connected with the school for only \$2,500. I wonder if you have another field where the same amount of money goes further in a school. It is a case of loaves and fishes again."—Dan T. Hurley, Bucharest, Roumania.

*Chinese Make Possible the Hospital at Harbin.*—"If we had only the money the Board was able to give us I do not think I would have the courage to begin a hospital at this time. But the Lord has blessed us and our work. With practically no work on our part the Chinese raised a fund with which to equip the hospital. Knowing the condition of the Board and fearing that

## Missionary Miscellany

Secretary T. B. RAY, D.D.

#### Births:

Rev. and Mrs. T. B. Stover, of Rio de Janeiro, Brazil, announce the birth of Thomas B., Jr., December 10, 1925.

Rev. and Mrs. I. D. Eavenson, Kaifeng, China, announce the arrival of Doris Eileen, December 30, 1925.

#### Arrivals:

Rev. and Mrs. P. H. Anderson, Canton, China, Seymour, Tenn.

Rev. and Mrs. Roscoe C. Smith, Fukuoka, Japan, Niota, Tenn.

Rev. and Mrs. Collis Cunningham, Fukuoka,

it would not be able to appropriate sufficient money for equipment, we mentioned it to some of our Chinese friends. They suggested that it would be no trouble to raise some of it locally.

"As you know, medical work has a big pull on the interest of everyone, even the Chinese. We mentioned to two or three of the lesser officials, who were much interested and suggested that we mention it to two or three of the higher men we knew. We did mention it to General Chang one day when we were at his office on other business. General Chang was then the second highest official in this special area, and also head of the Chinese Land Department. He is now also the Chief Civil Administrator of the special zone, which is the highest position here. He has been much interested in our work. When we opened the clinic last year he attended the opening service and made a good speech.

"When we mentioned the hospital to him he showed much interest, and asked how much money it would take. We suggested that two thousand would buy the necessary equipment for work on a small scale. He at once replied that would be easy to take care of. He volunteered to speak to General Yueh, the Chief Civil Administrator, about it, and asked that we write him a letter about what we were doing and our plans.

"A few days later we saw in the Chinese paper where Generals Yueh and Chang had called a special meeting in the interest of our hospital. We attended the meeting, expecting to be needed, but all we had to do was sit there and see what would happen. They had invited twenty-two or three guests, all officials and representatives of the various guilds and business organizations of the city. General Yueh presided, read our letter and suggested that they furnish the money needed. Everyone seemed happy to do it. One of the representatives of the bankers' association suggested that since it was such a good cause that it not be confined to the two thousand dollars. So they gave more and made it two thousand three hundred. You can imagine our surprise and delight. In a few days we were notified that it had all been collected and to come for it. We did, and the money is deposited in our name in the bank waiting to be transferred into equipment. This money was raised so easily and with such expressions of good will and approval, and we were given to understand that in the future we could count on their help whenever we needed it, we felt that only could this have happened as an answer to our prayers. There were absolutely no strings of any kind attached to this gift."—*Dr. C. E. James, Harbin, China.*

*Facing Forward.*—"I am rather disappointed in the amount of the 'Christmas Offering' for Foreign Missions. However, we are trusting and praying that the Lord may show us the way to so go forward that the Master's cause around the world may not suffer. I have appealed to the churches and pastors on my field to come to our aid and their help at this time. I am happy to announce that most of them have responded nobly, some going beyond what I had hoped. Come what may, the Master's gospel will go forward in Mexico."—*J. H. Benson, San Antonio, Texas.*

*It Works.*—"I must say that our Baptist form of organization ought to help us in this present situation very much. In fact, it does help in our work. It gives the Chinese a source of independent expression. Our association is a Chinese affair and they like it very much. Our Chinese churches appreciate their independence as organizations and they are developing a denominational consciousness with power. Many Chinese are asking for baptism by immersion, coming to the Baptist churches from other churches and from big revivals."—*D. F. Stamps, Chinjiang, China.*

### Receipts of Foreign Mission Board for Eight Months, Ending December 31, 1925

	1924		1925	
	Total	Designated	Co-operative Program	Total
Alabama .....	\$ 32,006.71	\$ 3,813.93	\$ 16,798.11	\$ 20,612.04
Arkansas .....	8,100.00	2,564.36	10,925.00	13,489.36
District of Columbia .....	1,831.80	1,245.00	9,280.95	10,525.95
Florida .....	23,869.57	17,729.46	21,289.05	39,018.51
Georgia .....	84,747.85	14,627.20	43,617.80	58,245.00
Illinois .....	200.00	326.70	.....	326.70
Kentucky .....	60,700.91	10,373.23	45,951.51	56,324.74
Louisiana .....	10,762.73	1,315.23	11,431.34	12,746.57
Maryland .....	12,428.25	3,839.06	9,237.42	13,076.48
Mississippi .....	44,383.57	6,514.15	33,908.60	40,422.75
Missouri .....	23,387.22	5,380.38	22,555.48	27,935.86
New Mexico .....	1,307.60	373.60	1,561.32	1,934.92
North Carolina .....	108,962.87	16,460.90	41,352.29	57,813.19
Oklahoma .....	13,839.55	6,033.06	16,442.93	22,475.99
South Carolina .....	21,333.50	12,560.79	68,162.58	80,723.37
Tennessee .....	44,005.00	7,706.49	32,287.71	39,994.20
Texas .....	18,153.39	18,633.13	52,465.39	71,098.52
Virginia .....	89,445.51	24,063.68	82,549.42	106,613.10
	\$599,466.03	\$153,560.35	\$519,816.90	\$673,377.25

## Young People's Department

### A Boy's Wish

"I wish that I had been the boy  
Whose lunch the Master used,  
To feed that throng, five thousand strong.  
I would not have refused,  
But gladly let him have it all,  
Nor any part held back,  
When Andrew said he wished my bread  
And fish, there'd be no lack.

"The Master seemed to be so glad  
Some helper he had found.  
And then, you know, just row on row  
They sat them on the ground.  
A pause, and then with thankfulness,  
The Master's voice arose,  
He blessed his God who understood,  
Whose mercy overflows.

"He broke the bread and gave it out.  
The miracle began,  
The fishes, too, though they were few,  
Just spread from man to man.  
A wondrous thing, ne'er seen before,  
When broke it multiplied,  
Nor stayed until they had their fill,  
And all were satisfied.

"I wish that I—but then you know  
I'll give this heart of mine,  
My hands and feet will run to meet  
The Master's call divine.  
I'll give my body and my tongue,  
I'll tell the story, too,  
How Jesus came and bore the shame  
To live and die for you.

"Perhaps the Master so can use  
What little lunch I have,  
That many a soul will reach the goal  
Across death's dark, cold wave.  
Should Jesus take my little store,  
How happy I would be,  
I'd sing his praise through endless days,  
Because he could use me."

—Selected.

### Children Who Need Us in the Homeland

*Miss Kate McLure, West Tampa, Fla.*

We are the children from over the river. We had no Sunday school near our homes. Our mothers washed, sewed or did other work on Sundays, and sometimes played cards. The Baptist missionary found us and invited us to go the Sunday school on the other side of the river. But our mothers said, "No; there are too many automobiles and street cars passing over the bridge. You cannot go so far alone." Then the missionary said she would come and walk with us.

We were ready at 9 o'clock that first Sunday morning, twenty-three of us. What a good time we had as we walked along together, and how delighted we were to see such a beautiful new church, the Baptist Italian Church of West Tampa! That was a year ago. We are still in our places on Sunday morning, and when the missionary can not come for us a kind American man picks us up as we wait on the steps of the big cigar factory, and brings us in his nice new car. How we love the American people for their kindness to us! They must have loved us, too, to have given us such a lovely church. I think they must know that we Italians do not go to the American churches; we do not feel at home there. If there were no churches where Italian people could go and hear





THE CHILDREN "FROM OVER THE RIVER"

What a difference it has made that the Home Missionary discovered them, persuaded their mothers to send them to Sunday school, and opened the way for them to be happy in Jesus' love.

about God in their own language many of them would die without ever knowing they had a Saviour.

We are Marianna and Marie Acourri, eleven and nine years old, two Italian girls from the Baptist Orphanage in Arcadia. May we talk a little while?

We were living in Tampa, so happy with our mother, father and two brothers. Father died and then we were very sad. The Baptist missionary visited us, comforted our mother and invited her to go to the Italian church. This she did, and after a while became a member of the church. Then she grew sick, becoming weaker and weaker until she, too, left us as father had done.

With no one to care for us we were taken to the Children's Home in Tampa where we stayed for a year.

Just before our mother's death, when she was in the last stages of tuberculosis, the superintendent-nurse of the hospital where our mother had been sick for several months had my mother to sign a paper which would give this nurse the disposition of our mother's four children. Then in a voice so weak it could scarcely be heard my mother said, "You ask Miss Taylor, the Baptist Missionary, she knows." Our mother had told Miss Taylor she wanted us to go to the Baptist Orphanage at Arcadia, that we might not be separated from our brothers, and that we all might be brought up as Baptists.

A month later Miss Taylor made plans to take us to Arcadia, but this superintendent of the hospital where my mother had died said, "No; the paper she signed gives me control of the children." She would not give her consent for us to go to the Baptist Orphanage, neither would she say where she wanted us to be sent. Miss Taylor had good reason to believe from other cases that we might be sent to

a Catholic institution. So she, with other American friends who had become interested in us, went to court about the matter. The superintendent was there, too, and contended that she had the right to send us where she chose. But the Judge decided to give the paper of disposition to the Baptist Orphanage at Arcadia.

So early one cold morning while it was still night we were packed away in an automobile and hurried to the station. In a few minutes we were speeding along to Arcadia. We had never been on the train before, but with the missionary beside us we were not afraid. Soon we had reached our new home. How strange we felt among so many American children! But they were kind and good to us and seemed to love us because we were the only Italians.

All that happened five years ago. Marianna and I are now in the fourth grade at school. I'm in the Junior B.Y. P.U. and already have my diploma for attending the B.Y.P.U. Institute. My brother Joe is the oldest of us all. The Superintendent of the Orphanage wants him to become a Baptist preacher. Now wouldn't that be great! He could preach to Italians and could help other Italian children who were in trouble, as the Baptist missionary in Tampa helped us.

Some people who want to send missionaries across the sea forget there are thousands of foreigner children all around them in America, growing up without any knowledge of Jesus. I think they do not know that the foreigner people in America live in colonies to themselves, associate little with American people, do not go to their churches and Sunday schools. Unless missionaries are sent direct to them they will die without a Saviour as surely as the foreigner across the sea.

\* \* \*

### A Social Service Poster

Social service and what it means may be illustrated very aptly by the following poster:

A large sheet of white cardboard with "Social Service Is Heart Service" printed across the top in large letters. Then put a big red heart in the center with several arteries flowing in all directions from it.

At the end of these paste pictures illustrating social service work—old people and invalids, for instance, receiving flowers or other gifts; Negro yards, one dirty and the other well kept; a view of the jail and a copy of the Bible, and so on. Story-telling clubs, playground work, orphanages, hospitals, and other institutions may be illustrated this way.

Pictures may be culled from old magazines and, when used in this manner by the young people who love to make posters, be made to bring a helpful message to your auxiliary.—  
MRS. I. G. MOORE, in *The Missionary Voice*.



"SUNBEAMS" OF THE BAPTIST CUBAN MISSION, TAMPA, FLA.

"Unless missionaries are sent to these foreigner children in our midst they will die without a Saviour as surely as the foreigners across the sea."



RAFAELA TERRERO

"Some people forget that there are thousands of foreigner children growing up all around them without any knowledge of Jesus."

### Tuberculosis and Orphans' Homes

Rev. H. F. Vermillion, El Paso, Texas.

The Baptist Sanatorium, at El Paso, frequently is requested to take a tubercular child from some one of our Baptist Orphanages to prevent other children in the home from contracting the disease.

We have cared for as many such cases as our funds would admit and in some instances where we could not take the case absolutely free the orphanages have paid part of the cost. We accept small children now only in cases where special attendants are with them because we have no children's building and small children require constant attendance and special care.

I now know of a Baptist Orphanage that is trying to devise a way to care for its tuberculous children. Certainly every child that has tuberculosis should be entirely segregated from other children and so should every suspected case. I am sure that all our homes are doing the best they can to prevent the contact of healthy children with the tuberculous.

But it would be a great act of Christian generosity and Christly service if our Baptist people would build and endow at our own Sanatorium in the sunny Southwest a building for the care of tuberculous children. Nobody within my knowledge has built or endowed such a home for children.

Most children contract tuberculosis easily and most of them respond quickly to Sanatorium treatment when the disease is not advanced. We have had some remarkable recoveries.

My heart aches when a helpless, penniless orphan knocks at the door of our own great Sanatorium and I cannot open the door. Will not God's people "open the door for the children" that have tuberculosis?

A Sunday-school worker asked some questions about religion in the class rooms of the secondary schools in Osaka, now the fifth largest city in the world. Some 9,064 boys and girls were questioned. It was learned that the parents of 7,973 were Buddhists, 387 Shintoists, and 329 were Christian. The number that thought there was a supreme being were 6,694, but some 1,276 misguided ones said that there is no God. About 1,044 were in doubt and did not answer. Again 7,522 felt that there was some need for religion. When asked as to their preference 3,157 wanted to be Buddhists and 1,513 like Christianity. The others were in doubt. The Bible had been read somewhat by 1,371.—*The Missionary Review of the World*.

\* \* \*

### A Soliloquy of An Eight-Months'-Old Baby

Miss Ruby Hill, Good Will Center, Atlanta, Ga.

I'm just a baby—can't talk, can't walk—but I can do lots of thinking and seeing while I can't do anything else.

My mother is a poor woman and my father is a poor man. About two months ago my mother begged my father to let her go to work to help him make a living for my five brothers and sisters and me. She said she would put me in the nursery. My father said "No" at first, but he finally consented, for he had to have help from somewhere. They brought my brothers and sisters up here and left us, and they went to work. I like it up here, too; I have three mothers. They put me in a bed that swings, and my own mother comes to see me three times a day.

One day something happened, I don't know just what, but I began to hurt so, I began to cry. I cried and I cried, and all of my mothers tried to quiet me but I kept crying. When I went home at night I still hurt. They gave me something out of a spoon but I still hurt, and I still just cried and cried. The next day my mother and one of my nursery mothers went way up town to see a great big man. He looked in my mouth and punched me and weighed me, and said I was just fine but that I was hungry.

When we got back to the nursery I heard them say they were going to start feeding me, and at first I didn't want to be fed. When they put food in my mouth I wouldn't keep it there, but they just kept on until one day I thought I would swallow it just to see how it felt, and, oh, it was so good. Then I just took everything they gave me, and you may not believe me, but now I cry for more. I heard one of my mothers say that I gained nearly a pound in one week and she said I was going to be a big man some day. Well, if I am I hope I can be like that big doctor that made me quit hurting, for I feel so fine now.

\* \* \*

### "Be Sure to Get Me"

Miss Mary Strange, Good Will Center, Pratt City, Ala.

Jesus said, "Suffer little children to come unto me." Does he not mean this for the children of to-day as well as for those to whom he spoke when upon earth? Yes, for the little foreign children in our midst, and for ALL children, he continues to give this blessed invitation. But, are we not a little slow in making it known to them? Think of the great number of foreign children in this country of ours, within reach of us, who have heard the name of Jesus all our lives, and yet how comparatively few do we reach with his gospel.

Eight months ago it was my privilege to take up work with foreign people at Pratt City and

Ensley, Alabama, a work which had been so splendidly wrought by Miss Lila Herren, now Mrs. Corpew. It does one good to see the changes in the lives of those who have come under the influence of the teaching done at the Good Will Center. Do their young hearts respond when they learn of his love?

I was talking to a mother about her duty to Christ. Her little six-year-old girl, who was playing in the room, overheard the name "Jesus." She immediately left her playthings, crept up to her mother and, looking into her face, said, "I love Jesus, don't I, mamma?" She was a member of the "Story Club" at Good Will Center and had heard the stories from God's Word telling of his love.

Because of the influence of the older ones it is hard to get the child who believes in his heart to become a member of the church, but, if the parent hinders in this, is not our work worth while when in his heart he responds to the invitation of Jesus, "Suffer little children to come unto me"? So will we continue to tell of his love, "for by grace are ye saved through faith."

The accompanying picture shows a group of nine boys out of twenty whom we are trying to hold to our mission by means of basketball, shop work, and such things as they like to do, so affording us an opportunity to teach them the Word. I found this group of bright, lively boys playing on the streets of Pratt City one Saturday afternoon, and as I asked them for their picture they proudly "huddled" up together, exclaiming, "Be sure to get ME." They are two Jews and seven Italians. The tallest one in the rear, a bright, ambitious Jewish boy, a leader of the group, is now in high school. What an influence for good he might be if won, heart and life, to the Master!



MARIE AND MARIANNA ACOURRI

The two little Italian girls who tell their story of gratitude for the care bestowed upon them by our Home Missionary.

## The Miniature Sermon

I'm not an artist  
With paint and brush,  
Nor a sculptor with  
Chisel and stone.  
And yet I must make a picture—  
One of my very own.  
I've been given a piece of canvas,  
A brush and a box of paint.  
With these I must make a picture,  
Be it bold or faint.

My life is the pure, white canvas  
Given to me at birth.  
My brush is the talents God gave me  
To use while here on earth.  
My paint is the field of service,  
The chances that come my way.  
With these I must make a picture  
'Ere I see the sun's last ray.

Every artist paints a masterpiece. It may not be an acknowledged one. Perhaps he doesn't even know it is his masterpiece, but it is, if it's his best.

So we in our lives paint our masterpieces—they may not be acknowledged. Likely the world will not call them masterpieces, but as Christian young people, God, the master painter, is our critic, and he knows.

The first thing an artist must have with which to paint his masterpiece is the desire to paint—passion. We must have desire to live the kind of life we have chosen, the Christian life. We must have the passion to please the Master.

The theme for our masterpiece is our chosen career. Our outline is God's plan for us, and our pattern is Jesus Christ. We do not see it all at once, this plan for us, but little by little it unfolds. No life becomes a masterpiece in a day—McCormack, the world's greatest tenor singer, did not become a great singer overnight. We are enraptured with his singing, but oftentimes we fail to think of all the years he spent in preparation. Even Jesus spent thirty years in preparing for three years' work.

What does it matter if the world counts us not great? It may be that our canvas is not large or it may not be in a good position—perhaps it hangs behind a door in this art gal-

lery of life. Perhaps it isn't hung where the light can shine on it well. Or maybe our brushes, these talents which God has given to us, are not so numerous or of so fine a texture as another's.

As we go through life, we may unconsciously paint a masterpiece, but frequently we make only a smear because we lack the vision of the whole plan. No life has ever been counted great that has not been devoted to a cause bigger than self. When we think of Martin Luther, we think of religious freedom. When we think of Florence Nightingale, we think of the Red Cross, and when we think of William Carey, we think of the great command, "Go ye."

"Yes, the task that is given to you,  
No other can do;  
So the errand is waiting; it has  
Waited through the ages for you.  
And now you appear; and the hushed  
Ones are turning their gaze  
To see what you do with your  
Chance in the chamber of days."

—Clare Kelly, in *World Call*.

\* \* \*

## Appreciation and Service

Miss Ruby Hill, Good Will Center, Atlanta, Ga.

Hip, hip, hooray, to-day is Tuesday and I must be hurrying home from school to go to the Boys' Club at the Good Will Center. I have been a member of this club for two years and I wouldn't miss it for anything.

Last Tuesday, Miss Thompson, our leader, taught us a lesson on the Christian race. All boys like races, you know, and we agreed to do our best in this great race. After the lesson Miss Hill asked us to go with her to the box factory, right near, and carry some kindling to an old lady who was in need. Twelve boys piled high her box with good kindling.

Two good men from the Oakhurst Baptist Church sent us a nice football last week, and after we were through we had a good game.

We want to give three cheers for those men and all the good church men and women who let us have the Good Will Center where we have Sunday school and preaching, and good times, too.

## "Abound in This Grace Also"

Miss Maude McCalip, Tampa, Fla.

"In much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality—they gave of their own accord. . . . See that ye abound in this grace also."

Many of the Spanish boys and girls who attend our mission school come from homes where there is no Christian influence, and where the Bible has never been read. We missionaries, claiming his promise that his Word shall not return unto him void, use the daily Bible lesson period for getting into their minds and hearts Scripture that first points them to salvation, and then to the duties of the Christian life.

One girl of fifteen years, Rafaela Terrero, who is the only Christian in her home, and who has suffered all kinds of persecutions from her family, secured a position in a ten-cent store for the Christmas season. When she received her first salary, she came to her teacher, Mrs. Emily Black, with her tithe and said, "Here, teacher, put it where it is needed."

One day in chapel Dr. Chastain presented the Foreign Board debt to the children and asked them to try to make a Christmas love offering. Our hearts were made to rejoice when, on the day we gave our Christmas program, our boys and girls brought \$15 as their love gift. Many of them come from homes of poverty where they barely have the necessities of life. One of my little Sunbeams, who recently came from Cuba, brought thirty-five cents to me and said, "Here, teacher, I was going to get a present for you, but I will give the money for the little children of the world to learn about Jesus." That to me was the sweetest Christmas cheer I could have received.

The children of the lower grades are organized into a Sunbeam Band. They have caught the spirit of giving also. Besides giving \$5 of the amount mentioned above, they gave a Thanksgiving offering to the Florida Baptist Children's Home. We have a splendid B.Y.P.U. for the older boys and girls. In these organizations our young people are putting into practice the teaching of the Master, that it is more blessed to give than to receive.

From these bright-faced boys and girls in your Cuban Mission in Tampa comes the challenge to the young people of the Southland: "Abound in this grace also."

\* \* \*

## The Rolling Pennies

Clickety! Clack! Clickety! Clack! The boys were marching around the room, dropping their pennies on the velvet-covered plate as they passed.

But Billie marched past the plate, one hand away down in his pocket, holding his pennies tightly, as though he were afraid they would hop out and run away. "These pennies," thought Bill, "will buy that top I've been wanting for weeks."

Bill trudged home from Sunday school, his hand still stuck in his pocket. He handed his mother his Sunday-school paper and went upstairs. Down, right into the toe of his old boot, he pushed the pennies, and then stuffed a handkerchief in to hold them there. He was so afraid those pennies would run off.

Billie was glad when bedtime came, although he usually coaxed to stay up as late as his mother would let him. After taking a look to see if the pennies were still in his boot, he hopped into bed, and was soon asleep.

However, Billie didn't sleep very well—he dreamed all night about his pennies. He dreamed his pennies had hopped out of the boot and rolled right out into the street. Bill was after them like a shot. On, on, on went the pennies until they came to a big hole and slid right over the edge. Without looking to see how deep the hole was, Bill jumped in after them.



"BE SURE TO GET ME"

These neglected Italian and Jewish children of a great industrial center appreciate kindness and attention. There are thousands like them whom we ought to lead toward and to our Lord.



Down, down, down he went! Would he never reach the bottom? Still he kept going down, down, until he fell out into such a queer place! There were little boys with long pig-tails hanging down their backs, and big men, too! And what funny dresses they wore—fancy designs, some flowers, others great dragons, worked in bright colors. Such strange-looking houses he saw—not at all like the one in which he lived.

But his pennies! There they were—he must hurry and catch them. But they rolled right into a large house. Billie followed, and there he saw ever so many little Chinese children, seated at long tables, having their dinner with long chop sticks. "How could they eat with those sticks?" Bill thought.

"Phey!" said the missionary lady. "Here comes Billie's penny. Little Anhwei has been waiting so long to get in with these little orphans, but we had no money for food for her, so she has had to stay out. But now she can come in, for Billie's penny will buy her food."

The children all looked up, their little faces so happy to think that Anhwei, who had neither father nor mother, could come in and be cared for by the kind lady.

The other penny then rolled out of the house, and Billie started after it. He did his best to catch up with the penny, but it always kept just a little ahead of him. It rolled and rolled, until finally it came to a big building. There stood a lady all in white.

"Yes, Fuh-seng," said the nurse, "I can give you medicine to-day for that sick baby brother of yours, for I see Billie's penny has just arrived. We've been waiting for it."

The little boy's eyes shone as he took the medicine and went down the big steps and hurried home.

"Oh, me! oh, my! I've had an awful chase," said Billie when he awoke and stretched himself. "I never thought they needed my pennies so badly, but Miss Gray told us they really did."

Billie started off to school early, his pennies in his hand, and on the way called at Miss Gray's home.

"Miss Gray," he said when she answered the door, "will you please send these pennies to the poor little children as soon as you can?"

Miss Gray promised she would, and Billie went down the steps. As he passed the window in which was displayed the top he so much wanted, he said to himself, "My, I'm so glad I had that dream last night, before I had a chance to buy that top!" And, whistling all the way, he hurried off to school.—*By Mary W. Sinclair, in S. S. Times.*

\* \* \*

### The S—B—E Family

For a long time I have been looking for some folk who have a very peculiar name—indeed, a name so strange that I used to think that the owners of it could be easily found. Old years have been followed by new years, long journeys have been taken, many lands have been visited, and still my search goes on. Sometimes it has seemed as though I must find these strange people, for their name is known all through Great Britain, in Australia, New Zealand, and even America, but to find the owners seems quite impossible. Of course, it is quite plain that instead of a few they must be a big family—girls, boys, men, and women. Perhaps the boys and girls who read this will help to find these folk. I will carefully give you the name. Here it is—S-O-M-E-B-O-D-Y E-L-S-E.

Who is Somebody Else? I should like to know.

Does he live in the north or the south?

Or is it a lady fair to see,

Whose name is in everyone's mouth?

A messenger was much needed the other day, one who would run quickly on a service of love, but the boy who was asked to go only answered, "Let Somebody Else go;" but, strangely, that person was not to be found. In another home a great pile of dishes were waiting to be washed after the evening meal, but Mary, turning to her mother, said, "It's Somebody Else's turn to-

night;" but that mysterious individual made no attempt to undertake the task. This week a stone went through a window, and all the boys in the neighborhood declare it was Somebody Else that threw the stone.

I have often thought I might find some members of this elusive family at a School Prize Day, but though I have been to many and listened to every name, never once has Master or Miss Somebody Else come forward for the prize. It is quite useless to expect them among the party chosen for a picnic. I am quite sure, therefore, that Somebody Else never gets the prize or is taken for the outing. They are only wanted for the disagreeable things.

If there's any hard or unpleasant task,  
Or difficult thing to do,

'Tis always offered to Somebody Else.

Now, isn't this very true?

But Somebody Else can never take the place or do the work that we are meant to do. They can never fight our battles for us. We must fight them ourselves.

I am glad when I read the story of Jesus that he never sent boys and girls to Somebody Else when they clung to his knee and arm, but that he always said, "Come unto me." I am glad, too, that his love is for ME and not that unknown Somebody Else without a proper name; and that when he died upon the cross it was for MY sake, and that he still calls for girls and boys with a name to love, follow, and serve him. After all, that Somebody Else is only another name for any and all of us, and I know that it is I that he wants. I am the Somebody Else, the very one.

With a child's glad heart of love  
At thy bidding may I move.  
Prompt to serve and follow Thee,  
Loving him who first loved me.

—*The Children's Column, by Uncle Oliver, in The New Zealand Baptist.*

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