

HOME ^{and} FOREIGN FIELDS

Vol. XI

MAY, 1927

No. 5



"THE BEECHES"

Following the arrow, one comes through a magnificent grove of beech trees to the new buildings of
The Southern Baptist Theological Seminary, Louisville, Kentucky

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HOME AND FOREIGN FIELDS

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CONTENTS

	PAGE
THE BIG BUSINESS OF THE LOUISVILLE CONVENTION. <i>Rev. C. W. Duke, D.D.</i>	2
A pastor-beloved pleads that we "take a lost world on our hearts once more" when we assemble at Louisville.	
LET US GET BACK TO NORMALCY. <i>Rev. F. C. McConnell, D.D.</i>	4
Another compassionate voice is lifted in behalf of a great missionary spirit at Louisville.	
THE APPROACHING CONVENTION'S GRAVEST RESPONSIBILITY. <i>Rev. George W. McDaniel, D.D.</i>	4
THE PRESIDENT OF THE SOUTHERN BAPTIST CONVENTION SOUNDS THE KEY NOTE OF THE LOUISVILLE GATHERING..	4
THE PROGRAM OF CHRIST FOR HIS PEOPLE. <i>Rev. B. H. DeMent, D.D.</i>	5
"Missions is the greatest co-operative work of God and man," and this many-sided enterprise demands first place in our considerations.	
WHAT WE HAVE AND MIGHT HAVE DONE. <i>Frank E. Burkhalter</i>	7
Our publicity director points to some achievements of the Co-operative Program during the past year.	
FACING THE SOUTHERN BAPTIST CONVENTION. <i>Rev. L. R. Scarborough, D.D.</i>	8
"Let us free our institutions from the incubus of debt, and give a fair chance to our unified program."	
EDITORIAL	9
FOREIGN MISSIONS AND THE CO-OPERATIVE PROGRAM. <i>The Foreign Mission Board</i>	12
A request and a proposal that demand our most serious and prayerful consideration at the Louisville Convention.	
AN ADEQUATE PLAN FOR MINISTERIAL RETIREMENT ANNUITY. <i>Rev. William Lunsford, D.D.</i>	13
A SIGNIFICANT HEBREW CHRISTIAN CONFERENCE. <i>Rev. S. G. Posey</i>	14
THE MISSIONARY MESSAGE IN THE SUNDAY SCHOOL LESSONS. <i>Rev. W. O. Carver, D.D.</i>	15
SOUTHERN BAPTIST THEOLOGICAL SEMINARY, IN ITS NEW HOME, WELCOMES THE CONVENTION. <i>Rev. E. Y. Mullins, D.D.</i>	16
MESSAGES FROM THE FIRING LINE. <i>Excerpts from Missionaries' Letters</i>	19
A GLIMPSE OF LOUISVILLE BAPTISTS. <i>Miss Robbie Trent</i>	20
Items of interest about the Convention City, by the gifted associate editor of <i>The Western Recorder</i> .	
A HAPPY REUNION. <i>Mrs. S. E. Woody, Chairman Local Board of Managers, W.M.U. Training School</i>	21
THE OUTLOOK OF THE EDUCATION BOARD. <i>Rev. J. W. Cammack, D.D.</i>	23
A LOUISVILLE PASTOR WELCOMES SOUTHERN BAPTISTS. <i>Rev. M. P. Hunt, D.D.</i>	25
SPIRITUAL TRAINING CENTERS FOR GOD-CALLED MEN. <i>Rev. J. W. O'Hara, D.D.</i>	26
FROM THE WOMAN'S MISSIONARY UNION. <i>Miss Kathleen Mallory</i>	28
FROM THE MEN'S BROTHERHOOD OF THE SOUTH. <i>J. T. Henderson</i>	30
MISSIONARY MISCELLANY. <i>Rev. T. B. Ray, D.D.</i>	32

THE MISSIONARY PILOT

SENIOR B.Y.P.U.

- May 1—Topic, "Can We Always Resist Temptation?" The temptation to discouragement on the part of our missionaries is very real just now. Let some one read extracts from their letters as given on page 19, and show how men and women can be brave in the midst of trial.
- May 8—Topic, "The Book of Ruth." The story of Ruth emphasizes the lesson of loyalty. The leader may close the meeting effectively by presenting the substance of the editorial on page 11, "How Much Owest Thou?"
- May 15—Topic, "The Amusement Problem." The way to drive out the dark is to turn on the light. The problem of amusements largely disappear when we adopt Christ's program as outlined by Dr. DeMent on page 5. Let some one read this at the conclusion of the program.
- May 22—Topic, "The Christian Life: Learning to Obey." The annual meeting of the Southern Baptist Convention will have passed into history by the time of this program. Summarize some of the great things said and done at this meeting that reflect the spirit of true obedience to the commission of Jesus.
- May 29—Topic, "Historical Survey of Southern Baptist Missions." Supplement the Quarterly material by the use of striking facts brought out about foreign missions and the foreign mission situation in recent reports of the Southern Baptist Convention and extracts from articles in this number pleading for a worthier support of this great enterprise.

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

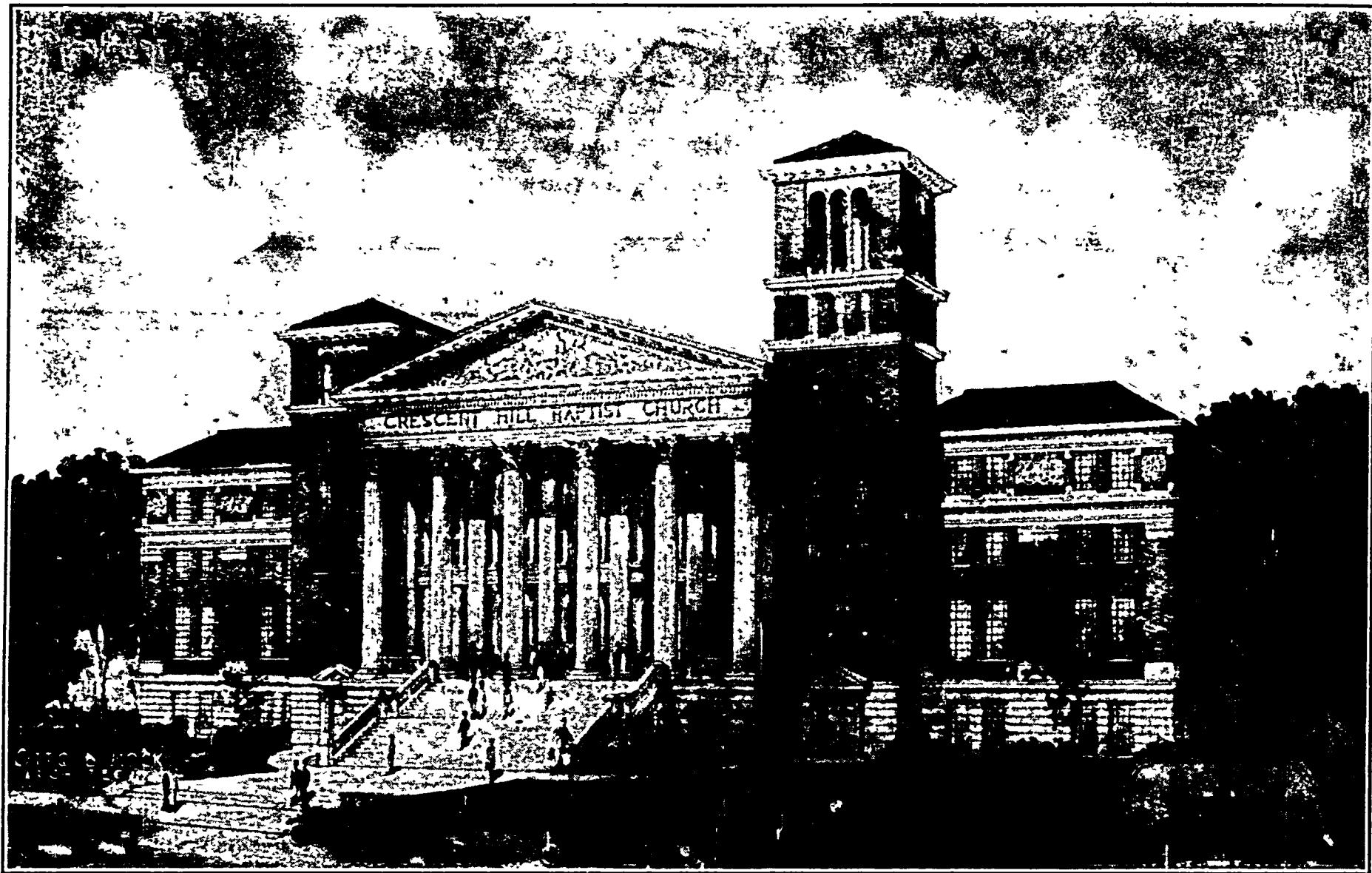
Our boys and girls should be kept acquainted with the work of the great Convention to which their church belongs, and the leader has opportunity to emphasize the need and privilege of co-operation by using stories and illustrations in this issue which deal with the gathering of Southern Baptist hosts at Louisville in May.

W.M.U. AND Y.W.A.

The outline program furnished by Miss Mallory on page 30 will suggest the use of supplemental material contained in this number for elaborating and illustrating the missionary topic for May. See especially the articles which appeal for giving the privacy in our churches and all other organizations to the missionary work at home and abroad.

PRAYER MEETING

Let every church in the South set apart at least one prayer meeting to pray for the Convention before or during the time of its meetings; and another meeting for prayer to consider the results of the Convention's deliberations, and how to make them fruitful in the life of the church. Pray that God will open the way to get rid of our debts and go forward in carrying out Christ's command.



CRESCENT HILL BAPTIST CHURCH, LOUISVILLE'S NEWEST AND MOST MODERN CHURCH PLANT

The Big Business of the Louisville Convention

"Let Us Take a Lost World on Our Hearts Once More"

By Claude W. Duke, D.D., Pastor First Baptist Church, Tampa, Fla.

You ask that I say a word through the columns of HOME AND FOREIGN FIELDS on the above subject. I stand ready always to serve our great cause in any way possible to me. Of course you understand that I have not functioned actively as one of the Convention leaders. I have been happy to do my work in one of the remote corners of our territory. For this reason, however, I may be able to voice the feelings of a respectable contingent of the Convention constituency. There are thousands of brethren, who never speak at our gatherings, who are as profoundly interested in the ongoing of the kingdom as any dare claim to be. We may not feel the weight of responsibility as do some, for our shoulders are not as broad as are theirs, but we love the Lord, and we sorrow with those who bear the heaviest burdens. Even we who live on the outskirts realize that conditions are not happy at the front.

We may not be quite able to agree among ourselves as to the exact causes of our present unhappy condition. Doubtless they are too numerous and too complex for any one with confidence to place his finger on any single thing and say: "This is what is the matter." Our country is in a state of political and social unrest that is contagious. The thought world, both scientific and theological, is apparently in a state of revolution. The world is still pioneering in the experiment of political democracy. Democracy has not

been able so far to prove itself one hundred per cent efficient even in normal times. Baptists have assumed themselves to be pioneers in the realm of religious democracy. Civilization seems just now to be convinced that this is the best form of government ever yet tried. But the treasure is given in earthen vessels, and to date even we have been able to do little better than "muddle through."

It is a question in the minds of some of us if we have really taken our democracy seriously, except when we were proclaiming it as a doctrine. Mass meetings are not deliberative, and "caucuses" seem plagued with the temptation to "railroad" things through. Of all places on earth "politics" would seem to be most out of place in a Baptist Convention. Yet, somehow, if we are to judge from the utterances made in the "lobbies," all too many of the brethren are suspicious of one another. In a religious body especially this is always ruinous to progress. In my humble judgment this mistrust stands out today as the kingdom's worst handicap. And the pathos of it is that it is almost absolutely unjust. Not all our "leaders" are one hundred per cent efficient. That condition will never arrive on this terrestrial sphere. But they are ninety-nine and sixty-six one hundredths per cent pure in heart. Now and then a wolf is discovered among us dressed in sheep's clothing, but they are few in number, and do not long escape ex-

posure. After all, there is little incentive in denominational positions for a man to be sinister and crooked. If we could follow more closely the example of the Master, we would set a better example before the world, and at the same time hasten on the spread of the gospel.

Then, we need to spend more time magnifying our common faith, and less time in disputing over our differences. It does seem pathetic that we are so constituted that we see our differences so immensely magnified that our common ground of faith is dreadfully shrunken, and even at times utterly obscured. Our agreement is a huge beam, while our differences are a tiny mote, and yet we seem to go about the Convention discussing, if not "cussing," the tiny mote. The Master seemed to think that such as this is worse than a waste of time.

Possibly I shall be criticized by some for saying that in my humble judgment we ministers are spending all too much time trying to stimulate a mistrust of the pioneers in thought. There is nothing new about this situation in theological circles, of course, but it does seem that by this time we might begin to learn some important lessons from history. Of course we should contend earnestly for the faith once for all delivered, but we need equally to be sure that we understand what that faith is. It seems alarmingly easy to confuse faith with opinion. If we would spend a little more time trying to understand the point of view of the other fellow, doubtless he would, by the necessity of good manners, be a little more considerate of our views. There is so much ignorance in the best informed among us, and so much intelligence in the most ignorant among us, that it ill becomes the wisest of us to sneer at the ignorance of the rest of us.

To be sure we need to revise our machinery. It has become very elaborate and complicated through the years. Unhappily, I have been called upon to serve on a committee looking to recommendations of methods by which our machinery may be improved. The closer we have gotten to the centre of the situation two facts seem to have become increasingly apparent, viz: the machinery sadly needs repair, and no one seems to know just how to make the necessary repairs. Simplicity and efficiency seem to lie in the direction of centralization. But centralization and democracy are at dagger's points to one another. All of us want efficiency; and we are equally interested in economy. The "overhead" involved in doing our work is, in the minds of many, excessive; and this feeling is one cause of our unrest. It is distinctly apparent, however, to all who come into close contact with the departments, that about ninety-nine per cent of the criticism is groundless.

All our boards are in a perilous condition. Manifestly it is not because our people do not have the money to support them. It is not because we are losing faith in the gospel. It is not because we question humanity's need of redemption. It is because we ministers ourselves have lost a goodly part of our zeal for the central matter. Time was when appeals for missions were so impassioned that men and women threw their pocketbooks and their jewelry into the plate. Such things seem not to occur any more—at least but rarely. The fault is hardly with the people.

Of course the big business of the convention in Louisville is the King's business. If I understand the mission of Christianity it is to remake fallen men and women. This is to be done through the grace of God in Jesus Christ. That he is willing and competent to achieve such a transformation is the good news called the "gospel." This end comprehends the whole human race of every succeeding generation. It embraces the regeneration of society, but society is composed of individuals, and can be regenerated only as

the individuals are regenerated. It projects its task into a future life persisting forever in a realm called heaven. But Christianity is interested more in getting men ready for heaven than in getting heaven ready for them. Every agency to be employed looks to this end. Nothing else is an end in itself. Faith is not an end in itself. Public worship is not an end in itself. Confession of faith in Christ, church membership, teaching, giving, preaching, testimony, every activity of every Christian society, all look to that end. It is taking sinning men and women and making them righteous in character. We may differ as to the relative value of the various agencies to be employed; but there can be no difference of opinion among us as to the capacity of Jesus Christ to remake men and women into his image whenever he is given the pre-eminence. We may disagree at times as to just how that pre-eminence shall be exercised, but the pragmatic test is the ultimate one. The religion that works is the religion that endures. As a rule, we waste time denouncing the methods of the man who is doing the thing, in spite of the fact that his methods may be slightly different from our own.

May I modestly suggest, then, that at the coming Convention in Louisville, we exercise ourselves a little more in the grace of devoutness, that we try to make our gatherings a little more worshipful? I do not mean that we shall give more time to definite periods of devotion. That often seems all too perfunctory anyway. But we seem to have drawn all too wide a distinction between the "business" of the Convention, and the "devotional" periods. If I read aright the history of Christianity it has oscillated from an emphasis upon "spirituality" to "activity," and we seem not to have learned how to blend the two as did the Master, and as the early Christians succeeded in doing. Of late we have been placing the weight of emphasis upon "activity." Every moment of time spent in perfunctory devotion is of course absolutely wasted. Every effort to churn up devotion and use it as a means of propaganda, in debate, as it has been done at times, is a crime against God and man. But if our leaders could intersperse more of the simple, earnest devotion of prayer in our deliberations, and thus make the Divine presence real to us, they would greatly enhance the power of the Convention.

Then, might we not for one time omit all resolutions looking to casting suspicion upon the integrity of our leaders? Even if we should for once omit all reference to heretics, both theological and scientific, and address ourselves instead to the King's business, I have a feeling that truth would hardly suffer any loss. Forsooth, if we should for once offer no new articles of faith for adoption, but simply give our splendid creeds a quiet rest at this Convention, we might be able all the better to give ourselves to the Master's business. I have a notion that such a course at this time would positively be pleasing to Jesus Christ. At any rate, we could see what effect such a course would seem to have upon character.

It is reasonably certain that about all of us are opposed to all forms of heresy. The day of executing heretics seems to have passed, and the very delightful pastime of denouncing them seems to be proving about the most effective way yet tried of promoting their views. Even the forms of worldliness, save perhaps the grosser ones of misrepresenting good men, are pretty generally understood to be under the condemnation of all Southern Baptists.

It would seem to be a fine thing if we for once should make our Convention program distinctly a missionary program. We are theoretically very friendly to prayer. We are edified and spiritually strengthened by reverent and

devout worship as by nothing else. The King's business requireth haste. In this case it requireth prayer and co-operation. Ours is a superhuman task; but we have at our command a superhuman power. *This is the Big Business of the Louisville Convention. Let us take a lost world on our hearts once more. Let us take the gospel to our hearts once more. Let us take ourselves to our knees once more. Let us go up to Louisville, saying: "This one thing we will do, and it is the King's Business."*

* * *

Let Us Get Back to Normalcy at Louisville!

By F. C. McConnell, D.D., Pastor, Druid Hills Baptist Church, Atlanta, Ga.

About the biggest thing this Convention could do is to get itself back to normalcy. We are not using ourselves well lately. One of the reasons for it is that we have grown so much in numbers and material resources that the organization, once quite sufficient, is now altogether too limited. We are facing a test of Baptist adaptability. We have been taunted by those who have what they are wont to call a stronger government. We need to study our situation. Not because someone taunts us, but because we must show the world that Baptists are the freest of all God's people, and are on that account untrammelled to go farther and do more for him who loved us and washed us in his own blood.

The 75 Million Campaign was not a failure. It failed in some minor particulars, but it was the hour of a new birth of Baptist sonship under Christ. Disasters that follow upon the heels of the victorious hosts, deluged our people. Like the woman of John's vision, who fled to the wilderness with her newly-born babe whom Satan pursued and poured his floods after her to destroy the child, we were engulfed in a deluge of material frenzy that spread over our Southland and the saints, aye, the very elect, were swept off their feet. Our Boards sought new work to use the floods of money coming in. Millions of dollars worth of valuable properties were bought and gifts were made in excess of anything we had ever seen. It was as the floodtide surpasses the narrow streams that water the earth. None of us were ready for the collapse that followed. We had no organization. We had many of as fine men and women as live on the earth, but they were not organized. Their efforts were gloriously crowned with a success so marvelous as to turn the heads of less weighty men. The flood gates shut down while men slept, and all the glad songs of triumph were turned into

lamentations. Partly-constructed buildings for schools and for churches came with empty hands to our Mission Boards, pleading piteously that they would be discredited in the eyes of the world; their schools would have to be closed if the Board did not give them money. The Board had no money to give them, but in their deep solicitude, our Boards went to the banks and borrowed money to save the cause, but, alas, the famine grew worse. It was a seven-years' famine, and the end is not yet.

Another 75 Million Campaign would not be advisable. But having learned our lesson from the 75 Million Campaign, let us provide to co-operate without a campaign, and surely no intelligent Baptist will fail to learn the lessons brought to us in that the mightiest revival that has ever come to our people.

We ought to profit by all the experiences of the past, both the good and the bad. Baptists are as easily organized as any other people. They are amenable to orders, but

they ask where the orders come from. If divine authority can be shown, every mouth is stopped before God. Democracy is our slogan, but neither does democracy nor theocracy give Christians the right to run riot. True democracy is satisfied when all have equal rights and an elective voice in the appointment of leaders. If one should receive one vote and another should receive ten thousand, their standing is the same, and the one had all the rights of his competitor who outstripped him in the race.

ORGANIZATION

Our Southern Baptist Convention should elect a large, strong Executive Committee, fifty or a hundred men. No one of them should be connected directly nor personally with any one of our Boards or institutions. This committee should elect a chairman and such other helpers as shall be found from time to time necessary and well.

A Co-operative Budget should be prepared and proposed from year to year, covering the objects to participate in Southwide benefactions. This budget should provide for and recommend the several States to organize their own State Convention Boards in co-operation with the Executive Committee, acting as receiving agencies, collecting and forwarding funds, directing campaigns and all other helpful co-operation as shall be unifying and constructive; asking all the States thus to co-ordinate their State organizations with our Southern Baptist Convention; providing periods when State campaigns shall be given right of way for statewide institutions, and that no campaign shall be inaugurated in any given State by the Executive Committee which does not have the approval and co-operation of the States thus affected.

All collections should and shall be voluntary, but this is

The Approaching Convention's Gravest Responsibility

By Geo. W. McDaniel, D.D., President of Southern Baptist Convention

The great objectives of Southern Baptists in the beginning were Home (Domestic) and Foreign Missions. Two Boards to foster and promote those causes were created at the first Convention. Through the years they were the major tasks of the Convention.

When the resources of the Convention were relatively meager, these causes received strong emphasis. Churches and individuals, by literature, addresses and sermons, were impressed with the scripturalness and the necessity of discipling the Southland and foreign fields. Under this policy, there was a steady growth of Baptists at home and abroad.

It comes about now that these Convention Boards are heavily burdened by debt and are crippled in doing their divinely appointed work. There is serious danger of a collapse. We should face the facts fairly and adopt such measures as will lighten the loads and enable these Boards the better to fulfill their mission.

The opportunities for Home and Foreign Missions were never so large or challenging. The need of funds was never so pressing. Relief and support must be given. This is the historic mission of the Convention. It is incumbent upon the approaching session at Louisville to devise such ways and means as will care for these worthy mission causes.

not to be construed to exclude the freedom of the agencies of the Executive Committee in providing literature, etc.

Meanwhile, Baptists must lift up their heads. Solomon said, "There is a time for everything under the sun," but never under the sun was there a time for Baptists to acknowledge defeat. That little drummer boy of whom we have all heard whose commander ordered a retreat, said, "I cannot beat a retreat." If ever there were a time when we need to lift up our heads, it is now. We can do whatever God's men and women ought to do. We are a long ways in advance of the days of poverty and distress. Let our churches and our pastors rally their own forces. No man shall ever look with disdain upon that church of which our Lord himself said, "The gates of hell shall not prevail against it."

Nothing that equals the 75 Million Campaign has ever been enacted in religious circles. Dr. L. R. Scarborough's name ought to go down in the annals of our denomination as having conducted, he and his helpers, the most gigantic religious movement the world has ever seen. And the grateful recognition our people shall cherish for Dr. Scarborough should be assured Dr. Barton, who shall worthily fill the office to which we have called him. And to Dr. C. E. Burt the credit shall be given for herculean service during his directorship of the Co-operative and Unified Budget.

* * *

The Program of Christ for His People

By B. H. DeMent, D.D.,
President Baptist Bible Institute, New Orleans, La.

Missions is the greatest work of man; missions is the greatest work of God; missions is the greatest co-operative work of God and man.

THE PERSPECTIVE OF MISSIONS HAS MANY ANGLES

First, the primacy of the missionary enterprise may be inferred from the fact that God is its author, Christ its founder, the Holy Spirit its executive, the gospel its authoritative message, and believers in Christ its appointed agents.

Second, the duty of missions is grounded in the love of God, the command of Christ and the spirit of the believer.

Third, the opportunity for missions is seen in the multitude of open doors among all nations, tribes and classes, and heard from the myriad voices calling from the homeland and beyond the seas.

Fourth, the need of missions is proven by the condition of men who are born in sin and are living without hope and without God in the world.

Fifth, the glory of missions is evident from the ministry

of Jesus, the worth of the soul, the sacrifice of Christ and the dignity of our divine ambassadorship.

Sixth, the perpetuity of missions is inferred from the perennial need of man, the changeless love of God and the endless obligations of the believer.

Seventh, the fruit of missions is seen in the work of the apostles, the progress of the churches and the innumerable company gathered around the throne of God and of the Lamb.

THE PROGRAM OF CHRIST IS THE PROGRAM FOR HIS PEOPLE

The kind of work that Jesus did is to be perpetuated by his followers. Matthew 4: 23, "And Jesus went about all Galilee teaching in their synagogues, preaching the gospel of the kingdom, healing all manner of sickness and all manner of disease among the people."

Thus one element of the ministry of Jesus was *teaching*, by which he laid the foundation for spiritual education in

home, in Sabbath school, in church, in college and seminary. Christianity stands for enlightenment, for knowledge and wisdom, and superlatively for that wisdom which is from above. Education is not salvation, but some degree of knowledge is essential to saving faith in Christ. We must know that we are sinners, and that he is a Saviour willing and ready and able to forgive.

Another element of his ministry was his *preaching*—or sane evangelism—by which he laid the foundation for proclaiming the good news of salvation, whether to the individual or the multitude, whether at home or abroad, both now and unto the end of the age. The gospel is heaven's best news to earth; God's best news to man. It has ever pleased God, by the foolishness or simplicity of preaching, to save them that believe.

The third element in Christ's ministry was *healing*, or practical philanthropy, by which he laid the foundation for all of our eleemosynary institutions. Christ was the great philan-

thropist; the great lover of man and the redeemer and helper of man. He cared for the body, mind and soul—for the whole man as he lives in this present world. His ideal for man is a healthy body, a sound mind, and a pure soul.

The program that Christ carried out during his ministry he left his people to complete in future generations. In John 14: 12, Jesus says, "He that believeth on me the works that I do, shall he do also, and greater works than these shall he do, because I go unto my Father. And whatsoever ye shall ask the Father in my name, that will I do." Compare also Acts 1: 1: "The former treatise I made, O Theophilus, concerning all that Jesus began, both to do and to teach." The inevitable inference from these

Jesus and Our Gifts

By Leland W. Smith, Pastor, Central Baptist Church,
Fountain City, Tenn.

1. THE RECEIVING JESUS—or How do We Give to Jesus?

Matt. 2: 11, Gifts from the Wise Men.

Mark 14: 3-9, The Alabaster Box.

Our Co-operative Program—Foreign, Home, and State Missions, Orphanages, Hospitals, Ministers' Relief, Christian Education.

2. THE WATCHING JESUS—or Does Jesus Care How Much or What We Give?

Mark 12: 41-44: Jesus in the Temple—the rich—the poor widow.

Is he not present and watching when our offerings are taken?

3. THE WEEPING JESUS—or How Does Our Failure Affect Jesus?

Mark 10: 17-23: The Rich Young Ruler.

"How hardly shall they that have riches enter into the kingdom of God!"

How does Retrenchment on the Foreign Field look to Jesus?

4. THE EXPECTING JESUS—or Does Jesus Really Expect us to Give Anything to Him?

Luke 19: 12-27: Parable of the Pounds.

"Occupy till I come."

"That at my coming I might have required my own with interest."

What does Jesus expect of Southern Baptists?

verses is that Jesus *started* his work along the lines which he expected his followers to carry forward to completion. He *began* to do and to teach the things which he wished his followers to *continue and perfect*.

Note the emphasis that Jesus lays upon the individual: "He that believeth on me the works that I do, shall he do also." What did Jesus do? He taught; he preached; he healed. Every believing Christian is to have for his life a plan that will benefit his fellowman in body, mind and soul. Of course, individuals are to co-operate in church relation, but in the last analysis the duty of giving the gospel of Christ rests upon the individual who can carry out the impulse that God has created in his soul, and obey the command that God has issued for his life.

Jesus makes an astonishing prophecy, put in the form of future obligation and achievement of his people, when he says, "Greater works than the works I do shall my followers accomplish." Do we not see this verified on every hand? It is encouraging to consider how many faithful teachers of the doctrines of Christ we have in home, in Sunday school and college; how many earnest messengers of the gospel at home and abroad; how many unselfish Christian philanthropists who devote themselves to the care of the bodies of men. There is, therefore, more teaching of redemptive truth, more proclamation of the gospel and more Christian healing and deeds of kindness done today than during Christ's earthly ministry. To Christ belongs all the glory, for though absent in body, he is present and mighty in the Holy Spirit.

The field of the Christian's activity is the inhabited earth. He is to carry forward this three-fold work of Jesus, where he is in his own Jerusalem, and thence unto the uttermost parts of the earth. We are greatly cheered by the promise of the abiding presence of the founder of the missionary enterprise who made it possible by his death and triumph, and sealed it with his own precious blood.



WALNUT STREET BAPTIST CHURCH

Located at Third and St. Catherine, F. F. Gibson, Pastor.

"Lift up your eyes and look on the fields, for they are white already to harvest." "Pray ye, therefore, the Lord of the harvest that he will send forth laborers into his harvest." And as we pray, let us say, "Here am I, Lord, send me."

* * *

Was it for Life?—"We pledge ourselves to the work for life and we supposed that Southern Baptists, through their Board, pledged themselves to support us for life. We still believe that they will do so. If we have planned beyond the ability of Southern Baptists to give, we shall have to make adjustments. We are not jealous of the pastors at home, but when we see how their congregations are buying new automobiles for them and doing this, that and the other for their comfort, and how Southern Baptists are spending money for the luxuries of life, we wonder what our Lord is thinking. We are not asking for money for automobiles or fine church buildings. We are asking for money to put into lives of young men and young women, and boys and girls. We are not asking for increase in salary, though some of us do not see the way clear for a few years, but we plead for God's work."—C. K. Dozier, Fukuoka, Japan.

* * *

And if you ask me what are the pastures and still waters by means of which God makes us equal to the demands of the Christian life, well, perhaps I may say simply, Jesus Christ. "Pastures?" "I," said he, "am the Bread of life." "Still waters?" "Whosoever shall drink of the water that I shall give him," he said, "shall never thirst." In Christ God has prepared green pastures and still waters for the nourishment of the soul, and in him we may have all sufficiency, always, for all things.—J. D. Jones.

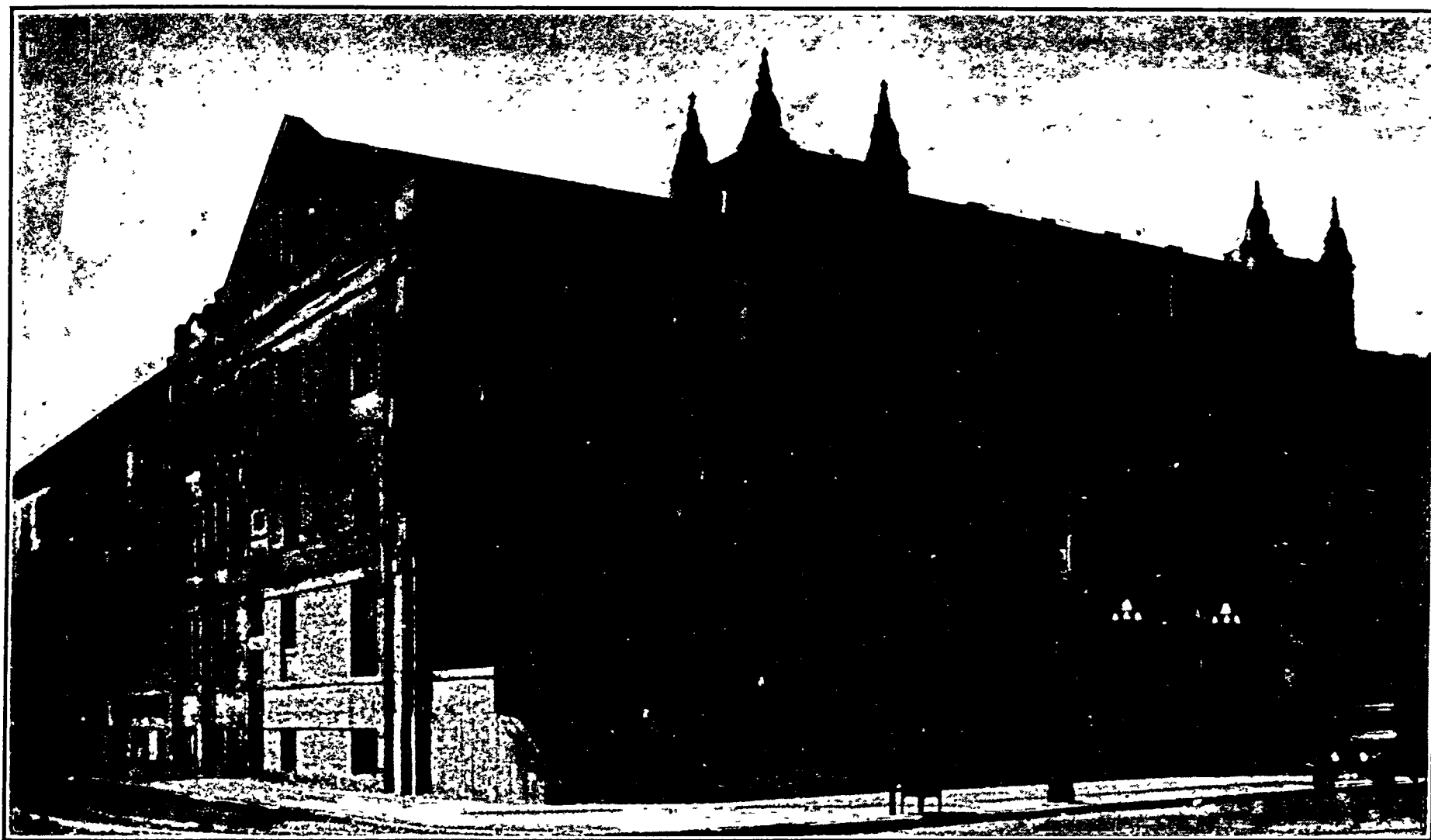
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Prayer is just as necessary to a spiritual man as the breath of morning is to the physical man. Praying is like breathing. Can one live as a Christian without prayer? Certainly not! We must keep open the line of communication between us and God if we are to enjoy the life of God.—Russell Cecil.



BROADWAY BAPTIST CHURCH

Showing new educational plant to right, Spencer Tunnell, Pastor.



"HOUSE BEAUTIFUL," HOME OF W.M.U. TRAINING SCHOOL, 324 EAST BROADWAY

What We Have and Might Have Done

Some Achievements of the Co-operative Program During the Past Year

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

Although the receipts through the Co-operative Program for the various causes embraced therein have not yet reached anything like the amount necessary to enable these objects to prosecute their programs of service most efficiently, it is well that in a study of the Co-operative Program, as well as the other agencies of the Convention, those of our number who plan to attend the Louisville Convention and pass upon the various propositions presented there, should have before them a summary of the achievements of the program during the past year. It is well, too, that our whole constituency be informed upon what the program is accomplishing.

There have been some distinct gains made by the Co-operative Program during the year, despite the fact that the receipts therefrom have not been as large as were needed.

Outstanding in those gains has been the development of a fuller co-operative spirit on the part of Southern Baptists generally. It is recognized, of course, that not all of us have yet come to see eye to eye on a number of minor details, but there is rapidly developing in the denomination a spirit of unity and co-operation on all the larger phases of denominational work that promises significant results for the cause of Christ when this same spirit has come to permeate all our churches and people, as we pray God it shall.

Underlying this increasing spirit of co-operation is the recognition of the fact that all departments of the work of

Christ are essentially one, and that Southern Baptists are under obligation to carry forward in their own program of service every phase of the ministry inaugurated by our Lord when he was upon the earth. All of us realize that some departments of our general work by their very nature and extent are entitled to larger funds than others, and this fact is recognized in the scale of percentages for the distribution of Co-operative Program receipts.

The past year has witnessed the further stabilization of the giving of hundreds of Southern Baptist churches. Those churches that have put on the Co-operative Program in a worthwhile way—and those churches are located in city, town, village and rural districts alike—have become the backbone of the financial support of our great denominational enterprises. They have demonstrated the possibilities of what would happen if all our churches should eventually come to this method of discharging their obligation to the furtherance of Christ's kingdom in the world. While many of our causes are embarrassed today by heavy obligations, they would have had to cease operations altogether perhaps but for the steady, dependable income of those hundreds of loyal churches which have enlisted their members in systematic and proportionate giving, and are making their remittances regularly to all seven objects embraced in the Co-operative Program. These churches have clearly pointed the way, not alone to the salvation of our causes, but to the enlistment and development of our constituency as well.

Another gain of the past year has been in the fuller information of many of our people on the great missionary, educational and benevolent objects embraced in the Co-operative Program. An increasing number of pastors have come to see to it that their people are given the essential facts upon the scope, achievements and needs of these causes, and this enlarged information has been accompanied by increasing gifts to the objects set forth.

Again there is rapidly developing among the institutions and agencies of the denomination a fine comity and a broader vision of the usefulness of every other department of our organized work, producing a spirit of harmony and co-operation that is both beautiful and helpful. Our several departments of work are rapidly coming to realize that they are not competitors, but helpers of each other; that all are worthy, and that no one cause can prosper at the expense of another. Such an attitude will ultimately redound to the profit of all forms of our denominational service.

In an increasing number of our churches there has been given, during the past year, a demonstration of the fact that the members of the churches can be as vitally interested in the welfare of the Co-operative Program as they can in any single object. Pastors, Sunday school teachers and others who have taken the pains to vitalize the objects in the program to their congregations and classes, have found by actual test that a deep and abiding interest can be developed in the work of hospitals, ministerial relief, orphanages, educational institutions and State missions, as well as in Home and Foreign Missions, dispelling the idea entertained by some that only the home or foreign appeal will stir the minds and hearts of the people, and induce them to respond with their means. The writer knows personally of several churches and Sunday schools where this plan of presenting all the work of the Co-operative Program has been followed with admirable results, and since Baptists are very much alike all over the South, he believes the same method of information would produce similar results wherever employed.

This leads to the inevitable conclusion that the failure of the Co-operative Program to produce adequate funds for the support of all the objects embraced therein is not due to any inherent deficiency of the Co-operative Program as such, but to the failure of a majority of our churches and a few of our agencies and institutions to give the Co-operative Program a fair chance. Where the program has been given a fair chance in the churches, it has, without exception, been the instrument of leading those churches to do a larger part by the general work of the denomination than ever before, and to make their remittances to the State offices, either monthly or weekly. If all our churches would come to this plan and standard of giving our financial problems would be largely solved.

Special campaigns, projected in behalf of particular interests in many quarters, have interfered materially with the largest success of the Co-operative Program, from its inception, but the greatest hindrance to its largest achievement has been the failure of pastors, deacons and finance committees to see to it that the program was put on in their churches in a first-class fashion, and to the failure of pastors, Sunday school teachers and others to feed the minds and hearts of the people with definite, concrete, heart-gripping information concerning the great causes embraced in the Co-operative Program, and to challenge their people to measure up to the New Testament standards of stewardship in the support of these causes.

If the Co-operative Program were given a fair chance in all our churches, Baptists could, without any special debt-raising campaign, lift every debt on every cause, State and

Southwide, in a single year without curtailing the current operating budgets of those causes one iota.

What we *can* do for the promotion of Christ's causes, we *ought* to do.

* * *

Facing the Southern Baptist Convention

By L. R. Scarborough, D.D., President of Southern Baptist Theological Seminary, Seminary Hill, Texas

The time has come for Southern Baptists to look toward and think about and pray for another annual gathering of our people from every section of the South. This time we go to Louisville, the seat of our great Southern Seminary. In the Baptist mind, the Louisville Seminary and the city of Louisville are fixed together. I am sure that all Southern Baptists delight to go again to Louisville, especially to see the new, great plant of our Southern Seminary. I have had the pleasure of visiting the plant. This institution in its new quarters constitutes one of the greatest institutional assets of Southern Baptists. It has long been the center of the training of our ministers, the center of orthodoxy, the powerhouse of co-operative leadership for Southern Baptists in the homeland and on the foreign fields.

There are many things that ought to fill our minds as we face this coming Convention. I should like to call the attention of the brotherhood to some of these vital matters.

1. Southern Baptists ought to plan to go in large numbers. The hospitality of Louisville, the capacity of the auditorium and the fellowship of Louisville and Kentucky Baptists, all will be great. Let us go in great numbers.

2. We should all go praying for a Convention of momentous meaning. If it is to be so, it will be a Convention charged and surcharged with prayer and faith-power.

3. All of us should seek in every possible way to contribute to the spirit of unity, good fellowship and denominational harmony and co-operation. He who goes to divide or to set one group against another certainly cannot be counted a friend to the causes involved in this Convention. Unity, harmony and co-operation on New Testament grounds should be the predominant motive of all who go.

4. We should go also in the spirit of a compassionate evangelism with a burning longing for the salvation of lost men and the building up of Christ's kingdom. If the fires of soul-winning burn in our hearts, these fires will burn out much dross and fit us for the highest service.

5. I think we ought to go looking toward a great, constructive, debt-paying campaign, with the end to relieve from debt all the Southwide and the Statewide causes. We should lay well the plans to put on, at some time in the near future, probably in 1928, a great, constructive, conquest campaign. Our institutions and causes are now hampered by debt. Let us relieve them from this menacing incubus, and thus give an open and fair chance for the unified program to be established as a definite financial policy for our people. Such a campaign will rekindle fires, recreate unity, and get the hearts, minds and energies of our people concentrated on a great task, some big thing for the kingdom of God. And this will rid us of many a little, pesky trouble that afflicts us now, and at the same time save our causes.

May God give us a great Convention and a more glorious future beyond the Convention.

HOME AND FOREIGN FIELDS

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I. J. VAN NESS, D.D., Corresponding Secretary

HIGHT C. MOORE, Editorial Secretary

G. S. DOBBINS, Editor

MAY, 1927

A Momentous Convention

Southern Baptist pulse-beats quicken every year as we approach the annual meeting of the Southern Baptist Convention. It is doubtful if any similar religious gathering in the world attracts regularly so many earnest messengers to its deliberations and is more profoundly influential in its conclusions than this great gathering of representative Baptists from over our Southland. Though disclaiming all legislative power, this Convention wields a tremendous influence over the lives of the churches, and the currents which are set up in its sessions reach literally unto the ends of the earth. As the session for this meeting approaches, there is need for earnest, prayerful heart-searching on the part of those who are charged with official responsibility as well as those who plan to attend as messengers.

It is generally expected that the attendance this year will be record-breaking. Louisville is accessible from all sections of the Convention's territory; it has come to be one of our greatest Southern cities, with all the attractions that a modern city offers to visitors; it is the center of a great Baptist section, from which alone will be drawn multitudes of visitors. Most attractive of all, it is the home of the Southern Baptist Theological Seminary, known and loved by Baptists throughout the world, and endeared to the churches by the loyalty and praise of its thousands of alumni who fill pulpits throughout the South. The Seminary has recently occupied its beautiful new buildings in "The Beeches," and to many the prospect of seeing the "school of the prophets" in its new home will of itself be sufficient inducement to make the trip. In addition, Louisville is the home of the W.M.U. Training School, and women throughout the South will avail themselves of the opportunity to visit "House Beautiful." Beyond a doubt, therefore, the meeting of the Convention in Louisville will be one of the most largely attended in its history, and will be fraught with momentous consequences.

This meeting of the Convention will be significant for many reasons, some of which we will do well to consider thoughtfully and soberly as we prepare our minds and hearts for its sessions.

The Convention bids fair to be momentous because of the *quieting of doctrinal unrest*. For the past five years the meetings of the Convention have reflected a state of disquiet

on the part of many of its constituents. Radical views of the Bible and rationalistic interpretations of Christianity in the North and East had aroused the fighting spirit of our people, and they were determined to kill this "snake in the grass" before its poisoned fangs were sunk into our Southern churches. Much of the time of several Conventions was spent in beating about to discover whether or not there were signs of the reptile in our midst, and in the excitement some of the great constructive matters for which the Convention exists were almost overlooked. Whatever danger there might have been of doctrinal disaster seems now to have been definitely averted. Southern Baptists have made themselves understood and have come better to understand themselves. It would be difficult if not impossible to arouse much excitement at this juncture over suspected heresy; and even more difficult to secure a hearing in an effort to discredit our recognized denominational leaders. This means that much larger opportunity will be given for the consideration of the needs and opportunities of our organized work.

The Louisville Convention will be significant, moreover, because *it will witness the firm establishment of the principle of co-operation in a unified program*. Baptists have long been committed to the principle of co-operation, but only within recent years have we sought to co-operate in accordance with a unified plan. During practically the lifetime of the Convention each cause has sought independently to promote its interests. Such difficulty did this create that our entire Baptist program seemed at one time to be in jeopardy, and from all sides went up the cry for a changed method that would unite all the causes and make possible a united appeal that would be based on proportionate need. A painful wrench was given when this change was undertaken, from the effects of which we are just beginning to recover. The old plan, which had never worked successfully, and which had become impossible of operation under new conditions, had to be abandoned and the new plan adopted. A democracy moves slowly and it has taken us eight years in which to get the adjustment made, and its complete attainment may require as many years more, but of one thing we may be quite sure—we have now definitely turned the corner, and the great majority of churches whose influence counts for the most have definitely committed themselves to a co-operative plan of work. That the present plan will need further modification and improvement no one doubts; but that it is the expression of Baptist conviction and of the type which shall ultimately prevail is no less certain. We shall probably not lose much time in Louisville discussing whether or not we shall have a co-operative program. Our discussion has passed this point, and ought now to concentrate upon making our co-operative machinery dynamic and effective.

A fact which will serve to make the approaching Convention momentous is that *we have arrived at a better understanding of the purposes and functions of this Southwide organization*. In spite of all the emphasis which has been placed upon the non-legislative character of this body, the notion has somehow persisted that action on the part of the Convention is binding on the churches. For this reason all sorts of extraneous matters have frequently been brought before the Convention and its time wasted in the consideration of matters which were in whole or in part irrelevant. The business of the Convention is limited and comparatively simple—the receiving of information concerning the work of the churches and their representatives, at home and abroad; the discussion of ways and means by which the churches can more effectively work together; the extension of the witness of the churches to the gospel of Jesus Christ; the maintenance of the co-operative work between the ses-

sions of the Convention; fellowship and inspiration in the bonds and in the spirit of the gospel. After all, the heart of the purpose for which the Convention exists is the promotion of missions, at home and to the ends of the earth. Whenever this has been made central and dominant in a Convention it has been powerful and successful; and whenever the missionary note has not been uppermost the Convention has been weak and disappointing. Surely in Louisville we shall profit by this lesson, and give to missions the place of primacy.

That which promises to make the Louisville Convention particularly portentous is the probability that we shall more earnestly and soberly *face the facts regarding our great Mission Boards* than we have been willing to face them in other recent meetings. The facts to be considered are indeed sobering and challenging. The very existence of our two greatest Mission Boards is threatened by the staggering debts which they have been forced to incur. Receipts, instead of increasing, have gradually diminished, leaving but little hope that under the present circumstances the debt may be eventually paid while the work is kept going. No such disaster has ever befallen our Home and Foreign Mission work as the incurring of the present staggering debts, and the consequent retrenchment in their work. With deep thoughtfulness the Convention must face these facts, and discover, by the aid of God's Spirit, the way out. How the Convention would go down in history if it could be known as the meeting in which the tide turned for Home and Foreign Missions, and these two great Boards were released and sent out with new purpose and power for their God-given tasks!

Above all else that which would make this Convention great, as certain other of our annual meetings have been so characterized, is that it should be dominated by *willingness to let God's Spirit lead* and sensitiveness to the Holy Spirit's guidance. Let us be persuaded that no machinery, however complete and efficient, can take the place of the power of God, nor be substituted for definite divine direction. We shall fail miserably if we go to Louisville expecting to glorify man-made methods, and merely ratify a program that leaves no room for the Spirit of God. If Christ promises to be present when only two or three are gathered together in his name, how much more ought we to expect him to be present, in literal reality, when that number has been multiplied by a myriad! There are some indications that those who attend the Louisville Convention are coming prepared for some great surprises which were not on the program and which no man has devised, but which will result from the direct moving of the Spirit of God upon the hearts of his people. What a Convention it would be should our faith make this possible!

If you are a messenger to this great Convention, will you not take your responsibility very seriously? Will you not spend much time in prayer that this may indeed be an epochal meeting? Will you not go determined to be in your place throughout the sessions of the meeting? Will you not open your heart wide for the indwelling of the Spirit, that he may work his will in and through you? If you who read this word will join hands and hearts in the affirmative answer, God only knows how momentous may be the first week in May in the history of Southern Baptists!

* * *

Have faith in God! No enemy prevailing

Can reach you with the least of aught that harms.

Vain are their boasts, and ever doomed to failure:

Around you are the everlasting arms.

Your cause is his, and he will see it through.

Have faith in God! His armies march for you.

—T. S. Hubert.

Giving and Living

The word "give" is a key-word in the Christian system. Too often giving has been thought of as merely incidental, something apart from the great central doctrines of the Christian faith. Yet there is perhaps no single subject which is given more space or which requires more attention in the New Testament than the principles and the practice of giving.

The manner in which one gives both reveals and determines Christian character. One's giving is both cause and effect. As cause, it establishes habits of thought and conduct which create character; as effect, it displays the quality of character which has thus been built. Outside of one's conversion, there is scarcely a matter of graver importance for growth in grace and development in the Christian life than the manner of one's giving.

Let us notice the several kinds of givers to be found in nearly every church.

First, there is the *careless giver*. The careless giver is not willing to spend time or thought upon the matter of his giving. The use of the weekly offering envelope is "too much trouble." He may give a little if the matter is called to his attention, and if he has at hand a bit of money that can be spared. But at heart he has no concern for the causes to which he gives. Have you not noticed that the Christian who gives carelessly lives carelessly? The manner of his giving both determines and reveals the quality of his Christian life.

Again, there is the *lazy giver*. He is not willing to keep an account of his obligations to give nor of his giving. He wants to pay by check semi-annually or annually, and "get the thing off his mind." Of course he is not willing to give any real time or thought to the study of the causes to which he gives, and such study or a course in stewardship has never entered his mind. Frequently his gift is made at long intervals, and is intended to cover the obligations of the entire family, who are thus trained to become lazy givers themselves. The reflex influence of lazy giving is apparent. It reflects spiritual indolence, and cultivates the attitude of indifference to spiritual things. It cheats the giver of the joy of worship in his giving, and robs his family of their privilege to give as individuals, just as they must worship as individuals. Lazy giving both reveals and determines the character of the giver.

Then there is the *impulsive giver*. The impulsive giver gives only as his feelings have been stirred. If the sermon has been sufficiently appealing, or if the address has contained enough pathetic stories, so that his heart has been touched, the impulsive giver will respond by making a generous gift, provided he has the money with him and if not will readily sign a pledge card. As a rule he is sorry afterward that he yielded to the impulse, and even if this is not true it will require stronger and stronger emotional appeals to reach him. Again and again his pledge will remain unpaid, the sense of obligation having departed with the subsiding of his emotion. It is easy to see how giving of this type affects Christian life. The Christian living of such a man is quite likely to be of the same type—"sometimes up and sometimes down." At intervals his heart grows warm, he reads the Bible, attends church services, and enjoys his religion; then he will backslide and fail at every essential point in his Christian duty. His impulsive giving has both revealed and determined his Christian experience.

Sometimes we find the *selfish giver*. It is probable that his tribe is comparatively small. Giving of any sort does

not conduce to selfishness, though selfish motives may sometimes underlie. The selfish giver gives because he expects something in return—praise, notice, standing, business and social favors. Jesus pointed out that this type of giver gets what he pays for, namely, the praise, notice, material reward. He misses the essential purpose of giving, and his selfish giving, failing to bring the satisfactions which he desired, is soon discontinued. The heart of the selfish giver is both revealed and determined by his giving.

The deep need of the hour is for the *systematic giver*. Thank God, his number is constantly increasing! He it is who budgets his income, setting aside faithfully not less than one-tenth for Christ's purposes. To him, giving is an act of worship, and should no more be done occasionally nor by proxy than one should pray occasionally or by proxy. He recognizes that every member of his family has the same privilege and opportunity of worship through giving that he has, and makes the apportioning of their gifts a matter of conscience and of firm, though kindly discipline. He realizes that money is life transmuted into currency, and that when he lays regularly and proportionately a part of his money on God's altar he has truly laid on that altar a part of his very life. He has come to realize that small gifts made regularly are much easier to give than larger gifts made occasionally, and in the course of the year constitute a very much larger total. He has learned that nine dollars with God's blessings will go farther than ten dollars when God has been left out. His systematic, proportionate, worshipful giving exerts a powerful influence upon his life, in both material and spiritual directions. Under the stimulus of his careful giving, his getting and spending become more careful, and he soon discovers that the more he gives the more he has to give. The consciousness of Christ's presence is deepened, and Christian joy grows from day to day. The realization that he has a worthy part in the greatest enterprise in the world gives to his life a new sense of value, and glorifies his commonplace toil. Thus his systematic giving has both revealed and determined the quality of his Christian experience.

There remains to be mentioned one other class—the *heroic, sacrificial giver*. The woman who cast in her two mites, as Jesus sat over against the treasury, was of this type. She gave that which really cost her something, and it was this spirit of sacrificial devotion that caused Jesus to say that she had given more than all. Back of the giving of the careless giver, the lazy giver, the impulsive giver, the selfish giver, is lack of love which prompts to sacrifice. Indeed, the systematic giver may miss this greatest matter. Not until warm, glowing, self-forgetting love prompts the gift has it become most pleasing in the sight of him for whose sake it is given. It is indeed true that "the gift without the giver is bare." Do you sometimes feel a sense of pity for those who seem to give beyond their means? Pity them not, for they have learned the secret of highest joy in giving, and their reward both here and hereafter will repay in thousand-fold any sacrifice which they have suffered. The sacrificial giver has entered into truest union with Jesus, and continued growth into his likeness must surely follow. Giving as Jesus gave both reveals and determines character and destiny.

Be not deceived; as you give so will you live. Examine your own heart, and seek to discover which of the above pictures most nearly photographs you.

* * *

The year is made up of minutes: let these be watched as having been dedicated to God! It is in the sanctification of the small that hallowing of the large is secure.—G. Campbell Morgan.

"How Much Owest Thou?"

The word "debt" is a familiar term to most of us. The credit business of the world has expanded amazingly within recent years, so that, in our country at least, there are few people who are not in debt. Never in the world's history were nations involved in such huge debts as today. The sum total of the debts of individuals, corporations, governments, would aggregate a sum so staggering in its amount that the figures could scarcely be comprehended.

We are accustomed to think of "debt" almost wholly in business terms, and a high sense of honor has been developed among individuals and nations regarding the sacredness of business debts. Scarcely a more damning word can be spoken against a man than that he does not pay his honest debts—that he is a "dead-beat." Similarly, the nation that should repudiate its external debts would immediately be ostracized by the governments of the world. Regarding monetary debt we have developed throughout the world a high degree of conscience.

There is, however, a higher form of debt than this, regarding which our consciences are not so keen. Of far greater sacredness than business debt is moral debt—the "debt of honor." This kind of debt is incurred when service has been rendered for which money cannot pay, or when something has been intrusted to one for another which he is honor-bound to safeguard, administer, convey. Men at their best have always recognized this as the highest form of debt.

It was this kind of debt which Paul evidently had in mind when he said, "I am debtor both to Greeks and to barbarians, both to the wise and the foolish." What did Paul owe these Greeks and barbarians, these philosophers and slaves, of the Gentile world? Had he borrowed, bought, used anything of theirs? Why should he have considered himself in debt to people who were not of his race, and whom he had never even seen? We, too, might raise this question: What do we owe to other peoples, from whom we have borrowed and bought nothing, who have done nothing for us and who mean nothing to us?

But, wait! where did you get the best things that have come to you in life? The alphabet, which makes it possible for you to read these words, came from the Phoenicians, the language which you use is not your own, but is a composite from many languages of many races. The numerals which make possible mathematics, which in turn makes possible modern business, came from the Arabs over hundreds of years. The arts and sciences which have beautified and enriched the life of today, and given you comforts and pleasures beyond that which any other age ever knew, were not your invention, but have been transmitted to you by the labors and sacrifices of others. The house in which you live, the food that you eat, the clothing that you wear, the coal that warms you, the automobile in which you ride, the books which you read, the telephone over which you talk, lights which illuminate home and streets—for how much of these are you in debt to others? Money cannot pay for the life which has been expended in providing you with that which makes life possible and enjoyable. Indeed, the money which we pay for these things represents the least element of our obligation to those who have made them possible. However promptly you have paid your business debts, if you are thoughtful and honest, as you contemplate your material blessings, and realize how much others have done to provide them, you are compelled to say, "I am debtor."

Turn now to your spiritual blessings. Without the Bible practically every spiritual blessing which has come to you

and yours would have been impossible. Where did you get your Bible? From men who, 2,000 years ago and more, wrote as God's Spirit moved upon their minds and hearts, and as other men, often in the face of certain death, preserved and translated these precious holy writings so that you might read them in your native tongue. How did you come to know Christ? Hundreds of years ago consecrated missionaries brought the gospel to your forefathers, when they were in the bonds of ignorance and savagery. How has it happened that you live in a land of churches and Bibles, of liberty and prosperity, while millions of others grope in darkness and toil in bondage and poverty? Courageous, self-denying, consecrated men and women laid the foundations of this government as a Christian nation. Try to think of some blessing, either material or spiritual, for which you are alone due the credit. The simple truth is that you can not. As an honest man or woman you are compelled to say with Paul, "I am debtor."

This world is desolate and bleeding. Europe, following the most devastating war of history, lies prostrate; China is involved in civil strife that adds to the horror of famine and pestilence; Russia is under the rule of cruel, relentless radicals, who are bent on turning society up side down, and God alone knows the horror and suffering which this great people have experienced during the past five years; India, bound by custom and ignorance, is awaking from her long sleep and is seething with discontent; Mexico is torn with religious and political controversy; Africa, more than ever, is the polluting "open sore of the world."

For all this deep and terrible need there is a remedy, and only one—the Gospel of Jesus Christ. This remedy, this gospel, has been intrusted to us, not to keep selfishly for ourselves, but to give to a world perishing without it. God has intrusted this power of salvation and of life to us, and commissioned us in unmistakable language to safeguard, preserve, convey it to every creature under heaven who has not yet received it. What moral infamy is involved in our keeping this gospel and its fruits for ourselves!

Paul said, "I am debtor." Then he said, "So, as much as in me is, I am ready to preach the gospel." You cannot escape his premise: you are debtor. Are you willing to go with him, as an honest child of God, to his conclusion: "I am ready," "as much as in me is"? He gave his life because of this conviction. There are hundreds of men and women filled with his passion who are ready to go and do likewise. Will you match their life with your money that the gospel may become "the power of God unto salvation to everyone that believeth"?

* * *

Foreign Missions and the Co-operative Program—A Request

By the Foreign Mission Board, Richmond, Va.

When the Foreign Mission Board convened its annual October meeting, it came face to face with the status of Foreign Missions and the Co-operative Program. The Board did not evolve theories and discuss these. It faced stern facts and faced them whether it would or not. From that meeting of the Board was sent to the denomination a statement of the financial condition of the Board as seen by a careful and competent committee of laymen who are accustomed to face financial matters in a business way. There was, however, in the statement as it was

originally presented to the Board a paragraph which was not, at that time, given to the denomination. This paragraph was eliminated with the authorization that it be given to the denomination after the Every-Member Canvass in the churches and when its publication could not hurt that canvass. It was, however, to be given to the denomination prior to the next Southern Baptist Convention, and in time for it to have consideration by the brethren and such discussion of it in the denominational papers as those who compose the Southern Baptist brotherhood may wish to give to a matter so serious as this.

The paragraph referred to is as follows:

"This Board would call upon the denomination either to make our present Co-operative Program a thorough-going Co-operative Program, which will confine to it every interest which participates in it and at once put an end to the multiplicity of special campaigns by special interests, whether these campaigns make their appeals to churches or to individuals; and whether they are made for State enterprises or Southwide institutions; and that by thus eliminating a multiplicity of special campaigns, promote one which will take care of the absolute necessities of essential denominational enterprises; or if this cannot be done open the field of the South to this Board that the Baptists of the South may feel free to discharge the demands of their consciences to this, the greatest of all our Christian enterprises, which is so seriously halted and the financial condition of which gets worse with every passing year."

That paragraph, approved by the Board in October and now given to the denomination upon the Board's decision, merits a calm and serious consideration and gives those who have a real contribution to make to a discussion of our present grave denominational situation an opportunity to make it.

We have closed another calendar year and begun a new one. It is a good time to take invoice of our greatest Baptist enterprise and of the program which is the denomination's leading method of taking care of it. How are both the enterprise and the program faring as shown by the figures for the year 1926?

The receipts of the Foreign Mission Board from the Co-operative Program for the calendar year January 1 to December 31, 1926, were \$1,021,067.35—a decrease in Campaign receipts of more than \$100,000 as compared with the previous calendar year.

This decline is not an exceptional one. It has been steady and uninterrupted for five years. Do not these facts suggest something of danger in risking the sacred interests of this great Christian enterprise on this program as it is now conducted?

But does not the Co-operative Program have in it promise of better days? We would like to entertain this hope, but facts which the Co-operative Program Commission has just published do not furnish very substantial ground for this. Here are the percentages as given by the Program Commission:

	Southwide	State
Alabama	45%	55%
Arkansas	40%	60%
Florida	45%	55%
Georgia	50%	50%
Illinois	50%	50%
Kentucky	50%	50%
Louisiana	30%	70%
Maryland	50%	50%
Mississippi	50%	50%
Missouri	45%	55%
New Mexico	35%	65%
North Carolina	50%	50%
Oklahoma	45%	55%
South Carolina	45%	55%
Tennessee	50%	50%
Texas	50%	50%
Virginia	50%	50%

The Nashville Committee, in sending out these figures, which are made for 1928 and which the 1927 Southern Baptist Convention will doubtless be asked to approve, says:

"The Co-operative Program has now been long enough in force that the percentages of distribution have become fairly well established. In the minds of your Committee, not much change in the present percentages will be necessary; indeed it would not be possible to make radical changes."

Those figures, together with the way Foreign Missions has been faring under the program, suggest what may be expected. Is there any ground to believe that the status of the Board is to be changed except for the worse?

Let's review a bit of history. It will be recalled that when the plans for the Co-operative Program were made in 1919, it was agreed by everybody and widely published that Foreign Missions and education should receive from the Co-operative Program 26 2-3 per cent each of every dollar given by Southern Baptists to the Co-operative Program, although there were many who thought then that Foreign Missions should be made the leader in this program. But the compromise was made and the above percentages were agreed to. Most of the Baptists of the South know how even the compromise percentage dropped in the case of Foreign Missions and has never been restored.

When the co-operative plans were renewed in 1925 at Atlanta and it was announced to the Convention that Foreign Missions was to receive 50 per cent, someone in the audience called out, "Why so much for Foreign Missions?" To this question, the reader of the report replied, "It is to reimburse the Foreign Mission Board for its loans to the seminaries, etc." With this assurance, many went away from the Convention with the impression that the percentage to Foreign Missions had been raised from 26 2-3c on the dollar to 50c on the dollar, while, as a matter of fact, it had been reduced much below the 26 2-3 per cent allocated in 1919, because the new figures meant 50 per cent of the Southwide funds only whereas the 26 2-3 per cent named in 1919 was that per cent of the whole amount contributed to the 75 Million Program; and, again in the new plans, Foreign Missions would get 25 per cent of the whole *only if* the States divided fifty-fifty between State and Southwide objects. Whenever a State changes the percentage fixed by the Southern Baptist Convention and gives to Southwide causes less than 50 per cent of the whole Campaign collection, the Foreign Mission percentage falls below even 25 per cent.

Now, as the percentages announced by the Commission for 1928 and quoted above show, but half the States, counting the District of Columbia as a state, give 50 per cent to Southwide objects. Of course, less than 50 per cent for all Southwide objects reduces Foreign Missions to less than 25 per cent as against 26 2-3 per cent which was promised in 1919.

When a State allocates but 45 per cent to all Southwide causes, Foreign Missions gets 22½ per cent; when a State allocates 40 per cent to Southwide causes, Foreign Missions gets 20 per cent; when the allocation is 35 per cent for Southwide causes Foreign missions gets 17½ per cent; and when the allocation to Southwide causes is 30 per cent, Foreign Missions gets but 15 cents on the dollar of the total collections as against 26 2-3 cents allocated to it in 1919.

How much hope do these figures hold out for Foreign Missions, which in spite of disastrous retrenchments is immediately imperiled under any plan which offers but slow and gradual relief, even if slow and gradual relief were a reasonable expectation?

But, besides the reduced percentage for Foreign Missions, both the Co-operative Campaign and Foreign Mis-

sions are suffering from other circumstances as is suggested by that part of the Board's request which mentions special campaigns. For five years, while the receipts of the Foreign Mission Board have been year by year declining, these have been running continual, concurrent and successive special campaigns for institutions and enterprises all over the South. There has not been a year without a dozen or more campaigns for schools and hospitals, which also received their percentages from the Co-operative Program. These special campaigns have cut under the Co-operative Program and reduced even the small percentage allocated out of it to Foreign Missions and other missions as well. Thus again Foreign Missions, and all departments of the mission work of the denomination, are being impoverished by the partial defeat of the Co-operative Program and, so far as our information goes, there is no ground to expect that these special campaigns for enterprises other than missions will be discontinued or that there will be fewer of them.

In 1920-1921 Southern Baptists gave to all causes \$34,881,032, and Foreign Missions got \$2,399,392 from the Co-operative budget; in 1925-1926 Southern Baptists gave to all causes \$39,027,007.36, and Foreign Missions got \$1,021,067.35, which is less than the Board received in 1918-1919, the year before the 75 Million Campaign was started.

What are we to do about it? Is not the Board's request that the denomination consider and discuss this situation a reasonable one under these circumstances? The Foreign Mission Board knows that there is in some quarters such sensitiveness to any discussion of the Co-operative Program that to raise a question as to its improvement is to become the victim of criticism, suspicion and insinuation, even though so sacred a duty as saving a lost world is being subordinated and its object is being defeated.

The denomination must face facts—alarming, disastrous facts—and not theory. We have had time for a demonstration of the course which we are now pursuing and after seven years Foreign Missions is in a desperate plight and a perilous situation. The facts call for the best wisdom the whole denomination can supply. Hence the Board's request.

Turn back now and read the Board's request, which is contained in the second paragraph of this article.

(Signed) FOREIGN MISSION BOARD, S. B. C.

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An Adequate Plan for Ministerial Retirement Annuity

By William Lunsford, D.D., Corresponding Secretary

THE MATHEMATICS OF THE PLAN

The time-worn method of Ministerial Relief was to wait until the minister became incapacitated by age or infirmity and then go out and beg the denomination for money with which to take care of him. The *New Service Annuity Plan* now proposed by the Relief and Annuity Board of the Southern Baptist Convention asks for quarterly payments to that Board equivalent to 10½ per cent of the minister's salary, of which he is to pay 2½ per cent, and his church or churches 8 per cent, and by the operation of the principle of compound interest promises to provide for him a retirement annuity at age 65, amounting to approximately 50 per cent of his average salary, basing the same on 35 years of service, the minimum annuity being \$600.00 for all whose salaries have averaged double that amount. In the case of men on very small salaries, the annuity will be larger than 50 per cent of the average salary.

The plan proposes for the minister and his church or churches to contribute jointly the sum each quarter necessary to produce the annuity promised. It differs from the present Annuity Fund which promises a maximum of \$500.00 per year, at 68 or earlier in case of total disability in that the member pays 20 per cent of the cost, while the denomination at large is expected to pay the remaining 80 per cent.

There are other features of the plan, such as provision for the widow in an amount equivalent to 50 per cent of the minister's annuity, a provision for the widow also in the way of a death benefit amounting to three-fourths of the husband's last year's salary up to \$1,000.00, and proportionate amounts for those on smaller salaries, and provision for the orphan children of deceased ministers, with special educational allowances for orphans who reach their eighteenth year; and an annuity equivalent to 40 per cent of the minister's average salary during the five preceding years in case of permanent and total disability.

THE YOUNG MAN'S OPPORTUNITY

The large retirement provision of the plan of approximately 50 per cent of the average salary, based on 35 years of service, is intended for every man in active service, regardless of age, but at this time can be definitely promised only to the young men. For example, a young minister, who joins the plan, say at 30, and whose salary averages \$2,000.00 during the 35 years following, will receive a retirement pension of \$1,000.00. If the salary averages \$2,500.00 his pension will be \$1,250.00, and so on.

PRIOR SERVICE CREDITS

In case of those whose ministry is already largely behind them, it will be evident that the payments made by them and by their churches will not produce annuities equal to 50 per cent of their average salaries. But they will fare well, for the plan provides for every one of these men whose salary has averaged \$1,200.00, a minimum of \$600.00, and as much more as the payments made by them and by their churches will produce. Should these payments fail to produce a minimum annuity of \$600.00, then this minimum sum will be guaranteed to them by means of prior service credits.

ONE OF THE GREAT ENDS OF THE PLAN

One of the great ends of the plan shall be to provide annuity credits based upon service rendered prior to its inauguration, so that ultimately every one in service and entering the plan at the time of its inauguration, or within one year thereafter, would receive the same retirement annuity that he would have received had the plan been in operation when he commenced his service to the Convention.

OUR IMMEDIATE TASK

The immediate task before the Board is that of securing the co-operation of pastors and churches in jointly meeting the necessary requirement of 10½ per cent of the minister's salary. Will they do it? Churches of other communions are doing it gloriously; why not ours?

Perhaps many of our smaller country village pastors and churches will be tardy in adopting this advanced plan; but the plan is as reasonable and as feasible for the small church as for the large churches, for the payments are based on the size of the salary, while the benefits for the small-salaried men will be proportionately greater than for the men of large salaries.

The foregoing plan is in line with the best thinking of the leaders of nearly all denominations, and The Relief and Annuity Board hopes to make it operative by May 1, 1930.

A Significant Hebrew Christian Conference

By S. G. Posey, Pastor Coliseum Place Church, New Orleans, La.

The week of February 20-27 was one of unusual interest and possibilities for the cause of Christ and Baptists in New Orleans. There was held at the First Baptist Church, of which Dr. John A. Huff is pastor, a Hebrew Christian meeting, in which all the Baptist churches of New Orleans co-operated. This meeting was held under the auspices of the Home Mission Board by their missionary to the Jews, Rev. Jacob Gartenhaus, himself a Christian Jew. He had associated with him for this meeting Rev. Henry Singer of Detroit, Michigan. Brother Singer is also a Christian Jew, having been converted and baptized in Boston by Dr. A. J. Gordon more than thirty-nine years ago. For the past thirty-six years he has been engaged in missionary work among his people.

Throughout the week, from Monday to Friday, inclusive, meetings were held twice daily. In the morning at ten o'clock the workers and others who were interested, assembled for a brief message by Brother Singer, after which an open conference was conducted by Brother Gartenhaus. In this conference questions were asked concerning Jewish work, customs, religion, ways and means of interesting and helping the Jewish people, looking ultimately to their recognition of our Christ as their Messiah. These services were for Christian workers and Christian people exclusively, and proved very helpful in laying on our hearts the responsibility of giving the gospel of our Lord to our Hebrew neighbors, as well as to other lost people the world over. In the evening at eight o'clock a preaching service was held to which both Jews and Gentiles were invited. A message was again brought by Brother Singer, and again Brother Gartenhaus conducted an open conference in which both Jews and Gentiles participated by asking questions regarding Christ, salvation, Jewish prophecy, sacrificial services, etc. Brother Gartenhaus proved to be a master in such a service and in answering such a wide range of questions concerning his people, the Bible, the religions of the world, and the present outlook of the Jewish people. The services were broadcast over Radio Station WKBT, of the First Baptist Church. This was Brother Gartenhaus' first opportunity to broadcast such a meeting. Many encouraging reports came from those who heard the messages in the freedom and quiet of their homes by means of the radio.

The meeting was regarded by all who attended it as a great success. Already plans are in the making for another meeting on a larger scale about one year hence. All funds that were received in excess of the actual expenses of the meeting have been deposited in a local savings bank for use in the future meeting. The meeting closed with a large mass meeting Sunday afternoon, February 27, at three o'clock, in which Brother Gartenhaus told the story of his life. The story of his conversion and persecution sounded very much like a new chapter from the book of Acts.

Three notes were clearly and continuously sounded throughout the meeting.

First, our responsibility. We are as responsible as individuals and churches for giving the gospel to the Jews in our midst and the world, as we are to any other lost people of the world. Our marching orders read the same

today as in the days of old: "to the Jew first" (Romans 1: 16).

Second, our method. We must first win the confidence of one before we can successfully present Christ to him. This is particularly true in reaching our Hebrew friends. They are to be won with the gospel of Christ, to be sure, but we must first win their confidence and interest by personal kindness, love, fellowship and common sense. "The world is dying for a little bit of love," and none appreciate a little lovingkindness more than the Jewish people.

Third, our agency. The local church is Christ's agency for reaching lost people everywhere. It is through his church that the Lord would evangelize the whole world. It is only through the local church that we can hope to reach the Jews in a large way. Every city or town of any size in the Southland, where the Jewish people are located in large or small numbers, probably has a Baptist church. Instead of trying to organize, equip and maintain at a large and unnecessary expense missions to the Jews in some places, and neglect them in others, let us use the local church, which is Christ's plan, and is already organized, and, in most cases, is sufficiently equipped for such a service. Let every local Baptist church in the Southland become a mission to the Jews and Gentiles of every nation and tongue.

* * *

The Missionary Message in the Sunday School Lessons

By W. O. Carver, D.D., Professor Religion and Missions

MAY 1—PETER'S DENIAL AND REPENTANCE. Mark 14: 53, 54, 66-71; Luke 22: 61, 62

Missionary Topic: FAILING TO WITNESS FOR JESUS IN A WORLD CRISIS

Missionary Text—Luke 22: 61: And Jesus turned and looked upon Peter.

This incident readily lends itself to some very pertinent and serious reflections concerning the dangers and failures of Christians in their duty and opportunity of witnessing to Jesus Christ in the face of his enemies, and in the midst of trying conditions in the progress of Christian and missionary history.

1. When the maid said to Peter, "Thou also wast with the Nazarene, Jesus," here was Peter's great opportunity, and also his great danger. He overlooked the opportunity and quailed before the danger. Having once denied his connection with Jesus he repeated the denial and sank deeper into sin.

Peter was no worse than any followers of Jesus who "in a close place," when danger presses, denies his connection with the Lord. In the Boxer uprising in China in 1900 no missionary failed, so far as records show, but numerous nominal Christians from America and Europe not only failed to stand loyally by their Lord's name and cause, but even denounced the missionaries and the missionary cause. In that terrible crisis a few Chinese Christians spat upon the cross and denied their allegiance to Jesus, but ten thousand Christian Chinese died for him rather than utter one word of denial or even to hold in their hands an incense taper lighted by another for them.

Another crisis of temptation and danger is on in China now. It is an opportunity, as well as a temptation.

When the cause of Jesus has a hard time his friends are tried. Some Southern Baptists today are speaking hesitantly about missions to China and withholding support in the hour of trial. It is betrayal of the Lord. Paul exhorted Timothy to "endure hardness along with the gospel" (2 Tim. 2: 3). When Jesus is under fire or his gospel is having a hard time I must have a hard time also. In persecution days Satan sifts Christ's followers as wheat and the worthless grains fall through. How good to know that for all who are really his Jesus has prayed that our faith fail not.

2. Missions are so urgently needed today in so many "Christian lands" just because the "churches" in these lands have in former times denied him in the face of the heathenism and the sin of those

lands. The Christians have mingled with the heathen and have so corrupted the faith that it has lost its power to represent the Saviour and to redeem the life. And the urgent call for missionary work in South America, Russia and other "Catholic" lands is a warning to evangelical churches.

3. Peter's overconfidence was his ruin. Jesus had warned him faithfully and seriously. Peter had stoutly declared: "Though all men forsake thee, yet will not I." Does that speech remind us of any words one will sometimes hear from Southern Baptists when we are tempted to boast of our doctrinal loyalty and to put forth claims to special devotion? What shall we say now when in all the countries where we have undertaken missionary work Catholics and heathen ask: "Where are the great undertakings of these Baptists announced so loudly eight years ago?" Peter fell because of his overconfidence. Were we Southern Baptists not very confident of ourselves in 1919 and in our "Victory (1) Convention" in 1920?

4. When "the Lord turned and looked upon Peter," he "went out and wept bitterly" and the Lord gave him new courage. How is it with us as the Lord looks upon us?

MAY 8—PETER AND THE RISEN LORD. John 20: 1-10; 21: 1-23

Missionary Topic: THE RESURRECTION GOSPEL

Missionary Text—John 20: 9: For as yet they knew not the scripture, that he must rise again from the dead.

The topic suggested for the missionary application is the title of an admirable book by Robson, a distinguished Scotch Presbyterian mission secretary. There is no missionary gospel but the resurrection gospel. Sooner or later every hope in Jesus will fail that does not include his resurrection. Peter and the rest sank into the gloomy night of bewildered questioning and said: "We had hoped," until God gave rebirth to their hope by the resurrection of Jesus Christ. It was not only rebirth of hope; Peter says rebirth of ourselves unto a living hope. It is this rebirth of "ourselves" that makes missionaries.

1. We must think of all those, in all lands, who do not yet know the Scripture of the rising—and risen—Christ. They call us to deliver their souls from night. That appeal ought to be compelling. It will be resistless if we appreciate the value and the power of the resurrection.

2. We must remind ourselves that every meeting of the resurrection Lord was occasion for him to utter a commission. He began with Mary to "send" his people out to tell others: "Go and tell my disciples and Peter."

When he met a group, including ten of the Twelve, the first Sunday evening he said: "Peace be unto you: as the Father hath sent me, even so send I you. And when he had said this he breathed on them and saith unto them, Receive ye the Holy Spirit: whosoever sins ye forgive, they are forgiven unto them; whosesoever sins ye retain they are retained."

3. The testing of Peter was in order to give him a special commission. It is a most interesting and instructive interview Jesus has with Peter. Our special concern with it now is in the way Jesus questions his servant whether his love is one that the Master can trust to carry out his commission—to carry on his work. We may easily so interest ourselves with studying Peter's experience and psychology that we fail to face up to the Lord while he asks each one: "Lovest thou me more than these?" Jesus used one Greek word for love, the highest word known, *agapan*. Peter uses a more modest, but an emotional and very personal word, *philein*. The third time Jesus uses Peter's word which grieved him because it now became a question whether Jesus could trust even this type of love in Peter. Have I a love he can trust with his sheep and his lambs? May he give me a commission?

4. A final word from Jesus here. Peter wished to know about John. Jesus lays strong emphasis on personal, individual duty. I must carry out my commission whatever John's duty or John's experience.

MAY 15—PETER AT PENTECOST. Acts 2

Missionary Topic: THE MEANING OF PENTECOST

Missionary Text—Verses 38b, 39: Ye shall receive the Holy Spirit. For to you is the promise . . . even as many as the Lord our God shall call unto him.

1. Jesus had committed himself, as the world's Redeemer, to his followers. He had commanded that they go into all the world as his witnesses. But this was not a human work; so he had commanded that they should not undertake to witness of him until they knew the power of the Holy Spirit had come upon them, but to

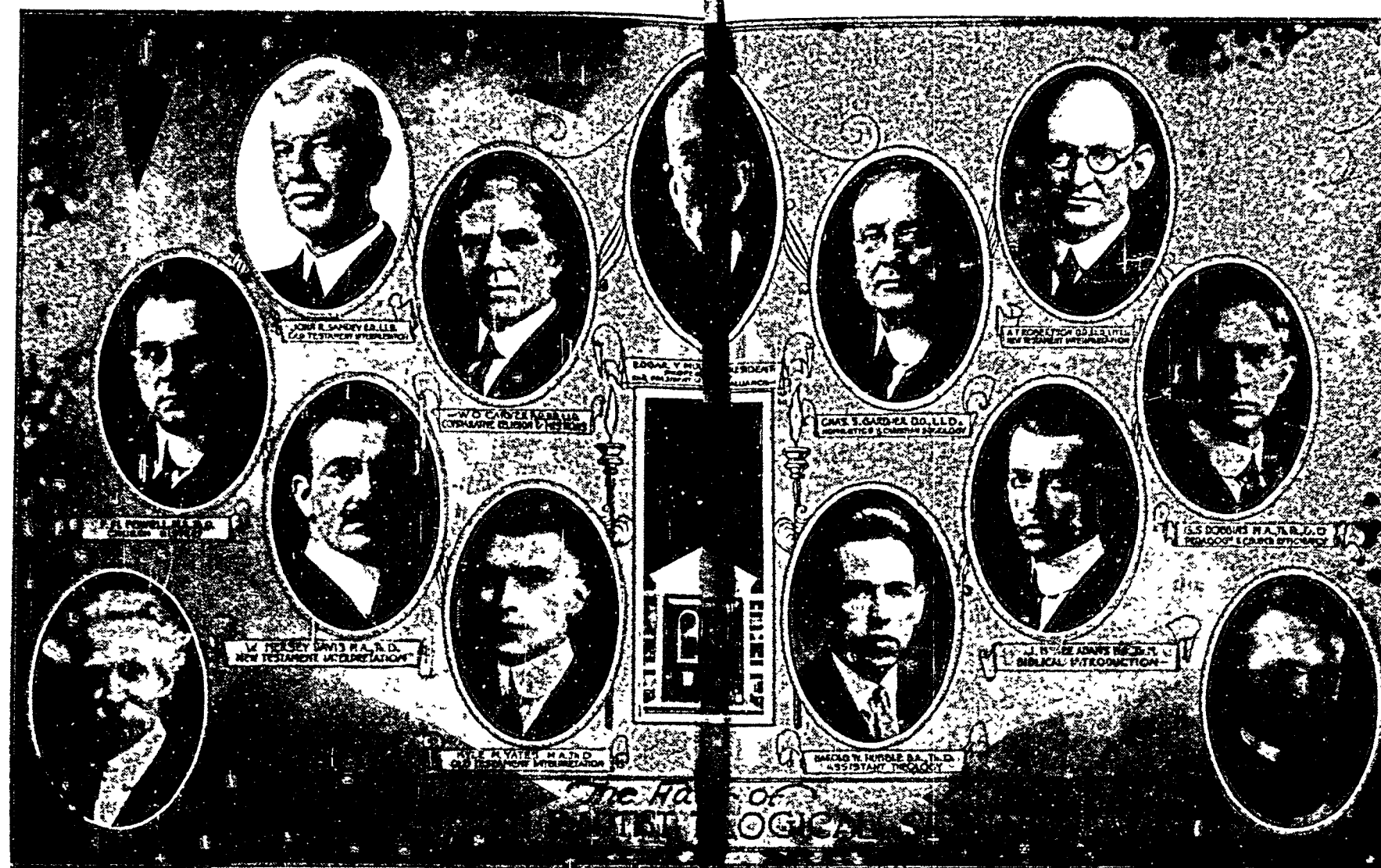
(Continued on page 18)

We have been occupying our new quarters at "The Beeches" during the session now coming to a close. Faculty and student body are delighted with the new surroundings and the new buildings. The buildings are commodious, well lighted, well ventilated, well heated, and above all they are situated where there is no noise or disturbance from vehicles on city streets. There is every opportunity for the student to pursue his studies uninterrupted and to the best advantage. The general spirit of the student body has been one of co-operation and fine morale. The attendance during the present session has been 431.

The buildings which have been constructed are as follows: First, I would mention Norton Hall, containing the classrooms, business offices, professors' offices, the library and a temporary chapel. It is proposed in the future to erect a permanent chapel as the northeast wing of the Norton Hall building. We would like very much if some individual man or woman would provide for this chapel as a memorial or give the money for its erection on any other conditions. In addition to the chapel we are in great need of a gymnasium.

Second, I would mention the Mullins Hall building. This is the dormitory, which contains five units. The central unit is known as the James P. Boyce unit, and is four stories in height. The two flanking units are known as John A. Broadus, and Basil Manly Halls. The east and west units are known as the William Williams and W. H. Whittsitt Halls. Most of the rooms in this group of units are single. Each is equipped with hot and cold running water, a single bed and a table, a bookcase, two chairs, a dresser, clothes closet. These rooms are attractive and comfortable in every way. The building can accommodate between 325 and 350 students, and if we were greatly crowded we could accommodate more by putting two in some of the larger single rooms.

Third, I would mention the two apartment buildings for married students, which have been filled during the session, and many words of praise have



Southern Baptist Theological Seminary, in Its New Home, Welcomes the Convention

By E. Y. Mullins, President

been spoken concerning the facilities provided there for the student with a small family. One of these buildings is known as Adoniram Judson Hall, and the other is the Luther Rice Hall. In the Judson Hall there are two rooms with kitchenette, bath, toilet, clothes closet, bed alcove and book shelves. In the Rice Hall there is one room with the same facilities. They are rented to married students at a moderate price, and are proving extremely serviceable in this way.

The power house is located so that it supplies all the buildings with steam heat.

We greatly need two additional units to our general plant. One is a new chapel as a northeast wing of Norton Hall, and the other is the gymnasium. It is hoped that in the near future both these buildings will be provided. When these two buildings are erected we shall have all the necessary units for the pursuit of our work except the home of the President, which ought to be erected on the grounds in the near future. And also possibly homes for members of the faculty in the vicinity of the Seminary should be provided for. Of course the loans which have been secured from the Trust Company must be paid. The total expenditure up to the present has been a little over \$2,000,000.00. About half of this amount has been borrowed and will have to be paid in annual installments. The interest will have to be maintained from year to year. It is therefore very necessary that the Seminary should have an adequate provision made for it in the allocation of Southwide funds. The enterprise was undertaken under authorization by specific vote of the Southern Baptist Convention. The Convention pledged itself to provide a suitable fund to take care of these obligations, and this we expect will be done from year to year.

We wish to welcome all the messengers and visitors to the Southern Baptist Convention. We hope everyone will visit the new Seminary, and that they will attend the informal service to be held in front of the Norton Hall building on



PANORAMIC VIEW OF NEW HOME OF SOUTHERN BAPTIST THEOLOGICAL SEMINARY. PILLARS IN THE FOREGROUND INDICATE NORTON HALL, MULLINS HALL IS IN THE BACKGROUND, THE LIBRARY IS AT THE LEFT AND STUDENT APARTMENTS TO THE RIGHT

Saturday afternoon, May 7, at 3 o'clock. Announcement will be made as to the best means of reaching "The Beeches" and the time it will require to make the trip. Thousands are coming to the Southern Baptist Convention whose chief interest is to visit and see the new Seminary. We wish to extend to one and all a warm greeting and welcome. We believe that all who see the new buildings will be impressed with their simplicity and beauty and as they examine them from within they will realize how convenient and useful they are.

The Seminary is at the very foundation of our denominational life. It is one of the greatest agencies of the kingdom of God. Many people indeed believe that it is the greatest single asset of Southern Baptists. It has a history running back about seventy years. It has a student body which is several times larger than the average theological seminary. Its students come from every part of the world. Many foreign countries are represented every year in the student body. The work that is done by the Seminary is of far-reaching influence for the kingdom of God in every direction. It sends out pastors and preachers. It sends out missionaries, home and foreign. It sends out Sunday school workers. It sends out B.Y.P.U. workers. It sends out editors. It sends out secretaries. It sends out temperance workers. It sends out money-raisers. There is no department of work in which the minister engages which is not reinforced by the work done throughout the years by the Southern Baptist Theological Seminary. It therefore calls for, and is entitled to support of the brethren generally, and will repay in spiritual dividends for all the expenditures that are made upon it by those who love the kingdom of our Lord.

* * *

The Missionary Message in the Sunday School Lessons

(Continued from page 15)

tarry in Jerusalem until so "clothed upon." Pentecost is the day of enduement, the fulfillment of the promise of Jesus.

2. Thus Pentecost is the birthday of a witnessing church—not of the church as an institution but as a witnessing body. It corresponds in importance and in relation to the salvation of the world, to the birth of Jesus in Bethlehem. He came to win redemption, the Holy Spirit to apply it. He came to die for the lost world, the Spirit came to give life to the lost world through Jesus Christ. It was as important—and remains as important—for the church to be filled with the Spirit as to have the Christ, if men are to be saved through the gospel.

3. The first work of the Spirit was to set the disciples of Jesus to speaking the wonderful works of God in the native tongues of men "from every nation under heaven." The whole stage had been providentially set to permit the Holy Spirit to signalize his coming by a miracle declaration that he is here to cause Jesus Christ to be preached to every man in his own language.

4. The Spirit produced in this little group such a commotion and such a sensation as to cause the multitudes to come in astonishment and seek an explanation. And he gave the believers the ability to make the explanation. That is what he aims continuously to do—produce a sensation in the churches and inspire an explanation by the witnesses of Jesus.

5. Peter explained by quoting Joel to the effect that it was a general gift of prophecy, making witnesses out of all the believers and was the inauguration of an era in which God would work through men to the end "that whosoever shall call upon the name of the Lord shall be saved." It was the beginning to a universal gospel in the power of God for world-wide redemption. It was the birthday of world missions.

6. The Holy Spirit who emboldened and empowered Peter with the rest then got into the hearts of the hearers so that they were pricked with conviction and torn with repentance to be guided into saving faith. Three thousand responded with saving acceptance.

7. To all these inquirers, among the rest of his words, Peter passed on the same promise-command of the Holy Spirit which Jesus gave

to the believers at the ascension, declaring that this applies to all, "as many as the Lord our God shall call unto him." If any Christian is not a witness of Christ he is missing one purpose of his calling.

MAY 22—PETER HEALS THE LAME MAN. Acts 3: 1 to 4: 31

Missionary Topic: MEETING THE WORLD'S NEED WITH THE NAME WHICH IS SUPREME

Missionary Text—Acts 4: 12: In none other is there salvation; for neither is there salvation in any other name under heaven, that is given among men, wherein we must be saved.

1. The expectant attitude and appeal of the lame man to Peter and John may well be taken as a symbol of the expectancy with which a lame, broken, bewildered world now turns to the church of Jesus Christ asking for help. It is still true that the needy do not ask what they most need. We will usually not be able to give what men ask for; but we are able to give to all who will take it, that which is far better—what Peter and John gave really met the man's need of food and clothing far better than if they could have given what he asked for. If we give the world Jesus Christ we give them all things, in the end.

2. Healing was the apostolic form of medical missions—always so important a part of the work of the gospel and so of the church. Yet we must keep the main thing prominent. When Luke records this first miracle of Acts he is at pains to conclude the record with the effect in saving men (4: 4): "But many of them that heard the word believed: and the number of the men came to be about five thousand." So throughout Acts, Luke tells the value of every miracle he records in promoting the saving and widening work of the gospel.

3. Peter and John met the Council in the power and wisdom of the Holy Spirit, who fulfilled Jesus' promise to them that the Spirit would teach them what to say when arraigned before courts "in his name." They obeyed his command and used the occasion not to get off from punishment, but to bear testimony to Jesus Christ. The "boldness" of the Holy Spirit quite confounded the members of the court.

4. The exclusive power of the name of Jesus must not here be overlooked. The names of the Buddha, Confucius, Mahomet fail. The name of Jesus saves, because he lives and works. When men find other names failing will they learn the name of Jesus? That name is powerful for the heathen only when it has so moved the Christian that "for the sake of the name" he has "gone forth unto the heathen." As his name has power with us it will have opportunity to work salvation in the world.

MAY 29—PETER UNDAUNTED BY PERSECUTION. Acts 5: 17-42

Missionary Topic: THE COURAGE OF MISSIONS

Missionary Text—Verse 29: We must obey God rather than man.

Missions is the most daring enterprise in the life of humanity, and missionaries need courage at all times.

1. Our lesson deals with the second arraignment of the Apostles, and this time it resulted in their being beaten and threatened and prohibited from even talking of the name of Jesus. All the Twelve but one, according to history and tradition, were put to death, and he was in exile. Paul gives us a thrilling catalogue of his persecutions in 2 Corinthians 11.

In almost every land the first missionaries have suffered persecutions. We think at once of Judson, Morrison, Paton. How many have died at the hands of those they went to save, even as their Master died.

2. Besides physical persecution there are hardships, privations, sacrifices, discomforts that draw upon all the energies of a stout heart.

3. There are still many who account the missionary a sentimental visionary or a fool-hardy enthusiast to go for life into such service; and it is not always easy to ignore the opinions of men, especially of one's friends. To brave the will of parents and family, to be charged with neglecting natural ties; even to go when the loved ones share your passion for a lost world and to know how they grow old without your attention and care—all this calls for a spiritual courage not to be overlooked.

4. Then to face men and women, systems of religion with devoted followers and fanatical devotees, social and economic orders that are lampering but hoary and accepted; to proceed on the assumption that all this needs to be changed and that you are really seeking to revolutionize life in its deeper aspects is either presumptuous to a degree or sublime in its daring of conviction and faith.

"We cannot but speak"; "We must obey God rather than men." Let us all pray for our missionaries—and for ourselves: that "in the temple and at home we may cease not to teach and to preach Jesus as the Christ."

Messages from the Firing Line

Excerpts from Missionaries' Letters

A High Privilege.—"I have been thinking about the Board's debt much today. A debt is not interesting ordinarily. There is not much fascination in paying one to some, and under some conditions. But this one seems so different to me. I cannot see it any other way than as an opportunity for a large number of people.

"I have worked with these earnest Bible women, and have thought of what a privilege it is to have a part in making it possible for them to do their work. Many souls are led to Christ by these women. Then there are ten pastors and a large number of evangelists that have been at work for the Master here, and have been receiving money from friends there—no, have been receiving money borrowed on faith that those friends would pay it later.

"Is there not some way to put this before the people that they may see that it is a privilege to have a part in paying this debt? They can look at the reports from the fields since 1921, or about that time, when the debt started, and see that here are results that make one glad. All believe in "laying up treasures in heaven," so why not have a few of them for their own? The souls have been saved, and the sick have been healed—but on borrowed money. If people there would just take out a few shares of this valuable stock it would be worth while."—*Bonnie Jean Ray, Pingtu, China.*

In The War Zone.—"Brother Britton and I are now holding the fort alone here in Wusih. Recently the Consul ordered all women and children to go to Shanghai. This step was taken more as a precaution than fear of immediate danger. The people here are very friendly, and so far the work has gone on with very little interruption. The general situation is improving, so far as the attitude towards foreigners goes. The opportunity for preaching and personal work, all through the country in this section, is fine. It would be a great pity to have to leave when the hearts of the people are so open to the truth. Personally, I am expecting a great change for the better this year."—*P. W. Hamlett, Wusih, China.*

Good Year in Chile.—"I am happy to tell you that despite the internal dissension that has greatly embarrassed our work in the South this year, and the extremely critical political and economic conditions that have prevailed in the country, we had the greatest report in our Convention just closed in all our history. We are humbly grateful to the Lord. We had 360 baptisms reported, and a total of 52,000 pesos plus of contribution, a healthy increase over last year. Despite the losses through the work of the 'Nationalists' the total membership also increased somewhat. I have never seen a better, more spiritual atmosphere in our Convention, nor a more sympathetically constructive spirit."—*R. C. Moore, Concepcion, Chile.*

Task Uncompleted.—"Tomorrow is Chinese New Year, and there is a great deal of celebrating going on today. We can hear the firecrackers exploding on all sides of our compound. Just a few moments ago one of our Christians was here and he stated that the average expenditure for

firecrackers at this time of the year is \$6.00 silver per heathen family. He stated that he did just as the rest are doing in thus worshiping their gods when he was a heathen.

"When I think of the great task that is before our missionaries in China today it is most appalling. The forces of evil seem more determined than ever to thwart all efforts to evangelize the Chinese people. The native Christians who are weak and wavering must be strengthened. We know what it means to stem the tide of evil in our own land and realize that the forces of evil here are much greater. We are praying that our people in the homeland will realize that the task is not complete, and that if there was ever a call for reinforcements and support, it is now."—*W. D. King, Canton, China.*

What Shall We Do?—"I haven't even dared think about plans for the coming year. It frightens me to confront the problem. Shall we do away with our schools and send these 200 boys and girls back to their miserable homes, to miss the only chance they have in their lives to raise their condition in life a little above that of animals? Shall we send them home and fail to train some men and women, who in a few years will be called to carry on the Lord's task when we have finished and God calls us home? As our Chinese pastor said the other day: 'We can win men and women to Christ and save their souls just before they pass on, and it is a wonderful work, but it is more wonderful still to win these boys and girls to Christ for a life of abundant service. Their lives will live on after we are gone, and we will have trained workmen for his kingdom in the coming years.' Folks, we just can't send them home. They must have their chance. Don't you think so?

"Tell me, please, what shall I do? I don't know what to do, but I do know that as I stand there facing my boys and girls, as I lead chapel and look down into their faces and see what a wonderful change has already come into their lives, it would tear my heart out to send them back home.

"Then as I look at our little band of preachers who are existing on a mere \$7.50 per month, and giving their lives unstinted to the Master's work, can I say to them, 'I must reduce your pittance to \$4.50 per month, even though your food is costing you twice as much as it did a couple of years ago'? Or can I say to one of those big counties with nearly a million people, 'I must take away the only preacher of Christ's Word within your borders and send him away, because I haven't the \$7.50 to keep him there each month to tell you of the redeeming blood of Jesus'?

"Where shall the cut come, and who shall be called on to carry the burden dropped down?

"Pardon me for burdening you again with our troubles. I know you already know about them and have done nobly for his sake. How we do thank you for your loyalty and your support of us out here in this time of strain. It is the strength of your love that makes the load lighter. May God richly bless you for what you have done for us, and for the prayers you have uttered on our behalf."—*Frank H. Connelly, Tsining, Shantung, China.*

A Glimpse of Louisville Baptists

Items of Interest to Convention Messengers

By Robbie Trent, Louisville, Ky.

Louisville, with 23,881 white Baptists, will welcome the Seventy-second Session of the Southern Baptist Convention when it meets on May 2. The visitors will find many points of particular interest to Baptists.

There are thirty-eight white Baptist churches in the city proper, with eighteen in the surrounding villages and country, which compose the Long Run Association. In addition, there are three missions. These fifty-nine organizations last year reported 1,274 baptisms, and church property valued at more than two million dollars. They contributed for local church expenses more than \$366,000.00, with \$507,000.00 given to missions, education and benevolence.

The visitors will find many changes since the Convention met here eighteen years ago. The educational building, in Sunday school work, has been a development since that time, and Louisville offers a number of completely-equipped houses for departmental work.

The oldest church in Louisville is the Walnut Street Baptist Church, at Third and St. Catherine, where the W.M.U. will hold their meetings. This organization is an outgrowth of the old First Church, which came into existence in 1815. The Crescent Hill building, which will be dedicated the week of the Convention, is one of the most complete and fully-equipped in the city. Broadway Church will probably have its educational building ready. Clifton Church completed its excellent building more than two years ago. Highland Church is planning a departmental building. In addition to the three missions—Grace, Manly Memorial, and West Side—Louisville and Long Run Baptists carry on other extensive work in their own bounds.

Of course, the Southern Baptist Theological Seminary will be of interest to every visitor. It has had wide publicity and is the center of Southern Baptist life and progress in many respects.

The Training School, at 334 East Broadway, is also a Southern Baptist Institution. Organized originally in 1907 to train women in mission work in home and foreign lands, it has added to this purpose the training of W.M.U.

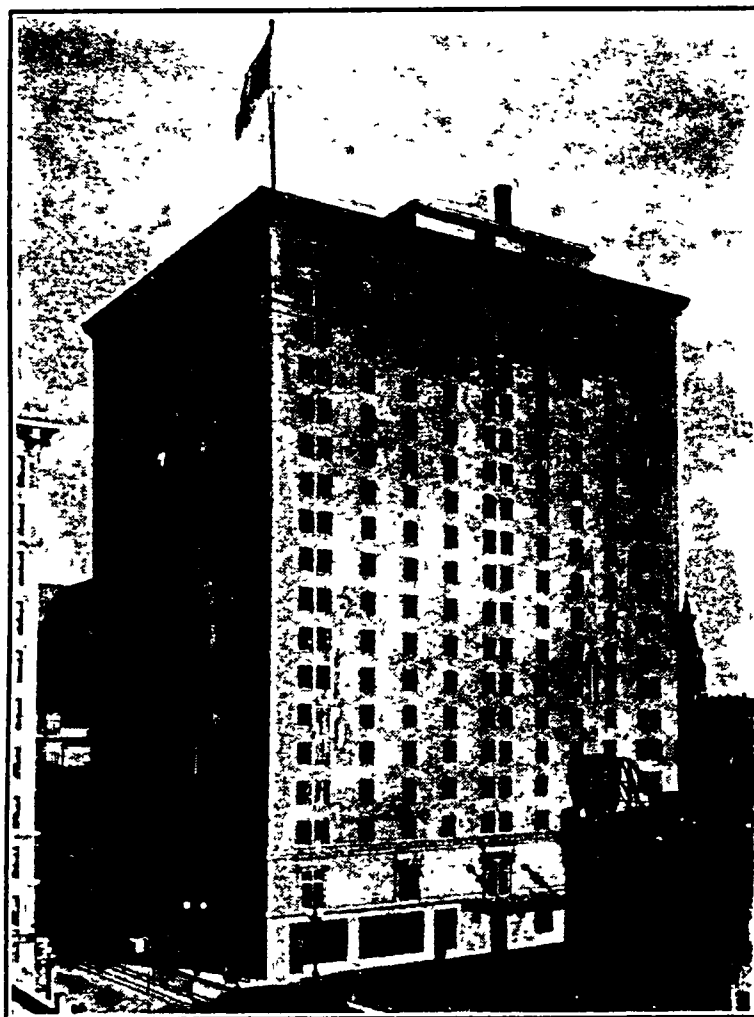
State workers, B.Y.P.U., and Sunday school workers; teachers of the Bible and church secretaries. There are 147 training school students now in service on foreign fields, with 174 that work in the homeland. A large number are doing splendid work in their home churches, Sunday schools and associations without salary, while still others carry the Training School spirit as wives of ministers. Christian schools are glad

other social activities. Good Will Center is settlement work plus the spiritual influence. While the children served are largely American, the group includes Italians, Syrians and Jews. In 1926 564 were enrolled in various activities. The religious emphasis is brought into every program, whether it is boys' or girls' clubs, or mothers' meetings.

Two small settlements in foreign districts are operated by Louisville Baptists under the direction of Mrs. Mary Knight Sheley; one at 225 Brook Street, and another at 329 Atwood. The Brook Street Center is open three afternoons a week, and provides woodwork, story hour, sewing, kindergarten work, and Daily Vacation Bible School in the summer time. The children are mostly Syrian, the daughters and sons of the women who carry packs on their backs from door to door, selling laces and other dry goods. They can all speak English, and frequently the mothers come to the Sunday school because of the interest of the workers in their children. The boys' worker, in addition to the club work, has a Bible class at the Atwood Street Mission and does personal work among the Jewish people. Originally organized for a Rumanian section, the Atwood Street Mission now ministers almost entirely to native-born Americans.

The James P. Boyce Settlement, at 1703-West Main Street, was opened in 1916, and has a resident director who keeps the building open every day. It ministered last year to 1,500 people, an average of eighty-two per week. "Formation is better than reformation," the director says, therefore more of the work is planned for the boys and girls. Miss Agnes Osbourne organized the work, and is the director.

Our downtown Mission was organized in 1900 by Brother William M. Bruce, who remained its superintendent until his death in 1925. "Hope Rescue Mission," at 808 W. Jefferson, justifies its name. In one year it admitted 847 men. During its existence it has touched more than 23,000. It has gospel services every night, and provides free meals and lodging to the down-and-outs. Approximately 2,800 men have professed conversion during its history.



KENTUCKY HOTEL, CONVENTION HEADQUARTERS
One of Louisville's newest and most beautiful hostelrys, located at Fifth and Jefferson, near the Armory.

to get Training School students to teach in any department, because of the splendid contribution of their influence and spiritual impetus. "House Beautiful" this year has eighty boarding students, with forty-eight day students, representing sixteen states and one foreign country. Last year practically every girl graduating was placed in a position. The work is intensely practical.

In addition to the various local fields in which the students serve—the hospitals, the missions, the orphanages, and other departments—"Good Will Center" is operated as a working clinic. Starting in two rooms, fifteen years ago, the Center now has a modern, well-equipped building designed to give experience in Christian social service, and to train directors of settlement and

More than 1,500 have been reunited with their families, and other services incident to the work of a rescue mission have been performed. It works in co-operation with Bethel Church, although supported by the Long Run Association of Baptists. Brother Howard Hudson is in charge of the work.

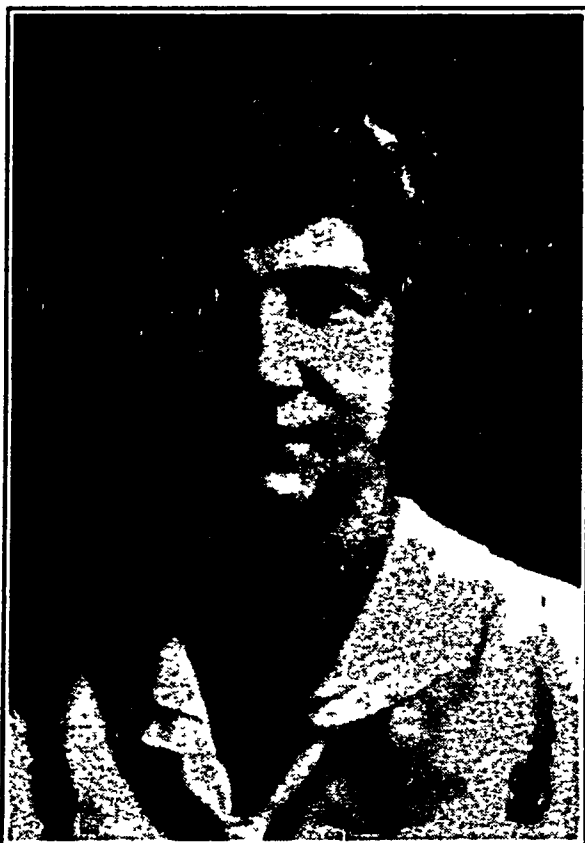
Kentucky Baptists have two orphanages, the Kentucky Baptist Children's Home at Glendale, and the Louisville Baptist Orphan's Home at Louisville. The Louisville institution was originally founded to care for the children left orphan by the Civil War. There was no place open to these little ones but the Catholic orphanages, so under the direction of Dr. George C. Lorimer, an Orphan's Aid Society was formed. Between 3,000 and 4,000 children have been cared for in the institution since its organization. There are now 147 in the home, ranging in age from one month to 17 years. A modern baby department has just been opened with a capacity of ten and usually the beds are all filled. The children attend the city schools, Sunday schools and churches and every child not adopted is taught a trade or profession by which it may earn its living.

The need of the eighteen-year-old girl graduating from the home for readjustment, gave rise to the Baptist Home for Business Girls, which was opened in 1922 at 1010 First Street. The Kentucky Women's Missionary Union fosters this benevolence, and the Home cares for the older girls from our two orphanages, and, when there is room, for other business girls. The girls pay a definite amount per week for their board, as the desire is to teach them to be self-supporting and independent. The home is managed by a house mother, who has been in charge since its opening. Eighty-nine girls have come under the influence of this organization, although the size of the house limits the number of girls cared for at one time to fourteen.

The Kentucky Baptist Hospital is also located in Louisville and is full to capacity. The new Superintendent, Dr. J. H. Washington, reports that last year, 2,865 patients were treated and 248 new babies welcomed. More than 200 patients were turned away for lack of room, although the hospital has 144 beds. Of the patients treated, 610 were Baptists, 201 Roman Catholics, and sixty-two foreigners. About 700 belonged to no church and the rest were of other evangelical faiths. The Kentucky Baptist Hospital is a Class A Standard Hospital and offers modern facilities in every respect. It covers an entire city block.

The colored Baptists of Louisville are no small group. They have forty-seven churches with a membership of 20,000. White Baptists support two settlements for colored work, one on Hancock Street and one on West Madison Street. These settlements provide complete Sunday schools and in addition cooking, sewing, woodwork and millinery classes with various clubs for the different ages. A tuberculosis clinic is held weekly in each settlement and much preventive work has been done among the tiny babies.

Simmons University is owned by the General Association of colored Baptists in Kentucky and has students this year from eighteen states and four foreign countries. It co-operates with the colored schools of Louisville in furnishing students for cadet work. Its history extends back to 1873.



MRS. JANIE CREE BOSE

Recently elected Principal W.M.U. Training School, known and loved by the women of the South.

An Appreciation.

By Minnie D. McIlroy, Buenos Aires, Argentina

A recent number of our denominational paper, *El Expositor Bautista*, was dedicated to our beloved co-worker in the Publishing House, Gregorio J. Echeverria, whom our Heavenly Father saw fit to take from us.

Since last year he had been editing our Young People's page and, although a young man in his early twenties, in a very short time had made himself of inestimable value to the work. We feel his loss very keenly, for, aside from being universally beloved by young and old, his dis-

tinctive talents fitted him in a special way for the publishing work, and we are at a loss to know where to find some one to fill his place. His place as a valued friend to all will be still harder to fill.

He understood as do few the "why" of our coming. His gift of unchangeable youth made him an understanding friend to the young folks in their difficulties, and his high sense of justice helped him to see both sides of the question. The persons are few who can combine an eternal spirit of youth with the remarkable ability to serve as did Gregorio.

Four years ago he entered our Seminary, coming from a poor family. He finished the four-year course in three years, making an enviable record and graduating with one of the highest classifications. The Seminary students will remember him as the organizer and first president of the "Ebenezer Club." This club was organized for the purpose of building up and maintaining a high spiritual standard among the students. This I learned from the testimony of a fellow student.

The testimonies in *El Expositor*, seven in all, were so unusual that they attracted the attention of a subscriber who wrote us that she did not know him but wanted to express her sympathy for us in the loss of a co-worker so highly esteemed by all.

* * *

A Happy Reunion

By Mrs. S. E. Woody, Chairman Local Board of Managers, W.M.U. Training School, Louisville, Ky.

What a refreshment for the spirit, to turn back the pages of life's diary, revisit the scenes and relive the happy hours of bygone days! Attending Class Day, during Commencement Week at Harvard recently, I was thrilled by the happy faces of old grey-haired men as they marched behind their class banner of fifty years ago. Every tenth year, after the first five, each class comes back for its own special reunion, and each member attending goes home as enthusiastic about *his* university as if he had just graduated. Is it any wonder that money pours in yearly from these alumni, and so many splendid bequests are left, to help in carrying on the work after they are gone, for students yet unborn!

The Local Board of Managers of the Baptist Women's Missionary Union Training School is finding great happiness in planning for this our twentieth reunion, during the meeting of the Southern Baptist Convention and the Women's Missionary Union. In fact the

first thing on the program of W.M.U. is the Training School Commencement, Monday, May 2, at 8 o'clock. Our own beautiful Heck Memorial Chapel being too small for this wonderful occasion, it will be held, as of yore, in the Broadway Baptist Church, at Brook and Broadway. Special seats will be set apart for all former students, Training School Trustees, W.M.U. Executive Committee, Margaret Fund Committee, State Corresponding Secretaries, State Young People's Leaders (who are not former students), Superintendent Southwestern Training School, Superintendent of Women of Baptist Bible Institute, and Local Board of Managers.

Now comes the crowning glory of this commencement and joyous reunion--Mrs. Maude R. McLure, for sixteen years our beloved principal, will deliver the address, and our dear Mrs. Geo. B. Eager, so long chairman of the Local Board, will also bring a message. Could anything be more fitting than that? "Mother McLure" and "Grandmother Eager" will both be honor guests at House Beautiful, as will Miss Leachman, another friend of so many Training School girls.

Some time ago our fine new principal, Mrs. Janie Cree Bose, sent out a questionnaire to all former students, whose addresses could be verified, asking if they were planning to come "without husband or children." A little more than 100 answered that they would be coming alone, and we are happy to say that we have found room for all



READING ROOM, LIBRARY SOUTHERN BAPTIST THEOLOGICAL SEMINARY

these (and a few others who may decide later that they can come) in House Beautiful. Most of the places will be on cots in music rooms, classrooms, sun parlors, infirmary, etc., but they will be comfortable, and each one will be glad of even this opportunity to rest under the roof of their dream come true.

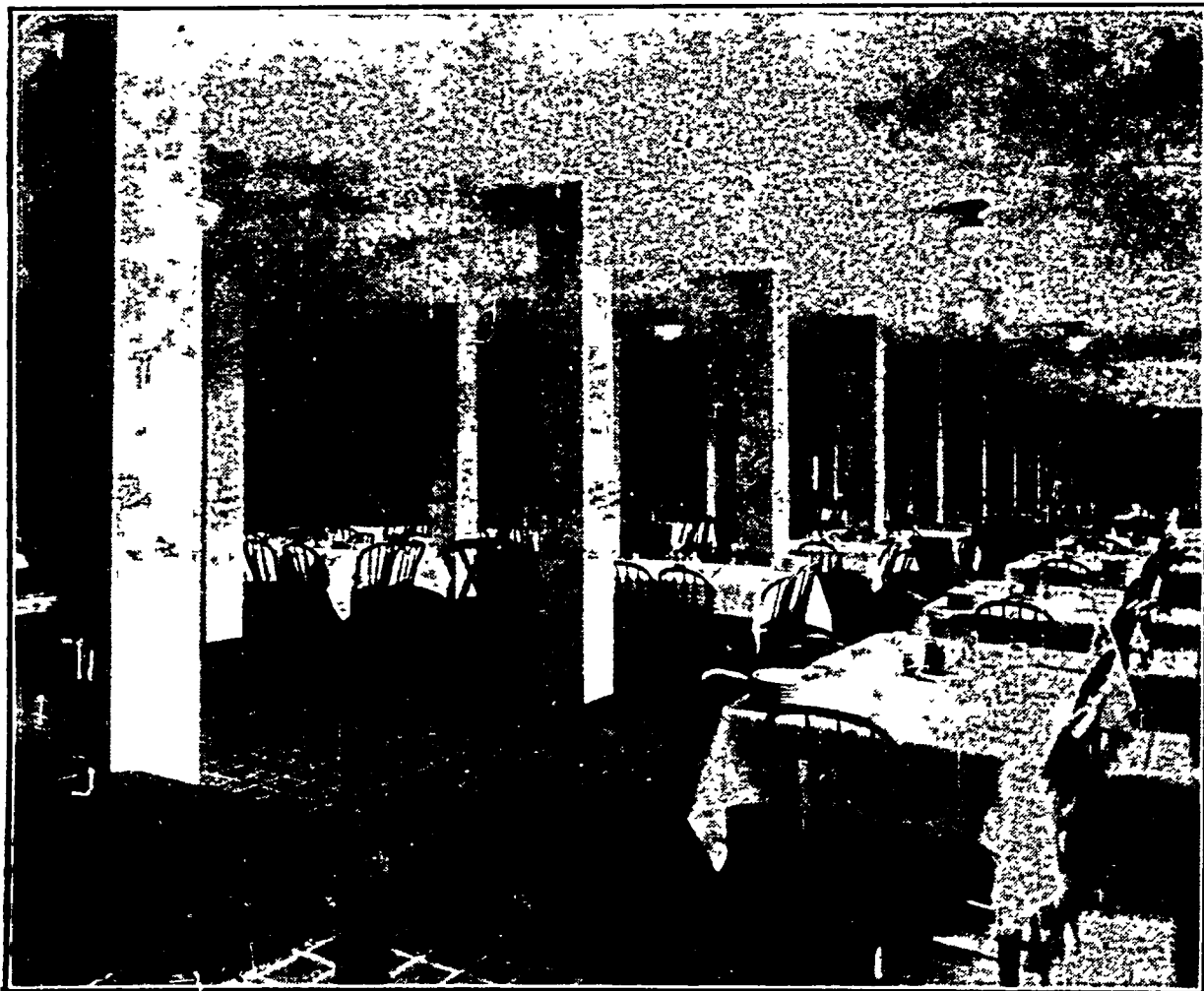
As that present student body will remain for the Convention, it will be impossible for us to offer any meals, but there are many places within easy reach where the prices are quite reasonable. A list of these will be furnished the guests on arrival, Monday, May 2. This is the first day we can be ready for guests.

At least once during this busy week all alumnae must have an opportunity to mingle together in happy companionship, so we are planning to have them all as our guests for the Training School Alumnae Banquet on Saturday, May 7, at 6 P.M.

Another special blessing for the school will be entertaining for luncheon on Thursday, May 5, at 1 P.M., officers of W.M.U., members of Executive Committee, Training School Trustees, Margaret Fund Committee, etc. All these will, in due time, receive a personal invitation.

Members of the Local Board of Managers are promising themselves a great treat--that of entertaining in their homes each of the Training School Trustees from the eighteen States, for the whole Convention week. We are hoping that *every woman* of you who comes to the Convention will make a point of visiting your school, at some time during the week.

We want you to see how we are doing the work you have entrusted to us, and get any suggestions you offer, to help us to do it more successfully.



DINING ROOM, SOUTHERN BAPTIST THEOLOGICAL SEMINARY



TYPICAL STUDENT'S ROOM, MULLINS HALL, S.B.T.S.

The Outlook of the Education Board

By J. W. Cammack, D.D., Secretary of Educational Board, S. B. C., Birmingham, Ala.

In these days the conditions which our schools must face, and the circumstances in which they must function change rapidly and continually. The services required from an Education Board today are not the same they were fifteen years ago, or even five years ago. Not many years ago our schools were suffering from neglect. Few people thought about them, education had little or no place in the program of any Baptist association or convention—nobody discussed the subject. Few students attended our schools. About ten years ago we entered a period of great concern among our conventions about the charters of our schools. Many of our school charters were changed in order to make them more secure in their legal relation to the denominational bodies. Our school charters are now such that the denomination is protected and we have properties and endowments to the total value of \$57,744,807.00, and nearly all our schools are full to overflowing. The two main handicaps under which our schools labor today are the lack of money with which to meet the necessary operating expenses and enlargement, and the destructive criticism which is based largely on mis-

information, or a desire to be heard on some subject to which the people will listen. Schools and young folks are two subjects on which almost anybody can get a hearing today. Fifteen years ago our schools suffered because almost nobody talked about them. Today they suffer because almost everybody talks

about them. Whenever everybody discusses any one subject there will be no little nonsense going around.

Another new condition is that whereas in years gone by practically all the enemies of Christian education were outside the churches, they are now to be found in our own ranks, as well as without.

PROGRESS TO REPORT

The Education Board is glad to be able to report progress in the field of Christian education.

1. *Student Attendance.* The attendance in our Baptist schools of all ranks has steadily, and rather rapidly, grown in the past several years as shown by the following figures. Attendance in 1900 was 11,130, in 1919 it was 24,632, and this session it is 39,090.

2. *Building and Equipment and Endowment.* Along with the increase in attendance has been an increase in school building and equipment and endowment which is distinctly gratifying in the seven years the Education Board has been in existence. The value of property and endowment in 1919 was \$22,837,389.00, while this year the value is \$57,744,807.00.

3. *Educational Conscience.* For seven years the Education Board has sought to quicken an Educational conscience among our people by sending out hundreds of thousands of bulletins, tracts and articles in the press, through Christian Education Day in the Sunday



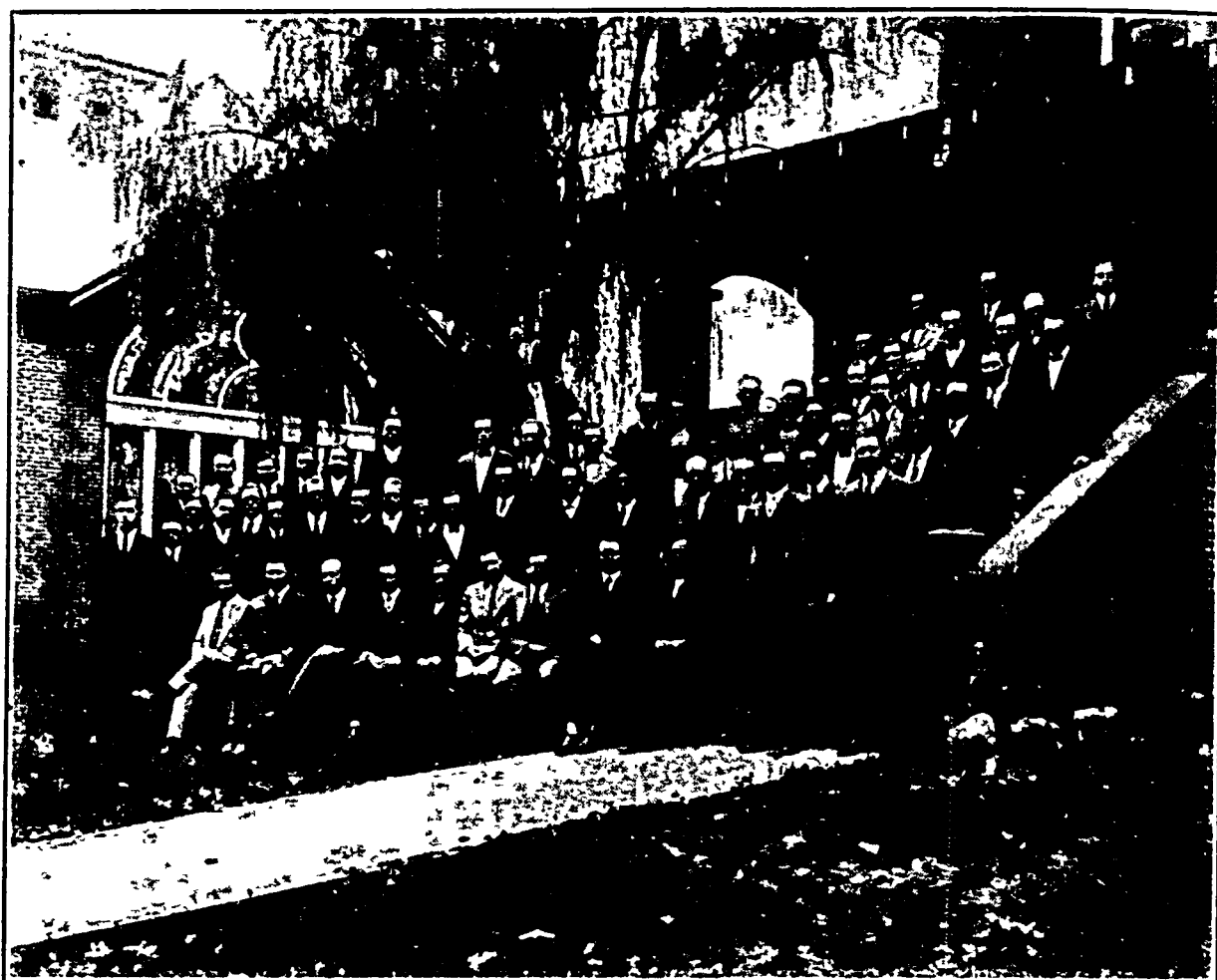
NURSERY WHERE CHILDREN OF MARRIED STUDENTS ARE CARED FOR, S.B.T.S.

School, by reports for associations and conventions. There are unmistakable evidences that this work has borne fruit in stimulating many Baptist boys and girls to secure an education.

4. *Promotion and Standardization.* When the Education Board started the work of "Promotion and Standardization," under the instruction of the Southern Baptist Convention, we had three senior colleges that met the requirements of a standard college. The number in this class has now grown to seventeen. The Board has set up Standards for Baptist colleges and these Standards, together with the names of the schools that meet them, will be included in our report to the Convention in May.

5. *Text Book Commission.* There has been, and still exists, a need for more satisfactory textbooks, of college grade, for the departments of Bible and Religious Education in our colleges. The Text Book Commission of the Education Board is happy to announce that several books for these departments are now being prepared by our leading educators and will soon be in print.

6. *Religious Education Departments.* The department of Religious Education in our colleges has not yet come into its properly recognized and fixed place. The Education Board is seeking, by conference with the heads of these departments, to have this work standardized as to hours, curriculum, credits and other items. This will require some years for satisfactory solution.



GROUP OF MINISTERIAL STUDENTS, MARS HILL COLLEGE, N. C.

"We have great need for a theological department emphasizing the practical phases of church life, and for cottages for married students."

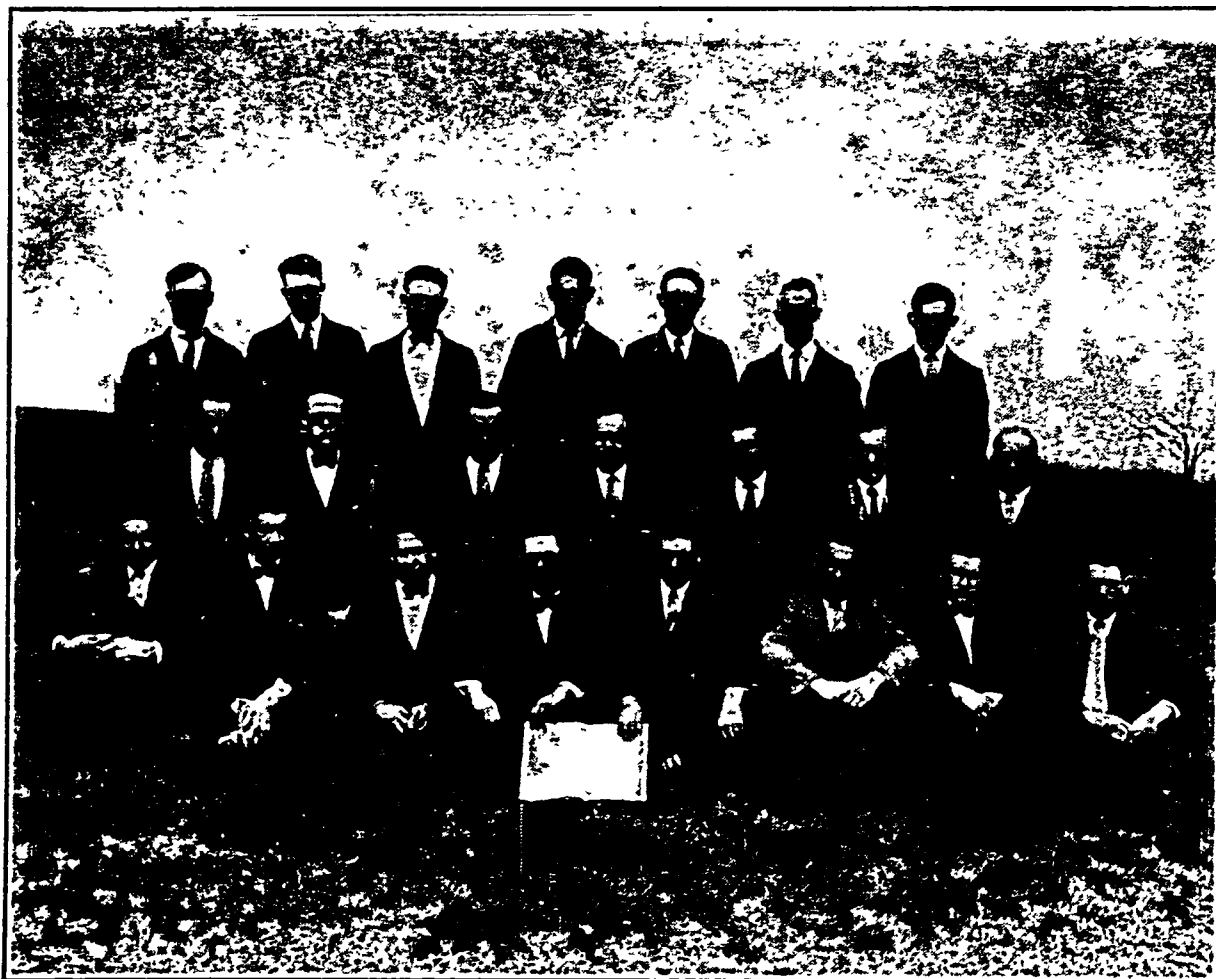
7. *Impartial Legislation.* There is clear evidence in places that there is a tendency on the part of State school interests to promote legislation that is not impartial in its bearing on denominational schools. Standardizing agencies

have not been impartial in their attitude toward denominational schools.

8. *Co-operation With Other Church Boards.* The co-operation of Christian schools of all denominations is necessary if the Christian schools are to have an opportunity to serve. The Education Boards of Southern Presbyterians, Methodists and Baptists have formed a Council of Church Schools and have already reaped some results in the form of fairer treatment of Christian schools in relation to State schools. This is a matter of extreme importance just now.

9. *Much Remains.* We have a long way yet to go in our educational program. Southern Baptists have 120,967 members for every Baptist senior college in the South. Southern Methodists have one senior college for every 75,680 members, while Presbyterians have a senior college for each 39,208 members.

A recent report from the House of Representatives shows that of 33,000,000 men who had only an elementary education 808 attained distinction; one out of 40,841, while out of 1,000,000 with college education 5,768 attained outstanding distinction; one out of 173. According to "Who's Who" three times as many graduates from Christian colleges attain distinction as from State colleges and universities in proportion to the number in Christian and State colleges. Baptist boys and girls should go to Christian colleges if we are to have a fair proportion of leaders of public opinion.



MINISTERIAL BAND, NORTH GREENVILLE (S. C.) ACADEMY

"Twenty per cent of the Baptist pastors of the Southland have been students in our mountain schools."

A Louisville Pastor Welcomes Southern Baptists

By M. P. Hunt, D.D.

It is my good fortune in behalf of Louisville Baptists to try to voice through the columns of HOME AND FOREIGN FIELDS their welcome to Southern Baptists, soon to assemble in our midst, for the seventy-second session of our great Southern Baptist Convention. Hither you came first in 1857, then in 1870, 1886, 1899, 1909.

What wondrous changes the years have brought! In 1857, Louisville had a population of 64,663 and had but four Baptist churches with a total membership of 904. Today a city of 335,000 greets you with thirty-six Baptist churches and four missions with a membership of 19,574. In 1857, Louisville had one Baptist to every seventy-one of her population, today one Baptist to every seventeen of her population, not counting our colored Baptists, who are nearly if not quite as numerous as the whites.

Striking and encouraging as is this showing, it is by no means as inspiring as are the figures as to our developments along missionary lines. The minutes of the Long Run Association for 1857 show \$28.00 paid to Indian missions with \$25.00 pledged and that Walnut Street Church gave to the Jefferson Street Church \$500.00, to the German Church \$200.00, and to Home Missions \$150.00. In 1886, when the Convention was the guest of Louisville Baptists for the third time, the eight churches of the city gave that year for missions all told \$3,356.00. In 1899, when the clans of Southern Baptists gathered to be our guests for the fourth time, they were greeted by fourteen churches whose mission offering for the year totaled \$25,007.00, some four thousand dollars less than what the Walnut Street church gave alone in 1926 to the budget. The total gifts of the Louisville churches last year to the budget was \$117,396.10. Distressing as is our situation, yet we have much, very much to encourage us and to be thankful for. Most of our churches today have growing tithing bands, and the stewardship of life is being more and more recognized. Herein lies our hope for the future. Another generation, in the providence of God, will see us giving ten millions annually to Foreign Missions. The writer is confident in the conviction that things are going to get better and that the financial clouds which now overshadow and

so depress and handicap our great mission boards are going to lift.

Those of you who have not visited our city since the Convention in 1909, will note many changes. Business expansion has displaced many of the notable landmarks of that day. The famous old Galt House at First and Main, the headquarters hotel in 1909, has been wrecked and a twelve-story wholesale house now occupies the site. The Seminary has moved to its magnificent new quarters, "The Beeches," on the Lexington Road, across from the scenic Cherokee Park. Where many stately mansions and several of the leading churches stood in that day you will find modern business houses today.

The more than eight hundred saloons that cursed our city and frowned upon religious gatherings in 1909, have given place to legitimate business that joins us in our welcome to you. With all the changes you will find, however, enough of the old landmarks to help you get your bearings. The Union Depot at Tenth and Broadway, the Central Station at Seventh and the river, the City Hall and County Court House at Sixth and Jefferson, the Post Office at Fourth and Chestnut, and the Armory at Sixth and Walnut, the meeting place in 1909, and again for the coming session, will greet you again as of yore.

We have wanted to have you come for years and had hoped to have removed our one barrier to inviting you sooner, namely the races that have so cursed, impoverished and degraded our fair city and State that are on annually here in Louisville at the usual time of our meeting, and made impossible hotel accommodation. The generous and gracious action of the Southern Baptist Convention at Houston in moving up the date of your meeting one week that we might invite you and that you might accept our invitation is appreciated beyond the power of words to express. We are happy to note in this connection that the fight of the good people of Kentucky against legalized race track gambling is still on and that the end of that accursed evil seems to be in sight. Ere long our State will repeal and repudiate the act of a legislature that in an evil hour of a past generation gave legal sanction to a felony and made provision for the State's dividing with the gamblers the spoil of the monopoly of race track gambling. It is going and that in the not distant future, and with its going we have a million and a quarter dollar municipal memorial auditorium coming and we shall soon be wanting you to come again and rejoice with us and to meet in what promises to be as superb a meeting

place for gatherings like ours as can be found in all our Southland.

Another striking evidence of Baptist growth and development is to be seen in the enlarged conception of what a church home should be. New and struggling churches in our city today for the most part have an equipment hardly dreamed of by the strong churches of two and three decades ago. And this is but half of the story. The development in the methods of Sunday school and B.Y.P.U. work are more marked than is the improvement in the equipment of our church plants. Here is a phase of evolution all can endorse and rejoice in. And the end is not yet, the years to come are in many ways to witness advances as great and helpful as those to which attention has been called.

This word of greeting and welcome would be incomplete if it did not give recognition to a sense of pride and gratitude that thrills Louisville Baptists that we have in our midst your great Southern Baptist Theological Seminary and W.M.U. Training School. Greatly are we indebted to them for whatever progress we have been permitted in the providence of God to make. Faculties and students have lent themselves heartily to the movements for the ongoing of the kingdom. All of our churches are their debtors. "Parr's Rest," a beautiful home for old ladies, stands in a choice residential section of this city, amply endowed, was provided for in the will of a successful and outstanding Baptist layman whose name it bears and it is pointed to with just pride.

Our fine fireproof modern up-to-date Baptist Hospital with its 150 beds, running at practically full capacity, is a new institution in which as Baptists we justly take pride, and that gives zest to our welcome to you. It is admirably located just a mile from the heart of the city and has ample grounds for future enlargement.

Come on, beloved, our churches, our homes, our institutions and our hearts are open to you. Somehow the feeling is dominant that your coming meeting, in our midst, is to be fraught with issues that shall mightily make for the ongoing of the Redeemer's kingdom. May it fall to the lot of Southern Baptists assembled in our city to witness such manifestations of the Spirit of God as shall give clarity of vision and consecration of heart for the great and challenging tasks that await us. May every messenger and visitor get a blessing and leave a blessing, and may life be the sweeter and its burdens the lighter for your coming!

Spiritual Training Centers for God-Called Men

By J. W. O'Hara, D. D., Superintendent Mountain Schools

The mountain schools have given special attention to the training of young men for the ministry. A distinguished speaker at the Southern Baptist Convention in Asheville several years ago stated that perhaps fifty per cent of the preachers in the Southland came from a radius of one hundred and fifty miles from Asheville, N. C. This is the territory covered by the mountain schools. The policy of the Department has been to give free tuition to such young men and give them opportunity for paying other expenses with work. Work assigned them ranges all the way from washing pots, pans and dishes in the kitchen to sweeping floors, firing furnaces and making repairs on buildings. No group of students has been more cheerful in rendering service than the ministerial students. We have an increased enrollment this year.

For perhaps a decade and a half we have had from 225 to 250 young men preparing for the ministry. Many of these have graduated and have gone on to college and graduated there. They are now filling pastorates throughout the Southland, many occupying leading pastorates. A large number have gone as missionaries. Among those holding important positions might be mentioned Dr. J. B. Hipps, dean of Shanghai Baptist College and Seminary, Shanghai, China; Dr. O. E. Sams, president of Carson-Newman College, Jefferson City, Tenn.; Dr. Fred. F. Brown, pastor First Baptist Church, Knoxville, Tenn.; Dr. W. F. Powell, pastor First Baptist Church, Nashville, Tenn.; Dr. J. H. Sharp, pastor First Baptist Church, Sevierville, Tenn., and prominent leader in recent campaigns connected with Carson-Newman College and the 75-Million fund; Dr. J. Ben Eller, Statesville, N. C.; Rev. C. D. Creasman, Knoxville, Tenn., a successful pastor of a number of Tennessee churches. Hosts of others might be mentioned.

THE MARS HILL GROUP

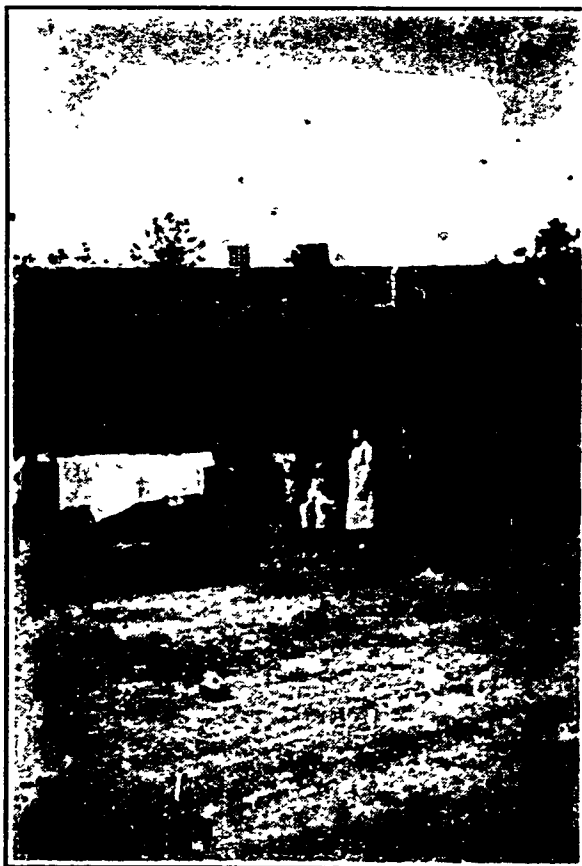
Mars Hill College, Mars Hill, N. C., has this year 65 ministerial students, fourteen of whom are married. Quite a large number of these are in the college department. We have great need at this school for a theological department emphasizing the practical phases of church life, the same to be correlated, as



MISSIONARY VOLUNTEER BAND, MARS HILL COLLEGE

"Help the Mountain Schools carry on this far-reaching service, and thus continue to supply trained workers for service everywhere."

far as possible, with the theological seminaries and Bible institutes. Many of these young men will not be privileged to pursue their studies beyond the college period. Were there given an endowment for a theological department in connection with this school a great contribution could be made to the ministry in the mountain sections of North Carolina, Tennessee, and other states, for this school has enrolled men from many states in the Southland.



MINISTERIAL STUDENT AND FAMILY, NORTH GREENVILLE ACADEMY

We could use at this school a number of cottages for married ministerial students. There are fourteen married students enrolled this year. We have a large farm on which could be erected at small cost cottages in which ministers and their families could live while pursuing their studies. Dr. R. L. Moore, president of the College, writes: "If we had several neat cottages for ministers, it would make it possible for more of our country pastors to live here and take some school work, or move here for even a year or two. And loan funds are needed, more than the State Board of Missions can give. While some of these married men have started late in life, they are the hope of the mountain section as I see it."

Information from Dr. R. L. Moore in reference to the support of married students is about as follows: One preaches to two churches and his wife keeps boarders and roomers; another is janitor of the church, gardens, raises chickens, and receives a little aid otherwise; another meets his expenses by running a pressing club; another, a father of five children, is investing all he has accumulated in his education; another rents rooms over a store, is carrying heavy school work, and is mostly borrowing; another took an abandoned house, repaired it and gets it practically rent-free; another is helped by friends and his wife teaches some classes; another very promising young man had to drop out on account of lack of funds; another is carrying heavy school work and preaching full time in a near-



A MINISTER GOING TO THE WOODS FOR LOGS WITH WHICH TO BUILD CABIN

by pastorate. All have indescribable struggles, but continue heroically and sacrificially to press forward for an adequate preparation. Is there not some one, or a group of individuals, to whom this worthy cause makes its appeal, and who would like to lessen the struggle and relieve the discomforts of these worthy men of God?

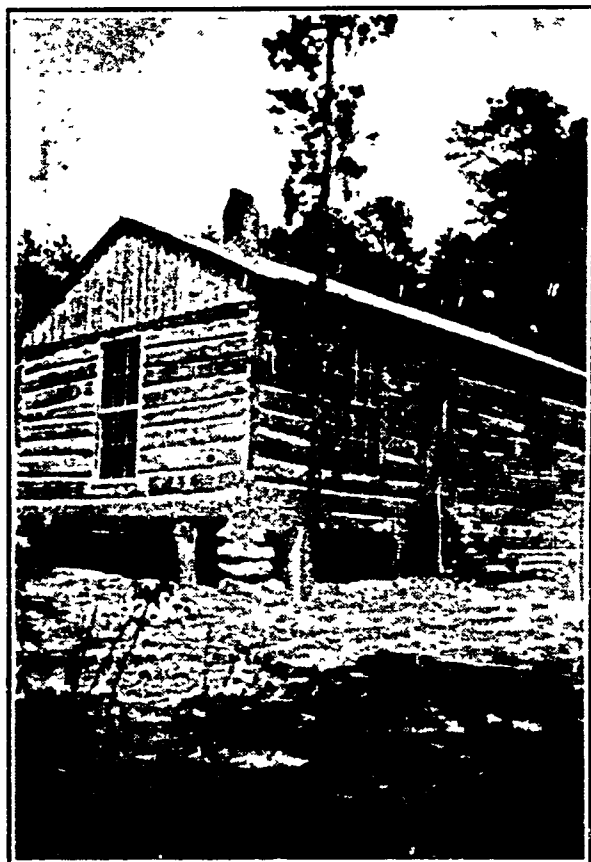
THE NORTH GREENVILLE PLAN

North Greenville Academy has graduated during the thirty-three years of its existence 32 preachers. During the last seven years 72 have studied in this school and 24 are enrolled in the ministerial class this year. The Home Mission Board has a farm of about one hundred acres on which we have permitted small cottages and log cabins to be built by young married ministerial students who want to attend North Greenville Academy, allowing them the use of the cottage until they have finished school. Afterwards it is turned over to the school to be rented at a nominal sum to others who wish to have the advantage of an education in this school. The logs have been cut from the timbered lands on the farm and put in place by the young men themselves. In some instances the cottages are erected out of lumber sawed from timber on the land. There are some ten or twelve cottages. This school can be developed into larger proportions along this line of service. It is needless to say that in connection with it, as well as in connection with others, there are many needs of the ministers and their families. The married ministerial students at North Greenville Academy have thirty children who are

regular attendants upon the Sunday school in connection with the Academy, and who attend the graded school in the community until they are of sufficient age to enter the high school conducted by the Home Mission Board and the North Greenville Academy trustees.

OTHER MINISTERIAL CENTERS

Ministerial students are found in practically all of our mountain schools. However, some have more than others and should be developed as centers for special training to ministerial students. Southwest Baptist College, Bolivar, Mo., has 51 ministerial students this year; Mountain Home College, Mountain Home, Ark., 13; Hiawassee Academy, Hiawassee, Ga., 4; Tennessee River Institute, Bridgeport, Ala., 7. At Hiawassee, Georgia, and Mountain Home, Ar-



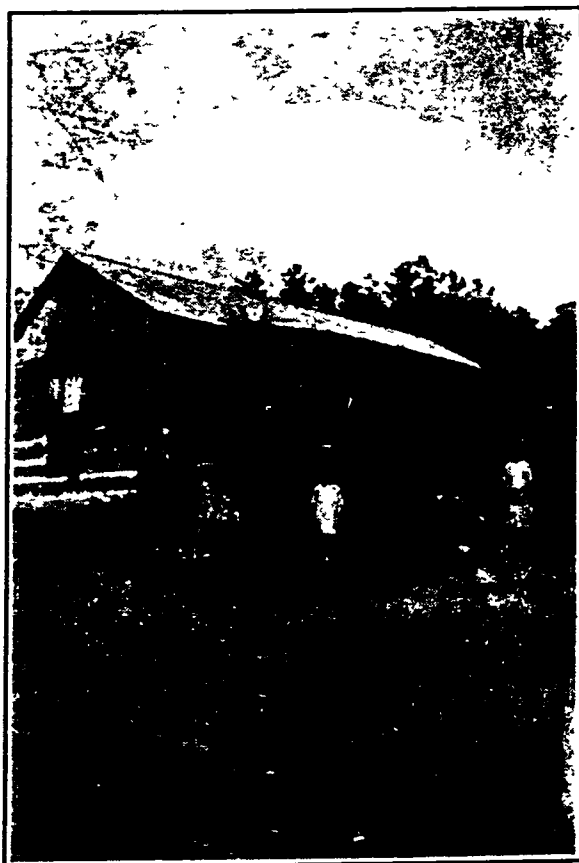
LOG CABIN BUILT BY MINISTERIAL STUDENT DETERMINED TO GET AN EDUCATION

kansas, we have ground on which cottages could be built. Accommodations of this kind at Hiawassee would contribute much to the mountain sections of north Georgia and southwestern North Carolina, and a vital contribution would be made to northern Arkansas in supplying cottages in connection with Mountain Home College. The cottages of the above type on land near Southwest Baptist College, Bolivar, Mo., would likewise add greatly to the efficiency of the theological department in that school. Under the direction of President Pike and his capable faculty special instructions are being given in Greek, Theology and other necessary studies for ministers.

IMPERATIVE NEEDS AND LARGE PERCENTAGES

The writer is under the impression that there is imperative need for high school as well as college training to God-called men to the ministry. The atmosphere of other institutions is chilly, if not hostile, to men with such inclinations. The schools mentioned above, and perhaps some others, should be specially equipped for successful pursuit of theological study, and the comfort and convenience of ministerial students. Very few men from the mountains who enter the ministry leave it. They serve for either a nominal sum or nothing, but continue to preach because the call has been and is yet insistent.

The writer has made some calculations as to the number of pastors in the Southland who have been students in these schools. Basing calculations upon an attendance of 200 to 250 for a period of ten to fifteen years, together with large numbers in the years prior to that, and also considering the perseverance of these men in the ministry, it is safe to say that possibly twenty per cent of the pastors of the Southland today have at some time been students in one of the mountain schools. Many have received their call during high school period. The schools give free tuition, a sum amounting to something like \$10,000 to \$15,000 per year, based upon the rate of tuition in the school attended by these young men. There is a large contribution both ways. Free tuition to 225 young men annually is a large gift to be made by the Home Mission Board and the Mountain Schools. On the other hand the large number of pastors who



"THE LORD HELPS THOSE WHO HELP THEMSELVES" IS THIS STUDENT-PASTOR'S MOTTO

are now serving in the Southland, but were formerly pupils in these schools, are without doubt not only the leaders in their churches and associations, but instrumental in turning tens of thousands, perhaps hundreds of thousands of dollars into kingdom service. Best of all they are soul-winners of power.

ACTIVITIES OF THESE STUDENTS

They are the most active in the religious life of our schools. During revival seasons they are diligent as personal workers. When not preaching, they are leaders and active participants in B.Y.P.U., Sunday school and other forms of church life. They accompany groups of students for special programs in jails, outlying school-houses and destitute sections. They serve churches as pastors, and frequently walk distances from three to twelve miles across mountains to fill preaching appointments. They are highly respected, and their services are gladly received by communities which they visit. Theirs is a labor of love attended with almost immeasurable sacrifice and struggle. It is well-nigh impossible to portray the courage and consecration of these men in their efforts for preparation for the ministry and service to the Christ who has called them. At Hiawassee, Georgia, a school famous because of the connection of two of our great denominational leaders, Doctors Truett and McConnell, has on the mountain side above the auditorium a place of prayer dedicated and set apart by these men of God who resort thither for prayer and communion. The writer makes a plea for adequate support to these men with ample provision for their comfort and convenience while in training for their holy calling. He would be glad to correspond with any interested individual in reference to any phase of this important matter which is being set forth in this article. God has called, man must co-operate, and the glorious results shall be accorded to him who has led his chosen out into fields of definite service. Help the Mountain Schools carry on in this far-reaching service, and thus continue to supply trained men for kingdom service everywhere.

China Headed Straight Ahead.—"All these reports from China make me homesick. China is passing through a great crisis and I think she is headed straight ahead. Mistakes are being made and will continue to be made, but I am sure that this present movement is ushering in a new and brighter day. How I would like to have a part there now."—*W. W. Stout, Hwanghsien, China.* (Now on furlough.)

From the Woman's Missionary Union

MISS KATHLEEN MALLORY

Multiplied through the Many

Life in a small community has many compensations, one advantage being that there is a chance to see "mighty oaks from little acorns grow." For instance: a neighbor has a new variety of dahlias and the next fall all the village yards are aglow with them; a graduate comes home from college and in a few years she has prepared a group of girls and boys for college entrance; a woman goes to a convention and soon her association has been shown that it can hold quarterly meetings. Instances might be cited without number in proof that no free person need live an isolated life but that every contact is a multiplying experience.

Certainly this is true of the influence of Christian conventions such as the meetings this month in Louisville, Ky., of representatives from Southern Baptist churches and associations and from missionary societies of those churches. Even when the attendance is so large that the speaker's voice is not audible to all, still the bond of mutual interest is felt, this being very manifest when the mighty host unites in singing.

Paul sensed all this, understanding the unifying "grace" which makes it possible, for in writing to the Corinthians he said: "All things are for your sakes, that the grace, being *multiplied through the many*, may cause the thanksgiving to abound unto the glory of God" (2 Cor. 4: 15). Even so is the longing of those in charge of the W. M. U. annual meeting, that it may in a manifold measure influence for righteousness women and young people not only in Southern Baptist churches but throughout all the mission fields.

Certainly many are the ways in which the spirit of the meeting may be multiplied: through (1) reports; (2) organization of societies; (3) enlistment of other women and children; (4) interest in non-missionary churches; (5) mission study; (6) establishment of family altars; (7) attendance upon summer assemblies; (8) proper emphasis upon associational rallies; (9) faithful reading of denominational periodicals; (10) systematic and proportionate giving. For all of these things the Woman's Missionary Union loyally stands. There is a time-honored saying: "If a woman

knows, she'll tell!" Oh, that this may prove true in the finest possible sense concerning all who go to the meeting in Louisville, May 2-8. May those who take part on the program know so well the subject assigned to them and may they know so well the way of the Guiding Spirit that in word and in deed they may "interpret the way of the Lord more perfectly." May those who listen have such understanding hearts that within them may be stored away "truths both new and old" so that upon their return to their churches and societies they may bring forth a veritable treasure-trove of stimulating suggestions. Granted that there are 1,500 delegates and visitors to the W. M. U. annual meeting and suppose that each one became the Spirit-guided advocate of merely one missionary principle, who can estimate the influence of such "back-in-the-home-church" witnessing? Verily Christian conventions are by the grace of God "multiplied through the many."

Slumming in Spanish

By Azile Wofford, Mendoza, Argentina

In Argentina, the poorer people are housed in "conventillos," meaning little convents, which consist of a courtyard surrounded by any number of small numbered rooms, each housing a family, enclosed by a high wall with one main entrance. The common courtyard serves as playground for the children, back yard for the domestic animals, and space where the women do their washing at the common sink and baking in the mud oven. In one conventillo, in which we were forbidden to enter the second time, there were estimated to be one hundred children whose courtyard had been converted into mere passageways between rows of rooms.

Into one conventillo Maria Pena and I found our way and held services once a week for the women and children. This particular one housed the families of policemen in Mendoza and, to my certain knowledge, except for the home of the woman where we met and that of her sister, none other of the nineteen families could exhibit marriage certificates.

Our meeting place was a small room, not more than ten feet square with no opening save the door. Here the



TENEMENT CHILDREN OF MENDOZA, ARGENTINA.

Is it nothing to you that these "little ones" have no one to teach them about Jesus and his love?

family, in this case, fortunately small, slept, the cooking being done in a half-open lean-to at the front. The partition, separating it from the next room, which, by the way, was no larger with a mud floor and housed a large family, consisted of rough sacking covered with a thin coat of plastering to give it stiffness. That's close neighbors, when you can hear them snore! One could not help noticing, however, the evidence of love of home as shown by the crude pots of flowers, bird cages and other adornments.

The twenty children who gathered there seemed not to mind that they were crowded and it was hot and that most of them had to stand during the "culto." One requirement for admission was that everybody had to wash his face and hands—we did not dare ask for change of clothes—so when the swing of the big gate announced the arrival of the "senoritas," what a pushing and splashing took place around the common spigot. Then, into the room they crowded, each eager to be near the "senorita" who talked such funny Spanish. An unruly crowd soon learned to be reverent. Line by line the songs were taught, but what sweet music was their effort to sing "Jesus Loves Me." Bible verses were repeated and though Josecito will probably never know that "God is love" and "Suffer little children" are not to be said in one breath, one can hope that the seed sown may bear fruit in God's great eternal plan. Most popular were the stories, especially when illustrated with bright pictures and after the children were given cards

to carry home. We could scarcely detach ourselves from their sticky devotions long enough to take our cup of tea, hold a woman's meeting or visit from door to door, as the program might be. And the mothers testified that the children did not fight as much as before and the threat of not being allowed to attend became a favorite form of discipline.

Once, Maria and I escorted as many of the children as could muster an outfit to the Sunday school in Mendoza

when they gave a demonstration in song and story of what they had learned. In fact, so great was the interest in and attendance on our services that to many the place is "The Baptist Conventillo."

However, at present, Wednesday follows Wednesday without a meeting. Maria has married and the "senorita" is among those on furlough who may not go back. Only one missionary family tries to supervise the work of Mendoza district. May we not pray that even the tenement children of Argentina may have the gospel?

* * *

Suggested Leaflets—Supplement to Program

MAY—OUR CONVENTION: ITS ORGANIZATION AND PURPOSE

When the Reaping Time Comes (<i>Devotional</i>)	2
Across the Span of the Years	4
"That the World Might Believe"	3
The Historic Handkerchief	2
Recollections of My First Southern Baptist Convention	3
The Torch of the Pioneers (<i>Pageant</i>)	5

Order early, please, any or all of the above listed leaflets, from W.M.U. Literature Dept., 1111 Age-Herald Bldg., Birmingham, Ala.

* * *

"There's part of the sun in an apple,
There's part o' the moon in a rose,
There's part of the flowing Pleiades
In every leaf that grows.

"Out of the vast comes nearness,
For the God whose love we sing
Lends a little of his heaven
To every growing thing."



A TENEMENT ROOM IN MENDOZA, ARGENTINA

"Only one missionary for all these destitute multitudes. Shall we not pray that they too may have the gospel?"

Program for May

TOPIC—OUR CONVENTION: ITS ORGANIZATION AND PURPOSE

Hymn—"Jesus Calls Us O'er the Tumult"
Prayer of Thanksgiving that "God invites prayer"

Hymn—"Take Time To Be Holy"

Scripture Lesson—The Coming of the Master: in *Human Form*: Luke 2: 8-14; in *Baptism*: Matt. 3: 13-17; *Enlisting*: Matt. 4: 18-22; with *Miracles*: Matt. 14: 13-21; as a *Teacher*: Matt. 6: 1-4; as a *Physician*: Luke 5: 12-15; as the *Saviour*: Hebrews 10: 1-17

Prayer of Thanksgiving that Christ "ever liveth to make intercession"

Hymn—"Lord, Speak to Me"

Reading of Leaflet—"That the World Might Believe" (Order leaflet for 3c from W.M.U. Literature Dep't, 1111 Age-Herald Bldg., Birmingham, Ala.)

Talk—The Power of United Prayer

Hymn—"Sweet Hour of Prayer"

Talk—Scripture Authority for Church Organizations

Prayer that all evangelical churches may follow the guidance of the Spirit of God

Discussion—Why Have Christian Conventions?

Talks—History and Work of Southern Baptist Convention (See page 7).

Season of Prayer for: (1) Officers and Agencies of the Convention; (2) Missionary Vision of Convention; (3) Its Annual Meeting; (4) Its New Year

Reading of Leaflet—Recollections of My First Southern Baptist Convention (Order leaflet for 3c from W.M.U. Literature Dep't, 1111 Age-Herald Bldg., Birmingham, Ala.)

Hymn—"I Love Thy Kingdom, Lord."

Discussion—Relationship of Woman's Missionary Union to Southern Baptist Convention (See Chapter 1 of "Manual of W.M.U. Methods," price 75c in cloth, 50c in paper, from Baptist Sunday School Board, Nashville, Tenn.)

Reading of Article—Multiplied Through the Many (See page 28).

Prayer for (1) W.M.U. Annual Meeting; (2) Launching of Ruby Anniversary; (3) Enlistment Plans; (4) W.M.U. Organizations on Foreign Fields and in Cuba

Hymn—"Come Women, Wide Proclaim"

Reading of Article—Slumming in Spanish (See page 28).

Prayer for all S. B. C. Missionaries

Business Session—Reports concerning: (1) W.M.U. Annual Meeting; (2) Member-wide Participation in 1927 Co-operative Program; (3) W.M.U. Young People's Organizations; (4) Plans to Utilize College Students during Vacation; (5) Summer Assemblies; (6) Personal Service—Minutes, Offering

Prayer for Seminary and College Commencements

Hymn as Benediction—"Saviour like a Shepherd"

Effects of the Cut—"On account of the shortness of funds, we had to give up our chapel here, which we operated three years, and from which over fifty were added to our church by baptism. My native co-worker of many years standing has also been discontinued."—T. C. Britton, Wusih, China.

From the Baptist Brotherhood of the South

Secretary J. T. HENDERSON

Prominent Laymen Interested

Thoughtful and prosperous laymen in all sections of the South, thoroughly in accord with the unified budget, are convinced that it will require some time to get this policy so well established that it will produce adequate income to provide for the urgent expansion of the work and for the payment of the present indebtedness. These interested men also believe that a special campaign should be conducted, especially among men of means, to relieve the stress of the present situation.

While a large percentage of the constituency of the Southern Baptist Convention contribute little or nothing to the Program, the enlistment of this class is a slow process and can not be relied on to supply the needed funds in the present crisis.

Some laymen, who have both vision and money, are calling a conference of prosperous men for April 5, at Spartanburg, S. C., to consider "ways and means" to solve our present financial problem. This conference will be a matter of history before these words get into print.

The Baptist Brotherhood is actively connected with this movement and will seek to enlist its agencies to make effective the plans that may be adopted at Spartanburg; indeed, the Executive Committee of the Baptist Brotherhood had already adopted a plan for the same end and thinks the Spartanburg Conference will launch this plan in a great way, giving it large momentum to start with. Proper publicity will be given after the conference, and it is hoped that laymen everywhere will rally, even to the point of sacrifice, to make this effort a success.

The men who are most active in this movement are profoundly interested, have some large ideas, and so far they are receiving considerable encouragement.

Tennessee Meetings

It was the privilege of the General Secretary to attend three of the six regional meetings conducted for men during the early days of March at Memphis, Jackson, Nashville, Chattanooga, Knoxville, and Johnson City. Secretary Hudgins had prepared a very attractive and valuable program and had secured

the services of Dr. F. F. Brown, Knoxville; Dr. J. E. Dillard, Birmingham; Dr. J. J. Hurt, Jackson; Dr. J. W. Inzer, Chattanooga; and Professor Warren, Murfreesboro, as inspirational speakers.

He utilized in a most helpful way a large number of local laymen in brief addresses and in the round table discussion.

It was evident from the reports given by the Associational leaders, that the enlistment and organization of Tennessee Baptist Laymen is going forward in a very gratifying manner.

Secretary Bryan attended all these meetings and re-enforced Mr. Hudgins in a very helpful way.

While the attendance at no single meeting was large, the aggregate number touched in all the meetings was large and the conferences reached a class of men that can be of great service in their fields.

Bristol, Virginia-Tennessee

On a visit to this interesting town on the first Sunday in March, the Secretary noted evidences of denominational growth that were very gratifying. There are now five Baptist churches in the city, all are well located and have zealous pastors.

In the afternoon the district B.Y.P.U. Association met in the South Bristol Church; the young people came in large numbers and filled the building. It was a joy to note their interest and enthusiasm; the pastors were present to lend their sympathetic support to the good cause.

At the morning hour the visitor attended the Calvary Church; he found a crowded house and unusual interest.

The new pastor, Rev. J. W. Jones, is having additions continually and is looking forward to a successful revival season in the near future.

It was a matter of deep regret to his many friends, that Dr. J. L. Rosser of the First Church, the day before had a fall that laid him prostrate with a fractured joint; he was suffering intense pain and will not be able for duty for some weeks.

Kentucky Convention

Mr. W. S. Farmer of Frankfort, state chairman, succeeded in assembling a goodly company of Associational Directors for this annual gathering of men on March 10 and 11 in Louisville. A number of pastors and other laymen came; but the chairman was especially interested to have these key men present, as he must depend largely on them for the execution of the plans adopted.

The reports indicated that a number of these directors had been busy in a very effective way in their fields.

Loyalty to the Co-operative Program was especially stressed and the bringing of the tithe into the storehouse upon the first day of the week was urged as the scriptural method of support.

The visiting speakers were Dr. A. J. Barton, Dr. J. R. Hobbs of Birmingham, and W. D. Hudgins, Brotherhood Secretary for Tennessee. Dr. C. M. Thompson, state secretary, was present at all the meetings; he gives to Chairman Farmer and Mr. Kirk, the new Brotherhood Secretary, most sympathetic and valuable co-operation.

While Secretary Kirk has been on the field only a little while, Chairman Farmer speaks most favorably of the progress he has already made.

Festus, Missouri

Sunday, March 13, was spent with the Festus-Crystal City Church of which Dr. O. L. Wood, former superintendent of Missions in Missouri, is pastor. It was a genuine pleasure to find this valuable friend so happy and useful in this growing field.

Festus and Crystal City are twin Cities, separated only by the leading highway; the Pittsburg Glass Factory, a mammoth enterprise, is the leading industry.

The Baptist church takes the lead in membership and has just completed a building that would do credit to a city of fifty thousand people.

As usual, the visitor stressed the policy of giving Missions liberal support while engaged in paying for the new house. The pastor may be depended upon to keep the cause of world-wide missions prominently before his people.

Fort Smith, Arkansas

Under ordinary circumstances, it would perhaps be regarded poor stewardship of time and money to make two visits within a month to a place so remote from headquarters as Fort Smith. The first was made February 18, the invitation of Dr. B. V. Ferguson, pastor of the First Baptist Church, was so urgent and the opportunity so attractive, that it was thought proper to make a return engagement for March 15. Through the generosity of the church and the courtesy of the railroads there was no expense on this visit to the Boards.

March 15 was Laymen's Evening in connection with the services of Opening Week. The church was celebrating the completion of their second educational building and their enlarged and improved auditorium. This plant is commodious, attractive, and thoroughly up to date; there are few better in all the South.

Laymen's Evening opened with a banquet, under the auspices of the Men's Club, attended by about 300 people, and the program was enlivened throughout the evening by some stirring music and brief pointed talks. Dr. Clark of Calvary Church conducted the devotional service in a fervent manner.

The address on "Laymen and the Kingdom" was delivered in the auditorium to a congregation of perhaps six or eight hundred.

It was very encouraging to receive words of greeting and interest from such a large company of capable and loyal men.

The membership of this church has grown in the last ten years from 600 to 1,540, and with its enlarged equipment, it faces the future with high hopes.

Alabama Conference

This Conference of men, which met in the new educational building of the First Baptist Church of Birmingham, March 17 and 18, was a very unique and successful meeting. The attendance was representative in two senses: first, the men came from all sections of the state; second, they were men of capacity, well qualified to transmit the benefits of the meeting to the associations from which they came.

The program announced the names of only four speakers, no subjects were assigned, large opportunity was given for conference, and nearly every man present was induced to express himself on the policies suggested for the activities of the Brotherhood. It was strictly a democratic meeting.

Mr. Emmett Moore, the Brotherhood Secretary, thought it wise to call a Conference of representative men from all parts of the state that they might discuss policies in the fullest and freest manner and set up a program that would be satisfactory to all these leaders; he considered it important to have these men committed in advance to a program they had helped to formulate.

A fine company of pastors were present and participated heartily in the conferences, but all the addresses were made by laymen. The speakers from outside the State were Ben Johnson, Shreveport, Louisiana; C. L. Durrett, Little Rock, Arkansas; and the General Secretary. The fourth speaker was Secretary D. F. Green, who was greatly encouraged by the spirit of the men and the organization that was effected. W. I. Pittman was elected president.

Both Durrett and Johnson received a hearty welcome and were heard with enthusiasm.

School of Missions

The Baptist men of Knoxville enjoyed the rare opportunity of sitting at the feet of Dr. W. O. Carver of the Southern Baptist Theological Seminary for five evenings, beginning March 21, as he taught his own book, "All the World in All the Word," and followed these class discussions with some thrilling addresses based upon his rich experiences and observations in mission fields.

An average of about one hundred, chiefly laymen, attended this school and twenty-eight qualified for the Stewardship and Mission Certificate.

The school closed Sunday afternoon, March 27, with a great mass meeting when Dr. J. F. Love made a stirring address, following which the Certificates were formally awarded.

Dr. Carver was pressed into service for extra addresses during the day.

It was a joy to the General Secretary that he was able to avail himself of the benefits of this school; he found the discussions highly educational and inspirational.

It is hoped that the pastors will plan for more of this educational work among the laymen; in due time it would go far toward solving our denominational problems.

Suggested Program for Brotherhood Meeting

Let the Opening Service of Song, Scripture, and Praise be hearty and spiritual, that all may be prepared in spirit for what follows.

Make studied preparation for the devotional period by careful selection of songs and by securing the consent of laymen in advance to participate in this worship.

Business Session.

TOPIC FOR DISCUSSION:
"Three Needs of an Effective Foreign Missionary."

1. Humility. Talk of five minutes.
2. Strong Faith. Talk of five minutes.
3. Passion for Souls. Talk of five minutes.

Song, all standing.

4. Voluntary Remarks of two minutes each by members.
5. Closing talk by Pastor.

Source of Information:

Consult March Issue of HOME AND FOREIGN FIELDS, page 12, where a fine article by Ulin W. Leavell of China will be found.

Let each speaker, after reading this article, do some independent thinking and be prepared to present some thoughts of his own.

The voluntary speakers might discuss the laymen's obligation to support a missionary of such high grade.

Foreigners in Tampa, Florida

By J. G. Chastain, Ybor Station, Tampa

In my efforts to secure accurate statistics of the number and nationalities of the peoples in Tampa, I have recently consulted the Y.M.C.A., the Census Bureau and that of Immigration and the Board of Trade; also I have called the officers of the different foreign consular agents. My findings have been the following: Whites, 105,900; Negroes, 35,300; Foreigners, 35,300; total 176,500.

I visited today one of the large public schools of the city where the lady principal informed me that with an enrollment of 666 they have represented in the school twenty different nationalities. She showed me a group picture containing a representative from each foreign country, and as she read out the names of those different foreign countries it sounded like calling the roll of the League of Nations. Tampa is indeed a cosmopolitan city. What are we going to do with all these foreigners, and what are they going to do with us?

Ybor City is about two miles square, joins Tampa on the east and is inhabited mainly by foreigners. The Methodists, Baptists and Presbyterians have recently joined hands with the Y.M.C.A. in taking an educational and religious census of a territory one and a half miles square. In this territory we found 3,095 Latin families and 607 other than Latin, giving a total of 3,702 foreign families. Of these 1,046 own their own residences, 2,656 do not, and many of them have been here twenty years. Those preferring the gospel number 1,814, while 4,708 are Catholic and 3,513 claim no religion at all. In all 688 attend evangelical Sunday schools. We found very few who had Bibles in their homes, and some did not know what the Bible is.

There is every reason why we should give these people the gospel. Then let us rally to the support of our Home Board, giving it our sympathy, our love, our prayers and our money.

* * *

Afraid to Come Home.—"I am writing to know whether or not it is safe to come home in June. If there is a chance of my being kept at home over time then I'm not coming until I get so "cantankerous" that the others run me off—which may, of course, be before June. We are heart-sick over the news we get from various sources about the conditions at home, and are praying that things will soon be better. In the meantime, we want to play safe. We are so happy in our work here in Abeokuta and in spite of the fact that we are handicapped for lack of funds, we have been wonderfully blest."—Susan Anderson, Abeokuta, Africa.

Missionary Miscellany

Secretary T. B. RAY, D.D.

Births:

Rev. and Mrs. H. H. McMillan, Soochow, China, announce the arrival of Campbell McMillan, on January 10, 1927.

Mr. and Mrs. H. H. Snuggs, Canton, China, announce the birth of Harold Hebiner, Jr., February 8, 1927.

Arrivals on Furlough:

Miss Lenora Scarlett, Kong Moon, China. Home address, 23 Bonita Ave., Long Beach, Calif.

Miss Elizabeth Rea, Kong Moon, China. Home address, 23 Bonita Ave., Long Beach, Calif.

Rev. and Mrs. C. W. Pruitt, Hwanghsien, China. Home address, 1715 Penn Ave., Fort Worth, Texas.

Miss Elizabeth Kethley, Shanghai, China. Home address, Jackson Miss.

Rev. and Mrs. M. L. Braun, Shanghai, China. Home address, 1 Ashton Place, Church St., Asheville, N. C.

Rev. and Mrs. Jos. Lee, Jr., Kaifeng, China. Home address, Landrum, S. C.

Rev. and Mrs. J. L. Moye, Santiago, Chile. Home address, Fruitland Park, Fla.

Rev. J. F. Ray, Hiroshima, Japan. Home address, 518 S. William St., Columbia, Mo.

Rev. A. L. Dunstan, Pelotas, Brazil. Home address, 419 Jackson Ave., N. E., Atlanta, Ga.

Miss Bernice Perry, Chengchow, China. Home address, Glenwood Springs, Colo.

Shanghai College Pressing On.—"It is true that some schools have opened with a smaller enrollment, but Shanghai College has the largest enrollment in its history. We have 435 in college and sub-freshman classes, and 310 in the middle or high school, making a total enrolment of 745—at least 45 more than we have room for. We stopped taking students before we reached that number but, of course, had to take some old students who returned late, and we have turned away a large number. Counting unclassified students, there are over 60 seniors, over 70 juniors, about 100 sophomores and nearly 150 freshmen, which is the best balanced enrollment that we have ever had. Of the total number of students, 67 are girls. Last year we graduated the first class of women—four. This year there were also four women graduates, at which time we had the largest graduating class we have ever had—over forty. This year there are seven senior girls, seven juniors, twenty sophomores, twenty-one freshmen and twelve sub-freshmen.

"Mr. Gordon Potat is chairman of the church committee and in charge of religious work in the college, while Mr. D. L. Pan has charge of the religious work in the middle school. The religious interest in the institution is very good indeed. While we find it harder to do religious work because of the strength of the anti-Christian movement, that movement does not seem to have affected either the enrollment of the institution or the spirit of the students to any great extent, except that there is a deeper religious life among the Christian students than there has ever been before."—J. F. White, Shanghai Baptist College and Seminary, Shanghai, China.

Christian Students Withstand Anti-Christian Movement.—"We have had a splendid term of work and the students left with real regret that school had to close early. Christmas week will always remain bright in my memory. The spirit of the students through Christmas services, the many children from schools in the surrounding villages that our students are connected with, the beautiful Christmas pageant by the kindergarten children, the singing of Christmas songs in chapel and church, and the Carols that sounded over the campus after the rush of the day was over, and each of us was busy with his own thoughts of other days. I wonder if you realize how specially favored of God we were to have such a spirit at this Christmas season when so many schools were not able to have even the semblance of a celebration? And we couldn't have had it but for the Christian students who dominate the student body yet, in spite of the anti-Christian movement over China. There is a reason for those of us who have lived and worked at Shanghai College to believe in the college. Our Christian boys and girls are true followers of Christ, and they are going to stand the testing of these next months or years, as the case may be, in a manner worthy of their calling."—Elizabeth Kethley, Shanghai, China.

Shall He Be Tied at Home or Abroad?—"All goes well with us here but we have never before been confronted with just the problem that is ours now. It is heart-breaking to think of the condition of our fellow missionaries that are trying to keep things going in China with such scarcity of helpers and funds. It is almost unbearable to think of one-third of the native workers cut off at this time when the native Christians are being tested to the very limit by their own peculiar conditions. If we in some way can manage to squeeze back to the field and give some relief to the over-worked missionaries and some encouragement to the sorely tried natives we will be happy. Yet we are made to wonder if it will be worth while unless we can in some way get the cause on the heart of Southern Baptists so that our hands will not be tied at every turn of the road when we reach the field."—J. Walton Moore, Chefoo, China. (Now on furlough.)

Feeling the Strain.—"We do not know what we will do about our furlough. Some considerations favor us taking it when it comes due. One is that the overload of work has at last begun to get the best of me. I stood it fine until in November when the cuts in the appropriation had to be made. The strain of working out plans so that the work would not suffer too much has been terrible and has not ended yet. Often one just goes around in a circle and gets nowhere at all."—T. B. Hawkins, Mendoza, Brazil.

What a Calamity!—"When we began to plan the work for this year there was no way to carry on the tent work. It takes two or three men to each tent and they have to be paid more when they are moving around than when they are stationed. We could use only a limited number of men, and pay them only a very small salary. So something had to go. It has broken my heart to discontinue some of these workers. When it is called to mind that in 1925 we had over \$7,000 for evangelistic work on this field, and that

for this year we have only a little more than \$2,000, it is seen how frightfully we have been reduced. I will only add that our budget for native work has been so drastically reduced that old men who have been preaching for years and who have almost no means of support now, have had to be discontinued."—W. B. Glass, Hwanghsien, China.

Still they Volunteer.—"A fine group of volunteers asked me for a conference on the needs of China not long since, asked many questions about the work and expressed a desire to go within a year or so. Some of them are ready now. You may know how hard it was for me to have to tell them some things about the needs and then change the subject. Without making any appeal for volunteers many have come to me and expressed the feeling that God was calling them. When practically forced to ask who would consecrate themselves for Foreign Mission Service at Baylor-Belton a few weeks ago about fifty splendid, fine young ladies came. I was glad I did not have to tell them of Miss Crawford and Miss Watson who are having to hold the Tsining field, nor of the Chefoo field with Misses Todd and Newton. I did tell them about asking Miss Mary D. Willeford if it were all to do over would she do it again, and how she, without hesitation, replied, "Yes a thousand times."—J. Walton Moore, Chefoo, China. (Now on furlough.)

Woman's Bible Training School, Laichow.—"Our year's work in the Woman's Bible Training School closed with the twenty-first year, enrollment twenty-nine, full capacity of school—of this number eight have left us for special work among the churches. With a few exceptions these are the best prepared women ever sent out. How happy our school is that we are having a share in giving the gospel to China. These women are tremendously in earnest, and we can but hope and pray that their zeal, enthusiasm and spirituality may never wane, but increase as their duties and responsibilities become greater."—Mary D. Willeford, Laichow, China.

Facing Serious Problems Seriously.—"From November 24 until December 19 I was prostrate on my bed. The trouble in the school together with the news of the cut in the estimates for 1927 simply was more than I was able to carry. A cold developed into pneumonia and I had a hard pull. I am at work now but not strong. But I cannot believe that the Board will be asked to make such drastic cuts another year. But unless Southern Baptists expect to support the work in the schools, as well as the evangelistic work, we shall have to face the situation and cut our cloth accordingly. The cut was far beyond anything that we had expected. Had the Board granted the amount that your committee suggested we would have been able to run the work profitably. The school will simply exist, as I said above. The teachers will be patient for one year, but with the government schools increasing the salaries as has been done by Fukuoka Prefecture to begin in April of this year, we shall have a hard time holding good teachers. I simply do not feel that I can stand up under the strain for many years. If the Board cannot do more than this this year the wisest thing to do is to discontinue the work in the college department and run the middle school adequately. Second-class work will not do in Japan. All the appeals that are being made in the States for the colleges as to endowment and funds holds equally true in Japan. Our Mission has undertaken a large program."—C. K. Dozier, Fukuoka, Japan.

NAMES AND LOCATIONS OF MISSIONARIES

OF THE FOREIGN BOARD, RICHMOND, VA.

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

AFRICA (NIGERIA)

OGBOMOSO, via Lagos—George Green, M.D., Mrs. Green, Miss Ruth Kersey, G. W. Sadler, Mrs. Sadler, W. H. Carson, Mrs. Carson, Miss Mary Ellen Caver, B. L. Lockett, M.D., Mrs. Lockett.
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OYO, via Lagos—J. C. Powell, Mrs. Powell.
LAGOS—L. M. Duval, Mrs. Duval, Miss Lucile Reagan, Miss Elma Elam.
IWO, via Lagos—Dr. E. G. MacLean, Mrs. MacLean, Hugh P. McCormick, Mrs. McCormick.
SAPELE—J. S. Richardson, Mrs. Richardson.

ARGENTINA

BUENOS AIRES—Casilla del Correo 1571—Robert Logan, Mrs. Logan; Uriburn 650, Adrogué—R. F. Elder, Mrs. Elder, Miss Alberta Davis; Libertad 69, Dept. 2—J. C. Quarles, Mrs. Quarles, Miss Minnie McIlroy; Miss Marie Leonard, Rivadavia 9184—S. M. Sowell, Mrs. Sowell; Ramon Falcon 4100—G. A. Bowlder, Mrs. Bowlder, L. B. Matthews, Mrs. Matthews.
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CORDOBA—Casilla del Correo 18—M. S. Blair, Mrs. Blair.*
MONTEVIDEO, Uruguay—Calle Sierra, 1741—L. C. Quarles, Mrs. Quarles, B. W. Orrick, Mrs. Orrick.
CONCORDIA, Entre Rios, Alvear 666—Z. Paul Freeman, Mrs. Freeman.
RAFAELA, F. C. C. A., Casilla 121—T. B. Hawkins, Mrs. Hawkins.

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BAHIA—Caixa 184—M. G. White, Mrs. White.*
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PERNAMBUCO—Caixa 178—H. H. Muirhead, Mrs. Muirhead, L. L. Johnson, Mrs. Johnson, W. C. Taylor, Mrs. Taylor, Robert S. Jones, Mrs. Jones, Miss Essie Fuller, Miss Bertha Lee Hunt, E. G. Wilcox, Mrs. Wilcox, H. A. Zimmerman, Mrs. Zimmerman.
MANAUS—E. A. Nelson, Mrs. Nelson.*
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PARAHYBA—A. E. Hayes, Mrs. Hayes.*
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SOUTH BRAZIL

RIO DE JANEIRO—Caixa 352—S. L. Watson, Mrs. Watson, T. B. Stover, Mrs. Stover; Caixa 485—Miss Ruth Randall, Miss Bernice Neel; Caixa 828—J. W. Shepard, Mrs. Shepard, C. A. Baker, Mrs. Baker, Miss Ray Buster; Caixa 1876—A. B. Langston, Mrs. Langston; Caixa 2844—L. M. Bratcher, Mrs. Bratcher; Caixa 1982—A. R. Crabtree, Mrs. Crabtree; Caixa 2655—J. J. Cowser, Mrs. Cowser, W. E. Allen, Mrs. Allen, Miss Minnie Landrum; Rua Maria Amelia 88, Suc. No. 5—E. A. Jackson, Mrs. Jackson; Rua Jose Hygino 53—W. W. Enete, Mrs. Enete; Dr. Jose Hygino 350—W. C. Harrison.
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PORTO ALEGRE—Caixa 118, E. de R. G. Do Sul—R. E. Pettigrew, Mrs. Pettigrew, Harley Smith, Mrs. Smith.
PELOTAS—Caixa 196—A. L. Dunstan, Mrs. Dunstan, Miss Pearl Dunstan.
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CURITYBA—Caixa T—A. B. Deter, Mrs. Deter, W. H. Berry, Mrs. Berry.
CAMPOS—Rua Dr. Alberto Torres, No. 99—Miss Nora Hawkins.*
CAMPO GRANDE—Caixa 78—W. B. Sherwood, Mrs. Sherwood.
CAMPINAS—Rua Germania 35—Paul C. Porter, Mrs. Porter.
BELLO HORIZONTE—Rua Pousa Alegre, 602—O. P. Maddox, Mrs. Maddox, F. A. R. Morgan, Mrs. Morgan, J. R. Allen, Mrs. Allen, W. E. Entzminger, Mrs. Entzminger, Miss Jennie L. Swearingen.
VICTORIA—L. M. Reno, Mrs. Reno, Miss Edith West.
SANTOS—Praca Jose Bonifacio II—T. C. Bagby, Mrs. Bagby.

CHILE

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TEMUCO—Casilla 191—W. D. T. McDonald, Miss Agnes Graham, J. L. Hart, Mrs. Hart, Miss Cornelia Bower; Casilla 185—Miss Anne N. Lasseter, W. Q. Maer, Mrs. Maer, Miss Marjorie Spence.
CONCEPCION—Casilla 186—R. Cecil Moore, Mrs. Moore.
TALCA—Jas. McGavock, Mrs. McGavock.*

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SHANGHAI—R. T. Bryan, Mrs. Bryan, Miss Willie Kelly, Miss H. F. Sallee, Miss Pearl Johnson, J. M. Rogers, Mrs. Rogers, Miss F. Catherine Bryan, Miss Mary N. Lyne, Miss Sallie Priest, Mrs. W. E. Crocker, Eugene E. Steele, Mrs. Steele, Miss Rose Marlowe, Jas. Hamilton Ware, Mrs. Ware, M. O. Cheek, Mrs. Cheek, Miss Lila E. Echols, Miss Lillie Mae Hundley, E. W. Norwood, Mrs. Norwood, Miss Louise Willis, M. L. Braun, Mrs. Braun, J. T. Williams, Mrs. Williams, R. E. Chambers, Mrs. Chambers, W. H. Tipton, Mrs. Tipton, J. E. Jackson, Mrs. Jackson.
SHANGHAI BAPTIST COLLEGE AND SEMINARY—C. H. Westbrook, Mrs. Westbrook, J. B. Hipps, Mrs. Hipps, Miss Elizabeth Kethley, J. Hundley Wiley, Mrs. Wiley, Gordon Poteat, Mrs. Poteat, Miss Ida Patterson, T. Neil Johnson, Mrs. Johnson, Miss Lillian Thomason.
SOOCHOW—C. G. McDaniel, Mrs. McDaniel, Miss Sophie Lanneau, H. H. McMillan, Mrs. McMillan, Miss Blanche Groves, Miss Hannah J. Plowden, Edward M. Bostick, Jr., Mrs. Bostick, Miss Ola Lea, W. B. Johnson, Mrs. Johnson.
CHINKIANG—C. C. Marriott, Mrs. Marriott, L. B. Olive, Mrs. Olive, D. F. Stamps, Mrs. Stamps, Miss Mary H. Phillips, Miss Grace Wells, A. Y. Napier, Mrs. Napier.
YANG CHOW—Mrs. L. W. Pierce, Miss Alice Parker, Miss M. E. Moorman, R. V. Taylor, M.D., Mrs. Taylor, Miss E. E. Teal, Miss Hazel Andrews, E. F. Tatum, Mrs. Tatum, Miss Mary C. Demarest, Carl F. Jordan, M.D., Mrs. Jordan, Ethel M. Pierce, M.D., L. E. Blackman, Mrs. Blackman, Miss Irene Jeffers, Miss Winifred P. Moxon.
WUSIH—P. W. Hamlett, Mrs. Hamlett, T. C. Britton, Mrs. Britton.

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