

# HOME AND FOREIGN FIELDS

Continuing  
The Foreign Mission Journal  
The Home Field

THE MISSIONARY JOURNAL OF THE  
SOUTHERN BAPTIST CONVENTION



KINDERGARTEN, TOKYO, JAPAN.

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# HOME AND FOREIGN FIELDS

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Baptist Convention

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NASHVILLE, TENNESSEE

J. M. FROST, Corresponding Secretary

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## Editorial

OF all that a man has God has made him the steward. A steward is one intrusted with the affairs of another. Two of the elementary and indispensable gifts with which God has intrusted man are *time* and *property*. "Six days shalt thou labor and do all thy work . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it." "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." God, having given us seven days, clearly reserved one for himself; and having given in trust the earth and its fullness, clearly reserved one-tenth for himself. *A hallowed day: a holy tithe.* The language is almost identical. No man is a faithful steward of God's time who refuses to observe his Sabbath; and likewise he cannot be a faithful steward of God's property who refuses to pay the tithe as an "equitable minimum".

"ONE Million Dollars for Education" is the call of Field Secretary J. R. Jester to Virginia Baptists. "It may be confidently stated, as fully demonstrated in history," he declares, "that no religious denomination can become really great, or fulfill its highest destiny, without the aid of the denominational school." Baptists had been in America 150 years, he shows in a stirring article in the *Religious Herald*, before they had a denominational school, and our numbers had not reached 100,000. Following the establishment of a school in Rhode Island, and subsequently in other states, we have grown in the next hundred years to about 5,000,000. "We dare not disregard this source of our strength," he warns. "What would the future hold for us as Baptists if this vital asset should become a dead letter in our denominational life?"

MANY are wondering what the effects of the war have been upon missionary opportunities in China. Bishop Brent, of the Protestant Episcopal Church, just returned from the Far East, says: "China today presents such an opportunity as I suppose the world has never seen before in a country that is not Christian. We were thrilled a few years ago as we heard reports from China after the republic was established. But let me tell you that the opportunities in China for Christianity today are tenfold more than they were six years ago. The opportunity is increasing by leaps and bounds. Again let me beg of you in the name of Christ and in the name of the Orient as a whole, not to close the door of opportunity, but to think in terms of the kingdom of God first, and dollars and cents afterward."

TEXAS is frequently referred to as a "Baptist Empire", but the editor of *The Standard* calls attention to some striking facts concerning State Mission needs. In Texas, he states, there are nearly a dozen county-seat towns, some with a population of 3,000, that have not a Baptist church. In one associa-

tion with a population of 85,000 there are less than 1,500 Baptists. In another association of approximately 250,000 there are less than 7,000 Baptists. There are single counties in Texas that have a larger foreign population than any one of a number of other Southern States, some of them without a single Baptist church. What a challenge to the faith and zeal of Texas Baptists!

*The Christian Index*, in an editorial on "Georgia Baptist Potentialities," calls attention to Georgia's splendid assets of numbers, natural ability, intelligence, and spirituality. In numbers there are some 310,000—more than the standing army of the United States. Standing shoulder to shoulder they would form a line 380 miles long. In this mighty host are many unlettered men and women, but also many of the foremost citizens of the state. As an index to their financial strength it is said that Baptists pay fifty-five per cent of the taxes of the state. The spiritual potentialities of this vast army of regenerated people are immeasurable.

IT is usually assumed that a Christian may properly reduce his gifts for benevolence in proportion as his income decreases. Ordinarily this principle is sound, but we face no ordinary conditions now! Countries that have stood alongside and helped are in the throes of a terrible death struggle, and upon American Christians Christ must now depend to take his message and carry on his work. Never did this world need Christ more. Never was a sobered and stricken earth readier to receive him. Don't cut down your missionary contribution! Rather, double it, knowing that every dollar now counts for two.

*The Missionary Voice* reports Dr. J. Campbell White, at the recent National Missionary Congress in Washington, D. C., as having made this startling statement: "We have been saying that we could not afford to give eighteen million dollars a year to Foreign Missions or to send four thousand men abroad. Yet today Great Britain, with less than half our population, is spending twenty-five million dollars a day; and Canada, with less than one-tenth our population, is sending three hundred thousand men to fight and die in Europe. We are asking too little for the cause of Christ and the salvation of the world."

PERHAPS no European country will offer such unparalleled opportunities for Baptist growth as Russia at the close of the war. The movement begun five years ago to establish a training school at Petrograd for Russian Baptist preachers has been pushed with more or less vigor, the sum of \$40,000 being now in the hands of the Treasurer, Hon. E. W. Stephens, Columbia, Mo. Twice this amount more is being asked for from American and Canadian Baptists, and it is believed that there will be no difficulty experienced in obtaining government permission for the establishment of the school.

DECEMBER brings to a close a great year of mission study in the Uniform Lessons in the Sunday school. To thousands there has come a new vision of the conquering power of the Gospel, and that, too, at just the time when war clouds were calculated to make pessimistic. The next six months spent in the study of John's Gospel will afford a God-given opportunity for going to the very heart of the missionary message. Indeed, wherever we turn to study we find proved anew that the Bible is "The Great Missionary Book".

"It is knowledge of missionaries that begets faith in missions," someone has said. When we come to feel that we know personally the workers in our mission fields at home and abroad our attitude undergoes a vital change. A mere abstraction does not appeal to our affections and emotions. It requires personality to arouse interest and loyalty. Read with special care the notes from our workers in this issue. Imagine these letters addressed to you personally, and give the writers a warm place in your heart.

"BACK TO THE BOOK!" and "Back to Christ!" are the insistent cries of thousands who have witnessed the failure of ecclesiasticism. But when we get back to the Book, and back to Christ, what do we find? At the Book's heart is the message: "God so loved the world that he gave his Only Begotten"; and on the lips of the One who came that we might have life is the eternal "Go ye, therefore". "Why call ye me, Lord, Lord, and do not the things that I say?"

HERE is an earnest, practical suggestion: Turn to the back inside cover of HOME AND FOREIGN FIELDS. There you will find the names and locations of our foreign missionaries. Make a list of at least seven of these men and women. Place this list where it will be conveniently accessible when you pray. Learn all you can of these missionaries and their work, and pray successively five minutes each day during the week for at least one of them. Will you do it?

It is stated that the circulation of the Bible among European soldiers has reached a total of approximately eight millions. Y. M. C. A. work among the prisoners has taken on colossal proportions. It is utterly impossible to estimate the influences that will be released favorable to Baptists or New Testament Christianity by the reading of the plain word of God on such a scale.

THE report of Secretary Powell to the Kentucky General Association shows the greatest year's achievements in the history of Kentucky Baptists. Over \$200,000 was raised for all objects. "Kentucky Baptists are a great people," says *The World*. "They are able to do great things—even greater things than they have ever done."

DISTANCE is no barrier in prayer. Effectual, fervent, intelligent prayer for a missionary in China is just as sure of results as the same sort of prayer for your pastor at home. Prayer is as real a gift to missions as money. He who prays without giving has done but half; he who gives without praying has done less than half.

"THE religion of today," said Dr. Len G. Broughton recently, "must express itself in the *methods* of today, or else the religion of today becomes merely the record of the past, and not a force for the present. It is for the church to say whether she shall be merely a *record* of other days or a *force* for the present day."

HAVE not the churches of Christ as powerful dynamic as that which has rallied millions of men to the colors in Europe? Here is how an English writer sums up the latter: "(1) A great cause; (2) a compelling appeal; (3) an example of sacrifice; (4) an unquenchable faith in the justice of that for which we are contending."

As epitomizing what he learned from his third missionary tour of the world, Robert E. Speer says: "The trouble with much of our missionary work is that we are relying too much on money and men, on the forces of the world and the wisdom of the world, and do not rely enough on God."

"GOD is working his purpose out." The unspeakable Turk, whose atrocities have horrified the civilized world, seems to be on the way to national suicide. Surely retributive justice must finally overtake a nation with such a record of wanton brutality.

A SIGNIFICANT fact in the Mexican situation is that 63,000 Bibles were sold within her borders during the past year as over against a normal sale of 20,000—this, too, at a time when nearly all the missionaries were forced out.

*The Missionary Review of the World* has gathered figures which show that on July first there were only thirty-four missionaries remaining on their fields in Mexico out of a total of 294 when Mexican disturbances began.

Two new buildings, to cost \$150,000 each, are to be added to the Baptist Memorial Sanitarium at Dallas, Texas.

## THE SEATED CHRIST.

Henry Alford Porter, D.D.

Mark 16: 19: "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God."

THERE appear in the Scriptures three elements in Christ's exaltation. Christ's resurrection from the dead was the first element in his exaltation. In the resurrection he was declared to be the Son of God with power. He triumphed over the powers of darkness, and he wrote over the empty tomb "the whole alphabet of human hope".

Christ's ascension was another element in his exaltation. He had simply tabernacled on earth for a time, and now he ascends to his native place. "It was hard for Elijah to ascend—it required a chariot and horses of fire, but it was easier for Christ to ascend than to descend—there was a gravitation upward."

Christ's heavenly life is still another element in his exaltation. "Lift up your heads, O ye gates, and be ye lifted up ye everlasting doors, and the King of glory shall come in." And he went in, and sat down at the right hand of the majesty on high.

### THE SIMPLICITY OF TRUTH.

How quietly and simply the story of Christ's exaltation is told! No purple patches and gaudy fringes such as a romancer would have used to decorate his tale. Only truth could clothe itself in such unadorned language and such matter-of-fact statement.

The seated Christ! Think of him sitting there. Christ should fill all the Christian's horizon. His cross should fill the past, his return should fill the future, and his enthronement at God's right hand should fill the present.



"Christ above all glory seated,  
King eternal, strong to save."

The seated Christ speaks to us of his finished work. His attitude tells us that his work is done, his stupendous task completed. In Hebrews 1, we read: "When he had by himself purged our sins, he sat down on the right hand of the majesty on high."

What did Jesus say in that immortal prayer in John 17? "I have finished the work thou gavest me to do." And what was the last thing he said when he bowed his head in mortal pain? "It is finished."

"When he had by himself purged our sins, he sat down." He did it by himself, and then went in and took his seat at the right hand of God.

#### ONCE FOR ALL.

There is a grandeur and a majesty about that which can happen only once. That it is which makes part of the grandeur of death. That it is which adds to the grandeur of the judgment. The atonement is the more awful and splendid because of this characteristic. Everything in religious truth that went before it in ages past looked onward to it. Everything in religious truth which has ever followed looks backward to it. And the endless repetition of sacrifice after sacrifice, day after day, year after year, on Romanist altars, in a weary round of ceremonies, is a succession of insults to the cross of Christ.

Stay for a moment and think what Christ's being seated there means. It means that in his judgment he has provided salvation for all those he came to seek and to save. It means he has done it, or it never will be done.

Look up and see Christ seated, and you will know that the work of redemption is finished.

Then the seated Christ speaks to us of power. "He sat down at the right hand of God," the sacred writer says. Now it is a commonplace of Biblical interpretation that "the right hand of God" always means the omnipotent energy of God, and to sit down at the right hand of God means to be clothed with all the power of omnipotence. Christ had power when he was here upon earth, but his power then was limited, self-limited. There is no limit to his power now. He has sat down at the right hand of God. He is in the place of supreme authority and dominion. He can do greater things for his people today than he could in the days of his flesh. "Greater works than these shall ye do," he himself said to his disciples, "greater works than these, because I go unto my Father." And in the very next verse after our text we are told how the disciples began to realize the truth of that promise. Hear it: "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God, and they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following."

#### THE CHURCH OF TODAY.

As I look at that picture of the exalted Lord and the triumphant church, and then look round on the church today with its limpness, its slackness, its failure to enter the open doors to "everywhere", I cannot help the reflection that there is something in the picture that is lacking in the church life today. Something is wrong. Have we wit enough to find it? Have we not failed to link properly the words of the Great Commission, "All power is given unto me in heaven and in earth; go ye therefore"?

And have we not forgotten the medium of that power? The administrator of that power is the Holy Spirit who is with us always. "Ye shall receive power after the Holy Spirit is come upon you." Numbers are nothing of themselves. Machinery is nothing unless the belt that conveys the power runs over the wheels. With that connection supplied there would be given us power to do anything that God wants done, and the old

times would come back again, and signs and wonders would be seen on earth once more.

I heard of a certain train on a little railroad in Missouri that is always on time. It is never late. The reason is that its schedule calls for only fifteen miles an hour. Sometimes we congratulate ourselves that we gave all that we were asked for to missions, or that we closed the year free of debt. Good, but the church schedule was too slow. The work ought to have been planned on a larger scale.

Looking at the seated Christ once more, his attitude speaks to us of expectancy. Here it is in Hebrews 10: "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God from henceforth expecting till his enemies be made his footstool." He is pictured as leaning forward on his throne, eagerly looking for the coming of the day of certain triumph.

#### THE WORLD ALREADY WON.

Truly sometimes it seems that God's plans are going to fail. The ordinary observer says that it is not likely that the world will ever be won to Christ. But we know that in the mind of God the world has already been won. It did not seem likely that Sarah and Abraham, childless in their old age, would be the heads of a nation in which all the nations of the earth should be blessed. But God had said so, and it came to pass. Likelihood is of featherweight importance against God's Word and will.

"He shall see of the travail of his soul and shall be satisfied." He expects to be satisfied. He expects to see of the travail of his soul. And he expects you and me to be like-minded. His expectant attitude should be ours.

If the comparison be permissible, his attitude may be likened to that of a child who lies awake all night waiting for Christmas, knowing that the great day is about to dawn, and too eagerly looking for it to sleep. So he sits and waits for the promise of the angels on the first Christmas day to be fulfilled, bending forward, ready to arise and go forth in judgment and in victory.

#### SHARERS IN HIS TRIUMPH.

He is expecting his followers to do their duty. If we fulfill his expectations then shall we share in his final glorious triumph. "To him that overcometh," he said to his servant John, "to him that overcometh will I grant to sit with me in my throne, even as I also overcame and am sat down with my Father in his throne."

In the old Spartan days, no one but he who had come off victorious in the national games was allowed to take his place by the side of the king in the day of battle. A Spartan youth, we are told, once entered as a competitor in the sports. So promising was he that he was offered large rewards if he would withdraw from the contest, but he steadily refused. The day came at last, and he was victorious, and when the prize, a simple wreath of bay and laurel, was placed upon his brow, as he stood flushed with victory, a friend suggested that he must be disappointed at so poor a prize for so great a victory. "Ah, no," said he, "I see not the wreath only that it tells me that I may be in the van beside my king, in the day of battle." And so may we, as we spend our time and strength and ability and money and talents in helping to make the world better, even though the present reward may seem but small compensation for our work, so may we cry with exultation, "I see not the reward that my work and my devotion can give me here only as they tell me that I shall be beside my king in the day of triumph."

As we journey on our way may we keep the seated Christ before us, the seated Christ of a finished work, the seated Christ of limitless power, the seated Christ of eager expectancy; resting in his finished work, calling upon his limitless power and meeting his eager expectation, stirred and lured by the vast dream that we shall be beside the King on the day of his triumph, and on and on through all eternity.

## From the Home Letters.

Extracts from letters of Rev. Gordon Poteat and Mrs. Helen Anne Poteat written from China to the folks at home.  
Selected by Mrs. E. M. Poteat.

### The Heart of the Missionary.

BEDTIME has come around again. Sunday makes me think of our songs together, and the bedtime Bible reading of the stories we used to like to hear as little folks around you as you read.

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I am more than ever glad that I am a missionary. Just think of how you come in touch with people of every race and clime. The Chinese, of course, Europeans, people from other parts of Asia, missionaries going to and from all parts of the world. Far from being the isolated person that many think him, a missionary is a real world citizen. And, of course, it is so often that the people you meet are folks of influence, for they are usually the ones who travel. The other night I sat beside Mr. Yung Tau, the rich Chinese who has given away so much money, and whom everybody in Peking knows. (He gave five hundred Bibles to the officials, and five thousand cheaper ones not long ago.) And by him was the vice-minister of agriculture whom I'd recently met. He is an earnest inquirer into Christianity, although as yet he has not made a profession. Mr. Yung Tau translated various announcements and signs to me. The other man is a professed Christian.

❖❖

Keep on sending letters, for we need them. The same feelings that used to come on Sundays at the Seminary when the work of the week stopped for some hours, comes on now, and we need the letters to help us keep up our cheer. Don't think that we are sufficient unto ourselves. I hope that it is according to the will of the Lord that others of the family shall be at work in Kaifang—it will be so much of strength and help. And, dear mother, you must take care of yourself for the sake of those who love you, and look to the day when they can tell the story of the years that intervene in your own dear presence.

❖❖

Can we ever say on paper how much we love you all—the folks at home? I am sure we cannot. And now denied the privilege of showing our love by doing for you what we might if we were at home, you must take our written expressions at their highest value. I don't believe that distance will ever be able to lessen the least bit my love for my mother, my father, my brothers and sisters. So far it has served to intensify my affection. I await anxiously the letters that let the light of that family circle into our hearts on the other side of the world—the world that is so big and yet so small.

### Chinese Beggars.

THERE are some things you almost never see in China. I, so far, never. One is a drunken Chinese. A "heathen nation," so called, yet never a man staggering down the street. They do use wine at banquets, but sparingly I'm told. And there is some use of wine other than that, but I have yet to see my first drunken Chinese.

There are *other* things that you see *constantly*—beggars and blind men. A foreigner can hardly go the length of the street without being asked for money by a beggar. They have various degrees of respectability. I have seen perfectly healthy men and women asking alms. Children often run out from the alleys to beg. A little chap followed me the other evening until I gave him a penny. He was quite healthy in appearance, but I really gave him the penny because of his antics. He

would run along ahead and get down on his knees and knock his head on the ground, and then hold out his hand. The beggars congregate around temples and other places of public interest. Doesn't it remind you of the time of Christ? There seems to be some police restriction in Peking.

There are other beggars who are the limit—of rags and loathsomeness, poor men and women. I saw one prone in the road, with his ragged garments wrapped around him like a sack, his bony knees sticking in the air. There he lay calling constantly to the passer-by.

They crowd around you in the market place, and you are almost bound to refuse them, else a larger and larger throng would surround you. Some of them are most worthy, others are not. The blind men beat little drums to keep people from falling over them.

The shop keepers give out money at different intervals as the beggars are united in some way, and if they refused, the beggars would camp in front of the store and obstruct business. Some of them have small babies on their backs, others trailing larger children by their sides. Yesterday I saw them take down the body of a poor woman from where she had hanged herself. Suicide is common in China among women. A walk along the streets, a look into the faces one sees, shows how much there is still to do.

### Chinese Carriers.

YOU have heard of what heavy loads the Chinese carry. I saw Chinese coolies in Tientsin carrying cotton from the wharf to the warehouse, a distance of about a third of a mile, a bale about half the size of those at home, weighing two hundred and fifty (250) pounds, for two coppers a bale, one man to a bale. They carry them on the back of their necks, their heads in such a position as to cause agony to an ordinary man.

We went up to Peking on Saturday afternoon, and the train was packed to the roof. I had a third-class ticket. The seats were all full; ones meant for four, carried six people, the aisles were all full, so that to walk through the car one had to mount baggage, and step over feet, and sometimes over heads.

When they go from place to place the Chinese travelers seem to carry all they possess, and when they board the trains, it's a poor man that gets on last. They hardly give time for the passengers to get off before they pile into the car, arms full of baggage, followed by coolies with what they are unable to carry, and it is one grand scramble, with bumped heads, near fights for desirable locations, but ending in everyone having a seat, if it is in the aisle, where they pull out their little tobacco pipes in comfort. The type of Chinese that you see in the first-class cars are quite different from the usual type in the third. Of course they are more beautifully dressed, and then their faces are different. Especially is this true of the Chinese ladies.

### Courtesy.

EVERYONE that has been to Kaifeng, even to visit, congratulates us on going there, because the folks are so nice, and because it is so Chinese. In Peking you can get on famously without knowing any Chinese, and without coming in contact with them except as servants, coolies, merchants, etc. Chinese are so full of life and fun, and they are just the pleasantest sort of people, but they surely do have some old-fashioned customs. I'll try to tell you a little of the conversation you are supposed to have with a newly-met stranger.

"I haven't received our honorable instructions." (What is your name?)

"My cheap name is Chuen."

"Where is your honorable home?"

"My shed is Peking."

"Your honorable house has how many mouths?"

"My little shed has eight mouths." (People.)

"The two honorable old people, are they both here?" (Alive.)

"My first father and mother have both left the world."

Then they keep on asking how many brothers and sisters you have, and you reply in derogatory terms about them. After that they ask the age.

"Old brother, this year how are your honorable teeth?" (Age.)

"I am very young, only seventy years old." (It is an honor to be old.)

If it is too hot, and the guest still keeps his hat on, the host may ask him: "Please raise your crown." They also ask about the sons, daughters, wives, etc.

"Have your honorable thousand gold pieces gone out the gate?" (Are your daughters married?) "Has your honorable son gone for a daughter-in-law?"

If you receive a present, you should say, "Fay shin, fay shin." (You have used heart, used heart.) *Fay* is, to spend, and *shin* is heart.

The left is the honorable seat, and a guest must always try to sit on the right, just as in the parable, and finally the host will escort him to a higher seat.

Tea is poured out, and when all have a cup, the host asks the guests to drink, but they must not think of it before they are invited to partake of the liquid.

Some of the young men who understood Chinese politeness went abroad, and when they returned had forgotten all about it and drank tea as soon as it was handed to them. The Chinese teacher said this was most distressing, and he didn't know whether they learned this in America or Europe. When you go to a Yamen (the place where public business is carried on, or where an official lives with his troop of soldiers), when you are asked to drink tea it is a sign you are dismissed. The servant hears the invitation and yells the word from one servant to the next, "Escort the guest, escort the guest." Of course there is nothing left for you to do but leave, whether you have accomplished your errand or not.

When a guest has stayed past endurance, you can say, "Won't you have another cup of tea?" And he immediately replies, "No, thank you. I am very busy. I must attend to some very important matters." When in reality he may have been sitting for a couple of hours with apparently nothing of importance on his mind.

A good deal of courtesy is passing out, but it is always a good thing to know.

## A Woman's Life on a Mission Field.

Mrs. B. H. Maynard.

It is very difficult indeed for the woman comfortably settled in her home life, with few changes to disturb its orderly daily routine, to appreciate the magnitude of that change which her missionary sister makes when once she has crossed the ocean and taken up her new life in a new land.

In the short space of a month she must strive to adjust herself to conditions, opposite in every particular to those which have surrounded her from childhood. She may have read something of these difficulties, or perhaps heard of them from the returned missionary; but far different this to realizing them in her own experience. Let us suppose, for instance, that she is to go at once to housekeeping, as some do. Her servant does not understand English; she, of course, does not yet know how to say "good morning" politely, much less give an order for dinner. But with dictionary in hand, she must undertake this trying ordeal. Fortunately, opposite the English word will be not only the foreign equivalent in Roman lettering, but the character, and when the "boy" fails to understand her wonderful pronunciation, the latter may save the meal. Again, a very palatable bill of fare may often have to be reduced to rice, fish, beans, or potatoes, owing to the fact that other things called for have never been heard of, much less are to be found in the market.

I well recall how long it was before we could get a chicken. They were kept for eggs, and their owners would not part with such a valuable source of income. At last very joyfully and triumphantly our boy came in one day bringing a long-legged specimen—the legs all bones, the skin tough and wrinkled, the meat blue and heavily veined, not a trace of fat. Evidently the old hen had led a hard life, and had more than served her generation as an egg producer. But with onions and carrots to season her, rice to thicken her, and butter at fifty cents a pound to grease her, she made after several hours cooking a very palatable stew.

Physically the change is very trying on the American woman. Accustomed to going out freely, doing her own marketing, etc., to find all at once that she must not venture beyond her gate without her husband; and even then to feel

the hundreds of eyes so wonderingly fixed upon her, or worse, to hear the clatter of hundreds of feet following her, or the loud burst of laughter as some epithet full of spite and contempt is hurled after her.

Is it any wonder that exercise becomes a terror, and that as a consequence of staying in the tiny, pent-up little enclosure called home, the body soon yields to the loss of fresh air and exercise, and is the ready victim to the ills of an enervating climate?

For this reason I would plead for the missionary's home, sufficient land to have a yard and garden. What a joy it was to us after five years in a very small Japanese house, without either, to have a piece of ground in which to cultivate flowers and a few vegetables!

Health and happiness were wonderfully increased by this new form of exercise. Up to this time there was only the enforced walk with its disagreeable accompaniment of sights and sounds and odors. Some of these cannot be recalled even now without a shudder.

Part of our first year was spent in Fukuoka in the home of Mr. Walne, studying the language. Our husbands usually joined us in our afternoon walk, and we would really enjoy getting out of the city limits into the surrounding country. One day, however, as both were out on some mission work, we decided to go over to the Methodist girls' school, where were two lovely, congenial young American ladies. After a pleasant hour we started home, and decided upon a short cut. Alas, for that *short cut*! We had not gone far before we passed a sake-drinking crowd, and one of them turned and pursued us, seizing us roughly by the arm. I struck at him with my umbrella, when he turned and attacked Mrs. Walne, who in her fright ran to one side, and in another second would have been over the deep moat which surrounded that part of the city. I rushed to her just in time to catch her arm, and aid her in escaping from the danger which she had just realized. In the haste of the sudden turn we both fell. This created a loud laugh from the passers-by, in which our drunken pursuer joined and in the momentary diversion of his pursuit we escaped. Two

weak-kneed, trembling women reached home with a determination to stay there for some time—nor did even the presence of a man always mean safety. After moving to Kokura, where for many years we lived, four of them at least, being the only foreigners in the city, we were in far more cramped quarters, and felt greatly the loss of both exercise and the companionship of our dear friends and their precious little babe. Our teacher had warned us not to go out alone, as there was bitter opposition to our coming into this old Japanese stronghold—once a Daimyo city. But after a few days I felt that I should die if I did not get out for a walk, yet the teacher was away and the cook out marketing. Mr. Maynard had been out several times, and thought that we could get to the seashore by a quiet street, and off we started. We had not gone far, however, before the clatter of wooden clogs began, and soon we saw that we had a crowd of boys following us. But they were not very rude until nearing the shore we had to pass through the fishing quarters. Here they were joined by the rougher youths, and soon we realized that we were in the midst of an angry, unruly mob. Men from their boats, and women from the huts, yelled at us, and urged them on to greater violence. Mud flew in our faces, and sand in our eyes, sticks and stones were thrown at our backs, and, yes, we were spit upon. And yet this last vile treatment was that which brought comfort to my heart, as I realized more than ever in my life some little understanding of what my Saviour had borne for me. With the sense of "fellowship in his sufferings" came also his prom-

ised "peace I give unto you". But my husband's forbearance had almost reached its limit. He turned to try to frighten them by pushing down some of the boldest which would have certainly brought some of the men to the scene, and what would have resulted no one can tell. But just then came a rush—a sudden scattering and running hither and thither, and we saw to our joy our teacher hurling two of the leaders to the ground, others followed fast, and soon without really hurting anybody the mob was scattered.

Exercise? Yes. We were in a glow for several hours. Let me add, One of your first and truest young Christian converts came out of that village mob.

And mentally and spiritually—what shall I say of the unspeakable strain of daily contact with heathenism; of the hardship of learning to think and speak in a strange language; of the dropping out of church life, and contact with spiritual and congenial minds?

Oh, dear Christian friends, no words can make you realize what this is! Only this much will I say. Only a vigorous, well-balanced mind, and a soul stayed upon the eternal God, upheld by his constant abiding presence, can undergo this ordeal.

Yet, thanks be to him, many have nobly and successfully lived the life of a missionary, and come to desire it above all of the precious privileges of the homeland—friends, comfort, social intercourse, spiritual helps; all these have been gladly counted as *loss*, that they may *gain* the heathen for Christ.

## Views of Our Work in Tokyo, Japan.

T. B. Ray.

### (1) BAPTIST THEOLOGICAL SEMINARY.

In October, 1910, there was founded in Tokyo, Japan, a Baptist Theological Seminary. This institution is conducted jointly by the Foreign Mission Board of the Southern Baptist Convention and the American Baptist Foreign Mission Society. Each one of these Boards provides a certain number of American teachers. The faculty is supplemented by several native Japanese teachers.

On December 24, 1912, the Foreign Mission Board cabled the treasurer of its mission in Japan, authority to draw for \$12,-

500 with which to pay our portion of the purchase price of the splendid lot which had been bought for the use of this seminary. The American Baptist Foreign Mission Society paid in a like amount. A splendid five-acre campus was secured on the outskirts of Tokyo and we are waiting now for the remainder of the Judson Centennial Fund to be collected in order that the buildings which our Board has agreed to provide may be erected.

The institution has a splendid faculty. Brother G. W. Bouldin is our missionary representative on the faculty.



SUNDAY SCHOOL, TOKYO JAPAN.





BAPTIST THEOLOGICAL SEMINARY, TOKYO, JAPAN.

We give here a picture of the seminary faculty, students and trustees at the last commencement, May 30, 1916. The three men on the front row, dressed in Japanese style, were the graduates of the last session. There were a total of nineteen students in the seminary during last year. The prospect for the new class at the opening of the fall session is quite bright.

#### (2) THE KINDERGARTEN.

The picture on cover shows the beginning of our kindergarten work in Toyko. Since this picture was taken, the number of children in this kindergarten has increased and it has now about reached the capacity of our rented building. Brother Bouldin, in writing about the kindergarten, says: "We are determined to make all the different kinds of work we do go hand in hand with the work of the church, and we have already seen how it enlarges the scope of the church work to have such an agency as that of the kindergarten opening doors and making friends for us. This kindergarten costs us prac-

tically nothing as the training school for kindergarten teachers, run by the Northern Baptists, is very near our church, and they let us have student teachers free of charge. We expect to open another kindergarten at our suburban preaching place on the 18th.

#### (3) OUR MAIN SUNDAY SCHOOL IN TOKYO.

The first picture shows a group of our Sunday school scholars in Tokyo. It shows the scholars in our main Sunday school. In the rear line, standing, can be recognized Brother Bouldin and Miss Chiles. On the right end, Mrs. Bouldin can be distinguished. Brother Bouldin, in writing concerning the picture, says that the scholars were not all present that day. This, however, shows a representative band of them. Last year this Sunday school ranked second among the fourteen Baptist Sunday schools in Tokyo, and this year we are hoping to make it rank first. There is no greater opportunity in Japan than among the children.

## A Country Church—But on a Foreign Field.

*Rev. E. A. Jackson.*

There are country churches in other lands than ours. This is the story of one in Brazil.

PRESIDENT MCKINLEY and his Cabinet were traveling together on a frosty morning. As they looked from the car window, a bare-footed boy was seen to kick up a cow and step into the place where she had been lying to warm his feet. One remarked to another, "I did that when I was a boy." "I did, too," said the other, and it was found that the President and all the members of his Cabinet were country born and bred. It is said that five-sixths of the ministry and six-sevenths of the college presidents are from the country. What is true here is true of other American countries. The leaders of almost every phase of the life of Brazil hail from the country.

Of the fifteen thousand Baptist brethren in Brazil, about thirteen thousand have been led to Christ in the interior. Almost all of the bright young men in training in the seminaries and practically all of the Christian teachers in our schools are country boys and girls. Most of the native pastors were found and called to the ministry in the country.

When we were attending the Convention at Rio de Janeiro, someone remarked to my wife: "Are you not wasting your lives way up there in the interior? One soul converted here is worth twelve that you can win there; he has more influence." Returning from the Convention after a journey of about three

weeks, we reached our far-away home of Santa Rita. Among brethren and friends to meet us at the steamer was Dr. Nogueira Paranagua, an ex-governor of the State of Piahy, and representative of his state in the Federal Senate. He told us that he and his wife had been waiting for us for twelve days to confess and follow their Lord in baptism. This couple that in the whirl of the political and social life of the capital had not been reached were approached in the interior, where they found time to examine the Scriptures and hear the preaching of the gospel. Letters were given them from the Santa Rita church to the First Church in Rio, where he became a deacon and his wife the president of the Ladies' Aid Society, and afterward treasurer of the W. M. U. of Brazil.

While we would in nowise depreciate the value and importance of the great work being done in the coast cities of Brazil, and pray that men and means may be provided to push the work still more thoroughly there, with an ever-present burden for the most neglected parts we plead with you, our brethren in the country and with all who hail from the country to give those other millions of Americans, the country people of Brazil, a chance to hear of him who loved you and gave himself for you and for them.

When we first went to Santa Rita, Col. Benjamin Nogueira, a twin brother of Dr. Nogueira Paranagua above mentioned, sent his nephews over the mountains with an appeal and a saddled horse for me to come to preach the gospel in his community. He took me into the county seat, the town of Corrente. A sight met our eyes as we entered the place which made me shudder. Drunken men were staggering about the streets, scantily dressed women were lounging about the doorways or leaning out of the windows, smoking pipes or cigarettes, children clothed only with sunshine and air were running about. As I walked toward the beautiful stream that flowed below the town, I had to turn back, for men and women were bathing there in full view of one another. I had not expected to find, even in Brazil, a place so dark. It seemed I was very near the infernal regions and could feel the dragon's fetid breath. After awhile a mob of men came galloping into the town, yelling and brandishing their guns. As a crowd had gathered about 11 o'clock, I preached as I had never preached before in my haste to get to them the message which could lift and save. Before five in the afternoon, when we retired from the place, three pairs of heavily armed men, sent by the priest, had tried to get to me to take my life. God did not permit them to harm me; and afterward, in another state, I had the joy of showing to the one who had come nearest to me the way of salvation.

Let us visit the town now. A large house of worship, the first Baptist church building in the great state of Piahy, and erected by the first convert, stands in the center of the town. Connected with it is the school. A young woman, the Colonel's eldest daughter, rings the bell; neatly dressed children flock in and fill the room. The priest's own nephews and nieces are among the number. A grand old gospel hymn, lustily sung by their clear, sweet voices, rings out over the place. A hush follows, while God's Word is read and a fervent prayer goes up to the throne from the heart of the brave little teacher. So the day's work is begun. We go out into the streets. No drunken men are to be seen. The men are out in the fields



DR. J. NOGUEIRA PARANAGUA.

The first governor converted in Brazil, and twin brother to Colonel Benjamin Nogueira the first convert in Corrente, Piahy. These brothers studied for the priesthood, but turned in disgust from Rome before the Gospel found them.

at work. The women no longer are hanging out the windows smoking. You can hear the whir of the sewing machine, or the click of the bobbins, as they are busy about their sewing and lace-making. Even the priest himself has left off his drink. Some of the young men of the church are off in other sections, telling the story of redeeming love. From the beginning, no money from the Foreign Mission Board has gone into this work, except the support of the missionary who bore to them the message. Over five years have passed since the missionary visited them, but tidings continue to come of their constancy in attendance at worship (led by one of their own number), of the prosperity of the day and Sunday schools, of the evangelistic efforts of some of the members and of that whole section open to the gospel message. Thousands of towns and hundreds of cities throughout Brazil are waiting for the saving power of the gospel, for the transforming touch of the Holy Spirit. What God has wrought in Corrente he longs to bring about in these other places also. He is

asking, "Who will go for us, or whom shall I send? Who will send those who have heard the call and are offering to go?"

In this state of Piahy, 900 miles long by 200 wide, without a mile of railway, A. J. Terry and his wife are laboring alone. The ex-governor, in answer to whose appeal Brother Terry was sent, has just written, making appeal for two more couples, one for the southern part where Corrente is situated and one for the northern part where also many are turning to the Lord. Is it a large thing that he asks of his Southern Baptist brethren, two more men with whom Terry can divide up the work in this great state clamoring for the gospel?

Brothers and sisters, does not this call and others like it coming from all the fields, present to you the most glorious opportunity to serve your Master? Is not the abounding prosperity with which God has blest so many of you a clear indication that he would have you experience the joy of helping to supply these needs? Make friends of the mammon of unrighteousness; make your lives count for Jesus by co-operating as God has prospered you in maintaining the work now being done, and enabling the Board by the increase of your benevolences to send Terry and others the reinforcements they so urgently need.

WHAT is Christian sacrifice? Is it the doing of some hard disagreeable thing that yet must be done because of duty and conscience? We are told that Jesus "for the joy that was set before him, endured the cross, despising shame, and hath sat down at the right hand of the throne of God." To say, "Here is something worthy of my manhood, my womanhood. I shall do this thing, God helping me, though it cost sweat and tears and blood; and I shall count the doing of it a precious privilege and joy"—this indeed is to enter into the true spirit of Christ-like sacrifice.

BELIEF in prayer does not bring results. All Christians believe in prayer as a matter of course, but all Christians do not pray. The question as to the successful farmer is not whether he believes in the underlying principles of agriculture, but, rather, does he plow and sow and reap? You believe in missions, and you believe in the power of prayer. But do you actually pray for missions?

## WHAT THE BUDGET SYSTEM OF CHURCH FINANCES MEANS.

Selsus E. Tull, D.D.

This is the time of year when churches should consider the question of finances. Here are some suggestions worth while.

THE Budget System of Church Finances simply means for the church, in conference, to decide what shall be the amount of her entire financial task for all current support of all home expenses and for denominational work for a year, and then go out to cover the entire amount by individual subscriptions from the church membership to be paid into the church weekly during the year. If the church does not have public services every week, then the subscriptions are to be made payable proportionately on the days when the church holds her regular stated public services. There is every reason why a church which has services only once a month should adopt the plan of systematic finance that there is why any church should have the plan.

For a church to adopt the Budget System of Finance is only to apply to the support of the denominational causes, for which the church stands, the same guarantee of successful support which is applied to the local church running expenses. No church would think of beginning a year's work without the pastor's salary and other necessary running expenses stipulated and fully understood by all the membership, and with the established conscience that these amounts must be met. What part of fairness is there in the church policy that would plan with all good purpose for home running expenses, considering it a disgrace to fail to pay up the pastor's stipulated salary, and then would leave the greater causes of missions, education, and benevolence wholly unstipulated and left to the hazard of circumstances, and even to the condition of the weather which may prevail on some announced day when a "collection" for these great objects has been announced? The Budget System of Church Finance is a guarantee that the denominational work shall have as certain and regular support as a church provides for herself.

The Budget System rightly established and operated by a church will set up for the church some definite principles and policies of a most beneficial character, the very lack of which has brought upon our churches the condition of unhappiness which prevails so universally because of the ever-present and never less vexing "money problem".

### CHURCH CONTROL.

The Budget System puts all financial matters of the church under direct church control. No Baptist will dare to question the exclusive right of a Baptist church to control all her affairs and forces in the field of administration. The one great mistake which Baptist churches have made in their money matters is in failing to exact, by the church in conference, absolute uniformity of methods and concert of action in all the financial affairs of the church. Our churches have permitted every separate auxiliary organization in the church to have its own treasury, and to raise and to administer money without the authority or sanction of the church. It is impossible under such conditions of divided interests to come to system and business procedure in church financial administration. The Budget System corrects all these mistakes by the church, in conference, making out a program of finance, and going out to raise a stipulated, adequate, and proportionate allowance for all the common-cause objects for which she stands, and then exacting that it shall all find its way into *one treasury* to be administered according to the agreed percentage basis set out in the budget schedule.

Such a plan is the only way to guarantee that every cause which the church supports will receive a just distribution of funds. Church control is the only cure for the financial woes that have befallen our churches because of the mismanaged, inadequate financial methods that have been tolerated in the churches. For Baptist churches to control all their forces and finances is only to apply in methods what we claim to believe in theory, that the source of all authority in administration in Baptist churches rests in the church conference.

### SYSTEMATIC CHURCH FINANCE.

The Budget System of Church Finance is the only policy by which our churches shall ever come to the much needed scriptural principle of systematic, proportionate giving. We may continue to plead for systematic church finances, but we shall never come to system without methods which in their application lead to system. We shall never improve church finances by a simple appeal to the consciences of the people on the principle and obligation of giving without establishing methods that will train the habits of the people as to when and how to give. When our methods train the people to give a proportionate amount every week to God's cause, then we will find ourselves on the way to the goal of systematic church finance, which we all believe is the greatest need of the hour in present-day church methods.

### ESTABLISHING BUSINESS PROCEDURE.

You cannot make a success of the Budget System of Church Finance without installing facilities by which all accounts are to be kept correctly. This cannot be accomplished unless the church keeps an individual account with every subscriber. Such an accounting system cannot be kept without the Calendar Dated Serial Numbered Envelope System by which each individual shall bring his money to the house of God. This also carries with it the need of a proper system of bookkeeping that will show the individual credits of each subscriber. This means that business procedure must obtain if we are to have systematic church finances. Here is possibly the greatest need of our churches in a financial way—to apply business procedure to church financial methods. It is impossible to inspire a sense of responsibility in the people until we individualize and articulate the personal responsibility of each member of the church. The Budget System makes all this possible and practical. Our churches handle lots of money, and it is a business disgrace that every cent of it is not kept accurately, and an account rendered of it to the church in business session.

### MAKING UP THE BUDGET.

It should be understood by all the members of a church, when the Budget System is being installed, that the budget represents *only the minimum* task of the church for the objects specified in the budget—that the budget simply guarantees that the church shall not go below what is specified for each object, but may go as far above it as God's goodness and grace may lead. It should also be definitely understood that the budget does not exclude or preclude contributions to any extra or emergency matters that may arise concerning objects not included in the budget. When the budget idea is made exclusive in its operation, the whole ideal to be accomplished by it has been thwarted.

A church budget should include nothing except *current church running expenses and the current support of the great common-cause objects of denominational support*. Church debts, church building and repairs, college endowments, and other emergency denominational matters should be kept out of the budget schedule, and taken up and handled, when the occasion arises, entirely extra of the budget program.

It should also be definitely understood that any member of the church may, at any time, have the privilege of making designated gifts to any object included or not included in the

budget over and above his proportionate weekly envelope offerings. All designated gifts must go, without option of the church, to the objects for which the giver designates them.

With these matters definitely understood in putting on the Budget System in a church, the plan may be established by any church on principles that will certainly remake the church's financial work, and will greatly tend to the settling of all church financial problems. When a church is paying all her current home bills promptly every month, and issuing her check at the end of each month for the current support of all denominational objects fostered by the church, that church is then approaching the complete solution of the financial question, both for herself and for the denomination.

The Budget System simply means to put common sense, common honesty, and common business principles into church financial affairs. It establishes an ideal for the people, and gives a guarantee that the church shall stand for something definite in her program, and not hazard all that she claims to believe in, and to support upon the circumstance of impulse that may or may not abound at periodic and spasmodic times.

The question is asked, "What if the subscriptions do not cover the budget, then what are you to do?" The answer to that question is solved in the answer to another question. "When a church does not raise all the money for her current home expenses, then what does she do?" She goes right out to the church membership and "digs it up". The Budget System means that we shall apply the same character of conscience to an agreed amount for the great denominational causes that we apply to the local church expenses. The Budget System is, therefore, a guarantee policy that a church shall come up to a given standard in her financial offerings to everything she claims to support. Every principle of fairness demands that our churches shall come to such uniformity and system in their financial affairs.

## AN OBJECT-LESSON FOR THE CHURCH-BUILDING FUND.

*Ella Broadus Robertson.*

Perhaps if the children see the point the older people will also. The point is worth our attention.

It was in the Beginners' Class, and the lesson had been on "Gifts for God's House"—the free-will offerings for the tabernacle. The collection, as always, had been divided, counting aloud, "Five cents for Sunday school, and five cents for the world children; ten for Sunday school, and ten for the world children; fifteen, fifteen," etc. We had sung "The World Children for Jesus"—about "the cunning papoose in the wigwam that lives," and "the little Jap babies," and about how "Jesus loves them, just as he loves you and me."

After the story, going to the tables for handwork, each child was given an envelope house, with the corners folded to support the roof, and doors and windows in great variety already cut. The children had the joyful task of opening all these windows and doors and folding a piece of paper and putting it on for a roof. Then we come back to the circle without chairs, bringing our houses.

"We are going to make a town with these houses," said the teacher. "A new town away out in the West; where little towns are growing up all the time like magic. We must put most of the houses in two rows to make a street, but some straggling around a good way off, like a real town."

This was fortunate, for several of the children had planted their houses firmly in front of them as they sat on the floor.

The long, brown house was a store, and the big square one was a hotel. It was really a charming town, for every householder was deeply interested.

"But now look for something that isn't in this town, something very important that hasn't been built [surprise and disappointment]. Here is a store for people to buy things, and houses for them to live in, and a hotel for strangers; but where do you suppose the children in this town go to Sunday school, and where do the people go to church?"

*Chorus of voices:* "Why, there isn't any!"

*Benny boy:* "They'll have to get the storekeeper to let them use his store."

"That is exactly what they do. They say, 'Mr. Storekeeper, may we start a Sunday school in your store?' He is very polite, and lends it to them, and they clean up the store for Sunday, and put planks across boxes for seats, and get a few chairs together, and put up a big sign, 'Sunday school here next Sunday!' If a preacher comes along, sometimes they have preaching, too. It's much better than nothing, but a store doesn't make a very good Sunday school room, does it, not nice like this?"

"Why don't they build a church?"

"They do begin to talk about it. Two or three people get together and say, Look here, there ought to be a church in this town. These people are so busy with their houses and their work they are forgetting that Sunday is the Lord's day, and they forget God other days, too. They must have left their religion behind them in Kentucky when they came out here to live. If we had a church and a regular preacher, we could teach them better.' Then somebody is sure to say, 'But where'll we get the money? Most of these folks don't care whether they have a church or not. We couldn't build a church by ourselves, not one good enough for the town.'"

[A moment of real anxiety.]

"Now, here is the nice part. In Atlanta there are two men, named Dr. Gray and Dr. Warren, who know all about our little town. They are *Home Mission Secretaries*, and when we send them money for missions they send part of it to help build churches in new little towns." Here is produced a pretty gray church with a tower, found at the ten-cent store. It has a slot in the roof.

"Look how much money we have in our World Children Box!" (Besides half the regular collection, all the birthday money goes into this glass box.) "We can put that into the church, and put the church right here on Main Street, where everybody in town can see it." The money is poured out, and every child puts several pennies in while the teacher counts very fast. A site is carefully selected, and the church is surveyed with much satisfaction.

"A dollar and a quarter will help a good deal. You see the people in the town raise all they can, and the *Home Mission Board* lends them the rest. When this church gets full of people every Sunday, they can soon pay that money back. Then Dr. Gray and Dr. Warren can lend it to help build another new little church somewhere else. They will be very glad when I send them this money."

We feel very glad, too, and getting to our feet we learn a new stanza of the "World Children" song:

"American children all over our land,  
In towns where no churches we see;  
Know nothing of Jesus; but Jesus loves them  
Just as He loves you and me."

THERE are two sorts of growth in this world: the growth that goes toward maturity, and the growth from maturity toward death and decay. He who is growing toward God is facing limitless maturity; he who is growing away from God is facing degeneration and dissolution.



## EVANGELISM—ASSOCIATIONAL CAMPAIGNS.

*Weston Bruner, D.D.*

A new phase of our Home Board's evangelistic work.

THE great advantage of the campaign and simultaneous meeting has been thoroughly demonstrated so far as the city is concerned. Home Board evangelism has made a striking and distinct contribution toward solving the cities' complex problems through its simultaneous evangelistic campaigns, but what about the town and country churches? Is it practical or even possible to find a sufficient nucleus of churches which can be organized into an evangelistic campaign so as to make an impact which is worth while on sin?

Such were some of the questions confronting us when we were debating the wisdom of undertaking an evangelistic campaign in one of our district associations. The association was composed almost entirely of country churches. That the country church has been and is still the crux of many of our kingdom problems, no well informed kingdom lover will question. The solution of every city problem would still leave unsolved the problem of the country church, while the solution of the country church problem would make a large contribution toward the solution of the city church problem.

We have in our district associations an aggregation of churches which are more closely knit together than the churches in the city. The city churches frequently allow the spirit of rivalry to create the destructive spirit of jealousy. This paralyzes all real fellowship and makes difficult effective co-operation. The country churches are immune from such a spirit. It seemed reasonable to believe that if the simultaneous campaign in the city, in spite of the city's complex interests and problems, has succeeded so marvelously, the simultaneous campaign in the District Association ought to be equally effective. It seemed reasonable to believe also that it would strengthen the bonds of fellowship and result in increased efficiency in soul-winning and that it would lay the foundation for thoroughly enlisting the membership of the churches. The solidarity of a movement, provided it recognizes the sovereignty and freedom of the local church, surely would increase the efficiency and power of all our kingdom efforts. The simultaneous campaign in the District Association gives such solidarity of action.

About eighteen months ago the opportunity came to try out our plans. The North Greenville Association in Northwest South Carolina through its executive committee, was willing to make the trial in their association. Here was our program:

The body was divided into two groups of sixteen churches each. In each church of the first group the evangelist preached for ten days. Then all pastors and evangelists met with the association. The association provided two periods each day for evangelistic services. On the closing day of the association it was unanimously voted to double the contribution for all objects fostered by the church. Following the association, the evangelists went to the second group of churches, where they conducted meetings for ten days. This plan worked admirably. Each church had an unusually fine meeting, and the associational meeting itself was regarded as the best it had ever held.

Since this initial effort we have conducted seven or eight other associational campaigns. We have not had a fixed program, for we have found that it is not as easy to have a fixed program in the associational campaign as in the city campaign; but in every instance the wisdom of the effort has been evident.

We have recently closed two associational campaigns in North Carolina; one was the Tar River Association and the other with the Roanoke Association. In each campaign there were marked blessings besides a large number of additions. There was brought about a closer fellowship among the pastors

and churches; and a greater sympathy with each other as common burdens were borne as the various difficulties of the different churches were intelligently grasped. The churches almost without exception experienced a genuine revival, and had larger ingatherings than usual in their meetings. Some churches had most remarkable meetings. Such was the case with the First Church, Rocky Mount. Dr. Livingston Johnson gave up the State Secretaryship of Missions to accept this church less than a year ago. For eight years Dr. Mercer had labored efficiently and wisely. Every human preparation had been made for the meeting, which resulted in a remarkable work of grace, and a great ingathering.

Near Rocky Mount is located the First Hard Shell Baptist church of this section of North Carolina. The paralyzing poison of the doctrine of fatalism—for such it is—which robs man of the privilege and obligation to render service in the kingdom had benumbed the spiritual life of the whole community. This church was made the center of our Roanoke Associational campaign. I doubt if such a widespread and abiding work of grace could have been wrought but for the fact that Scotland Neck, Tarboro, Washington, and a dozen country churches near-by were at the same time witnessing the display of God's favor in answer to the earnest prayers and consecrated efforts of his servants.

Of course, we cannot come into close daily contact with each other in the associational campaign as we do in the central meetings in our city campaigns, but by the use of the telephone, the mail and by visits on the part of the pastors and evangelists we can keep in sufficiently close touch for each to get inspiration and encouragement from what God is doing in behalf of the others.

Let me explain that the associational simultaneous campaign is not our first effort among the country churches. From the organization of the Department of Evangelism, by far the major portion of our time has been with the churches in the towns and country. But the discovery of the possibilities of the associational campaign has largely increased the effectiveness of our labors among the country churches.

## THE "KEY" AND THE "LOCK".

*Victor I. Masters, Superintendent of Publicity.*

THE Country Life Commission has given scientific endorsement to a persisting popular belief, by declaring that the rural preacher is "the key to the country church problem".

That is, the rural preacher is the one man without whom the intensification and adaptation of the country church program to meet modern industrial and social conditions cannot take place. He is the one man in whom adequate vision and purpose will most probably find a leverage which can overcome the solidified inertia which is to be found in churches. Many of them have no idea that anything else is possible than these outworn pioneer usages. There are scores of instances in which such pastors have already conquered an inertia which by long habit had actually crystallized itself into a faith.

But a grievous injustice has been done, and a lack of comprehension shown, when this great question has been waived aside with the remark that the pastor is the key to the situation. For consider: There are only about 5,000 pastor keys to unlock the doors of opportunity in need in our 20,000 rural Baptist churches in the South. If all these keys were bright and polished, they are insufficient for this service. But these keys vary all the way from polished and strong to rusty and bent.

Some of them cannot be expected to open the doors which need to be opened. The majority of them find themselves handicapped in door-opening on account of the rusty locks

presented by the churches. The church is the "lock" by the same token which makes the preacher the "key". Thousands of these locks are encrusted by the accumulated rust of generations of solidified habit.

It is a pathetic case, but sympathy for the patient should lead us to aid him rather than let him remain in peace in Zion, lest death shall succeed slumber. If one of the thousands of static little churches was a new band, just organizing in a new community, it would go forward in hope and vigorous service. But they have positively done next to nothing so long—nothing beyond an annual evangelistic effort—that they do not believe they can do anything else. Their trouble is as much a self-hypnotism or psychological paralysis as it is unwillingness. When shown the necessity of change, their faces are often pathetically wistful, but they shake their heads and continue in the treadmill of once-a-month preaching by an absentee "pastor".

To remove an inertia so pronounced, which withstands infection from the abounding material progress all around it, will require from the denomination some real understanding and a real spirit of helpfulness. The pastors who serve our country churches in the South average scarcely more than \$450 salary a year, in a time when it requires not less than \$1,000 for a family to live in modest comfort even in the rural South. There is only one key to four locks, and these human keys with families to support have to devote much time to other work than church interests, so that they may unlock resource-doors where-with to pay for bread and meat and clothes for the family, and for the education of their children.

It is too great a subject, rural life needs are too important, the strengthening of the churches to inspire it too vital, and their outworn practices too evidently inadequate and prophetic of disaster, for a great Christian body which expects to keep its own self-respect and to command that of the Christian world, calmly to waive the matter aside with the statement that the pastor is the key.

## MISSIONS AND EDUCATION.

*William H. Smith, D.D.*

The writer of this article has long been a missionary secretary, but he finds his new work for education simply a different phase of his missionary interest.

OUR Baptist people have been slow to appreciate the vital relation of Christian education to all our missionary work. Many of them are willing to give contributions for direct evangelistic work, but not to educational work on mission fields or to educational work in the homeland. This attitude is based upon the false presumption that an ignorant man can be as good a Christian, or perhaps even a better Christian, than an educated man. Thank God! an ignorant man can understand and believe enough of the gospel to be saved, but his ignorance impairs the value of his Christian life. Education does not make a Christian, but it does make a Christian man far more valuable. We must face squarely the proposition that Christian education is just as important as evangelization. The educational phase of mission work, at home and abroad, is as valuable and urgent as evangelistic work, and it is just as much a Christian duty to make contributions to the one as to the other.

Christian education is a fundamental kingdom proposition. How many of us have seen clearly and grasped firmly the idea that Christian education is at the basis of all that we are trying to do?

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First of all, education as a part of the program of the Master. He went about preaching, teaching and healing. It

is included in the Great Commission. If anyone is ready to say that the teaching there commanded pertains only to the things of the kingdom, the reply is that all truth is vitally related to the kingdom of God. All science, history and literature are important from the kingdom's standpoint. Every scientist, whether he peers into the secrets of nature through the microscope or sweeps the heavens with the telescope, can truly say: Oh, God, I am thinking high thoughts after thee! We can easily understand why our Lord is interested in the training of the mind. Through the bodily senses the mind is impressed, and through the mind impressions are made upon the soul. If the soul is to be developed into strength and beauty, it must come about through the training of the mind and the impression which truth makes upon it.

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Another line of reasoning will make it clear why God cares for the education of all his children. It is a widely accepted truth that God must have a purpose for the universe as a whole. Tennyson sings: "Nothing walks with aimless feet." Longfellow says: "There are no accidents with God." Harry Emerson Fosdick has stated this great truth in the following beautiful passage: "All who believe in God must somehow share this faith. For them there is a divine purpose that 'binds in one book the scattered leaves of all the universe'. Indeed, most men *do* believe this. The contrary position makes life too empty and futile to be easily tolerable. If there is no purpose in creation at all, if it came from nowhere, is going nowhere, and means nothing, then the world is like a busy seamstress sewing on a machine with no thread in it. The centuries move like cloths beneath the biting needle, but no thread binds them. Nothing is being done. The years will pass; the machine will wear out; the scrap heap will claim it; but there will be nothing to show for all its toil. That is the world without divine purpose: and because such an outlook on life makes it utterly vain and futile, most men do believe in 'one far-off divine event, toward which the whole creation moves'. They believe that there is a thread of divine purpose in this machine of the universe, and that it binds the separate centuries together."

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It is an inevitable corollary that if God's purpose runs through the whole universe, it pertains to every part of it; God's care extends to every individual child of his, and to every part of the individual being. It is not God's will that "one of these little ones should perish". Every Christian is horrified at the thought of human beings perishing with hunger. It is because we can see so plainly the effects of extreme hunger upon the human body. We would be just as much horrified if we could see the shriveled, emaciated minds of uneducated people, or the dwarfed souls which have not been developed through the power of the gospel. We build our Christian hospitals for the care of suffering bodies, and we give liberally to relieve our fellowmen in time of famine. We build our churches and mission chapels and send forth gospel preachers that the souls of men may be saved. It is just as important to plant the Christian school side by side with the Christian church and the mission chapel that the minds of men may be saved as well as their bodies and souls.

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Once more we have only to note the baleful effects of ignorance in all things—our material civilization, our economic position and our religious work in order to understand the importance of Christian education. There is a great wail arising in many parts of our Southland on account of the fearful destruction caused by the boll weevil, and it is certainly a dreadful pest. Ignorance is the boll weevil of all our religious work. Our people give to the support of their churches and do some Christian work, but they fall far short of what they are capable of accomplishing. Most assuredly they will never do greater things for the development of our church work until we have a

larger trained leadership in the pulpit and the pew. Our people give to State, Home and Foreign Missions, but we are only touching the fringe of our ability in these great causes. We are not doing a tithe of what we are easily able to do, and we will never accomplish greater things without first raising the general level of education and furnishing a greater number of trained leaders in every community. Hence the tremendous importance of Christian education.

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If we would see more clearly the importance of keeping our educational and religious work closely united, we have only to glance at some historical illustrations. The middle ages show the fatal effects of separating education and Christianity. The Christian world accepted the false idea that ignorance is the mother of devotion. It was the policy of the priesthood to keep the people ignorant, so that they could be the better controlled by the church. The result was the fearful darkness of the middle ages. It is the consequence which always follows when Christianity is divorced from education. On the other

hand, Japan gives us a fine illustration of the failure of education apart from Christianity. Japan took over our western learning in a remarkable way, but to all practical purposes rejected Christianity. The result is that moral conditions in Japan today are frightfully corrupt. Education alone has failed to save the island empire from moral degradation.

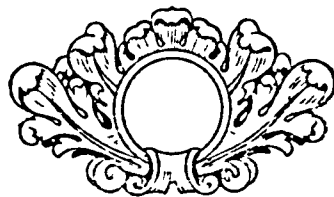
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The inevitable conclusion is that Christian education must go hand in hand with evangelization. We must teach our people that it is as much a Christian duty to support our educational work at home and abroad as it is to support our mission work. The consciences of many of our people have been aroused to the importance of world evangelization. We must now arouse them as to the value of Christian education. The new movement in the Southern Baptist Convention for an education commission is significant. The time has fully come when this side of our great religious work must be brought forward and placed where it belongs—by the side of all the other great causes which we are seeking to promote.

From the

## Foreign Mission Board

Richmond, Va.



### J. M. FROST, D.D., LL.D.

AMONG the public men whom this writer has known there has not been one who, in the sum of his physical, moral, mental and temperamental characteristics, was more individual than Dr. J. M. Frost. We believe that this observation will, upon reflection, be confirmed by most of those who knew him, although, because of his ease of manner, softness of voice and quiet method in getting his work done, the outstanding quality of his personality may have been overlooked by some. His individual qualities were not obtrusive. He did not have to bluster or parade his claims to secure recognition. Some great men bulk so large in the public eye, they never succeed in securing popular attention for the work they would do. Dr. Frost set a great and worthy enterprise so fully before the face of his brethren, and so impressed them with its value, that they first looked at it, and then for a man big enough and strong enough to take care of it; and this man they found in him who had had the strength to lift the enterprise to their gaze. Thus accorded recognition and a place of leadership among great men, he was distinguished in that company by a dignified and quiet modesty. There was in the leader wisdom and force enough to carry his enterprise over difficulties without undue self-assertion. To his friends he often spoke of how baffled he was to understand how securely the great enterprise with which he was identified had passed on through so many besetings to the success about which all were talking, and he always disavowed personal credit for the splendid achievement.

Perhaps there is a lesson for us in this instance of denominational leadership. Great leaders may be likened to the kingdom of God in this—they do not come by observation. Those who are looking for leaders of our people who shall mount the platform and at the wave of flags and sounding of trumpets take command of the hosts of God, do not understand either the qualities which fit for leadership, nor the genius of our people. True leaders are discovered, not self-announced.

Among those forces in the man which gave power and success to his leadership of a great Christian and denominational enterprise may be named the following:

He was a *good man*. He cultivated his own heart and by the appointed means matured his religious and spiritual life. He was deeply religious. His virtues and his exceptional powers were finely tempered by the Christian graces. He was kind and gracious in his manner to all, but he was no debonair preacherette who gloried in being "one of the fellows." Always and everywhere he behaved with a dignity, sobriety and seriousness which befitted an ambassador of Christ. He was never to our knowledge so beside himself in any social or private circle that it would have been incongruous for him at any moment to call his associates to prayer; and yet, how natural and companionable his graces! His goodness was a considerable element in his greatness and gave strength to the confidence of his brethren.

He was, as is already implied, a *sincere man*. However, the strength of this virtue, like other elements of his strength, could be easily overlooked. The diligence with which he sought the opinions of others upon his work, and his plans for it, caused some, we have reason to fear, to think of him as shrewd, diplomatic and even artful. In a high and holy sense he was all of these, but a close personal study of the man left on my mind no suspicion of his sincerity. We never, in the closest conference, detected anything sinister in his plans, or in anything which concerned his brethren. He habitually sought conference about his work, but he never sought the support of his friends for a scheme to advance his personal interests. He coveted the approval of his brethren for sacred and worthy interests of the denomination, and in private conference submitted his plans to the judgment of others, but in such conferences he was always straightforward. I do not believe that there is one living who can say that his influence was ever sought by this man for personal advantage, unworthy or unfair schemes. He matured his own judgment in counsel with others before he



tried to carry them through by appeal to mass meetings, which was good evidence of a sincere purpose.

He was a *wise man*. Southern Baptists, doubtless, have had among them men who in certain commanding gifts surpassed him. We have known greater orators, men of more eloquence and learning, but I do not know that in the list of really great men of the past generation, now among us only in memory and the inheritance of good which they left us, there is one who possessed greater wisdom, or in greater degree that certain sanity of judgment which fits for leadership. His wisdom was shown in the things which he advocated, and in the manner by which he sought supporters for his work and in this way he executed his plans. In all his long public life he never projected nor championed a factious or fantastic enterprise. His schemes were thing of solid merit. He sought to promote genuine and reliable enterprises which would advance the growth, development and usefulness of his denomination, and this after he had bestowed upon them prolonged and serious thinking. In these things did he show himself a wise man. Wisdom is not eccentric, precipitant, startling, nor cataclysmic in its processes. It is conservative, preservative and constructive.

The original wisdom of the man was seen in his caution and in the search which he made for the soberest thought of others upon anything which he meant to project. As cited above, he submitted his judgments to the crucible of examination by other searching minds, and thus eliminated the dross of any immaturity which might pass through his own thinking. He did not imagine himself to be a genius, nor a monopolist of conscience; hence, he did not divide his brethren upon schemes which he originated and sought to force upon the denomination. There has not lately appeared among Southern Baptists one whose life, work and method have been a stronger bond of union than that which he and his work constituted. There was a syncretizing value in his work and methods.

He was a *sane and loyal denominationalist*. He held firmly to the Baptist faith and splendidly exhibited the Baptist spirit. Whoever knew him to budge an inch from our historic position, or appear too broad for congenial fellowship with any company of our Baptist people? He was no apologist for any tenet which the most orthodox held, and did not chafe under restrictions which denominational loyalty fixed. He accepted without hesitation or qualification the soundness of our position and the logic of our principles. He held consistently to the Southern Baptist view of the ordinances, and never tired of sharing his views with others.

This firm and explicit faith he held in rare and attractive beauty of spirit. He held it with the conviction of a martyr and in the grace of a saint. He neither looked ashamed, nor flung a scowl, when speaking on "close communion." He delivered to the world our Baptist message with studied grace and courtesy, but with confident frankness. Indeed, has any other mind in all the Christian centuries been quite so prolific of meditations upon the ordinances as was his? He wrote many books, pamphlets and articles in defense, and, more particularly, in exposition of these sacred symbols. In no sentence of all that he wrote does he compromise his brethren or offer offense to others. His books can be placed in the hands of men and women of other faiths with confidence and propriety. He did not lose the substance of his message in the ecstasy of sentiment, nor the Christian in the denominationalist.

And yet, can anyone name a man who has done more in fifty years to set Baptists in a large place, or made a larger contribution to the cause of common Christianity? He has confirmed our people in their faith, set a big program before them, and helped them to contribute powerfully to the redemption of the world. Shall we not continue to have need of men who are neither ashamed of nor shame Baptists? Such is the type, I dare say, that we need for leaders of our people, and

as promoters of our work on the home and on the foreign field, and such men will, above any other class, advance the cause of evangelical religion and the truth of the gospel of Christ. Not only does the denomination need such men, but America, China and other lands need them.

He was a *man of foresight—a seer*. There is needed but one instance to establish this claim for him, and that is the history of the institution to which he gave the best of his life, and with which his memory is forever to be associated. The Sunday School Board, as it stands in the life of the denomination today, sprang out of the heart and mind of J. M. Frost. At first he was its lone champion. Wise men who opposed him now generously confess that he was wiser than they, and that he had a vision which was denied them. Several years ago in closing a tract which I wrote in the interest of his work I said, "The men (he would not let me say *man*) of our denomination who established our Sunday School Board, with its Bible, book, tract, and periodical departments, and those who have sustained it amidst many and sore discouragements have been the seers of our Southern Zion. I do not call him a dreamer who entertains high hopes either of the financial success, or the moral and spiritual power of this Board. The day has now come when it does not require prophetic foresight, but only a knowledge of the facts to be able to predict a career of great and growing usefulness for it. No enterprise fostered and controlled by Southern Baptists possesses larger possibilities, or is better adapted to meet the inevitable issues which confront us than this Board."

The years which have followed the writing of that tract have given cumulative evidence of his inspired genius for seeing into the future and matching enterprise to need.

He was large enough to have a *diversity of interests in the kingdom of God*. He specialized as a Sunday school man and religious publisher, but he was concerned for everything that was related to the welfare of his denomination and the kingdom. No man among us was in his day called to assume responsibility for any Baptist enterprise that he did not shortly learn that this good man was interested in what he was doing. He was always watchful for the place where help was needed and looked for opportunities to strengthen and tone up denominational situations. With his broad interest and observation, the Foreign Mission Board and its work grew upon him greatly during the closing years of his splendid life. Last year, at his request, the Sunday School Board gave to the Foreign Mission Board for its work \$30,000. The unequaled magnitude and necessities of the foreign field had arrested his imagination and claimed his deep interest, as this incomparably great enterprise of foreign missions is sure to claim those of any man who will give it serious thought. Dr. Frost saw clearly that men and women who had their lot in a land where evangelical Christianity is as strong as it is in the South, owed a greater debt than other men to those lands where long and dire destitution has reigned over millions. The Foreign Mission Board has placed upon its minutes the following as a part of its loving memory of him:

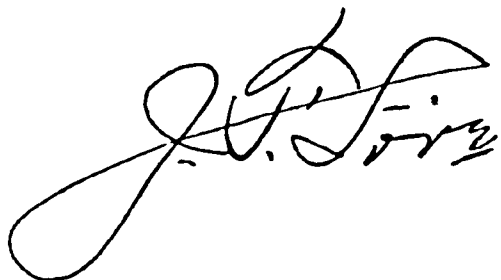
"The Foreign Mission Board in its sincere and inexpressible sorrow over his death remembers gratefully his life-long interest in this greatest of Christian enterprises. The Board recalls with peculiar and grateful love and admiration how in many critical and trying seasons, he gave evidence of his warm loving, personal concern, and how, with the cheerful acquiescence of his brethren who shared the responsibility of administration with him, he brought his Board into hearty and helpful co-operation with us."

In making public these inadequate and unsatisfactory estimates of the qualities and values which we saw in our brother and friend, we have striven to observe the proprieties which obtain in such matters, and have made no exposure of the surging sentiments of love and gratitude which call for expression.



To have had his friendship we count among the privileges, the joys and the blessings of our life. We have, too, refrained from declaration of the deep sympathy which we feel for those who most intimately and bountifully shared his love.

For who can so forecast the years,  
And find in loss a gain to match?  
Or reach a hand through time to catch  
The far off interest of tears?




## HOW MUCH SHOULD I GIVE TO MISSIONS?

*T. B. Ray, D.D.*

CAN we arrive at any degree of definiteness as to how much we should give to the cause of Christ? Yes, we can and should. There is no justification for a man going through life always in doubt—usually giving himself the benefit of the doubt—about how much he should give to the Lord's cause.

We can never know by figuring it upon the "postage stamp a week" basis. There still exist in New England "Cent Societies". These are relics of the early days when the conception of the world-task was very imperfect. They may have been good in their day, and, if they have kept apace with the times, may be good even yet; but they, as well as all the rest of us, need to be on guard lest "Alexander, the Copper-smith should do us much evil".

We now recognize that our thinking and planning must be in terms of dollars, and millions of them at that. To be sure, if every church member in the United States would give two cents a week for Missions, a vastly larger sum than we now receive would be offered, but to measure the grand enterprise by such a gauge would cause it to seem trivial. Few men who think in large terms would be able to respect it.

Besides, the task of leading everyone to give the postage stamp a week would be impossible of realization. A number of friends told me, during the Judson Centennial Campaign, exactly how to raise the one million, two hundred and fifty thousand dollars. It was a mere question of mathematics. Their argument was about as follows: "There are two and one-half million Southern Baptists. You want one million, two hundred and fifty thousand dollars. All you have to do is to get fifty cents from every Southern Baptist." Presto! How easy! How impossible!

Neither can we discover our duty by the "What is my share" plan. Usually, when a man asks what is his share, he is regulating his giving by what someone else is giving. No man ever discovered his real responsibility by following such a course. To determine your gift by what your neighbor gives is to take his and not your conscience as your guide. It is precarious enough to have to depend on one's own conscience, let alone depending upon that of another. That man I know who must always find out what another of his fellow church member's gives before he will make his subscription, is giving according to the standard of man, and not of Christ.

After all, maybe it is true that one should give as much as his neighbor. We should give as much as he, and he as much as we. That is to say, everyone of us should give the same. One may not be able to give as large an amount as another,

but he should give as much as the other—namely, all. This was the simple meaning of our Saviour's words when he commended the widow for giving her two mites. "She gave all she had, even all her living." No one of us should stop short of this. No one can do more. All of us should give all we are and have.

Mr. Ennes, one of the Secretaries of the Presbyterian Foreign Mission Board of Philadelphia, approached, in behalf of his Board, a man who was receiving an income of \$55,000 a year, with the result that the man proffered a gift of \$300. This sum Mr. Ennes promptly declined, and said to the man: "I do not want that. I want all you have. I want you to enter into partnership with Christ." The man was astonished and impressed. He afterward gave enough to start a new Mission Station.

Henry Drummond said: "The entrance fee into the kingdom of heaven is nothing, but the subscription after one gets in is all he has." That is the measure, "All that she had." All money and all life. Never until our people, possessed of life and material holdings, are fully committed to God can we know the fellowship of his giving for the world.

I am a tither—that is, I see to it that I don't give less than a tithe. But a tithe does not and cannot represent my obligation to God. We should commit all to him, and only after the complete dedication of all to him can we take up the detail of distributing the life and the money that may be in our possession. It is no trouble to give a tenth for certain forms of Christian activity, when it all belongs to him. But if it all does not belong to him, the giving of even a tenth is a burden, too great for one to bear.

The gifts of the rich that day, as Christ watched the alms box, was "out of their superfluity". What they gave did not affect them. It was out of their surplus, and not out of their lives and love. This is the crux of the whole matter. An offering, whatever may be the financial ability of the giver, in order to be effectual, must be large enough to actually change his spiritual life. If it is not large enough to be seriously felt, it will have no spiritual influence upon the giver. During the Judson Centennial Campaign, I was calling upon a man who had been considering whether he would give \$5,000 to the Fund. He made the gift. While we were talking he was called to the telephone, and during his absence his good wife remarked, "I do not know what has come over by husband, but I do know he has changed wonderfully. He has never talked like this about giving his money." The fact was, his gift had changed him. It had converted him. Never before had he given like that, and he was made into a new man.

Is it not true that the real difficulty in giving lies not in determining the amount of money one should give, but in settling whether one gives his own self fully to the Lord. When this gift of self is really made, giving, or rather the distribution of money, is an easy matter.



## PROFESSED PHILANTHROPY MUST BE VERIFIED OR RECANTED.

AT the eleven o'clock hour the second day of the Stone Mountain Association, which was held at Social Circle recently, Dr. D. W. Key, of Monroe, made an informing and thrilling address on Foreign Missions. Its conclusion was so true to conditions of this state, and its arguments so reasonable and unanswerable, that we asked him to put it in written form for publication in our columns. He kindly consented to do so, and the following is the gist of it:

"Earnest and frequent protest is made by many people against sending money and missionaries out of Georgia to for-

eign lands, because the funds and the workers thus sent out of America would be better employed in supplying the needs of our own poor. This protest is often pronounced in terms and tones of such arresting concern for the care of the helpless and needy of our own state, as to well-nigh justify their indifference or opposition to Foreign Missions, and at the same time manifests a superior benevolence for those of our own national household. This affectionate protest not only proclaims with seeming egoistic satisfaction a sympathetic interest in the relief of those who suffer from the pangs of poverty and disease before our own eyes, but it ungraciously chides those who send their help to distant lands as being moved by a misplaced sympathy issuing in foolish or wasted effort.

"Be it known to all men that only a minority of our population is to be found inside the churches, and that only a small minority of our church membership actively supports Foreign Missions, many of the givers being women and children. Tell it in Gath and publish it in Ashkelon, that if the great mass of our people who now take little interest in Foreign Missions or oppose our sending laborers to distant lands, would match their professed sympathy for the poor of our state with worthy works and sacrifices for the relief of the distressed and the needy, this day there would flow streams of beneficence into every cottage that is in dire need, tears would be dried from the faces of want, not a foot would be bare, nobody unclothed or unfed or unschooled or left unattended in sickness in their dire need, throughout the length and the breadth of this great state. This day, any day, holding in their hands the great bulk of the possessions of the state, in touch with poverty and ignorance at our doors, full of sympathy that looks with jealous eye upon gifts for a less deserving people far away, these Georgia benefactors might fully relieve curable distress and poverty, or set in motion the forces that would wipe out speedily the marks of want.

"Be it known to all men that the weak few that have been so persistently and unpardonably prodigal with their sympathy and their gifts for the millions of people who have never heard the gospel, have with equal loyalty to truth been the chief founders and supporters of the orphanages, hospitals, schools, organizations and societies of many kinds for the relief of all who suffer or are in want in the state.

"Why impeach each other's motives, or decry each other's labors of love? Why should there be any cant in the presence of true appeals for service? At the least, why not have a division of labors, after the manner of Peter and Paul, so that while one group count themselves called of God to serve the foreign populations still deep in earth's dark night in distant lands, the other group with loving fidelity count themselves called by the same God to serve their own kith and kin in this goodly land?"—*The Christian Index*.



## RECEIPTS FOR FOREIGN MISSIONS

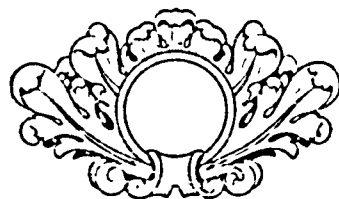
From May 4, 1916 to November 15, 1916.

|                            | Apportionments. | Receipts.    |
|----------------------------|-----------------|--------------|
| Alabama .....              | \$ 36,000       | \$ 6,606.77  |
| Arkansas .....             | 12,000          | 1,050.30     |
| District of Columbia ..... | 4,000           | 763.73       |
| Florida .....              | 8,500           | 1,617.91     |
| Georgia .....              | 75,000          | 13,520.22    |
| Illinois .....             | 1,000           | 102.85       |
| Kentucky .....             | 55,000          | 27,046.62    |
| Louisiana .....            | 12,000          | 4,584.60     |
| Maryland .....             | 15,000          | 4,974.26     |
| Mississippi .....          | 35,000          | 2,197.36     |
| Missouri .....             | 25,000          | 11,018.65    |
| New Mexico .....           | 2,250           |              |
| North Carolina .....       | 55,000          | 2,103.54     |
| Oklahoma .....             | 11,000          | 689.53       |
| South Carolina .....       | 50,000          | 13,542.27    |
| Tennessee .....            | 33,000          | 3,949.01     |
| Texas .....                | 100,000         | 1,599.94     |
| Virginia .....             | 87,000          | 24,423.06    |
| Other Sources .....        |                 | 1,867.00     |
|                            | \$616,750       | \$121,660.62 |

From the

**Home Mission Board**

Atlanta, Ga.



### FROM HOME BOARD HEADQUARTERS.

#### WELL AND AT WORK.

I SEND greetings to the entire brotherhood. After severe experience in the hospital I am well and at work again and full of gratitude for the favor of the Lord and the kindness of my brethren. Their numerous messages of sympathy and love greatly relieved the tedium and suffering incident to my severe illness. Now for fresh zeal and consecration to the task of Home Missions.

#### COMMENDATION OF THE NEW MAGAZINE.

The first number of the consolidated magazine, HOME AND FOREIGN FIELDS, has received widespread commendation from the brotherhood. It well deserves all that has been

said of it. Its appearance is attractive, its mechanical make up first-class, and its reading matter helpful and stimulating. We should give it a circulation of at least 100,000 copies. Going into as many homes it will be a tremendous force in the uplift and progress of our denominational life and work.

#### THE DEATH OF DR. J. M. FROST.

The death of Dr. Frost brings great loss to our denomination. He had been a conspicuous leader among us for twenty-five years. His popularity and power increased as time passed. On all hands his fidelity and wisdom and seership were recognized. In his various pastorates he was conspicuous for gentleness of spirit, constructive leadership and instructive preaching.

His contributions to our denominational literature have been notable. His pen was used in defense of the truth, and espe-

cially in maintenance of our Baptist principles. There was among us no greater, stronger or truer churchman. He had the rare gift of discussing doctrinal questions in a persuasive and convincing manner.

The great work of Dr. Frost was done in connection with the Sunday School Board in the founding of which he bore so notable a part. It was ever on his heart. He thought about it, talked about it, and wrote about it. His fine judgment, his sagacious statesmanship and unwavering consecration helped to make it one of the greatest denominational agencies in all the world.

I feel a keen personal loss in the departure of Dr. Frost. We had traveled often in attendance upon our Baptist conventions, and were often together in conference about our common work. We shall miss him from our assemblies. The moving pathos of his prayers, and his wise counsel while here in our midst will be felt, though he is gone. Our sympathy and prayers go out for his loved ones, his faithful co-workers and the Sunday School Board.

#### WHAT OF THE WORK?

Very many brethren have shown their keen sympathy in the work of the Home Mission Board during my recent illness. The work of the Board presses deeply on their hearts. They are seeing as never before what it means to seize and develop our great constituency for higher and nobler service.

We are confronted with great opportunities, and our responsibilities are correspondingly greater. Prosperity abounds throughout the land. The future is roseate so far as business is concerned. The presidential election has passed with no serious changes in the stock market. The re-election of President Wilson means the carrying out of his great legislative work. Capital will seek investment, and the South will go forward in material prosperity by leaps and bounds. In this prosperity lies one of our chief dangers. We must resist the tide of materialism and commercialism.

We must persistently press the doctrine of stewardship of time, talent and money. Our people have the means. They are abundantly able to meet all our needs.



#### A CHERISHED ACHIEVEMENT AND ITS LESSONS.

By agreement at the Southern Baptist Convention in Asheville, we agreed under the leadership of the Foreign Mission Board to raise in sixty days the entire indebtedness of that Board, amounting to \$180,000. This was about thirty-five per cent of all the receipts of the Board for last year. The task was accomplished in superb fashion. The brotherhood came to it gloriously. It brought relief to the Foreign Mission Board that was staggering under the burden of debt, it inspired our missionaries on the distant fields, it gave us a slight token of what we can do when united and earnest and under the guidance of the Holy Spirit.

We greatly rejoice over that splendid victory, and have shared the feeling of relief that came to our Foreign Mission Board. Now, if we could raise in mid-summer \$180,000 in two months, can we not raise \$72,000 in six months in addition to our regular Home Mission contributions, and thus free the Home Board of debt? It will require only twenty per cent increase over the contributions of last year to accomplish this.

The work of State Missions and other intra-state interests have had special attention since the Southern Baptist Conven-

tion. From now on Home and Foreign Missions will be given the precedence. So will it not be a great thing for us if we can wipe out the debt on the Home Board and go to the Convention in New Orleans with debts of both Boards back of us? We then can advance to greater things unhampered by debt and stimulated by the results of our fidelity.

*B. D. Gray.*



#### KEEPING STEP WITH "ADVANCING KNOWLEDGE"!

*Victor I. Masters, D.D., Superintendent of Pbulicity.*

THESE men who, in the name of "advanced knowledge" are going about to take away from us our Saviour and Lord, have at last produced a "higher critic" to tinker with and remake the old hymns of Zion.

Naturally he is a professor of learning. There are many educators who have reverence, and who do not dream that they must remake the Bible according to the pseudo-scientific bad dreams of rationalism. But there are others, and, however dense they may be, if they have by going to the top of the scholastic ladder, managed to get a place to teach in some university or college, they have a pulpit from which almost any folly will be accepted as wisdom by not a few, both of the learned and unlearned.

Hear our professor's revision of "Jesus, Lover of My Soul":

"Jesus, Lover of my soul,  
Brother, friend, and comrade dear,  
No temptations can control,  
While Thy Spirit hovers near.  
All I treasure from Thee came;  
Thy kind deeds all people bless.  
Love triumphant is Thy aim,  
Peace, good-will and righteousness."

There is love, brotherhood, here, but no Christ crucified to save men from their sins. That is why the up-to-date Professor Simon N. Patton, of the University of Pennsylvania, had to write it. For the vendors of "advanced knowledge" have found that Jesus was not very God, though they kindly allow, as one famous new-cult Bible expounder at Chicago University is said to do, that Jesus "has the value" of deity!

"Holy, holy, holy, Lord God Almighty!  
Early in the morning our song shall rise to thee,"

God's people have sung. But there is need, according to Professor Patten, to bring these stately and thrilling measures of worship up-to-date. He does it thus:

"Holy, holy, holy, Creative Energy!  
Earth and sky and heav'n show forth," etc.

"Lead Kindly Light! amid th' encircling gloom,  
Lead Thou me on;  
The night is dark and I am far from home,  
Lead Thou me on"—

comforted the stricken President McKinley, laid low by an assassin's hand. The heart of a nation responded, and this great hymn has comforted millions. But the comfort would

seem to be not according to sound knowledge, according to Professor Patten. He helps our ignorance as follows:

"Lead, Kindly Light, through heaven's trackless maze,  
Lead Thou me on;  
Where roams the star, where suns in splendor blaze,  
Lead Thou me on!"

"Trackless maze" does indeed happily set forth the heaven our professor would leave to us; even more happily the professor's performance in hymnology.

The Sunday supplements and the popular magazines have with all acceptance received and dished out to a people, many of whom were ignorant of biblical truth, any extreme pseudo-scientific interpretations the learned agnostic professors desired. But this hymnal performance is too much even for the Sunday supplement. Some of them are heaping on it a ridicule which the men deserve equally, or more, who invent the Christless theological systems, which this unhappy professor has merely sought to put into our hymns.

We do not know of any organized work of a Christian body which will so surely save it from falling under the spell of these false oracles in high places, as will a passion for lost souls showing itself in our mission work. The missionaries of the Home Mission Board and of the other Boards are by virtue of their work more than others insulated against such learned devices of Satan, and themselves are the means of saving great masses of the people from such destructive errors. Much as we need more emphasis on education in religion today, a flaming evangelism is our greatest and best protection against contamination from the utterances of blind guides in high places, of whom there are more now in America than ever before. One of the best means Southern Baptists have to safeguard the South against such destructive errors is a brave, large, and triumphant Home Mission program. I believe they will both see and act upon this principle.



### DR. J. M. FROST.

ELSEWHERE Dr. Gray tells of the Home Board resolutions in connection with the passing of the honored and greatly beloved leader of Southern Baptists, Dr. James M. Frost. Fitting tributes have appeared in all of the denominational papers. But it is hardly possible that Baptists shall say too much in recognition of the great work which Dr. Frost did, or about his own genial, kindly, loving personality. When the Sunday School Board started there was not unanimity among our people as to the wisdom of the movement. The gifted leadership of Dr. Frost showed itself in building up the great business concern for the Lord with such tact and consideration for the objectors that he won the admiration and support and approval of all the brethren to our great agency of Sunday school betterment at Nashville.



### DR. C. C. BROWN ON OUR NEW BOOK.

DR. C. C. BROWN, of South Carolina, who read the manuscript of our book, "The Country Church in the South," speaks in high terms of it. He writes: "It will afford good reading to all who open it. It would do more than that for many preachers, if they could get their own consent to accept many of the teachings in the book as applicable to themselves. As a rule, it is very difficult to teach preachers. Most of us know too much already. But in this volume there is opened up a vast field of thought. It is largely an unexplored territory through which the writer leads us. The neglected country church, the

despised country opportunity—these are the things the writer brings out upon the arena. His comments on Baptist work startled us so that we are very slow to believe what is true. We rejoice that the prospect is fine that our country church book will develop a large popularity and usefulness.



### MISS MARY BUHLMAIER.

MISS MARIE BUHLMAIER, the beloved and indefatigable Home Board port missionary at Baltimore, has been rendering some assistance by speaking to the Baptist women at several state meetings this fall. It became possible for Miss Buhlmaier to do this through the temporary lull in the advent of immigrants at the Baltimore pier. Wherever this good woman goes she thrills the audiences which hear her. Herself an immigrant, the great loving heart in her is aflame with the desire to reach other newcomers with the gospel of Christ.



### DR. GRAY ENTIRELY RECOVERED.

IT is a matter of gratitude to the Home Board and to his many friends everywhere that Dr. Gray is entirely recovered from the serious operation which he had early in September, and has during the fall gone to a number of the conventions in various states. It is very evident to those who have heard Dr. Gray in his convention speeches that he has recovered his abounding vitality and magnetism.



### AMONG THE FOREIGNERS IN ILLINOIS.

REPORTS from Willisville, Illinois, indicate that Rev. Anthony Sisca, missionary of the Home Board to the foreigners, is working with great success among his people. Among other things accomplished, we are told that Brother Sisca's agitation in favor of the public schools for the Italians, instead of parochial school of the Catholics, led to the closing up of the parochial school. Anthony Sisca is an earnest and fearless missionary. His work periodically brings stormy situations, but the Lord is giving him the victory. We rejoice that he has recovered from a serious spell of typhoid fever.



### COMMENDING "THE COUNTRY CHURCH IN THE SOUTH".

THE Home Board's new Mission Study book, "The Country Church in the South," came from the press on Nov. 14th. It has 224 pages, and is unusually attractive in appearance. It is printed in both cloth and paper covers. The cloth binding is a pleasing shade of green, stamped with gold letters. This book will give Southern Baptists an opportunity to study themselves from an angle which is so familiar that it has been neglected, measurably despised. As a medium for the enlargement of our Baptist concept of the rich field for service in State and Home Missions, this work on the country church is offered. The comment of honored brethren who have read the manuscript is highly favorable to the work. We give here a few samples:

Dr. J. J. Taylor, of Savannah, Georgia, writes: "It is a notable work and will mark the beginning of better things."



Dr. Chas. W. Daniel, of Atlanta, says: "The importance of the theme and the charm of the style will commend the book to a wide circle."

Dr. Livingston Johnston, of North Carolina, writes: "It is the best book which has appeared for many a day, and one of the most important subjects Southern Baptists confront."

Dr. F. C. McConnell, of Atlanta, who wrote the preface, says of the work: "It is delightfully written. It is a most interesting, instructive and inspiring discussion of a vital theme."

We bespeak the aid of all friends of the country church in getting the book into the hands of our people both in country and city.



### MISS JENNIE GRAHAM BRIGHT TO ASSIST MISS TWEEDY.

WE are glad to report that the work among the foreigners at Norfolk, which Miss Margaret Tweedy has conducted so satisfactorily for the last several years, is making good progress. Until recently Miss Eva Gravatt assisted Miss Tweedy. Her resignation made necessary the appointment of a new assistant, and the Board feels that it is fortunate to secure Miss Jennie

Graham Bright, a recent graduate of the Training School at Louisville. Miss Bright entered upon her work the first of November.



### RECEIPTS FOR HOME MISSIONS

Statement, May 1 to November 15, 1915-16.

| STATES.                | May 1 to November 15, 1915. |                  |             | May 1 to November 15, 1916. |                  |             |
|------------------------|-----------------------------|------------------|-------------|-----------------------------|------------------|-------------|
|                        | General Receipts.           | Evang. Receipts. | Totals.     | General Receipts.           | Evang. Receipts. | Totals.     |
| Alabama.....           | \$ 4,837 05                 | \$ 1,279 01      | \$ 6,116 06 | \$ 4,453 32                 | \$ 1,264 36      | \$ 5,717 68 |
| Arkansas.....          | 58 44                       | 714 80           | 773 24      | 5 00                        | 3,039 92         | 3,044 92    |
| Dist. of Columbia..... | 538 35                      | 482 86           | 1,021 21    | 463 95                      | 3 13             | 467 08      |
| Florida.....           | 803 52                      |                  | 803 52      | 1,496 83                    | 18 00            | 1,514 83    |
| Georgia.....           | 7,201 43                    | 9 50             | 7,210 93    | 5,170 43                    | 372 52           | 5,542 95    |
| Illinois.....          |                             | 888 15           | 888 15      | 126 89                      |                  | 126 89      |
| Kentucky.....          | 17,159 53                   | 196 95           | 17,356 53   | 16,320 59                   | 195 23           | 16,515 82   |
| Louisiana.....         | 1,118 06                    | 166 10           | 1,284 16    | 4,651 47                    | 300 00           | 4,951 47    |
| Maryland.....          | 3,238 08                    | 123 51           | 3,361 59    | 3,693 83                    | 96 98            | 3,790 81    |
| Mississippi.....       | 2,713 53                    | 266 22           | 2,979 75    | 1,128 44                    | 534 06           | 1,662 50    |
| Missouri.....          | 7,197 15                    | 150 70           | 7,347 85    | 8,383 95                    | 153 73           | 8,537 68    |
| New Mexico.....        | 14 35                       | 322 05           | 336 40      | 30 00                       | 150 00           | 210 00      |
| North Carolina.....    | 3,109 03                    | 1,253 65         | 4,362 68    | 5,418 27                    | 3,039 81         | 8,458 08    |
| Oklahoma.....          | 1,339 13                    | 402 05           | 1,741 18    | 114 53                      | 236 75           | 351 28      |
| South Carolina.....    | 8,090 79                    | 1,021 59         | 9,112 38    | 7,217 66                    | 1,259 15         | 8,476 81    |
| Tennessee.....         | 2,495 91                    | 380 97           | 2,876 88    | 3,184 58                    | 10 65            | 3,195 23    |
| Texas.....             | 122 49                      | 3,529 13         | 3,651 62    | 77 75                       | 11 38            | 189 13      |
| Virginia.....          | 11,334 48                   | 1,216 85         | 12,551 33   | 13,803 48                   | 188 54           | 13,992 02   |
| Totals.....            | \$71,376 37                 | \$12,404 09      | \$83,780 46 | \$75,740 97                 | \$11,024 21      | \$86,765 18 |

From the

**Woman's Missionary Union**

Baltimore, Md.



### COLORS HOLDING FAST.

IN the Baltimore headquarters there is a vase of hardy hydrangeas. The friend who gave them said that they would retain through the winter their beautiful shadings of green and pink and brown. So far they have been true to her promise, and it is a joy to watch them holding fast the colors which in the summer and fall they assumed as their life's message. Many similar examples are found in life, as, for instance, in the enduring love of a mother or in the constant tugging of foreign missions at the heart of one who has been out on the field.



The one perfect example in all nature and history is the abiding love and grace of the Lord Jesus Christ. From Bethlehem to Calvary to the Throne the story is one, for the love which brought him to earth as a babe sustained him on the cross and keeps him as our constant intercessor. At this Christmas time it is beautiful to think of the colors which marked his earthly life and which will last forever. They are the pure white star of Bethlehem and the atoning blood of Calvary. While the star was guiding the shepherds, Mary was pondering in her heart what they said about the babe being a Saviour; while she was searching for him as a boy, he was in the temple about his Father's business; beyond the fuller's power to whiten was his raiment on the Mount of Transfiguration; and it was John who was with him on that Mount, who said, "Unto him that loveth us and loosed us from our sins by his blood, to him be the glory and the dominion forever

and ever." To every one to whom Christmas means the shining of the star of Bethlehem upon the Cross of Calvary comes the feeling of tenderest gratitude and out of that gratitude grows the deepened desire to take that light and the power of that blood into the darkened, unlifted parts of the earth.



For over a quarter of a century the Woman's Missionary Union has given expression to this gratitude by observing the Christmas offering for foreign missions. At first there were only women's and little children's organizations to take part, and the offering was only about \$3,000 a year; now there are over 14,000 societies of children, boys, girls, young women and matrons who last year, in loving memory of the One whose blood washes white as snow and who is the light of the world, gave over \$36,000 as their Christmas offering. At first no special programs were arranged for the ingathering of this offering, but gradually the January Week of Prayer for World-Wide Missions found its place as the natural outgrowth of hearts that long to give and to follow the gifts with their prayers.



This year the programs and leaflets were largely prepared by our women missionaries who were at home on their furloughs. This labor of love was a big Christmas gift from each of them, and will not be forgotten by the Christ for whom they really did it. Nor will we forget but in all loyal interest we will plan early and earnestly for the very best possible use of these programs and story leaflets. Wherever it is practical it is hoped that all of the missionary organizations in a given church will gather together on Sunday afternoon and listen to

the Sunbeams and Royal Ambassadors tell of "The Teaching of the Word;" and that the women will hold their regular meetings each subsequent afternoon of the week except on Thursday, when they will attend the Girls' and Young Women's Auxiliary programs as they show how the colors of the star and the cross will ever last "For the Healing of the Nations." The programs and offering envelopes have been sent to the various State W. M. U. headquarters. Any organization that has not received its supply should write at once to its state headquarters.



Through the use of this literature and otherwise, it is earnestly hoped that the Christmas offering will amount to at least \$40,000. The offering made by the Sunbeams goes to the kindergartens and children's schools on the foreign fields. The monthly salary of a missionary teacher in any of these schools is \$50, which is about \$1.75 a day. Many little Sunbeams and certainly many bands can give a day's salary. In China, their day time is our night, and some Sunbeams who can't give \$1.75 can give 60 cents, which will pay for the work of the teacher while the Sunbeam is asleep. Some bands will doubtless be able to pay for a whole week of teaching, which amounts to \$12.50. The Royal Ambassadors, who give to the boys' schools at Ogbomoso, Bisaccia and Hwanghien, will enjoy paying for so many weeks or so many days or hours of a teacher's work in these important schools. So will it be with the Girls' and Young Women's Auxiliaries as they give to the hospital work and with the woman as they give toward the salaries of the women missionaries in China.



It is certainly true that where the missionaries have been there have women and little children accepted Christ as their Saviour and have shown by their lives that, like that Saviour and like his missionaries, they long to have the light of the star and the blood of the cross to come into other lives. Thus Christmas ever with us; thus are the colors holding fast!

*Kathleen Mallory*



## PROGRAM FOR DECEMBER: FOREIGN MISSIONS.

"The Star in the East."

Hymn—"It Came upon the Midnight Clear."

Prayer—For the real Christmas spirit.

Roll Call—Let each answer with a verse foretelling the coming of Christ.

Scripture—The Christmas Story: Luke 2: 1-20.

Christmas Songs—Luke 1: 46-55; 68-79; 2: 14.

Christmas Prayers—Luke 2: 29-32; John 17.

Sentence Prayers—For Christmas blessings.

Solo—"O Little Town of Bethlehem."

Talk—"The Mission Dawn in China."

Talk—"Beginnings of S. B. C. Work in China."

Hymn—"While Shepherds Watched Their Flocks by Night."

Four Four-Minute Talks—

"Our Evangelistic Work in China;"

"Our Publishing Houses There;"

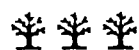
"Our Medical Aid to China;"

"Our Teaching Force in China."

Paper—"The Star in the East."

Planning for Christmas Offering; Distribution of Offering Envelopes. Business. Offering. Prayer.

"Gloria."



## W. M. U. ITEMS.

During December only one State W. M. U. will be in annual session. This state is Oklahoma, the gathering being in Oklahoma City. During November eleven such meetings were held from the District of Columbia to New Mexico and from Kentucky to Georgia.



FROM the 1916 report of the Foreign Mission Board the following statistics concerning our missions in China are taken: 119 churches, 32 being self-supporting; 303 out-stations; 2,522 members; 72 church houses; \$25,010 in gifts; 171 missionaries; 49 mission residences; 430 native helpers; 332 schools; 8,883 students; 9 hospitals; 8 dispensaries, and 68,645 patients.



Mrs. Galder Willingham, of Kokura, Japan, writes: "We are rejoiced to hear that the debt on foreign missions has been raised. We do hope and pray that the gifts will be so liberal that there need be no further debt and that new workers can be sent out. We do so badly need help to carry on the work that has already been undertaken."



Does not the above stir each heart to do its best to keep the Boards out of debt? One large denomination cleared a heavy debt by the members giving the wages of one day's work. Even more honorable than to clear a debt is to prevent one. Would it not be beautiful if each of our members would resolve to give to home and foreign missions all that she earned or received on a certain day? The following slogan is suggested for such a worthwhile resolve: "Lest There Be Debt."



A president of a town society writes that her society observed its state mission program by having the morning service in their own church, then by going into the country where they were met by a country society with whose lunch they spread theirs and then by having the afternoon program out on the hillside with the sister society. Could there have been a lovelier mutual example of the fostering spirit?



According to the report made at Asheville, the states rank as follows in their ratio of societies to the total number of Union organizations: Texas, 1/7; Georgia and South Carolina, 1/8 each; Virginia, 1/9; North Carolina, 1/11; Alabama, 1/13; Kentucky, 1/14; Mississippi, 1/19; Tennessee, 1/20; Oklahoma, 1/25; Missouri, 1/31; Arkansas, 1/33; Florida, 1/34; Louisiana, 1/48; Illinois, 1/72; Maryland, 1/124; New Mexico, 1/341; and District of Columbia, 1/733.



In the matter of gifts the states reported at Asheville according to the following ratio: Virginia, 1/6; Georgia, 1/7; South Carolina, 1/8; North Carolina and Texas, 1/9 each; Kentucky and Mississippi, 1/15 each; Alabama and Tennessee, 1/16 each; Missouri, 1/31; Louisiana and Oklahoma, 1/44 each; Arkansas, 1/58; Maryland, 1/64; Florida, 1/67; District of Columbia, 1/147; Illinois, 1/208; and New Mexico, 1/259.

The Personal Service Committee reported last May that during the year the societies had sent out 4,749 baskets of food to the needy in their communities. Of these, 9 baskets were sent by one Young Woman's Auxiliary. It will be beautiful to believe that many will be sent forth this Christmas. There is a certain sadness, due to the contrasts in life, about Christmas, but it takes a big part of the lump from one's throat to know that so many Union organizations will be trying to even up some of these conditions.

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With due regard to variations in society membership and financial ability, the following comparison may be made from the two foregoing items. First, that the District of Columbia, Georgia, Louisiana, Maryland, Mississippi, New Mexico, North Carolina, Tennessee and Virginia gave more in proportion to the number of their organizations. Second, that Missouri and South Carolina gave in exact ratio to their number of societies. Third, that it will be a joyful day when all states are at the top in the number of their organizations, and when each gives in a ratio exceeding what might be expected from the number of societies.

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From Mrs. C. G. McDaniel, of Soochow, China, this word comes: "If the debt can be kept down and the work so planned that the demand does not exceed the supply we will be on a right basis. So often we have to be ashamed because of the debt upon our Board and the inability to do our work properly on account of lack of funds. At both ends it must ever be: 'Stedfastly in prayer and ministry' if we are to honor our Lord as our great denomination should. The failure of one of us out here to help the home end is as serious as the failure of one at home to help us. Our relations to one another are so close that we should keep closely linked up by prayer. What you are doing at the home end is a great stimulus to us to be more faithful and efficient."

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During the summer and fall many of the young people's societies could not hold their regular meetings because of the laws forbidding children under certain ages to gather together during the infantile paralysis epidemic. The inability to hold the regular meetings will, of course, affect the work, but it is hoped that the leaders will make a decided effort to have extra meetings during the winter and spring. However, that no injustice may be done the Sunbeams, Royal Ambassadors and Girls' Auxiliaries which are working toward the Standard of Excellence, it was decided by the W. M. U. Executive Committee that where meetings were impossible because of an epidemic the failure to hold such meetings should not be counted against the organization, the ruling having especial reference to clause one of the uniform Standard of Excellence.

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From Miss Mary D. Willeford, of Laichowfu, China, comes the following reassuring message as we plan to remember China by our Christmas gifts and New Year prayers: To know that our dear sisters across the waters remember us so often before our Father's throne gives a strength and determination which we could not otherwise possess to press on amid difficulties. New problems, new heartaches, new difficulties come almost daily, and just how best to glorify the Master in all this should be our greatest aim. The Woman's Training School will have about twenty students this autumn, and how I long to see them "fit vessels for the Master's use!" My one prayer is and my one great object in trying to train them is that they may be used in leading others to Christ. I especially wish your prayers for the teachers and myself. We give our whole time to this

work, which is as nearly like the W. M. U. Training School at Louisville as we have been able to make it. Yet it is, of course, very different."

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On October 16 the building contract was signed for the greater House Beautiful of the W. M. U. Training School in Louisville, Kentucky. The school has ever been the child of faith, but has also ever shown its faith by its works. Certainly the present situation is a challenge to large faith and self-sacrificing deeds. At Nashville about \$52,000 was reported on hand toward the \$150,000 Enlargement Fund. By July 19, 1917, the building must be entirely paid for. We can do it? Certainly! It is easy to believe that without any special effort at least \$33,000 will be paid in before May, and it is just as easy to believe that the women and young people throughout the Union membership are not going to let the Louisville committee have to borrow at interest all of the remaining \$65,000. Heart answereth to heart and pledges to send in before July 19, as much as possible of the entire amount. The contractors have promised to finish the building in all its beauty on or before July 9, 1917.

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The 1917 Missionary Calendar of Prayer, price 20 cents, from W. M. U. state headquarters, or from W. M. U. Literature Department, 15 W. Franklin Street, Baltimore, Md., is decidedly attractive. Like most beautiful and useful things, however, it contains a few mistakes which occurred in spite of very careful proof reading. The compiler of the calendar, Miss Broadus, of Kentucky, has very kindly noted these mistakes, so that all who use the calendar may easily make the corrections in their copy. The mistakes are that at the top of the second November page, the poem should begin with the word "Arm" instead of "And," and that a mark to indicate they were formerly students at the W. M. U. Training School, in Louisville, Ky., should have been put by each of the following names: April 5, Mrs. Leonard; 13, Mrs. Bryan and Mrs. Stout; 19, Mrs. Adams; May 2, Mrs. White; 8, Mrs. Terry; 29, Mrs. Shepard; June 29, Miss Shumate; November 18, Miss Andrews; December 20, Mrs. Harris; 27, Mrs. Anderson.

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Mrs. T. O. Hearn, of Lai Yang, China, sends the following message: "Although over here I do not know what the latest style in skirts is and do not dare wear on the street a hat that would be called 'modest' in America, for fear of creating a sensation, still my life is anything but dull. I have pleasures abundant and enjoy them to the full. Last evening I met with a group of earnest, dark-eyed women for our first mid-week prayer meeting in Lai Yang City. About a year ago I began meetings for women, and a number of women have been coming every Sunday afternoon for the meeting. A few days ago one earnest woman who is really a Christian asked me if I would have two meetings each week instead of one, as she wanted to learn more of Jesus. How happy and thankful I felt for this request. Last evening, as I said, we held the first mid-week meeting, and it was well attended. On Friday mornings we have a meeting for women in a village three Chinese miles from Lai Yang. In the future I hope to have a meeting somewhere every day. I have two Chinese Bible women to assist me in this evangelistic work for women in this city and in the near-by villages. The Bible women visit the women in their homes, telling them of Christ and inviting them to the meetings. Three afternoons each week I do some house-to-house visiting, too. I am trying to teach the ones who believe in Christ to begin to hold meetings in their own homes for their neighbors. This is a new station, and none of the women who come to our meetings knew Christ until we began these meetings last year."

From the

**Laymen's Missionary Movement**

Knoxville, Tenn.

**THE FIRST DECADE.**

ON November 15, 1916, the Laymen's Missionary Movement (Interdenominational) reached its tenth anniversary. The original idea was conceived in the mind of the late John B. Sleman, of Washington City, while attending the Student Volunteer Convention which met in Nashville the first of March, 1906; the organization, however, was not effected until November 15, 1906. This was a stormy afternoon in New York, and yet some seventy-five strong laymen assembled in the chapel of the Fifth Avenue Presbyterian Church at four P.M. in response to "a call to prayer". After a season of earnest devotion, the Laymen's Missionary Movement was organized by this conference. The call for the conference was signed by Judge Mornay Williams, son of the eminent Baptist minister and author, Dr. Wm. R. Williams. The following is an exact copy of the invitation Judge Williams sent out:

**"A CALL TO PRAYER."**

"One hundred years ago five Williams College students met in the shelter of a haystack and prayed for the evangelization of the world. From this beginning grew the mighty crusade for Foreign Missions which has achieved such notable victories in the century past.

"Today the doors of every nation are open to the gospel. Upon the church in Christian lands rests the responsibility of carrying the message to waiting millions, and in an age when commercialism has largely dominated the thinking, even of professed Christians, it is necessary to reaffirm the proper order of the agencies in such a work, namely, the field; second, the men; and last, the resources; and to acknowledge by public prayer that the ruler of each agency is the divine Master.

"Especially does the need of the hour call for the consecration of laymen to the work of missions. You are invited to join with other laymen of various denominations in a meeting for prayer and conference (not for the raising of money) to be held in the Fifth Avenue Presbyterian Church, New York City, Thursday, November 15, 1906.

"An afternoon session at four o'clock will be followed by a collation, and the evening session will begin at seven-thirty.

"President Samuel B. Capen of the American Board of Commissioners for Foreign Missions will preside, and Mr. J. Campbell White of Alleghany will speak. Most of the time, however, will be spent in prayer.

"This meeting follows a celebration of the Centennial of the Haystack Prayer Meeting, held on the two preceding days, November 13th and 14th, and to these meetings you are also invited. A program is enclosed.

"Please respond, using the enclosed envelope, to

"MORNAY WILLIAMS, Chairman,

"59 Wall Street,

"New York City, N. Y."

**SOME RESULTS.**

Secretary Wm. B. Millar is correct in saying that "The moving of the Spirit of God upon the hearts of men cannot be stated in the terms of the mathematician. One cannot diagram an inspiration". It is impossible to estimate with accuracy the results of this movement. It is fair, however, to claim that this revival among laymen has had some share in producing the large missionary advance of the past decade. In 1905, the

year before the Movement began, the evangelical churches of the United States and Canada contributed to Foreign Missions \$8,120,725; last year the offerings amounted to \$18,793,000, a gain in ten years of more than ten million dollars. A similar advance has been made in the offerings to Home Missions.

The Movement has conducted about 3,000 conventions and conferences which were attended by at least a million men. Thousands of men under the spell of these meetings have adopted scriptural standards of stewardship, others have been moved to do campaign work at their own charges, and the spirituality of multitudes of strong laymen has been deepened.

No agency of our time has done so much to promote systematic weekly offerings in the churches.

A wealth of missionary literature has been created, and information, fresh and thrilling, has been placed in the hands of a great company of men.

These are some of the achievements that must be apparent to the thoughtful observer.

In a later issue there may appear some discussion of the work accomplished by our Southern Baptist Movement.

*J. T. Henderson*

**ECHOES FROM EVERY-MEMBER CANVASS.**

In a recent Sunday afternoon canvass among the membership of the First Baptist Church of Bristol, Va., in which the Secretary went out as a member of one of the teams, Dr. Rosser, the pastor, reports an advance of forty per cent.



FIRST BAPTIST CHURCH, EAST ST. LOUIS

DEAR BROTHER HENDERSON:

Yesterday closed out the fiscal year. You remember you helped in the putting on of our Every-Member Canvass last year. Our envelope receipts for the past year were over \$1,500 more than the previous year. It sure pays; we will put it on again this year.

GEO. W. ALLISON, Pastor



FIRST BAPTIST CHURCH, HOUSTON, TEXAS

DEAR BROTHER:

You will be interested to know that our "Every-Member Canvass" was a splendid success in every sense of the word. Forty-eight of the fifty men stood hitched to the last and worked with an enthusiasm that was delightful. Fifty per cent more pledges were secured than ever before, and when the finishing touches are completed we will have seventy-five per cent more money pledged than in any past effort. Best of all, forty-eight men have found themselves, and the whole membership is stirred. Really it looks now like a revival of the old-fashioned variety. Appreciating your interest and help in this campaign, I am yours sincerely, A. D. FOREMAN, Ex. Sec.



## TRIP NOTES.

The Secretary traveled during the month of October 3,885 miles, delivered forty addresses, helped in one Every-Member Canvass, and distributed a large amount of literature by hand and through the mails.

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Sunday, October 22d, was spent in Charlotte, N. C., where the Secretary spoke three times in addition to brief talks to Sunday school classes. These addresses were made at the First Baptist and Pritchard Memorial churches and at the Y. M. C. A. The Baptist cause in this city is prospering.

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THE Secretary recently spent eight days in South Carolina by invitation of the Woman's Missionary Union; in addition to his visits to a number of churches, and to Coker College, he spoke in the woman's meetings of three district associations. He was much impressed with the devotion and business methods that characterized these conferences.

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The General Secretary recently attended an enthusiastic convention of negro men in Atlanta. The Wheat Street Baptist Church, with which this convention met, claims 5,820 members, of whom 3,200 are regular contributors. It supports a missionary in Africa, a city missionary, and a night school. Rev. P. James Bryant is the pastor.

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## ZEALOUS LAYMEN.

A BUSINESS man with large interests, who is a very effective speaker, writes that he has been compelled, because of ill health, to hold up on his speaking; he has spoken, however, more than one hundred and twenty times since the first of January at his own charges.

Another successful man reports that he is on the lookout for a capable man to help look after his business, that he may have better opportunity to get out in the interest of the Lord's work.

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## RANDOM SHOTS.

THE day has passed for Christian business men to depend on a loose hat collection, once or twice a year, to finance the missionary enterprise.

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More than one-half of the inhabitants of New Jersey are foreigners. In one public school in Newark, which accommodates 1,500 children, every child, with the exception of one Jew, is an Italian.

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In the early days of Modern Missions, some husbands said to their wives that they might have the butter money, egg money and rag money to squander on Missions, if they chose, and choose they did.

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Laymen need to learn that they are as much under obligation to behave themselves as their pastors. God does not have one standard of Christian obligation for the preachers and another, several degrees lower, for the laymen.

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Christ's stewards should "sit down and count up the cost" at the opening of the year; they should plan their church finances with as much wisdom as their private affairs. "The children of light should be wiser in their generation than the children of this world."

The late J. H. Converse, President of the Baldwin Locomotive Works of Philadelphia, said: "When Christian business men give the same energy and intelligence to the work of Missions that they now give to their own private business affairs, then the proposition to evangelize the world in this generation will be no longer a dream."

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## MISCELLANEOUS.

MR. SPURGEON said to his son Charles: "My son, if God has called you to be a missionary, your father would be grieved to see you shrivel down into a king."

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Robert Louis Stephenson, after visiting some mission fields and observing the work of missions at close range, said: "Those who deliberate against missions have only one thing to do: come and see them on the spot and be convinced."

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It is said that last year eight new churches were constituted every twenty-four hours and thirty saloons closed. "Wherefore lift up the hands that hang down and the palsied knees; make straight paths for your feet that *that* which is lame be not turned out of the way, but rather be healed."

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Dr. Z. T. Cody in *Baptist Courier* of October 19, 1916: "Secretary J. T. Henderson gave, at the Pee Dee, his talk on Financing the Kingdom. In connection with it he uses a blackboard, and after he is through he hands out the blackboard outline on a sheet of paper. The people snatched these sheets up as if they were dollar bills. It is by all odds the best scheme for money getting we have ever seen, and are almost ready to say that it can't be improved on. Of course one who got hold only of the outline might be disappointed; but one who hears Secretary Henderson and sees him clothe this outline skeleton with flesh and blood will not be disappointed. But we would advise every board of deacons in the state to send to Secretary Henderson (Knoxville, Tenn.), and get his outline. They will not find it the thing of life his speech makes it, but it will be immensely serviceable to all who mean business in their church finances.

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## A FRUITFUL FIELD.

The Baptist Men's Bible Class League of Maryland desires to co-operate with the Laymen's Missionary Movement in promoting missionary interest among men. By request, the General Secretary met with representatives of this League during the recent session of the Maryland Baptist Union Association in Baltimore. It was suggested that a live missionary committee be appointed in every class, and that the Laymen's Executive Committee of Maryland furnish these committees literature and co-operate with them in promoting missionary intelligence and systematic offerings among their men. With the help of a capable teacher who is alive to the missionary enterprise, this opens up a large and fruitful field that should be cultivated.

The attention of Men's Bible Classes and Laymen's Committees in all the states of our territory is respectfully called to this suggestion.

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## CONVENTIONS OF BAPTIST MEN.

It is none too early to begin making your plans to attend one or both of the Conventions of Baptist Men to be held early in the New Year. It is virtually decided that one of these meetings will be held in Shreveport, La.; Asheville, N. C., is bidding for the other. Definite announcements will be made soon.

## Messages from Our Own Fields.

### About Our Missionaries.

REV. J. J. TAYLOR and family and Rev. C. F. Stapp and family sailed for Brazil on the S. S. *Minas Geraes* on October 31st. The Taylors return to Sao Paulo and the Stapps return to Bahia.



THE *Empress of Asia*, sailing from Vancouver on November 2nd, carried as passengers Rev. E. T. Snuggs and wife, returning to their work in Pakhoi, China, and Prof. C. N. Hartwell and wife, returning to their work in Hwanghien, China.



REV. W. C. TAYLOR and wife, of Pernambuco, Brazil, are happy over being able to announce that there was born to them on October the 6th Clara Brown Taylor. We congratulate them over the coming of this new missionary.



REV. W. B. BAGBY, from Sao Paulo, Brazil, arrived in this country October 14th. He will remain until some time in December, when he returns to his work. He comes in the interest of the Girls' School at Sao Paulo. His home address is 702 Speight St., Waco, Texas.



MISS ANNIE SANDLIN, of Yingtak, China, will spend the winter months in the Training School in Louisville.



THROUGH an oversight we failed to announce last month that Miss Julia Meadows sailed from Vancouver on the S. S. *Monteagle*, October the 9th. She is returning to her work in Wuchow very much recuperated after her rest in this country.



THE friends of Gordon and Helen Poteat will rejoice with them at the birth of a daughter, Anne Carruthers Poteat, on November 3d, at Kaifang, Honan Province, China.



### Fan Tsa, China.

I want to tell you about our efforts toward self-support at one of our newly opened out-stations. But before I do this, I wish to say a few things concerning the difficulty in the way of self-support in this section of China. You know when the missionary came to China, the doors were closed to the gospel as well as to everything else from the outside world. The people feared and hated him. And so there was no place for the message which he had brought them. He was very zealous, but had not the patience to wait. He wished to see conversions, but the converts were not many and they who did come over were poor. They had mixed motives. Many were seeking temporal good. The missionary, not sufficiently taking this into consideration and becoming impatient with the slow growth of his work, went ahead to render financial help, hoping to see spiritual increase. It seems that he did not sufficiently weigh the meaning of the apostle when he says, "I planted, Apollos watered, but God gave the increase." So the temporal needs supplied did not bring the spiritual gain. Helpers were employed, evangelists were stationed out on a salary far above the people. Church homes supplied (which may always be a blessing), and a chapel keeper supplied. In fact, everything done free of charge. So many of the converts, when asked to do something for themselves will reason thus: "Why not go on furnishing us. You have plenty of money, while we are so poor." Thus it is that self-support is an up-hill busi-

ness in this part of China. But many of us feel as never before that this need must be made real to the native Christians. It can and must be done. We need your prayers in this our great difficulty. At Fan Tsa, a town some thirty miles from Yangchow, I baptized five converts last fall, and in the spring five more. A few weeks ago six others. On my last trip to Fan Tsa, a few days ago, I baptized five others. From the first (following the example of older stations) these Christians urged me to build a place for them to worship in. I explained to them that this was their work. In the meantime, the report comes that a missionary of another denomination from another city had rented and fixed up a chapel with the intention of stationing a helper in this town. These converts thought that this was a double reason why I should do what they had been asking me to do. I told them that I could not do it, that they must help themselves. I am glad to tell you that they have rented a house for worship and are to pay two-thirds of the rent for the first three months and after that they are to pay all the rent. We now have twenty-one Christians here with an equal number of inquirers. I ask your prayers for Fan Tsa Christians, that they may be an example for all our churches.

Yours in His service,

L. W. PIERCE.



### Annual Greetings from Pingtu.

Once again, we send you greetings from 252 Chinese workers of the Southern Baptist Convention in Pingtu. Four of these are ordained pastors, and any one of these pastors is worth as much to the Board as any foreign worker; 56 are preachers, 18 are Bible women, 22 are colporteurs, 152 are teachers in boys' and girls' schools. This is a noble band of men and women, who during the past years have been saved and trained for the work of the Lord. They, with the foreign missionary staff, are bearing the burdens of the work. They send their Christian greetings to you, and ask that you will remember them when you come to the throne of grace in prayer.

We also send you greetings from 4,681 Chinese Christians, the members of the 15 Pingtu churches. Twenty-five years ago only six of these were Christians; they knew nothing of the peace and joy of sins forgiven through the blood of Jesus, but were bowing down to gods of wood and stone made with their own hands. Today they are an intelligent company of God's dear people, who know and live in the enjoyment of the blessings of the glorious gospel. They send you greetings, dear Baptist brethren and sisters at home, and they ask that you help them to follow on to know the Lord more perfectly by praying for them constantly.

#### PROGRESS.

That our friends in America may see a little of the wonderful progress of the Lord's work in Pingtu, we wish to give here a few statistics, comparing conditions ten years ago (1905), and those at the end of this year (1915).

Ten years ago, we had one ordained Chinese pastor; now we have four.

Ten years ago, we had only forty-two Chinese co-workers; now we have 252.

Ten years ago, we had a total of 653 members; now we have 4,681.

Ten years ago, during 1905, 200 were baptized; during 1915, 609 were baptized.

Ten years ago, we had enrolled in our primary schools 192 scholars; now we have 2,234.

Ten years ago, we had no graduates teaching in our primary schools; now we have 57.

Ten years ago, we had but six students in our Bible schools preparing for work; now we have 28.

Ten years ago, this station had no Chinese co-workers—home missionaries—preaching in the counties outside of Pingtu; now we have fewer than 28—this does not include at least as many more teachers and colporteurs.

Ten years ago, there were Christians in 142 villages; now in 557 villages we have 4,681 Christians testifying by life and word to the saving power of the gospel.

Ten years ago, during 1905, 25 new villages were added to our list; during 1915, 52 more towns and villages have been entered where the true God is being worshipped.

Does not this wonderful progress appeal to you? The conditions for the evangelization of the remaining unsaved millions of Shantung were never more favorable. Pray for us!

Owing to the continuous famine conditions of Pingtu county for the last three years, we find we cannot report a large increase in the free will offerings of our Chinese churches. These heavy floods have destroyed crops and produced beggars of hundreds of those who love to give to God's work. Nearly all the members of two of our churches and a large portion of others not only have nothing to give, but their daily bread has to be supplied by others. Are there not some of the readers of this Annual report who will not gladly respond to this life-saving object?

Pray without ceasing for his work and his co-workers.

WM. H. SEARS.



### Annual Report of the Home Missionary Society of the Shantung Baptist Association, China.

We send you greetings from the thirty-one Chinese co-workers of the Native Association of Shantung. One of these is an ordained pastor, fifteen are preachers, two are Bible women, five are colporteurs, and eight are teachers in the boys' and girls' day schools.

Ten years ago the stations of our North China mission were doing the more centralized work nearer home. These remote places were left totally in the dark. Some long itinerating trips were made by some of our heroic workers, and when they came back and rehearsed the things one by one, that God had wrought, a live missionary society was immediately formed, missionaries were sent forth, "being commended by the brethren to the grace of the Lord."

Today the Home Missionary Society has thirty-one missionary workers in three provinces, twelve counties and twenty-two out-stations.

Today they have eight churches on their home mission field and 932 Chinese Christians—fewer than 304 having been baptized this year. These figures do not include two churches with over 100 members that have become self-supporting and do not need any help from the Home Missionary Society.

"What mean such mighty works wrought by his hands?" It is among the above figures that you find the real wealth of the Baptist churches in China. Their wealth is not to be found in the bulky ingots of silver, not in the Mexican Dragon or Yuan Shih Kai dollars, not in the heavy copper cash of the native currency, but among the men and women "living stones," who are enriching the churches of China. From the very beginning, our churches have been poor in material wealth, but our heavenly Father has greatly blessed them in men and women of spirit.

tual gifts, men and women of spiritual power, who live and think for their nation and for their people.

Space fails to tell of the heroism of some of these workers. It would be a new "Acts of the Apostles." "Come over the mountains and help us," is a constant cry. They have had to overcome many obstacles. Like Paul, they can say, "In journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils among false brethren."

These are the things which God is doing. Pray for these missionaries. Pray that God will give our churches and their missionaries yet greater gifts and yet greater opportunities.

WM. H. SEARS.

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### Notes from Lai Yang.

WE have just closed an interesting class for our native co-workers—evangelists, colporteurs, school teachers—twenty-five in all. We were eight days in this class, the first being spent in hearing reports from the workers, and planning the work for the next two months. In these meetings the men get better acquainted with each other, and learn of the fields and the work of their fellow laborers.

The following are some of the questions we had arranged for the natives to discuss: "The Bible plan for financing the church," four periods of one hour each. "A model class in Sunday school, with criticism and general discussion," one hour each day. "What can be done to keep the non-Christians in China from calling Christianity a foreign religion?" "If the native church knew that foreign missionaries and foreign money would all be withdrawn after ten years, what steps would now be taken to conserve and carry on the work?" "How can we make each country school a real evangelizing center?" "Should our native association have a program looking toward self-propagation?" "How long, or to what period of development should the Foreign Mission Board help any given place?" Debate: "Resolved, that Paul did a greater work than Moses." "Should we, and will we, persistently preach against foot-binding, wine-drinking, and smoking?" etc. All of which were enthusiastically discussed. We feel that much good will come from the class.

I recently met the regular engagement at our Yang Kia Ten church, and was interested to see that ten walked thirteen miles through the rain to attend the services. Three of these were from one of our country schools, and I enjoyed baptizing them at this meeting. Two others were baptized, one a son of a colporteur, and one from an outstation seven miles from Yang Kia Ten. In our eleven country schools, seventeen are now Christians, and fifty-four from Christian homes. Have also just returned from the regular meeting at our new church at Si Kei Twang, where three were examined for baptism, and one accepted and baptized.

We are having wonderful opportunities in our work, if we were only prepared to take advantage of them all! Teaching the Word to the Christians, preaching repentance and holding up Jesus to the unsaved, and baptizing the converts is a work that I greatly enjoy. And besides I minister to many sick people, average about seventy-five per month, and this entirely secondary to my chief work.

We are hopeful that our Board can soon send us a man and his wife to take charge of and develop our mission schools in this county, so I will be able to give my full time to the direct evangelistic work. We trust that our friends will not forget us, and the work in this new field. We need your prayers.

T. O. HEARN.

### An Argentina Missionary's Tribute to Some of His Workers.

R. S. Hosford.

#### SAD DAYS IN ROSARIO DE SANTA FE.



SENORA OTILIA DE CATIVIELA.

Our church secretary has lost his wife, and our treasurer one of his little daughters. The former was the latter's Sunday school teacher, and they now lie beside one another in the local Protestant cemetery.

Dona Otilia de Cativiela was barely twenty-two years of age when the Lord took her home. She leaves an infant son to her young husband. We had been noticing a most remarkable ripening in the spiritual life of our sister. Some short time ago she commenced a system of house-to-house prayer meetings amongst the converts' families. In the Sunday school it was a joy to see her fervor, not only in teaching the little ones their Bible lesson, but also to pray their infantile prayers. One after another all the scholars prayed their prayers to the heavenly Father, gathered around the lap of their faithful teacher.

Not many days before Dona Otilia died, I spent some time at prayer in her home with her family. It was very tender to hear her plead with God for the health of a sick young sister, and for blessing on the gospel labors of her church. A week before she went home she walked a considerable distance to visit one of the converts who had a passing ailment.

A large open-air gospel meeting was held on the day of the burial in the courtyard of the deceased sister's residence.

#### A PROMISING YOUNG ARGENTINE.



ALEJANDRO CATIVIELA.

but his anarchist brother has gone on his dangerous way.

The home was a hut, and we got there in time for our young brother. The spiritual poverty of the home has been turned into the wealth of the children of God, while material things have vastly improved for these who sought first the kingdom.

Alejandro is secretary of the Northern District Church of Rosario, and also its pastor's right-hand man and substitute by church vote. He is a perfect master of his own language, and also of French. He reads English well, and is well advanced in Greek. He teaches a class on

Church History to the adults of his church in its Sunday school. He is secretary of our Rosario Association. He taught himself the organ in the course of a few months, and is our church organist. He is undertaking the translation from French to Spanish of a notable New Testament Commentary, and has already two gospels finished in splendid form. He was once an official of the National Mortgage Bank, in which institution he obtained second place in Argentina in an examination on bank work given by the directors to their entire staff, and was too young to take the position this feat entitled him to, receiving a monthly increase in his salary of \$150 Argentine. He is now a respected employe of Rosario's richest business house.

The remarkable confidence of our brother in his God was pathetically seen when he lost his dear young wife. She died at dawn, and at six o'clock he went to the homes of the members to announce the sad event. She was buried the same day. Alejandro passed the time in the next room to the corpse, reading his beloved Bible. That same night, after the burial, he played the organ in the temple at the memorial service! Noble, valiant, faithful, consecrated Alejandro!

#### A ROSARIO SUNDAY SCHOOL SECRETARY.



CARLOS TORRES.

CARLOS TORRES is just another sample of what the gospel is continually doing in Argentina. Truly the Saviour has turned one of the devil's confusions into one of the kingdom's progressives in Carlos' case. Satan had charge of his entire past; the Lord has undertaken his future.

Endowed with a tender conscience and a profound habit of

prayer, Carlos is a joy and a hope to his pastor. No son was ever more true to a mother. Though only eighteen years of age, he has to be father and brother all in one.

In the Sunday school of the Northern District Church, Carlos is the valued secretary. He also has a class of lads who have a great respect for him. His registers are carefully kept, and his influence always on the side of good order and progress.

Our brother's profession is that of a printer. He has printed many thousand pages of gospel literature for our mission. When his day's toil is ended he gives himself over to study and self-improvement. His Bible is his constant companion, and is used to good advantage when in conversation with the unconverted young. He studies the Word in a methodical fashion. He is also a member of the Argentine Boy Scouts.

Perhaps one of the finest things I can say about my young brother is what his mother told me not long ago. She said that he never left his home, even on the most trivial message, without lifting his heart in prayer to God! And yet he is a manly fellow, full of courage and enterprise. We are decidedly hoping that he will yet be one of our native pastors for which calling he manifests gift. His addresses are inspiring and deeply spiritual.

President of our Young People's Society, Carlos is giving his best to the kingdom. Will the believers in the homeland not put this splendid fellow on their daily prayer list?

♦♦♦

IN God's fair world and task-garden we face inevitably this alternative—either to have the responsibility of burden-bearing or the shame of being burdenless.



## Baptist Mission Work in Shanghai.

SEPTEMBER 12, 1847, the first American Southern Baptist missionaries, Dr. and Mrs. M. T. Yates, arrived in Shanghai and began work. November 6, 1847, they with four other missionaries who soon followed them and some Chinese Christians who had come up from Canton organized the Old North Gate Church. In 1900 two other churches were organized, one by the Northern Baptist on Boone Road, the other by the Southern Baptist, Grace Church, on the North Szechuen Road. In 1905 the Southern Baptists organized two more churches, one among the Cantonese and the other among Mandarin-speaking people. In 1915 the East Shanghai Church was organized at the Baptist College and Seminary. This makes a total of six Baptist churches in Shanghai, three of which are self-supporting with the exception of buildings, and the other three partly so. The total membership at present is 790. On May 7, 1915, which was a special Go-to-Sunday-school day, the attendance in Sunday school was 1,759. Last year the total regular contribution through the churches amounted to \$3,729.00.

There are schools in connection with each of these churches. The Shanghai Baptist College has 128 students in the College and Preparatory Departments. The Seminary has twenty-seven students.

The Eliza Yates Memorial Boarding School for Girls is of academy grade, and now has one hundred students; the Ming Jang Boys' Boarding School of High Primary Grade has 120 students. The total number in day schools is 520. Sixty-one of this number are in kindergarten. Including the wives of the Seminary students who are studying, there are thirty-five in the Women's Bible School. The total number of students in all the schools is 930. All schools below the College and Seminary are self-supporting with the exception of the buildings and missionaries' salaries. The boarding school and one day school are in permanent buildings. The Mission now

has a system of schools extending from the kindergarten through the middle school for girls through the College and Seminary for boys. There are thirty-six missionaries, twenty-two at the College and Seminary, nine in evangelistic and school work, and five under the Northern Board, in administrative work. There are six ordained Chinese pastors, three evangelists, four Bible women, and forty-eight school teachers.

The Mission hopes to improve the schools in every possible way, and through them to bring many of the young people to Christ and to train them for usefulness in his service.

So far only one church has a good modern building suitable for church and Sunday school work, but steps are being taken to furnish each church with a proper building.

With such buildings these churches ought to become self-supporting and self-propagating, and should be a real contribution to the hastening of the coming of the kingdom in China.

Copied by Tsing Nyok Tsung.

MAMIE SALLEE BRYAN.

♦♦♦

## Unique Help to Our Work in Victoria, Brazil.

WE are enclosing a card, whose translation we annex to show you what we believe to be the most important propaganda that has been made in our state, and we believe it is unique in all Brazil.

We have been thinking and praying for some time over a debt of \$1,000 on our church and school, and some days past we went to Dr. Antonio Aguirre, a great friend of ours, although nominally Catholic, and after a long talk with him on the subject, he offered to take the lead, with a group of friends, in raising this money.

He is one of the most influential men in the city and state, and is working among the promi-

nent men of the state in a systematic effort to show them what the Baptists are doing. Please notice two things: First, It is an effort of men that confess to be outside of our membership, but working with us because they see we are worthy. Second, They do not ask it as an *alms*, but as a "pay and moral obligation" for what we are doing for their people.

Above, far above, the money raised, this is giving Baptists a standing in this state that really is difficult to realize. Every representative man that comes to the city will know and carry back to his corner of the state what the Baptists are doing.

To the card, a translation of which is given here, is attached a subscription blank.

The card reads:

"Knowing that the Baptist Mission of this city is somewhat embarrassed with a debt of \$1,000, proceeding from its school property building and the reformation of its house of worship, we come to call the attention of the Victoriense Family to what the Baptist Mission is doing for our good.

"Through its Young People's Societies, private classes, night and day classes, nearly all free, and those which are not requiring an insignificant monthly payment in comparison to the work they are doing, the Baptist Mission is helping us implant the most noble ideas, the best and highest ideals among our sons, making its best for those who have not had the best opportunities, as they are those who need more help.

"So we come offering you this card by which you could help raise the amount above mentioned, this being the way to relieve the financial difficulties of the Baptist Mission.

"We shall be very grateful for any offering you may make to that purpose, and assure you the Baptist Mission will appreciate your co-operation as a witness of your appreciation of its efforts."

L. M. RENO.

♦♦♦

## A Meeting at Nogales, Mexico.

"I MUST tell you of our recent meeting at Nogales. It seemed quite necessary for us to see the native men face to face about some several things, and as it looked more feasible for them to do the traveling than for us to do it, I hastily arranged a program for a meeting of our Pacific Association. The meeting seemed to bring joy and enthusiasm to all hearts, especially to the hearts of about a dozen Baptist preachers and colporteurs.

"Our young brother, Villegas, from Guaymas, gave us an unusually fine sermon on Missions. He emphasized the condition of his people—telling of their ignorance, superstition and the ravages of war with the country and people everywhere—a thing, of course, we missionaries could not have done publicly. Then the Young People's Rallies Sunday afternoon; the discussions on the liquor question (both Arizona and Sonora, side by side, having had prohibition over two years—even if more or less 'boot-legging' is going on). Fine interest also on the matter of Christian schools in Mexico and Bible and tract work. The association pledged itself to support our fine colporteur, Brother Ezequiel Ruiz, pledging to pay one-third of his salary—that is, the association will pay ten dollars a month to the Board's twenty dollars, which is fine, we think, considering the poverty of the churches. But it will help them no little to have something to do, and take part personally in directing.

"Brother Benson and I talked very frankly to the brethren about the conditions existing between the two nations, telling them that intervention might come, but hoping it might not. They said that most of their people felt that it would come unless things changed very soon—that probably there would be resistance, as the majority could not comprehend the difference between 'Intervention and Invasion'. We told the brethren that in case of our soldiers taking possession, they,

the Mexican preachers, would be in a very fine position to help their people to see and understand things as they really are and will be. So we think altogether our meeting was and will be productive of good in more ways than one.

"FRANK MARRS."

♦♦♦

"I certainly trust that some of these days the churches of the Lord will understand the Great Commission and really do their duty toward the work of evangelizing the world, but the way it appeals to me there are many pastors that are like the younger son of the parable; they are saying, 'We go, and go not.' How can they be brought to realize that they are falling far short of their duty? 'Like people, like priest.' And that seems to be the trouble in many places."

J. E. DAVIS.

♦♦♦

Our work is going nicely. I have just finished an overland trip (on horseback) of nearly five hundred miles, having visited several new places, besides visiting work already opened. I try to visit these places at least once a year. They have no native pastor, but laymen carry on the work during my absence. Tomorrow I start on another trip of some three hundred miles.

A. J. TERRY.

♦♦♦

We rejoice and thank God for the clearing off of the Board's debt.

T. C. BRITTON.

♦♦♦

## ROSARIO DE SANTA FE, ARGENTINA.

Perhaps the heading of this letter will be a sort of surprise. My church has decided to go ahead, and in this connection has undertaken to work a district we have long been interested in in a manner worthy of its importance. We are nearly through with a new building which we have decided to name "The Willingham Institute," in memory of the great man under whose secretaryship the gospel reached our people, bringing into existence our church.

The Institute is to include a properly equipped school, small but good. We have a varied program for the young as well as for the women folk, and as the basis a constant gospel work. Later I hope to let you have fuller details of the affair, accompanied by a photograph.

We have had sad times in our church lately as regards deaths.

R. S. HOSFORD.

♦♦♦

## WUCHOW, CHINA.

Last year, that is during the cooler parts of the year when country traveling is possible, I made several long trips up into the interior of the province, visiting stations where we already have chapels, other places where we have no chapels, and also visited several places where no foreigner had ever been, and always found opportunities to tell the gospel to the women. We are desperately in need of Spirit-filled Bible women to reach these country places, but these Bible women do so need the loving and constant help of the foreign woman, who can go out into the country with them often, enduring the hardships along with them, showing them better ways of working, and encouraging them to deeper personal Bible study by studying and praying with them.

LEONORA SCARLETT.

♦♦♦

## KONG MON, CHINA.

I AM endeavoring to lay upon the native Christians the financial burden, and many of them are doing nobly. Two churches thus found out that they could assume the entire financial burden this year, and are now self-supporting. Of course, these both had houses of worship, and had no rent to pay.

JOHN SUNDSTROM.



## BRAZIL.

I AM living now in Rio de Janeiro, having moved from Victoria in October of last year. All my family, except one boy who is still there, came with me, and we have now settled down in a comfortable little home at a suburb of Rio, near Engenho de Dentro, and joined the church there, where I found my old friend and pastor, O. P. Maddox.

It is a pleasure to me to be with Maddox again, but I miss Victoria Church very much. Last month I visited Victoria, after ten months' absence, and I rejoiced to be with the Renos once more.

I compare our little church there with a busy workshop. The schoolrooms are used for day and night classes for boys and girls as well as for men who take lessons in English and Portuguese. There are three grades of boys and girls of different ages who have happy faces, and keep themselves busy in their classes. It was a great surprise to me to see some of the girls and boys whom I knew in the past so advanced in their studies and manners. I took some friends to see the school one day, and they left their appreciation in writing, testifying not only to the good management of the rooms but also to the orderly and happy dispositions of the pupils.

The rooms are also used for the meetings of the young people in their religious exercises.

Brother Reno has established a small boarding house on the Argola side for poor girls from the interior, and some eight girls are now boarding there, well cared for, and attending the school at Victoria, thus having a chance of bettering their lives which they could not otherwise have.

A large boat is provided by the Mission for the purpose of carrying the poor boys and girls across from Argola to the school at Victoria and back.

The education thus provided is not a small matter, but I was greatly impressed at the wonderful influence the school is making in favor of the Baptist cause. Thus the school is serving in every way, because the people are being awakened to a better understanding of the Baptist purpose. In fact, I did not talk with a single person of all classes who had not a word of praise for the Baptists, who, as they said, are rendering a good service to the state. The result is that the church services are well attended, and men who never thought of going to the "Egreja Protestante" before are now seen frequently among the attendants. The Lord has certainly his mighty hand upon the Victoria Mission. Let us thank him and pray for more blessings as we move on.

As a Brazilian, I feel everlasting gratitude to my American brethren who are giving their money and their lives to gain Brazil for Christ.

F. DE MIRANDA PINTO.

♦♦♦

## URUGUAY.

ACCORDING to our Argentine Convention Minutes our churches contributed last year \$9,691.10, paper, which means a per capita contribution of \$11.28, paper, or \$4.80 (gold). I think that means a good deal in the way of recommending themselves to the contributors to our work in the homeland. There are many difficulties in the way of teaching the native congregations self-support. The native pastor, who receives a salary from the Mission, finds it extremely difficult. Even the missionary has to be very tactful and patient in presenting the matter. We are making progress, however, as I am sure our figures in the future will demonstrate.

L. C. QUARLES.

♦♦♦

## BRAZIL.

WE are making great efforts to equip ourselves. And as this is a new field, we need places of worship. We have now three houses of worship, one complete and the other two nearly finished. We have no debt now. Our church in Porto Alegre finished paying for her house on December 31st. One other small chapel has just

begun, and will be finished before long. Another lot has been given to us, and the brethren are making an effort to get up the money to build. Our church in Porto Alegre has bought another lot, and in a short time we will begin to build a chapel on it. We need two or three more chapels in the city, and the church has resolved to help me build them.

ALBERT L. DUNSTAN.

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WE all down here sorely feel the financial pressure on the Board and the burden of that awful debt. I do wish that we knew how to help pay it! I, for one, would gladly do something toward this, but I really do not see how I can do so at present. After thirty-five years on the field, I haven't a cent in any shape or form of my salary for all these years! It has taken every cent of it to live and educate the children, and still does!

Well, this is not written to "plead the poverty act", though it looks like it, doesn't it? We are glad we ever were permitted to come to this country and give our best years to this loved work and people, and we thank our Father that we are daily seeing the fruits of our labor. It is good to be here. Our outlook never was so bright, or the ingathering greater. Our last Convention (here in June) was the best of all, and we go forward with renewed strength and confidence.

W. B. BAGBY.

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IN a recent meeting of the Board of Trustees of the Rio Baptist Publishing House, a resolution was passed to the effect that I, as Secretary, write our Richmond Board a letter of thanks for the inestimable financial help which our house has received from your Board. Comparatively speaking, the only event worthy of especial notice in the progress and development of this establishment is the gift from Mrs. Carroll. By this new financial assistance the house has been able to install but little additional machinery, but the purchase of the magnificent property in the suburb of Riachuelo has placed the business in ample quarters. When this purchase was completed, the manager and his coadjutors immediately began to think of installing the long and much needed machinery. The linotype was bought. Soon afterward the business manager, now Dr. Ginsburg, felt the pinch of a shortage of funds. He appealed to the local board for advice, and all agreed that if the Richmond Board could assume the financial responsibility for the linotype without embarrassment, or without interference with the regular established methods of dispensing the Judson funds, the favor to the house could only be inestimable. Now, looking upon your endless patience and support, we can but think that our Richmond brethren greatly confide in us and even more greatly sympathize with us. You seem to understand us and our methods and ends, and to know what our denomination would be without a Baptist journal and Sunday school literature. Then, in view of such pecuniary help and amicable relationship, great is our gratitude, and our spirits go out to meet your souls before the throne of the giver of every good and perfect gift. That our hearts here ever ring true in unending service and praise to God, the Lord and Saviour of us all, is our ardent prayer.

S. L. WATSON.

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WITHIN the native funds there has been some necessary shifting of items up and down as the natives increased their contributions to various men and stronger men went to weaker fields. You will note that White's field increased their native contributions fourfold and more. This field made an increase also, though I have not the figures before me—about \$600. Some of the native expenses of the work have been greatly reduced while the progress of the work has

created new demands in other expenses. Your missionaries have patiently sought to adjust these so as to lower the Board's expenses. We have done that, and the reports before you show frankly and openly how.

The Board cannot desire a decrease in our expenditures more earnestly than its missionaries here. We are unitedly set for the transfer of all expense of the native work to the native churches just as rapidly as they can assume it cheerfully and permanently. We confidently expect to see the day when the Board will pay its own missionaries and come to our relief now and then in some great enterprise of equipment, but all the rest of the work will be self-supporting. With time for recovery from the intense financial strain we are now under, our College ought to support both itself and the Seminary.

The idea of the climate of Para being such as to constitute the territory uninhabitable is now an ancient superstition, if it ever was true. I was reading the minutes of the Brazilian Convention for the year 1912, out on a recent trip. I noted then a plea from the Convention for a missionary in Para, and a vote of information to the Board that the conditions there are not such as to seriously threaten the health of a missionary. The presence of other missionaries and of near 200,000 people in Para and its suburbs, many of them foreigners there for business ends, would reinforce this declaration. How long will this plea, already twelve years old, ever increasing in its urgency, go unheeded by our brothers?

Brother Nelson asks for an appropriation of \$100 a month for the Para native work. The money which was appropriated to that he has been compelled to use this year for Castanhal and Anhangapay churches and work along the Bragansa Railroad. This is the only definite request I have to convey. Possibly you will receive word as to the others now employed in the field before time for the Board to act. I trust so.

W. C. TAYLOR.

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I CONGRATULATE the Board, as well as yourself, and all concerned, in your great victory in clearing off your great debt. It was a great "victory" indeed in such a short time. The dear Lord give continual victory to extend his cause and kingdom on earth. "Sing, oh, heavens and be joyful, oh, earth, and break forth, oh, mountains into singing, for the Lord hath comforted his people, and will have mercy upon his afflicted." We are living in critical times, which need faith and wisdom, but we should bless God that we are living in the time of the fulfillment of his blessed Word, when it seems that he is as it were rolling up the curtains of this world's history to let the King of Glory enter and take possession of his kingdom. Oh, may he come in our day!

It gives me great pleasure to inform you of the progress of the work during the past month. The reports are encouraging. They show thirty-seven professions of conversion, the baptism of one household consisting of a widow mother and her five sons, in a place called Mendoza, about forty-five miles up from Temuco. We are to have a convention during the eighteen holidays with the church of Velcun. We expect to have a gathering of between four and five hundred persons, for the church is composed of nearly three hundred members. The eighteenth of this month is the Chilean Fourth of July.

My own health is better. I am myself again. I am able to run about and visit the outlying district. I badly need a helper in Temuco to enable me to spare the time to visit the churches. I have the churches of Temuco and Gorgea to attend to. For instance, I preach on Sundays in the morning at 9 A.M. in Gorgea, take the train at 12 noon for Temuco, then I have service at 2 and at 7 P.M., then we have two weeks night services in Gorgea and Temuco, and very often I have to conduct a week-night service in Freire, in the church that we have in the colony formed since you were there, where there are about sixty members. We have started meetings in the

town of Freire, we also have meetings in a large farm about two and a half leagues from our house in the colony. We often have calls that we cannot undertake for the lack of men and the means of support. W. D. T. MACDONALD.

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### Says a Colporteur.

IN a house to house canvass of Monterey 10,000 were sold Bibles, in Tampico, 3,700; in New Laredo, 3,500; in Piedras Negras and the towns on the railroad down to Monclova over 10,000 were sold. Two months ago we started a house to house canvass in Mexico City, and already 44,000 Gospels have been sold. We have been making a free distribution of Gospels among the Mexican soldiers, and have been heartily welcomed everywhere.

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### A Visit to El Paso—the Baptist Outlook in That City.

*Evangelist T. O. Reese.*

A FEW weeks ago it was my privilege to visit the city of El Paso, and assist Dr. Williams, of the First Baptist church in a revival meeting.

El Paso has a population of about 71,000, and is growing at a phenomenal rate. In the past six years, since I have been on the Home Board evangelistic staff, I have visited practically every city in the bounds of the Southern Baptist Convention, and El Paso is the most prosperous and hustling city I have found. The city is always prosperous, but is especially so at this time, for "Uncle Sam," it is estimated, is now spending in that city about two million dollars per month on the up-keep of the army. The city is wicked, worldly and money-mad. The churches must fight for every inch of ground. They are getting along, however, remarkably well, considering the tremendous odds against them.

The First Baptist church has a splendid house of worship, with a seating capacity of about 1,000—a house well equipped for Sunday school work. They also have a nice brick parsonage. The church has a membership of five or six hundred, and among the number are some of the most prominent and wealthy people in the city.

There are three other churches, Calvary Houston, Dr. Wade, pastor. This is one of the coming churches of the city. They have an excellent location and a membership of about five hundred. They propose to build a magnificent house in the near future. The church of which Brother Langston is pastor has a nice brick house and is doing well. The other church is small and is now without a pastor.

I visited the Baptist Mexican mission, of which Dr. Chas. D. Daniel is in charge. I was greatly pleased with the splendid work being done by Dr. Daniel and his corps of helpers. I never shall forget how those bright-eyed Mexican boys and girls sang their national air. They all sang—sang heartily. In fact, they can sing equal to the negro boys and girls. I had the pleasure of delivering to them a brief sermon in the chapel, from the text, "What then shall I do with Jesus?" Dr. Daniel interpreted for me. A revival was in progress and I heard Rev. Felix Buldoon, ex-priest, preach to the students. Rev. M. C. Garcia, formerly Mexican consul, was assisting in the meetings. At the close of the first week, some thirty had professed faith and joined the church. These men, Dr. Daniel told me, were reaching some of the influential Mexicans of the city.

This school was started in September, 1909, with two teachers and fifteen pupils. Forty matriculated during the year. Now there are about one hundred and fifty in attendance. There is scarcely a day that passes without one or two matriculations. Dr. Daniel acts as pastor and

principal. The other teachers are: Prof. A. Velez, Miss Maria Pardes, Miss Lillie Mae Weatherford and Miss Annie Long.

The work that is being done in this school is genuine and many of these boys and girls will come out intelligent Christians and will go out to bless the people of their race. Dr. Daniels is, indeed, a man of God, and is doing a work that will outlive the stars.

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### Home Board Workers in Tampa, Fla.

IN Tampa, Florida, the Home Board has work among the Cubans of Ybor City (East Tampa), and the Italians of West Tampa. Believing it is better to use the churches for more than four or five hours each week, and finding that some foreigners prefer private to public schools, we take the opportunity to get hold of the boys and girls by conducting day and night schools in our Mission churches, thus lessening the number that go to convents.

Among the Cubans in Ybor City the work is conducted from Clark Memorial Church. The pastor is Mr. Paez; general missionary, Miss Gertrude Joerg; teachers, Misses Anna Merryman and Rowena Williams.

Night classes are taught for those who wish to learn to speak English, and boys and girls who have had to stop school to work in cigar factories chiefly.

In the afternoons sewing classes and a manual training class for boys are conducted; also the latest feature is a cooking class. Sunday school, church services, and B. Y. P. U are held on Sunday, and prayer meeting during the week.

The pastor conducts chapel services three mornings at the schools, and the teachers other days.

Property of Home Board for work among Italians of West Tampa consists of one frame church building in which a schoolroom adjoins the religious assembly room. In another thickly settled Italian district, Ellinger City, a roughly finished building is rented for religious and school purposes. Rev. Pascal Arpaio is pastor on the two fields; Miss Fannie Taylor, general missionary; Miss Martha Dabney is missionary day school teacher in West Tampa, and Miss Nell Dekle in Ellinger City. Night school is also held at the two points by the workers.

For two years in West Tampa we have had a kindergarten taught by Miss Bertha Mitchell. A cottage one-half block from our Mission building had to be rented for this purpose.

Sunday schools, Sunday church services, and week night illustrated picture services are held at West Tampa and Ellinger.

On four afternoons in the week, an hour each, are held industrial clubs under supervision of the missionary, assisted by different workers each day. Special stress is laid upon religious features in these clubs through Bible verses. Bible stories and songs also in day school and kindergarten. Plans are now being put into action to utilize our own vacant lot adjoining the Mission for a playground.

On both fields, Ybor City and West Tampa, the greatest problem is to bring the adults under religious influence, but encouraging progress is being made, and they are responsive and interested in what we do for their children and older boys and girls. So with all hands to the plow, we feel that God is blessing as we plow the fields.

GERTRUDE JOERG.

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### Coalgate, Oklahoma.

I WILL try to give you the outstanding facts about the work here. Coalgate has a population of about 3,500. Two-thirds of this number are miners of different nationalities—Italian, French, German, Hungarian, Lithuanian, Scotch, Mexican, English and American. The majority,

however, are Italians. Most of the foreign people are Catholics, however, some of the miners are Baptists, Presbyterians, and Methodists. The latter is true mostly of the Scotch, English and American. Most of the Germans are Lutherans.

A Good Will Center has been established here for the work among the foreign people by the women of Oklahoma; assisted by the young women of Virginia. This Mission center makes it possible for definite work to be carried on among these people.

I have a daily gospel kindergarten with an enrollment of seventeen, and an average attendance of fourteen to seventeen. The sewing school for girls has an enrollment of fifty, with an average attendance of from thirty to fifty. I have three clubs of boys of twelve each in manual training work. However, the work with their hands is not the main object of this work, it's only a means to an end. The Bible lessons, stories, Bible verses and prayer are impressed upon their hearts and minds, and God through his Spirit will in his own way and time bring forth results.

Yours fraternally,

MINNA PREUSS.

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### Rev. Ira D. S. Knight and E. L. Wolslagel at Samson Tobacco Factory, Glasgow, Kentucky.

"WHY, certainly, come on out; I'll be very glad to have you preach and sing to the workers in the factory any time," was the answer of Mr. T. J. Samson, owner and manager of the largest tobacco factory in the beautiful little city of Glasgow, Ky., to the question of Pastor Knight as to whether an evangelistic service at the noon hour would meet with his approval.

A crowd of factory men and women gathered for the twenty-five minute meeting on the second day of the Glasgow revival campaign. Mr. Wolslagel had first led them in a brief song service, in which several of the most familiar hymns were used, had sung an appropriate solo, and Mr. Knight, the popular pastor of the Baptist Church, had preached an effective and practical gospel message that brought forth uplifted hands on the part of the twenty-five or thirty hearers who desired the prayers of the evangelists that they might be given the power to forsake sin and accept the Saviour. It was a sight which would have stirred the heart of the most skeptical, and which brought a thrill of joy to those directing the service.

At the conclusion of the meeting the manager of the factory stepped up to the preacher and singer, and in tones that showed that he had been deeply moved, stated that he would have the factory whistle blown thirty minutes earlier on the following days, thus allowing just that much more time for the evangelistic service.

Pray that the influence of these brief noon-day gatherings may be felt throughout the entire factory district, and that the impressions for good may be deep and lasting.

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### Enlistment Work in Western North Carolina.

W. R. Bradshaw, *Enlistment Worker*, Hickory, N. C.

YOU wrote me some time ago that you desired a word from me about grouping churches into fields.

As to the field proposition in Western North Carolina I could say so much that I hardly know what would interest you most. Western North Carolina is by no means a fair test as to the results to be obtained by the grouping of churches under one pastorate.

As you know, almost all of the country churches in this mountain section have been served by non-resident pastors. A small percentage of

the membership—an exceedingly small one of our churches—are willing to unite and locate a pastor in their midst, but a large majority of the members are opposed to it. Various objections are urged. The churches do not call their pastors at the same time. It is difficult to wean them away from the old plan of each church calling its own pastor without reference to any other church. Many are suspicious, thinking without investigating that it would mean a radical change in their church life and government.

Some think it is a shrewd scheme of the Board to place a man over them arbitrarily. Others think that it is a new-fangled idea that would ultimately, if not immediately, lead to their utter loss of individuality as orthodox Baptist churches, and they do not care to fool with it.

Others think we are trying to follow in the footsteps of the Methodist, and that just as soon as the field is formed, then the assessment will begin. So we have to wait here until the psychological moment arrives before we can form fields. I would not advise anyone to try to force it.

In fact, the churches themselves will have to solve the field problem. All that any of us ought to do, or can do for that matter, is to sow the seed—agitate the field question, and then leave it to the members to work it out.

Where the churches have united they have been able to do more than ever before.

On one field of poor churches the pastor received \$54.00 more than the churches had ever paid. In addition to that quite a number of good things found their way into his larder, wood-pile and poultry yard; and they sent him to the Southern Baptist Convention at Asheville, with enough money to meet all of his expenses handsomely. They raised \$74.50 for the Foreign Mission debt in addition to their other gifts, and \$54.00 for the orphanage.

On another field formed this year they have gone from \$400.00 pastor's salary to \$800.00, and to all other objects in proportion.

On one of these fields the Duplex Envelope System was introduced, and in one month the contributions jumped from around \$25.00 and \$30.00 to about \$80.00.

I could write on, but what is the use? All know that when the churches will group themselves into fields and employ a live pastor, the work goes forward by leaps and bounds.

But, let me say to you that we have literally been through fire and flood this year, but "God's in his heaven; all's right with the world". And we can face the year to come with hearts stout and true and a determination to do our little best.

## ITEMS OF INTEREST FROM MANY SOURCES.

DR. ANDREW MURRAY quotes in the Boer missionary organ, *De Koningsbode*, an observation of Dr. du Plessis (the greatest missionary traveler of our day, who has spent three years traversing interior Africa) to the effect that the South African Boers are proving themselves the most successful missionaries in Africa. *The Dutch Reformed Church is indeed having great success in its Central Africa missions.* The door to Portuguese East Africa is now open. Five sites for stations have been granted by the Portuguese government, four of which will be operated by Transvaal churches and one by Dutch churches in the Cape Colony. The sugar plantations on the Zambesi are also making their appeal to the Boer churches. The governor of Beira has given permission to work there, and a church in Fraserburg offers to provide half the salary of the missionary. Portuguese settlers, formerly Roman Catholics, now Republicans and alienated from all churches, need instruction and shepherding. Over a million souls in Portuguese East Africa are waiting the help of the

Boer Christians. Already little churches are springing up in this Portuguese colony. At Mpatso there are 300 believers, at Benga over 200, and many at other places. Sixty blacks are at work evangelizing. The mission has acquired the full confidence of the Portuguese authorities.

It takes a long while for a letter to come from Syria through the troubled waters of the Mediterranean and the Atlantic these days, and so we have only recently learned of the remarkably successful Commencement which the Syrian Protestant College at Beirut had last June, says *The Congregationist*, even though the year preceding it had been the most exciting in its history, owing to war conditions. Nevertheless no less than 769 students were enrolled, of whom a large number graduated from the different departments. One of the notable features of Commencement Day was the bestowal of the degree of Doctor of Laws upon Dr. Daniel Bliss, the sole survivor then of the band of missionaries who, fifty years ago next December, opened the doors of the college. In view of his death a few weeks after, it must have been exceedingly gratifying to be present and at the age of ninety-three receive this merited honor. At the same time the efficient president of the board of trustees, Dr. D. D. Stuart Dodge, of New York City, received *in absentia* the degree of LL.D. Presumably the college is going on this autumn with more or less of its customary regularity of procedure, although the Syrian skies have not yet cleared. Dr. Howard S. Bliss, son of the founder of the college, and a well-known graduate of Amherst, is worthily filling the position which his father graced so long.

DR. S. J. COREY, of the Foreign Christian Missionary Society, Cincinnati, Ohio, writes that self-support is coming quite rapidly among the missions of his denomination, and gives the following particulars:

"In the Philippines we have at least a dozen, if not a score, of village churches that are not entirely self-supporting. They have constructed their own meetinghouses and look after all their own expenses, including the preaching. We have one church in China, in the city of Shanghai, which has been entirely self-supporting, not only as far as the church is concerned, but they have had their own school now for five or six years. We have many other churches in China where they are looking toward self-support, and where it has been partially but not fully attained. In Japan during the last two months two churches have assumed entire self-support. We have a church at Bolenge, Africa, with two thousand members. It supports fifty of its own native evangelists on the field all the time. Our three other congregations in that mission district, with a membership of over five hundred to one thousand each, support from ten to twenty native evangelists each."

AN inquiry recently made of English and American Mission Boards having work in India as to their experience with mass movements toward Christianity brings to light some remarkable facts. For the last five years the fourteen societies concerned have received an average of seven thousand members per month, and the indications are that the rate of gain may be expected to increase rapidly. The Board Secretary who conducted the inquiry draws the following conclusions:

"1. That there is a rapidly growing movement toward Christ among India's sixty million of the depressed classes.

"2. That this movement has doubled in volume during the last five years—that is, from 1901 to 1910 converts were baptized at the rate of about one hundred and sixty per day, while from 1910 to 1914 nearly three hundred and fifty per day were received into the church.

"3. To face this movement and to train the twenty million children among these masses within the next fifteen or twenty years is the problem of supreme importance for India's salvation."

THE Northern Baptist Home Mission Society has the following missionaries and membership among foreign-speaking people in this country:

A list of our missionaries and the membership, while not representing all that is being done, is worth a careful reading: Three Bohemian, 568 members; 11 Chinese, 283 members; 1 Croatian, 10 members; 9 Danes, 242 members; 9 Finns, 502 members; 11 French, 679 members; 45 Germans, 3,116 members; 20 Hungarian, 817 members; 40 Italian, 1,793 members; 2 Japanese, 96 members; 1 Jewish, 2 Letts, 191 members; 8 Mexican (in United States), 214 members; 17 Norwegian, 577 members; 9 Polish, 350 members; 3 Portuguese, 181 members; 7 Russians, 300 members; 6 Roumanian, 618 members; 7 Slovak, 296 members; 1 Slovenian, 26 members; 79 Swede, 3,975 members; 2 Syrian. These missionaries reported over 1,600 baptisms last year.

IN a report devoted to China, one reads of a poor stone mason in the village of Lai Yang, where he is about the only Christian, who for the last two years has hired one of the best school-teachers employed in the mission, paying him half of the \$90 yearly salary, and even contracting debt to do this. Unsatisfied with the cramped and crowded quarters in which the school has to meet, he has erected a large building with rooms for both school and church, giving his own land for the site, most of the stone, and much of the work. "The result is a building almost as large as any in our whole field where there have been organized churches for forty years." He has done all this without money, and in the face of discouraging opposition, yet has never lost faith or courage.

The same report recounts the *education in systematic giving* which is being carried on in Korea and some of the methods employed. The women were taught to put aside a portion of rice and other grain each time they prepare a meal and bring it each Sunday in a special little sack. Men and boys are instructed to weave a pair of straw shoes each week during the leisure hours of an evening and bring them as an offering. These plans were heartily adopted by many churches. One of the missionaries, when he visited a small church, noted a heap of shoes six feet high in a corner, neatly piled in layers of ten pairs each. There were found to be 180 pairs, collected in several months, a very considerable aid toward church expenses.

IN Buenos Aires, the third largest city on the American continents, is such a neglect of religion as exists perhaps in no other city on the globe, including the great cities of the Orient. Taking it all together, in that city of 1,700,000 people there are not a hundred churches and temples—Protestant, Catholic, Mohammedan, Jewish, or any other kind—less than one place of worship for every 25,000 people. Of the 1,700,000 people, you might be able to count in the Protestant and Catholic churches altogether on a Sunday morning 1,700 people. In the University of Buenos Aires are 5,000 students, hardly five of whom are willing to say that they believe in Jesus Christ as their Saviour.

NEGRO Baptists in the United States have recently erected in Savannah a monument in memory of George Lisle who, in 1783, left America to preach to negro slaves in Jamaica. This earliest of foreign missionaries labored for his own support and preached on the race-course, amid the curses of the slave drivers. He started



the first Baptist church, with four believers, and was charged with preaching sedition, cast into prison, and put into irons, none of his friends being allowed to visit him. When the day of the trial came he had no accuser and was set at liberty. He obtained permission to preach, and in seven years baptized almost 500 persons. The most of these were slaves.

REV. F. E. JEFFREY, of Aruppukottai, India, states that a marvelous revolution is in progress. Twenty-five years ago he was stoned for innocently taking a low-caste Christian servant through the Brahmin street. The other day he sat down to a banquet with college students of all castes, including three divisions of Brahmins. All were served by servants of low-caste extraction. It will be remembered that in Bombay, last December, an All-Indian Inter-caste dinner, organized with the avowed object of doing away with caste differences, was held. Of the 450 guests from various castes 225 were Brahmins, 50 were Indian women, and 20 were the "untouchables".

THE *Japan Evangelist* reports that during the past year there have been held over one thousand meetings in different parts of the empire. The estimated attendance at these meetings was about two hundred and fifty thousand, and the inquirers numbered some nine thousand three hundred. The epitome of the message of one of the leading evangelists is stated in these words: "Japan has fallen upon evil ways. She is deteriorating along all lines. The old religions have not saved her, and cannot. We point you to Jesus Christ, the sole Saviour."

CHRISTIAN laymen in Japan have carried through several large projects in recent years which have attracted the attention of the Christian world. The expenses of the widespread newspaper discussion of Christianity, which reached six million readers daily in the interest of the national evangelistic campaign last year, was financed by one man, Baron Morimura. This same earnest Christian layman has recently given a sum, the equivalent of \$100,000, to found a chair of Christianity in the Imperial University at Tokyo.

THE American Bible Society has had a great year. It has issued and distributed in excess of last year 1,355,054 full Bibles, Testaments or portions. The total distribution for the year 1915 is as follows: At home, 2,707,971 full Bibles or portions, and abroad, 5,053,406, a total of 7,761,377. The total issues for the past century amount to 117,687,591 full Bibles or portions. Certainly the Society deserves congratulation.

WHEN Pastor William Fetter built his tabernacle in Petrograd, Russia, to seat 2,000, it was thought by many to be much too large, and it was freely predicted that it would be filled only when he preached. But word comes from Petrograd that the building has never been empty since the pastor's exile began, and that often there is not standing room for those who wish to attend its services.

AN extraordinary service has been rendered the inhabitants of Syria by the Presbyterian Board of Foreign Missions in transmitting funds from Syrians in America to relieve the distress of friends in the home country. Over \$1,100,000 has been handled by this one agency, thus ministering to thousands in deep need of assistance.

THE British and Foreign Bible Society issued during the past year 11,059,617 volumes, the largest number for any year in its history. The total distribution in war areas during the first twenty months of the war was 4,500,000 volumes.

## Young People's Department

IN CHARGE OF MISS ELIZABETH N. BRIGGS, RALEIGH, N. C.

### THE CHRISTMAS DAY.

Of all the days in all the year,  
The Christmas day to you belongs—  
The Christmas day, my children dear,  
When far and near sound happy songs.  
For on that day, at early morn,  
While loud rejoicing filled the skies,  
The loveliest of babes was born,  
The light of heaven in his eyes.  
On Christmas day, on Christmas day  
Upon his mother's breast he lay,  
While bright afar  
Shone Bethlehem's star  
On Christmas day, on Christmas day.

To grow in wisdom and to preach  
Truth, faith, and charity and love;  
To wander through the world and teach  
The lesson taught to him above;  
All little ones he met to greet  
And welcome, in his Father's name,  
With kindly words and blessings sweet—  
It was for this that Jesus came  
On Christmas day, on Christmas day,  
Made sacred by his birth for aye.  
Of all the year,  
My children dear,  
To you belongs this Christmas day.  
—Harper's Young People.



### EXPERIENCE IN MEXICO.

I WONDER if you would like to hear of some of the ups and downs of Miss Laura Cox during the past twelve months? You know she is one of our missionaries to Mexico, and if you will lend me your ears for just a little while, I will tell you something of her experiences.

The tenth of October, 1915, she, with her co-workers, Mr. and Mrs. Marrs, was cordially invited out to tea on one of the United States war boats which was in the sparkling little bay at Guaymas, Mexico. After having spent two or three very enjoyable hours with the captain, their host, they returned to the home, glad to get back, of course, where they could rest just as they pleased.

In a short while after their arrival the telephone bell rang, and when Mr. Marrs answered it, lo and behold! it was the American consul, who had called to say that all of them had better get out of Mexico as quickly as possible. So there was nothing to do but obey orders immediately.

Now, if you could have seen Miss Cox packing trunks, valises, etc., all day, October 11th, and till the wee, small hours that

night, you would not have wondered when you knew that she was more than tired as the clock gave the alarm at 3 A.M., October 12, in order to get down to the depot in time to catch the train that was waiting for her and her party.

Orders were given to run the train on schedule time, so the party of sixty Americans was delighted with the idea of crossing the border before the sun set in the golden tinted west. Everything passed smoothly on till two o'clock in the afternoon, when the conductor received orders to stop the train. He obeyed, but did not learn the cause till two hours later, when another message came, saying the bandits had burned nine bridges between his train and the border.

Can you imagine what such news meant to that crowd of Americans? To go on was impossible, so they had to try to return home. In the meantime, the Carranzistas had entered Guaymas and the Villistas had been made the enemy of the Americans. On their return, they had to pass the enemy's line. You just ought to have seen Miss Cox then, for scared doesn't describe her at all; however, there were others just as much frightened as she. If you have ever seen a polite crowd, it was that one when they stopped at the line to ask permission to pass. The Villista general came on the train and looked at them a few minutes and said, "Pass on."

The party had to ride six or seven hours in total darkness because of the Indians. A happy crowd was that that night when they were snug and safe in their own home as the town clock gave the stroke of two.

In November, Mr. Marrs opened the college and the school work began. All was quiet and calm till March, when there was an epidemic of smallpox in town and those in authority closed all the schools, to be reopened in April.

One day during the last week in April an awful noise was heard by Miss Cox in an adjoining room. She, with two of her larger boys, ran to hold the door of her schoolroom. As the noise of voices increased, she opened her door just enough to take a peep outside. Imagine, if you can, her heart throbs when she saw on one side of the yard Mrs. Marrs standing by the side of her wounded husband while opposite them stood eight or ten policemen. The first thing that came to her mind was that the soldiers had made a raid on the Americans, and having captured Mr. and Mrs. Marrs, they were looking for her and the five American children she had in her schoolroom. In a



Few minutes she learned that a Mexican had made himself crazy drunk and had stabbed five people, Mr. Marrs being one of his victims. Fortunately he was not severely injured and the drunken man was soon safely locked up by the police.

Mr. and Mrs. Marrs and Miss Laura Cox are now in this country. A number of our other missionaries to Mexico have also been forced to return. Look on the last page of this magazine and count how many have had to go home and how many are still in Mexico.



## THE STOCKINGS' TWINS.

Elizabeth N. Briggs.

It was the night before Christmas. In the library a dim light showed three slim, empty stockings hanging from the mantle. All was quiet in this room, but from the room above came noises sudden and strange.

The long Brown Stocking, at one end of the mantle, glanced knowingly at the shorter White Stocking at the other end of the mantle.

"I can tell what every sound means," said the Brown Stocking.

"So can I," answered the White Stocking. "That was James dropping his shoes by the chair."

"Now, listen," said the Brown Stocking. "One! Two! Three! That was James jumping off of the bed. He always does it three times after he gets on his clown clothes."

"There goes Edith running to hide behind the door!" exclaimed the White Stocking. "Listen! Mother is looking for her. There, she always squeals like that when she is found. I can almost hear the kisses she is getting."

"It is prayer time now," said Brown Stocking, softly. Only a low murmur could be heard until mother's voice rose more clearly alone.

"She is saying, 'God bless and guard and guide my precious children,'" whispered White Stocking.

Then what a scampering and pattering of bare feet could be heard. Round and round the room they seemed to go. Then there was a creaking of bed-springs as though they had been jumped upon very hard.

"There, they are in bed now!" cried Brownie.

"The story comes next," said White Stocking. "I almost wish I had not been hung here until after the story. I love to hear mother tell them."

"But it is one chance in a lifetime to be a Christmas stocking," said Brownie. "Maybe the story will be about us tonight."

"It is a queer story," answered Whitie. "The children seem to be telling it a little

bit at the time. Maybe it is another letter to Santa Claus."

All of this talk will show you that Brown Stocking and White Stocking had been living in this household for some time. Indeed, they had been there long enough for Brownie to have a large, careful darn at the heel, and Whitie to have a small, neat one at the toe. It was while mother's busy fingers were putting in these stitches that the two stockings had heard the stories of a wonderful person whom the children called Santa Claus. It seemed that he came on a night called Christmas, and brought a great pack of toys and good things for good children. There was much talk also of "when we hang up our stockings," and of "when we look in our stockings on Christmas morning."

All of the stockings listened wonderingly. They whispered softly to each other about it when they lay rolled into balls in the bureau drawer. One old pair with many darns had been left over from the winter before. This pair was very wise and often explained things to the younger ones.

"Every Christmas Eve," said Old Stocking. "James and Edith come to this drawer to choose one stocking apiece to be hung up for Santa Claus to fill with presents. The stockings that were chosen last year gave such big accounts of their adventures that we could scarcely believe them. But, later, we saw the toys for ourselves when it came our time to be worn. Oh, it is the greatest thing that can happen to a member of the Stocking family to be chosen for a Christmas stocking!"

When Brownie and Whitie heard this they wished with all their hearts that they might be chosen this year. But as all of the other stockings were wishing the same thing, there was sure to be disappointment for many.

This very afternoon there had been a merry rush in the nursery. The bureau drawer had been pulled open and four hands had felt eagerly among the rolls of stockings.

"I believe these brown stockings are the biggest," said James.

"All mine are white, so it doesn't matter which I take," said Edith.

"Here is a pink one for the baby," said mother, holding out the shortest, cutest, little pink sock.

"Oh, let's show it to him!" cried Edith.

She ran over to where nurse was holding the jolliest, dearest pink and white baby in all the world. He jumped and waved his arms in his queer, jerky little way, and cooed and "bobbled" his head as if he knew and was much pleased with the choice of the little pink sock.

Brownie and Whitie hanging now in the library were thinking of all this when there came an unexpected sound from the

nursery above. There was a scurry of feet across the floor, out in the hall and down the stairs.

The library door opened with a push and in bounded James and Edith, all wrapped up in their little bath robes.

"Shall we put it on the mantel?" asked James.

"No, here under the drop light," said Edith. "He will be sure to see it here."

The children laid a large envelope on the table and then with a cry of "Good-night, Christmas Stockings!" they turned for a race back to the nursery.

"Another letter to Santa Claus," exclaimed Brownie. "I begin to think these are very greedy children. They have written to Santa Claus every day for two weeks, and are now asking for more."

From overhead came the sounds of opening windows, of a closing door, and all was quiet. Brownie and Whitie knew that two little children in two white beds were snuggled down for the night.

"It somehow feels lonesome now," said Whitie.

"Aw!" said Brownie, with a boy's scorn, "girls have always got to be 'fraid of being left by themselves."

"Well, you see," explained Whitie; "I am used to being twins, and I feel queer just one white stocking by myself."

"You don't want Edith to be greedy enough to hang up two stockings, do you?" asked Brownie.

"Santa Claus might fill half of each of us," replied Whitie. "I feel selfish to have all of the fun of being a Christmas stocking and not letting my twin have a bit of it."

"You are just scared," taunted Brownie.

"I am not!" answered Whitie, quickly, for she did not like to be teased. "Anyhow, you look funny yourself, hanging there all alone. You look as if you might belong to that little one-legged boy that goes by here on crutches. Only his stocking is always ragged."

"Hush!" whispered Brownie, warningly.

Then indeed strange sounds and sights came to the Christmas stockings. Someone was there in the dim light, and there was a rattling of paper and the ring of tiny bells and the click of one toy against another. Santa Claus seemed to have a helper at hand for there were whispers of "Shall I fill the toe with nuts?" "Put the oranges in next." "Save a place in James' stocking for this." "Let the horn stick out of the top." "A horn for Edith, too?" "She wrote that she wanted one." And many more mysterious words like these.

In no time Brownie and Whitie looked as they had never looked before in their lives. They were so lumpy and knotty and bulgy that you would scarcely have known them for stockings. Even little

Pinkie was stretched out to hold a ball bigger and rounder than the fat pink leg of the pink baby upstairs.

Peeping down at the floor beneath them, the three stockings could see such an array of interesting things! A drum, a wagon, dolls and a doll carriage, a bat, ball and mitt, picture books and paint boxes. Brownie, Whitie and even Pinkie were trying to turn and see all of the presents when they heard an exclamation.

"What! A letter addressed to Santa Claus? Why, this must be for me."

Then the springs of the big chair groaned as if someone large and heavy had sunk upon them. The letter rattled as it was spread open, and then a nice man-sounding voice said:

"THE NURSERY,  
"Christmas Eve.

"DEAR SANTA CLAUS:

"This is James and Edith and the baby writing to you, only mother is doing the writing because she can do it so fast. We thank you now for all the nice things you are going to bring us. We did not mean for you to bring us everything we asked for in those other letters. Just you give us whichever of the things we asked for that you can give us. We know you have so many boys and girls to look after.

"And, Santa Claus, there are some little new children that have come to this country to live. Maybe they did not write you about it and you will be looking for them 'way 'cross the ocean. Mother says they are immigrants. We heard a boy call them 'Dagoes,' but we don't think that is a nice sounding name to call anybody. Mother says we can think of them as strangers within the gates, like she reads us about in the Bible. So, Santa Claus, we thought we would fix some stockings for them, 'cause you might not know about their moving.

"We know the story about when Jesus was born in Bethlehem and about the wise men bringing him gifts. Then mother taught us the verse, 'Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me.' So we thought we could be wise children and fix some 'inasmuch stockings.' We said it meant we must put in as much as we could. We filled them to the top and then had some bundles of clothes, besides.

"Mother and another lady took them to the little children's house this afternoon. She said all their mother and father could do was to bow and bow, and smile and smile, and say, 'Danks, danks, danks!' She said they were so happy. And we were happy, too.

"We forgot to tell you the poor little boy hasn't but one leg. He can wear his Christmas stocking. But we are going to send him and his little sister our Christmas stockings, 'cause we are so happy that

we have two legs and just one stocking won't do us any good.

"And now, good-bye, Santa Claus. We love you.

"JAMES, EDITH AND THE BABY."

The voice stopped and there was silence for a moment. Then the letter was folded and there came a crackley, crackley sound, as if it were being pushed deep down into an inside pocket. Soft-whispered words followed that not even the stockings could catch, and a short time after the room was left in silence.

White Stocking was smiling from one side of her stretched-out top to the other.

"Oh, Brownie!" she cried. "My twin is a Christmas stocking, too."

"So's mine," said Brownie, and he also grinned happily.

If you do not believe this is all true, just try a twin for your Christmas stocking. Then on Christmas morning see if your stocking does not smile at you as if it were saying:

A  
MERRY  
CHRISTMAS.



## AROUND THE WORLD AT CHRISTMAS.

### LITTLE CRADLES.

All over the earth they are swaying—  
The nests where the little ones lie—  
And the faces, black, brown, white or yellow,  
Are watched by the Father's kind eye.

Because long ago in a manger  
The Dearest of little ones lay,  
Our hearts turn with prayer to the Father  
To bless every baby today.  
—*The Missionary Helper.*



### NOTHING.

This conversation was overheard on the street:

SMALL GIRL—"Say, what did yer git fur Christmus?"

SMALL BOY—"Shut your eyes."  
(This the little maid proceeded to do.)

SMALL BOY—"What do you see?"

SMALL GIRL—"Nothin'."

SMALL BOY—"That's what I got."

If our readers know of any such destitute little people will they divide?



A Korean was invited to a Christmas tree party given by some American missionaries in a village called Ever Plenty. His share of gifts from the tree comprised a Testament, a towel and a cake of soap.

The Testament he would learn to read, the towel he would tie around his head on hot days, but the cake of soap was a mystery. He smelt it, and the smell was good; he ate part of it, but the taste was not equal to the smell; however, thinking it would improve as he grew used to it, he ate half of the soap before its real use could be explained.



In Holland, on Christmas eve, the little Dutch girl puts her wooden shoe in the chimney place, ready for gifts, just as the little American girl hangs up her stocking.



### THE BIRDS' CHRISTMAS.

In the distant land of Denmark,  
At the holy Christmas time,  
There's a custom so poetic  
That it's worthy better rhyme;  
'Mong the peasants poor and humble,  
Who our dear Lord's birthday keep  
As a day of thankful gladness,  
With a joy that lieth deep;  
They forget not humbler creatures  
Who their gladness cannot share,  
E'en the little birds of heaven  
Twitt'ring in the wintry air;  
High against a wall are mounted  
Unthreshed oats bound on a pole,  
Where the snowbirds feast upon them  
Ever this their Christmas dole:  
And I think the little snowbirds  
Must repay them by their mirth,  
Singing sweeter songs of springtime,  
Making glad the barren earth.  
—*Our Dumb Animals.*



### ANCIENT CHRISTMAS DISHES.

First there was what was called the Yule dough. It was a little cake made in the shape of a baby. Bakers used to give these little cakes to their regular customers at Christmas.

Many years ago, a boar's head was the first dish to be brought in for the Christmas dinner. It was wreathed round with garlands and brought in in great state. It must have looked quite fierce, for the tusks were left in, and it was whole. Then for a while the goose was the Christmas bird.

Plum pudding, with holly leaves and berries stuck in it, and brandy burning around it, was another of the dishes always brought in with great ceremony for the Christmas dinner in "merrie old England."

The mince pie dated from the days of the Crusaders. It used to be called the "Christ's cradle." The spices represented the offerings the wise men brought the Christ-child. And the crust, the Crusaders said, represented the cradle. They told their wives to put in all kinds of the best spices, all of the best they had, into this wonderful pie.

# NAMES AND LOCATIONS OF MISSIONARIES

## OF THE FOREIGN BOARD.

### South China.

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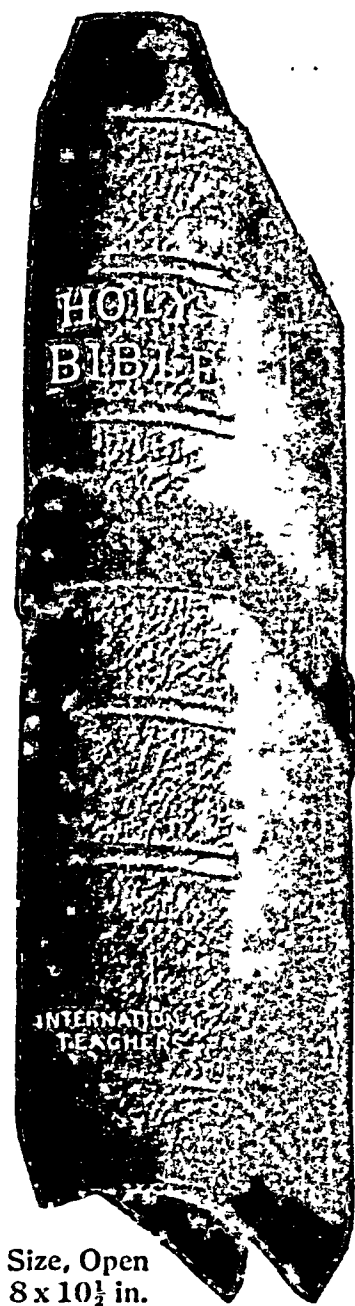
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