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HOME AND FOREIGN FIELDS

Continuing
The Foreign Mission Journal
The Home Field

THE MISSIONARY JOURNAL OF THE
SOUTHERN BAPTIST CONVENTION



"BEGGARS' DAY" AT LAICHOW-FU MISSION STATION.

(See Page 9)

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161 Eighth Avenue, North, Nashville, Tennessee

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HOME AND FOREIGN FIELDS

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L. J. VAN NESS, Editorial Secretary

G. S. DOBBINS, Editor

Editorial

It has been pointed out that Jesus wept only twice according to the gospel narrative—"once over the fact and experience of death, and once over an ungodly city." Had he come in this century instead of twenty centuries ago doubtless his tears would flow no less freely in looking upon the destitution and need of the modern city. The city, with all its potentialities of good and evil, *must* be taken for Jesus Christ. It is not an impossible task, either, but one full of divine encouragement and hope. We are apt to lose sight of the individual in the multitude, and of the unheralded good in the midst of exploited evil. Let us remember that the foreign missionary must cope chiefly with the city, and that our home missionaries must more and more be concentrated in these congested centers of opportunity and need. The study of the missionary topic, "City Missions," can be made exceedingly fruitful through the use of material in this number of HOME AND FOREIGN FIELDS.

DUTIES, we are told, do not conflict. As related to each other, however, duties may be higher or lower, greater or lesser, and to determine the paramount duty is a serious problem with conscientious Christian people. Great national needs are laying upon us imperative patriotic demands. The government must be sustained in its vast calls for means with which to finance the war. Provision must be made for the moral and physical welfare of our soldier boys and their dependent relatives. That these are duties of the first rank no one will deny. But because these are such sacred obligations and so universally admitted, may we not as Christians be true to our noblest instincts by boldly affirming that the supreme duty now as never before is to give the pure gospel of life and salvation to a perishing world?

WILLIAM CAREY said that his call came to him from an open Bible before an open map of the world. If the call of missions has never gripped the heart of any Christian, it must be that he has never listened to the voice of God as he speaks through the Book, and has closed his ears to the cries of human need. It is inconceivable that a converted soul could sit before an open Bible and then lift up his eyes to look upon the fields with a cold and indifferent heart. Our supreme task of missionary enlistment, therefore, is to bring men face to face with God's Word and a lost world.

ONE of our Home Board evangelists of wide experience in city mission work, sums up the items in a great drive upon the city for its moral conquest as follows: (1) The pressing of the city-wide simultaneous campaign. (2) The manning of our city churches with pastors of conviction, ability and untiring evangelistic zeal. (3) The preaching of salvation through Jesus Christ alone, and the Bible as the inspired Word of God. (4) The training and use of personal workers during all seasons. (5) Street preaching, tent-meetings, shop and factory services, community evangelism by pastor and people, month after month, unceasingly. (6) The purging of the church membership of worldliness. (7) A program by all the Baptists of the city that has unity and continuity. (8) The restoration of family religion.

"THERE are one hundred laymen in the Kentucky purchase who ought to support a missionary each," writes Brother H. B. Taylor, of Murray. Here is a note of tremendous importance that ought to be sounded from every Baptist pulpit. The impersonal giving of a little money will never develop a great missionary enthusiasm. When a business man puts a missionary on his payroll, when he enters into partnership with that missionary, then his heart goes into it, missions becomes a living, throbbing reality, and he becomes a champion of the cause. Brethren, press the battle at this strategic point.

WHAT does the Psalmist mean when he speaks of his cup as running over? Of course, it is a figure of the overflowing bounty of the Lord, but for the cup to *run over*—is not this rather an embarrassment and inconvenience than a blessing? Ordinarily we should like our cup to be just full, or not quite full, instead of soiling our fingers and linen by overflowing. This would be true if we were thinking only of ourselves, but we may well believe that God expects the overflow not to be wasted. Is it not rather a suggestion that God's overflowing bounty becomes most truly a blessing only when it is shared?

THE British and Foreign Bible Society reports that, in spite of the dissensions with which China has been torn during the past year, the distribution of Bibles reached the immense total for 1916 of 2,317,000.

CONTENTS

	Page
SELF, SERVICE, SUBSTANCE—THESE THREE	3
Rev. T. D. Brown.	
THE WU-CHOW PUBLIC HEALTH CAMPAIGN	4
The far-reaching results of medical missions in a great Chinese city.	
Geo. W. Leavell, M.D.	
THE GIRLS' SCHOOL IN SAO PAULO, BRAZIL	6
A story of need and opportunity in one of our strategic fields.	
Rev. W. B. Bagby, D.D.	
THE SPIRITUAL CONQUEST OF THE CITY	8
The significance of this problem in the Christian conflict of today.	
Rev. W. H. Geistweidt, D.D.	
HELPING CHINA'S POOR	9
A kind of city mission work which our missionaries carry on under difficulties.	
Rev. Chas. A. Leonard.	
REACHING THE CITY WITH THE GOSPEL	10
How Southern Baptists are meeting this challenge and responsibility.	
Rev. William Wistar Hamilton, D.D.	
LIGHT-BEARERS IN THE MIDST OF DARKNESS	11
Rev. L. C. Quarles.	
MEETING THE SCHOOL CRISIS IN JAPAN	12
Secretary T. B. Ray, D.D.	
FROM THE EVANGELISTS' NOTE-BOOK	13
MESSAGES FROM THE SECRETARIES	14-22
THE CALL OF THE MODERN CITY	22
MESSAGES FROM OUR FOREIGN FIELDS	23-26
MESSAGES FROM OUR HOME FIELD	27-28
IS IT WORTH WHILE?	29
YOUNG PEOPLE'S DEPARTMENT	30-32
THE MISSIONARY PILOT	32

"PERFECT love casteth out fear." Fear, then, is the opposite of love, and love the opposite of fear. Jealousy, envy, mistrust, hate, murder, war, are all by-products of fear. Fear is the absence of a sense of security, and in order that they may attain to that security men toil and save and accumulate, and buttress their gain with armed force to cast out fear. We have witnessed the colossal failure of this whole system of protection, with its awful attendant evils. The world is being made ready to accept as literal truth the principles of Jesus in the affairs of men and of nations. Not as a matter of religious sentiment, but of absolute scientific and historic fact, the gospel may be demonstrated as the only certain basis of peace and security. What a vision it presents, to see the forces of Christendom, at the close of the war, putting the same tremendous energies behind the spread of the gospel as were once expended in the interest of militarism! It would mean the overthrow of the reign of fear, the ushering in of the reign of love.

EVERY great forward movement is accompanied by a reaction. This is a law in the physical as well as the spiritual world. The incoming tide does not advance in an unbroken line, but by a succession of broken waves that recede after each surge forward. When we read, therefore, of the efforts to restore the old Manchu dynasty in China, it does not mean that republicanism has failed, but simply that the crest of the movement having been reached, the wave has broken, to fall backward. The gain has been a real one, even should the movement succeed, as practically all the advantages secured by the overthrow of the Manchus are retained. Another democratic movement will inevitably gain headway soon, and perhaps will bear China out into the great world-stream of democracy where her place will be permanently assured. As the saving salt of the nation stand the missionaries, tireless and undismayed, knowing that "the wave may break in failure, but the tide is sure to win."

THE Christian pessimist is a contradiction in terms. There are many remedies for pessimism, but none so effective as a study of missionary history. Old Testament history is but a series of unfoldings from darkness to light, the story of a people who were "sent" to bless the world. The New Testament is the record of the dawning of that light, the story of him who was "sent" to them that sit in darkness and the shadow of death. Christian history to this present hour is the story of the shining of that light unto a perfect day, of the labors of those who were and are "sent" to make known the Light of the world to all men everywhere. God's total purpose of good for the race is wrapped up in the missionary enterprise. Wherefore, "be of good cheer!"

AN interesting letter from General Julian S. Carr, the distinguished Methodist capitalist of North Carolina, who is visiting in China and Japan, contains the following paragraph: "Just a word with reference to missions. As a business man I have carefully studied the question at first hand. The man who for any reason opposes missions is, to put it plainly, a fool. He is wronging God, his country, humanity, and himself. The very best use the world can make of its surplus is to put it into missions, and my prayer and heart's desire is that my beloved America may lead in this work."

IT is the nature of God to give. He is not like a cautious man of affairs, withholding his gifts until the need becomes so imperative that he can no longer resist the appeal. Rather, he is like one who is burdened by carrying about gifts which he is anxious to bestow can he but find a recipient. Should not this be the attitude of all who are intrusted of him with this world's goods? "Give and it shall be given unto you."

WHAT shall it profit us if we gain a great war and lose our own souls? Mighty spiritual forces must be brought to bear, when, in the event of victory achieved through American arms, the reaction sets in. Otherwise, we shall be swept into a materialism of blackest moral midnight. That we be kept true to our spiritual ideals is more necessary than that we win the war. Oh, that it might ring in every Christian's heart, as a word from God's own lips, that the missionary passion alone is sufficient to counteract the fearful perils that inevitably follow in the wake of war! Preachers and teachers of the Christian religion are under graver responsibility for the future safety and peace of the world than any other body of men on earth.

"BILLIONS for defense and food, but not a bushel of grain for strong drink." The doom of the liquor business is at hand. The saloon keeper, the distiller and the brewer must get out of the road. We want no compromise prohibition. We cannot send our sons and brothers to die for a whiskey-stained flag. We cannot afford to forfeit the favor of a just God by taking food that would feed the starving and turn it into poison that will curse and destroy. Let those who read these words pray for a victory for prohibition that will settle the question for all time.

TWO million five hundred thousand trained, equipped soldiers for the front, with an equal number in preparation to go; twelve new missionaries for the foreign field by the combined efforts and gifts of all Southern Baptists! Yet unhesitatingly we admit that the conquest of heathendom for Jesus Christ is of infinite and eternal importance. The contrast would be a ridiculous absurdity were it not such a humiliating fact.

IN a great Self-Denial Campaign the Salvation Army has succeeded in raising £97,274 in Great Britain—the largest amount ever raised in this country in the history of the organization.

SELF, SERVICE, SUBSTANCE—THESE THREE

Rev. T. D. Brown

SOME subjects are like gems, they are so attractive that they need no additional mountings to set them off. Such is the theme of our message. "Missionary giving" is a gospel jewel of highest quality. It readily lends itself to many interesting turns and discussions. For this hour let us confine our thoughts to its pertinent threefold meaning, the giving of self, service, and substance to the cause of Christ.

1. THE GIVING OF SELF.

Paul, in praising the Macedonians for their liberality, said: "First they gave their own selves to the Lord." This always comes first. Without this first there can be no right second or third or fourth. If we have not laid self on the altar; if we are holding our lives as dear unto ourselves; if we are seeking to mould the lump of our life clay according to our own plans and notions, we have failed at the first thing. "Not yours but you." This is the beginning. Everything else worth while comes after this. Into the nail-pierced hands of the Lord of our life, the Father would have us make a deposit of our redeemed personalities.

This is our rational service. All souls belong to God. We are not our own. The cord that binds us to the Father is of double strength. We are his both by act of creation and regeneration. Our Lord with all authority said: "Except a

August, 1917

grain of wheat fall into the earth and die, it abideth by itself alone." The first essential to missionary giving is the planting of self in the field of the world's need. The grain must fall and die. Back of every shooting blade; back of every growing plant; back of every harvest ear is a dead grain. It is even so in grace. Back of every redeemed soul; back of every growing son of God; back of every conquering soldier of the cross lies the husk of a dead self.

2. THE DOING OF SERVICE.

But we are also interested in life's output. Along with the giving of self to God goes the doing of service for God. Our Saviour took upon himself the form of a servant, and went about doing good. "A disciple is not above his teacher, nor a bond-servant above his Lord. It is enough for the disciple that he be as his teacher, and the bond-servant as his Lord." "Whosoever would become great among you shall be your servant." The only satisfactory manifestations of religious character and life are associated with the reciprocal influences of spiritual experience and aggressive activity. "Lovest thou me? Feed my sheep." The giving of self calls for service. Faith without works is dead. The declarations of love without the doings of love are vain. The meat of the Master was to do the will of the Father. We are his friends if we do whatsoever he has commanded. Scores of our people are just waiting while they ought to be acting. We must work if we would have God work in us. Our very safety is bound up with our love-motivated service. We are to live for him who for us died and rose again. He inspires; but we work out our salvation. He quickens; but the actual accomplishment is ours. The pulse-throb of our life is conditioned on his heart-beat; but the glorification of his great name is measured by our hand-stroke. The power is God-sent; but the blows are man-directed. If his service is not our business, our salvation is not his business. "The love of Christ constrains."

More and more do we need to set ourselves at definite tasks for the Master. Every congregation of believers must justify its existence. And so must every believer. Being Baptist involves more than the recitation of a past religious experience or the possession of a present easy conscience. It is glorious to get into God; but better to keep up with the Holy Spirit. It is all right to feel; but feeling without doing is false security. It is good to be lifted up into the third heaven, if we come down to practice self-denial and sacrifice; but we are no better than the Hindu mystic, if the raptures of such an experience lead us into a complacent do-nothingism. The ease which many of us have assumed is altogether inconsistent with our authority. We are too much bent on the enjoyment of our religion and not enough interested in the employment of it.

The actual doing of great things should be oftener to our credit than to the credit of others. The name of our God is unmistakably set in our foreheads. The brandmark of his teachings is seen in every phase of our Baptist life. Who should be consumed with more zeal for his cause? It is to our shame that we have not injected more of the Baptist spirit into the great forward movements of the present day. Our very life demands a breadth of expression that we are not giving it. The Baptist principle must have the universe in which to work itself out. And all the world needs our life and service. Our highest wages is service in the Master's name. And herein is our salvation from ourselves, and the redemption of mankind.

3. THE USING OF OUR SUBSTANCE.

Of scarcely less importance than the giving of self or the doing of service is the using of our substance to the glory of God. Giving cannot be optional with us. We are what we are by the grace of God. We possess all we have by the goodness of God. God's ownership in us and ours is complete and absolute. We have nothing that we did not receive. The land is Jehovah's. Whatsoever is under the whole heaven is his.

Every beast of the forest is his, and the cattle upon a thousand hills. The silver is his, and the gold. The talents were the lord's; even the wicked and slothful servant recognized this. The pounds were the nobleman's, and he required his own with interest. God gives us the power to get wealth. We are stewards, not owners. It is required of stewards that they be found faithful.

Many of God's people have forgotten the solemn duties which stewardship involves. The true meaning and grandeur of our life are never realized until we say from the heart: "Thy will be done with mine as well as with me." All right belongs to our God. His great gift for us makes it imperative that we give. If one-tenth was the minimum under the law, what shall we say about our duty under grace? The gospel trumpet sounds, "Forward, march!" We are done with minimums when we are redeemed from the curse. There should be growth in the grace of giving as well as in the grace of praying or preaching or singing or anything else. One is as much a mark of godliness as the other. One is as much a duty as the other. Giving is involved in our obedience to Christ. This age-old Baptist principle has been side-stepped too long. "All her living, half his goods, beyond their power, according to ability, as God has prospered." This is the way to honor God with our substance. Our gifts are charged with a moral force that cannot fail. The only act that Jesus memorialized was one of giving.

If we would realize ourselves, we must give. As the life is lost that is saved, so the money is lost that is kept. In the use of our means lies their only value. The higher the ends served in the distribution of our money and goods, the greater the use to which they are put. Giving the gospel to men is taking highest good to them. Money used here is an investment for eternity. The use of our means ends with time unless they are placed to the credit of the Lord of our lives.

When the Son of God wrought out our salvation it was by the sacrifice of himself. He did his best. God's love is blood-wet on Calvary. There is a lesson here for us: all our giving is in a measure superficial until it becomes sacrificial, and it is never sacrificial until it hurts. Too many of us are sacrificing the lame sheep, and keeping the firstling of the flock for our personal good. We are making offerings unto our God that cost us nothing. Our means are becoming our master.

A LAST WORD.

Let it be the Lord's. Let every ear be attentive to his voice. We are called on to honor him with our substance and with the first fruits of all our increase. The Lord Jesus said, "It is more blessed to give than to receive." He knew. Wisdom is a defence, and money is a defence, but money without wisdom is a snare. Increase of riches does not satisfy, but there is great blessing in giving. The Saviour called one foolish who was more interested in keeping than in giving. The only way to keep our goods is to be rich toward God, and the only way to be rich toward God is to use our means to his glory. Riches kept are hurtful. To withhold from God is not only bad business but invites loss. God will have his own. We are better off without riches than with them, unless we use them to the glory of God and justly. The one way to have treasure in heaven by using our means is to distribute them. "How much owest thou?" "Pay what thou owest." The Lord has spoken, and "there is no wisdom nor understanding nor counsel against Jehovah." May the love of Christ impel every one of us to give more of self, of service, and of substance to the cause of the Master. The desire of his heart will not be realized unless our cash and consecration, our gold and goodness, and our riches and righteousness increase together.

"Give, give, be always giving,
Who gives not is not living;
The more you give,
The more you live."

The Wu-Chow Public Health Campaign

Geo. W. Leavell, M. D.

A Remarkable Instance of the Far-Reaching Results of Medical Missions in a Great Chinese City

THE campaign was held February 12 to 17, 1917. Dr. W. W. Peter of the Joint Council of Public Health Education conducted the campaign with great efficiency, and brought his excellent exhibits and assistants. A large matshed seating more than 1,000 persons was constructed in the court of the Confucian Temple for the lectures, and the exhibit was arranged in the corridors adjoining.

THE PROGRAM.

Dr. W. W. Peter lectured on health subjects daily at 11 A.M. and 3 P.M. Other lectures on health subjects were given by Dr. Webb Anderson, Mr. Wong Kaai Ming, Mr. Pang Shiu Ming, Mr. Wong Koon Hoi, and Mr. W. H. Tipton.

Friday, February 16th, was given over to the ladies, and tickets were issued for ladies only. At 11 A.M. Dr. Alice Hayes gave a demonstrated lecture on the "Care of Your Baby."

At 3 P.M. Dr. Kate McBurney lectured on health subjects for women and children, and Dr. Ko Siu Choh of the Stout Memorial Hospital gave a demonstrated lecture on the "Care of Your Baby." A Chinese baby was given a sanitary bath at both sessions, and the women instructed in artificial feeding of babies.

Opening addresses were made by Chinese officials and prominent citizens.

The local officials guaranteed half the expense of the campaign and the Stout Memorial Hospital secured half by subscription and from friends of the hospital.

Lantern lectures were given each evening simultaneously on the subjects: "Flies Kill People," "Sanitation of a Chinese City," "Smallpox and Vaccination," and "Infectious Diseases" in the following places: Confucian Temple, Alliance Chapel, Baptist Chapel and Wesleyan Chapel.

The total attendance for the week was 23,256. Tickets were issued for all the meetings.

SOME RESULTS.

A lantern lecture on "The Sanitation of a Chinese City" was given on February 26th, to His Excellency the Governor of Kwang Sai and the local officials.

The officials called a meeting of the Committee on Public Health, on February 28th, to devise ways and means for city health ordinances.

A board of health was appointed, with power to act.

The city captain superintendent of police was appointed city health officer.

The foreign doctors were elected honorary members of the board of health.

The magistrate of Wuchow agreed to open public vaccination centers at the expense of the city, tickets to be issued by the magistrate and the board of health.

Compulsory vaccination of students was approved.

The city officials agreed and promised to build sanitary toilets throughout the city according to the plans presented by the committee.

It was agreed that a section of street with proper drains should be built as a model for the people of the city, looking toward the cleaning of the streets.

MISSIONARY TIPTON'S ESTIMATE.

In *The New East*, a widely circulated Chinese publication, the following interesting account of the campaign by Brother W. H. Tipton appeared:

"The Stout Memorial Hospital, and Dr. G. W. Leavell in particular, were largely responsible for getting the health exhibit put on here during the visit of Dr. W. W. Peter to South China. This work is being done under the auspices of the Joint Council of Health for China, being composed of representatives of the Y. M. C. A., the China Medical Association of foreign physicians, and the foreign trained native physicians.

"The city was stirred by the exhibits and addresses as I have never seen the like of since I have been on the mission field. The officials and gentry along with the merchants and other prominent citizens were lined up with the missionaries in a way hitherto unheard of in these parts. We had some two thousand more people in attendance during the week than in Canton, and a profound impression was made on the public mind.

"The week following the campaign we had a follow-up meeting of the committee that had this work in charge and a very encouraging meeting it was. The authorities are to form a board of public health with the superintendent of police as superintendent of this work. Several important measures were decided upon, and the officials have pledged their hearty support, morally and financially.

"In addition to the lectures in the large matshed during the days, we had illustrated lantern slide lectures at night in all the churches in the city as well as in the matshed. The educational value of these lectures will undoubtedly be immense, and the results will be far-reaching both regarding the health problems of the people and the indirect result in turning the people toward the gospel."

TWO ILLUSTRATIVE INCIDENTS.

I went into the custom house here a few days ago on business, just at the noon hour, and I found several of the men standing at the windows killing flies with some small "swatters" that they had bought in the street, made for this purpose from a number of thin strips of bamboo tied together. To get Chinese gentlemen interested in killing flies is a new thought, for they are so dignified they rarely condescend to move out of the ordinary run of things. The lectures on "Flies Kill People" reached all classes in a very practical way, as they are familiar with the fly.

A soldier passing through the city came in to see the exhibit and heard one lecture. He was much impressed. That night he went to campaign headquarters (which was our book-room), seeking light concerning the gospel. He said that if the gospel the foreigners preached and believed included such things as he had seen and heard that day, he wanted to know more about it, as it must be very good. He was instructed by the book-room man that night, and he came again and again for further information. When Sunday came he attended Sunday school, and the following Sunday he presented himself for baptism and was received. He has secured a position in Wu-Chow and attends the church services regularly.

I have had a number of requests for this kind of work from all parts of the province and the adjoining country. The people came long distances for the week's education, and have returned to their cities and villages and aroused the people to the need of this kind of subjects being studied generally. I hope the sanitary conscience of China is awakening, for it certainly has been asleep or dead a long time—if there ever was such a thing in existence.



After a lecture. The crowd leaving the matshed.



Crowd of women leaving the matshed on "Ladies' Day".



A typical hospital case. Tumor on man's head weighed seven pounds when removed.



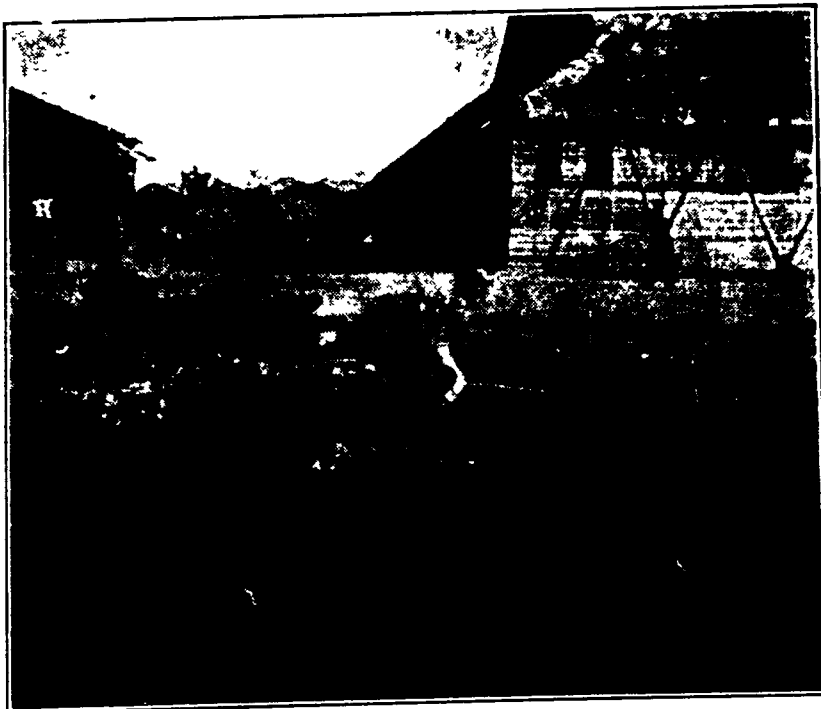
The prize babies. These were given a bath, and the waiting multitude instructed in "The Care of Your Baby".



Street scene in Wu-Chow at entrance of Stout Memorial Hospital.



Wu-Chow's public bath. Notice the washline and unsanitary toilet.



Cleaning up the dump-heaps—one result of the campaign.

The Girls' School in Sao Paulo, Brazil

"COLLEGIO BRAZILIERO"

Rev. W. B. Bagby, D.D.

SIXTEEN years ago, when Mrs. Bagby and I began our life in Sao Paulo, Brazil, the second city in size in the republic, and first intellectually and socially, we saw that we could, through a good Christian school, reach the better classes of Brazilians—classes difficult to reach through our little mission, rented halls and chapels. The converts and members of our small Baptist church were few and poor.

THE MODEST BEGINNING.

We decided to begin school work, and so we bought a small school, owned and directed by an American lady. This was a day school with a small but select class of pupils from some of the best families of the city. We bought the name, good-will, patronage and furniture belonging to the school, paying for the same about three thousand dollars in American money. This money we paid out of the earnings of the school, without help from the Board or mission. We began at once to make the school a Christian and missionary force in the work. We employed one or two teachers and began on new lines. It gave us access to some of the best Brazilian, as well as foreign families in Sao Paulo, and the school soon began to grow in size and public favor. We purchased kindergarten material and secured the services of a kindergarten teacher. We then rented a piano and began a musical department, and secured the services of a French lady for that language. We, ourselves, taught several classes in English. The teaching is all done, of course, in Portuguese, the language of Brazil.

From the beginning, we had the daily reading of the Scriptures, singing of hymns and prayer. During these sixteen years, the school has continued to grow in public esteem and good-will and reputation. A small boarding department has been added. Furniture for this, as well as the other departments of the school, has been bought and paid for by the school itself, without assistance from the mission, except at one time some dozens of chairs. Two organs have been given by friends at home.

GROWTH AND SUCCESS.

The school has been turned over to the Foreign Mission Board, free of any expense or burden, and belongs solely to the Baptist denomination. It has a regularly organized body of trustees, appointed by the Brazilian Baptist State Convention of Sao Paulo, approved by the Foreign Mission Board, and composed of missionaries and native Brazilians and other Baptists. The Foreign Board (ours, of course) pays the rent of the buildings which we use. The salaries of eight teachers employed on the field and all other running expenses, amounting in all to some eight thousand dollars (American gold), are paid by the school itself.

The school is thoroughly and directly evangelical and Baptist. Lessons in the Bible are taught daily in all the classrooms, religious (evangelical) songs are sung, and prayer offered. The school is a positively spiritual and evangelical force in our work and is, and must be always, under exclusive Baptist control. *We would not have any other kind of school.* This school is widely and most favorably known in all the great state of Sao Paulo, and enjoys the patronage of the very best class of Brazilians, as well as foreigners. It is an inter-

esting fact that we have, at present, in actual attendance, children of thirteen nationalities—Brazilian, Argentine, North American, Portuguese, Spanish, Italian, French, English, Swedish, German, Russian, Syrian (Turkish), and Japanese.

The annual number of girls of all ages, and small boys (for it is mainly a girls' school) matriculated is from one hundred and fifty to one hundred and seventy-five.

The school is a great and growing factor in our Brazilian Baptist work. From our girls we have furnished four teachers for the college in Rio de Janeiro, two for Campos, one for Bahia, one for Santos, one for Parana and three for the school itself. Other teachers are in preparation. A majority of the pupils are, and have always been, from Roman Catholic families. At the same time, our religious principles are well known and the school is entirely and openly evangelical, and under exclusive Baptist control.

AMBITION, HOPES AND NEEDS.

Our ambition and hope is to make this our Baptist Woman's College for all south Brazil. It is now our only Baptist Girls' School in all Brazil. We have

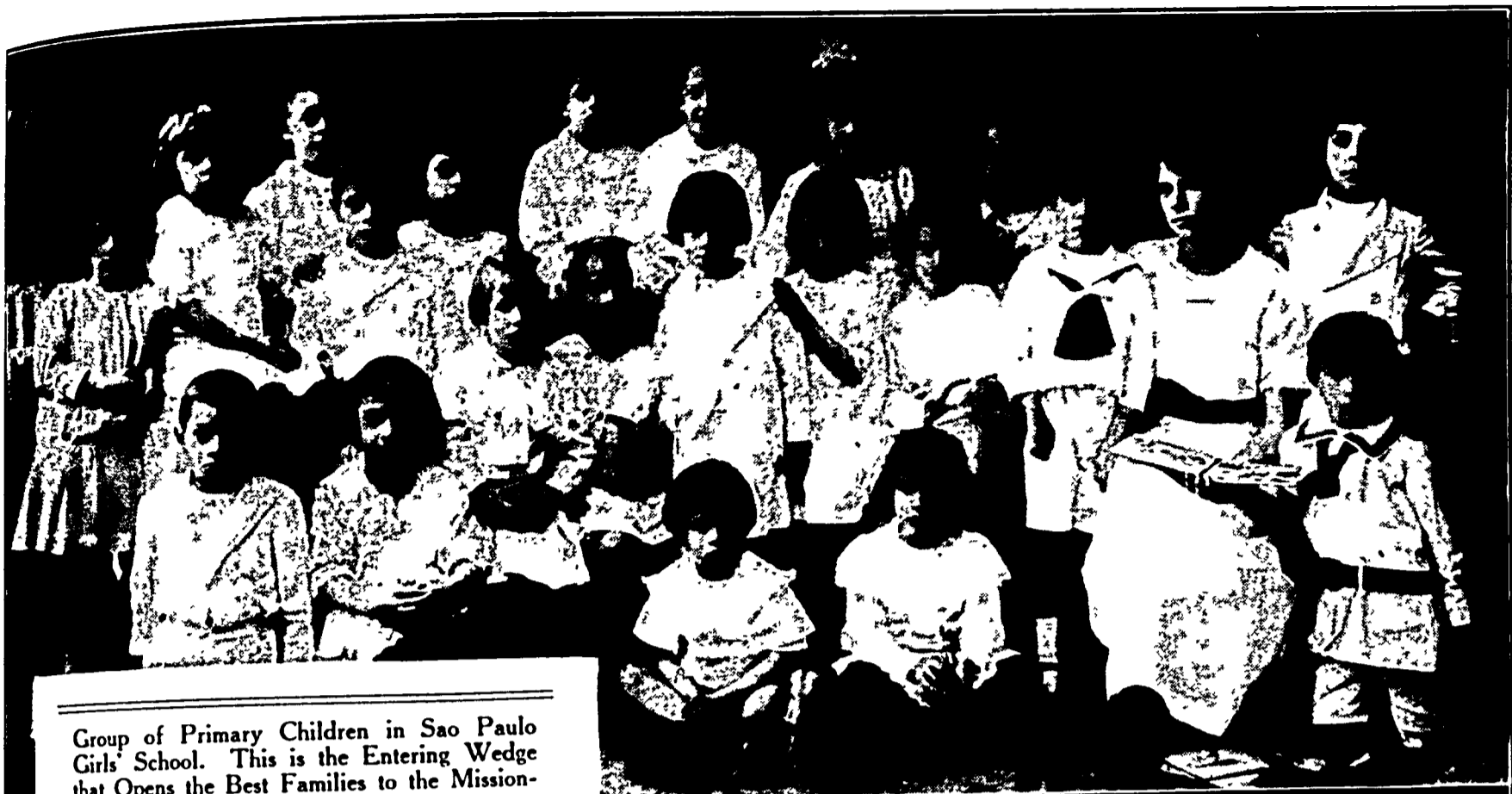
in this institution an inestimable opportunity for doing a work of untold magnitude for the education of Brazilian young womanhood and that of all these girls of many nations under the Southern Cross. The time has come when we must acquire a good plot of ground and build a good home for this school. We also must secure the services of a strong, well-prepared young missionary couple to go out and take charge of this institution and lead us in our educational work in the state of Sao Paulo. Mrs. Bagby, who has always had charge of the school, wishes to turn it over to younger hands, and as soon as possible.

The location of the school could not be better. The great state of Sao Paulo is the foremost and dominant state in all Brazil,—agriculturally, industrially, commercially, socially, intellectually and politically. It is a state of boundless resources, with a future of immense possibilities and radiant promise. The city of Sao Paulo is the Chicago and Boston combined for Brazil. Its population, largely white Brazilian and European, is fast nearing the half-million mark. The school, without equipment, a foot of ground or a brick of its own, has done a noble work for the educational and evangelical cause in Brazil, and is, we believe, going on to a greater future of usefulness and profit to the cause of truth, enlightenment and spiritual uplift.

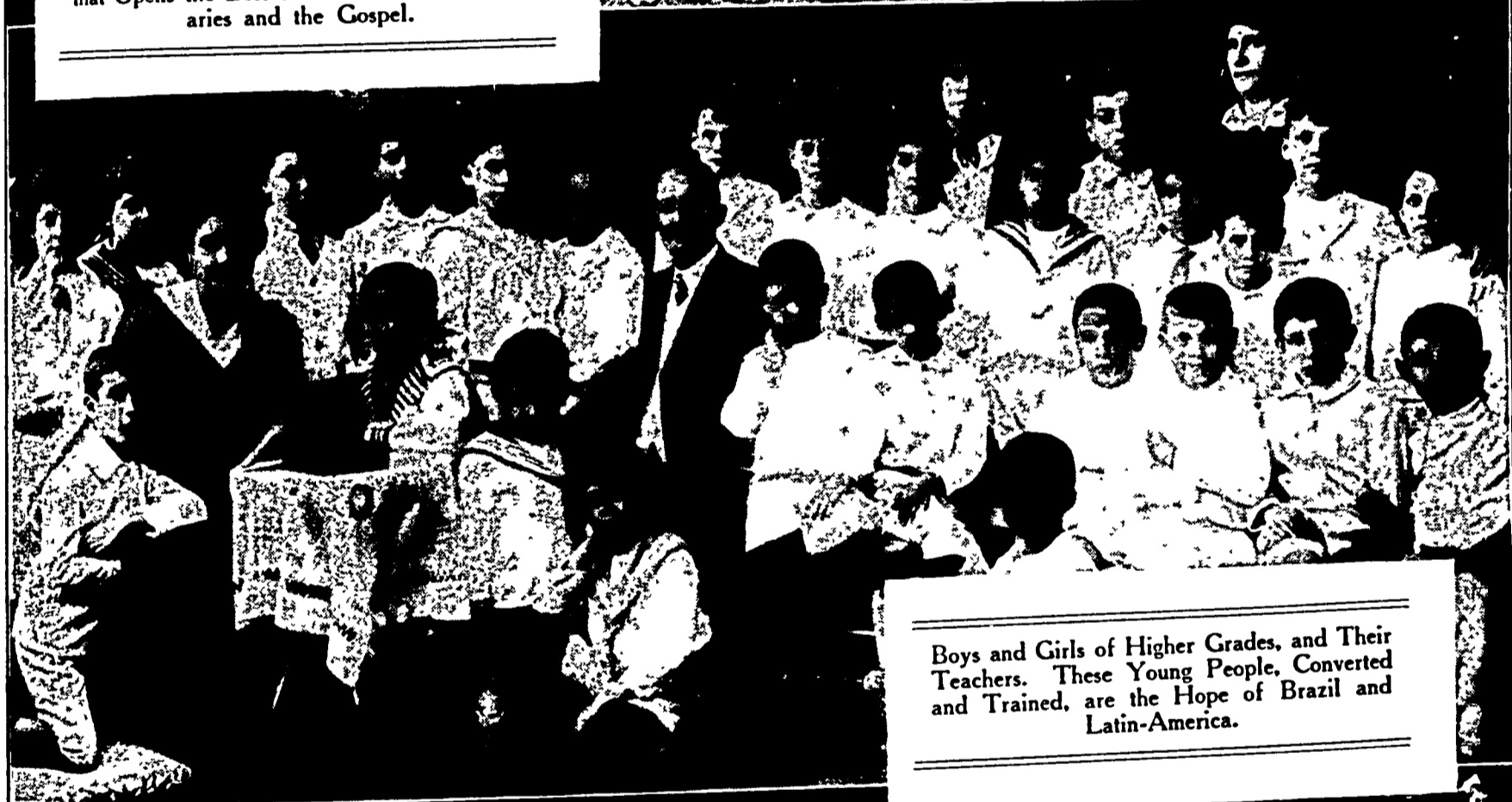
But we must have a plant of our own, equipment and wise and capable administration. We are striving on and praying and waiting for all these. When shall we have them? God grant it may be soon!

GIVING is the native language of love. The primal instinct of affection in the untutored savage finds expression in the effort to bestow gifts upon the object of his love. "But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" The greatest need of this world, for which Christ died, being the gospel, God's Word would here seem to make a fearfully hard case against the man who professes to love him and yet refuses to give to missions.

Dr. and Mrs. Bagby are our oldest missionaries in Brazil. They have done a work of far-reaching importance, both in educational and evangelistic work, but this great girls' school will be their enduring monument. The appeal for equipment in the face of such opportunity should touch every heart.



Group of Primary Children in Sao Paulo Girls' School. This is the Entering Wedge that Opens the Best Families to the Missionaries and the Gospel.



Boys and Girls of Higher Grades, and Their Teachers. These Young People, Converted and Trained, are the Hope of Brazil and Latin-America.



The Spiritual Conquest of the City

Rev. W. H. Geistweit, D.D.

What Is the Significance of the City in the Christian Conflict of Today? How Shall Its Problems be Attacked?
What Forces Must be Relied Upon for Ultimate Victory? A Man in the Heat of the Battle Makes Reply

I WISH I knew how to answer the questions propounded to me under the great title that heads this article. The city is the despair of the Christian worker. He seems to be calling against a high wind that blows his words back again into his own mouth. He seems to be using a tack-hammer, striking against great boulders of sin. Too often, when he sees the movement of sin set in against him and his labors, he picks up his church and carries it to some safe place, where a few choice spirits who believe and act alike, can worship, "under their own vine and fig tree," and no one molests them nor makes them afraid.

Now and then he lifts his voice against sin, and keeps at it long enough until the sound reaches the ears of the wrongdoers, and the wrongdoers, suddenly becoming anxious for the safety of the ark of God (though they have never seen it, and would not recognize it if they saw it moving down the street), cry out that the minister should preach the gospel, and let practical affairs alone; by which "gospel" they mean an insurance policy against the eternal burnings; "only this, and nothing more."

It is sometimes said that man made the city and that God made the country. I don't know about that. It looks that way. But I read that we began in the country and shall end in the city—the city coming down from God out of heaven. In the meantime what?

Unless the city is taken for God the day is gone for righteousness and for humanity. The cities are growing larger every day. Now and then we hear of a movement back to the country, but it is only an eddy in the great stream that moves resistlessly to the city. And the church of Jesus Christ is its only salvation. How shall the church act? What shall it do? What shall be its ideals?

The church is wise if it stays where the people are—"where the race of man goes by." We have made unfortunate history in this direction. It seems to me that in every city there should be maintained a great central institution, located in the very heart of things. We have often changed our base when we should simply have changed our method. Not a few downtown churches have perished simply because the eyes of the workers were in the backs of their heads; they were worshipping a beautiful past. Romanists are not the only people who believe in "succession."

The city demands that the churches be so adjusted to the currents of life that their doors shall always be open. This demands organization of a peculiar sort; it also demands money in no small amounts. Here in Saint Louis, for instance, and in the western city from whence I came, are literally thousands of young people away from home. They do not live far out in the residential districts; they cannot afford to live far away from their work. Where shall they go when the day's work is over? All about us are the theaters, moving picture shows, and some forms of amusement that may not be described. Unless the doors of the church are open the other open doors will win them; and many of these other doors are like the entrance to Dante's Inferno. Plainly, the church must organize for this work. I am not thinking of a "mission" base, commonly understood. That type of organization defeats itself outside of its own environment, which is among the down and outs. But the institution here described must draw to it helpers of the very best sort, financially able, and spiritually equipped; while its ministry should command the very strongest the denomination affords.

The common mistake made right here is the idea that religion must be so socialized that it is nothing more than a social settlement under the fostering care of the church. While there are some things worth while in that type of service, the church should maintain a strong spiritual ideal. The social settlement and the gospel for the human soul are not the same things; the church must be careful to keep its spiritual fires burning, maintain a virile life in Christ, and keep the spiritual message uppermost. The truth is that real spiritual life is always the longing of the normal heart; the social center does not minister to it; and of all things the "forum" idea does not minister to it. A clearing house for the expression of every strange notion is possibly a good thing, but the spiritual conquest of the city depends upon other forces.

It is not my purpose here to speak of methods of work. Methods are local, and changeable, while principles are eternal and unchangeable. It is the principle I have in mind. The many movements for the spiritual conquest of the city do not accomplish what they set out to do because they seek spiritual ends by unspiritual effort. Here is the great difficulty with so-called institutional work. It hides the spiritual purpose, and so often defeats itself. The saving element is the sensible spiritual element, by which all men shall frankly understand that the work is being done with spiritual renewal in mind; that nothing is really accomplished so long as regeneration and spiritual development are lacking. Keeping these ideals in mind will control the whole movement for the city's regeneration.

Of course, I have not said anything new. I am not sure that I have said anything worth while. But I have tried to reveal my own purpose and guiding principle in the conduct of work in the heart of the city. The conquest of the city must begin in the heart of the city. I have never known it to work from the outside to the center. The smaller neighborhood church is necessary; though I frankly think we have too many of them; they are more often sustaining an interest than carrying on a work; they live upon themselves. We need to have it impressed more and more upon us that the hope of humanity lies in direct work upon humanity; and that work cannot be done at arm's length, by the establishing of missions here and there, managed by people who have failed in everything else they have undertaken in the kingdom. Christians are made by Christians. Never was there such an opportunity; and as far as my experience and observation goes, never were the people easier to reach. What we need is an appreciation of the task, the enlistment of the very best men and women in the direct work and support; and the engagement of leadership that will command respect and give the world the conviction that the church of God means business in ministering to men.

LOVE looks ahead for the object of its affection. Love does not trust to accident and exigency to make provision for the one beloved. God is love, therefore he has looked down the centuries from eternity to make provision for the highest welfare of each of his creatures. The supreme proof of this love was the cross of Jesus Christ, and the infinite provision for every creature the atoning blood of God's Son. The very nature of God is love, and the very nature of love is to give. It is the finest privilege of human life, therefore, to pass on through our lives the tender love and grace of God through Jesus Christ in carrying the gospel to those who are loveless, impoverished, and in the dark.

Helping China's Poor

Rev. Chas. A. Leonard, Laichow-Fu

A Touching Recital of a Kind of City Mission Work Our Missionaries Carry On Out of Their Own Resources

SHANTUNG PROVINCE is one of the most densely populated sections of China, and there are many poor people who come to our homes for help. Some of these are from regions visited by famine, others are natives of the county, who, by force of circumstances, have become paupers and have no other way of sustaining life except by begging. Among the beggars are, of course, some who could make a living without begging, and it is often hard to distinguish between these and those who are really needy.

Very few Chinese help the poor from motives prompted by love or pity. What aid is given is usually to get rid of the beggar, who may stand at the shop door and beg in tones anything but pleasant to hear until a little money is thrown him. The average shopkeeper will toss him a small copper cash, amounting to about one-twentieth of a cent in our money. The poor fellow may continue there and another or even a third piece of money may be thrown to him, or he be given a kick or a severe reviling; and then he goes to another shop.

In the residence sections of the city and in the villages the watch dogs, one of which is kept by nearly every family, are taught to fight the beggars; so every beggar must carry a stick. Whenever the dogs see the beggars coming they make for them, and the poor beggars must fight off the curs to get to the gate. Then they begin begging for bread in as heart-rending tones as possible. Because of his importunity, the beggar may be tossed a small piece of the black, cheapest bread, made of Barbados millet, and, as he is told of what a nuisance he has been, the beggar leaves to try another house, where in eight cases out of ten he will not be so successful.

A great many people think poverty comes as retribution from the gods, so the poor and other unfortunates get little pity from the people or the officials. Two summers ago I did some famine work in Chang-I County, a flooded section to the west of us. When we reached there it was found that the gracious county official had decided to aid those starving people, so he sent word to the district constables that he would furnish every destitute person with 100 small cash—about three cents in our money. Each individual must go up to the county seat, a half day's journey away, to get his share. The district constables thought we were going to let them help us manage our distribution of funds, which had been supplied by the Red Cross and contributions from missionaries, so they furnished us with the list of destitutes which they had carried to the county magistrate. We found upon investigation that a large number of names on their lists represented men who had either died or moved across the Gulf of Pechilli over into Manchuria. The money for these the constables kindly brought back for their own use, and when they brought money for others, one-half of the amount was kept for their trouble. So when the people heard that we were going to help them and that the money was going to be distributed "on the spot," it seemed too good to be true. Each case had to be looked into personally and the amount to be given passed upon. A member of the family was given a ticket, and

he came to the place where we were stopping in the village to get the money. After they had all heard the gospel, they were given the amount indicated on their tickets. You will see some of them in the accompanying picture.

But in these latter days those who come to us for food or money are far too many, and just how best to meet the situation is not easy to decide. Yet that it is our duty to do the best possible for these people, many of whom are weak and sick or nearing starvation, stands to reason and is taught throughout God's Word.

To help them promiscuously at the gate will not do, for they will come in such numbers and at every hour that one will be able to do nothing but answer calls at the gate. Besides, it will be impossible to know who are really the needy, and some will come several times during the day. We tried investigating individual cases,

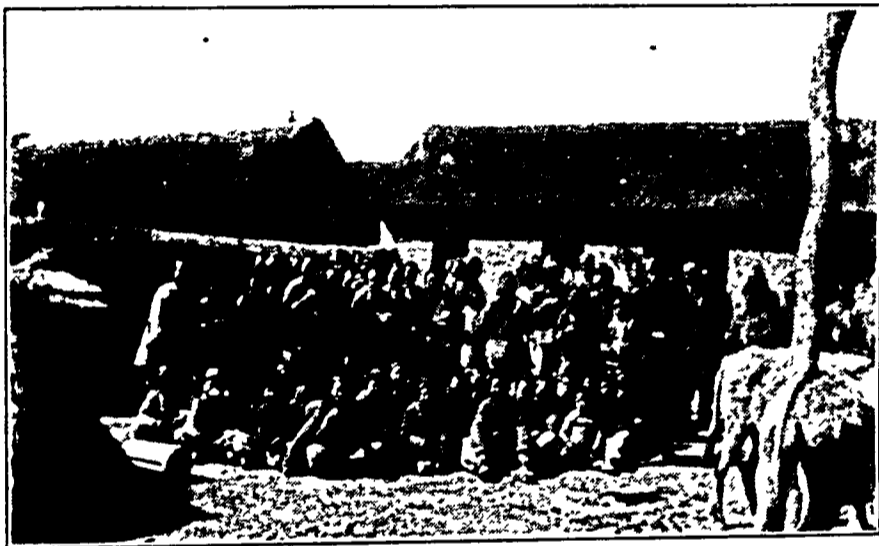
giving them each a little piece of wood bearing name and amount, these to be presented on the first and fifteenth of each month, but this was not satisfactory.

My hope all the while was to find some plan by which they could hear the gospel and at the same time receive material aid. The most satisfactory plan so far, and the one in use at Laichow-fu when we left there on furlough, was to have the beggars come on the first and fifteenth of each month at a stated hour,

nine o'clock, when they were received into an enclosure in our back yard to hear the gospel and receive enough money to feed them a few days. The common people still hold to the old Chinese calendar, which is lunar, while ours is solar. Theirs is more convenient for the uneducated because the first of the month is marked by the new moon and the full moon always comes on the fifteenth. So every new moon and every full moon was "beggar day" at our house.

Sometimes as many as 140 come for help. One morning I counted 22 children, 43 women, 55 men. Of the adults, two were lepers, two insane, nine blind, eight cripples, ten badly diseased, and about 20 old men and women so badly enfeebled or underfed that they could hardly walk. One old man fell in a heap as he was pushed a little to move over into the crowd, and another died by the roadside on his way to our house. Most of them sleep in the dingy, dirty, damp old temples, many of which are in decay and are also the homes of bats, rats and disease. In cold weather a number freeze to death. The last "beggar day" before we left home last January was preceded by severe cold weather. Only about a dozen could come on that day. These knew of six who had frozen to death since the last time they came.

You can easily imagine what a joy and a pleasure it is to preach the "glad tidings" to such people as these. They receive it gladly and with marked attention. The evangelists and school boys often help in the preaching and distribution of funds, none of which come from mission funds but are contributed by missionaries at Laichow-fu. Oftentimes numbers of people passing by come inside the gate to hear the preaching, and on market days, when large crowds visit the city, the court



Families receiving aid in Chang-I County during the famine.

is packed with men. At these times this special work has the additional benefit of furnishing an example to the heathen of the kindness they should show their poor. In preaching to these poor people one realizes that he is giving them "unsearchable riches" far surpassing the material aid furnished. The down-trodden and diseased, often kicked about and reviled, desperately poor beyond the imagination of the average American, are yet often most patient, cheerful and optimistic. As one looks upon them there cannot but be a feeling of love and pity, and one is reminded that there must have been some of such around the Master when he cried out, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," and that to such he referred when in sending proof of his messiahship to John he stated that the gospel was preached to the poor.

Many of these beggars say they believe, and I doubt not but that some of them are saved. They are taught to pray, and some of them have voluntarily told me when they sit down to eat whatever food has been gathered during the day their heads are bowed to the earth and a prayer of thanksgiving is made to the heavenly Father, this oftentimes inside the temples and in the presence of the idols with whom they must live, for the temples are the only places a beggar is allowed to sleep. The work of helping them is being continued in our absence. Whenever you see a new moon or a full moon you may know that the gospel has been preached to the poor on the morning of that day, and will you not ask the Holy Spirit to use it to the salvation of some who have heard the words of life?

Reaching the City with the Gospel

Rev. William Wistar Hamilton, D.D.

How Southern Baptists are Meeting the Challenge of an Overwhelming Task and Responsibility

WHEN Jesus drew near and beheld the city, he wept over it, and said, Would that you had known, while yet there was time!

These words and this same longing have been repeated in the hearts of consecrated men and women through the years, and many have been the plans adopted for getting the busy, hurrying throngs to give heed to the message of salvation.

Some years ago one of the best known evangelists of our country, called to take charge of a great soul-winning movement, adopted the group plan of reaching the cities. Churches of all denominations were invited to co-operate, and the territory covered by the city was divided into sections, one church in each division being selected for the meetings in that neighborhood. Then there was held a great central day service, in which all the sections came together for Bible study and prayer.

A Baptist minister studied this method and determined to try it out in the Southern city of more than two hundred thousand population in which he resided. Great and blessed results came, but when the meetings had closed, this pastor had gotten a vision of a plan more in keeping with Baptist polity and far more effective as has been demonstrated by Southern Baptists. Home Board evangelism is capable of application to the country or village church, of enlargement to cover the territory of a district association or a whole state, and of expansion to meet the needs of the great cities with their varying conditions and mixed population.

1. *The first steps.* In a recent campaign covering a small city and the near-by country churches, the first thing done was to call a conference of pastors and laymen. It was an all-day meeting, with dinner served by the good women, and with speakers ready to discuss "The Preparation for Pentecost," "Prayer," "Personal Work," "Planning Big Things for a Great Cause."

A month later another all-day conference was held in another church; emphasis was laid upon deepening and intensifying the spiritual life, and again it was made clear that our desire must be to quicken and help all of the work and worship of the churches, that we must bring the claims of the gospel to every individual in the community, that we must win the lost to our Saviour and enlist them in his service, and that we must train workers for intelligent and constant and successful activity in the kingdom.

2. *Enlisting the churches.* From these conferences the pastors and laymen went back to their churches to tell of the general plan, to enlist the members of country and village and town congregations to secure an evangelist from the state or

Home Board, or to invite some pastor to be with them at the appointed time. "The Call to Prayer" was read to each congregation, and sermons were preached on "Bible Conditions for a Revival," "The Life that Can Pray," "Prayer as a Source of Power," "The Holy Spirit and the Revival," "Prepare Ye the Way of the Lord," "God's Need of Laborers."

A covenant card was presented to each congregation, and as many as would were pledged to the work. It reads as follows: "I hereby covenant with my pastor and others to pray earnestly and specifically for God's blessing upon the special meetings, and to be present at the services as regularly and as constantly as possible."

"Prospect Cards" were given out at the regular services, at the special meetings, and to the workers and teachers in order to secure the names of men, women and children who should be won. These names were put on a prayer-list, and at each public meeting, as well as in private devotions and at the family altar, prayer was made for them.

A census was taken, by house-to-house visitation, in an every-member canvass. This let the people know of the meetings, secured a more complete list of prospects, and gave opportunity for personal work and prayer and enlistment.

3. *Preparatory services.* The territory was divided into streets, or districts, or country roads, or neighborhoods, and leaders were appointed who saw that meetings for prayer were held on one or more nights of each week. This was done for the four weeks just preceding the revival.

Teachers and officers were called together by the superintendent and pastor, and there were placed before them their responsibility and opportunity. They were asked for lists of names from their classes, indicating those who were not Christians and those who needed an awakening, and those who should be active workers.

Deacons and officers and parents and pastor met and talked over these names, and prayed for them, and advised together as to what if anything should be done in each case. Then there were called together groups, who would be interested in special classes, such as business men, business women, mothers, fathers, laborers, shop girls, factory-hands, high school students, young girls and boys.

Pastors exchanged pulpits, and, maybe, agreed as to the subject on which they would all preach, and at this time, also, the "Call to Prayer" was again read and emphasized.

Committees on personal work, on finance, on publicity, on tract distribution, on music, on street services, on shop meetings, and on special days for fasting and prayer, for parents, for workers, for children, for the aged, for students, for shut-

ins, for working men, and such like, should have frequent meetings for conference and prayer.

4. *The meetings.* On the appointed day, with the evangelists and singers and pastors in place, the meetings began with great interest, and from country and village and town churches encouraging reports began to come. The union day service was held at a central point, and consisted of three periods of thirty minutes each, the first being given to instruction in soul-winning, the second to reports and to special music and to prayer, and the third period to a sermon by one of the evangelists.

At this day service a section of the church was given to the colored pastors and workers, and the singers and evangelists and pastors from the colored churches added much to the great interest, which increased with the days.

Every night (except Saturday, when the meetings were on the streets) evangelistic services were held in all of the Baptist churches, and the preparation of hearts had been such that at once the revival spirit was manifest, Christians were awakened and the lost were saved.

On Sunday afternoons great union services were held for men at one church and for women at another. Special meetings for children were conducted on Saturdays and at the Sunday school hour; and at factories and shops the evangelists and pastors and singers would be heard at the noon hour each day.

5. *The results.* By the end of the first week the additions had begun to assume most encouraging proportions, and at the end of two weeks there had been nearly eight hundred additions, and that, too, when many of the country and village churches had not reported and when the town churches had not finished gathering the results.

One of the marked features was that such a large proportion of those saved were men, many of whom had resisted God's call for almost a life-time. When the number received stood at 775 the colored churches had received 168, the country churches 185, and the white town churches 422.

About three-fourths of the new members came for baptism, and in one church, where 64 had joined, 52 of that number were adults and twelve were young people. Something of this same average was maintained in all the churches.

At two churches in particular there were many scarlet women who were sought out and led to Christ by their Christian sisters of the highest social circles in the city. The whole community was aroused, the Baptist forces were enlisted, the united praying and preaching and working gave courage and increased faith, the greatness of the plan appealed to the men of affairs, the lost were thoughtful and responsive, the gospel of Christ and of his cross drew and saved those who were in sin, the churches were revived and strengthened. Surely, this is "Sane, Aggressive Evangelism," that will reach the city with the gospel.

Light-Bearers in the Midst of Darkness

Rev. L. C. Quarles, Montevideo, Uruguay

What Our Missionaries are Doing to Minister to the Appalling Spiritual Destitution of South American Cities

PRACTICALLY all the work of the Argentine mission is confined to the larger cities. It is very natural that such is the case. Rural sections are sparsely settled. The missionary wishes to reach the masses. Strong central missions are necessary through which to reach the country and surrounding towns. While work in the country and smaller towns may give richer harvests, as in the homeland, and should not be neglected on the foreign field, mission work must be maintained in the big centers in spite of the great cost and many difficulties.

South American cities have sprung up as a gourd in a night. Naturally, building sites, even in the outskirts, sell at fabulous prices. Hence the difficulty of securing properly equipped chapels and school buildings. The missionary meets the problem of high cost of living. The people have become commercialized. In the mad rush for wealth little time is given for thought on other issues. There is no church-going habit. Idle moments are spent in pleasure to excess: theaters, horse racing, biographs, gambling. Cafes and billiard rooms are always crowded. The movement of the population is like a troubled sea. Immigrants come and return. Tongues of every nationality are heard on the streets. Crowded settlements present the problems of sanitation and morality. Poverty prevails in many parts. Dens of iniquity dampen the ardor of the most faithful. Illiteracy presents no small obstacle. Cheap reading matter, mainly atheistic writings of the last century—now discarded by modern thought—and detective stories, all translated from French or English, furnish the food for thought. Higher education is steeped in agnosticism. For every good seed there is a score of tares; spiritualism, theosophy, radical socialism and other anti-Christian theories are promulgated to a remarkable degree.

Most of the people we have reached are from the humbler classes, but our experience shows that the upper classes will respond to a degree once they have been convinced of the seriousness and dignity of our mission. Some cultured and influential families have joined our churches. In Montevideo a

number of students attended our meetings with constancy. On one occasion a city official, brother of a late archbishop, was brought to tears though not to the acceptance of our Lord, in our modest meeting hall. We need buildings worthy of our cause. Ofttimes our hall resembles too much the den of tricksters, a popular club or a spiritist meeting, to merit the confidence of the serious-minded. Native pride would prevent others entering. Other and more urgent needs for equipment are apparent.

How has our present constituency been won? By tramping the hard, hot streets with tract, invitation and a personal word; through the first converts, who brought their friends, studying with them, praying with them; preaching in dark, uncomfortable halls, sometimes to a motley crowd, sometimes under police protection; by personal study and visitation; by undaunted courage and patient persistence. Street-preaching has given good results, but is often impracticable because of ecclesiastical interference or the abuse of other propagandists. We long for the time when crowds can hear the gospel in large auditoria, but for the present our method must continue to be the personal touch.

Somehow the false idea has gotten abroad that lady missionaries are not needed in Argentina. It is the single man that is handicapped. The missionary must be attended by his wife when visiting, nor can he teach in a girls' school. An untended lady, of good appearance and strong personality, is perfectly safe on our streets. A young lady missionary can easily overcome any possible suspicion among those she works with. The male missionary has that to do, too. Everybody is a suspicious character among the Latins. My opinion is that a young lady has abundant opportunity to work in homes, schools, clubs, etc., in South America, and there we need lady missionaries in our work.

Our mission has not yet dared tackle the educational situation. Other missions that have tried to maintain schools of higher learning have had a discouraging time. It is next to im-

possible to compete with the government schools. Yet there is a crying need for religious education. Catholic schools go right ahead, and many non-Catholic and even liberals (agnostics) send their children to these schools because they recognize the need of some moral restraint that public schools do not give. Our hope lies in the child. A few poorly equipped day schools under individual churches have been started, and have won the esteem of the members and others. But, oh, how great our need in this respect!

Is the question of equipment being solved? In La Plata, capital of the Buenos Aires province, a spacious chapel has been secured from a retiring missionary from Canada. In the city of Buenos Aires, for a million and a half population, the Baptist work has one church building. In Rosario our two chapels have been made useless by the government locating the "red lights" in their section. In Santa Fe our native convention has just finished a modest church building. Our Judson Memorial apportionment is far inadequate for the situation. We must still try to reach the thousands with poor and costly rented halls.

Notwithstanding all, the missionary in the large Spanish-American city is a bright light in the midst of darkness, happy in serving many fellow beings and being used of God in saving souls.

MEETING THE SCHOOL CRISIS IN JAPAN

Secretary T. B. Ray, D.D.

THE Boys' School, Fukuoka, Japan, in which so much interest was manifested by the recent Southern Baptist Convention, was founded in April, 1916, with Rev. C. K. Dozier as the principal.

The academy was opened in the old Theological Seminary property. This property consists of two acres of land, on which there are two or three buildings, which were considered to be sufficiently commodious for the Theological Seminary, but not large enough for a growing boys' academy. It was understood that these buildings would be adequate for the first two years of the boys' school. By April, 1918, larger quarters must be provided.

We expected to sell the seminary property and use the money for the purchase of the larger property. To this was to be added money from the Judson Centennial Fund. A splendid campus of five acres was purchased recently at a cost of \$18,000, a sum considerably larger than was anticipated at first. It has been hard to sell the old property to advantage under the existing war conditions, but the most disconcerting element in our calculations has been the fact that the \$30,000 listed in the Judson Centennial was not half subscribed, and we shall be compelled to wait until collections on the Judson Centennial Fund are more nearly completed before we can tell whether there can be provided out of the undesignated column of the Judson Centennial Fund something more for this school.

So the crisis arose. We must be on the new campus by April, 1918, for the simple reason that we cannot take another new class of students into the old property, which is already over-run. If the school grows, it must be moved into more spacious quarters. Our simple, but imperative problem now is to move the dormitory and gymnasium from the old seminary site, erect two class room buildings and some necessary smaller buildings, all of which can be done out of money realized from the sale of the old property and an additional \$6,000 which we must have at once from sources not before counted upon. We cannot wait to begin erecting the new buildings until next April. We must begin now in order to have them complete by the time when it will be necessary to occupy them.

The Southern Baptist Convention, in its recent meeting, realized the critical nature of this situation and authorized the Board to borrow the \$6,000 and forward it to Japan, with the understanding that the emergency supporters of the Laymen's Missionary Movement would be appealed to for the money. We devoutly hope that these good men will meet this emergency in the life of this school in Fukuoka.

In order to have the whole plan before us, let me add that by 1920 we shall be compelled to erect the main building, which will contain the chapel, at a cost, in addition to the above mentioned sums, of \$12,500. The sale of the old property, the \$6,000 sent out of the Judson Centennial Fund some time ago, and the \$6,000 to be sent at once, will pay for the new campus, put up the first buildings, which will take care of the school until April, 1920, but by this time the extra \$12,500 building must be up and ready for use. May some steward of the Lord give us the money for the main building for this school!

The Fukuoka Boys' School has an enrollment of 140 students. It has been able to enroll so many students because it has been understood that the school was to be of the standard grade, the grade which the government recognizes as standard. Now, a school to be of this standard grade must provide a certain curriculum, have a certain number of teachers, and must possess a certain amount of equipment with which to deliver the proper instruction. Such a school receives what is called government recognition. There is nothing coercive in the arrangement. The government, in substance, says: "If your academy students are to receive credits in our higher schools, you must have a certain minimum of equipment and lift your course up to a certain grade." Students graduating from such schools are passed by the government into its higher schools. Of course, if we prefer to run a school of a lower grade, we can do so, but if we secure the students we feel we must have for the future leadership of our churches, we must build up a school of the grade that will command the respect of the people. It is no small matter to run a middle school in Japan. If the school receives the recognition we wish, it must actually be up to the standard.

Concerning the present urgent situation, Rev. J. H. Rowe, chairman of the Property Committee of our Japan Mission, writes:

"After a careful study of the whole situation, it is my conviction that it would be far better for the Board to tell us to close the school, rather than to tell us that the \$6,000 requested above cannot be granted immediately. Unless the above very conservative estimate can be granted immediately, the school will be so injured that it will take twenty years to recover (if recovery is ever possible). There is not another denomination working in Southern Japan which does not recognize that we have our school in the strategic center of this part of Japan, and which would not gladly exchange locations with us."

Rev. C. K. Dozier, principal of the school, writes:

"Your committee of the Japan Mission acted on their best judgment in purchasing the new property and in agreeing to sell the old property. A crisis was forcing us. We had to act."

"If the money is not forthcoming, we shall lose face not only with the officials, but with our patrons. This would mean that we would not stay in Fukuoka, for a missionary who would misinterpret to the people a school, could not be trusted to teach them how to live. Your Japan Mission took it for granted that as the Board granted us the privilege of opening the school that they would stand by it financially. We are living up to our promise to run the school in the present buildings for two years, but we wrote plainly that after that money would have to be forthcoming for buildings."

It was a beautiful act of thoughtfulness for the Convention to send the cable to the dear missionary friends in Japan, telling them that the \$6,000 would be provided, and, in this way, trying to encourage them in their great work. We have no doubt that the laymen to whom Secretary Henderson will appeal will provide the money. Our hearts are filled with gratitude to God over this happy response to a very critical need.

OPEN-AIR PREACHING

Rev. Ray Palmer, *Home Board Evangelist*

THERE are many professing Christians, and not a few ministers, who strongly oppose open-air preaching; they seem to think it beneath the dignity of a minister.

A preacher, on the Pacific coast, said to me, "I shall never lower myself to preach on the streets. I preach twice a day in my pulpit; if the people desire to hear me, they are always welcome; if not, they can go to the —." I never heard of anybody being converted under that high-brow's preaching.

Whenever churches and preachers get so puffed up with codfish aristocracy that they will not take the gospel to the people, then they are already castaways. Jesus Christ our Lord, and the apostles, were not above preaching anywhere and everywhere. Had the early church limited its labors to in-door meetings, Christianity would have perished from the earth before the end of the first century.

We must have, all over America, a more virile type of Christianity; all preachers must feel it not a condescension but an exaltation to hold many out-door meetings, especially in the heart of our towns and cities.

The immortal Spurgeon sanctified street preaching and forever lifted it above the commonplace, as he—lantern in hand—stood many a night on a box surrounded by the motley multitude and poured from his heart the message of God. If we ever take America for Christ we have got to throw away our stilt and long-range guns, and go at it face to face and hand to hand.

As an illustration of the far-reaching influence of street preaching, I was speaking from a buggy on the street of a Southern city. My text, "As Moses lifted up the serpent," etc. Hundreds of men, both black and white, heard my message, among them a prominent and wealthy business man. He was a member of the Baptist church, but had not shown any interest in the church for a long time. He went home and told his wife that he heard me and liked the sermon. He asked her to go to church with him and she consented. This lady was one of the leaders in society, very accomplished and had traveled abroad a great deal, but she had not attended church much in five years. She came with her husband to the church, heard my sermon on "The Unpardonable Sin." She became interested, was converted, and united with the Baptist church. Her whole heart is now in the work of her Lord and Master.

EVANGELISM

Rev. T. O. Reese, *Home Board Evangelist*

THE history of the cross is the history of evangelism. Evangelism is not something new. It is as old as the gospel. The history of Christianity is associated with revivals and with evangelists.

Evangelism means soul-winning. Do we believe in it? Theoretically we do, but practically we do not, for we are not making it our business. Some have an idea that only preachers and more especially evangelists are to be soul-winners, but as I understand the New Testament, every Christian should be a soul-winner, and should make it the business of life. The number of divinely appointed soul-winners is co-extensive with the multitude of the redeemed.

In recent years a good many qualifying terms have been used with reference to evangelism. "Normal," "personal," "sane," "progressive," "postal," "New Testament" and "denominational evangelism." With all my heart I believe in denominational evangelism. I could not under any consideration conduct a "union meeting." I consider it my duty to instruct con-

verts in regard to baptism, and church membership, and this would be considered discourteous in a "union meeting." I must preach a full gospel, and this cannot be done except in a denominational meeting.

There are over sixty millions of unsaved people in America. What a great opportunity and what a corresponding responsibility! Lift up your eyes, ye Baptists of the South! Behold the fields white unto harvest. We need more men and more money. Let the churches furnish our Board with the funds to place more men in the field.

"Begin at Jerusalem." Jerusalem was a city. The city problem is a challenge to Christianity. With all her triumphs, Christianity cannot boast of one conquered city. Hundreds and thousands have been saved, but when sin has been allowed to imbed and root itself in a city's life it has never been up-rooted. What, then, is the hope of our growing cities? I answer, let us save them while they are yet in the making.

WHEN THE ANGELS REJOICED

Rev. J. E. McManaway, *Home Board Evangelist*

One morning, during one of our city campaigns, Singer Evangelist Ruby came into our group and with shining face and tear-filled eyes, said:

"Men, there was joy among the angels in heaven last night. I never witnessed such an hour in all my life, as I witnessed in our service. Years ago, two young people, members of leading families in this city, were married. The husband became a drunkard. He grew worse and worse, and when under the influence of liquor was a veritable demon, and his treatment of his wife and boy, whom he loved passionately when sober, became so brutal that the members of both families went to his wife and forced her to take her boy and leave him. Years passed. Last night that boy came up for prayer. In a strange way his father was drawn to the meeting and he saw his boy pass by him as he came to the altar. Fearful conviction seized the father, and after a few moments he also came for prayer. At each meeting we have the sinners who make profession stand in a group together. The boy surrendered and took his stand with the new converts. Later the father surrendered and began looking for his boy. He saw him standing with shining face among the redeemed, and with a great cry of joy he went and took him in his arms. That was too much for the wife and mother out in the congregation watching it all, and with a shout of joy she ran up the aisle and threw her arms about them both, and the home that John Barleycorn had torn asunder, under the grace of God was brought together again. Oh, men," said Ruby, the tears streaming down his face now, "I know there was joy in heaven among the angels last night!"

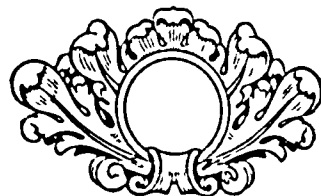
He was right about it, and it was not long after that morning that the deeply consecrated sweet-singing Ruby left his comrades on earth and went up to rejoice with the angels over "returning sinners," and to let the music of his voice blend in sweetest tones with the voices of the singers of the choir invisible.

THERE is a difference between thrift and niggardliness, economy and meanness. Thrift is not a single virtue in itself, but a combination of virtues, among which are prudence, industry, self-denial, forethought. Economy does not mean stinginess, the clinging to possessions at the sacrifice of common honesty, duty, and thoughtful generosity. Let no Mr. Tightwad hide behind this convenient cloak undetected.

From the

Foreign Mission Board

Richmond, Va.



A SHADOW UPON A GREAT ACHIEVEMENT

J. F. Love, D.D., Corresponding Secretary

THE expected has happened.

As the spring campaign drew toward the close, it became evident to the watchers in the mission rooms that Southern Baptists had at last an opportunity to score a great and inspiring victory in their foreign mission work. We had paid every dollar of the \$180,000 debt, recording thereby an achievement which has never been approached by any denomination of any name in the South. Southern Baptists never in all their history handled a debt like that with such swiftness and conclusiveness. That debt was paid and the money for current expenses was running ahead of the previous year by a good margin.

It was, therefore, easy to forecast that if we could get Southern Baptists to make a real determined home run, we would accomplish three signal achievements in one year, and would be able to thrill the Convention with three notes of triumphs, namely:

- (1) The complete discharge of the long accumulated indebtedness.
- (2) All obligations paid on the support of the work for the current year.
- (3) A round million dollars for foreign missions the first time in Southern Baptist history.

The prospect of being able to make such a report was thrilling, and the dread of failure in sight of such a goal, drove us to our tasks day by day. We knew that such a triumph would give this great cause a new setting, put a new spirit in the denomination, cure long discouragement in faithful missionaries, and set the bells of hope ringing in their weary souls. We knew that the achievement would crown our beloved denomination with a new honor before the eyes of the world. We knew, also, that failure by however narrow a margin would cast a shadow upon the exceptional achievement which we were already assured would be attained.

We missed this threefold triumph by \$40,000, or a cent and a half per capita for Southern Baptists. What a small amount to cost us so great a victory!

The effect of even a small failure to completely realize the ideal has already been seen. The purpose of this article is to call for a reconsideration by the Baptist brotherhood. I think the denomination is entitled to the benefit of a full realization of what it did actually accomplish. A little cloud of \$40,000 should not cast a shadow over the spirit of the whole brotherhood. Southern Baptists have a right to hold up their heads, thank God, and rejoice together over last year's achievements.

The denomination has never approximated what it did last year. Notwithstanding the collection of the Judson Centennial notes, amounting to more than \$212,000, the denomination gave to foreign missions last year more than \$234,000 above the receipts for the year before. We lacked exactly \$38,029.52 of a total of one million dollars. This was done in spite of boll weevil, storms, cyclones and devastating freshets, and the appalling great war of the world.

As the corresponding secretary of the Foreign Mission Board, I wish personally to acknowledge the heroic spirit, the Christian loyalty and missionary devotion of Southern Baptists as certified to by their gifts to foreign missions last year, and to ask them to take courage from their achievement. I do not believe that any man or woman among us who had part in the great volume of sacrificial gifts which Southern Baptists made last year, should now sit under a shadow. I believe that last year's record ought to be cherished by our people, ought to be rehearsed from our pulpits, and made a means of grace and an incentive to higher achievement.

What was done last year is good evidence to the scattered individual givers that they are not alone in their love for foreign missions; that thousands of their brethren and sisters are ready always to join them in an outpouring of grateful gifts to this cause. The achievement of the year ought also to convince us that we can, when we set our hearts and our hands to it, accomplish a great thing and take care of a great and imperilled Christian enterprise.

If there is a frank recognition of the success of last year and of the splendid spirit among our people of which it gave evidence, Southern Baptists will turn with new courage, new faith, new hope to the task of the year, and we shall raise this year as much more for current support above last year as the amount which we raised for the debt. That is to say, we will add the \$190,000 raised last year for the debt to the \$561,000 raised last year for current support, and in that way we shall go to Hot Springs without debt. We need this amount to meet obligations. This will be the easier to do because great numbers of the Judson Centennial notes have already been paid, and those who were bound up for this object are released for the current support, and great numbers of them can materially increase their gifts to this department under the present great necessity.

But whatever be the outcome for the present year, our people should have the benefit of a full realization of their unparalleled achievement of last year. It is my prayer that not one of those who helped to make last year's exceptional record shall fail of our heavenly Father's recompense and of unclouded joy in the joint achievement.



NEWLY APPOINTED MISSIONARIES

In accord with the program made by the Board at its annual meeting, we had present at our meeting in July the following young people, who were appointed as missionaries:

- Rev. and Mrs. E. M. Poteat, Jr., were appointed to Kaifeng, China.
 - R. A. Jacob, appointed to Shanghai College and Seminary.
 - Miss Mary Lyne, appointed to work in Shanghai.
 - Miss Laura Learned, who is to marry Rev. J. M. Rogers, of Shanghai.
 - Miss Florence Lang, who is soon to marry Rev. Frank Rawlinson, of Shanghai.
 - Miss Flora Dodson, appointed to the Pooi To Girls' School, Canton.
 - Miss Florence Smith, appointed to the Girls' School, Laichowfu, China.
 - Rev. and Mrs. C. A. Baker, appointed to Rio College and Seminary, Rio, Brazil.
 - Rev. and Mrs. W. E. Davidson, appointed to work in Chili.
- It was a great pleasure to the Board to be able to reappoint Miss Sallie Priest, whose health the doctors now say has been completely recovered. She will soon return to her work in Shanghai. It is a great joy to us to have this good missionary able to return to her work.

MISSIONARY NOTES

Rev. Edgar L. Morgan, of Laichowfu, North China, has been ordered to Japan by his physician for a much-needed rest. This trip was necessary because he seemed unable to recuperate while on his field. We are glad to learn that he has improved greatly.

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Miss Janie W. Lide, of Tengchow, North China, came along with the Ayers family. Her furlough is past due. She is at present in Alcolu, S. C. She hopes to pursue a course of training while she is at home in special preparation for the normal school work which she is doing in Tengchow.

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Dr. T. W. Ayers and family, of Hwanghien, China, arrived in this country early in May. He is now located in Anniston, Ala. Sickness in his family compelled him to return home before his next furlough is due. We are glad to report that the daughter whom he brought home sick and the sick son who was already here are both improving. A great host of friends will pray that Dr. Ayers' family will be completely restored soon.

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We are happy to announce the safe arrival in this country of the following missionaries, who have come home for furlough: Rev. H. M. Harris and family, of Kaifeng, China, whose home address will be Louisville, Ky.; Dr. P. S. Evans and family, of Nanking, China, whose home address will be Ruxton, Md.; Dr. C. A. Hayes and family, of Wuchow, China, at present in Los Angeles, but later to be in New York City; Miss Valeria Greene, of Canton, China, whose present address is Ridgecrest, N. C.

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"Mrs. Anderson sleeps," was the brief, heart-breaking cable message received from Canton, June 4. It told us all we knew about the death of Mrs. P. H. Anderson. Mrs. Anderson was the daughter of Dr. George W. Greene, so long an honored missionary of our Board in Canton. She was a woman of fine graces and was completely devoted to the work of giving the knowledge of Christ to the Chinese. How stricken we are over her passing! Our hearts go out in affection, sympathy and prayer to our dear Brother Anderson in his affliction. May God strengthen him and bless him in this hour of great sorrow.

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The new Mexican Constitution, recently drafted in Queretaro, contains some provisions that may have far-reaching effect upon missionary operations. No religious corporation or minister of any religious creed shall be permitted to establish or direct schools of primary grades. This eliminates practically all our schools. It is yet possible for us to operate our theological training school. No religious corporation or any foreigner can own property to be used for religious purposes. It would appear that all church and possibly school property owned by mission boards will be confiscated. Only a Mexican by birth may be a minister of any religious creed in Mexico. How far this may affect the movement of our missionaries we cannot now predict. No very serious restrictions are placed upon the publication work.

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While these provisions seem to be revolutionary, we should not be discouraged overmuch. In more places than one this constitution guarantees religious liberty. All the provisions may not approach that freedom as we might desire, yet we should be patient and sympathetic with our Mexican brothers who are trying to work out grave national problems. Besides all this, even though unusual obstacles to the progress of our work appear to have arisen out of this constitution, we should remember that this is not the first time difficulties have been met. By patient, prayerful, thoughtful effort we will be able to do in the days to come a great service in Mexico.

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R. S. Hosford, of Rosario, Argentina, has the following to say concerning the value of education in mission work: "We must get at the young before they fall morally (which 99 per cent do here). These are our future strength. A pure lad or lassie is worth a million times more than a stagnant, diseased one. Remember, we are in Latin-America and that our job is one that will only show its real results a hundred years from now. Gospel schools for converts' children—this is the healthiest, wisest, surest task we can do after the public announcement of the gos-

pel. To teach street children indiscriminately is unwise and useless. This the government schools do, and we are not in that business with them. They are manned by the normal Latin type, supported by the taxes politically, teach the masses for national reasons. Our entire motive in education is different."

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The Board at its recent meeting appropriated out of the Judson Centennial Fund \$5,000 for the purchase of a lot for the Once Church, Buenos Aires, Argentina; \$5,000 for the lot for the Mandarin Church, Shanghai, China, and \$10,000 for the purchase of the campus for the Girls' School in Sao Paulo. These appropriations are simply illustrations of how the Judson Centennial Fund is becoming a far-reaching reality.

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The *Missionary Review of the World* is authority for the following statement: "American Protestant Christians gave \$28,000,000 for foreign missions last year. That is encouraging because it is an increase over the preceding year, yet we are told that Great Britain is spending for war \$28,000,000 a day. For missions, \$28,000,000 a year; for war, \$28,000,000 in a day! Can we quite take that in?"

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Coincident with, if not in consequence of, the prohibition of vodka in Russia, there has come an unprecedented spiritual thirst for the Word of God. The recent revolution also brings religious liberty. Dr. William Fetter and his associates find their coveted opportunity in this new era.

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The record of the foreign Missionary Societies of England for the past year is remarkable. Three of these show a large increase; the Baptist Missionary Society closed its account without a deficit.

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The editor of a daily newspaper says: "The Bible is the most popular and most generally read volume on the fighting fronts of the world's war today. Seventeen million 'active service' Testaments, 'khaki' and 'navy' Gospels in eighty-eight languages, including all the tongues engaged in the war, have been distributed among the soldiers."

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Twenty-three years ago it required \$5,000 to send a missionary to Uganda, and it was a journey from eight to ten months. Today the journey is made in twenty-four days at a cost of \$175. Then there was one church, one native preacher and two hundred converts. Now there are two thousand churches scattered all over the land, three thousand native preachers, and converts numbering over one hundred thousand.

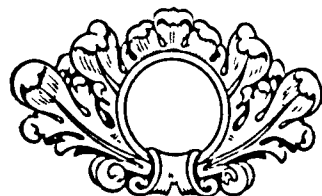


RECEIPTS FOR FOREIGN MISSIONS

From May 1, 1917 to July 15, 1917

	Apportionments	1917	1916
Alabama	\$ 33,000.00	\$ 1,839.08	\$ 1,158.80
Arkansas	15,000.00	69.12	58.05
District of Columbia	4,000.00	143.47	91.35
Florida	8,500.00	423.77	671.07
Georgia	60,000.00	5,953.03	1,666.16
Illinois	2,000.00	20.00	77.85
Kentucky	55,000.00	9,954.59	3,506.51
Louisiana	12,000.00	1,618.80	1,767.43
Maryland	15,000.00	1,206.04	1,417.85
Mississippi	36,000.00	255.29	165.60
Missouri	25,000.00	1,766.75	3,011.67
New Mexico	2,500.00	.....	2.00
North Carolina	55,000.00	689.11	451.39
Oklahoma	11,000.00	650.92	335.00
South Carolina	55,000.00	3,563.78	3,010.00
Tennessee	35,000.00	967.47	1,038.06
Texas	85,000.00	1,982.24	603.87
Virginia	85,000.00	5,081.00	4,077.50
Other sources .....	.....	810.62	125.00
		\$594,000.00	\$ 36,995.18
			\$ 23,235.16

From the
Home Mission Board
 Atlanta, Ga.



THE CITY IN KINGDOM STRATEGY

Victor I. Masters, D.D., Superintendent of Publicity

IT is doubtless possible to over-do our attention to the element of strategy in religious work. An uninspired, unsanctified religious statesmanship is just religious politics, and is a clog on real Christian progress, and a stumblingblock to the people of God.

As a general proposition, Baptists in the South have had more to fear from lack of constructive thinking and planning in terms of our united service for the community or state or nation than we have had from "church" politics. The untrammelled liberty of all our churches has been a potent deterrent to an ambitious and uninspired religious generalship.

The limited success of Baptists in Christianizing our Southern cities, is, perhaps, the most conspicuous illustration afforded by us of the weakness of a non-co-operative approach to the needs of the larger community. In the rural districts from which the cities draw most of their population the Baptists in the South usually have about fifty per cent of the religious membership, while in the cities our numbers are frequently smaller than those of one or more of the several other evangelical bodies.

One reason for the great Baptist loss of membership in the *trick* of the people from countryside to town, is the too general failure of our lax rural church program to nurture them so that it will not be a spiritual babe which journeys to the city, where infants will easily get lost in the confusion of the crowd. To make Baptists more numerous and effective in cities we must first make them stronger Christians while they are in the country. That we will never be able to do till we utterly repudiate and forsake the once-a-month preaching by absentee pastors as the characteristic nurturing program of our Southern rural churches. Competent strategy for saving the cities will give earnest attention to the improved efficiency of our country churches—which Southern Baptists have not yet done.

But the Methodists do not lose their country members who move to town to the extent that Baptists do, and Methodists are almost, though not quite, as much afflicted by an outworn pioneer rural program as Baptists are. The connectional system of the Methodists, applied to meeting urban situations, provides measurably for the whole denominational group in a city to approach as a unit the community needs. Habituated as they are to limit their liberty to meet the requirements of constituted denominational authority, the urban Methodists are usually more ready than an equally large group of Baptists to give their support to a unified program for city service. Co-operative methods for which the Methodist is ready by force of habit, are only brought home to the average Baptist through a program of instruction which is tedious and difficult, and for which service our denominational system provides no recognized official leader.

Baptists are by principle and by tradition wedded to the autonomy of the local church. We believe that this principle has meant much for human liberty and the progress of the spirit of Christ among men. If it should to our human wisdom seem weaker than a system which provides centralized control, yet would we hold on to it, for we are clearly convinced it is the principle of the New Testament churches.

It is both a strength and a weakness of our Baptist democratic organization that we must teach at least the majority of our people to see the need of progress, before they can be brought to sanction and get behind a program to produce the desired results. It is politically our weakness, because with a centralized authority, a few far-seeing men can steer the whole body to desired ends; it is our strength, because logically it will compel us to teach our people, and because no reaction is likely to follow progress that results from an enlightened constituency. Moreover, it forever shuts out the curse of an unsanctified popery.

Cannot urban Baptists be brought through a democratic co-operation to present a constructive and efficient front to the needs of their congested communities? They can be, but only through making them conscious of the needs and of the lack of effectiveness of trying to do the work without co-operative effort. Each church will minister to city salvation by cultivating its own immediate field, but outside of this radius of influence and that of all other Baptist churches in the city, will be zones of life which need saving and spiritualizing. These zones Baptists can reach only by co-operative effort. Not only so—co-operation will provide for effort in the most strategic places and methods and will avoid needless duplications where adequate effort is already operative.

In some of our cities Baptists have organized and are maintaining mission societies whose sphere is the local urban tract. In a few, the churches of the city have organized a separate district association, with special view to studying and serving the teeming missionary needs of a congested population. A city superintendent of missions is employed in St. Louis, under the joint support of the local Baptist body, the state body and the Northern and Southern Home Mission Boards. In Atlanta a separate city district association was organized, a few years ago, and a city superintendent was engaged. The work of this officer was useful and successful in constructive results, and his survey of the needs and opportunities were a challenge at once startling and inspiring. The Atlanta officer was paid by the local association, through the State Board of Missions. The state body made regular payments of the salary and expenses, with the understanding that the city associational group would contribute as much or more than this amount to state missions. The work of this officer was temporarily suspended, two years ago, and unfortunately has not been renewed up to the present.

The Home Mission Board carries almost the entire burden for the denomination in connection with our missionary effort in New Orleans. Much has been done, but altogether less than the needs of this great Catholic city at the Mississippi's mouth call for. Following the recent Convention in New Orleans there is an arousing among our people as to the large needs there, and they will doubtless give the Home Board a hearty support and good will in a brave effort to deal largely with such large needs.

In other cities other methods are pursued. In some the Home Mission Board participates, as in Memphis, Baltimore and Tampa. In others, the state board carries a heavy part of the burden, as in Nashville. In others still, the city Baptists themselves have organized and are supporting a co-operative work of their own unaided. I understand the excellent work

in Richmond to be thus maintained. In many cities nothing is being done.

It seems pertinent to observe that Baptists have not developed any standard plan for grappling with the missionary needs of our cities. They approach the need in almost as many ways as there are among us different efforts to serve city missionary needs. Also it seems fit to raise here the question: Ought not Southern Baptists to develop and adopt some standard plan of denominational action in our urban missionary efforts? A few years ago, Dr. Rufus W. Weaver wrote an article for use in the Home Mission Board's publicity propaganda, in which he urged the working out and adoption of such a plan.

Ordinarily the state boards feel unable to spend as much money as is needed in a city to maintain an adequate effort. Religious work is necessarily more expensive in cities than in rural places, and there is the danger that rural contributors shall stumble over what may seem the undue relative liberality of their state board in supporting an urban work. Aside from this, the money necessary to meet the large needs in many of our cities is more than the state board, with every section of its territory to aid, can possibly provide.

Has not St. Louis found the best plan? Barring the participation of the two general Home Mission Boards there, which grows out of peculiar local conditions in Missouri, it seems to me that St. Louis has a more nearly ideal plan than any other being worked in the South. The city problem is not simply a local problem, or even a state problem. It is the problem of the local group, and of the state, and of the whole country. In its solution the general Home Mission Board, the state board, and the local city group should participate. Would it not be a harbinger of more effectiveness, if the proper Baptist bodies should work out and set into operation some such plan?

There has been no effort in this article to particularize the details of how the city is the storm-center of our civilization—to tell of slums, of corrupt politics, of neglected masses, of Mammon's courts where city crowds surge, of the over-stimulation of city life, of the stress of temptation and pleasure seeking, of human flotsam and jetsam which the storms and high seas have set adrift.

Nor is there space in which to set down a bill of particulars, in which what the city is in temper, spirit, habits and customs, would be shown to be always radiating out among an observant and many times larger rural population and influencing their thought and customs and fashions. It seems an uneven load which the country places must bear—always furnishing fresh human blood for keeping pure and at concert pitch the activities of urban life, while the moral quality of the return which the complacently boastful city makes to the quiet country places is so largely a liability rather than an asset! But, even so, we must save the city, in order that it may help the country, just as we must nurture the life and spirit of the countryside in order to strengthen and save the city.

Please God, we shall again develop a civilization in the South in which the country community will re-discover its soul, which it has lost to some town, and will regain its self-respect, which has suffered so severely in thousands of places. But, when that far-advanced day shall come, it will still be true that the storm-center of life, even though it is in the South but twenty per cent of the whole, is in the city, and that we must save the city for the city's sake, the country's sake, and for Christ's sake.

It is full time Southern Baptists were learning how to do this. For the disconcerting fact is that, with fifty per cent of the rural religious life to draw from, it is still an open question whether we are able even to hold our own in the cities.

HOME MISSIONS, LINE UPON LINE

The Home Mission Board has not yet secured a successor to Dr. Weston Bruner to be its superintendent of evangelism. As was announced in the Baptist papers, Dr. R. J. Bateman, of Alabama, declined to let his name be used for the place. The Board is still seeking a leader for this department, which has done so great and useful a work in the South.

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Through five mission schools Home Board workers are teaching foreign children about Christ, while they are instructing them also in the ordinary rudiments of learning. In the Mexican-Texas work, the work among Louisiana French and Italians, and in other pastoral mission work, perhaps about forty additional workers are evangelizing and Christianizing foreigners in America. This is fruit both for America and for far-away countries.

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Not counting the great numbers of boys and girls who have returned to their Highland homes from the Home Board mountain schools to make life better and fuller in a thousand homes and communities, these schools have sent out 350 preachers, 200 lawyers, 225 doctors, 30 trained nurses, 30 missionaries, and 2,500 public school teachers. Does the reader know of a record of service to beat it? And do not forget that the thousands who went back home to live are in a less statistical way rendering greater service than all the others.

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Over in Saluda Association they will have a novel protracted meeting. Out at Neal's Creek they will, under the great oaks in the churchyard, put up a large tent, and there they will hold a meeting. In fact, the occasion will be in the past tense when these lines come to the reader. The uniqueness of it consists in the fact that this meeting is not only for Neal's Creek, but for four or five other country churches, and for the First and Second Belton churches. Dr. John E. White, of Anderson, South Carolina, eight miles away, will do the preaching, and the various pastors will co-operate with him. This new departure in rural revivals is made possible by good roads and the automobile. It is a prophecy of a new approachment and a larger fellowship among our people, and we predict that it is an opening which will be followed elsewhere to advantage.

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The Civil War left the South prostrate, and the "Reconstruction" period added double misery and confusion to its cup of woe. What a blessing it was that no inundation of alien immigrants flooded the South in those days, and that there was no investment here then of great blocks of Northern capital! What a blessing it was that when the dazed South did again get on its feet, it was by its own effort! Let us thank God and the negroes of the South that this section was preserved from demoralizing influences until such time as the New South was born and grown to lusty strength by the suffering and devotion and sacrifice of its own sons. Not a narrow sectionalism this, but a love of liberty and a poise and self-confidence born of blessings of God upon the labors of the hands of a sorely tried people. Through that baptism and that preservation the South not only is more truly and fully herself today, but she means more as a section of the nation and as an element of the nation's spirit and power wherewith it faces a world which in this very hour cries out in great need before our God.

RECEIPTS FOR HOME MISSIONS

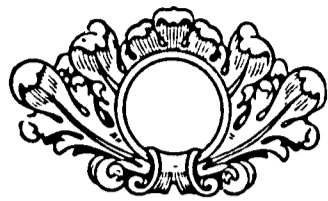
June 15 to July 15, 1916 and 1917

States.	June 15 to July 15, '16.	June 15 to July 14, '17
Alabama	\$ 816.91	\$ 564.12
Arkansas	60.76	1,065.00
District of Columbia	678.03	74.22
Florida	1,840.19	1,331.61
Georgia	119.89	3,003.56
Illinois	5,585.32	22.20
Kentucky	1,901.47	6,336.21
Louisiana	905.83	1,375.00
Maryland	5.04	794.47
Mississippi	2,513.24	92.58
Missouri .....	.....	1,454.25
New Mexico	360.87	.....
North Carolina .....	.....	99.00
Oklahoma	1,359.37	80.56
South Carolina	1,005.71	2,421.45
Tennessee	40.29	686.19
Texas	2,762.50	27.50
Virginia .....	.....	1,741.40
Totals	\$ 19,955.42	\$ 21,170.32
Total receipts from evangelists	\$ 2,875.83	\$ 4,570.64

From the

Woman's Missionary Union

Baltimore, Md.

**AT THE CREST**

RECENTLY a very interesting book was being read, and, finally, there came the feeling that the climax had been reached, that the big work was over and that gradually the author would gather all the parts together so that at the very end all that possibly could do so might "live happily ever after." Last summer at Virginia Beach the waves would roll, one upon the other, until they reached oftentimes a towering crest, and then they would longingly roll into the shore, where not even the children were afraid of them.

For over three years the Woman's Missionary Union has been planning and working against the time when its beautiful new W. M. U. Training School would be finished. To this end, each year the states have gathered in most loyally their offerings for this fund, until at New Orleans it was proclaimed that two-thirds of the desired \$150,000 had been raised. It seemed too good to be true, since there were still two years before the time limit expired. Glistening eyes reflected the glow in the hearts of all at that New Orleans meeting as state after state testified to its purpose of raising within the remaining two years its full quota, the total for all the states to raise in the two years being \$49,977.

With victory in one hand it is human nature to lift the other hand to grasp the victory just ahead. Thus did the states do at New Orleans when they agreed to use these present summer months for a special campaign to secure in cash or pledges the remaining \$49,977. They set September first as the final day of the campaign and week after week through their pages in the state denominational papers they are telling of victories all along the line. It draws to a climax like a novel, it rolls in upon one like the waves of the ocean, and one feels that the great victory is won. As one so frequently does upon the seashore, one lifts the heart in thanksgiving to him who giveth the victory!

But when the climax is assured the writer's task is far from finished, for all the parts must be gathered together for the real end. Thus it is with the task confronting the states—victory is realized, but no offering, however small, no gift, however large, must be omitted, or else the real end will be lacking by just that much of including all who are really a part of the school's life. A college president once said that its alumnae were its best advertisement and Jesus once said that "where your treasure is there will your heart be also." And so in a very unusual way is it highly desirable that every one who has the slightest desire to give to this building fund of the school may during this closing month of the campaign be encouraged so to do. The school is worthy of being enshrined in the heart of every Southern Baptist and in a very vital way it will enter the hearts of those who give to it.

**TWO KENTUCKY ASSEMBLIES**

Mrs. Janie Cree Bose, corresponding secretary for the Kentucky W. M. U., writes as follows concerning the two assemblies in her state:

"The week at Russellville was full of great addresses, practical teaching and sweet fellowship. The women came in larger

numbers than ever before, and attended faithfully our meetings. They responded beautifully to suggestions for a greater W. M. U. program at the assembly in the future and gave hearty support to all plans for W. M. U. work for this year. Miss Dixon unfolded to us good plans to encourage the work among our young people, and Miss Lyne held a large gathering of children each evening with missionary stories. The last evening was a fitting close to this great week. The Russellville church pledged the support of Miss Lyne, who goes from that church to the foreign field. Two young men offered themselves for definite missionary service. And as for Georgetown, it was the best ever, they say. Dr. Truett held the perfect attention of a packed house each time he preached. His sermons proved a great blessing and inspiration to all. Our women were charmed with Miss Dixon, who was especially helpful in her addresses on young people's work. W. M. U. meetings had large attendance and greater interest was manifested than ever before at this assembly. At two periods we found an open conference most helpful. Dr. W. O. Carver made a great address on woman's work to the whole assembly. The story hour, led by Mrs. Wakefield, was greatly enjoyed by the children. Several of our young women assisted Mrs. Wakefield in this story hour."

**W. M. U. ITEMS**

Each summer a number of societies begin their plans for sending boxes to the frontier missionaries of the Home Mission Board. Last year sixty-four such boxes were sent. Any society desiring to pack a box may secure a frontier letter by writing to the Woman's Missionary Union, 15 W. Franklin St., Baltimore, Md.



Speaking of interesting the young people, one is reminded of a recent meeting of the Woman's Missionary Society of the Fifth Baptist Church of Washington, D. C. To this meeting two members of the Junior B. Y. P. U. came, saying that their leader asked them to come and take notes to help with their program on China.



Especial attention is called to the Weekly Prayer Cycle in this department. It is the cycle formerly printed in the topic card, and is intended not only for individuals but also for the society. What a power for good would result if each society or circle at its regular meeting would pray, believing, for the objects remembered in the cycle for that day.



Miss Mary P. Jayne, Home Board missionary among the Pawnee and Otoes, gives the following statistics: There are about 100,000 Indians in Oklahoma, with 35 schools and 273 churches. Of these churches, 121 are Baptist, 87 Methodist, 58 Presbyterian, 1 Episcopal, 2 Reformed, and 4 Mennonite. The Baptists have 4,500 members, the Methodists 2,450, and the Presbyterians 1,279. There are 184 ordained Baptist ministers among these Indians, 22 Methodists and 21 Presbyterian ministers. The other denominations having churches among them lack ordained ministers. The Catholics have one ordained priest.



Copies of the Union Year-Book for 1917-18 were sent to the state W. M. U. headquarters early in July. It is hoped that each society and each circle of the societies have received the free copy intended for them. If not, please write to your state W. M. U. headquarters for it. If the presidents of the society or its circles change during the year, the year-book should be given to the incoming officer, as it is intended as a general reference book for the organization. Individual members may purchase a copy for five cents from W. M. U. Literature Department, 15 W. Franklin Street, Baltimore, Md.

Mrs. M. G. White, of Bahia, Brazil, wrote that the last week in April she was planning to attend some Bible institutes. "It is hard to decide where to start to teach when, in making the program, I am the first, last and only speaker. Mr. White went out into this district the middle of April and wrote that at every place he stopped women had come miles just to be reassured that I would be there. The responsibility is heavy. What good Training School news! It is perfectly splendid of the Sunday School Board!"



Last winter a number of societies studied "Southern Baptists in Regions Beyond." The issue was exhausted and will not be reprinted, but instead the Foreign Mission Board will furnish a new book, "The Romance of Missions in Nigeria." It was written by Rev. S. G. Pinck, who for over a quarter of a century has been a missionary in Nigeria and can speak knowingly and interestingly of the progress there. The book, postpaid, costs 40 cents in paper and 60 cents in cloth, from Baptist Foreign Mission Board, Richmond, Va.



In the annual greetings from the Brazilian W. M. U. to the W. M. U. Annual Meeting in New Orleans, mention is made of "Children's Day" to be celebrated in August. Of this day, Mrs. Watson, the corresponding secretary, says: "By means of this day we hope to place new emphasis upon the juvenile work and, at the same time, by using a missionary program, teach the little ones something of our mission work at home and in Chile and Portugal, our foreign fields." It is good to believe that many will remember in their prayers the observance of this "Children's Day."



In April Miss Mary Northington, corresponding secretary for the Illinois Union, represented the Woman's Missionary Union at two meetings in Missouri. She writes as follows concerning them: "Missouri has been divided into three sections: Kansas City, Springfield and St. Louis divisions. Instead of holding one state meeting in the spring, as formerly, a convention is held in each section. The meetings this year were in Clinton, Kirksville and Cape Girardeau. Mrs. John Guthrie, the president of the Missouri women, presided over each meeting. Miss Beswick, the corresponding secretary-treasurer, gave a splendid report of the large gains in numbers enlisted and money given during the past year. A field worker is employed for each division and hundreds of societies have been organized by these young women. Each gave good reports at these meetings. Throughout the sessions much emphasis was placed on prayer. Missionary addresses on state, home and foreign missions were inspiring. Stereopticon pictures were shown of the Louisville and Chicago missionary training schools. Missouri women have taken God as their partner and have made their plans large."



WEEKLY PRAYER CYCLE

SUNDAY

- I. Sunday School Board, Bible Work
- II. W. M. U., Y. W. A., Girls' Auxiliary, Royal Ambassadors, Sunbeam Bands
- III. Personal Service

MONDAY

- I. Home Board, Church Extension, Frontier, Indians, Mountain Schools, Negroes
- II. W. M. U., Alabama, Arkansas, Florida, District of Columbia
- III. United States Army and Navy

TUESDAY

- I. Cuba, Panama, Evangelism, Enlistment
- II. W. M. U. Georgia, Illinois, Kentucky
- III. W. M. U. Training School

WEDNESDAY

- I. Foreign Board, Italy, Mexico
- II. W. M. U. Louisiana, Maryland, Mississippi

THURSDAY

- I. Brazil, Uruguay, Argentina, Chile
- II. W. M. U. Missouri, New Mexico, North Carolina, Oklahoma

FRIDAY

- I. China, Japan, Africa
- II. W. M. U. South Carolina, Tennessee
- III. Margaret Fund

SATURDAY

- I. Church Building Loan Fund Pledge, Educational and Publicity Departments, Mission Study Classes
- II. W. M. U. Texas, Virginia
- III. W. M. U. Executive Committee

PROGRAM FOR AUGUST

"IN JERUSALEM"

Hymn—"Hark! the Voice of Jesus Calling"

Scripture Lesson—Gaining Jerusalem: 2 Samuel 5: 6, 7; 15: 29; 1 Kings 3: 1; 2 Chronicles 3: 1; 5: 1; 6: 1-11.

Losing Jerusalem: 1 Kings 11: 6-8; 14: 25-28; 2 Kings 12: 2, 3; 16: 2-4; 2 Chronicles 28: 22-25; 2 Kings 18: 13-16; 21: 1-15; 23: 31-35; 24: 10-15.

Regaining Jerusalem: Psalm 51: 18, 19; 137: 6; 147: 2; Isaiah 40: 1, 2; 62: 1, 2; Jeremiah 3: 14-17; Rev. 3: 12; 21: 10-18, 21-27

Repeating of Slogan—"Remember Jehovah and let Jerusalem come into your mind." (Jeremiah 51: 50)

Sentence Prayers for the "Peace of Jerusalem"

Hymn—"My Soul, Be on Thy Guard"

Roll Call—Let each one answer by mentioning the form of personal service which she thinks is most important. (See page 27 of 1917-18 Union Year-Book)

Questions and Answers—For this use the personal service leaflet: "Some Questions Answered," free on application to state W. M. U. headquarters. Divide the contents of the leaflet into four parts, repeating the slogan (Jeremiah 51: 50) at each division. The divisions might be as follows: Questions 1 through 7; 8 through 13; 14 through 18; and 19 through 25

Hymn—"Brighten the Corner Where You Are"

Reading from 1917-18 Union Year-Book—Personal Service (page 26)

Talk—How Red Cross and War Relief Work is Definite Personal Service

Prayer for the Wounded and Suffering in the War Zone

Talk—How the Home Mission Board Does City Mission Work through: (1) Aiding Struggling Churches; (2) Evangelism; (3) Enlistment; (4) Work among Foreigners.

Prayer for Home Mission Board

Hymn—"Where Cross the Crowded Ways of Life"

Talk—How Foreign Mission Board Does City Mission Work through: (1) Its Kindergartens; (2) Its Schools for Boys and Girls; (3) Its Hospitals. (Material for this talk and the one on the home mission work may be secured from the reports of the two Boards as given in the minutes of the New Orleans meeting of the Southern Baptist Convention, free for 10 cents postage, on application to state W. M. U. headquarters)

Prayer for Foreign Mission Board

Repeating of Slogan—"Remember Jehovah and let Jerusalem come into your mind"

Business. Personal Service Plans. Preparation for State Mission Program. Offering

Hymn—"Throw Out the Life Line"

Lord's Prayer



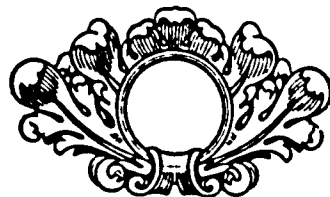
The societies which make their year-books in the early fall will be glad to have the following outline for the monthly missionary and Bible topics:

Month.	Mission Topic.	Bible Study.
January—Home Mission Survey	World Peace
February—Evangelism and Enlistment	Fidelity to Christ
March—Cuba and Panama	Salvation
April—Church Building Loan Fund	The Ordinances
May—W. M. U. Training School	Development of Character
June—Social Problems and Their Challenge	Good Will among Men
July—Planning for the Convention Year	Guidance
August—Young People in Home and Foreign Lands	Knowledge
September—State Missions	The King's Business
October—Foreign Mission Survey	Signs of the Times
November—South America	Atonement
December—China	What Owest Thou?

From the

Laymen's Missionary Movement

Knoxville, Tenn.

**THE MAIN SOURCE**

Secretary J. T. Henderson

IF the Mission Boards are adequately supported this year, "*Many that are rich must cast in much.*" In this day of the high cost of living, it will not be safe to rely too much on the wage earner and the shop girl. These, to be sure, cannot afford to rob God; they must *still* honor him with their substance as he hath prospered them, but the Christian that has a large income and a good surplus must learn to *abound* in the grace of giving. He has come to the kingdom for such a time as this, and should be the *main source* of supply. He should be given a vision of need and a pungent conviction of obligation. Pastors and other leaders ought to study these men second only to their Bibles; to enlist them in a large way is a fine art, and calls for consecrated skill.

There are perhaps as many as ten thousand laymen among Southern Baptists who could contribute an average of one hundred dollars each to the Mission Boards this year. This would amount to a million dollars. Many could and should give *several* hundreds, and very few among the ten thousand should fall below *one* hundred.

I insist that our chief hope in this crisis is to enlist, as never before, the people of large means. They should be led to look upon the *liberal* support of kingdom enterprises as an investment, that yields large returns in spiritual enrichment, and not to consider it a charity. A thousand dollars put into the kingdom should look no larger to them than a thousand put into a factory. Dwell much upon such texts as "*Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations.*" "*Lay up for yourselves treasures in heaven.*" "*It is required in stewards that a man be found faithful.*"

**BAPTIST MEN'S UNION AT KNOXVILLE**

This organization held its quarterly meeting the first Sunday in July, with the Broadway Baptist Church. By actual count there were found to be present one hundred and one of the leading Baptist men of the community, representing about a score of churches. In addition to the reports from the churches, short addresses were made by the following laymen: J. H. Anderson, Ben A. Morton, J. C. Ford, and W. R. Hamilton. Dr. Weaver, of Nashville, and President Gentry of Carson and Newman, were visitors, and by invitation spoke briefly. It was a remarkable meeting. Judge Brown is the wide-awake president.

**BOYS' SCHOOL, FUKUOKA, JAPAN**

This Academy is two years old and has outgrown the small quarters in which it was opened. A new site of five acres has been purchased, the old property has been sold, and it is absolutely necessary to erect two buildings at once, the combined cost of which will be \$10,000. Four thousand dollars of this amount is available from sale of old property, but the remaining \$6,000 must be secured from a *new* source. This sum has been borrowed by the Foreign Mission Board with the

understanding that it will be replaced by the Laymen's Emergency Band. In accordance with the action of the Southern Baptist Convention, the first call will be made a little later to provide this sum. The location of this school is unsurpassed in all Japan.

Within a few months a call will probably be made on a second company of men to secure \$6,000 to complete the elegant Baptist Church in process of construction at Balboa, Canal Zone.

**EMERGENCY MEN**

A quiet campaign was conducted in Louisville on a recent Sunday by a few laymen. Two hundred was fixed as the minimum goal, and it now seems assured that the final returns will indicate a larger number. Deer Park's allotment was twelve, but they have already reported twenty-four; East Meade was asked for five and secured eight. Some of the leading laymen of the city, with George E. Hayes as chairman, are conducting this work.

Among other churches that have responded promptly and generously to this call are North Avenue, Baltimore; Jellico, Ky.; Shellman, Coleman, Eastman, and Jesup, Ga. Some are at work and will make gratifying reports a little later. Bristol, Roanoke and Richmond, Va., Birmingham, Ala., and Macon, Ga., have organized for this campaign. Laymen are invited to write for cards and leaflets. Those that plan to attend associations might render a very valuable service in securing additions to this Emergency Band. Below is a copy of the pledge; it is hoped that many will sign this pledge, cut it out, and forward to Box 585, Knoxville, Tenn.:

EMERGENCY PLEDGE

Inasmuch as I am deeply interested in the work fostered by our denomination and recognize that crises sometimes call for unusual and even sacrificial support, I hereby pledge myself, until further notice, to pay at least Five Dollars in response to any appeal that is endorsed by the secretaries of the Home and Foreign Boards and of the Laymen's Missionary Movement; this pledge carries with it the further provisions that there shall not be more than one call a year, and that the claims of the cause appealing for support shall be clearly set forth in such call.

Date..... Church.....

Name

St. and No.....

P. O..... State.....

**THREE SUGGESTIONS**

The report of deficits in the current expense fund of our Baptist schools is one of the most depressing features of our denominational record. Having had some experience in school finances, I would venture the following suggestions:

First. Seek diligently to secure a *good business man* to give personal attention to all the financial affairs of the institution. This would include the making of contracts, buying supplies.

collecting and disbursing funds, etc. The school that has a good executive in its president is to be congratulated.

Second. Provide a supplementary sum sufficient to meet expenses by putting this cause into the *budget* of the churches. This is good missionary money and should be systematically contributed and disbursed.

Third. The president or other representative should cultivate people of large means, giving special attention to men and women that have nobody dependent on them. Our schools must get most of their endowment from prosperous people. The masses will contribute regularly in a small way to the budget and in this way will intensify their own loyalty.



EVERY-MEMBER CANVASSES

The Secretary since the last report has been permitted to have a share in three very successful canvasses. The first was with Pastor Stevens and the Belmont Church, Roanoke, Va. The preparation was thorough; seventy men went out on Sunday afternoon in pairs, and the echo meeting at night revealed the fact that they had secured more than their budget with about forty per cent of the membership yet to be seen. The budget was a considerable advance over former records.

The other two were at Mill Spring, Va., a country church, and at Buchanan, Va. The pastor of both churches, A. L. Shumate, speaks of the good spirit engendered with as much enthusiasm as of the financial returns.



ETHICS OF CORRESPONDENCE

Is it not a fact that many of us laymen are lax in the matter of answering legitimate correspondence? Representatives of Christian enterprises are oftentimes very much discouraged, left in ignorance concerning vital matters, and unable to advance, because brethren do not respond to what those representatives think is a proper letter and a reasonable request.



CONVENTION OF NEGRO MEN

It is a rare blessing to come under the spell of one of these great meetings. It was the privilege of the Secretary to attend a convention of the negro men of Roanoke and Salem, Va., on June 5th, in the First Baptist Church (colored) of Roanoke. We hear of inspirational speakers; they are inspirational hearers. They "take heed how they hear," and that is a large factor in the success of any meeting.



FIRST BAPTIST CHURCH, KNOXVILLE

It is very gratifying to note that the increase in offerings of the First Baptist church of Knoxville to home and foreign missions the present year over last is more than the entire expense of conducting the Laymen's Missionary Movement for the year. While the pastor greatly inspired the men, and the women were valuable factors in this advance, it would perhaps not have been achieved, had it not been for the generous giving and the faithful canvassing of some members of the Executive Committee of the Laymen's Missionary Movement, who are loyal members of that church.



SOME THINGS MISSIONS HAVE DONE

They have made the name of Christ the best known name in the world, having proclaimed the gospel of Jesus in over ten thousand different places.

They have been successful in adding to Christian churches in foreign lands about three million redeemed souls, have trans-

formed the waste places in our own land and created a great system of Christian schools in all parts of the earth.

They have lifted woman from a condition of unspeakable degradation and trained a new generation of Christian mothers, wives and daughters, who are making attractive homes and introducing new ideals of social life.

They have translated the Word of God into five hundred languages and dialects, distributed last year about ten million copies of the Bible, and have transformed the people of the Fiji Islands from cannibals to civilized beings.



A STRIKING DELIVERANCE

Andrew Carnegie: "The day is not far distant when the man who dies leaving behind him millions of available wealth, which were free for him to administer during life, will pass away unwept, unhonored, and unsung, no matter to what he leaves the cross which he cannot take with him. Of such as these the public verdict will be: 'The man who dies thus rich, dies disgraced.'"

"I would as soon leave to my son a curse as the almighty dollar."



MISCELLANEOUS

The canvassers for the Liberty Loan Bonds and the Red Cross very properly said: "If you can't go across with the guns, you should come across with the funds." This should be the spirit of every Christian soldier. "How shall they preach except they be sent?"

Men and Missions says: "The missionaries of the Methodist Episcopal Church work in thirty-four different countries and teach and preach in a hundred different languages and dialects." It is said the Home Mission Board of the Northern Baptist Convention speaks in twenty-seven different languages.

It is stated that C. T. Wang, the Yale graduate who resigned as General Secretary of the Young Men's Christian Association of China to become Vice-President of the Senate, conducts a weekly Bible class in Peking, composed of government officials. Instead of "spiritual wickedness in high places," it is gratifying to find righteousness.

The February number of the *Missionary Review of the World* announced the total gifts of the United States and Canada to foreign missions last year to be twenty-four million dollars. Of this amount, however, four and a half millions came from the mission fields. These figures show an advance of about two million over the previous year.

The vicissitudes of war are bringing the South American republics into such intimate relationship with the United States as to furnish us an unparalleled opportunity to supplement the Monroe Doctrine with the exalted teachings of Jesus and Paul. We have many evidences that God's hand is still at the helm. We need to increase our force in South America.

The Business Men's Gospel Team, of Fairfield, Iowa, has done a notable work through evangelistic meetings. It was organized about six years ago, with twenty-seven members, composed of bankers, manufacturers, editors, college professors, members of the Iowa Legislature and men in other lines of business. They have had thousands of conversions and have greatly enriched their own lives.

Dr. Coffin, of New York, on his recent trip to the Orient, spent a Wednesday night at Pyeng Yang, Korea. There were eight congregations holding prayer meetings that night, and he went to as many for a brief visit as he could reach in an hour. He did not find one with less than five hundred people, and as he sat on the platform in the Central Church, he counted more than twelve hundred. Southern Baptist laymen might take notice.

God's leading is apparent in the recent movements of Russia. It was providential that William Feller was permitted to come to America instead of suffering banishment to Siberia. On January 6, 1917, the Russian Bible Institute was opened at 162 Second Avenue, New York City, and in a short time fifty-two Russian Christians matriculated in this school that they might fit themselves to preach the gospel to their own countrymen. It was not long until the Czar was retired and religious liberty declared in this land of persecution and intolerance. God is still on the throne.

The Call of the Modern City

Frank L. Anderson

In the Scriptures the drama of human life opens with its first scene in a garden where man passes from innocence to character and struggle, with alternate falling and rising. The drama closes with a glorious vision of the new Jerusalem, the city of God, coming down from heaven as the realization of the ideal social order of man redeemed from sin and established in righteousness.

THE INEVITABLE GROWTH OF CITIES.

The growth of cities is inevitable because of man's social nature and modern economic and industrial conditions. The modern factory has been one of the most potent factors in building up the city of the nineteenth and twentieth centuries. The rapid growth of cities is one of the most remarkable of the movements of these centuries. The phenomenon is evident in all parts of the world. Tokio, Japan, added 800,000 to her population between the years 1880 and 1900. Rome has doubled her population since 1890. Paris added 500 per cent to her inhabitants during the last century. Four-fifths of London's growth of almost 2,000 years took place during the nineteenth century.

In 1790 3 per cent of the people of the United States lived in cities. When our last census was taken in 1910 we found that more than 46 per cent lived in cities. In March, 1907, there died in the city of Chicago a man who occupied a most unique position. He was not famous for his wealth, nor for scholastic attainment. He is unique for one thing, and only one; namely, that he was the first white child born in the territory now occupied by our great metropolis. At the time of his death he was eighty-three years old, and when he first saw the light of day Chicago had five houses besides the well-known fort. Today we have a population of more than two and one-half millions. We cannot appreciate the rapid rate of our growth. It is almost incredible. There are many citizens of Chicago who are older than the city itself, counting from the very first beginnings that developed into what we now see.

* * *

In these cities there are great masses of people living within narrow limits of space. The cities and villages occupy 7 per cent of the area of our country. In some parts of the city the people live without light, without any sufficiency of air, and hundreds live without cleanliness and common decency. In these cities all classes are influenced by the gradual departure of life once regarded as established, but now treated in many cases as a huge joke, and in others as an object of suspicious examination, to say the least.

* * *

Mr. Jacob A. Riis, in an article on "Tammany, the People's Enemy," quotes Dr. Felix Adler's experience as follows: "There had been a meeting of young men on the Lower East Side. Prof. Felix Adler had spoken to them. He had pointed to nobler aims of the life that seemed mean in its tenement-house setting; had set their standards high and fired them with ardor to pursue them, and had taken his seat amid loud and clamorous applause—for the East Side knows a man when it sees him. In the silence that followed the outburst, a pale-faced young Jew arose in the audience to move a vote of thanks to the professor. There was a note of deep sadness in his voice, touched with a something that made his hearers sit very still as he went on from the courteous expression of the meeting's thanks to that which was on his mind. 'Now, you go,' he said, 'to your quiet home in a decent street, where no harm comes to you or your wife or your

Writing for the Chicago Baptist Standard, Mr. Anderson has presented in this article the case of the modern city with a grasp of the subject that comes from intimate experience and thorough knowledge. The information here contained is worthy of wide use and preservation.

children in the night; for it is your home. And we—we go with our high resolve, the noble ambitions you have stirred, to our tenements where evil lurks in the darkness at every step, where innocence is murdered in babyhood, where mothers bemoan the birth of a daughter as the last misfortune, where virtue is sold into a worse slavery than ever our fathers knew, and our sisters betrayed by paid panders; where the name of home is bitter as mockery, for, alas! we have none. These are the standards to which we go from here."

An experience of this sort illustrates the tremendous battle that is going on in our great metropolitan centers.

THE GROWING IMPORTANCE OF CITIES.

In these cities center the political, financial and industrial interests of our country. When you have mentioned ten American cities you have named the centers that control the financial, industrial, and, very largely, the political interests and destiny of our great republic.

Does a man seek for pre-eminence in the financial world? Does a man aim at more than ordinary success in law or medicine? Does the ambitious student look forward to the largest possible attainment? All these will sooner or later find themselves in some one of the great centers of population. Think of ten leading American cities and then think of the leaders in our American life, and you will immediately feel the truth of what has been asserted. Here gather the Napoleons of finance, the captains of industry, the experts in law, the skilled in surgery and medicine, the great leaders in the realm of scholarship, the builders of educational systems, the poets and artists, the great editors, statesmen, and ministers of the gospel of Jesus Christ. The cream of the nation is found in the great cities.

* * *

If the best finds its greatest chance in a great city, the worse in no sense lags behind. We have, however, too often regarded the city as the equivalent of crime and sin. We have catalogued the evil—and stopped. Evil somehow is more popular with news venders than is the good and wholesome. Dooley says, "Being good is no news." Good reports do not have as high a market value as evil reports. The family where love rules and reigns does not, as a rule, appear with striking headlines in the daily paper, but where the members figure in divorce courts they have a market value in the columns of our daily papers. The evil that men do is published abroad at a paying rate, while the good and the true are oft interred with the bones or permitted to transform by its radiating influence the atmosphere and life of men who may be most unconscious of the power that has changed them.

We must face the fact that in our cities evil is organized in compact phalanxes that march steadily and almost as one man against good. It was Shelley who said, "Hell is a city very much like London." We may say today, "Hell is a city very much like New York or Chicago." Here the saloon flourishes with prostitution and sensuality of all forms. The evil is so terrible and so conspicuous that men at a distance draw

the conclusion that in our large cities there is nothing but evil. This conclusion is justified only in part. The news monger is partly responsible for this bad reputation. He is not, however, altogether responsible, for the facts are evident to the observer of our metropolitan life. But what does all this mean to a serious, earnest man or woman? What is the significance of the masses and multitudes of our cities, masses of people that are gradually passing from chaos to order, either for or against the ideals of life that makes life worth living? Serious men are trembling at times because of the vast organizations that are compelling men to decide, organizations that are separating us from one another by the cleavage of great moral issues.

* * *

What does all this mean? We are forced to conclude that our cities are becoming the great battlefields in our nation's history. The cities are the arenas where the destiny of the nation will be determined. Here the issues of a nation will be decided as surely as the fate of Napoleon was settled at Moscow and Leipsic before a shot was fired at Waterloo. The immortal and spiritual battles in the future will be fought out in the great metropolitan centers. The saloon power, for instance, knows that what Vicksburg, Atlanta and Richmond were in our Civil War, that San Francisco, New York and Chicago will be in the war that is now on.

THE OPPORTUNITY OF THE CHURCH.

A well-known leader in New Testament study has said this, speaking of the early church: "Christianity could only take its proper place in universal history after it had established a firm footing in the city which ruled the world—its whole future development depended upon the form it took in Rome." This significant sentence has a meaning for the church of the twentieth century as well as for the church of the first century. What we as Christian citizens put into our great cities will soon leaven the whole nation. Whatever the Christian church does for the great metropolitan centers it will do for the nation and ultimately for the whole world.

* * *

The future of these centers depends upon the activities and statesmanlike policy of the Christian church. Again and again it has been said that the church faces a crisis, but every crisis in her history has been one of her great historical opportunities. Facing her crisis today, she faces her twentieth century opportunity, and it is the greatest opportunity of her history on the American continent. The church planted the gospel on the western plain and the leaven worked, and now the mining camps, famous for all their crimes, are no longer petrifying the people. The gospel is the light of the plains, but her problem is the city—the larger city especially. These are her Port Arthurs. If she fails here she fails throughout the land. If she succeeds she will win from east to west, from north to south.

What means the Laymen's Movement but a national repentance and consecration of ability for the business of the King? The repentance is the sign of a conscience awakened and quickened because of the neglect on the part of our men to do the reasonable, heroic service for Christ and the church. The Laymen's Movement means victory for Christ such as the world has never seen. That movement arose and has had its greatest advances in our metropolitan centers and will influence the cities by transforming them from unholiness to holiness, from sin to service, from the worship of mammon and licentiousness to the worship of God and the highest service of humanity.

Messages from Our Foreign Fields

Fruits of Wayside Ministry

Mrs. J. V. Dawes, Laiyang, China

MRS. J. V. DAWES

Born in Missouri. Attended Baptist Indian University. Married Rev. J. V. Dawes 1897; sailed for China 1898. In charge of Girls' Boarding School, Laichowfu. Also successful evangelistic worker among girls and women.

The poor we have always with us is doubly true in China—the sick are likewise on every hand, and when we look upon them we realize afresh how sin-sick is the soul within the afflicted body. The sad, discouraged, hopeless lives with which we come in contact are an ever-present opportunity for offering his grace, love and comfort.

That reminds me of three women, semi-beggars, who came on New Year's day to "pai mien" (pay their respects). Callers had been announced, and when I went to the guest-room I was a bit surprised because usually our New Year callers were "dressed up." After going through all the necessary polite performances, I sea'ed them, but in my own mind I was fully expecting them to beg for something. On the contrary, they sat and listened attentively to what I tried to tell them of our heavenly Father and his love-gift of his Son to the lost.

I could hardly believe it when I saw we had thus spent forty-five minutes, for, as a rule, this entertaining of New Year callers is not altogether enjoyable, because they are so full of curiosity. When these women rose to go, I said, "When I see you again, I shall know you." They said, "Why, we know you. Don't you remember you preached to us one day on the road-side?" Then I recalled how, months before, when in company with a Chinese friend, we had come upon a crowd of women who asked us to sit down and talk with them and how we had felt that God had as surely led us to them as he led Philip to the eunuch! Sometimes we are prone to feel the crowds are too small, yet we should remember that our Lord thought even one listener of great importance. What a blessed lesson we have from him as he gave that noon-tide hour to one woman, or the late night-hour to Nicodemus!

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The Lower Amazon a Great Undeveloped Mission Field

J. L. Downing, M.D.

This field includes the territory of the eastern part of the state of Para, from the mouth of the river Xingu (Shingoo) to the Atlantic Ocean. The population of the field is about 500,000 souls, some 200,000 of whom live in this, the capital city of Para. This great city is also the port of entry for all the great Amazon valley with its numerous large tributaries, as well as for Iquitos, in eastern Peru, and for a large section of north-eastern Bolivia.

The people of the whole Amazon valley, numbering more than a million souls, depend for sustenance on the exportation of crude rubber, Brazil nuts and valuable woods. The native foods, such as mandioca, beans, fat pork, beef, fish, poultry and tropical fruits, are scarce and high priced. But few vegetables can be produced here on account of ants, that consume almost all varieties of vegetable plants.

There are not more than 300 miles of railroad in the whole of the great Amazon valley territory. In the development of this wonderful

valley, railroads are but little needed as yet. The Amazon River and its tributaries are more like a great inland sea of fresh water than a river system, there being more than 2,000 miles of waters navigable for ocean steamers and 10,000 miles navigable for river steamers, and still another 20,000 miles navigable for large native canoes, which are dug out of a single great log, many of them being 50 to 60 feet long and six or seven feet wide at larger end, tapering with natural form of tree trunk to three or four feet at the smaller end. These canoes are used to bring the crude rubber and Brazil nuts to the points of landing of river steamers. Some of them, however, come all the way to Para, sell their cargo and load up with supplies of food-stuff, dry goods, etc., for the far interior. They are navigated by native Indians and half-breeds, who are quite expert both with paddle and sails. The lands along the Amazon and its tributaries are low and swampy, completely covered with a dense tropical jungle all the way to the foothills of the Andes Mountains.

The people are for the most part mixed blood—Portuguese, Indian, Dutch and negro. In the far interior there are many of pure Indian blood. But along the river systems the mixed blood prevails. I shall undertake to write again to describe some phases of our medical and gospel work among these people.

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The Printed Page in Rome's Stronghold

Rev. D. G. Whittinghill, Rome, Italy

REV. D. G. WHITTINGHILL

Born Hopkins County, Ky. Th.D., S. B. T. S., Louisville. A successful pastor in New Orleans five years. Appointed in 1900. President of Baptist Theological Seminary in Rome, and in charge of publication work.

SEVERAL months ago I decided to supply our evangelical world with what was so urgently needed. I began three months ago the publication of more than a hundred new, up-to-date and scientifically made tracts. However, it will take more than a year before the entire number is published.

They are divided into the following series: "Propaganda," "Church," "Christian Life," "Social Question," "Anticlericalism," "Controversy," "Apologetics," "Biblical Criticism," "Heroes of Religion," "Christ—His Person and Teachings."

The following tracts have already been published: "What is and What is Not Religion," "Which is the True Church?" "The Reform and Its Beneficent Influence," "Concerning a Change of Religion," "Religion and Morality," "What can the Evangelical Woman do for the Kingdom of God?" "Can You Still Pray," "Blasphemy," "Dancing," "Moral Purity," "Alcoholism and Its Consequences," "Gambling," "The Holy Shop," "The Papacy," "Science and Faith," and "The Promises of God."

Sample copies of these tracts have been sent to more than five hundred people, including all the evangelical pastors, Salvation Army workers, secretaries of Young Men's Christian Associations and others. I have carefully selected the authors of these tracts. Most of them, of course, were written by three or four of our most promising men, while some others were written by pastors and professors of other denominations. These tracts, as you will see, are not silly anecdotes, but are serious and admirably adapted to the cultivated reader as well as to the simple

people. I have already received letters from representatives of all the churches who heartily commend this work. Already I have had orders from various people. Only two days ago I received an order from one man for a thousand copies. The prospects are bright for this work, and we trust that our influence may be extended to thousands of people by means of the printed word who have not heretofore been enabled to hear the gospel.

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The Christian Chinese Bride

Miss Alice Huey, Laichow-fu

MISS ALICE HUEY

Born in Jefferson County, Ala. Graduate Judson College, Marion. Sailed Oct. 24, 1907. In charge of evangelistic work among women in large district in North China, with headquarters at Laichowfu.

The education of girls in China is growing in favor all the time. Still the work has its opponents. Concerning this question, the enemies are not all of one mind. Some say, "If I send my daughter to follow the foreigners, nobody will want her for a wife." Others say, "Foreign education and influence make the girls so uppish and independent they either do not want to marry at all, or else insist on making their own choice."

The promoters of girls' schools, whether by the government or by local gentry, have not all had easy work of it. They, too, have had to work against odds the same as we missionaries.

The very brightest girl in our recent graduating class did much to overcome prejudice here. One week after graduation she was married to a man whom she had never seen. She dreaded it, but she bravely did her duty. Her husband, not yet a Christian, is an intelligent young man. She soon won the love and respect of the family and of the entire village.

The villagers who remonstrated with their neighbor for bringing an educated daughter-in-law into their midst now laugh at their former fears.

After having received eight years of Christian training this girl ought to do well. I shall be disappointed if she does not. I will now speak of another girl who came to our school just one year, then went to her mother-in-law.

How we did hate to give her up. She wanted to stay and graduate, but it seemed best for her to go. I trembled for her, she had learned so little of the Word. She had learned to trust Jesus. This I knew, but I did not know how well she had learned to obey his commands.

On the same day her husband took her home, his younger brother brought home his bride, too. Two daughters-in-law in one day! "The observed of all observers." When the younger one arrived she kotowed to all the family gods. This the elder one had refused to do. She said, "There is only one true God, him only can I worship." Soon New Year came. The younger daughter-in-law went round to all the relatives, did obeisance, knocking her head every time she was bidden. The elder one remained firm.

You will readily see that our girl lost favor in the eyes of her husband and all his family. She was severely criticized by all the neighbors.

Time passed on. The younger daughter-in-law developed, or manifested what she had always had—a very ugly disposition. She proved to be very disobedient and disrespectful. The elder one, "our girl," went on quietly, serenely—respectful and obedient at all times in all things. Learning obedience to the true God did not make her less obedient to those over her in the flesh. Then were the neighbors heard to say, "After all, the big-footed one is better than the other. She learned only good at that school."

Feeding the Gospel-Hungry

Miss Attie Bostick, Taianfu, China

Two dear old sisters came over thirty miles to attend our class—one 68 and the other 70 Chinese years. They came all that rough road on a little barrow—the son of one pushing and the other pulling the barrow. Mrs. Wang, the 70-year-old woman, is an earnest Christian—she has been a member of the church just a little over two years, and her oft-repeated regret is that she did not believe earlier, but she believed as soon as she heard, so that fault is not hers.

She formerly was a very devout idol-worshiper and came yearly over this same long road to worship here at the sacred mountain. In speaking of that last week and the expense it was to her, she said, "And I didn't obtain the least bit of good, or peace, from it." Now she sits and drinks in everything that is said, and when I go to her village she doesn't care for idle talk, but wants to hear more of the gospel. In our evening prayers together she always prays for all her household and for the Lord to save them and her neighbors. She is one of the sweetest spirits I have ever met anywhere, and is such a great encouragement among many things that tend to discourage in the work.

I wish you could hear two young men from the same district she is and who joined when she did, repeat Scripture they have committed to memory since they joined the church. One repeats all of John through the seventeenth chapter, four chapters in Matthew, two in Luke, and whole chapters or parts from every other book in the New Testament and several Psalms. They are hard-working, poor farming boys, but they kept their pocket Testament with them wherever they went, and if they had a little leisure they used it in learning Scripture. Another near-sighted man, who has to put the book right up against his eyes before he can see, has learned Psalms 1, 8, 19, 23, 46, 66, 91, 121, and part of 119, all since Christmas. As the youngest of these, a boy only 23, was repeating his lesson so accurately to me, I could but pray God to lay his hands upon him and make of him a preacher of the Word, which he has laid up in his heart.



Two New Churches in Manchuria

Rev. C. W. Pruitt, Chefoo, China

REV. C. W. PRUITT

Born in Dawson County, Ga. Educated at Dahlonaga and Norcross, Ga., Furman University, and S. B. T. S. Sailed December, 1881. Educational literary and evangelistic work in Shantung province, with headquarters at seaport city of Chefoo.

Southern Manchuria. In pursuance of a very natural desire to find brand new territory they went into the country a little to the north of Newchwang. Here the rustic people heard them gladly. Soon a few were baptized, and later some more, until now those two Chinese communities number almost a hundred believers.

These new Christians are characterized by spontaneity and enthusiasm. In these respects the pastor thinks they go ahead of the brethren on this side of the gulf. For instance, splendid provision was made for a wide hospitality on the days of organization, and it was all the outgrowth of their new love. Some passages in his

story reminded us of Paul and of how the brethren in some places brought him on his way. This same thing happened to our pastor, as these new churches accompanied him on his return as far as Newchwang.

Another pleasing characteristic of these new Christians is their determination to inform themselves in the elements of their new faith. The wife of one of the workers mentioned above, being a bright woman, was sent over to Chefoo to Mrs. Pruitt's school, where she studied a year. Upon her return she became an authority among the people, for at her place of abode she opened a school and taught their boys and girls, and



"The Exception."
A Self-Educated Chinese Christian.

after a fashion, their grown-ups, also. With one exception I did not hear that these latter are attempting to learn to read. That is an undertaking that staggers many of the very strongest in this land. The Chinese language almost serves better to conceal ideas than to reveal them. In the case of very many ordinary men the acquisition of the written language is a thing not to be dreamed of. But having good memories our brethren have set to work with the aid of the woman school teacher to commit hymns and verses of Scripture. In this way their minds are being stored with knowledge.

The "exception" mentioned is a very interesting case. This man's calling is the same as was Peter's and some of the other early disciples of our Lord, that is, he is a fisherman. Such men are apt to have a good deal of leisure. Our brother provided himself with a New Testament, with which to occupy his moments of leisure. At the beginning of his Christian life less than two years ago he did not know a character, while now he reads any part of the New Testament with ease. He is the marvel of all the region. This goes to prove that even Chinese adults can learn when their hearts are in it.

This new territory is very hopeful. We rejoice that we have now in all four Baptist churches in Southern Manchuria. One of these is at Dalny, where we ought to have a mission station occupied by our missionaries.



A conditional gift of \$68,000 by a wealthy Presbyterian layman elicited from others of this denomination \$139,736.76 in a campaign to increase the Endowment Fund for Ministerial Relief. The Episcopal Church has pressed to a successful conclusion its campaign for five millions, the Presbyterians are vigorously stretching toward their goal of ten million, and the Methodists toward theirs of fifteen million.

In Another County in China

Rev. John Lake, Canton, China

THE brief article on page seven of the January number of HOME AND FOREIGN FIELDS has brought so many letters of inquiry and helpfulness from the homeland, that I venture to give a brief outline of a more backward county adjoining it—Yan P'ing. This is also a part of what we call the Sunning or San-ning field, in the Sz Yap country, southwest of Canton, from which have emigrated nearly all the Chinese now in the United States and Canada. Practically every Chinaman in America is a Sz Yap man.

Five or six years ago Yan P'ing county had two Baptist chapels, first opened and looked after by Dr. and Mrs. Greene. Now, by the blessing of God, we have an organized church at Kwan T'ong, and chapels, branches of the Kwan T'ong work, at Sha' Woo, Yan P'ing City and T'sin Shek. Wife and I returned day before yesterday from a two weeks' visit to that part of our field—remote, backward, infested with robbers, parts of it unsafe for the natives of the county to go from one village to another. But we were "kept in perfect peace." There were daily meetings at the different places, the celebration of the Lord's Supper, church conference, baptism, the exclusion of a member, the admission of another, by letter—regular church work, much as it is carried on at home, though there is not a white person living in the county, and the only white face we saw on the whole trip was that of a Presbyterian missionary who has work in that field.

There are now in Yan P'ing county three Baptist preachers, all, of course, Chinese, and one a native of the place; two Bible women and two colporteurs, all receiving from the mission salaries totaling \$400, United States money, a year. A committee of the church, representing the four organized towns, met while we were there and unanimously voted to recommend that the preacher at Kwan T'ong be ordained, to be the pastor of the members in these four places, and wherever they are scattered, and to visit the chapels regularly, preaching, celebrating the Lord's Supper and baptizing the converts gathered by the unordained preachers and colporteurs and Bible women and members—for, thank God, many of those new converts from heathenism are soul-winners.

At Sha Woo we have just dedicated a house of worship, built with money given by the members, out of their great poverty—many of them paying their subscriptions in labor on the chapel and with liberal gifts from a little missionary lady and by others on both sides of the ocean.

At Yan P'ing City, where the mission pays the chapel rent, \$20 a year, the preacher, with sublime faith, has shown me a lot with a usable building on it, that could be purchased and fixed up for \$600 or \$700, and that would forever stop the rent. We must wait and see what God will do about that.

At Tsin Shek, with a little help from the mission, and some from individuals, the native brethren have built a little meeting house; at Kwan T'ong the mission pays \$30 a year rent for a house that could be bought for probably \$500, if we had the money, when that rent bill would cease.

So, the problems of housing the little bands of workers, of finding the men and women to lead them, and of self-government and of self-support are live problems, but God is giving us

REV. JOHN LAKE

Born Edgefield County, S. C. Presbyterian Theological Seminary, Columbia; S. B. T. S., Louisville. Sailed Oct. 1, 1904. Literary, educational and evangelistic work in one of China's greatest centers of population.

Both the colporteurs and both the Bible women are Yan P'ing county converts.

My wife is opening a girls' school there, and we had two boys' schools until the revolution. We expect to reopen these, now that comparative peace is restored, in that out-of-the-way section. The teachers have all been Yan P'ing county people, all, with one exception, having studied at our mission schools here in Canton. We have a student from there in the Graves Theological Seminary here.

Just this, to show that the work in that very backward section, far from the routes of travel and the civilization of even Canton, is taking root. There is your Baptist church, with three out-stations, all the workers and members Chinese, who until recently were idol-worshippers, and nearly all of the workers natives of the county. By and by, after I am gone, maybe, Yan P'ing will send native missionaries into the next, and more remote, county—watch and see! Will you pray for these churches and help the Foreign Mission Board to help them?

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God's Care of Those Who Follow Him

Rev. C. L. Neal, Toluca, Mexico

REV. C. L. NEAL

Born Henry County, Tenn. Student in Southern Normal University and Union University, Tenn. Appointed 1907. For a while in charge of Toluca Bible School. Later evangelistic work until compelled to return home. Anxiously awaiting opportunity to return to Mexico.

One day a youth named Josue Ramirez, being attracted by the singing in our mission in Colima, entered to listen to the music that was so strange and new to him, and it fascinated him so he returned to the mission again and again to hear it. God called him through music and the preacher to a new life and regenerated

his soul and put the spirit of faithfulness in his heart which has gone with him all these years.

The day after he was baptized his father called him to account for having left the Catholic church, but the boy was fearless and defended his doctrines from the Word of God. The father, in an angry rage, ordered him to leave his home or deny his religion. That night he wrote his father a letter, thanking him for all his kindness to him since his advent into the world, and then spoke of his love for his father, but closed by saying that the love of Christ constrained him and he must follow where it led him. He bid farewell to home and wealth and position, for all these were his, to follow his Saviour.

This young man suffered severe persecution in his home town. A mob went to the church to kill him and other converts, but the Lord protected them, and nothing could move him from his faith in his Redeemer. His great desire for an education moved him to seek a scholarship in our Toluca schools, which was granted to him. After some years of study in our schools he accepted a position in an electric light plant and soon was promoted to the position of collector, which put upon him great responsibility. He did his work faithfully and gained favor with the company.

He carried his religion with him and talked to the people from whom he collected about Christ, gradually destroying their erroneous ideas about the Virgin and many other of their false doctrines. Not only did he talk with them, but he brought as many of them to services as he

could. He did not limit his teachings to the private homes which he entered, but discussed the great doctrines of Christ with the priests from whom he collected, and at night, after his work was finished, he would discuss the great doctrines of the Bible with the other employees. But when the priests could not refute his arguments, as in ages past they used oppression. They went to the manager of the electric light company, who was also a fanatical Catholic, and advised him to stop Ramirez from talking his religion or dismiss him from the service.

The next day the manager, Senor Medina, called him and told him that he must stop talking his religion or he would discharge him. Senor Ramirez told the manager that there were two things about which he did not consult man, and that one of them was his religion. That night in our prayer meeting he told us what had passed between him and Senor Medina, and the church was moved to a spirit of prayer, and prayed earnestly that God should touch the heart of this Catholic and not permit him to discharge our brother. Early the next morning, before time for Senor Ramirez to go to work, the manager sent him word to return to his work, that he would not put any restrictions on him. We gave God thanks for this faithful man and the direct answer to prayer.

Will you not give your money to the cause of Christ that he may take the weak and make them strong and glorify his name through them? What God has done through this man he is doing through a multitude of others.

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Reaching Chinese Women

Mrs. Lizzie P. Hearn, Lai Yang, China

The group of women in the picture are women who came every afternoon for three weeks to study the Bible and learn to sing hymns. None of them could read their own language when they began, but during the three weeks they all learned to read a little book that was prepared by Mrs. Crawford for those who wish to understand the religion of Jesus.

They all seemed eager to learn and proud of the fact that they could learn if they tried earnestly enough. In this whole city I don't suppose there are five women who can read or write.

We are soon going to begin another Bible study class and keep it going as long as there are women who care to come to learn more of him who came to save those who trust him.

These same women and girls come to our Sunday afternoon women's meeting quite regularly, and I believe some of them are really Christians, but they have not been baptized yet because we do not wish them to enter the church too soon, but wait till they are perfectly sure that Christ is really the pearl of greatest price to them, and that all idols and heathen customs must be given up to obtain this pearl.



Mrs. Hearn and Her Chinese Women's Bible Class.

Liberality Abounding in Poverty

Mrs. Eunice B. Sowell, Buenos Aires, Argentina

WE had an experience this morning in the Once church that was truly refreshing. The delegates had just returned from our annual convention, held this year in the new chapel at Santa Fe. They all spoke on what had occurred at the convention, but one man's report was particularly happy. This man is one of our Bulgarians, a tall, fine-looking man, and a successful tailor. (The Bulgarian element in our church is a very important one, as they are strong and intelligent people.)

Brother Zalateff was full of joy over the reception given the delegates by the Santa Fe brethren. With all their poverty (and it is great poverty), they refused to allow anyone to go to a hotel, but entertained all themselves.

He then gave us a regular sermon on giving, that was wonderful to hear, coming from one who had not quite understood before the importance of regular church contributions. The sacrifices made by the poor brethren in Santa Fe, one of whom lived for days on little beside strong tea, had made such a strong impression on him, that he longed to make a greater effort to help them finish their chapel, and asked the Once church to take up a second collection for this purpose. He also said that he was no longer satisfied with our own place of worship, but longed for the day to come when we, too, should have a chapel.

"I was so happy and uplifted," he concluded, "that I no longer remembered my business, my family or even you brethren, I must confess. I simply gave myself up to that great occasion, and some great things has it taught me!"

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In Behalf of the Young Missionary

Rev. E. L. Morgan, Laichowfu, China

There is an advantage in the young missionary going straight to his station; there is, however, perhaps a larger benefit in spending one year with trained instructors, and other young missionaries.

From the standpoint of health, it would not be a disadvantage for him to be absent from his station for at least the first year. The first term is hard; after about fourteen months out here all the powers of mind, body and spirit come to a low ebb. The glamour of the first days has worn away.

The spirit of heathenism—intangible, pervasive, deadening, defiling and overpowering—comes on to overwhelm the soul. It may result in aberration of the mind, depression, discouragement about the language, failure of health, or any name the doctors may choose to call it, but in the end, it is heathenism and the devil hard at work behind it; he gets the missionaries every time he can. From the beginning of his defection he has been a murderer.

In view of the long strain ahead, I think it would be a good thing for the health of the new men that they may be with other young people, studying and playing, when play time comes, and not quite immersed in the darkness in which we pass our lives.

The Conversion of Pastor Wu

Rev. John Sundstrom, Kong Moon, China

REV. JOHN SUNDSTROM

Born in Sweden, came to America 1891. Went to China 1904, Bible Missionary Society. Appointed by Board 1910. In charge of evangelistic and colportage work, Kong Moon.

Mr. Wu first came under the influence of the gospel about twenty years ago. What attracted his attention to the gospel halls was the singing and the music. The preaching had no effect on him in the beginning. He could not grasp the meaning of the message. It takes skill to win souls, and a preacher must come from his closet of prayer to the pulpit to make the message effective. Many neglect this essential part of the equipment, and this may in part account for the fact that Mr. Wu got nothing out of the messages. He had at this time no conception of a living God to whom worship was due, hence his inability to realize the meaning of what he heard. With no conception of God whose laws have been violated, there is no real idea of the sinfulness of sin; hence no realization of the need of a Saviour. The good Shepherd, however, was seeking for this lost sheep.

A colporteur selling gospels and tracts came in Mr. Wu's path, and persuaded him to purchase some tracts. He bought five cents worth of tracts, and through the study of these he became convinced that there was a living God who is the creator of everything and of mankind, himself, of course, included, and that this God alone ought to be the object of man's worship.

He went again to the gospel hall, and now he began to grasp the meaning of what the preacher said and what the "Jesus doctrine" really was about. The God which he believed existed could be approached through a mediator. This became clear to him as he listened, and the light began to dispel the darkness.

He became a regular attendant at the services and soon decided to come out and confess Christ and be baptized. He told his mother, then an ardent idol-worshiper, of his decision. She did not seriously oppose him, but when his former friends and relatives heard of it they jeered and mocked. That was too much for him, and his courage failed. He dismissed the thing from his mind. The Lord had not given him up, however. Some months later he became very sick. The Chinese doctors were trying their nostrums, but to no avail, for he steadily grew worse, and but for the grace of God they would likely have killed him. His mother besought the idols and sacrificed faithfully, imploring their help.

A few Christians living on the same street heard of his severe sickness, and knowing that he used to attend services before, went to see him and talked to him and told him to pray to God in heaven. He asked them to pray for him, which they did, and he himself prayed also. He soon began to amend, and in a short time was entirely well. He realized that God had given him back his health and spared his life, and he began to go to the Christian services again, and now determined to declare himself before the world as a Christian, no matter what it cost. He asked for baptism and was examined and received into the church.

Later he was led to go to our Seminary, and after graduating went into evangelistic work, which he continued for several years.

Mr. Wu, after he was saved, set to work to win his mother to Christ. She soon turned from

her gods of wood and clay to serve the living and true God, and with other saints is "waiting for his Son from heaven."

Mr. Wu was ordained to the ministry about five years ago, and served as pastor of the church at Tai Leung, the county seat of Shun Tak District, for two years. He then accepted the position as a teacher in a school in Canton, but was called again this year by that same church to be their pastor, and it relieved me of that responsibility.

His wife is teacher of a girl's school in Canton. She is bright and a very intelligent woman, not in the least inferior to her husband in intellect. Mr. Wu is more fortunate than many of his fellow preachers, whose wives can neither read nor write, and are of little or no help to their husbands in the Lord's work.

On the accompanying photograph are the likenesses of Mr. Wu, his wife, mother and his two children. A fine Christian family. That his children will become Christians is almost a certainty.



Pastor Wu and His Interesting Family.

Look at this family and those lovely little children. Think of what they were a few years ago, and then what they are today by the grace of God. How did this glorious change come about? Is it not because someone heeded the command of Jesus; went across the sea and told them that there is a heaven to gain and a hell to shun? I want to ask you who may read this brief sketch, that if no one were more concerned about the salvation of the heathen than yourself, would this family today be a Christian family? There are many others like them still in heathen darkness; will you not seek to bring them the light while you have a chance?

To follow Christ means sacrifice; without that there is no fertility in the Christian life. We were both born and born again for that. He is King, and the whole end of our Christian faith is to follow him.—D. L. Ritchie.

Djoe Mo Lin, Native Missionary

Rev. W. E. Crocker, Chinkiang, China

REV. W. E. CROCKER

Born in Lincoln County, N. C. Graduated Wake Forest College, 1890. Sailed Nov. 9, 1896. Successful evangelistic work in large territory in Central China. Headquarters at Chinkiang, a commercial center of importance.

SEVERAL years ago, down on the native street, not very far from our chapel, there was a brass worker's shop. The head of the shop had some workmen, and when he came to believe he proved his earnestness by bringing his helpers to the church. Two or three of them also became members.

One day over in the lobby of the church here after service I spoke to one of his workmen, Djoe Mo Lin, and asked him what was his object in life further than just to be a brass worker. I asked him what he thought of giving his life to the gospel work. He has a bright face, and he looked brightly at me and said he should like to do the Lord's work.

Of course, he did not know what it meant altogether, but somehow he had impressed me as being a hopeful man, and so I made bold to suggest the matter to him. Afterward he gradually developed, and took much more interest in the work, and finally, several years ago, went to the seminary in Shanghai. He has done excellent work there and finished at the end of 1916 the full course with good grade. His wife was an ignorant Chinese woman, but her opportunity has come, and she has made wonderful progress. She is now to open a day school for girls (without salary), and to work with the women and girls. She seems to be a real helper to her husband.

He is given the charge of this new work in the city of Chinkiang with the good start of some of our best members, and he tells me today that his ambition is to gradually develop a church there. He has also been elected to take some classes in the Bible school, which will help him to keep up his Bible study.

Mr. Djoe has made a good impression on the whole body of workers here, and we all feel sure that there is a future for him.

Our greatest need is Spirit-filled men, men with intelligence and power to lead their own people.

At the old stand in the western part of the city we are starting a high primary school this year, and the work of the church is to be strengthened.

An Argentine Seed-Bed

Rev. R. S. Hosford

THE work amongst the young is nowhere of more importance than on Latin fields. Everything there seems to make an infernal combine to wreck the youthful soul. There are more calls on the street than can be heard by the ear of the boy; more attractions from home than can be disdained by many a maiden.

To preach to Latin adults in Argentina is a privilege; to teach the little Argentines is a joy. Often and often we baptize a man or woman and have to sorrowfully admit that development of character in them is an impossibility. But the rising sun of our Baptist hope under the Southern cross is our Sunday and day schools.

We are very soon to organize a new Sunday school in our "Willingham Institute."

Messages from the Home Field

The Street and Shop Meetings

Rev. J. E. McManaway, Home Board Evangelist

Going out on the street where the people are—all kinds of people—and into the places of business where the horny hand of toil makes the impression of life—going with the gospel—this is what I like, and I have seen things in these meetings that stir the soul.

One Saturday night in Atlanta—it was at the Five Points, where five great streets come together there, and the tide of humanity always rolls high—Evangelist Wolfe was preaching. The buildings, many stories high, stood all around. Flashing in the air above him were three great electric whiskey signs turning their different colored lights in every direction and their shadows falling up and about him as he preached and pleaded with his listeners to surrender to Jesus. I saw two men stop to listen. One became angry and cursed the preacher; the other one listened and defended him. Both had the smell of whiskey upon their breath. When the opportunity was given, the defender stepped up like a man and gave his hand as a token of his surrender to Jesus. Somewhere in that city that night a home became a different home, as a sober, Christian husband and father instead of a drunkard returned to it.

Again, we were in Richmond, Va., on Saturday night. Broad street, one of the most beautiful in America, was a blaze of light and crowded with people. It was Halloween night. A full moon was shining; not a cloud in the sky. Evangelist Reese was preaching on a street corner. Young people were darting here and there through the crowds, dressed to represent all kinds of goblins and evil spirits. Not far away a man had a great telescope pointed upon the full moon and the beautiful heavens above, and one after another would go up and pay to look through the instrument. I suppose it was well worth the money to see what they saw. But I saw something far greater. As the evangelist preached with great power and tenderness, I saw people who had been groping all their days through the darkness of sin and unbelief come under the power of that message, so that their eyes were opened to behold the Son of Righteousness, and they went away with peace in their hearts and joy in their souls.

In Baltimore I went with Evangelist Miller to a glass factory for a noon-day service. There were three furnaces on the ground floor and the fire in these furnaces was heated five thousand degrees, I believe, and there by one of these furnaces gathered a dozen or so of men—the very toughest of characters, caring nothing for God or man as far as outward appearances indicated, and yet in fifteen minutes the evangelist had so opened their hearts with the Word of God that some half dozen of them held up their hands, saying, "Pray for me." Oh, they needed for someone to pray for them, for it is possible that some in that number had never had a prayer offered for them in all their lives. "Go out into the highways and hedges and compel them to come in."

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An Italian Mother Made Happy in Jesus

Miss Fannie H. Taylor, Home Board Missionary

Yes, happy in Jesus, though poor and greatly troubled over misdemeanors of her husband—left at the mercy of her friends, without home or money. Coming to our mission in West Tampa whenever the door was opened for Sunday school or other religious services, with her three little

girls, one an infant, the very expression on her face showed what a balm the messages were to her troubled soul.

During an evangelistic campaign in Tampa, when we carried many of our Italian people one evening, her face was radiant as she stood up and confessed Christ before that crowded tabernacle. That little pin with the cross which was given to everybody who accepted Christ as their Saviour meant much to her, and she was never seen without it on her person.

She at once united with our Baptist mission, and was the first woman baptized in the baptistry of our main church, about a mile from where she lived. Her Catholic neighbors were not inclined to come with her that evening, though one friend kept her children while she walked alone with her bundle for baptism. No, not alone, for Jesus came with her, and as the missionaries greeted her, being touched with her bravery, we knew from her countenance she was truly "happy in Jesus."

One day a letter with money came from her husband, asking her to join him in a certain dis-



The Italian Mother and Children.

tant city. True to a wife's loyalty, she responded and was prepared by missionary and friends to make the trip.

It was a pathetic scene at the station that evening. One good-hearted Italian family had been especially helpful to her, and the missionary left the packing of the baggage to them. They took her and the children to the station early.

The missionary pushed her way through the gate with lunch box and the hand of dear little Susie—this one not two and one-half years, who loved to sing "Shine, Shine;" Frances, the eight-year-old child, with one bundle, and the mother with baby and another bundle. After all were deposited in the coach the mother sobbed as she said "good-bye" to her best friend, as she expressed it. She could speak only a few words of broken English and again as many times before she said, "Jesus pay you," and "Pray for me." The cross celluloid pin shone brightly at her throat, her only ornament. She was intrusted to him who had died on the cross for her and whom she had accepted as her Saviour.

Two months passed with occasional letters from her. One day a letter came telling the sad news that the hope of happiness with her husband was

gone. Another wicked deed made him have to leave that city, and she was left again in distress—this time without friends. The missionary was thankful that God led her to think of a good Baptist woman who had visited Tampa and our mission here, being very active as president of the T. E. L. Class in the largest Baptist church of that great city. She received the letter telling the sad story of our dear Italian mother one morning at 10:30, and was at the door of the so-called home at 11:45. All honor to the prompt Christian service of this woman of God!

Immediate action was taken to relieve their want. The Sunday school superintendent and others of the church were soon there with sympathy and love offerings.

And, dear readers, the point that I want to emphasize is that they not only continued to look after their temporal wants—getting the two youngest children in a good orphanage, putting Frances in public school, securing work for the mother—but they looked after their spiritual needs with a keen personal interest. Letters came from the Italian mother, telling of them all going to Sunday school and church every Sunday; of the American friends who were so kind to her; of being brought home from church sometimes in an automobile; of how many friends she made when she was "introduced to the church"—putting in her church letter; of being asked to sing an Italian song, and singing "Oggi ti chiamo" ("Jesus is Calling"). And now a letter brings the good news that Frances, the largest little girl that you see standing in the picture, has been baptized and is also "happy in Jesus." She is taking another Italian girl to that big Sunday school, and God grant that she with her mother may indeed be missionaries to bring many of their own people to a knowledge of Jesus as their Saviour.

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"Reglita"

Miss Anna J. Merryman, Home Board Missionary, Ybor City, Florida

There has been ringing through my head for several days, with its blessing and encouragement, this statement, "Dios puso su mano sobre mi"—"God put his hand over me."

The senior missionary and I were out calling and stopped in to see why Reglita had not been at church more regularly. That one joyous note of gratitude was the keynote of her chat with us.

When I first knew her, a little more than a year ago, she and her husband were living together comfortably, but much of the time she suffered greatly with asthma, never daring to go out early on cold or damp days. Then came the trying time as they bravely fought a losing battle against a cancer in his throat. Of course, their scant savings were more than used up.

Alone now, she turned to the only place she might, the stripping room in the tobacco factory. Braving the vile odor and lack of ventilation, she earns here between four and five dollars a week. So she was rejoicing in her work and the strength God was giving her for it.

This is her program for the days: She must rise at 3:30 A.M., prepare her coffee and clean up her room, then wait for some companions. At half-past four or a little earlier they start on the three-mile walk to her work, which begins at five. She has found an American who is a Baptist among her fellow workers, so they have breakfast together about half-past ten. As Reglita knows no English and the other woman very little Spanish, I could not help but wonder at her evident pleasure in this companionship. The end of the day's work varies with the condition of the tobacco, but about four o'clock she is ready for the trip home and the preparation of her other meal of the day.

I did not wonder that she felt she must go to bed soon after eating her supper, rather than attend the mid-week service. But on Sunday

she could sleep late, so would be sure to come at night. We left her rejoicing that God was giving her good health.

One at least of her hearers searched her own heart to see if she were as truly grateful for all the blessings showered so abundantly from God's hand.



West Tampa, a City Mission Field

Miss Bertha Mitchell, Home Board Missionary

Dear Christian friends of the cities where foreigners dwell, do you know that there is, in your very midst, a great multitude of people whose souls are just as far from God as are those who dwell in Africa and China today? You walk upon the street, you ride on the car, you even transact business with those who are made in the image of your God, yet who recognize him not as God, nor even believe that he is. How many people there are in our churches today who long to do mission work! They think how great it would be to be able to go to the foreign field! To them let us say, "The foreign field has come to you." Go out and teach in the mission Sunday school; sing in the street meetings, and, most of all, pray for these benighted ones. Our only hope for their salvation is in the preached Word of God.

Our Home Mission Board has long realized this, and has opened work for them in many of our cities.

For the past nine years it has had work in West Tampa, Florida, and it is of this field that we now speak.

1. *What are the tasks that confront us?* you ask. The supreme task, we answer, is bringing 3,000 Italian people to the saving knowledge of Jesus Christ.

2. *What are the barriers in the way?* you ask. Ah, they are many! First in importance we would say is the influence of factory reading. In the cigar factories where throngs of Italian fathers and mothers and boys and girls work from early dawn till late afternoon, there is much to hinder. Should you pass along the street any day between 10 A.M. and two P.M., you would stop and listen. What is that you hear in animated monotone? Oh, the factory reader! He is voted upon and paid by the cigar makers. What is he reading? The daily local paper, New York papers, socialistic and anarchistic literature, immoral romance, and, worst of all, agnostic and infidelic lectures. The effect of this reading upon the belief of our people makes our hearts sink within us, and we can but cry, "O God, have mercy." One man who was once a member of our mission now says, since listening to this reading, that his eyes have been opened; he now can see there is nothing in Christianity, and that it shall pass away.

Another barrier is the influence of Roman Catholicism. This people, like all Latin people, have been wronged, and robbed of their Christian heritage by the teachings of Rome. Though few of the mothers go to the Catholic church now, they still adhere to its teachings to the extent that they will not consent for their children to be baptized into our mission, when the children have made profession, and show by their lives that they really are converted.

3. *What is our plan of work?* It is that set forth in the Great Commission—preaching and teaching the Word. In our Sunday schools and in our two day schools, the Word is taught. Our day schools and our Sunday schools are well attended. We have industrial work for boys and girls, a club for the mothers, and night school for young men, and for boys and girls who are deprived of day school privileges. The missionaries do a great deal of visiting in the homes, thus coming in sympathetic touch with the families. The gospel is preached by the Italian pastor, in our two mission stations, twice each week.

There is usually a good attendance of boys and girls, some women and a few men. Every Saturday night now we gather on the street and sing gospel songs until a good crowd gathers; then the gospel is preached in all its simplicity, in their native tongue. Thus many are hearing the gospel who would never hear it otherwise. Dear Christian friends, we ask you to pray that it may find entrance into these stony hearts; pray that the Holy Spirit may work in them, convicting them of sin; pray that they may know the joy of his salvation, and that they may have power to witness for him.

4. *What of the outlook?* Though there is much of shadow in the picture, there is also light. Our outlook is one of hope; we believe in the promise of God that says, "My word shall not return unto me void." By the teaching of his Word in our schools, in our clubs, and in our Sunday schools, we believe, in fact, we know, that the hearts of these boys and girls and little children are full of love toward God. They love to sing his praise in song; they love the stories from his Word, and by their lives many of them show that the Spirit is at work in their hearts. Through our visiting in the homes, and through our work with the children, more mothers are coming into sympathetic touch with the mission. So we thank God and take courage.



Mexican Mission Work

Rev. C. D. Daniel, Superintendent

During the present conventional year the Home Mission Board and the Texas State Board have been greatly blessed in their co-operative work among the Mexicans of Texas, as the following table will demonstrate:

Preachers employed	17
Teachers	6
Churches and stations supplied	56
Sermons and addresses	3,543
Religious visits	5,091
Bibles distributed	692
Pages of tracts distributed	120,458
Churches organized	6
Sunday schools organized	10
Baptized	354
Received by letter	138
Total received	492
Contributed by Mexican churches....	\$3,885.48
El Paso school has matriculated	314
Austin school has matriculated	100

No statistical statement can represent the real work done, for many thousands of refugees from Mexico have heard the gospel this year for the first time. A greater number of influential Mexicans have heard the gospel this year than ever before in the history of the world. Some of them have been converted and joined the church. Among these is Consul Garcia, who is now a minister of the gospel, assisting Brother Buldain in San Antonio.

The family of General Pancho Villa attends Brother Buldain's church in San Antonio. Recently General Medina, a scholarly Mexican military man passing through San Antonio, heard the gospel for the first time in life. He was so profoundly impressed that he remarked that Baptist teaching is the one thing that Mexico needs.

It is a great pity that Brother Buldain's preaching house is too small to accommodate the crowds who are anxious to hear the gospel. He sometimes asks the members of the church to go out of the house, so as to enable the unsaved to occupy the building and hear the gospel. Baptists should enable the Home Mission Board to erect a \$50,000 house in San Antonio, for church and school purposes. It is a tragedy to confine a great preacher like Buldain in such a small house. He could preach to thousands as easily as he does to hundreds, if Baptists would give him a house.

Some Things Our Enlistment Men Are Doing

Rev. T. J. Moore, Hattiesburg, Miss.

A church eight miles out in the country, the house blown down by a storm, the pastor's resignation accepted, and only two months to the time of its taking effect, sorry crops and general discouragement was the situation when the invitation came for a visit from the enlistment man.

After a warm introduction by the pastor and a short sermon from the words of Joshua and Caleb, "We are fully able," we turned the congregation into a "committee of the whole," and waded into the rebuilding proposition by drawing on the blackboard (we were in a school house) the floor plan of a modern church with separate Sunday school rooms, etc. The old house was a four-walled, oblong building.

They took heartily to the plan, some optimistic talks being made by members. The plan was adopted, and an encouraging start made on a subscription. A building committee was appointed, and after earnest prayer and a handshake the enlistment man left.

Four months later I got this from the chairman of the building committee:

"Our house is completed and no debt. We built by the plan you gave us. Everybody is delighted with it. We all join in giving you the credit for it. We have a pastor and we feel happy and hopeful. May God bless you in your great work.

"JOHN RESTOR, Caesar, Miss."

In George county, in the very center of the storm-swept district of July 5th last, the Oak Grove church house, six miles from Lucedale, the county seat, was completely demolished. A pressing invitation came to visit them, but I could only give them a week-day service. We met in the consolidated school building, not far away, and nearly everybody in the community was there. I preached from the expression in the book of Nehemiah: "The people had a mind to work." We all wept some, talked together some, and before we adjourned we had adopted a good modern plan, secured sufficient subscriptions in money, material and work, with some help to be asked of our State Convention Board, to warrant the appointment of a building committee, with instructions to proceed.

Their new pastor wrote me a few months later: "We are in our new house and moving on well."

In my territory is a section fifty by thirty miles without any railroad except timber dummy lines. There are perhaps a dozen or more Baptist churches within that section. Until about the beginning of this year there was only one resident minister of any denomination in this entire section, and he was a Methodist circuit rider. By visits among them and much correspondence and prayer, they have been led to secure a splendid young man with a family to take the work and move into the field. This is called the Vancleave field, and Rev. L. I. Thompson is the man.

After six weeks among them, he writes: "My work is starting off well. We have organized in all my churches where they did not have them, Sunday schools, B. Y. P. U.'s, and have put on the budget and duplex envelope system. Two of his churches are forty miles apart.

One county seat town of some twelve hundred white inhabitants had changed preachers three times within two years, and, finally, disagreed among themselves and indifferent, with a poor, old-style, out-of-date house, they were dragging along toward death. It was evident that without a strong, stirring, consecrated pastor on the field little or nothing could be done. I prayed, and a few of the members prayed. Soon a man whom I felt sure had the needed qualifications

for the place, living in another state, wrote me that he could be moved. The clerk of the church was put in touch with him, and before long this man, "walking by faith and not by sight," was on the field. Just before he came a disastrous storm swept over all that part of the state, demolishing all growing crops, many houses and forests of timber, and left the church house wrenched and twisted all out of shape, so that it could no longer be used. Taken altogether, it was a gloomy looking field upon which to enter for work. But with pluck and faith the new pastor began his labors. With such encouragement and assistance as the enlistment man could render along with a week's stay with the pastor, within four months' time the church was united, hopeful and well organized for service, a three-thousand dollar, up-to-date building completed and paid for, the budget and duplex envelope system installed and working well. Four new deacons were chosen and ordained, the Sunday school has more than doubled in attendance, and everyone is hopeful and happy.

Let everyone who reads this pray God's blessings upon the much-needed enlistment work.

A Tribute From Fellow-Workers

WHEREAS, Dr. Weston Bruner has resigned as superintendent of evangelism of the Home Mission Board to accept the pastorate of the Tabernacle church, Raleigh, N. C. Therefore, be it

Resolved, By the undersigned evangelists and singers assembled in New Orleans:

First, That we reaffirm our faith in him as a devout Christian, a faithful servant of the Lord, and a wise and efficient leader.

Second, That we commend him to the love and confidence of the church of which he becomes pastor.

Third, That a copy of these resolutions be sent to Dr. Bruner, one to HOME AND FOREIGN FIELDS, and one to the president of the Home Mission Board.

E. L. Wolslagel, E. V. Lamb, W. E. Rogers, J. W. Hickerson, L. C. Wolfe, J. P. Scholfield, T. O. Reese, W. M. Anderson, W. P. Martin, J. W. Bailey.

to write them on paper, and count them; he has a fine head for figures. Then I will pay you back as soon as I get the money from the bank, and you can help someone else in need." And she kept her word.

Every day she went to the hospital to inquire about her husband. She did not always see him, for sometimes he was sleeping, but toward the end of the week she had the glad news that he was improving.

After several days he was allowed to come home, and though he still coughed a little, the doctor said he might return to work the next week. Great was the joy in that humble household, and their friends at the Settlement House rejoiced with them.

Several months passed away, when one Sunday there was much excitement in the Italian Baptist church over an announcement made by the pastor. He told them at the close of his sermon that a movement had been started by some prominent Baptist business men of Philadelphia to raise fifty thousand dollars to help the weak, struggling churches in the city, and especially to build a new Settlement House.

"Now, my people," he said, "you know what a blessing the Settlement House has been to you and your children, and I want all of you who possibly can, to do something to help. You may only be able to give a little, but if your prayers go with it, Jesus will bless you, as he did the poor widow who gave her two mites, which was all she had, to God."

They knew his words were true. They all loved the old Settlement House, which had been a fountain of blessing to the neighborhood, but it was ill-fitted for the great work it carried on. There were only three large rooms, one above another, to accommodate the classes which thronged the building day and night. The gymnasium was inadequate, and there was not even a bath room. In order to superintend the various activities Miss Miller had to climb the steep stairs many times a day. It was wearing her out; sometimes she was ill, and had to stay at home to rest.

About two weeks after this, on a Saturday night, Mr. Di Domenica, the good pastor, sat in his little study alone. He had just finished writing his sermons for the next day, when the bell rang, and his wife ushered in a visitor, Mr. Caminari.

"Glad to see you Filippo," said the pastor; "sit down and warm yourself. How are all the family?"

"Fine," answered the man. "Giuseppe and Angelica are doing well in school. Angelica attends the sewing classes at the Settlement House, and is making a new dress for herself. Yesterday little Charlotta came home from the kindergarten class, with a blank book full of pretty picture cards, which she had pasted in herself. I asked her if she was to keep it, and she said 'No, we made these for the Children's Hospital. Miss Miller says the sick children will love to look at the pictures.'"

"Bless the child!" said the pastor, softly. "She is learning early to follow Jesus in doing good. Is the baby well?"

"Yes," answered the father; "he was a little croupy last week, but the nurse at the Settlement House showed the mother just what to do, and now he is all right."

There was a moment's silence, then the man took from the inside pocket of his coat a little package carefully wrapped in paper, and laid it in the pastor's hand. "You told us about the plan for a new Settlement House," he said, "and asked us to help, so I have brought you my gift."

Mr. Di Domenica opened the paper, expecting to find one dollar, or possible two, but to his amazement there were three crisp ten dollar notes—thirty dollars!

"Filippo," he said, deeply moved, for he knew the man's poverty. "You ought not to give so much. I will take ten dollars, and you had bet-

Is It Worth While?

Nettie Carlisle

FILIPPO CAMANARI was sick. For many weeks he had been working in the new subway which the city was building, but a heavy rainstorm had filled the great underground trench with water. Slowly the pumps were draining it off, but for two days past he had been digging in mud up to his knees, and had taken a heavy cold.

This afternoon, as he left his work he could scarcely drag his aching limbs homeward, and his face was flushed with fever. That night, as he sat at the supper table, he pushed back the steaming plate of macaroni which his good wife set before him, saying:

"I cannot eat; I think I had better go to bed."

All night long he lay, tossing with fever, and coughing almost incessantly.

In the morning, his wife, much alarmed, hastened to bring the district doctor. After asking a few questions the doctor said, decidedly:

"Bronchitis, and a pretty bad case. You had better send him at once to the hospital, Mrs. Caminari."

"Can't I take care of him at home?" asked the wife, beginning to cry. "I will do everything you tell me."

"No," said the doctor, "your house is too cold. There is no heat in this room, and he will only grow worse. At the hospital he will have the best of care, and it shall not cost you a cent. Now, stop crying and get him ready, like a good, sensible woman. I will see that the ambulance is here in about an hour."

There was no help for it, so the poor woman struggled to be brave, and after bidding her sick husband a loving good-bye, turned to the care of her four little children, one a baby in arms.

Afternoon came, and she went, as usual, to the Baptist Settlement House, for it was the day for the "mothers' meeting." Baby went along of course, for the other children were at school, and usually played contentedly on the floor with some old toy, while his mother was sewing.

The superintendent, Miss Miller, soon noticed the poor mother's red eyes, and inquired what was the trouble. "I am very sorry," she said, kindly, "but we will hope for the best. Maybe you will have him back in a few days. Trust in God, and take good care of the children. We will all pray for you and him."

Somehow the prayers and Scripture verses which preceded the sewing seemed unusually com-

forting that day, especially the text which Miss Miller wrote on the blackboard in Italian, and asked all the women to commit to memory:

"I will be with thee, I will not fail thee nor forsake thee. Fear not, neither be afraid."

She tried to say it over and over, as she sewed on a little dress she was making for the baby. At length the sore feeling left her heart, and God's peace settled down upon her soul. As the meeting ended, Miss Miller beckoned her into the little office adjoining the large sewing room.

"How will you get along while Filippo is sick?" asked the lady, kindly. "Do you need any help?"

"Not this week," answered Mrs. Caminari. "I have his last week's wages, and I will make that hold out, but I do not know what we shall do for next week. I have given notice at the Savings Bank this morning, but I cannot get the money before two weeks. You know when Filippo was baptized and joined the church the pastor urged him to put by a little from his wages every week, in case of sickness. He only gets nine dollars and a half, and it was pretty hard sometimes to spare it, with six hungry mouths to feed, but he did it, and now we have quite a nice little pile in the bank."

"Come to me on Saturday afternoon," said Miss Miller, "and we will see what the Emergency Closet can do for you."

This Emergency Closet was a great institution. One of the uptown churches which was much interested in the Settlement House work made a generous offering every month at its missionary meeting, with which groceries were bought at wholesale prices. Thus the shelves were always supplied, and more than one poor family had been kept from starving through the winter while the wage-earner lay sick and helpless, by the generosity of the Fifth Church.

On Saturday afternoon Mrs. Caminari presented herself at the Settlement House. She held out the large gingham apron which she always wore, and Miss Miller filled it with a plentiful supply of macaroni, flour, sugar, beans, a can of tomatoes, and one of condensed milk for the baby.

"Thanks—a thousand thanks, dear friend," said the poor woman, as she bent over and kissed Miss Miller's hand, "but remember, you are only lending me these things. I have never taken charity yet, and hope I shall never have to. I know the prices of the groceries and will get Giuseppe

ter put the twenty back in the bank, for you may need it if you are sick again."

"No, sir," said the man, firmly; "I have given this money to the Lord, and I will trust him to take care of me. I can never repay what the

Settlement House has done for me, and my family, and I am so glad to be able to help."

Dear friends, is it not worth while to give for these poor Italians, who manifest such love and gratitude?

Young People's Department

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

O thou, my soul, forget no more
The Friend who all thy sorrows bore;
Let every idol be forgot;
But, O my soul, forget Him not!

Renounce thy works and ways, with grief,
And fly to this divine relief;
Nor Him forget who left His throne,
And for thy life gave up His own.

Eternal truth and mercy shine
In Him, and He Himself is thine:
And canst thou, then, with sin beset,
Such charms, such matchless charms forget?

Oh, no; till life itself depart,
His name shall cheer and warm my heart;
And, lisping this, from earth I'll rise,
And join the chorus of the skies!

KRISHNA PAL (1800).

(See answer to Puzzle I.)



MY DEAR BOYS AND GIRLS:

You know that Irish people are always supposed to say things backward. So let us play that we are Irish and say, "Because this is our idle month we will be very busy."

You will find many suggestion for August work here in our Department. Look up the record of your Band for last summer and see if you cannot double the amount this summer.

Do you know the splendid children's mission magazine, *Everyland*? It is published at 156 Fifth Avenue, New York. The July, 1917, number has a beautiful entertainment in it, and your Band could have a delightful out-door program with it. Single copies of *Everyland* cost ten cents, so order the July magazine if you would like to have "Santa's Allies."

This entertainment may be given indoors or out, and may be rendered by sixteen boys and girls or by fifty-six or more. Preparation and costumes are simple and the various groups may be rehearsed singly. It may be made not only entertaining but profitable to the Band by charging a small admission or taking a collection. Try it.

The interest in our Puzzle Corner continues. You will see the names of twenty-five boys and girls who have answered the June puzzles. We still have a supply of post-cards for those who send answers. Is it not a pleasure to know that real

grown-up people like to watch us sailing our boats and working out our puzzles here in our paddling pool?

Stella Key Robinson, of Liberty, Miss., sent two puzzles for our Corner. When I saw how carefully she had arranged them, I wanted to print them. But you know we have only missionary puzzles and hers could not be counted exactly missionary. I must tell you what a lovely thing she did—she made a puzzle of my name! I put it away among my "keep" letters.

Several essays have already come for the Prize Contest. If you started yours a long time ago and left it half-written, get it out today and finish it. I would love to have a big pile of them to read.

Here is a loving wish that each girl and boy may have a busy, idle month, and so a happy August.

ELIZABETH N. BRIGGS.



GAMES THEY PLAY IN CHINA

The Thunder God Chasing the Duck

The Chinese think when a person is struck by lightning that the thunder god has killed him. In the game, "The Thunder God Chasing the Duck," the children sit in a row, one behind the other, with their feet crossed under them, tailor-fashion. Two children are left standing, one of which is the thunder god and the other the duck. They run around and around the row of seated children. If the thunder god catches the duck, the duck must become the thunder god and chase the next duck—the last child in the row. But if the duck gets a chance, he sits down in front of the first child in the row and is "free". The thunder god then becomes the duck and the last child in the row becomes the thunder god. There is no end to the game until the children get tired of playing.

The Dragon Game

In the "Dragon Game" the children all stand in a row, each one holding the other one's dress or jacket, forming the dragon;

but one is left out, who is to be the person to kill the dragon. The dragon asks these questions, and the person answers them, as follows: "The dog is barking; who has come?" "Lau Kong Si has come." "What has he come for?" "He has come to chop wood." "What has he come to chop wood for?" "To burn charcoal." "What is he going to burn charcoal for?" "To make a knife." "What is he going to make a knife for?" "To kill the dragon." "Where are you going to begin?" "From the head." "The head has horns, and he will stick them into you." "From the center." "But the center has claws." "Well, from the tail." So he begins killing the dragon, running at it with a sword, turning a hand spring as he approaches it. The dragon swings out of reach, so that the killer cannot reach the last one in the row. But if the one who is trying to kill the dragon accidentally gets to the center of the dragon, it curls around him and "eats him up".

Eleven Hands

Most American children know the game of "Eleven Hands". Hands are piled one upon another, the bottom hand is pulled out and put on top of the pile until the eleventh hand is reached. Then the owner of this hand has to answer certain questions. A game similar to this is played in China. How many of you would like to learn the Chinese words? The children sit in a ring, singing:

"Tabor, tabor s'sawi,
Tabor s-krat pinggan.
Datang anak Batawi,
Ta'tahu kupas pinang.
Satu sen nasi lmak.

("Sow, sow the mustard seed,
Sow half-a-plate-full.
Come a native of Batavia
Who knows not how to peel the betel nut.
One cent's worth of rice cooked in cocoanut milk.")

As they sing, one girl puts out her hand. The next girl takes hold of the skin of the back of the first girl's hand in thumb and finger, and so on all the girls until there is a tier of hands. Then they sing:

"Chubit, chubit smut
Siapa sakit naik atas.

("Pinch, pinch ant,
Whoever is hurt, go up on top.")

The hand at the bottom is drawn out and takes hold of the back of the top hand. Then they go over the whole again.

(A missionary picnic at which these games are played and missionary stories told will prove a delightful occasion to bring in mite-boxes or to stimulate interest in the work of the Band.)

—Adapted.

ANNABEL JOSEPHINE LEE'S MITE BOX

"O where is my box—my little mite box?"
Cried Annabel Josephine Lee;
"I want it to take to the meeting today
Where the boxes are opened, you see.
Please, father, and mother, and Aunt Louise,
Please give me some pennies—*Oh, do!*
I'm ashamed to carry an empty box
And you'd be ashamed of me, too.
Somebody, I'm sure, has stolen my box;
I put it—I put it—let's see!"
So she hunted—but could not find the box,—
Poor Annabel Josephine Lee!

But while she hunted and cried at home,
The children, with boxes in hand,
Had gathered to count the money they had—
So proud of their dear mission band!
Pennies and nickels and dimes rattled out
Of the dear little boxes they brought,
And grew into dollars until they cried—
"Oh, look! see how many we've got!"
No happier children were found, I am sure,
Than those who gave gladly that day
To send the good news across the blue sea
To the mission fields far away.

And two little friends of Annabel Lee
Said, "We'll see why she didn't come."
But when the bell rang she angrily cried,
"I am not—I am not at home!"
She ran and she hid in a closet dim,
And when she had shut the door,
What do you think? in the corner there lay
Her long-lost mite box on the floor!
Do you know why I've told this grievous tale?
Tis that your box in sight may be
That you may escape the sad, sad fate
Of Annabel Josephine Lee.

—Junior Missionary Friend.



SUGGESTIONS FOR AUGUST

Begin to get ready for Christmas!
Does this seem a queer suggestion?
Remember that packages mailed to our
foreign missionaries in September may not
reach them until November.
Think how relieved our hard-worked
missionaries will be to know as early as
November that they have many things in
hand for Christmas.

What can you send?
Picture cards. Pretty ones, not soiled
cards, nor comic pictures that little foreign
children will not understand.

Paper doll sets. From catalogues and
fashion books select families of paper dolls
—mother, father, big brother, big sister,
children, baby and nurse. Cut them out
carefully and put them in large envelopes.
Paste a bright flower picture on the en-
velope and write your name and address
in the corner. But do not expect a letter
from the missionary, she is so busy we do
not want to make more work for her.

Christmas tree ornaments. Ropes of
tinsel, even if a little tarnished; strings of
paper rings pasted together; bright pic-
tures and ornaments may be sent to our
home mission workers for their schools and
Sunday schools.

Flower seed. Gather the seed, put
into small envelopes with the name of the
flower. Send to orphanage, mountain
schools or use to beautify your own school
yard.

Jackstraws. Gather a quantity of
wheat, oat and rye straws; dry carefully,
and cut in even lengths; bend a bit of fine
but stiff wire to make a hook, and run one
end of it into a smooth piece of wood for
a handle. Put a number of straws and a
hook in a pretty, small box, and you will
have a game of jackstraws that will fur-
nish amusement for many an hour to a
shut-in boy or girl.—*Selected.*

Suggestions from "Everyland"

The following suggestion is adapted
from the popular young people's maga-
zine, *Everyland*, for July:

Pictures are so rare in many a foreign
village that, when the boys and girls there
do have a chance to look at one, they are
as likely as not to turn it upside down.
That's because they have never seen one
before. But, however they turn it, it is
very wonderful to them; they treasure a
picture-book cover or horse more carefully
than you treasure your favorite or most
fly-away kite.

No doubt, you have pictures now that
you haven't looked at for months—picture
post-cards, Christmas cards, and picture-
books, or perhaps you have cut pictures
out of magazines, intending to make them
into scrap-books "someday". Here is
your opportunity. Mount the pictures on
bristol-board or cover paper—unless they
are already on stiff cards—and tie them
into bundles or make them into books.
Use ribbon for tying, if possible, for the
girl or boy who gets the pictures will be
almost as delighted with a piece of bright-
colored ribbon. Then write to Dr. G. S.
Dobbins, 161 Eighth Ave., N., Nash-
ville, Tenn., giving your name and ad-
dress and the name of your church, and
the things you have to send. State
whether you prefer the gift to be sent to
a home or a foreign missionary. Enclose
a stamp for a reply.

Be sure to follow these directions care-
fully. Don't mail any pictures to Dr.
Dobbins. He will send you the name and
address of a missionary who will be glad
to use your pictures. Then mail the pic-
tures direct to the address given. The
only cost will be that of postage, which is
one cent for two ounces to any place in
the United States. Four pounds is the
limit of weight for one package.

Dressed dolls are greatly in demand,
also. If they go abroad, don't dress them
in white, for white is the sign of mourn-
ing in most countries. Any other color will
do. A good size is about ten inches long,
and, of course, girls in other countries are
fond of dolls with go-to-sleep eyes, just
as you are. Dolls can be forwarded wher-

ever there are parcel-post rates—namely,
to Japan, South America, and ports of
China, at twelve cents per pound; the limit
of weight is eleven pounds.

Other things that boys and girls every-
where are glad to receive are small toys,
games that do not require much knowl-
edge of English, ribbons, work-bags, pen-
cils, paints and knives. Perhaps you have
something quite different that you would
like to share. If so, write to Dr. Dobbins,
and he will tell you whether some mission
school could use it. And, remember—
if you live in America and wish your gifts
to make somebody across the ocean happy
at Christmas time, they must be sent early.
Why not begin today?



OUR PUZZLE CORNER

I. A NOTED JAPANESE CHRISTIAN

First name: A slave boy in the Bible,
who became next in power to the ruler of
a great country.

Middle name: The name given to
plants not easily killed by cold weather.

Last name (in first letter of each
word):

1. The point of the compass from
which the cold winds blow.
2. Where the sun rises.
3. An imaginary line that circles the
center of the earth.
4. Another point of the compass.
5. Dwellers on the earth.
6. The point the sun reaches at noon.
7. The most northerly zone.

The whole gives the name of a noted
Christian of Japan. His name may be
found in the encyclopaedia. Who was
he, and what can you tell of his life?

II. A CITY

(1) To hit, (2) used in writing, (3)
a sturdy tree, (4) to converse, (5) a tall,
four-sided shaft.

Each word ends with "k", and the
first letters spell the name of a city in
which the man in Puzzle I built a school.

ANSWERS TO JULY PUZZLES

I. An Early Heathen Convert: (1)
Cakes, (2) Tares, (3) Swing, (4)
Krishna, (5) Wishes, (6) Hands, (7)
Heads; (1) Taper, (2) Shape, (3)
Balls: Answer, *Krishna Pal*, the first
heathen converted under the teaching of
William Carey. He was baptized in the
River Ganges in 1800.

II. The First Lines of a Hymn:

"O thou, my soul, forget no more
The Friend who all thy sorrows bore."

This hymn was written by Krishna Pal
in 1800. (See entire hymn at first of
Department.)

Those answering the June puzzles are:

Florida—Thelma Pearl Patch.

Georgia—Horace Rundell, Georgia Duggan, Edith Whaley, Myrtis Whaley, Charles Baldwin.

Kentucky—Douglas Durham (1 Puzzle).

Louisiana—Mary Stewart.

Mississippi—Gertrude Johnson, Jewel Cook, Mary Edith Cook, Betty Eastland, Katherine Joyner, Cora Catherine McClellan, John Lide, Mae Parker.

North Carolina—Inez Abbott.

South Carolina—Elizabeth Brunson, Lucile Brunson, Mary Ella Towns (1 Puzzle).

Tennessee—Margaret Fitzgerald, Belle Williams, Oma Speers.

Texas—Floy Boulet.

Virginia—Mary Hamilton, Chesley M. Tredway.



FILL THAT MITE BOX

How?

Get to work.

Help gather vegetables, and then ask for a share to sell.

Help with the canning and preserving, then ask for one jar to sell for missions.

Gather flower seed and sell.

Let each member of the Band take a basket of grapes and two cups of sugar to the home of the leader. These may be turned into jelly and sold.

A quart of peas brought by each child, a basket of potatoes, etc., may be marketed by the leader.

Give an out-of-door entertainment. "Santa's Allies," (*Everyland*, July, 1917), would build up interest and prove profitable. Price is ten cents. Order from *Everyland*, 156 Fifth Avenue, New York.



A LEGEND OF THE GOLDENROD

Once there were a great many weeds in a field. They were very ugly looking weeds, and they didn't seem to be the least bit of use in the world. The cows wouldn't eat them, the children wouldn't pick them, and even the bugs didn't seem to like them very well.

"I don't see what we're here for," said one of the weeds. "We are not any good."

"No good at all," growled a dozen little weeds, "only to catch dust."

"Well, if that's what we're here for," cried a very tall weed, "then I say let's catch dust! I suppose somebody's got to do it. We can't all bear blueberries."

"But it isn't pleasant work at all," whined a tiny weed.

"No whining allowed in this field," laughed a funny little fat weed, with a hump in his stalk. "We're all going to catch dust, so let's see which one can catch the most."

The little fat weed spoke in such a jolly voice that the weeds all cheered up at once, and before long they were as busy as bees, and as happy as johnnie-jump-ups. They worked so well, stretching their stalks and spreading out their fingers, that before the summer was half over they were able to take every bit of dust that flew up from the road.

One morning, toward the end of summer, the weeds were surprised to see a number of people standing by the fence looking at them. They were still more surprised when one day some children climbed the fence and commenced to pick them.

"See!" cried a little girl, "how all the dust has been changed to gold."

The weeds looked at each other, and, sure enough, they were all covered with gold-dust.

"A fairy has done it!" they whispered one to the other.

"You did it yourselves," cried the queen of the fairies. "You were happy in your work, and a cheerful spirit changes dust into gold. Didn't you know it?"

"You're not weeds any more, you're flowers," sang the fairies.

"Goldenrod, goldenrod!" shouted the children.—*The Mayflower*.



A LITTLE GIRL'S OFFERING

While the collection was in progress my attention was called to a girl of five or six years of age who was standing at a distance and looking very disconsolate. As the other children came with their offerings her face lengthened. Finally she started forward, and her face was beaming. She was the child of the poorest family of the village, and her clothes were ragged. Her only ornament was a string of cheap beads, and she was taking these off from her neck. She held these out to me, saying, "Sahib, I have no money, no eggs, no grain, and no chickens—nothing in the world but these. Won't you take them and send the gospel to some of these people?" When I told her that I could not accept this sacrifice unless her parents consented, her face clouded and her head fell, but she started toward her home, and soon she appeared running as fast as possible, and shouting out, "Sahib, I can give them, they say that I can give them," and she placed this *widow's mite*, with the other contributions, on the cloth. I bought the beads from the collection, and they are among my cherished possessions.—*Mass Movement in India*.

The MISSIONARY PILOT

The purpose of the *Missionary Pilot* is to assist those whose duty it is to prepare programs for the various meetings of the church and its societies by indicating the articles in HOME AND FOREIGN FIELDS which may be used to best advantage. Files of the magazine should be carefully preserved.

SENIOR B. Y. P. U.

August 5.—Topic, "Make His Praise Glorious." See page 13, "When the Angels Rejoiced;" page 23, "The Chinese Christian Bride." A thoroughly interesting five-minute talk could be made by one who gathered the items of missionary news in this issue under the title, "How Our Missionaries are Making His Praise Glorious."

August 12.—Bible Study Meeting: 2 Thess. 2. See page 3, "Self, Service, Substance." A brief re-statement of the argument of Brother Brown will show how the best preparation for Christ's second coming is so to live as to be "rich toward God."

August 19.—Topic, "Why Should We Have a Right Knowledge of Christ?" See page 26, "The Conversion of Pastor Wu," given as illustrative of the heathen's difficulty in attaining the right knowledge of Christ.

August 25.—Missionary Meeting. Topic, "City Missions." See pages 4, 6, 8, 9, 10, 11, 16, 22, 29. A wise selection of some of the most valuable of these articles and stories, reduced to brief statement and given extemporaneously, will add greatly to the interest of the program and prove very helpful.

JUNIOR B. Y. P. U.

Attention is specially called to the suggestions in Miss Briggs' Department, pages 30-32, for boys and girls who want to do something worth while for our missionaries. Let each leader present the suggestions; have the Union decide upon its plan, and then all work heartily to prepare acceptable gifts. This applies equally to G. A's, R. A's, and Sunbeams.

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

Material of unusual value has been gathered in this number for use in the preparation of programs on "City Missions." Note that some of the articles deal with city missions on the foreign field, and some with city missions at home. A careful choice of selected paragraphs from these articles, together with the use of the story, "Is It Worth While?" will make this meeting alive with interest.

The Bible Study topic is "Missionary Giving." Use especially the article by Rev. T. D. Brown, page 3, and the messages from the secretaries, pages 14-22.

SUNDAY SCHOOL.

Surprise the school by announcing that preparations will begin right away for Christmas. The following Sunday present the suggestions of Miss Briggs on page 31. Follow this up the third and fourth Sundays by having pupils actually bring cards, pictures, toys, etc., to the school, to be turned over to a committee who will write the editor of Home and Foreign Fields for instructions as to their distribution.

PRAYER MEETING.

Of great importance is the plan presented by Dr. Henderson, Secretary of the Laymen's Missionary Movement, to secure emergency pledges to take care of special and urgent needs for which no other provision has been made. Great good would come from the discussion of this in prayer meeting, with united prayer for God's guidance in our missionary work during the perilous times through which we are passing.

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