

HOME AND FOREIGN FIELDS

Continuing
The Foreign Mission Journal
The Home Field



Picture by Mrs. J. McF. Gaston, Laichow-Fu, China.

AN UNWILLING PATIENT

SUNDAY SCHOOL BOARD OF THE SOUTHERN BAPTIST CONVENTION
161 Eighth Avenue, North, Nashville, Tennessee

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Southern Baptist men and women who met in Nashville July 2 and 3 for the formal inauguration of the greatest movement in the denomination's history.

The Baptist 75 Million Campaign—Organized and Under Way

Rev. Hight C. Moore, D.D., Secretary Southern Baptist Convention

At Atlanta in May the Convention, numbering more than 4,000, authorized the 75 Million Campaign.

At Atlanta in June the Convention's Executive Committee and Commission on Campaign in conference with the Secretaries of the State and General Boards, sixty or seventy-five men in all, apportioned the \$75,000,000 to the several states, distributed it to the several objects, and adopted principles of procedure in the campaign.

At Nashville on July 2 and 3 more than 150 men and women from every state in our territory assembled to perfect the organization which is to carry the campaign through to victory next December.

The Commission on Campaign, with Dr. Truett in the chair during the day and on the platform at night, wrought assiduously and with constant uplift of heart to God, as they faced colossal tasks and worked out problems of tremendous import.

The state secretaries, with Dr. Gillon in the chair, set themselves strenuously and unitedly to remove all mountains of difficulty in the way, and they had in conference with them the educational secretaries, presidents of schools, superintendents of orphanages and of hospitals.

The W. M. U. of the South at large and in the states, with Mrs. James in the chair, formulated their plans for securing the \$15,000,000 they propose to contribute toward the grand total.

The laymen, under the direction of Secretary Henderson, linked themselves together in the greatest Kingdom financiering that ever confronted them.

The editors, with Dr. Routh presiding, determined upon the most aggressive and far-reaching denominational publicity they have ever undertaken.

The secretaries of the General Boards, with Dr. Gray presiding, considered the outstanding questions before them as they joined heart and soul in the campaign which will mightily increase their responsibilities in the new era already begun.

In the general conference and in the sectional conferences the trained and skilful hand of the general director, Dr. Scarborough, was everywhere in evidence. The denomination is rallying as one man to his superb leadership.

President Gambrell was present and actively participated in the proceedings. He made the keynote speech and his wise counsel was sought on many points.

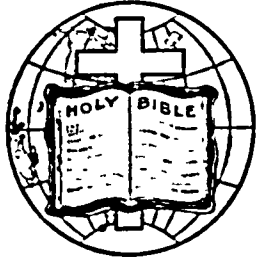
November 30 to December 7 was set as the date for the every-member canvass. The official name given the campaign was the "Baptist 75 Million Campaign." The organization was perfected in detail, beginning with the general organization as authorized by the Convention and including organizations in the eighteen states, the 925 associations and the 24,851 churches in our territory. The form of the pledge card to be used in the eight-day drive; the method of handling pledges; the setting of the campaign in the State Conventions and associational meetings; the problem of a general survey of all objects—these and a multitude of other vital matters were given careful consideration which resulted in unanimity of action and effort.

And so we have under way the great campaign which means so much for Southern Baptists and for the world in which we live. May God lead us at every step and in His name may we go beyond our goal!



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I. J. VAN NESS, Corresponding Secretary

G. S. DOBBINS, Editor

AUGUST, 1919

The Greatest Six Months

The Psalmist speaks of "spending our years." One of the distinguishing marks between wise and foolish men is the way in which they spend their capital. Are not our years our chief assets? In this Ninetieth Psalm the writer is overwhelmed with the comparison of man's life with eternity. The brevity of our years oppresses him. His heart-searching prayer is that God "so teach us to number our days that we may get us a heart of wisdom."

Six months may be a short or a long period of time. To the busy, healthy, happy man or woman it is all too short; to the broken-bodied, pain-racked invalid it will stretch itself out interminably. To tens of thousands who have never accepted Jesus Christ as Saviour it will be the tragic time in which they were called from earth and opportunity for salvation forever. To others it will mark the "happy day when Jesus washed their sins away."

Since time is our most precious capital, and since so much depends upon how we spend it, no day nor hour of the day is without its eternal significance. Yet we know that some brief period of each life often counts for more than many other years; and some short spaces of history have meant more than decades and centuries in the life of the world. When our children and our children's children write and speak of Baptist history in the distant years, they will turn to the last six months of the year 1919 as the epochal dividing line in the denomination's progress. Those men and women who lay themselves out full length and full strength for the success of the matters outlined for these six months will be the men and women whose names will be reverently mentioned in the home churches, in associational gatherings, in conventions, and by grateful lips across the seas.

July is Preparation Month. For this month the tale has been told. It has been a month of intense activity. Representative men and women from over the South met in Nashville on two occasions, and after free and full discussion decision was reached as to the most vital points in the great campaign. At Campaign Headquarters, under the masterful leadership of Dr. Scarborough and his associates, forces have been quickly organized for handling vast quantities of correspondence and printing. In churches and auxiliary societies all over the South this great matter has been the subject of discussion and thought. The Baptist papers have been full of it, and

leading dailies have given space to the proposed plans. *Preparation Month* has been spent wisely and well.

August is Information Month. Even an animal, someone has said, will not drink out of a stale stream. Every plan, every hope, every desire of this campaign is conditioned on information. In the Baptist democracy, where there is no priest nor pope nor ecclesiastical lordship of any character whatever, the only human power that can make three millions of people catch step in a single undertaking is the power of like-mindedness, of common interest, of unity of purpose. A barrage of publicity must precede the attack in any direction.

September is Intercession Month. After all, it is not a problem of methods, or of men, or of money: it is a prayer problem. As easily as the father opens the door at which the little child tugs in vain, so easily can our heavenly Father open the hearts of His people if the power of prayer is brought to bear in accordance with His will and the conditions which He has prescribed. Prayer is desire; prayer is talking to God; prayer is standing in the room and in the stead of Jesus, looking through His eyes, and pleading for the outpouring of divine power in the Saviour's name. Prayer changes things. Prayer is the Christian's mightiest resource. We may win in this campaign in September, before a dollar is collected, through faithful, earnest, intelligent pleading, concerted prayer; or by our failure in this, we may make well-nigh impossible the victory in December.

October is Enlistment Month. In these weeks we shall mobilize our resources for the mighty offensive to follow. Never forget that the life of the local church is of supreme concern in this whole matter. It would be possible to raise the sum of money desired from those who are already enlisted. A far greater thing is desired. Every church in the land is to seize the opportunity to relate every man, woman and child in its membership to the work of the church and the Kingdom. "A place for every member, and every member in his place," is the end in view; and when this special campaign shall have closed, Southern Baptist churches will present models of efficiency and spirituality such as no body of Christian people ever before attained.

November is Stewardship Month. "I belong to God." This simple truth must be borne in with overmastering power upon every Baptist. Stewardship applies not simply to money but to time, to talents, to opportunity, to influence—to the whole of life. When the doctrine of stewardship is accepted and practiced by Baptists with the same fidelity as other fundamentals, the world will be taken for the truth. It is inspiring to think of twenty-four thousand white Baptist churches concentrated for a solid month upon the consideration of this vital doctrine in all its implications.

December is Victory Month. In this month we shall turn back the battle from the gates. In this month Baptists will forever justify their claims for world-conquest in Jesus' name. An eight-day drive, from November 30 to December 7, must bring in cash and subscriptions the minimum sum of \$75,000,000, covering a period of five years. That we shall roll up \$100,000,000 is the confident hope of those who know best our strength.

*"And let the beauty of the Lord our God be upon us;
And establish Thou the work of our hands upon us;
Yea, the work of our hands establish Thou it."*

The Call for Life

A man bought a farm. It consisted of many acres, and its possession marked the climax of many years of dreaming and working. During the fall and winter months he remodeled his house and repaired the fences, and laid ambitious plans for the future. But when spring came, and time for planting, he found

that he had neglected a most important matter. He had failed to engage help, and to his dismay discovered that farm hands were not to be had. At first he could scarcely believe it, but as the season slipped swiftly by he realized his folly, and the close of the year brought him to failure and practical bankruptcy.

In this great movement among Baptists for the extension of Christ's Kingdom more emphasis must be put upon the need for men than for money. Unless there are a sufficient number of men and women at God's disposal, who will hear and heed His call to them for the surrender of life for special service, it is doubtful if God would desire to have more means for their support than He has servants to be supported.

God's refusal to call some people to definite forms of Christian service is doubtless often due to the fact that they are not within hearing distance. A matter of primary importance in the campaign is the creation of an atmosphere in churches and homes that will make accessible to the Spirit's influence hundreds of young men and women whom the Lord would use.

Then there ought to be opportunity given for the secret longings and impulses in the hearts of these young people, implanted by the Spirit, to find expression in an open committal. How many pastors and Sunday-school superintendents provide regularly an occasion for their young people to lay themselves upon the altar for service as God may direct?

Of equal importance is it that there be set before the young people of every church the opportunities of Christian service today. A real shortage of preachers exists in the Southern Baptist Convention. The call to preach is in effect, with a young man, the call to preparation. Hundreds of young men should be enrolled in our colleges and seminaries as ministerial students. Another rich field of service is the Sunday school and B.Y.P.U. Consecrated young men and women who do not feel the call to preach or to missionary service will find no more fruitful employment than that of the specialist in this field. Already scores of men could be given splendid positions by churches desiring such services if they were available. The profession of medicine and nursing opens a marvelous avenue of usefulness to hundreds of others, and the demand far exceeds the supply. Those who possess literary talents, or feel specially fitted to teach, or who have been gifted with the power of song, will find wide-open doors of opportunity for devotion of their lives to Christ in absolute self-surrender. Every young man and woman, genuinely converted and possessed of normal powers, should be challenged as to why he or she should not make Christ's work a life-business.

"Marse Sam Hargrove called me to preach," John Jaspar, the negro preacher, was fond of saying; yet he believed with all his heart that his call was from God. It is thus that God ordinarily calls—through human instrumentality. It is our business as parents, pastors, teachers and Christian workers to co-operate with the Spirit in calling out the called.

The Business of Winning

A grumbler was complaining: "Everything today has been commercialized. Why, they have even made religion a business!" "Thank God!" replied his friend. "The Kingdom has been waiting for just such a day. If art, and science, and industry, and politics, and amusement have been reduced to business terms, it would be a sad thing for us if religion limped behind, an out-of-date institution in a modern world."

Successful business is practical idealism. Divorce the practical from idealism and the result is inefficiency and failure. Divorce idealism from the practical and the result is sordidness and worse than failure. Jesus was the most practical idealist this world ever knew. His first words were about His "Father's business," and his last words outlined the program of the greatest and most successful enterprise ever projected.

To win at anything we must make a business of winning. President Wilson did not win the war. The democratic party did not win it. The army and navy did not win it. America did not win it. The Allies won the war, and they won it because every man, woman and child of every allied nation was behind them. We won because we made a business of winning.

Organization does not leave God out. Organization of the right kind simply puts the assembled human forces at God's disposal to best advantage. God Himself is the greatest of all organizers. That the laws of nature are "God thinking His thoughts" is one way of saying that God thinks in orderly, systematic fashion. That the laws of the universe are uniform and constant, beneficent and impartial, is proof that God controls and sustains His creation by an infinitely wise and ordered plan. We are in line with the Almighty when we undertake great things in a well-organized, carefully-planned manner.

Baptists are in a big business. We have been in a big business all these years. Our business has grown, and God's use of our plans and methods has been too manifest to admit of doubt. The Baptist \$75,000,000 Campaign is an extension of our business, not a reorganization nor a revolution. At every point New Testament principles are carefully guarded. Just as the Government put its machinery into operation on a huge scale for a specific task—the winning of the war—without contravening the Constitution, so Baptists are enlarging and intensifying their efforts in a God-given task—the raising of \$75,000,000 in five years—without violating the Scripture.

"We must work the works of Him that sent me, while it is day; the night cometh when no man can work." The task is urgent and compelling; the plans are wise and effective; the time is brief but sufficient. The chief business of every Baptist in the South for the next six months is the success of this campaign.

"The King's business requireth haste."

SOMEONE raises the question: "What effect will the raising of large sums of money for causes other than local support have on local finances? Will it interfere with church building and improvements, and the more adequate support of the pastor for which we have been long concerned?" The answer is: "A rising tide lifts all ships." Churches that have been living at a dying rate and starving their pastors will catch a new vision and rise to a new plane of activity and ambition because of the influx of spiritual power which will flow in through their participation in the \$75,000,000 Campaign. Seeking to gain their lives many churches have lost them; and in this mighty movement, losing their lives many churches will find them.

"WE need to ask ourselves whether the real weakness of the missionary movement is so much the inadequate supply of missionaries and of funds, as the absence in the church of an overmastering moral passion for the establishment of justice, mercy and brotherhood. If a church would believe utterly in the reign of God, in His purpose of love to all mankind, and in the universal obligation of the Christian ideal of brotherhood, it would at a bound take a foremost and unquestioned place among the living forces of the world."—*J. H. Oldham.*

THAT was a great word of Dr. Gambrell's about the impossibility of making a plant grow by pulling it from the top; and of the futility of trying to unite two trees by tying them together. We shall not secure the results which are worthiest if we think more of gathering the fruit than we do of fertilizing the soil; and we shall deform and spoil the churches of God if we try to tie them together in an outward union.



Southern Baptist editors, lined up for a mighty publicity drive.

Publicity and the 75 Million Campaign

Rev. Albert R. Bond, D.D.

This group presents the editors of the Southern Baptist press. These men will largely direct the publicity side of the 75 Million Campaign. Upon them rests the commanding task of getting to Southern Baptists the information about this supreme undertaking. Through their papers they have a point of contact with the great hosts that have kept in touch with denominational affairs.

The editors of our papers are men of large vision. Local and particular interests need to be brought to attention but they must not be allowed to take first place. The editor takes account of the world-situation and seeks to bring his readers into sympathy with the great currents of thought and action, especially as these are quickened and directed by the denomination. He is a champion of every cause fostered by the Southern Baptist Convention. He brings the influence of his paper to bear upon the larger outlook and effort of the churches. This 75 Million Campaign, therefore, will receive their enthusiastic support.

Uncle Sam has taught us many lessons. He has demonstrated the value of publicity as a means for creating a conscience on a world-program. The press, posters, signs; in fact, every art of the printer, were called into service to impress the nation with our military plans and needs. Southern Baptists must be just as wise in bringing to worthy attention this 75 Million Program.

Southern Baptists have projected a program that startles the imagination and awakens a holy enthusiasm. The day of small things has passed. The challenge administers the tonic of big things. Baptists may now place side by side the pride in their distinctive teachings and the purpose of service that expresses their ability. Baptists have a world-message that calls for a world-effort. They must not fail in the hour of their opportunity.

God does not put a premium upon ignorance. He would have every man enlightened upon Kingdom affairs

so that he would be enlisted for service. Information conditions intelligent co-operation. Just now it is highly important that the Southern Baptist papers should enlarge their circulation. As channels of information, they will accomplish the highest good only as they reach the largest number of readers. The initial task of the campaign directors will be to help increase the circulation of these papers. They cannot do this without the loyal support of pastors and church leaders.

Double the list—let this be the slogan. The papers need to come into every Baptist home. Every home needs the papers. A fair estimate shows that 835,000 Baptist homes in the South do not get any denominational paper. If one out of every four of this list should subscribe for the state paper, it would more than double the combined circulation of all the state papers. What a mighty forward movement we would take, if this host of homes came into definite touch each week with our denominational news and program!

We speak a final word in behalf of our editors. They have long borne the burdens that come with the task of enlistment. They have carried the financial problems because they have seen the vital relation between information and service. They have not sought honor or wealth for themselves. Their ambition to increase the number of readers has been based upon the knowledge of the place that the denominational press occupies in the larger life of our people. Gifted, consecrated, loyal to the denomination, doctrinally sound, enthusiastically evangelistic, these men of God have caught the vision splendid and have sought to share it with their brethren. Upon them will fall a heavier duty from this campaign. They will not falter or fail. Their utmost talent will be gladly spent. God bless them.

Double the list—let this be the slogan for the denominational papers!

THE CHALLENGE OF A GREAT PROGRAM

Pres. E. Y. Mullins, Southern Baptist Theological Seminary

Imagination, World-Regeneration, Opportunity, Faith, Denominational Unity—These are Stirring Words by which the Writer Aptly Describes the Appeal of the \$75,000,000 Campaign to the Baptist Hosts of the South

Southern Baptists have recently seen a great vision of opportunity. They have heard a great call to world-conquest. The World War has created a new world, and the vision of opportunity is most inspiring, but one of the most impressive truths found in the Scriptures is that whenever God gives a great vision to His people, He always couples it with a great task. We fail to read the meaning of the divine vision until we seek an answer to the question: What is the great task to which God is calling His people? There are various examples in the Scripture which will help to make clear this point.

We are greatly impressed with Jacob's dream, when he saw a ladder reaching from heaven to earth, and saw the angels of God ascending and descending upon it, but we fail to read the meaning of the vision until we hear what Jacob does the next morning. He vows to give God one-tenth of all his income. Thus the effect of the vision was the performance of a very practical duty.

Again, when Moses returns from the mountain, where he had seen God, with his face shining with the glory, we are impressed with the great privilege he enjoyed, but the task that corresponds to the vision is seen in Moses' call to the Israelites to bring their gold and silver, and precious stones, their precious skins and fine fabrics for the building of the tabernacle.

Again, the prophet Isaiah has a great vision of the Lord, high and lifted up upon the throne. The vision of sin, of forgiveness and cleansing, comes to him with great power, but its meaning is only seen when he answers God's question: "Whom shall we send, and who will go for us?" He wanted a missionary, and Isaiah said: "Here am I, send me."

So also the apostle Paul on the road to Damascus has a vision of the glorified Christ. He is smitten with blindness, and with a new spirit of obedience he says: "What shall I do, Lord?" Then comes the meaning of the vision in his mission to the Gentiles. God said to him, "I will send thee far hence unto the Gentiles."

Thus it is that the great task and the great vision are combined when God visits His people. So it is with Southern Baptists today. They have seen a great vision, but God is pointing them to a great task.

The Baptist \$75,000,000 Campaign for missions, education and general benevolence is the most significant forward movement which Southern Baptists have ever made in their money-raising efforts. Nothing can conduce more to their development than the achievement of this great result. It will bring us a new sense of power, and help us to believe in ourselves and our ability to accomplish things. It will be of incalculable value to us in all our future work.

The great campaign is a mighty challenge.

First, it is a challenge to the imagination, and will move men to great achievements where a small undertaking would fail. We have seen this in the great drive of our Methodist brethren, and we are feeling it as we think of the great campaign for \$75,000,000 in five years.

The second challenge in this great movement is to world-regeneration. There are three general theories of world-regeneration which I may name. One is political. It believes democracy, correct government, will regenerate the world. Another is intellectual. It holds that education will bring regeneration. The third theory is spiritual. The heart must be changed. So we have as symbols of these three theories the ballot box, the schoolhouse, and the church.

Government and education by themselves cannot regenerate the world. They are splendid agencies when reinforced by spiritual energy. We are setting out to impress upon the world the gospel of Jesus Christ, and to build up educational institutions for the training of men and women for the bringing in of the Kingdom.

Again, we have in the present situation a challenge of opportunity. There has never been so great an opportunity in the history of the world. Someone has mentioned four great words as among the most impressive: Life, Love, Hope, Opportunity. If there were no life we would have only death. If there were no love we would have only hate. If there were no hope we would have only despair. If we had no opportunity all doors would be closed. But if we put God into life, it becomes eternal life; if we put God into love it becomes universal love; if we put God into hope the grave gives up its victim and immortality results; if we put God into opportunity, every door flies open.

The door of the world is set wide before Southern Baptists, and they are looking upon it. The vast opportunity which confronts them, having faith in God and His power, will enable them to enter, and achieve a great victory.

In the next place, it is a challenge to faith. Faith may be defined as doing what God commands, without question. An old negro was asked the question: What is faith? He replied: "Faith is listenin' to God, hearin' what He says, and doin' it. If God was to command me to jump through dat stone wall," he said, "I would jump, because jumping belongs to me, and getting through belongs to God."

It is also a challenge to Baptist unity. We have the opportunity to demonstrate to the world our ability to organize, to combine, and to achieve. We are a democratic people, and we have sometimes been thought incapable of thorough organization, and great efficiency. We have now the finest of opportunities to demonstrate to the world what we are capable of doing. Our unity will be of the voluntary kind. There is no human authority which can be brought to bear to coerce Baptists, but they have demonstrated a great capacity for free and voluntary co-operation, and there is every reason to believe that we shall demonstrate on a greater scale than ever before known, that we have this capacity for union.

We have the inspiration of the leadership of a conquering Christ. It is very impressive to read the account of Christ in the book of Revelation. In the sixth chapter when the seals are opened, one of the horsemen which appear is mounted on a white horse. He has a bow, and there is given unto him a crown, and it is said of him: "He came forth conquering and to conquer." Through the succeeding chapters of Revelation the struggle goes on, and in the nineteenth chapter, after many tragedies and many victories, the rider upon the white horse reappears. But now he has upon his brow not one crown but many crowns. Now there proceeds from his mouth a sharp two-edged sword. Now the armies of heaven follow him, arrayed in white garments. Now he has on a vesture dipped in blood. Now he is called "The Word of God," and now he has on his vesture and on his thigh a name written: "King of kings and Lord of lords."

The great European war has shaken the world to its foundation. At its beginning the hearts of men failed, and the question arose in the minds of some whether or not God had forsaken the world. But now that the war has come to an end, we see that Christ has been moving among the nations, that He has been preparing the way for His people, that He has been leading them out toward the great and mighty opportunities for service and world-conquest. The challenge for His people today is to come with consecration of spirit, with generous gifts, with noble devotion, and make His name known to the ends of the earth. The \$75,000,000 Campaign is the response of Southern Baptists to the great challenge. May God give us wisdom and grace to carry it through to a successful issue.

YOUR CAMPAIGN QUESTION ANSWERED

Dr. Scarborough Replies to a Series of Queries, Throwing on the Light at Every Angle: A Catechism for Study and Use by Individuals and Class Groups

1. How did this movement originate?

It was inaugurated by the Southern Baptist Convention in Atlanta, Ga., May, 1919. More than 4,200 messengers were for it.

2. What are other denominations doing in this line?

The Presbyterians have had a great drive, and raised in cash and pledges \$13,000,000 this year. The Methodists, North and South, went in for \$140,000,000 in five years. They went over their mark in a noble fashion. The Episcopalians are planning a similar campaign. The Northern Baptists are beginning a campaign for \$100,000,000.

3. What is the plan of campaign?

It is fourfold:

(1) A central organization in Nashville, Tenn.: A general director, an assistant director, a survey director, a publicity director, a W.M.U. organizer.

(2) State organization: The State Secretary of Missions will be the director for the state. He will have three assistants: an organizer, a publicity director, and a W.M.U. director.

(3) Associational or district organization: There will be an organizer, a publicity director, and a W.M.U. organizer in each association or district. The associational missionary will be an important factor in this organization.

(4) Church organization: Each church will have a general director—preferably the pastor; an organizer—some select layman; and a W.M.U. organizer.

In all of these organizations there will be many assistants and volunteer workers. The machinery we already have will be used to the limit, but will be reinforced by additional workers.

4. What connection will the general secretaries and their forces and Boards have with the campaign?

Much every way. They are vital and necessary factors. All these forces will co-operate, doing all they can in all lines to put it over.

5. How will the campaigns for State Missions and current funds for other causes be related to the big campaign?

These campaigns will go right on with power, getting all the cash they can, and it will be counted as a credit on the five-year campaign.

6. How will the associational meetings and conventions relate themselves to the campaign?

All these are to be asked to come not later than November 14, so as to give two weeks to get good ready for the big drive. They are asked to give one day—the best day—for a full discussion of the campaign, closing at night with a great inspirational climax.

7. When will the big drive for cash and pledges come?

November 30 to December 7—Victory Week.

8. Who will hold the pledge cards and collect the cash?

The local church, which will send the money to the State Treasurer or the State Secretary of Missions. None of the money will be sent to the Nashville headquarters.

9. Who will pay the expenses of the campaign?

The expenses will come out of the cash paid in in the campaign, and be apportioned to all of the causes proportionately.

10. What will be the plan of the eight-day drive?

Every Baptist church will organize its forces, train them, and on Sunday afternoon, November 30, they will ask the church members to remain at home between 2 and 6 o'clock. A group of men and women will meet at the church before 2 o'clock, and go out, two by two, into every Baptist home with pledge cards and secure as large a subscription as possible in cash and

pledges, payable in five years. Each subscriber will sign a pledge card in duplicate. The original will be held by the local church, and the duplicate will be sent to the State Treasurer or Secretary of Missions. The church will collect the pledges and send the money to the State Secretary or Treasurer, and he will divide it out in the ratio agreed upon. The pastor, organizer, and other helpers in the church will follow up the canvass of the first day each day until every member is visited and has given his maximum. The last Sunday, December 7, will be given to rounding up the odds and ends, gleaning the fence corners, the turn-rows, and over in the briar patches, completing the church's quota, and going over the top in such a fashion that we will go far over the \$75,000,000. Not one member must be overlooked, not one let off. Make it unanimous.

11. What causes are included in the campaign?

Foreign Missions, Home Missions, Christian Education, Aged Ministers' Relief and Annuities, Hospitals, Orphanages, National Memorial Church at Washington, D.C., State and Associational Missions.

12. Will church expenses and meeting houses built or repaired come in?

No, except the Building and Loan Fund, by the Home Board. No local church expenses are to be included.

13. Should the drive for local church expenses be made at the same time as the big drive?

No, have your church-expense drive after the big drive.

14. When will the payments of the five-year pledges be made payable?

According to the pleasure of each subscriber—weekly, monthly, quarterly, annually, all in cash, or any other way he wants, so that he pays it in five years. One-fifth of the \$75,000,000 should be paid in by April 30, 1919.

15. What will be the plan for collecting these five-year pledges and securing others?

It is understood that each state and the General Boards will conduct each year, just as they do now, a campaign of education on all causes, urging the churches to collect the pledges, secure new ones, and where possible get the subscribers to increase their pledges; thus keeping the pot boiling from the bottom, informing and inspiring our people to do larger things.

16. What will become of a member's pledge when he moves to another community?

He will be urged to carry his pledge with him, and pay it through the church where he goes.

17. Is there a systematic plan for the five months' getting-ready period?

Yes, August is Preparation Month; September is Intercession Month; October is Enlistment Month; November is Stewardship Month—and November 30 to December 7 is Victory Week. September 24 is a day set apart as a day of prayer and fasting; all churches are asked to keep open all day and the people called to pray and observe practical fasting.

18. Will there be a speakers' campaign?

Yes, a large number of our outstanding speakers, preachers, laymen and women, will tour the states, calling the people together at the centers, having all-day meetings for men and women, and a great mass meeting at night. In the last thirty or sixty days before the drive, four-minute men will speak on the campaign at every service of every kind in every church throughout the South. We will need 100,000 four-minute men and women.

19. What is the duty of every Baptist in the South during this campaign?

(1) Call on God every day for wisdom and power.

(2) Talk about, talk up, talk for, this campaign.

(3) Inform himself or herself about all the causes involved in the campaign, read all he can find about it, distribute all the literature he can.

(4) Co-operate all he can with the entire force in winning for Christ the greatest Baptist victory recorded in all history.

20. *Where will the churches secure pledge cards?*

They will be sent out from Nashville just before the drive—all churches will be abundantly supplied.

21. *Where in this campaign is the place for the hicker, striker, complainer, or objector?*

These have no place this side of heaven. They will not be needed at all. Nobody must kick. All must get on the job at once, and work, and stay on till Victory comes!

22. *What part will Baptist papers have in this campaign?*

A very large part. We are asking the forces to more than double the present circulation of the Baptist papers. More than 600,000 Baptist families in the South do not receive any Baptist paper. This is a tragedy we must remedy. Do all you can for the circulation of our Baptist papers. This campaign ought to bring to them more than 100,000 new subscriptions. This would greatly help the campaign.

23. *What part are the W. M. U. organizations and the Laymen's organizations to have in this campaign?*

A very important part. They are needed in every church, and we will depend on them in the greatest possible fashion to do their best for this movement.

24. *How can revival meetings help the campaign?*

If the pastors will put the campaign into all their evangelism, and evangelism into all the campaign, it will greatly help every way. The best way for pastors in their meetings to sprinkle is to sprinkle every service with this great forward movement. Put it into your prayers, your preaching, and your soul-winning.

25. *How will moneys paid in for all causes from May 1 to November 1, 1919, affect the big campaign?*

All this money, for everything except local church expenses and equipment, will go as a credit, and will be counted on the first year cash of the campaign. All cash paid on former pledges to any of the denominational causes outside of local church expenses or equipment, will be counted in this campaign.

26. *What are some of the benefits of this campaign to our people?*

(1) It will greatly increase the equipment and efficiency of our institutional life, and greatly enlarge our working force in all lands where we now have workers, and will enable us to open new fields and send out new workers.

(2) It will kindle holy fires in the hearts and churches of our people, and set us forward in a quickened life and vision of the Kingdom of God.

(3) It will call out thousands of new recruits into the ministry, into missions, and into all the lines of Kingdom activities, and greatly increase our trained leadership throughout the whole world.

(4) It will put Baptists on the missionary map of the world in a fashion never known before, and bring us to the place of a world religious power which Baptists rightly deserve.

(5) It will develop new and large givers and gifts from our rich and growing rich, who have not heretofore seen the spiritual value of money and its power in the Kingdom of God.

(6) It will put new system and systematic organization in all of our churches, and will thus make more efficient our democratic organization.

(7) It will give a new chance and an imperial opportunity for the Baptist message to a lost world. The world needs the Baptist message. This is the day of democracy, and this campaign gives Baptists a chance to demonstrate to the world the efficiency of a spiritual democracy.

(8) It will give us an enlarged opportunity to go first-hand with the saving gospel message after lost souls, and enable us to carry out in a greater fashion the marching orders of our Saviour.

THE GROWTH OF OUR MEDICAL MISSION WORK

Secretary T. B. Ray, D.D.

At the meeting of the Southern Baptist Convention in 1846 a resolution was passed to the effect, "That it is expedient to send to the China field as soon as possible a Christian physician who shall also be engaged in imparting a knowledge of the Divine Truth." In accord with these instructions the Foreign Mission Board set aside on December 18, 1846, in the First Baptist Church, Richmond, Va., Dr. J. Sexton James and designated him to service as a medical missionary in Central China. At this same dedicatory service Dr. and Mrs. Matthew T. Yates and Mr. and Mrs. T. W. Tobey were appointed.

In 1851, Dr. G. W. Burton, of Tennessee, was appointed medical missionary to Central China. He remained in China until 1861. During a considerable portion of the time Dr. Burton was in China he supported himself, but rendered great and valuable assistance to the missionaries.

The next doctor to be appointed was Dr. R. H. Graves, of Maryland. He was an ordained minister, but expected to practice medicine as an auxiliary to his work as a missionary. He was appointed to Canton, China, in 1855. During the first quarter of a century of his service Dr. Graves paid considerable attention to medical work. Indeed, he was very much interested in it during his whole career. During the last years of his life he gave his attention chiefly to the training of young men for the ministry.

Events of epoch-making importance in the medical work of our Board occurred in 1903. It was during this year that the Stout Memorial Hospital, of Wuchow, China, and the Warren Memorial Hospital at Hwanghien, China, were completed. Dr. Thomas McCloy, a Scotchman by birth, went out to China in 1886 as an agent for the British and Foreign Bible Society. He joined our mission in 1889 and while on furlough in America he studied medicine. Upon his return to China in 1897 he took up work in Wuchow and soon had his work strengthened by the erection of the Stout Memorial Hospital.

It became the aim of the Board to increase as rapidly as possible the number of missionaries and to supply them with modern equipment. In 1901 Dr. P. S. Evans, of Baltimore, Md., was appointed to work in Central China. In 1902 Dr. Charles A. Hayes and wife, who was also an M.D., were appointed and entered work in Yingtak, South China. Dr. C. H. Oxner was appointed to Pingtu, China, in 1903. In 1904 Dr. E. M. Huckaby was appointed to the same station, and in the same year Dr. J. G. Meadows was appointed to Wuchow, South China, and Dr. R. W. Hooker was assigned to medical service in Mexico. In 1905 Dr. A. D. Louthan was appointed to Chengchow, Interior China. In 1907 Drs. T. O. Hearn and Adrian S. Taylor were appointed to China, Dr. George Green to Africa, and Dr. Hallie Garrett Neal to Mexico. In 1908 Dr. J. McF. Gaston was sent out to Lanchow-fu, North China. In 1909 Dr. R. E. Beddoe was appointed to Yingtak, China, and Dr. B. L. Lockett was appointed to Oyo, Africa. In 1912 two doctors were added to our force in the persons of Dr. George W. Leavell, who was sent to Wuchow, China, and Dr. R. V. Taylor, to Yangchow, China. In 1914 Dr. A. W. Yocum was appointed to Pingtu, North China, and Dr. J. L. Downing was sent to Bahia, Brazil, where, after an additional year of special medical study in Brazil, he entered into the full work of a medical missionary in that station. In 1915 Dr. John T. Anderson was appointed to China, and sailed the following year.

Such is the list of the doctors who have been sent out by our Board to service abroad. Among those who were mentioned in the paragraph above Drs. Evans and Hayes have resigned, and Drs. Meadows, Oxner, Huckaby, and Anderson have passed through the gates.

Growing a Baptist Hospital on Foreign Soil

The Editor Interviews a Medical Missionary, Fresh from His Chinese Field, and Secures this Remarkable Story of Need and Opportunity

The story is told of a young physician, fresh from medical college, that after he had hung out his shingle, he waited patiently week after week for calls that never came. A bright scheme then entered his mind. One morning, at the time when the streets were crowded, he was seen to mount his horse and gallop hurriedly off toward the country. In the afternoon the experience was repeated. At various hours of the day for the next few weeks this performance was continued, to the wonderment of his fellow physicians. Everyone was amazed at the seeming extraordinary growth of his practice. Little by little his services grew in demand, until at length he was well established. In later years he confided to a friend the secret that those first calls were only a bluff—he had ridden out into the country, rested a while beneath the trees, and then hurried home! He recognized, he said, that his profession was overcrowded, and that it is human nature for people to want the services of a busy man.

A great physician has said: "Our profession in every age has had the reputation of nobility and self-sacrifice. This is one of our most precious heritages. We can conceive of few things which will so maintain this high repute and enoble and glorify this beneficent character as the going forth from the midst of it of a band of men and women to surrender their talents for those who are in physical and spiritual destitution. In thus honoring the profession we honor the profession's head, the Lord Healer, God, who became man, bore our sicknesses and carried our sorrows."

Contrast for a moment the experience of the struggling young doctor in the homeland, trying to establish a practice, with the opportunities of the medical missionary, who goes to a field where his chief embarrassment is that there are not enough hours in the day to respond to the calls that are made upon him.

Considerations like these began early to disturb the mind and heart of George Leavell. A member of a remarkable family of nine boys, every one of whom has given himself to some form of Christian service, young Leavell from boyhood was surrounded with influences that made him desire earnestly to make his life count for the Master. In 1906 he attended a Student Volunteer Convention in Nashville and signed a card stating that he was willing to do any work the Lord wanted him to do. In 1910 he attended another Student Volunteer Convention, meeting at Rochester, N.Y., and renewed his covenant with the Lord. He then entered

medical college in Louisville, where he finished his course. Immediately upon graduation a prominent physician in Louisville offered him a handsome salary to become his associate. This flattering offer was accepted, and then began a constant struggle. Somehow there was always with him the feeling that he was not doing what the Lord intended.

During his medical course, Dr. J. G. Meadows, then in charge of the hospital at Wuchow, China, came to Louisville and laid the work of the Wuchow station before him. From that time the plea of this great-hearted missionary for the suffer-



Drs. R. E. Beddoe, George W. Leavell, and Secretary J. F. Love. Dr. Beddoe is associate with Dr. Leavell in the Wuchow Hospital, the entire management being in his hands in the latter's absence. Dr. Beddoe has shown remarkable ability to cope with the difficult situations which constantly arise in a mission hospital.

ing multitudes of China lay heavily on his heart. One day he went to the Walnut Street Church, where he heard a sermon by Dr. H. A. Porter, that seemed to have been preached directly to him. He went away from the church miserable, feeling that something had to be done. He had built up a lucrative practice and knew it would be hard to get away from the doctor with whom he was associated. He spent the afternoon in prayer. "I went to my trunk to pack up and go home and decide this thing with my mother. In packing my trunk I ran across Sherwood Eddy's 'Supreme Decision.' Knowing the author, I read the book through and got down on my knees and made my surrender. Dr. Porter requested that I make a statement of my decision at Walnut Street Church that night. I wrote the Foreign Mission Board, and they ap-

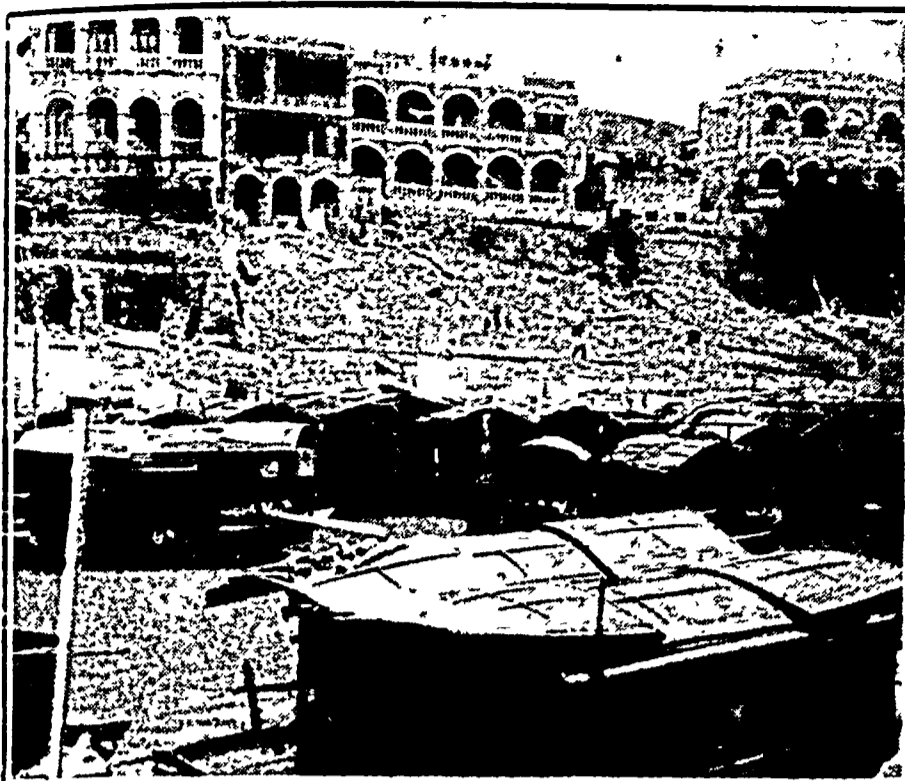
pointed me in 1911, but owing to lack of funds, it was 1912 before they sent me out.

"The next night after my decision I went home to my mother, who was ill at the time. Her heart was greatly rejoiced. I could see that she did not have long to stay in this world, and I was loath to leave her. I gave her medical attention until she would not hear to my staying away from my work longer. I married Miss Frances Peay, sister of Hon. Austin Peay, of Clarksville, Tenn. We sailed from San Francisco, December 27, 1912, and arrived at Hong Kong, January 29. On reaching our destination, I found that my mother had died at midnight here—just at the hour when I arrived at Wuchow. My only comfort was to feel that my father and mother, looking down from heaven together, were waving me a welcome to China in the work which they so much wanted me to do.

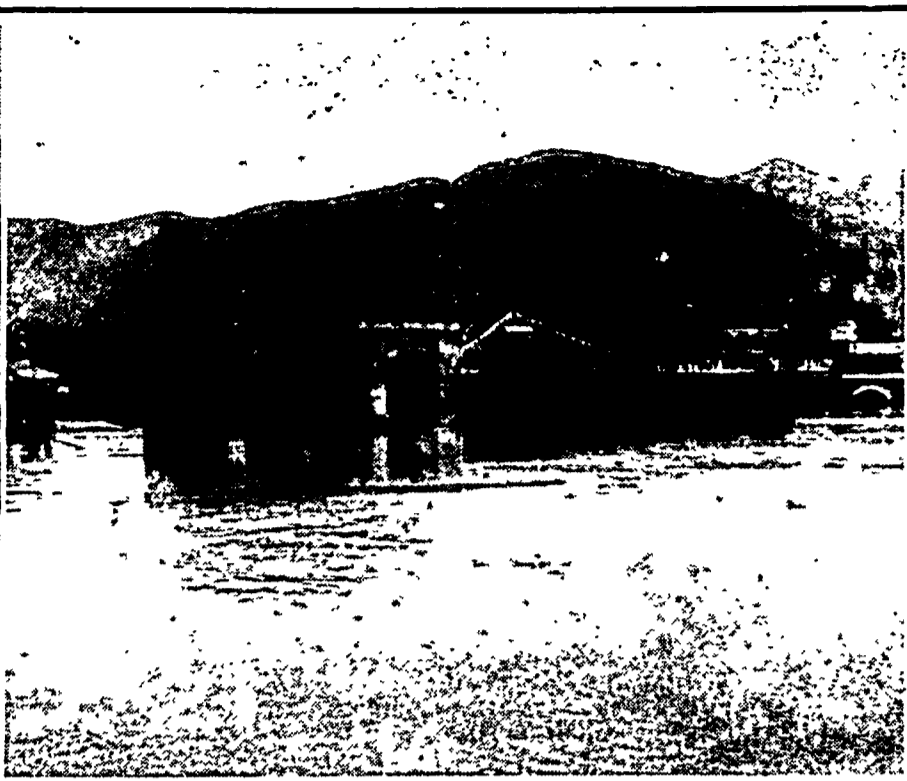
"I began at once to investigate the needs of my field and the equipment at my disposal. A little medical work was being done in an old building on the river bank. Every summer, during the flood season, the water took the building. Here I began my work, making this my residence. On one occasion, when our baby was only two weeks old, the flood reached the second story, and I was compelled to lower Mrs. Leavell and the child through the window into a boat. About a mile away the Wesleyans had mission work, and operated a small hospital. These two small institutions—ours and the Methodists'—constituted the total resources for medical treatment for approximately eight millions of people.

"Mr. Tipton, two single ladies and Dr. Hayes constituted our missionary force in Wuchow. The missionaries were living in one house. The hospital plant was entirely inadequate.

"Our first step was to go to the local officials, and after much agitation we secured from them the piece of land upon which we have now built our compound. The only available property that we could by any means secure was a five-acre graveyard, on a hillside. In the graveyard there were 1,600 graves. Chinese custom makes it necessary that the remains of ancestors be preserved for centuries. After the body has been buried for some fifty years, it is customary to exhume it and place the bones and dust left in the coffin in a small pot, which is sealed and placed in a cemetery specially provided. This is done to make room for other bodies, or in case the land is to be used for some other purpose. After our bargain had



The building in the center was the hospital property which Dr. Leavell found upon his arrival in Wuchow.



Each summer, when the river rose, the flood forced the closing of the hospital, entailing loss and suffering.



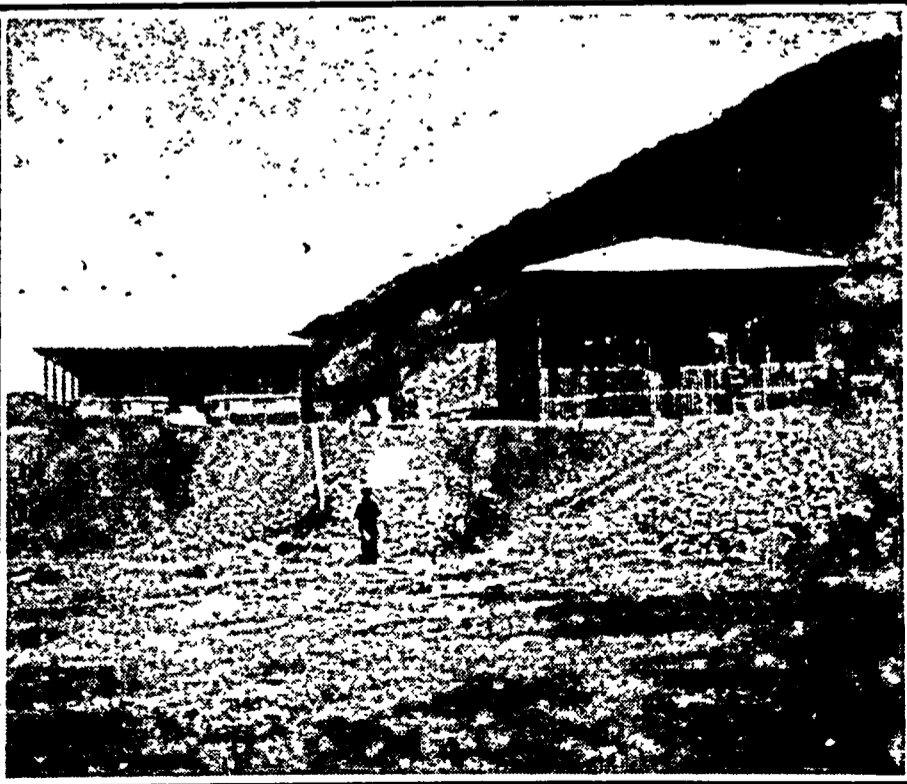
After much agitation, this hill-side graveyard was secured, the 1,600 graves being removed at a cost of \$2 each.



At length the site was marked off, but not a dollar remained for the erection of a hospital building.



A wealthy Chinaman having given \$1,000, coolies were employed and work begun on the foundations of a \$100,000 hospital.



In the meantime the missionaries sold their residence, and lived in temporary bamboo-sheds on their new compound.

been made with the officials, they put up a proclamation that the people would be given three months to move their graves. If they did it, they would get two dollars per grave; otherwise the officials would move them and they would get nothing. We remained quiet and let the officials handle the situation. The people threatened, but were powerless.

"What was the motive of the officials?"

"They were public spirited. It is true that they received compensation, but in the main it was their appreciation of the service rendered by the Stout Memorial Hospital. Although we had labored under great difficulties, our work had come to their attention, and there was a real spirit of appreciation on the part of the better class of people."

"How did you make your beginning toward to new hospital?"

"A residence which we owned below the city was sold for \$9,000. We borrowed more money, moved these graves (paying \$2 per grave), built temporary homes, and developed the compound. We had no money to begin a hospital. I gave a health lecture in the city. A wealthy merchant in attendance upon it came to me and inquired when we would begin the hospital. He said, 'The land is in the name of the Stout Memorial Hospital; the people wonder why you build your residences and do not build a hospital.' I told him that we had no money, but would begin just as soon as we could. He said, 'I will give you a thousand dollars the day you begin.' I said, 'I will begin tomorrow morning at 10 o'clock.' We had planned for a \$100,000 hospital and we began with this Chinaman's \$1,000.

"Just as we came to the end of our resources with this original gift, the Clarks-ville, Tenn., church came to the rescue with a \$5,000 gift through the Judson Centennial Fund.

"The Judson Centennial carried \$1,000 for equipment of the Wuchow station. We got that for the hospital. The missionaries in Wuchow were willing to use it for the hospital, as well as all money coming from the Judson Centennial—\$7,500—to be paid back by the hospital in four years. We put into the building year before last \$3,000 out of the hospital receipts. Last year we put in \$5,000 out of hospital receipts.

"A military general, Mak Wing Sun, came to us for an operation four years ago. We gave him successful treatment and he became attached to the work. Soon he became military governor of two provinces including 35,000,000 Cantonese. When we got pressed for money and didn't know what to do, I went to Mak Wing Sun and stated the case. He promised \$5,000, and paid down \$1,000. This man has come under the influence of the gospel, and though because of his high

official station he has not made a public profession of Christ, his life is a changed one and shows that he is a Christian. He has handled the affairs of South China for the last two and a half years in a remarkable way. The Chinese say that he is above reproach. His steadiness, rise in power and popularity with the people date from his contact with the missionaries.

"The old hospital building was sold last fall, and we realized \$10,000 on it. The new building was dedicated January 17, 1919, Dr. Love being on a visit to our station at that time. At the time of dedication we lacked \$5,000 to complete the basement and first story of the building. At a dinner given while Dr. Love was there the Chinaman who gave the original \$1,000 gave \$5,000 to complete the work then in hand.

"Every official in the city was present at this dedication of the building. No pressure was brought to bear, they responded to a printed invitation.

"Thus the basement and first floor of the hospital were completed. In the basement provision was made for laboratory facilities and ten ward patients. The first floor will accommodate twenty ward patients, and in addition there are six private rooms. The staff also occupies the first floor. Dr. Beddoe writes that already patients are being turned away. Fifty patients is the limit of our present capacity. We need immediately space for 150 patients. The property as it stands is worth about \$50,000—nearly all of which has come from native sources. The good news has just come that at its recent meeting the Foreign Mission Board appropriated \$15,000 to put on the second floor of the building."

"What is the outlook for the hospital?"

"The hospital is situated in the gateway city to a province of 8,000,000 people. It is a Baptist situation—others have cleared out and given us the territory. We have only this hospital, and the hope for one other, to take this situation. The hospital work has broken down more prejudice, it has been the source of winning more people to Christ than any other single factor. The people come to the hospital for their physical ills; these are relieved and they are given the gospel message. They come great distances—350 to 400 miles."

"What resources have the Chinese for relieving distress and treating those who need medical attention?"

"Nothing that could be at all counted medical science. The sick and infirm and diseased of China are helpless and hopeless."

"Have the Chinese people as a mass awakened to the possibilities of medical science, or are they still prejudiced?"

"Some of them will let you come into their homes and operate when they will

not come into a hospital. They know that deaths occur in the hospital, and with them a house must be vacated when a death occurs in it. If a death occurs in the hospital and the patients know of it, the next day the hospital is empty. But it is filled again in a day or so."

"Always you follow up your medical work with some gospel work?"

"It is hand in hand. The object of our work is evangelism. We have services every morning and every night in the hospital for our patients, and we do personal work among them. We give them tracts and literature. They go out with some knowledge of the gospel. If they have been in the hospital as much as four weeks or more, we have time to instruct them in the gospel."

"Can you give some actual instances that illustrate this point?"

"Scores of them. A woman came 350 miles to the hospital. She had been blind and suffering for ten years. I looked her over and she was afraid of me. She was very poor. I did an operation on her eyes and relieved her, and in ten days she could see. While she was convalescing she was gloriously converted—I never saw a happier conversion. In our staff meeting that morning we had special prayer for her. She stayed on another week to get instruction in the things of the Bible. She took away tracts and literature to her village 350 miles away. Soon she asked for a preacher and one was sent her. Two months later she brought five patients to the hospital and said she wanted them to get first what she got that was more than physical relief.

"A fellow who had a terrible operation was converted and forced us to let him go into the baptistry before the bandages were taken off. He was so happy he could not wait. 'What will you do when you go back home, where you have no chapel?' I asked him. He replied, 'I can worship the Lord as well in my home as you can in a church.' He returned to the hospital again and again with patients.

"An old fellow who has been an inspiration is Ip Baak (the name means White Leaf). He was sick and came to the hospital. He was cold, starved, worn out and broken down. We took him and took care of him. He went to church and his old mother would often come and call for him and beat him out of the church. She abused him and kicked him around and persecuted him terribly. For ten years that fellow came to our church and prayed for that old mother. We gave him tracts and literature to sell, and occasionally gave him a little money to keep him up. The old mother continued to make his life miserable, and he continued to pray for her. Lo, one day last year that old lady came to church and sat through a service. She got interested and came back. About six or eight months ago that



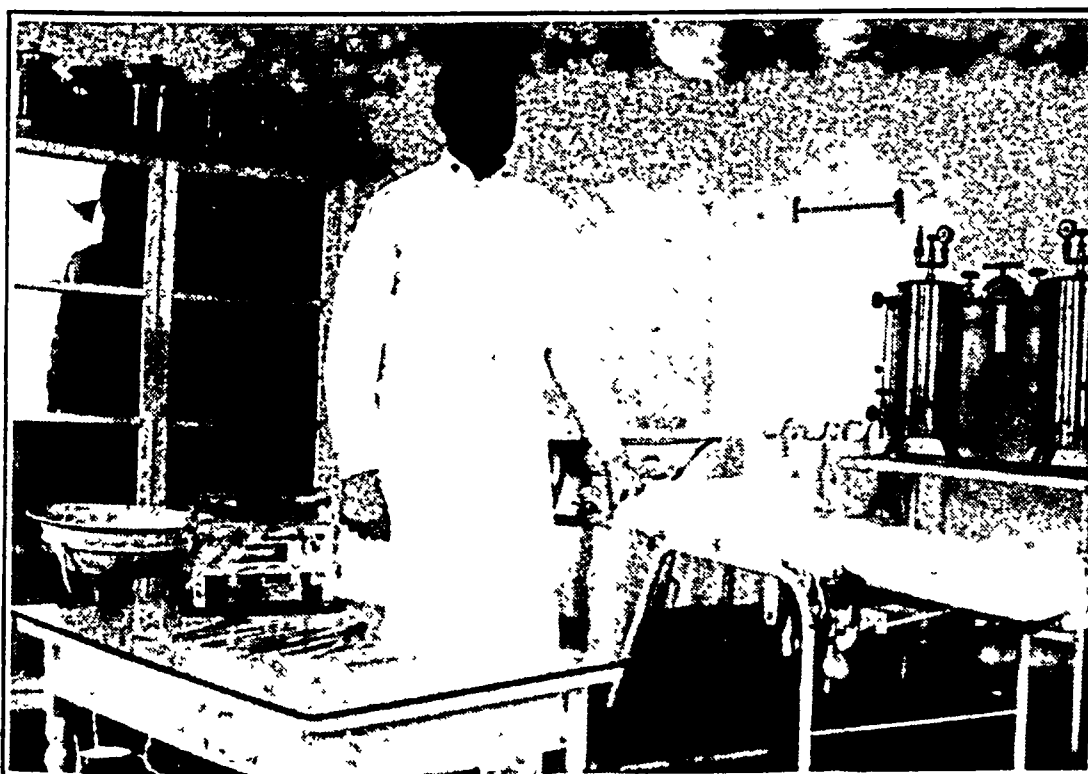
Within a year the homing-instinct of a Christian doctor and his wife have wrought a marvelous transformation.

Mother-love, the same the world over, brings its treasure for healing and relief.



A native Christian woman sits by the bedside and "talks the gospel" to the convalescent.

As the doctor makes his rounds to mark his patients' progress, he tells of the Great Physician who alone has power to heal the soul.



Accustomed at home to every convenience, the doctor improvises a modern operating room, containing the only sterilizer in a province of eight million people.

Night and day every ounce of strength is taxed with the care of cases that would be appalling if they were not so commonplace.

old sister presented herself for baptism and was received, and she actually shouted. Ip Baak came around with her and said that after all these years his mother was converted and he wanted us to take their pictures together."

"What about native physicians? Have you any men of outstanding ability and consecration?"

"Dr. Cheung Wan Man came from Lin T'ong, a market town about ten miles from Shiu Hing. His father was a Christian and preached for many years. Dr. Cheung became a Christian at the age of twelve, and even as a child he preached Jesus to his friends and companions. He was educated in Shiu Hing and Canton.

"He began the study of medicine at the Canton hospital at the age of seventeen. At that time the available medical training was very incomplete, but he practiced with a foreign physician, Dr. Kerr, and got much valuable experience through his association with him in actual work. At that time very few medical books had been translated, but Dr. Cheung has procured many which have been translated since then and has studied them. In this way he has kept abreast of the times and is one of the best of our Chinese physicians. In fact, he makes it a point to get every new book on medical lines which he hears of. He says that many times he has found difficult cases which he felt sure he could not heal, but the patients would take no refusal, and he has treated them in spite of the fact that he felt sure that he could do no good, and that often cures have resulted which astonished him. He believes that it is God who helps him to do things which are beyond his own knowledge. The people have great faith in him, but it has not always been so, for he began practicing when people knew nothing of foreign medicine (i. e., in the Shiu Hing

district), and he has by degrees built up a large practice in this field and is known far and wide. He not only practices, but has a good drug store in the city and does a good deal of business through it.

"Dr. Cheung has always preached the gospel, and though not an ordained man and though he has never had any training in a theological seminary, he is the best preacher in the Shiu Hing field. He often fills the pulpit in the Shiu Hing church and preaches wherever he goes. He has won many to Christ. Soon after finishing his school work at Canton he came back to Shiu Hing, and also spent a good deal of his time in his native town of Lin Tong. It was he who led Cheung Laap Ts'oi to Christ and at the same time he led Liu Chek Om to Christ. The families of these two gentlemen rose up in anger and made it so hot for Dr. Cheung that he and his new converts had to leave, and Dr. Cheung never stopped till they got to Singapore. After some months they came back, and now all of Cheung Laap Tsoi's family and relatives are Christians, and his sons and some of his other relatives are in America studying. Dr. Cheung Wan Man also has two sons in America studying.

"Dr. Cheung is the wealthiest man in the Shiu Hing church, and it is because of his generous giving that the church is able to be classed among the self-supporting churches. I wish we had more like him. More than one of his converts are preachers of the gospel, and the influence of his life will last throughout eternity. More than once when I have been discouraged and wondered whether it is all worth while or not, I have thought of Dr. Cheung and have thought of what he would have been if he had spent his life in heathenism at Lin Tong, and that compared with what he is today is enough to settle the question.

"It will be interesting to you to know that Dr. Cheung's father was the first man in Lin Tong to become a Christian, and that he was converted in the Canton hospital, where he had gone for treatment of a disease which was slowly sapping his life away. He was healed, and determined that his son should study foreign medicine. He went back to Lin Tong and preached for many years. At that time he was the only Christian there, but now there is an organized church there. Perhaps a hundred and fifty people have become Christians in Lin Tong, though there are not that many there now, for many have left and gone to Canton, Hong Kong, America, and almost everywhere else, and of course many have died.

"Dr. Cheung studied medicine for four years, but I am not sure just what year he graduated. It was about thirty years ago, I think. I forgot to ask him when I saw him."

"If you had it to do over, would you change your decision?"

For answer Dr. Leavell drew from his pocket a letter. "Here," he said, "is an offer of a position with just five times the salary I am receiving. It came in yesterday's mail, and I will show you how much I shall consider it." With a flip of his finger he tossed the letter into a nearby waste basket. "I would rather invest the remainder of my life as a medical missionary in Wuchow than to hold any position at any salary that this world could offer me. My supreme purpose during the few months I am at home is to make our people realize something of the need and the opportunity, and to call for volunteers who will equip themselves to carry the gospel and medical healing to the hopeless, suffering multitudes of China."

The Great World's Heart

*The great world's heart is aching, aching
fiercely in the night,
And God alone can heal it, and God alone
give light;
And the men to bear that message, and speak
the living Word,
Are you and I, my brothers, and the millions
that have heard.*

*Can we close our eyes to duty? Can we fold
our hands at ease,
While the gates of night stand open to the
pathways of the seas?*



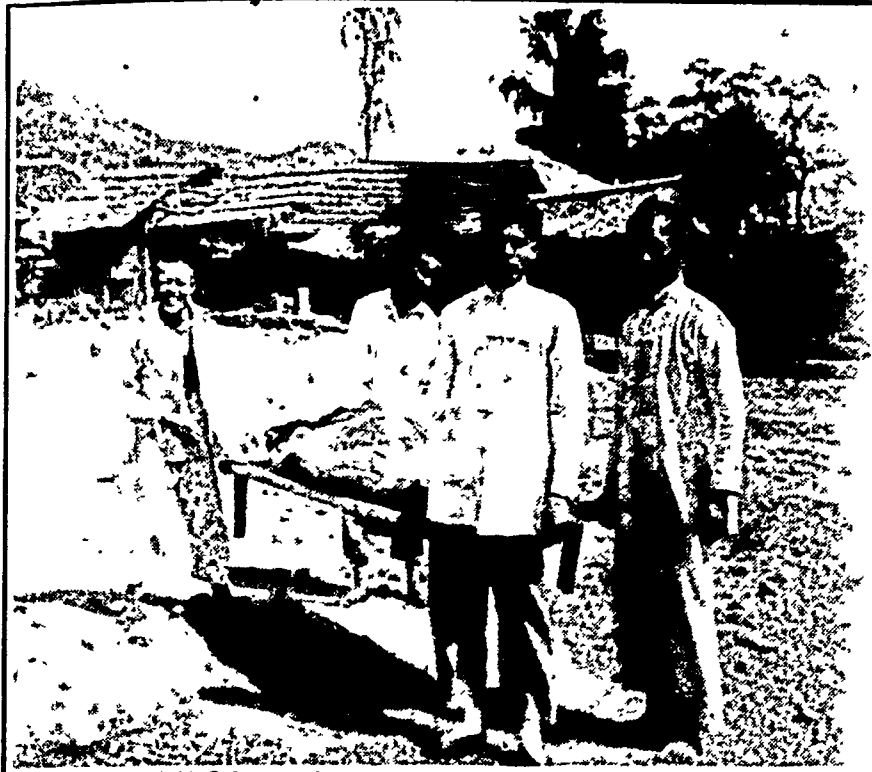
Ip Baak and his mother.

That's Aching in the Night

*Can we shut up our compassions? Can we
leave one prayer unsaid,
Till the lands which hell has blasted have
been quickened from the dead?*

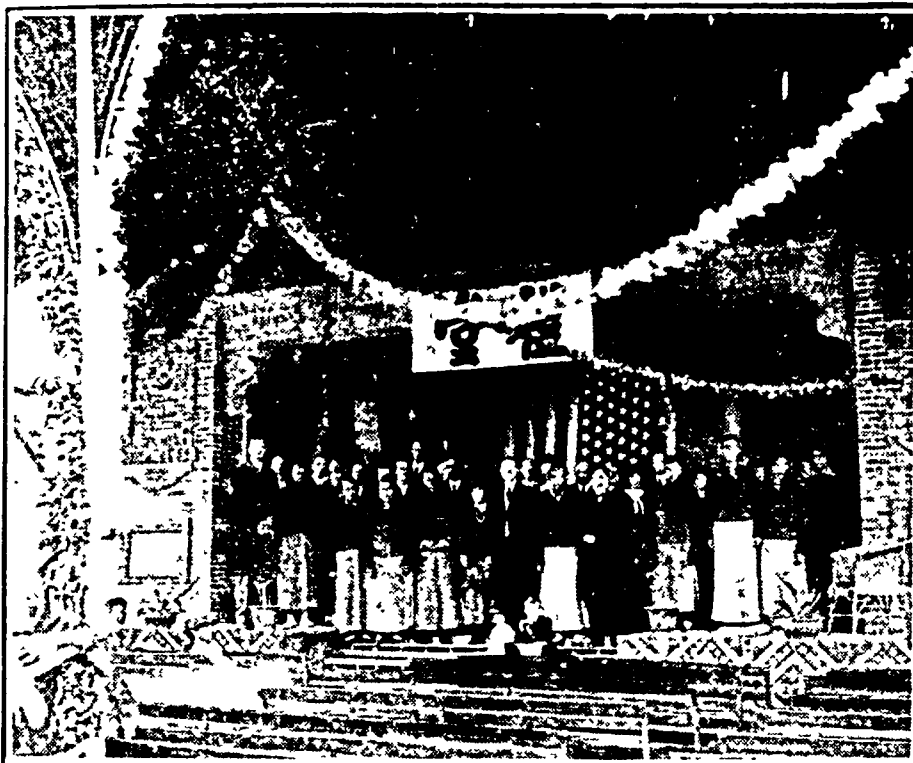
*O Voice of God, we hear Thee above the
shocks of time,
Thine echoes roll around us, and the message
is sublime;
No power of man shall thwart us, no strong-
hold shall dismay,
When God commands obedience and love has
led the way.*

—Frederick George Scott.



The four-manpower hospital ambulance, equipped with self-starter and all modern inconveniences.

Hospital staff and evangelists—trained, efficient, consecrated; a living testimonial to the gospel's power.

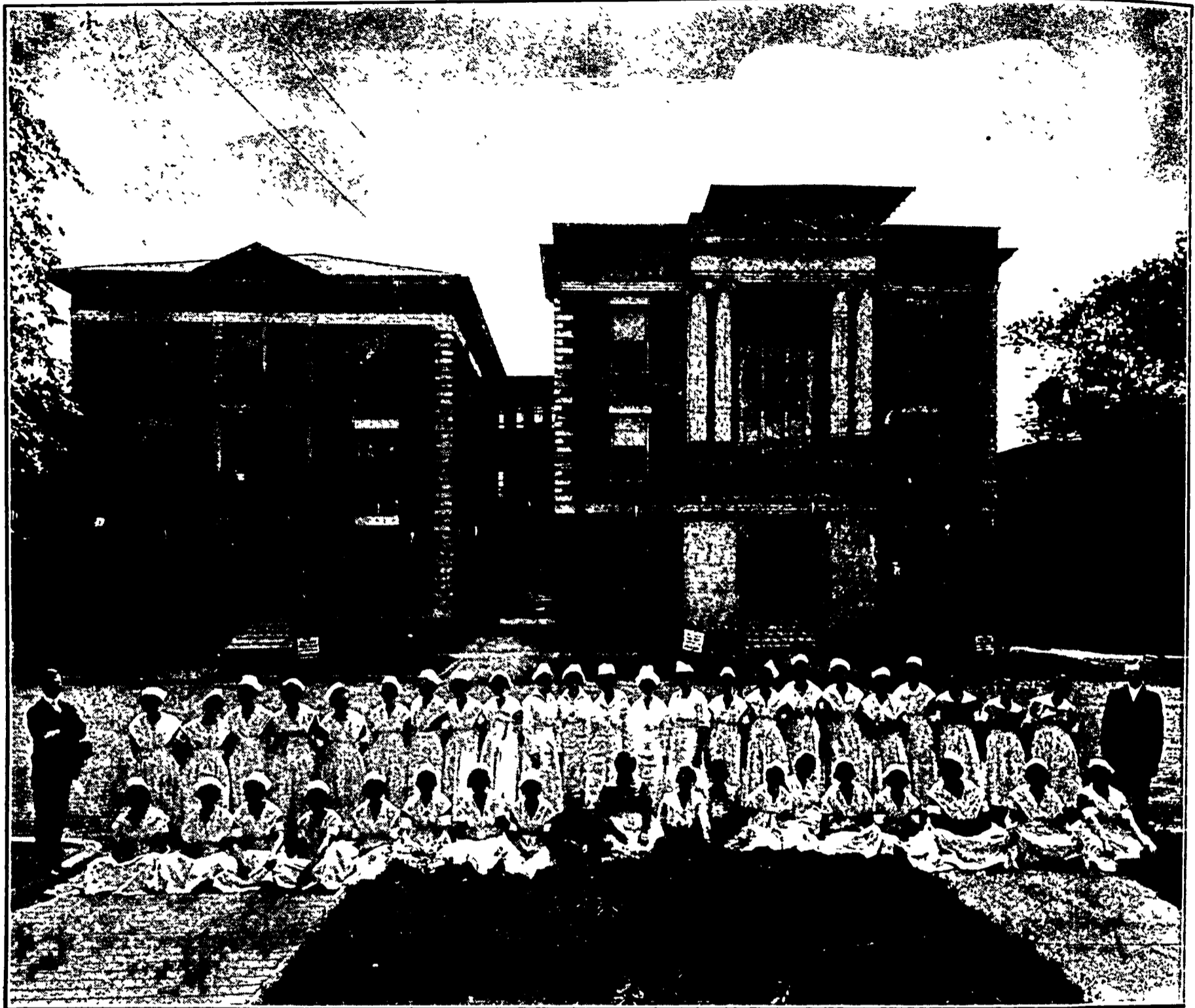


On the occasion of the hospital's dedication every prominent official in Wuchow was present. Dr. Love preached the dedication sermon.

The incomplete buildings as they look today. The Foreign Board has just appropriated \$15,000 for the second story of the main building.



Do the Chinese appreciate what the missionaries are doing? This picture, showing the reception of Dr. T. W. Ayers upon his return to Hwanghien after furlough, is sufficient answer.



"The profession of nursing is woman's wonderful opportunity to serve the world at her best." The South Carolina Baptist Hospital, Columbia, makes the training of nurses its pre-eminent work.

Florence Nightingale was the mother of the modern nursing profession. Her advent on the Crimean battlefield, in 1854, inaugurated the era of the trained nurse.

She declared nursing to be "one of the Fine Arts," and therefore demanding the most thorough and scientific apprenticeship and preparation.

Her conception of her calling increased with advancing years, until after over a quarter of a century of experience and observation, she said, what all her great sisterhood have echoed, that nursing was indeed the most happy as well as the most exalted profession for cultured women.

The first training school for nurses was founded in her honor in connection with St. Thomas' Hospital in London. Now there are 1,500 such schools in America alone, with a student body of 40,000—yet the demand still far and away exceeds the supply.

No field of service offered to women is so fitting, so varied or so satisfying as the profession of nursing.

Beginning with her undisputed importance at the bedside, her office and opportunity have

The South Carolina Baptist Hospital

W. M. WHITESIDE, Superintendent

widened until more than a score of responsible and honored positions of vital service to society have developed, for each of which she is the one desirable candidate.

She is becoming as conspicuous a necessity in the conservation of health as in its recovery.

No matter what her genius or administrative ability, positions await and invite her to engage the most gifted personality.

The South Carolina Baptist Hospital, under the management of Superintendent Whiteside, emphasizes in a peculiar way the opportunity for Christian service through the profession of nursing. Its hospital work, while large and varied, is secondary to its training of nurses. The hos-

pital becomes in a sense a clinic, a laboratory, for the young women who come to obtain this training.

The requirements for entrance are very high. The young women who present themselves must give evidence of the truest piety, and must feel that they have been really called to this form of Christian activity as much as if they were offering themselves to be missionaries. Their training is not commercialized, and they go forth to be evangelists and soul-winners. In communities where a trained nurse is employed by some great corporation such a worker can do invaluable service for the Master. In homes she may be not only a blessing to those in physical need, but a spiritual angel of light. On the foreign field her labors are in urgent demand, and if called to this high service she will need the best of Christian training as well as technical ability.

It is a happy day for the Baptist denomination when it can offer to consecrated young women so wide and splendid a field of service, and at the same time open to them the door of opportunity for the finest training for efficiency.

The Ministry of Healing in the Homeland

Rev. M. P. Hunt, D.D.

"And they brought unto him all that were sick, holden with divers diseases and torments, possessed with devils, and epileptic, and palsied; and he healed them." Matthew 4: 24.

What a boon is good health! Next to spiritual robustness comes physical soundness. The Jews saw in physical healing a token of God's forgiveness. Ought not God's goodness in physical healing in this day to be more stressed as a call upon the part of the impenitent to penitence and on the part of the saved to renewed consecration?

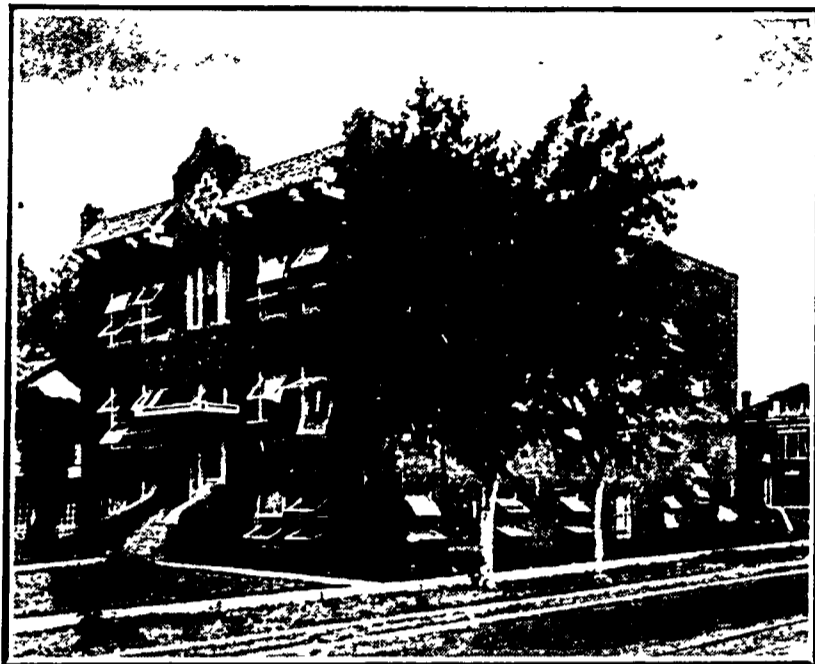
JESUS THE GREAT HEALER.

Of the thirty-eight recorded miracles, wonders, signs, demonstrations of supernatural power wrought by Jesus, twenty-six had to do with healing, counting the three resurrections to life.

To be sure, healing with Jesus was a means to an end; and so it is and ever should be with His followers. But compassion for mourners and for the loved ones of the afflicted and for the sufferers themselves He richly manifests. It was His compassion for the lonely and sorely bereaved mother at the gate of Nain that prompted the restoring of her son to life.

As He walked among the sick occupying the "five porches" at Bethesda, it was the outgoing of His soul to one long helplessly afflicted and now, alas hopelessly so, that called forth His healing power. Baptists are not wanting in sympathy for the sick and afflicted, but for reasons not hard to find, as a people we have up to this good hour been slow in giving a practical turn to our sense of fellowship with the suffering. This social application of the gospel has not had the emphasis and place in our denominational life that it should have had as the followers of Him who never wearied in going about doing good.

Is there not a needed lesson in our Lord's commission first to the Twelve and then to the Seventy to heal the sick? If Jesus found this route the most accessible to the human soul, why should not Southern Baptists make more of it? If hospitals on our mission fields have been found invaluable as Christianizing agencies, why not use them in the homeland? Is it a well-rounded faith that leads us to build hospitals on our mission fields while we ourselves for the most part depend on the Catholics to care for us and our loved ones in sickness? Would not the equipment of the home field with ample sanitariums to care for our own and for all of every faith and no faith that might come



Oklahoma State Baptist Hospital,
Oklahoma City, Okla.

to us make it infinitely easier to do in a large way this blessed work on the foreign fields? Would not such a ministry enable us to keep many that will otherwise drift and to get hold of and bring back many that are already far adrift?

A NEW DAY.

The signs foreshadow an emphatic affirmative answer on the part of Southern Baptists to the questions just raised. Hospital work on our part dates back to a small beginning in 1890, less than three decades ago. The Missouri Baptist Sanitarium, St. Louis, Mo., was the first and for some seventeen years the only institution for ministering to the sick of which Southern Baptists could boast. To Dr. W. H. Mayfield of sainted memory belongs the honor of starting and creating sympathy for this Christly work in our bounds. Today we have thirteen sanitariums owned by the denomination with approximately 2,000 beds and in which some \$3,000,000 have been invested. Of these one is located in St. Louis, Mo., four in Oklahoma, three in Texas, one in Tennessee, one in Mississippi, one in Georgia, one in South Carolina, and one in Louisiana.

Into the building of the Central Baptist Sanitarium of Waco, Tex., and in improvements, enlargements, and debt paying of other institutions, near a million dollars was used during the past year. Some of these hospitals will spend heavily for enlargement this year. The Baptist Memorial Sanitarium, Memphis, Tenn., for a new wing and a nurses' home containing a hundred beds, will spend \$300,000 or more. The Baptist Hospital at Jackson,

Miss., is adding a story at a cost of above \$10,000. In Texas two great institutions are projected, one at San Antonio, for which a fine site has been secured and above \$200,000 for the building fund, the other at Abilene, where it is proposed to build an institution to serve all the western part of the state contiguous thereto. Georgia Baptists have bought a very choice site of some three acres in Atlanta for an additional plant and have something above \$150,000 pledged to the building fund.

In Louisville, Ky., a fine five-acre site has been secured, plans drawn for a 100-bed modern up-to-date institution, and nearly half of the \$300,000 needed for

this first unit has been secured in cash and pledges and it is confidently expected that the building will go up next year. A number of states are awakening to the necessity of doing something, as are also centers in states that have one or more institutions.

WHAT THE \$75,000,000 DRIVE WILL MEAN.

The movement inaugurated at the recent session of the Southern Baptist Convention to raise in the next five years \$75,000,000 for Kingdom work at home and abroad, aside from local current expenses, promises greatly to accelerate the building of Baptist sanitariums. As a common basis, 2.4 per cent of the \$75,000,000 has been designated for sanitariums. Each state may make such adjustments as the exigencies of the situation may demand. In one state where they have a campaign on for \$300,000 for the first unit of a great modern hospital plant, it is proposed to ask a larger per cent for sanitariums. The conviction is ventured that this great drive is to furnish the opportunity for the states that have not already done so, to initiate hospital work. The 2.4 per cent agreed upon for sanitariums will of itself in most of the states provide funds for a good beginning. Where the work is already under way, the money for sanitariums from this coming great drive for \$75,000,000 may be used for improvement and enlargement or what will in most instances be the more desirable, the building in strategic centers of new plants. Take, for illustration, Tennessee, which has one great plant in Memphis. Why should she not use her percentage of the \$75,000,000

drive for an additional plant or plants in other centers? Is it not probable, if the denomination in this state should agree in advance that the money from the coming drive for sanitarium should go to one or more of the cities that now have no Baptist hospital, on condition that they add to and build an institution or institutions calculated to challenge respect and command patronage, that it would be accepted and the campaign from the arrangement receive a forward impetus?

Baptist hospitals have been found to be a great asset in every way and the pronounced enthusiasm of those who have had most to do with promoting and running them constitutes a tremendous appeal to our people in every state to at once take up the work. In the inauguration of the movement for a Baptist hospital in

give themselves, is covered by this one New Testament term. Here are three propositions:

1. We have ever among us thousands of suffering sick who are unable to provide the nurses and oftentimes the remedies so essential to their getting well. Hence, yearly they suffer and die without the attentions which of right as brothers and sisters they should have.

2. Baptist sympathy and Baptist wealth abound to provide amply for all the needs of our sick, if only some adequate system were devised for reaching and ministering to them.

3. There are among us thousands of our best young women who if given the vision and the training would be glad to devote their lives to ministering to the

and the souls of humanity, to work in the highways and byways of life, ministering in manifold ways to the thousands of cases of need that never get to any hospital.

WHY BAPTIST SANITARIA.

1. Without them the desired social impact of the Baptist message is out of the question. Our utilitarian age demands that creeds be translated into deeds.

2. The New Testament, if lived up to, makes hospitals a necessity.

3. A New Testament people can embody, as can no other, the ideals thereof in hospital life.

4. As Baptists, we should, to say the least, make ample provision for the care of our sick. Too long has our failure so to do shamed us.

5. Our equipment for Kingdom work



Main building Texas Baptist Memorial Sanitarium, Dallas.

Kentucky, the management of our several Baptist sanitarium were asked as to whether, speaking out of experience, the undertaking was worth while, and with one voice they said, "Go forward!"

BAPTIST DEACONESSES.

Yes, that promises to be one of the fruits of this larger hospital undertaking among Baptists. And why not? They belong to the New Testament order. Phoebe was a deaconess in the church at Cenchreae. One of our very first leaders says if the coming of Baptist institutions of healing will but bring back the apostolic order of deaconesses it will mark one of the great epochs in the history of Southern Baptists. Why call them deaconesses? Because the term is scriptural. The word deaconess meant a servant. Thus every phase of work to which women dedicating their lives to God and His church may

physical and spiritual sick among us. Why not our W.M.U. take up in a large way this work and use our training schools and sanitarium for preparing such as respond to the call to give their lives to God for the ministry of healing both the bodies and souls of the afflicted among us? It is a joy to note that the leaders are favorably considering the undertaking of this gloriously gracious work.

In the campaign for funds for the proposed Kentucky Baptist Hospital, the desirability of undertaking this work has been constantly set forth and its possibilities have tremendously gripped the people. A paragraph in the report on Baptist hospitals at the last session of the Southern Baptist Convention recommending the taking up of this work was heartily indorsed.

In addition to an ample sanitarium, we need a large number of Baptist deaconesses trained to care both for the bodies

is sadly incomplete without institutions of healing and mercy.

6. Baptists imperatively need homes of healing in which to train the many of our choicest daughters who will feel called of God to give their lives to the fine art of nursing the sick.

7. Hospitals of our own will afford our Baptist physicians and surgeons an added opportunity for coming into the largest possible usefulness.

8. Baptist infirmaries will be found in a large way to add to our opportunities for spiritual work.

9. Baptist institutions as indicated are sadly needed to round out our practice into conformity with our profession.

10. Baptist institutions of healing are to prove important links in solving the problems of so co-ordinating our efforts in behalf of suffering humanity as that none shall be left to suffer unattended.

The hospital idea, mirrored in the Master's example, exemplified by the Samaritan story, and foreshadowed by the Samaritan's inn, has been but slowly grasped by the evangelical Christian world, though rooted in the religion of Romanism from the distant past. The Baptists, seeking their all out of the Bible, have not even yet gotten out of it all there is in it for the enlargement of their ideals. But some time since they discovered this rich vein of golden service, and are beginning to mine more and more of its invaluable ore for the benefit of suffering humanity.

The Texas Baptist Memorial Sanitarium, at Dallas, Tex., began operations October 14, 1909. The practical realization of this institution was a triumph originated and fostered from the beginning by those two great Baptist personalities, Pastor George W. Truett and Dr. J. B. Gambrell. Col. C. C. Slaughter, before his death, had given the institution approximately \$300,000. Other givers, equally generous according to their means, a host in number, have brought the value of its present property well up toward a million dollars. A notable bequest by Capt. W. H. Thomas, of Dallas, dividing a million-dollar estate equally between this institution and Buck-

The Texas Baptist Memorial Sanitarium

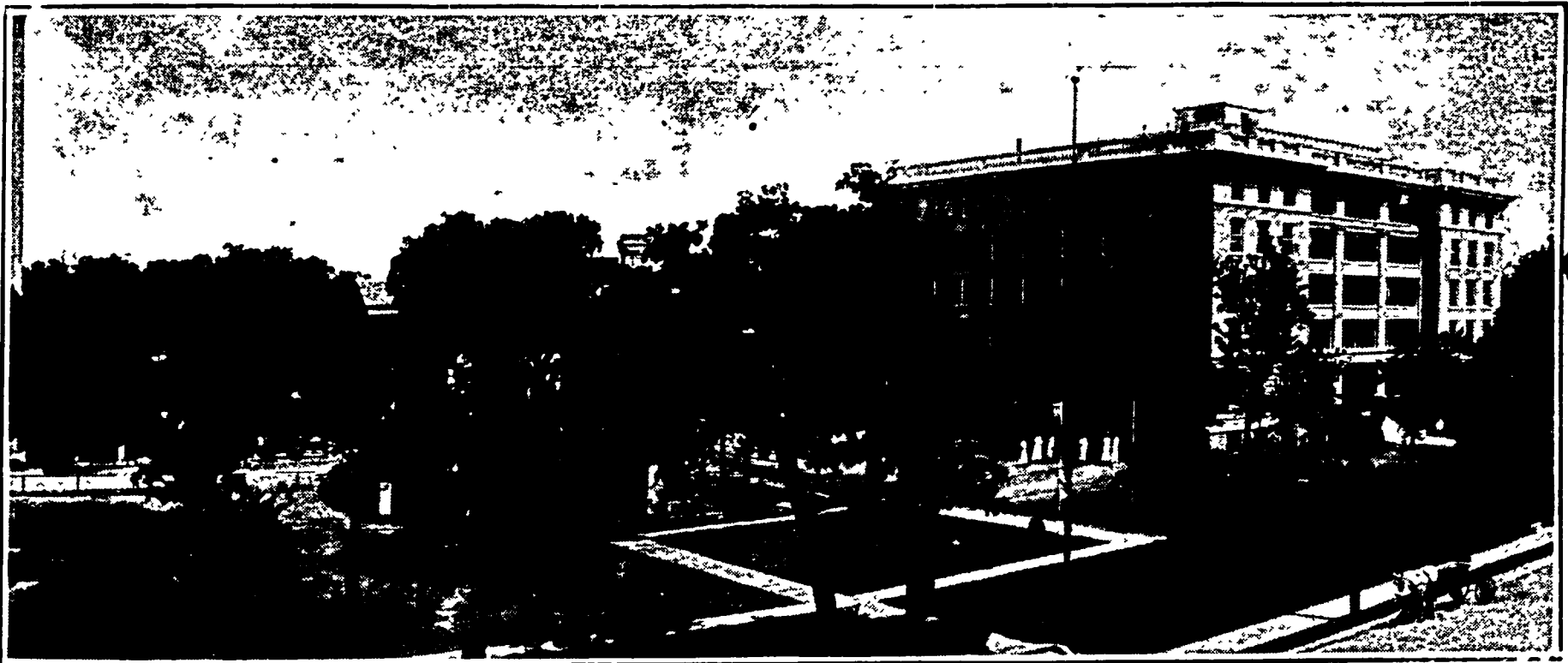
LOUIS M. WATERMAN, Manager

ner Orphans Home, will not be available until the death of his daughter, who receives its income during her lifetime as her portion.

For several years the sanitarium has been crowded to capacity, with many being constantly turned away. It is confidently expected that arrangements for enlargement will be realized in the immediate future. Before this year has ended, the hope is cherished that ground will be broken for a new and modern surgical building, with six or more stories, containing at least 150 private rooms, a half-score of operating rooms, together with X-ray rooms, laboratories, and every accessory of up-to-date surgery. When it

is remembered therefore that of the 40,000 to 50,000 patients cared for in this institution in nine and a half years of its history, far more than two-thirds of them have been for operations, the need of such a structure will be apparent. This new building will cost in the neighborhood of \$300,000. Another new building greatly needed at the earliest possible date, is a chapel and library building with other utility features, which it is hoped will be provided for by some single donor as a memorial, and for which complete plans will be made as soon as practicable. Such a building will cost about \$50,000.

J. B. Franklin, superintendent of the sanitarium, has proven himself not only a man of the most capable business ability and rarest administrative capacity, but a man whose sterling Christian character has won the highest esteem of all his co-laborers in the complex task to which he has so unstintedly given his hand and heart. His concern for the religious and spiritual side of the sanitarium, in which he has the most hearty concurrence of the Board of Directors, led to the engagement for these several years past of a permanent chaplain, a Baptist minister, who gives his whole time to the sanitarium.



Yard, annex and nurses' home, Texas Baptist Memorial Sanitarium.

The first Baptist sanitarium in Texas came into existence in Houston, September 1, 1907, with a capacity of fifteen beds, with Rev. J. L. Gross and Rev. D. R. Pevoto as its sponsors.

Houston has never been a strong Baptist city, having a population about forty per cent Catholic. It took much courage and greater faith in God to launch this project, but these men supported by their loyal fellow Baptists were undaunted by the many obstacles presented.

The success of this institution is proof enough of the wisdom displayed in founding it, and nothing in South Texas has done as much to generate and unify Baptist sentiment for this part of the state as has this house of healing. Draw a line on the map from Rusk, in East Texas, to San Marcos, in Southwest Texas, and you will find that in the territory of that line from the eastern border to the Rio Grande there is no Baptist institution belonging to Texas Baptists except the Houston Sanitarium. South Texas Baptists point to this as their Mecca as North Texas Baptists point to Dallas.

During the first year 233 patients were cared for; during the past year we cared for 3,336. During the first six months of 1919 we have cared for 1,704.

The popularity of this institution is one of its greatest embarrassments, for we are not able to

The Houston Baptist Sanitarium

MR. ROBT. JOLLY, Manager

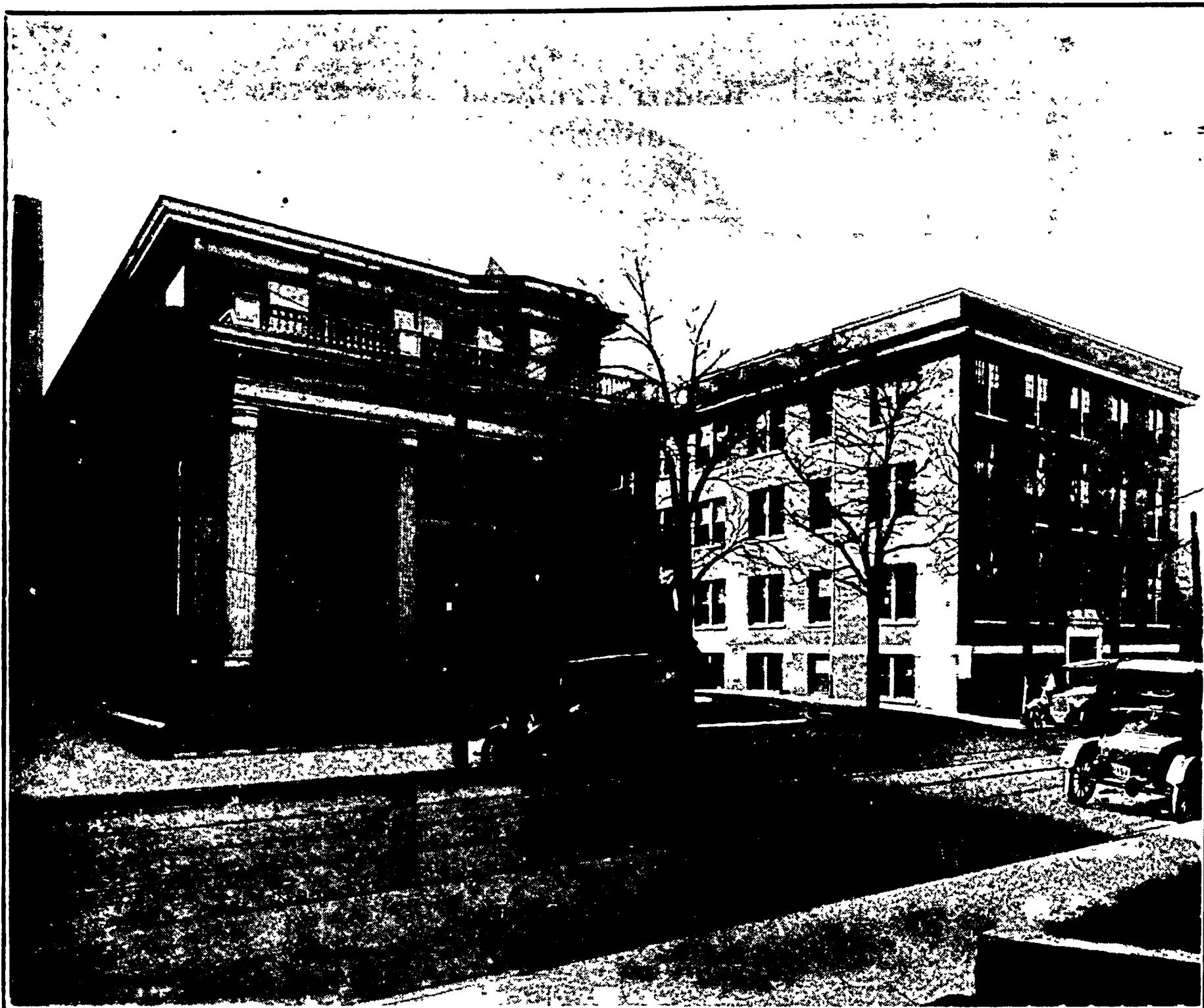
take care of all those who ask for admittance. During the first two months of this year, we refused admittance to 205 people because of lack of room. Most of those we turn away are compelled to go to the Catholic hospital, and it is distressing to see their grief as they turn away from our doors, where they have every right to expect treatment, and go to another institution with strange and unsympathetic surroundings and attendants. We care for hundreds of charity patients and would care for more if we had the space. We never turn away any one because of inability to pay.

Our property is valued at \$200,000, with a debt upon it of \$70,000. We have never had an X-ray machine, and we have not felt able to purchase one, but the business manager is soliciting donations for such equipment, and we hope soon to have it in.

We are greatly in need of a nurses' home. We have fifty-five young women in training for nurses, five of whom are going to foreign fields as missionaries. Two of the 1919 graduates are going as medical missionaries, Miss Nannie David to Africa, and Miss Leta Denham to China. We rent two frame houses for the nurses, but we need a modern establishment where the young women can have all conveniences as they put in three years of hard study and work. We have just admitted to training a Costa Rican, who expects to go back to her home to spread the gospel through her work.

Our missionary, Mrs. George Lee, the wife of a deceased Baptist preacher, is doing a unique and telling work. Each morning she conducts worship for the nurses and during the school days she teaches a course in Bible, giving a certificate at the end of the year along with the diplomas. She visits the patients in the rooms, reading the Bible, praying and winning the unsaved to Christ, and comforting and encouraging Christians. Besides this, she writes letters for the patients and sends telegrams, and in every possible way makes herself useful to the sick.

This institution is conducted for the benefit of mankind and for the glory of God, and every head nurse and officer is a Christian and believes in taking all problems to the Lord for solution.



"The thousands of sick cured and the suffering relieved and hearts comforted are the real fruits of a Christian hospital."

The Baptists of Georgia began their hospital work in an organized way on March 15, 1913, when on this date they purchased the Tabernacle Infirmary, a hospital which was begun and operated successfully for several years by Dr. Len G. Broughton in connection with the Tabernacle Baptist Church.

There were no funds available for the purchase of this plant, and the Mission Board of the Georgia Baptist Convention gave notes for the same to the amount of \$85,000. These notes are being liquidated and the property is now about free of debt, and will be entirely so by the next meeting of the Georgia Baptist Convention.

The growth of this institution has been phenomenal. Beginning with a debt of \$85,000, and without a dollar upon which to operate, it has paid every dollar of its operating expenses, and in the six years of its history has given to the care of the sick poor more than \$75,000. During the same period there was received from the churches for this purpose about \$40,000. It will be seen that the hospital has given to the care of the sick poor \$35,000 more than was contributed by the churches. Any hospital properly managed should become a source of revenue to the de-

The Georgia Baptist Hospital

J. M. LONG, Superintendent

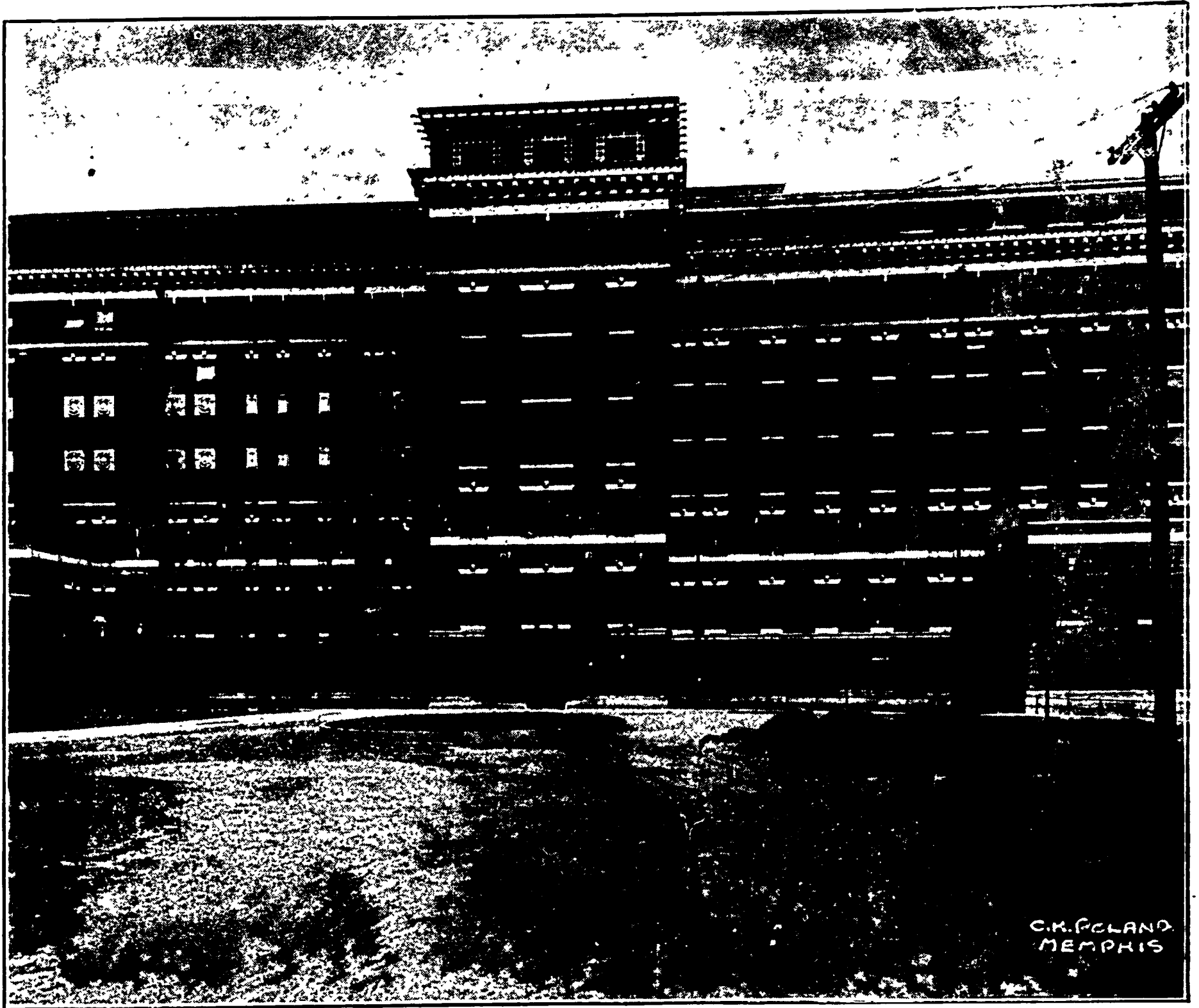
nomination, an asset rather than a liability, even in the matter of dollars. This, however, is not to be considered the most valuable result, but the thousands of sick cured and the suffering relieved and hearts comforted are the real fruits of a Christian hospital.

When the present superintendent took charge, October 1, 1913, there were twenty-four patients in the hospital, six of these being free or charity patients. The hospital then had forty-five beds. In 1916 and 1917 a small building was leased, which increased the bed capacity by eight. August 1, 1918, a new building was completed at a cost of \$65,000, increasing the bed capacity to 115. This building was filled to its capacity ten days after it was opened, and there has been hardly a day since then that from three to fifteen patients have not been turned away for lack of room.

The Baptists of Georgia are rallying loyally to the support of their hospital, both in the gifts of money and their patronage. While this hospital is Baptist in its burdens and responsibilities, it is non-sectarian in its benefits. The records of last year show that fully fifty per cent of all the patients received were not Baptists. The basis of admission is human needs and not human creeds.

A new site of practically an entire city block has been purchased in the most desirable section of the city of Atlanta, and plans are now being worked out for the erection of a new and most modern building in the near future, the first unit to contain about 280 rooms, with administrative offices. The entire scheme when completed will cost about \$1,000,000, with every department known to hospital service included.

The training school for nurses is being rapidly developed into one of the best in the South. There are now seventy young women in the training school. In the new hospital a nurses' home with every modern convenience for 150 nurses will be erected. Altogether the future for the work of Georgia Baptists in hospital service is full of promise.



"'Christian service' means 'Christ-like service,' and Christ-like service means giving the very best."

There can be no better introduction written to a short history of the Baptist Memorial Hospital than that given by M. D. Jeffries, D.D. Dr. Jeffries says: "The Baptist Memorial Hospital had its origin ten years ago in the minds and hearts of a few brethren with a vision of Christian service." Funds were given liberally, and in July, 1912, a complete hospital of 140 beds was thrown open for the care of the sick. Even with this number of beds, the hospital only partially met the urgent needs of the community. The World War of 1914, however, brought with it financial embarrassment to the hospital, and its founders have every reason to be thankful that the world has produced such men as A. E. Jennings and Will Dockery, and their associates, who came forward and gave of their money, time and wide business experience to the promotion and development of this work. Funds were made available for a continuance of the good work already so well begun, and under their guidance the debts were rapidly diminished.

In 1916, it became evident that if the hospital was to meet its full duty, additional bed capacity must be provided, and in the face of prevailing high prices for building operations, Mr. Jennings inaugurated a campaign for \$250,000 to build an addition which would double the size of the hospital. The campaign went "over the top," reaching \$275,000. In the fall of 1918 the new addition was completed. Hardly had this been ac-

The Baptist Memorial Hospital of Memphis, Tenn.

B. G. DAVIDSON, Superintendent

complished than plans were prepared for still another addition, which will give a total capacity of about 450 beds. Work has already been started on this wing, which will include an operating suite of six operating rooms, a model kitchen, laundry, laboratory—in fact, all the equipment of a modern institution. However, it was not only to the size of the hospital these men gave their attention, but with clear understanding and far-sightedness they determined to secure for the South and for the great army of Baptists whom they represented a hospital which would not only be the largest, but the one giving to its patients the very best service—a hospital which would rank with any in the country.

With this end in view, they secured the services of a competent hospital superintendent and instructed him to develop the service along the

most approved hospital lines. "Christian service" means "Christ-like service," and Christ-like service means giving the very best service. No hospital can hope to accomplish this unless every detail of its organization is made as large and fine, proportionately, as its four walls. For example: The sick person comes to us for expert care to be given under the most favorable conditions and in surroundings not obtainable in the home. Next to the doctor, the nurse is the most important factor in the care of that patient, and upon her depends very largely the ultimate recovery of the patient. It must be borne in mind that nursing is one of the finest and noblest professions a woman can undertake. It is therefore apparent that only those young women who desire to render a Christian service to humanity should be permitted to take up the arduous duties devolving upon them during their three years of training. When it is realized that they must have a thorough knowledge of anatomy; that they must know how to meet every emergency in the care of a desperately sick patient; that the slightest neglect, the slightest error in the giving of medicine may be the means of causing the death of a human being, it will be readily understood that only young women possessing good educational qualifications, quick, active minds and bodies, and a real determination to give of their very best, should undertake work in a hospital which has for its standard "Christian service."

The Right to Happiness

Have we a right to be happy? Pain and sorrow bring their blessings, but none other than a rank fatalist would argue that affliction is the normal lot of mankind. Yet today there are millions of people who are never free for a conscious hour from bodily pain, the ghastly fear of death and the torture of a defiled conscience. Have not these millions the right to something better? They are in the homeland as well as across the seas. Has Christianity the answer to this million-multiplied cry of anguish?

We believe it has. Not always does it offer relief from bodily suffering, although in limitless numbers of cases this would result through the ministry of Christian physicians and nurses; but in every case it offers the supply of grace, free and boundless, which is sufficient to bring abounding happiness to the most pain-racked and sorrow-burdened. Sometimes we have failed to emphasize enough the earthly joy which the gospel brings, in our rapture concerning the inexpressible joys of heaven. We will not think less of the latter, but we will lead the lost to realize the joy of the Christian life and the Christian's eternity of happiness by giving a living demonstration of it here on earth. We will strive to make the world's life happier here that the foretaste of happiness hereafter will lead many to desire it earnestly and accept it willingly as Christ's gift.

In this number of HOME AND FOREIGN FIELDS we have gathered an unusually valuable and striking collection of articles and pictures which deal with the face, the part and the need of medical missions at home and abroad. The heart that is not touched by these stories and the appeal of these pictures is hard indeed. Wherever Baptists are gathered, the material here presented should be used.



Another sort of Chinese ambulance. Patients are often brought thus to the hospital from hundreds of miles away. The patience and fidelity of those who push the barrow outrival the four friends who let down the paralytic through the roof.



Chinese hospital matron, with her daughter—a student nurse.

Absolute ignorance of the first essentials in the care and feeding of babies produces an astounding infant mortality. Yet the streets everywhere swarm with children. This



Little patient was brought to life and health at the Laichow Hospital.



Inoperable cancer of lower lip—a hopeless sufferer.



A gentleman of wealth and learning, convalescing.



Chinese women possess remarkable inherent qualifications for hospital work. Their patience, self-restraint, gentleness, deftness, faithfulness and unwavering devotion to duty make them ideal nurses and attendants. The elderly lady is the registrar and evangelist of the Yangchow Hospital—a model of efficiency and spirituality. The young lady at her side is a patient of the aristocratic class whom she is seeking to lead to Christ.



A beggar, hopelessly ill, becomes a self-supporting citizen when the tumor which he holds in his hand is removed from his neck.

The period of convalescence affords splendid opportunity for the work of evangelizing. Scores of patients are thus led to a knowledge of the Saviour.



Chinese nurse and little patient.



When you hear the gong of a modern automobile ambulance, swift, safe and comfortable, think of this equipment of the Yangchow Hospital for transporting its patients. Shall we not provide better facilities?



Ulcerated tumor—the result of native treatment; a difficult case that must somehow yield to "foreign magic."

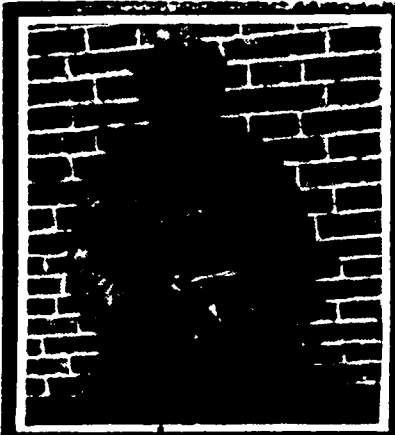


A beggar patient of the Oxner Memorial Hospital, Pingtu, North China. The tumor was successfully removed and the patient restored to active service.



Native hospital evangelist, Pingtu, tells the gospel story to several thousand men every year.

A woman patient suffering from advanced cancer of upper jaw—one of the common afflictions of the Chinese. Incurable now, relief might have come if proper medical attention had been given in time. The stoicism and fortitude of these sufferers is remarkable.



In theory the aged in China are venerated; in fact, they are often pitiable outcasts.



If a pleased customer is the best advertisement, the Laichow Hospital will not suffer at the hands of this grateful mother.

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The Healing of the Nations

Christ, the Great Physician, Inaugurated Medical Missions; His Commission Includes Healing; the Program of the \$75,000,000 Campaign will Embrace the Unspeakably Urgent Task of Carrying the Gospel of Physical as well as Mental and Moral Soundness to the Suffering Multitudes of Earth

Dr. J. R. Williamson has well stated the argument for Medical Missions:

The association of religion and medicine is perfectly natural. The Christian religion claims to complete and consummate, as well as to comprehend, the ends of medicine. A God is only thinkable in terms of everlasting life. "We are the ministers of life. He is the Prince of Life. We fight against death and are all defeated. Death assailed Him and He vanquished death." In this fight for length of life He is not ashamed to call us brethren. The justification of the marriage between healing and preaching is the life of Christ. It was reserved for these closing days of the second thousand years of Christianity to revive on a comparatively large scale the work of treating the sick, in demonstration of the love of God toward their bodies as well as souls. In no sphere is this demonstration more needed than among those who have never yet heard the story of the Healer of Men. To the heathen abroad, as well as to the godless at home, the most convincing proof of the love of God is that it begets love to man.

DEFINITION.

By a medical missionary we mean one who takes the fruits of the Christian Era as exemplified in modern medicine and thus seeks to plant the roots of Christianity in nations and among peoples who are ignorant of its doctrines. The medical mission is, as Dr. Willard Parker used to say, clinical Christianity. The late professor of medicine in Oxford University said recently in speaking on medical missions, "that any religion to be true must be such as would appeal to all men of every race, and in any period of its evolution," and that the religion of Jesus exemplified in the work of the medical missionary did this pre-eminently.

PURPOSE.

The purpose of medical missions is not simply philanthropic, though it finds its glory in self-sacrificing philanthropy. It is not merely an enterprise to secure the inestimable benefits of Western medicine and surgery for those in these terribly needy lands. Its purpose is not educative alone, though its educational influences are far-reaching; nor is it to provide a temporal benefit as a bribe for spiritual blessing.

The purpose of medical missions is to win men to Jesus Christ by the use of

methods precisely comparable to those used by Christ when on earth, as the Great Succorer of Bodies, as well as Divine Saviour of Souls.

NECESSITY FOR CONSIDERATION.

It is passing strange that attention should need to be drawn to the sweet influences of this love-work. It would have seemed so natural a deduction from the religion of which love is the essence, even if we had not the records of Christ's example.

"As every lovely hue is light,
So every grace is love."

and this sphere of service is surely one in which real abiding love to fellow-men can be more impressively shown than in almost any other.



Women nurses doing a surgical dressing at Woman's Hospital, Lanchow-fu, Shantung, China.

Yet today its privilege and duty is by no means unquestioned. The very fact that North America and Britain have two hundred and thirty times as many physicians as there are medical missionaries among the whole of heathendom, is ample proof that the church has not yet begun to realize the claims of those other lands for loving medical attention. The united population of these two countries is but one-ninth of the heathen world. Can it be that such a population requires 156,000 physicians and can spare less than 700 for the neglected one thousand millions in mission lands?

Love is the distinguishing characteristic of the Christian religion. Other teachers

had set high standards of faith, others had preached the sternest self-sacrifice; some had even attempted to shadow forth a high hope in the future; but Christ alone among the great masters has placed this quality as the test of discipleship, and as the manifestation of the Godhead. "By this," we hear Him say, "By this shall all men know that ye are MY disciples, if ye have love one to another." Not only has this been recognized by students of comparative religions; it is recognized by the world. The world cares little about the exercise of faith by professing Christians. It frankly confesses its inability to comprehend faith. As to hope, it allows the church to please itself about its glorious hope of a hereafter, but when it comes to love, it is keen to observe and mark every breach.

If we are to follow in the steps of Jesus, it is not optional, but essential that we walk even as He walked, in the path of love. As the justification for medical missions is the career of Christ, so the prime motive for their prosecution is love toward Christ and through Him toward men.

ARGUMENT FOR MEDICAL MISSIONS.

The argument for medical missions is manifold. We see it expressed by the appalling need for such work in the lands under consideration. This need is seen in the ignorance displayed by those professing to be the physicians of these people.

IGNORANCE.

The native doctors are absolutely ignorant of the rudiments of scientific medicine. The first thing an embryonic medical student in China does is to commit to memory the three hundred places in the body through which skewers may be driven with safety. Some of these so-called "safe" places are actually through the abdomen and lungs!

It is strange in a country like China, for instance, where critical examinations attend each step of a literary degree, that no test of any sort is demanded from those who practice medicine. There are no doctors in our sense of the word—men who have studied the science and received the imprimatur of some examining body. Many of the native doctors are those who have failed in the literary examinations, or who have been unfortunate in business.

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Rev. J. W. Lowe, one of our Chefoo missionaries, gives some stories of Chinese doctors and their methods—incidents which have come under his actual observation:

DR. TURTLE TREATING DIPHTHERIA.

Dr. Parks, of Soochow, relates the following story: A Chinese woman was very ill with diphtheria. A Chinese doctor was called upon to bring along his assistant, Mr. Turtle, and give the patient a treatment. Dr. Parks, at the request of the native doctor, was present at the appointed hour to witness the strange treatment.

The back of the turtle was red. One hundred and fifty grateful patients had placed red cards on the turtle's back as testimonials. The two tubs were filled with water. The turtle was placed in one of them for a few minutes, and then removed to the patient's bed. The mouth of the terrified woman was prized open, but the turtle would not insert its head. "Did you use hot or cold water?" demanded the doctor of the servants. "Warm water," they replied. They were then ordered to place the turtle in a tub of cold water. From this cold bath Mr. Turtle was again taken to the bed of the patient, and placed before the open mouth of the woman. The head of the turtle shot into the open mouth and remained there for some time. After this treatment the patient recovered, and one more red card was added to those on the turtle's back, and its reputation for marvelous cures further enhanced. "What possible benefit could possibly be derived from such a treatment?" I heard some one inquire of Dr. Parks. "It probably sucked away some of the mucous membrane that was choking the patient, allowing her to recover," was the doctor's reply.

ACUTE INDIGESTION.

I found a group of fifty men and boys gathered around a native doctor on one of the main streets of Laiyang city. I was soon as much interested in the treatment being given the patient as any of them. The young doctor was working hard with a horn about six inches long, one end of which he held in his mouth while the other end was applied to the man's stomach. Pouring some of the contents of the horn into a spoon, the doctor remarked that the patient's stomach was in a very bad condition. It certainly looked like the fluid was being drawn from the man's stomach. Upon closer examination, I found that the skin had been punctured with an old rusty needle, and the so-called fluid from the stomach was only saliva from the doctor's mouth! Fee one dollar!



Mexican women, with half-dead babies, come to Dr. Neal as charity patients.

THE DOCTOR, THE PRIEST, AND THE DEVIL.

During a great fair in Laiyang city, I saw a native doctor and an old priest sitting in the shade of a large umbrella. The priest was exhorting all who passed by to try their medicines, which were guaranteed to heal all their diseases. They were general practitioners, they said, and carried a stock of both native and foreign medicines. One of the official's secretaries, suffering from an acute attack of rheumatism in his shoulder, came to the doctor for an effective treatment, and he got it. In less than two hours after taking the dose of medicine prescribed, the patient died! The news spread rapidly throughout the city. The young doctor was arrested and brought before the magistrate. To prove to the official that the medicine given the dead man was not



In the face of such need as these Mexican charity patients present, no wonder Dr. Neal says, "It is worth while!"

poisonous, the doctor swallowed a handful of the powder himself. The doctor said it was the same powder, but it killed the secretary. The family sent for me to come at once. They said the old priest had spoken comfortably to the family, saying, "Do not be afraid, for I will raise him from the dead tomorrow." I went immediately to the home to see whether anything could be done. Since the priest had said he would raise the man from the dead, I wanted to see whether he was really dead or not.

Upon my arrival the heart-broken mother and her five children implored me to do something to help them. I assured them of my sympathy and told them that I would do my best to help them, but I was afraid it was too late to save the life of her husband. Upon examination of the body I found the man cold in death. The official arrived while I was there, and made an examination of the contents of the stomach. He secured a sample of the contents of the stomach by running a spoon with a long handle down the man's throat. The autopsy revealed the fact that death was due to poison. The official returned to the yamen to punish the doctor more severely than before.

Owing to the ignorance and superstition of the people the devil gets in his deadly work out here. His power is certainly great.

OPERATION FOR CATARACT.

I became greatly interested, and then very indignant while witnessing an operation on a young man's eye by a Chinese faker in a village called Be-ma near Hwanghien city. Taking some fluid from a vial, the doctor put a few drops of it into the eye of the blind man by means of a glass dropper. The eye was closed and coagulation took place immediately. Using a small instrument, having a hook on one end, the doctor withdrew from the eye the clot thus formed, and displayed it before the astonished crowd as the crystalline lens! The patient was then asked whether he could see better than before. He affirmed that he could; and paid his bill—one dollar.



Mrs. Harriet Garrett Neal, M.D., wife of Rev. C. L. Neal, stationed at Toluca, Mexico, is one of the brilliant women physicians in the medical profession. She and her husband for many years have dedicated their lives to Mexico. Dr. Neal gives a glimpse of an ordinary day's work in her field:

Six o'clock on Saturday afternoon, May 3, and my article not written yet!

I have waited and thought and tried to remember something wonderful in my experience in the medical work to write, but

nothing wonderful ever happens, so I am going to write of today, an ordinary day.

I have waited on thirty patients. Six were not charged anything at all; from the others I received 16½ pesos, worth today \$8.25. A small amount for a doctor, but remember that it is more than my husband and I both receive as salary. I will pay for the medicines used and send the balance to the treasurer of the Board. To those thirty patients I have given twenty-six tracts, gospels and "Select Portions of the Bible." Some could not read, some were so fanatical that they would not read. To two of the fanatical ones I talked of God and His promises.

I had a straight talk with a man who drinks heavily, showing him the harm it is doing him and making him promise to quit. A heart-to-heart talk with a fallen woman, showing her where her sin was leading her and what God thought of it and how He condemned it, and she promised to leave that sort of life. Another plain lecture to a woman, who brought me her syphilitic baby nearly dead, telling her why the law demands a health certificate of persons who wish to marry and how she had brought suffering on herself and her child by not obeying the law, but living with a syphilitic man without any marriage.

I have explained to five mothers how they ought to feed, dress and bathe their children, and to one tubercular patient the importance of fresh air and good food and that tuberculosis is contagious.

Is my day's work over? No, I have to prepare the Sunday-school lesson, not only to teach my class, but to teach the class of my husband, for both he and the pastor are absent, so I may have to be superintendent, too. Then I have to write an essay on the "Best Methods of Studying the Bible" for the B.Y.P.U. meeting tomorrow.

Last Sunday a priest of one of the largest temples here brought his nephew (?) for me to treat. I have in my clientele the mother superior and one nun from a convent here, and one priest whom I have visited in his home.

Is my work worth while? Does it give results? Well, God Himself has said it would, and my part is to do the work, not to attend to the results.

Three of my Bible class have been converted this year, but was it due to my work alone? No, indeed; others helped.

The pictures I send give you an idea of my charity patients. I have patients among the wealthy families, but I have no pictures of them.

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The dedication of the Stout Memorial Hospital was one of the great events in the recent visit of Dr. Love to China. On this occasion every prominent official of Wu-

chow was present. A Hongkong daily paper reported Dr. Love's speech as follows:

Before formally dedicating the building, the Rev. James Franklin Love, D.D., Secretary Foreign Mission Board of the Southern Baptist Convention, Richmond, Va., U.S.A., gave a most helpful address, which was interpreted by Rev. W. H. Tipton.

He said that America might justly be called "The friend of China"; that the best friends of China in America were Christian people, that the people of America were willing to give their money for Christian work in China because the reports which the missionaries returning on furlough gave concerning the work were most encouraging. He had visited many hospitals on his present trip throughout the Far East, but he could congratulate Wuchow in as much as they were going to



Little sister-mothers, in charge of refractory patients, have their trials.

have, when the present building was complete, one of the best, if not the very best hospital, to be found in inland China.

In speaking of the distinctive features of the message of Christ through the missionaries to the Chinese people, Dr. Love dwelt upon the following points:

1. They brought the Bible to China. It was not so much a Book which tells us about God, as a Book which God has written telling sinful man about himself, his lost condition, and his need of a living Saviour. It is the only Book which God has written. The Old Testament contained at least 300 passages predicting events in the life of Christ which had been fulfilled. Many of these prophecies were written a thousand years before Christ's coming. Another group of prophetic Scriptures clearly set forth the remarkable events that were taking place before our very eyes today. Man can write history after the events have been fulfilled, but God writes the events of history thousands of years before they come to pass.

2. Missionaries in their message brought a revelation of God Himself to

the Chinese people. If we want to know how God feels toward man, we should look at Christ Jesus, the Saviour of the world. He had suffered and died for our sinful race.

3. They had brought to China a message affirming the immortality of the soul. This is set forth by the resurrection of Christ from the dead. The great question down through the ages has been, "If a man die, shall he live again?" This question is forever answered by the resurrection of Christ.

4. The missionaries in the gospel had brought a message of God's full and free forgiveness of sin. If man will but repent and believe, the moral disease of the human heart, sin, may be cured. The sickness of our bodies is almost, if not entirely, the result of the sin of our souls. But Christ is the Great Physician.

5. The message of Christianity brings with it power to transform the life. The difference between Christianity and Confucianism is that Confucius has no power to help us live out what he teaches. Christ not only tells us what is right to do, but can enable us to do it.

6. The missionaries' message gives a clear understanding of a rational world to come. What is right here on this side will be right after death. What is wrong here, will be wrong after death.

Dr. Love closed his remarks by saying that he was glad for the dedication of this hospital, but that he wished the Chinese people in Wuchow to clearly understand that but for the Gospel of Christ this hospital would never have been built. Such work for the good and comfort of mankind is but a fruit of Christianity. American people love their money, and would by no means give it away, were it not for the fact that they loved Christ and others more.

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A backward look over one hundred years of missionary history in China will give some conception of the marvelous results of medical missions. Dr. T. W. Ayers, of Hwanghien, one of our most successful missionary doctors, sums up the argument for medical missions in this splendid statement:

One hundred years ago China knew practically nothing of the outside world. She thought outside of what she called "the Big Government" there was nothing worth having. But after thousands of years in the darkness of ignorance as to the rest of the world her eyes have been partially opened.

When the first medical missionary located in Canton the Chinese expected nothing from him which their physicians could not do. But when he began to use his instruments and open the eyes of the blind, he not only caused the blind to see

the light of the sun, but his work opened the eyes of the people to the fact that the foreign doctors had learned something which had not been learned by any one in their big country, and that he was using instruments the like of which they had not seen or heard. This early work on the part of the medical missionary had much to do in leading the people of China to begin an inquiry as to what was known and had in other parts of the world. It started an investigation which has had much to do in making the new China.

Following up the foregoing line of thought, I want to present two pictures showing what the medical missionary has accomplished in China.

See China less than one hundred years ago, with one-fourth of all the people in the world:

1. Without a physician, foreign or native, who had ever seen a medical college, or had medical training of any description.
2. Without a surgical instrument of any description other than needles.
3. Without an anaesthetic of any description.
4. Without a single dispensary or hospital.
5. Without a trained nurse.
6. Without a medical school or class of any grade.
7. Without any knowledge of scientific or research work.
8. Without any knowledge of quarantine or how to prevent the spread of contagious diseases.
9. Without a Red Cross of any nationality.

You, who realize what the science of medicine and surgery has done and is doing to relieve sickness and suffering in the world, will agree that it was a dark, dark picture which was constantly kept on the canvass by one-fourth of the people in the world. The blind, the lame, the suffering, with no one to heal, makes the picture too dark to look upon long at a time. So let us turn away from it and see the picture of today.

1. Medical missionaries and trained nurses from America and Europe, native physicians and nurses, educated in America, Europe and China, healing the bodies of men and women in every section of this great country, and showing forth the benevolent side of our Christian religion.
2. Hospitals and dispensaries in many of the sections.
3. Scientific and research work being done in every important center.
4. Medical teaching in well-equipped colleges.
5. Quarantine being enforced to prevent the spread of contagious diseases.
6. A well-organized national Red Cross.

For years this advanced medical work was confined to the medical missionary, but, thank God, the Chinese Government has caught the vision of what this work means, and it has caused her to arouse herself and shake off the dust of the ages as nothing else has done, and today we find government hospitals and dispensaries in every important center working along western lines. We find her trying to keep up with the advance in the science of medicine. As an example, after the fearful scourge of pulmonary plague a few years ago we see the ruler of this sleeping nation arise, shake off the dust, and assemble in Mukden leading scientists from all the nations of the world to find the cause, prevention and cure of this fearful malady.



Dr. T. W. Ayers, president Chinese Red Cross, and Dr. Ding, vice-president.

Leading scientists of the world assembled in China on the invitation of the ruler of this old country. Wonderful! Wonderful!

But more wonderful than the assembling of scientists in this old country is the fact that today in the government medical college in Peking there is a dissecting room in which the bodies of Chinese, furnished by the Chinese government, are being dissected. Wonderful! wonderful!!! wonderful!!! The nation which holds sacred the bodies of her dead as does no other nation in the world, allowing them to be dissected to advance medical teaching!

This wonderful change has been wrought by the work of medical missions.

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Did it ever enter into your heart to pity the missionary? Do not do it! Read this extract from a letter from Dr. R. E. L. Mewshaw, and rather pity yourself that

you are not privileged to enter into such joy as is his in the Master's service:

A report of the hospital work for the year would make you see that we have plenty of cause to be thankful here.

We have been brought in contact with and into the homes of many of the best people in the city, and feel we will yet reap from seed sown among them. Among those to whom we have ministered are the following: The Governor, Mr. Ch'en; the Secretary of Military Law, Mr. Huang; the Minister of Munitions, Mr. T'ao; the head man of the army fighting in Hunan, Mr. Lin; Mr. Lu, Secretary to the Governor; Mr. K'ong, Secretary of State, and many others of these and other official families. The editor of the daily paper has also been reached through the hospital and has allowed Brother Lowe to rent space in his paper for religious work. During the "flu" epidemic two of the above men, Mr. Huang and the editor of the paper, came to me and asked for an article for the paper to tell the people how to keep from taking the disease and how to care for themselves hygienically. They printed one thousand copies in hand-bill form and presented them to the hospital for distribution.

During the epidemic it was necessary for me to almost quit my studies and administer to the vast number who were sick. We had many hard battles with death, but lost so few patients that it opened the eyes of the people to our work. We carried God's Word into all the households of these suffering people and often referred them to the Great Comforter. No one but a doctor can ever have the great feeling of happiness that comes to the heart after having restored a patient who has been near death's door. I think the Saviour certainly must have been happy when He found a man with enough faith to be cured. Kweilin has several suburbs I am now reaching which otherwise could not get the gospel. One of these is built along one street and consists of houses along the two sides of the street for nearly ten Chinese miles. Sometimes there are as many as ten or fifteen men coming each day from this one street, which is almost exclusively Mohammedan.

As we can make opportunity, we are planning to take several itinerating trips and open two branch dispensaries in the city.

There is another plan that seems to me to be good and also seems to at other places to be neglected. That is the general practice of making out-calls. I take great delight in going into the Chinese homes and knowing the people as they really are. I can get into their lives this way as in no other, and can always leave the printed Word for them to look over after we are gone. There is one old lady here who reminds me of the grandmas at

home. It has been my pleasure to enter her home many times, and when the other day I went she slapped me on the back and said, "All are better," it reminded me of old times.

Mrs. Mewshaw has entered into and taken charge of the women's work at the hospital and finds joy unspeakable in trying to help them.

We are now having about an average of fifty people a day in the hospital for treatment and we find there are about half that number additional who come to hear the gospel. We advertise on the streets that at our clinic hours we also preach the Word, and many come who could not go to the church. You know the Chinese have "face" in everything they do, and this keeps them from coming to the church, for their neighbors and relatives chide them for so doing, but they can complain of feeling a little bad and come to the hospital or can accompany a friend who is not well, and thus hear the Word. There are many who do this and tell us they cannot be allowed to hear otherwise.

We have stirred up quite a lot of sentiment against wine drinking and cigarette smoking. The Chinese, every one, when they take medicine, want to know what to eat and we always tell them not to drink wine nor smoke cigarettes. It is bearing fruit.

Opportunity is here and we are holding on with both hands and are getting great pleasure out of it and we are looking to the Board for backing. There are many men here who were educated in Peking and Tokyo and know a little of what a hospital should be. They refuse to go to the hospital, but come to our residence. Last year this cost me \$36 for a special messenger to get antitoxin because a man brought a case of diphtheria into the house.



Of all countries in the world, Africa presents the direst need for medical missions; yet here we have done least of all. Dr. B. L. Lockett points out the progress made under trying circumstances during the past three years at Oyo:

Three years ago, when we returned from furlough, we had only the small building shown in the photograph for all our medical work. There was a small assembly room where the patients waited and listened to the story of the gospel. There was a very small room, nine feet wide and sixteen feet long, where we kept all our drugs and dressings and examined and treated all patients.

There was no place where we might keep surgical cases or those who were too ill to come daily from their homes. When-



Baptist Hospital, Oyo, Southern Nigeria, Africa—the only medical resource for thousands of suffering men and women.

ever we were forced to keep in-patients, we had to let them sleep under our own bedrooms.

We had no nurse and only one partially trained native assistant. When we were obliged to perform an operation, the doctor had to open boxes, take out and assemble instruments and dressings, get the patient ready, start the anaesthetic, and then do the operation almost single-handed. He was worn out before he began the operation and unable to do his best work.

What have we now, at the beginning of 1919? What progress have we made in three years at Oyo?

1. The little building in the picture has been remodeled and greatly improved. It now contains a small, neat operating room, with all furniture necessary for ordinary operations. There is a good, light room used for a laboratory and for dispensing medicines. In the middle is a room for the storage of drugs and dressings.

2. Nearby, we erected a temporary building, in the rainy season, by planting strong bamboo poles in the ground, putting a grass roof above, and finally building the walls underneath. This now provides our assembly room, a room for examinations and administration of treatments, and three rooms for in-patients.

3. Last fall we erected the walls and roof of one of our permanent buildings. It has six rooms for in-patients and two verandas. Every room and veranda has a fireplace. The Yorubas when ill insist on having a fire. During the year this building will be completed.

4. In January of this year, we cleared the bush, leveled the ground, and put in

the foundations for a nurses' home. In the fall, after the rains cease, we hope to begin the walls. We hope it will be ready for the nurses by this time next year.

5. After Miss Keith had completed her study of the Yoruba language, she came to assist us in the medical work. She was our first nurse in Africa. With a real operating room, and a trained nurse to get things ready and to render skilled assistance, operations were not dreaded as in the past.

We also have better native assistance, a larger attendance, far larger financial receipts, larger and better medical and surgical supplies, and a growing interest in all our mission work. Our most urgent need is for a family to take over the work of the churches and schools, so that those specially qualified for medical work may have opportunity to devote themselves to it. About fifteen persons who are blind and who could probably see after an operation for cataract are enrolled for operation and repeatedly send requests for us to take them. We did not have the time to do the work properly, before we left. We believe this family will be sent out this year.

We are thrilled with hope that the enlarged plans of our Southern Baptists will speedily make it possible for us to devote our energies to the special work for which we have been trained, and provide us much needed equipment for carrying on our medical work in a worthy fashion.

Saved by a Song

Rev. W. W. Hamilton, D.D., Supt. of Evangelism

A young business man made the following statement to one of the Home Board evangelists while a meeting was in progress in his city:

"I was very ill with double pneumonia, following a case of influenza. The doctors and nurses had given up hope of my recovery, and had sent for my people, and they were all in my room at the hospital, awaiting the end.

"In another part of the hospital, not far away, one of the city choirs was singing, and evidently the old song caught my ear. They were singing, 'O Bear Me Away on Your Snowy Wings to My Immortal Home.'

"I began to sing with them, and some one of those present spoke to the doctor, and said to stop me from singing, that I could not stand it and would die in the effort. He said to let me alone, so I was told afterward, and I went on singing.

"Instead of dying, as all expected, I began at once to improve, and the doctor said that the effort to sing caused a reaction to set in and the lungs began to clear up, and I am well and living today because I knew that old hymn."

First Church, Florence, S.C., gave to Home Board Evangelism \$2,022.90. This is the largest gift ever made for a single meeting. They did not stop at this, but increased the pastor's salary from \$3,000 to \$4,000. Now they are thinking of paying the salary of one of the Home Board workers in the Evangelistic Department.

Heathenism's Desperate Cry for Christian Doctors

Is There Need of Medical Missions? If Christ Walked the Streets of Yangchow, Where Mrs. Taylor and her Co-Laborers are Stationed, What Would His Answer be?

In 1868 Hudson Taylor and his little band of missionaries were driven from Yangchow; stoned, beaten, burned out, reviled for Christ's sake. "Come again, come again," the mob shouted after them derisively, and in their hearts they answered, "Yes, God will bring us back again, little as you expect it." Before the end of the year He did open the door for a safe return, and thus did the gospel enter Yangchow, with a doctor as the pioneer, even though the multiplicity of his duties kept him from entering into active medical work.

Today in this year of our Lord 1919, how vastly different is the picture of our missionary work in this same great city of 360,000 souls. Although the little street urchins still shout, "Yang kuei-tze" (foreign devil), once in a while as we pass by, "Foreign teacher" is the usual mode of address, and once our amazed ears heard the incongruous title of "Honorable Lady Foreign Devil." Today anxious and trusting patients crowd into our hospital, where daily they hear the gospel in song and story and friendly talk, and their families come by tens to our homes, always with cordial invitations that we should return their visits.

May we introduce to you a few of our many Chinese friends? Suppose we start at the bottom of the social scale, and see the depth of poverty to which human beings can descend. One day a poor ragged beggar brought his three boys to the clinic, emaciated, filthy little fellows, who were found to be terribly infected with intestinal parasites. The father was overjoyed to



Mr. and Mrs. Ye and their little son—won through the hospital's ministry.

leave them in the hospital to be cleansed, fed and treated. The next day he reappeared with his wife, already in an advanced stage of starvation, and a pitiful six-day-old baby. It was found necessary to shave the woman's head before admitting her into the hospital, but the husband's consent was gained with difficulty. "She will not be good to see," he insisted; and gazing on her, we were unable to suppress a smile, in spite of our pity. After a few days of good food and clean clothes, the mother waked from her apathy and began to improve rapidly, but the baby was too feeble to survive its first six

days of starvation. When the family was ready to leave the hospital, and be given tickets back to their northern home, the youngest boy, nine years old, cried bitterly over the thought of departure, and with his father's consent, Dr. and Mrs. Anderson adopted him. "Little Four," rechristened "Peter," was a proud sight to behold in his first suit of new clothes, with a white pique hat atop his beaming countenance, and Dr. Anderson soon discovered that the threat of an hour's return to his beggar rags, kept hanging on the wall beside his bed, was an all-powerful incentive to rectitude. Lessons of cleanliness and industry were quickly learned, and Peter is now in one of our mission schools learning to love the Christ whose messengers have saved him from a life of degradation.

Another member of our hospital family is Lu Teh, a wee maiden of three summers. In faraway Szechuen her parents abandoned her in a deserted field when she was about eight months old. Her Guardian Angel, however, was on duty, so that a Danish gentleman of the government salt inspectorate, hearing her wails, rescued her, and thinking ever of his own little girl in the regions beyond, decided to adopt the tiny waif. As he was returning to Yangchow, where he had lived for more than a year on the hospital compound, he and his cook (cooks in China are of the masculine persuasion), alone and unattended by any womankind whatsoever, brought her a month's journey down the river. Once arrived in Yangchow a nurse was procured and later the cook's family was entrusted with the care



Peter's family—father, mother, and little half-starved baby, taken into the hospital and given food and medical attention.

Tsang Kuu Tze, re-named "Peter", whose pleas to stay won him a home in the hospital, where he has become useful.



Not exceptional cases, shown in order to portray the horrible, but dally and hourly sights where ignorance and quackery join hands with superstition to rob life of its poorest joys. Have we no answer to their pleadings for relief?

of the child, supposedly under the doctor's supervision, but as their home was in the country they brought her to the city very infrequently. In September, after enjoying a summer diet of dried fish and turnips, she appeared one day in the clinic, a two-year-old living skeleton, scarcely able to raise her eyelids and unwilling to touch food. Dr. Anderson at that time had charge of the women's work, and with his wonderful patience he instituted forced feeding, in the face of indignant protests from the Chinese helpers. Gradually his patience won out, and by degrees she was able to sit up. One of our most vivid memories of Dr. Anderson is the picture of his homeward march every afternoon after clinic with Lu Teh in his arms, an apathetic little mite, gazing fixedly into space. When he had put her in her pen under the trees, he would spend many min-

utes of his valuable time trying to teach her to play, and take an interest in life like a normal child.

Passing over all these intervening months, behold today the result of his labors, a roly-poly, red-cheeked, bright-eyed little lass, with the most winning ways in the world. As soon as she is old enough she will enter the kindergarten of the girls' school, and in the course of time we hope come forth a sweet girl graduate, bred if not born, in a Christian atmosphere, equipped to take her place among the new women of China.

Still another of our hospital proteges is a bright-faced little man, whom we call Ts'ang Kun-tze. Three years ago his old grandfather brought him, then only nine years old, to the hospital in the hope of finding a cure for a tubercular hip. After a radical operation, which was necessary

to save his life, he lay on his bed for long, weary months with the leg in extension. Ever ready with his quick smile, he busied himself learning written characters from his Testament and catechism, and studying natural history by means of a menagerie of pet birds and bugs. When his grandfather had to return home, he cheer-



With nothing to live for and no hope of relief from pain, men cut their own throats or otherwise seek escape through suicide.

fully stayed behind, and gradually began to hop about on his crutch, becoming so attached to his Yangchow home that when a hospital was opened in his native town, he still preferred to live in the city of his adoption. Last year he repeated the Sermon on the Mount by heart from beginning to end, and was rewarded with a beautiful leather-covered Bible with his name imprinted thereon in letters of gold. On our last Communion Sunday he was received into the "fellowship of the



Children of the missionaries, and native babies born in the hospital, Yangchow.





For the poor, broken, maimed, afflicted bodies of the multitudes, of whom these are but ordinary representatives, all that the future holds is agony and death—a Christless death and a hopeless eternity—unless we answer their call.

saints," and is now a happy member of the Yangchow church.

We hope soon to receive into the church three Mohammedan friends, Mr. and Mrs. Ye and their son, who have learned



Babies like this are constantly brought to the hospital—hopelessly diseased bundles of agony.

in our daily chapel services to love the "Happiness Sound." They belong to a well-to-do family engaged in the curio trade, of which Mr. Ye is chief partner or "old manager." Mrs. Ye came to the hospital three years ago desperately ill with heart disease. After having eaten gallons and gallons (this is not hyperbole) of Chinese medicinal concoctions prescribed by many physicians, she turned as a last resort to the foreign doctor, and her life was saved.

Since that time she has been one of the hospital's staunchest friends and allies. The mother of thirteen children, she has lost ten through ignorance of even the first principles of hygiene and infant-feeding, but the three precious ones who survive are hurried to the doctor at the slightest sign of indisposition. "Big Son," a lad of sixteen, has just been through a siege of cerebro-spinal meningitis. If only we were equipped with a dictaphone and a movie camera, we might try to give some idea of the exhaustless torrent of oriental gratitude, with appropriate gestures, which streams forth upon everyone connected with the human instruments responsible for his recovery. "All my children are Mrs. Two's sons and daughters. Mr. Two is my man of grace. One whole life long will I commemorate him in my heart.

Thanks be to the heavenly Father, who sent the foreign doctor to save our Chinese people."

The doors are open. Shall not each of these many hundred doors opened by the healing of the body be entered without delay, and used to the healing of immortal souls? We believe that the day of miracles is not yet past. We believe that God's Holy Spirit can raise up not ten workers only, nor twenty, but tens—yea, hundreds—who shall be willing to give their lives to taking sunlight and joy into homes darkened by superstition and heathenism unspeakable. We believe that God's Holy Spirit can open the coffers of America, so that these hundreds may be sent, and sent soon, for *now* is the accepted time in China, *now* is China's salvation near. Are you helping the Spirit of God to justify our beliefs?



Little ladies, children of wealthy parents, who come to the hospital.

The Measure of Christian Compassion

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

"Seven Baptist hospitals among four hundred millions of people where disease and medical need are greater than perhaps anywhere in the world, make a pitiful showing for the compassion of the great Baptist brotherhood of the South"

The humanities of early Christianity were something new in the world. The compassions of Christ started up hope in many hearts which had known only dumb despair. His ministry of healing and His tender concern for the unfortunate provoked such astonishment and caused such wild talk that His fame spread everywhere; into the hills and the cities, among the lepers and the lakeshoremen. Following the new light of hope the sick and maimed came or were brought in multitudes to Him.

The first disciples did not miss so plain a lesson in the life of their Lord. Accordingly the poor, the hungry and the afflicted claimed their attention. These humane ministries became distinguished characteristics of Christianity. Peter and John, dispensing such as they had as pledge of their compassion, healed the sick. A common depository and dispensary was established. When the number of disciples had multiplied, Paul reduced the charitable activities of the brotherhood to a system and the poor saints in Jerusalem and elsewhere learned for the first time the meaning of the word brotherhood. The humane ministries of the Christianity of the first three centuries is one of the most thrilling chapters in the social history of the world. There is in it a guiding lesson and high inspiration for the churches of today. There has undoubtedly been a

Twenty millions of dollars in five years for Foreign Missions means four millions a year—the proposed quota of the seventy-five millions for this cause. Every dollar of it could be spent to the glory of God for Medical Missions in China alone—to say nothing of evangelism, church building, education, colportage, orphanages, charities, and the multiplied objects of need wherever Christianity has not gone. Read what Dr. Love says about Southern Baptist hospital work in the Far East, and go to your knees in prayer.

lapse in our Christianity at this point. The ten-cent offering for the poor on Communion Sunday is no fit perpetuation of the ministry of compassion which characterized those early days. The churches must, if they would prove themselves, take within the pale of their activities the care of the poor, the sick, the neglected, and this abroad as well as at home. Such a ministry cannot be relegated to the state or any other agency. The compassions of Christ for humanity must operate directly through His churches upon the unfortunate.

The revival of this ministry and its practice until it is again recognized as a

distinguishing characteristic of Christianity is peculiarly a necessity in such lands as China, where there is so much want and suffering and where the unregenerate human heart seems to have almost wholly lost the instinct for compassion. It is inconceivable to a Christian in America how absolutely indifferent the Chinese can be to the most aggravated cases of suffering and destitution in their midst. A humane ministry is today almost as sensational in China as it was in Palestine when Jesus inaugurated it. Our opportunity is inspiring. Millions there suffer want and pain. All else that we are there for can be advanced through this ministry of compassion. I do not put the school and intellectual ministry ahead of this great work.

It is good that Southern Baptists have, after waiting all too long, undertaken this ministry of compassion. On my recent visit to the East I visited and studied with deep interest most of our own hospitals and many which others are conducting, including medical schools such as those at Seoule, Peking, Tsinan, etc. Our seven hospitals in China are located at Pingtu, Laichow-fu, Hwanghien, Chengchow, Yingtak, Wuchow, Kweilin. As we count necessities at home, these seven hospitals among four hundred millions of people, where disease and medical need are greater perhaps than anywhere in the world, make a pitiful showing for the compassions of the great Baptist brotherhood of the South. In addition to these hospitals, Dr. Hearn is, together with much preaching and teaching, practicing the ministry of healing on his field at Laiyang.

The hospitals we have are not equipped. There is not one of them that is not distressfully inadequate to its work. Somehow, some strange how, our people have not yet reached the point where they feel that our missionaries and the churches on the mission fields are worthy of the equipment which they supply for the homeland. The church buildings and hospitals in China stand in marked contrast to those which we have at home in great numbers. With one exception we have not placed two doctors in either of these hospitals. One man is trying to do the work of a hospital staff. Each hospital is in need of increased force of doctors, trained nurses, instruments and other equipment. In every instance the buildings are inadequate, although we are now undertaking additions and improvements in some of them.

Notwithstanding this lack of force and equipment, a truly marvelous work is be-



Dr. T. W. Ayers and two native physicians of rare ability and consecration—Drs. Chu and Chiao, Memorial Hospital, Hwanghien, China.



Japanese women of Nikko, led by a Christian worker, giving their services to the Red Cross. While medical science is well advanced in Japan, unselfish service is unknown except as it is produced by Christianity.

ing done. Such afflicted bodies as Drs. Taylor, Leavell and others showed me, and such grateful patients as I saw in many wards of these hospitals! The gratitude which these beneficiaries of this ministry of compassion showed in their faces and sought to express would reward any who have given sacrificially to provide this relief. Our doctors last year, as few and as poorly equipped as they are, administered 129,298 treatments to 61,588 patients. The fame of Christianity was spread from these hospitals into the nooks and corners of China wherever the wheelbarrows, river boats, or shenza went carrying the grateful patients back to their homes.

And, thank God, every one of our doctors is an evangelist. This impressed me quite as much as did their skillful and faithful surgery. They carry the credentials of their Christianity in medicines and instruments of relief and enter doors of confidence which these open to them with the gospel balm for the souls of men. The evangelistic results of this work alone is worth all it cost us as a missionary method.

Out of the money which Southern Baptists give to Foreign Missions we must build schools and support teachers where there are more millions in ignorance than anywhere else in the world; we must send evangelists where more millions are dying unsaved than anywhere else in the world; and must send doctors and build hospitals where there is more disease and suffering than anywhere else. All of these activities must be supported out of the one fund provided for Foreign Missions. It goes without saying that we cannot discharge our duty to these millions who lack knowledge and who are dying without the Saviour and who suffer without doctors if we con-

tinue to give, as American Christians have been in the habit of giving, but \$5 to Foreign Missions to \$95 spent for the same things at home.

I would call upon Southern Baptists not only to give their money, but to offer their prayers for these hospitals, the doctors who in them practice the ministry of compassion, and the poor patients who come hither for a new lease on life.

Louisiana Baptist Hospital

Rev. R. P. Mahon, Superintendent

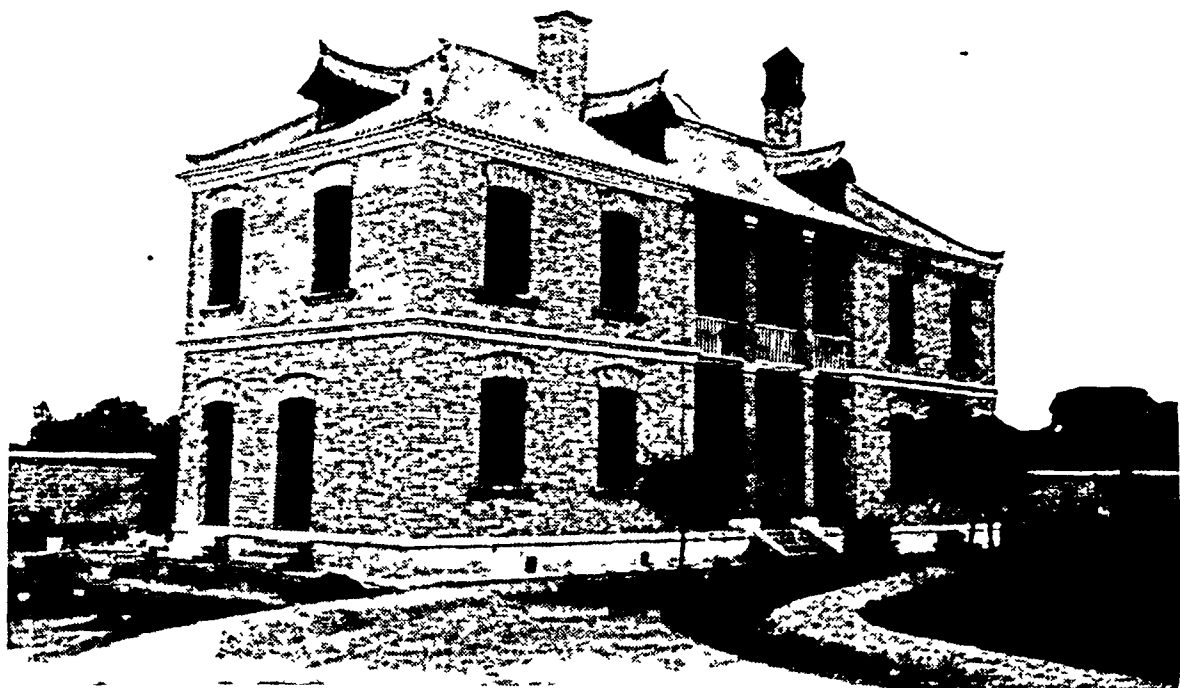
When some doctors of Alexandria sent a committee to the State Convention three years ago with a proposition to turn over to the Baptists a splendid piece of hospital property for a nominal sum, on condition that we take it and within a reasonable length of time spend at least \$40,000 on improvements, all felt that it was the Lord's call,

and the offer was accepted with enthusiasm. After taking over the "Alexandria Sanitarium" the vision grew, and the Board at once bought more ground and began to discuss plans for a great institution; and at the meeting of the State Convention in the fall of 1917, it was decided to launch a campaign for \$60,000 and to begin the first wing of a great building early in the next year.

The contract for the new building was let February 12, 1918. The building is the latest design of reinforced concrete with all the features of a modern hospital, electric elevators, diet kitchens, light signal system, X-ray room, laboratory, two operating rooms, modern kitchen for preparing food, etc. Every piece of furnishing, from the operating rooms to the pantry, is the best to be had. Our old building is being used for offices and rooms for patients, and with our new building we can accommodate eighty beds, including the beds in the colored wards. We have allowed the hospital \$250,000, in apportioning our part of the \$75,000,000 to be raised by Southern Baptists, and this will give us a bed capacity of perhaps 200 and a property free of debt worth not less than \$300,000. In addition to the hospital, we are building also a training school for nurses. We have a beautiful home where we can accommodate twenty-five students and already have enrolled fifteen in our school.

Our hospital is situated in the geographical center of the state and in the center of a great territory and we are facing a great opportunity.

Many of our best people have not yet caught the vision of what our denominational hospitals mean to all our work. Many look upon it as a purely humanitarian work but separate and apart from our missions and benevolences. Some day, and that day is not far off, we will recognize the hospital and sanitarium as one of the most effective means for propaganda—for reaching folks with the gospel and winning them to our Saviour and to our faith. Let us learn a lesson from our Catholic friends. And some day young women, the most gifted and gracious, will come to our training schools preparing for definite service as trained nurses just as they go to the training schools at Louisville and Fort Worth now. It must be made a distinctly religious institution, and the superintendent must be regarded as a man engaged in the highest kind of religious work, and worthy to be ranked with our pastors and missionaries.



The Kathleen Mallory Hospital for Women, Laichow-fu, Shantung, China—given by the Baptist W. M. U. of Alabama. A beautiful and worthy building, but is without equipment or a single nurse.

A Trip in the Great Southwest

Rev. Victor I. Masters, D.D. Supt. of Publicity

Dr. Masters, Inimitable Pen-Picturer of Southern Life, Begins a Series of Articles Dealing with the Western Country Into Which He Recently Made a Pilgrimage

After years of wishing and months of planning, I made a trip of nearly three weeks in June into certain sections of the Southwest.

A LARGE COUNTRY.

The first impression of the Southwest is of its bigness. One does not grasp this from the geographies, though they set it forth. To get its full force we must travel across the vast reaches of plains and mountains.

When you reach McAlester, Okla., on a trip from Atlanta westward, you have traversed half of Georgia, all of Alabama, a large slice of Mississippi, a small slice of Tennessee, all of Arkansas and a little bit of Oklahoma. But you are only half way to Santa Fe, the capital of New Mexico, the next state beyond Oklahoma.

When I left Santa Fe my itinerary took me down to Brownsville, Tex., with a few stops en route. Brownsville is just down in the next state on the border. But when we had journeyed thither, by way of El Paso and San Antonio, we had made a trip of 1,211 miles, about the same distance as it is from Atlanta to Boston, a journey which takes one across ten states.

If you should fancy a railway trip across Texas from Texline in the northwest to Brownsville in the south, you would journey 500 miles down to Fort Worth and slightly more than that to the southern border, a total of 1,064 miles, a bit farther than from Richmond, Va., to New Orleans. Or if you travel from El Paso eastward, your journey will be 934 miles before you cross into Louisiana, the distance of St. Louis from Washington.

Suppose you are journeying from Atlanta to El Paso by way of Houston. When the porter is dusting your clothes preparatory to your stop at Houston, you will be just half way to the great West-Texas city, though you will have crossed five states wholly or in part.

The area of Texas lacks only 13,000 square miles being as large as the combined area of Virginia, North Carolina, South Carolina, Georgia, Alabama, and Mississippi, though Georgia is the largest state east of the Mississippi. New Mexico can swallow up the superficial area of four South Carolinas, or twenty-five Connecticut or one hundred Rhode Islands, but great Texas doubles the area of New Mexico, and has an overplus left of space larger than Virginia.

If the reader will keep these comparisons in mind, perhaps it will be easier for



Dr. Masters and Rev. J. M. Carroll, D.D., at Cloudercroft, N.M., where it snows in June.

him to grasp the fact that fifty-four per cent of all the territory of the Southern Baptist Convention is in the six states west of the Mississippi.

GREAT WEALTH.

This great Southwest is not only an empire for territory. It is tremendously wealthy, and destined to be far more so. Texas is the wealthiest state in the Southern Baptist Convention territory and Missouri is next. Oklahoma was No-Man's Land thirty years ago. Today it is wealthier than any Southern state east of the Mississippi, standing next to Texas and Missouri.

The population of the Southwest has increased much more rapidly than that of the Old South, during the last generation. It has assimilated new blood from every section of the nation, particularly from the Old South. The people are energetic and resourceful. It is a way pioneers have, whether they trek by way of Pullman car or prairie schooner.

Baptists have grown in this country faster than others. It is our splendid evangelism and also our democracy which fit in with the free atmosphere of the plains. There are other denominations which have excelled us in building churches and mission schools. In this

spending of money to institutionalize their effort they have acted wisely. That Baptists have forged ahead so well in the face of this superior strategy, is a great tribute to their zeal and doctrines, but it reflects small credit on our valuation of education and adequate church plants.

A FIRST GLIMPSE OF NEW MEXICO.

My itinerary took me to Little Rock, Oklahoma City, Alamogorda, Cloudercroft, Santa Fe, Albuquerque, El Paso, San Antonio, Brownsville, and Laredo. It barely touched the fringes of Southwestern life. Yet it afforded more instructive points of contact than I can write of in this article and several others.

To dive in almost at random, I will try to give an impression of New Mexico, gained from five or six days within its borders. Let my New Mexico friends be generous while I admit to tenderfoot "Easterners" that the first impression from hours at the car window is that of an interminable, God-forsaken country. New Mexicans, when they are with you in private, will admit this diagnosis. I am not so sure they will back up a public statement.

You may ride all day through a country where you see almost no life, human, animal, or plant. The rainfall is eight inches in most of the plains reaches, and there are just a few sparse plants that have learned how to wrestle from the dry soil a sufficiency of moisture to live at all. The mesquite bush succeeds by dint of having about ten times as many roots as it has of trunk and branches combined. The cactus is game for the conflict, and some grasses eke out a subsistence.

These grasses are not on parade in any effort to paint the landscape green. They are not vain of their looks—not they. In fact, they are so timid that the untutored visitor has to learn from natives of their far reach, their power to sustain great herds of cattle, and almost of their very existence. I traveled a day with an ex-sheriff from Texas and a wealthy cattle man from Amarillo, who were going over to a New Mexico point to buy several thousand head of cattle. So far as I could see, there was not enough grass in sight of our train all day to sustain fifty cows.

From your train window stretches the dry, undulating plain, dotted with occasional mesquite bushes. Beyond the plain on both sides are mountains, rearing their bald, bold heads toward heaven. These mountains merely raise above the skyline



A glimpse of New Mexico plains, where cactus and mesquite thrive, but Baptists have a hard struggle.

for your better inspection the mesquite-spotted near-bare soil of the plains.

The mountains may be ten miles away or they may be seventy-five. The newcomer is not sure which, but always they are there, silent sentinels beyond the vast stretches of plain, which are too bare to invite the imagination in the hope of discovering some new secret beauty of nature, but which in the shimmering heat of the summer sun do actually cover many a secret mile of which the eye gets no suggestion.

SOME SECRETS OF A GREAT PLAINS STATE.

The above picture is the obvious one which thrusts itself into the face of the curious traveler. It is, of course, inadequate. New Mexico has many another story to tell. For instance, remembering these same far-reaching plains, above which the skies are so niggardly of their moisture, it just happens that New Mexico produces more wool and herds more sheep than any other state, except one. It is also one of the great cattle states.

Leaving Alamogorda in the plains, eighty or ninety miles north of El Paso, we climbed twenty-six miles to Cloudcroft. The plains in New Mexico are 3,500 to 6,000 feet above the sea level, and the mountains rise to above 13,000 feet. High plains put ginger into the air and the absence of moisture makes it a great sanatorium for consumptives. This same low content of moisture makes your face smart and your throat and nose dry.

Climbing from the dry plains at Alamogorda to Cloudcroft the ascent is to 9,000 feet. At 7,000 feet and above the rainfall is so great that the higher reaches are densely forested with great trees of fir, with a varied undertone growth of aspen, oak, and other trees. My astonishment was great to learn that in this particular nook of the Sacramento mountain elevations there was a region of sixty by one

hundred miles of heavily timbered land, in which lumbering and various farming operations sustain a large rural population. From the Alamogordo point of observation or from any point on the plains, all this is hidden away behind mountain ramparts that are bald and utterly hopeless to the eye.

MOUNTAIN HEIGHTS AND COOL.

Cloudcroft is one of several things I saw in New Mexico that proved that the obvious is not always the significant or even true thing at all. Cloudcroft is unique and charming as a resort place. The picture I am furnishing with this story will verify my contention that big fir trees grow up there.

At Cloudcroft on June 21 I slept under two double blankets and two quilts. It had snowed a few days before. In our lecture room of the New Mexico Baptist Assembly, meeting there, we sat by a big log fire in a great fireplace while we listened to our lecturers, the visitors being favored with arm chairs and a near posi-

tion in relation to the crackling logs, which special attention we were not reluctant to take advantage of.

I wish I could tell the details of that happy Assembly meeting. The New Mexico Baptists are just a handful, as compared with our large constituency in most of the Southern states, albeit they are the most numerous evangelical body in the state. But their small number in so large a state generates a loneliness which finds in the various Baptist gatherings a solvent at once wholesome and delightful. So the attendance at the assembly turned out to be larger than I have seen it in some states where we have fifty times as many Baptists.

The scope of this story does not allow me to report the Cloudcroft assembly. I only set down that Dr. J. M. Carroll, of San Antonio, delivered daily doctrinal addresses to the great delight of the people, while Dr. G. W. McCall, of El Paso, conducted nightly evangelistic services, which were bidding fair to lead to Christ nearly all the unsaved people of the Cloudcroft vicinity, and even made inroads into the large summer resort colony—a class noted America over as about the hardest to reach with a vital religious message.

Dr. J. M. Carroll is favorably known throughout the South. But I fancy his great brother, Dr. B. H. Carroll, loomed so large and wholesomely above the denomination's horizon that his ascendancy perhaps kept our people from seeing how great a spirit and intellect was and is Dr. J. M. Carroll. To me Dr. Carroll seems to be as great a Bible student, as profound in interpretation, and as keen in his judgment on Kingdom matters as any man whom I have met among Southern Baptists. I take this occasion to set down this brief appreciation because I believe it is due to Southern Baptists that they should know better one of the choicest



Vast stretches of undulating plains, beyond which the mountains lift their heads.

spirits which our great body has produced. That denomination is rich which produces and enjoys the service of such men.

REACHING COUNTRY THROUGH THE TOWN.

Of New Mexico I cannot in this article tell my whole story. I want before closing to call attention to one thing that inevitably thrusts itself on the student of religious conditions who hails from the East. In the Old South and the nearer South-west rural life came first. It made society. It is still the conservator of those forces which in every decade send into urban places new blood and new faith.

It is not so out on the plains. In the first tier of states beyond the Mississippi, you feel that you understand the social organization. In fact, you do not think of it at all, for it is what you have always

Back East we build up town people by first building up country people. In New Mexico you must build up in town the men who go out to tussel with minerals, cattle and sheep, for these men go from town to country—all that get to the country at all, reversing the process which has become the accepted course of life back toward the Atlantic.

I am a great believer in building up Christianity and civilization by way of the rural church. But the same conviction that makes me hold forth on that theme, whether our people seem to heed or not, leads me to declare that the only way to evangelize and Christianize New Mexico and some of the continuous plains territory eastward is to build up churches in the towns.

There is a large service of this kind in New Mexico that cries out for our Baptist

Lord out there. This promised help is thrilling many a church and pastor on the plains with new courage and hope.

Home Board Evangelistic Notes

Rev. W. W. Hamilton, D.D.,
Superintendent of Evangelism

New men who have accepted work with the Department of Evangelism of the Home Board are: W. A. Ayers, Durham, N.C.; B. B. Bailey, Maysville, Ky.; Forrest Maddox, Guthrie, Okla.; A. F. Mahan, Fountain City, Tenn.; G. C. Smith, 610 Barton Ave., Richmond, Va.; W. L. Head, 265 Lawton St., Atlanta, Ga.; W. J. Ray, 622 North 24th St., Birmingham, Ala.; Raleigh Wright, Greenville, Tex.; L. O. Vermillion, El Paso, Tex.

Singers: J. P. Carter, Hendersonville, N.C.; W. W. Combs, Lawrenceburg, Tenn.; W. J. Morris, Pine Bluff, Ark.; J. S. Rushing, Mangham, La.

There will be probably a number of others appointed at the next meeting of the Board. God is giving us a great list of evangelists and singers.

Brother W. L. Head reports from Ashland that every lost man in the town was saved, that there were four volunteers for mission work, and that the pastor's salary was increased \$300 a year.

Brother W. J. Ray reports from Blocton, Ala., that forty tithers were secured and that the pastor's salary was increased \$300 a year.

Reese and Rowland report great revival at Clayton Street Church, Montgomery, with Pastor Colley, 103 additions and seventy-three of them by baptism.

Dr. R. M. Inlow writes from Memphis, "Your men have done a great work in this city, and they are thoroughly appreciated. I am with you heart and soul in the great work." J. L. Blankenship has sent in 297 subscriptions to HOME AND FOREIGN FIELDS in one month. He reports fine meetings with Temple and Union Avenue churches in Memphis.

C. M. Cambron reports thirty-five tithers at Wylam, Ala., and an extra purse made up for the pastor and his wife.

McManaway and Combs were in a great revival at Kings Mountain, N.C. Many were saved and the church was greatly revived and strengthened.

J. P. Scholfield has been leading the music at the Georgia B. Y. P. U. Convention and at the Kentucky Assembly.

J. W. Jelks led the singing and taught a class at the Anderson, S.C., Sunday School Assembly.

Hamilton and Jelks, Thomas and Carter have just closed great meetings in Florence, S.C. There were 126 additions to the First Church and sixty-three to the Immanuel Church, and a great number to the negro churches in meetings under the leadership of Richard Carroll.



A summer cottage at Cloudfroft Baptist Assembly grounds, 9,000 feet above sea level.

known. It is the same in East Texas. Glimpsing Oklahoma, you have an uneasy sense of your accustomed formulas for the upbuilding of the people slipping away into a haze. The farther west you go, the more you feel your Old South social organization displaced. Slipping through the Western Oklahoma plains, they tell you of vast ranches where wheat is put in and harvested with machinery. You search the plains with your eye. Wheat and cow-plains everywhere, and scarcely a human habitation in every twenty square miles.

To my traveling companion, a cow man, I said: "You have no country life out here." After matching viewpoints, he agreed that they had not—not from our Southern standpoint. The lonely schoolhouse and lonelier church on the far plains, standing naked with not a tree in sight, are rare because people are rare who live out on the land. There is almost no country life—not as we know it eastward.

It is the same in Panhandle Texas, and still more so throughout the big reaches of New Mexico.

attention. That must await another article. It will be pleasant to tell, for the need is great and already the Home Board is coming in a great way toward the supplying of the need, encouraged thereto by the new level of liberality in aiding which the \$75,000,000 Campaign has made possible. The larger policy has already put joy and new hope into the heart of many a brave worker for our

Worker and Shirker

"Come on!" cried the brook, as it hurried along.
"There's ever so much that waits to be done;
There are meadows to water, and mill wheels to turn,
And more things to work as the farther I run!"

"You can go if you choose," said the pond; "as for me,
I will stay where I am; I hate effort and strife;
I've no fancy for work—no, indeed, not a bit!
I shall lie here in comfort the rest of my life."

"Well, good-by!" said the brook, and was off and away,
To play with the children and freshen the earth;
It dimpled and rippled and sang at its work,
And brightened the land with its toil and its mirth.

But the pond lay there idle, and slept at its ease,
And thought itself clever, until, one fine day,
The farmer espied it, all stagnant and green,
And—alas for its comfort! he drained it away.
—Priscilla Leonard.

FROM THE
Woman's Missionary Union

BALTIMORE, MARYLAND

Miss Kathleen Mallory



Corresponding Secretary

I'd Give \$5,000 If—

Early one morning on the sixth floor of a Nashville hotel a voice from the street was heard saying, "I'd give \$5,000 if—" Only this and nothing more—to quote the "Raven"—but the expression started the mind and heart to working. Who would give, why would they give, when would they give, how could they give, and what did the "if" imply of investigation, hesitancy, ability? Though billions came to be table-talk during the Liberty Loan drives, yet to the average person it is still thrilling to hear one say, "I'd give \$5,000 if—" It takes faith to make such a statement—faith in one's own ability to make the gift, faith in the person or cause receiving it. Dr. Truett says that faith is a passion and that it finds its objective in service. Paul says that faith cometh by hearing, so the passion that reveals itself in service depends upon the hearing of need or opportunity. Going further, Paul declares that hearing cometh by the Word of God, so that before the call of need is heard the will of God must be known concerning the relief of need, so after all the passion that finds its objective in Christian service must be Spirit-given. To a Christian, therefore, the Word of God says: "Thou shalt love thy neighbor as thyself; he that careth not for his own is worse than an infidel; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear; bear ye one another's burdens and so fulfill the law of Christ; ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses; go ye therefore and make disciples of all the nations."

Dr. J. F. Love, Corresponding Secretary of the Foreign Mission Board, in his recent visit to Japan and China, saw anew the inspiration in the Scripture quoted above, realized afresh that faith cometh by hearing and that faith is a passion which finds its objective in service. Time and again when surrounded by the sin and squalor and suffering of the millions of China his soul in agony must have cried out: "I'd give \$5,000 if my people knew!"

The month's program is on medical missions. Southern Baptists have medical work in Mexico, Africa, and China.

Mrs. C. L. Neal at Toluca is the only Southern Baptist medical missionary in

Mexico. She treated 3,071 patients last year. "During the epidemic of influenza the work was exceedingly heavy. In November, when it was at its worst, Dr. Neal had 548 patients, and if the days had been long enough and she had had the strength to do the work, she could have had three times as many. They were brought to her from distant towns. Sometimes they could not walk and were tied in a chair and brought on a man's back. She did not lose a single patient that she attended from the beginning."

The two S.B.C. medical missionaries in Africa are Dr. George Green and Dr. B. L. Lockett. The former was able last year to give 4,233 treatments to 588 patients. His native assistant, John Dare, is "very faithful, able and willing, and attends to most of the minor surgical dressings and helps in many other ways." The other work at Oyo forced Dr. Lockett to close the dispensary in December. However, during the year 5,478 treatments were given to 575 patients. Several patients have become regular attendants at church.

Since the tragic death in November of Dr. John T. Anderson, the entire weight of the Yangchow hospital rests upon Dr. R. V. Taylor. Would that during the Baptist \$75,000,000 Campaign some woman would say, "I'll give \$5,000 to reinforce this hospital!"

In Interior China the only S.B.C. hospital is at Chengchow, under the direction of Dr. A. D. Louthan. He says, "We need buildings and equipment, but especially another doctor and his family, for the work is more than one man can do. The patients come for hundreds of miles to be treated. Before treatment they always hear the gospel message from the native evangelist and frequently from the doctor in charge. Religious books and tracts are sold and many portions are given away. The in-patients have a good opportunity to hear of the Great Physician through precept and example."

In the North China Mission there is medical work at four stations. Dr. T. W. Ayers thus summarizes the year's work: "Our dispensaries and hospitals have been successful in introducing the gospel to large numbers, yet they have been greatly handicapped for the lack of workers and equipment. The standard for mission

hospitals in China as to workers is not less than two doctors and two nurses to the hospital. Up to the present not one of our hospitals in North China has come up to this standard. Then our buildings and equipment suffer when compared with the hospitals of other denominations near us, and the time has come when a very decided advance should be made in all our hospital plants." Would that during the Baptist \$75,000,000 Campaign many women would each say: "I'll give \$5,000 for the S.B.C. hospitals in North China!"

May the call ring clear in the heart and will of many Southern Baptist young women to give their lives to medical missions. Their Foreign Mission special is the hospital work. May they see in it the best possible investment for their lovely lives. May they hear their Great Physician say: "Heal the sick," and hearing, may they heed.



Program for August

Progress of Medical Missions

Thanksgiving Prayer for the Great Physician
Repeating of Slogan—The leaves of the tree were for the healing of the nations. Rev. 22: 2

Hymn—"Pass Me Not, O Gentle Saviour"

Roll Call—(Let the members respond with verses on the mercy and tenderness of God)

Scripture Lesson—*Divine Healing*. Matt. 8: 14-17; 9: 1-8; 10: 1, 8; 12: 10-13; 15: 30, 31

Repeating of Slogan—The leaves of the tree were for the healing of the nations. Rev. 22: 2

Sentence Prayers for Physicians and Hospitals

Two Prayers for (1) All Medical Missionaries, (2) All S.B.C. Medical Missionaries and Trained Nurses

Hymn—"There's a Wideness in God's Mercy"

Talk—Safeguards to Health in United States

Notes from article, "I'd Give \$5,000 If—"

Medical Missions in China. (See pages 8-12, 22-26, 27-29)

Repeating of Slogan—Rev. 22: 2

Debate—Resolved, That China presents larger opportunities for physicians and nurses than does the United States

Two Talks—The Baptist \$75,000,000 Campaign as Related to Hospitals in, (1) The Southland, (2) Foreign Fields

Repeating of Slogan—Rev. 22: 2

Prayer for Dr. L. R. Scarborough and All Campaign Directors and Assistants

Business—Statement concerning first quarter's work; Plans for securing subscriptions to denominational periodicals; Prayer plans for September; Offering; Blackboard Drill on W. M. U. item beginning "To Summarize." (Top of second column, page 36)

Hymn for Year—"Jesus Calls Us."



W. M. U. Items

Five years—aye, all years—will be affected by the meeting held in Nashville, July 2-3 of the general conference of the Baptist \$75,000,000 Campaign. The sessions occurred in the First Baptist church of that city, the welcome being

extended by the pastor, Dr. Allen Fort. The women of that church and other Baptist churches in Nashville most graciously served lunch to all the conference members each day. The opening devotional was led by Dr. E. Y. Mullins, of Louisville, and the one on the second day was led by Dr. M. E. Dodd, of Shreveport, the former telling of the "love of Christ which constraineth us," and the latter of the secret place of prayer which must precede any victory in His name. The two addresses were made by Dr. J. B. Gambrell and Dr. George W. Truett, the latter presiding. Dr. L. R. Scarborough, the General Director of the *Baptist \$75,000,000 Campaign*, introduced the various items for discussion. It is needless to say that there was much discussion in this democratic Baptist gathering, several of the thirty-seven splendid laymen taking leading parts. The women, of whom there was at least one representative from all but three of the states, spoke but once and then in earnest protest against changing the ratio of apportionments, by which change Foreign Missions was in danger of being given second place. It was unanimously decided to call the campaign *The Baptist \$75,000,000 Campaign*, the closing week to be November 30 to December 8. The slogan is: "Millions for the Master."

Baptists, like their child, democracy, have little machinery. The above mentioned campaign is true to this heritage. The headquarters will be in the Sunday School Board building in Nashville. Here Dr. Scarborough and his several assistants will have their desks. Each state will have its director with his assistants. Each association will have its organizer with his helpers, and each church its own organizer, known and followed by his loyal band of co-workers. The scheme is simple and quite Baptist.

In like manner are the plans laid for the W. M. U. participation in this great campaign. One of the desks in Dr. Scarborough's office will be occupied by Mrs. W. J. Neel, of Georgia. She is called W. M. U. Director. Associated with her is Mrs. Janie Cree Bose, the W. M. U. Organizer. The Union President and Corresponding Secretary will be in constant touch with each of them and will also do much field work. Mrs. Neel will through articles in this magazine, in *Royal Service*, and in the state denominational papers keep the W. M. U. constituency informed as to the progress of the campaign and of the methods whereby the Union may best help. One of her other choice privileges will be to correspond with the state W. M. U. leaders, encouraging and strengthening them in their active campaigns. Mrs. Bose will visit many of the states, perfecting the W. M. U. plans in each and making talks at strategic places. In most instances the W. M. U. state corresponding will be the W. M. U. organizer, her assistants being the division (or district) and associational vice-presidents and superintendents. She with the W. M. U. state vice-president will be a member of the state advisory committee. In the association the organizer for Union forces will usually be the W. M. U. associational superintendent, the selection being made by the state W. M. U. organizer in consultation with the W. M. U. vice-president. In each church representatives of the W. M. S. will be constantly busy under the direction of the church organizer. In many churches she will associate with her a representative from each of the Young People's Missionary organizations. Pennsylvania is called the "Keystone State." Do you ask who is the "Keystone woman" in this "Millions for the Master" drive? Not Mrs. Neel nor Mrs. Bose nor the state W. M. U. organizer nor the associational organizer, but the representative of the local society! She holds the key to the W. M. U. victory. According to her faith so will it be unto the Union! Pray God that "she" may answer when He calls in your society.

To summarize:
W. M. U. Director—Mrs. W. J. Neel.
W. M. U. Organizer—Mrs. Janie Cree Bose.
State W. M. U. Organizer—State W. M. U. Corresponding Secretary.
Associational W. M. U. Organizer—Associational W. M. U. Superintendent.
Church W. M. U. Organizer—Representative of Local W. M. S.

On July 4 in Nashville there was held a called meeting of the W. M. U. Executive Committee. Mrs. W. C. James presided and thirteen of the state W. M. U. vice-presidents were there in person or by representation. It was unanimously agreed that the Union's quota of the \$75,000,000 shall be \$15,000,000, and that each state Union shall be asked to undertake to raise one-fifth of the amount asked of its whole state. It was also agreed that the special W. M. U. Week of Prayer for the *Baptist \$75,000,000 Campaign* shall be September 21-28, the programs for which will be altogether intercessory. Throughout the month of September each W. M. U. member is asked to pray for the campaign at 9 o'clock each morning, at which time in the Baltimore office and in all W. M. U. state headquarters special prayer services will be held.

The W. M. U. Corresponding Secretary had the pleasure the last week in June of attending the Baptist assembly at Wrightsville Beach, N. C. Miss Elizabeth Briggs had charge of the W. M. U. period, which was used for the study of "All the World in All the Word" and for conferences on work among the Young People. The attendance was large and thoroughly representative.

With August begins the second quarter of the W. M. U. fiscal year. This means that one-fourth of the year's S. B. C. apportionment should have already been forwarded and that the race should have begun on the second quarter. All of these S. B. C. apportionment gifts as well as several others will be counted in the November 30-December 8 drive of the *Baptist \$75,000,000 Campaign*.

The W. M. U. and the \$75,000,000 Campaign

Mrs. W. J. Neel, W. M. U. Director

Upon request of the General Director, Dr. L. R. Scarborough, the Woman's Missionary Union, an integral part of the Southern Baptist Convention, has appointed Mrs. W. J. Neel, of Georgia, W. M. U. director, and Mrs. Janie Cree Bose, of Kentucky, W. M. U. organizer, who in conference with the general director at campaign headquarters will enlist, mobilize, and stimulate the great body of Baptist women, young women, and girls for the challenging Baptist \$75,000,000 Campaign. Mrs. Neel will contribute each month special material for HOME AND FOREIGN FIELDS in the interest of the W. M. U.

God's visions and calls have always come first to a chosen leader or to a small group of believers. This divine plan made missions the holy imperative of God's church. In the light of that vision which God gave to a group of Southern Baptists in the Atlanta Convention, we are led to paraphrase one of Paul's stimulating missionary texts, "How shall they believe in him, of whom they have not heard?" and

August is also one of the months set aside by the Union for the securing of subscriptions and renewals for HOME AND FOREIGN FIELDS and for *Royal Service*. These magazines are both the sharpened tools and the dependable whet-stone for society programs and methods. Which society will double its subscriptions to them and the state denominational papers during August?

Miss Sallie Morton thus writes concerning one of the Kentucky assemblies: "The West Kentucky Baptist Assembly met at Bethel College, in Russellville, June 11 to 18. Can we in our feeble way estimate the wonderful value of such a meeting? With classes in the morning hour, with earnest teachers and pupils, much real study was carried on. If we could catch a glimpse into the many churches represented by their pastors, Sunday-school classes by their teachers, missionary societies by their leaders, we might then realize the value. We could see a renewed vigor in their work, for they have a broader vision now. They have attended a West Kentucky Baptist Assembly. They have attended it prayerfully and the great Teacher has presided over every meeting. The men, women, boys and girls who attended the assembly are now resuming their duties in the pulpit, on the field, in the office, in the home. They have heard the great messages brought to them by the men of God. They have heard the great message in song—the message of service to the great King, of the great privilege of being a servant of His, of the great, the unspeakable joy of bringing the lost into the Kingdom. No, the value of the assembly cannot be estimated, for it is so big and so far-reaching. The W. M. U. sessions were well attended and most helpful. The addresses brought to us by our dear Mrs. Bose were inspirational indeed, and down deep in our hearts we thank God for her. May we all go on in our duties with the earnest prayer that we may ever be seekers of the "Abundant Life," so beautiful expressed in Dr. Eberhardt's "Quiet Talks"—and that we will go "all the way."

ask, "How shall three million Southern Baptists believe in a vision or a call of which they have not heard?"

There rests on the seers, whose eyes were open to discern the heavenly vision, the duty of making the multitudes to see, to understand and to be promptly obedient.

Wisely the Campaign Commission recognizes its first obligation to the three million Baptists, a majority of whom were far away from the Mount of Vision, to inform each one, to the remotest church, of the full program, its scope, plans and clamant needs. "Let there be light" on the task, is our first slogan.

INFORMATION THROUGH CAMPAIGN HEADQUARTERS.

To know all that the *Baptist \$75,000,000 Campaign* implies and is set to accomplish, first must be information as to plans of organization, mobilization and co-ordination of forces.

A simple and unified scheme of organization is maintained from that of the local

church with its varied departments, as W. M. U., Sunday School, B. Y. P. U., etc., through associational or district, state and general organization. From Campaign Headquarters, 161 Eighth Avenue, North, Nashville, Tenn., Dr. L. R. Scarborough as General Director will have wide and wise oversight of the Southwide campaigns. Co-operating with the state organizer, he will plan and direct state campaigns. The state, associational or district, and church organized with advisory committees will plan and direct the organizations in their respective territories.

More than information as to organization, it is vitally necessary to know all the program of procedure as week by week, month by month, it unfolds and leads on to the great final hour of Victory Week in December. The process must and will be cumulative in numerical, financial and spiritual force, as daily numbers are enlisted in prayer, in study, in giving and in surrendered self-interests and ambitions to God's holy will and service.

To know the full scope of the big program through carefully prepared surveys of all missionary and benevolent objectives will incalculably broaden Baptist horizons and make the giving of money and self for a world's redemption a service of joy and worship, accepted and honored of God.

Success of the *Baptist* \$75,000,000 Campaign is largely conditioned on the thorough mobilization of all Baptist forces, organized, informed and moved by the one great common purpose of extending and strengthening every denominational agency for Kingdom interests.

Reach each Baptist with the message. Teach each Baptist the power and purpose of the message.

Preachers, Sunday-school superintendents, leaders and teachers must be won to renewed and larger loyalty to the world message. No Baptist is too remote or too humble to be overlooked or excused from enlisting intelligently and heartily in the far-reaching campaign.

INFORMATION THROUGH BAPTIST PUBLICATIONS.

The distinctive campaign of information, by direction of the Atlanta Convention, includes South-wide and state-wide efforts to greatly enlarge subscription lists of all state denominational papers and of HOME AND FOREIGN FIELDS, the goal being 100,000 new subscribers for state papers and 100,000 for the missionary magazine. Each state is apportioned a proportionate per cent of new subscriptions. Plans for promoting subscription canvasses in the churches have been worked out and will be passed on to those in charge of this department of state campaigns.

W.M.U. campaign workers will heartily enter into these subscription drives and

will also press the enlargement of *Royal Service* circulation to 50,000 subscriptions.

This subscription campaign is fundamental in the present great task. The obligation is on each individual Baptist to see that these denominational organs are in his own home and in the homes of his Baptist neighbors. Membership of churches or departments should organize competing teams with live captains, who enthusiastically and in friendliest spirit, should vie with one another for largest lists of subscriptions. The young people will particularly enjoy such contests and secure largest results.

"Subscribe to your state paper and to your missionary magazines" must be sounded and resounded till the light and quickening influence of their inspirational messages shall transform the army of Southern Baptists into intelligent, aggressive evangelists of mercy and righteousness throughout our own and distant lands.

An uninformed Baptist is an unenlisted Baptist. An uninformed, unenlisted Baptist is a denominational liability, as little serviceable in Kingdom warfare as the soldier untrained and uninterested in military tactics is for civil warfare.

Results of this subscription campaign will tell not only on the closing Victory Week, but far beyond this will be the permanent new life and power secured for every denominational enterprise, benevolent and missionary.

From its enlarging influence Southern Baptists will emerge a new, empowered people, unified and sanctified by a common vision and a common cause.

No thinking Baptist will question the importance of the campaign. No loyal Baptist will withhold his active co-operation from the movement, in which is bound up present victory and future achievement for his denomination.

"He that walketh in darkness knoweth not whither he goeth." "He that followeth me, shall not walk in darkness."

FROM THE Laymen's Missionary Movement

KNOXVILLE, TENNESSEE

J. T. Henderson



Corresponding Secretary

Basic Principles

In the colossal task which Southern Baptists have undertaken, the leaders are wise in urging the value of daily intercession; there is need that divine wisdom shall guide these leaders in formulating the plans and in directing the campaign, and that the Holy Spirit shall vitalize and unify the masses for effective execution. The impressive words of Benjamin Franklin are timely in this momentous hour and should duly impress every Southern Baptist.

When the constitutional convention of 1787 was in session for the purpose of framing the Constitution of this country, Benjamin Franklin one day arose and made the following statement:

"Mr. President, the small progress we have made, after four or five weeks' attendance and continual reasoning with each other, our different sentiments on almost every question, several of the last producing as many noes as ayes, is, methinks, a melancholy proof of the imperfections of the human understanding. We indeed seem to feel our want of political wisdom, since we have been running all around in search of it. We have gone

back to ancient history for models of government, and examined the different forms of those republics, which, having been originally formed with the seeds of their own dissolutions, now no longer exist; and we have reviewed modern states all around Europe, but find none of their constitutions suitable to our circumstances.

"In this situation of this assembly, groping as it were in the dark to find political truth, and scarce able to distinguish it when presented to us, how has it happened, sir, that we have not once thought of humbly applying to the Father of Lights to illuminate our understandings?"

"I have lived, sir, a long time; and the longer I live the more convincing proofs I see of this truth, that God governs in the affairs of men. And, if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid? We have been assured, sir, in the Sacred Writings, that 'except the Lord build the house, they labor in vain that build it.' I firmly believe this; and I also believe that without His concurring aid, we shall succeed in this political building no better than the builders of Babel; we shall be divided by our little, partial, local interests, our project will be confounded,

and we ourselves shall become a reproach and a byword down to future ages.

"I therefore beg leave to move, that hereafter prayers, imploring the assistance of heaven and its blessings in our deliberations, be held in this assembly every morning before we proceed to business, and that one or more of the clergy of this city be requested to officiate in that service."



Our Big Job

It is hoped that laymen all over the territory will make themselves felt in this gigantic undertaking. The situation calls for sacrificial giving and heroic service; we must plan not only to contribute at least three times what we did last year, but hundreds of us must volunteer to serve as four-minute men. There should be a good list of such workers in every association, and our associational chairman should help the organizer to discover and train them.

When laymen are selected it is hoped that they will consider it their duty to respond. There must be no slackers in this campaign; when a man is drafted, he is not expected to claim any exemptions. "We must put fighting blood into this drive."

This office, with the help of state chairmen, is seeking to revise both our state and associational organization, that it may be in the best condition to serve the Campaign Commission.



Encouraging

It is an encouraging indication of the spirit of our day that three times as many people paid their money to see the Methodist Centenary celebration at Columbus, Ohio, on July 4, given in the interest of world-wide missions, as paid admission to witness the Dempsey-Willard prize fight. While this incident marks progress, we shall not have reached our goal as a Christian nation until the prize fight shall have been abolished.



Notes of Travel

I.

Among the events of the past month, it is proper to record a two days' visit to the Eastern Parkway Baptist Church, Louisville, Ky., of which Rev. B. T. Kimbrough is pastor. This heroic band is struggling with a difficult building situation, but their faith and courage will win; in fact, they made long strides toward victory during these two days. On Sunday evening, in connection with the discussion of finances, fourteen members pledged themselves to the tenth and a soldier confessed Christ—a very proper but an unusual combination.

II.

It was a real pleasure to spend three days during June with the Central Baptist Church, of Mobile, Ala. The object of the visit was to help

in an every-member canvass; at the opening meeting, in connection with a banquet, Dr. J. W. Phillips, of the First Baptist Church, made some very timely and encouraging remarks. The canvass, which had a threefold objective, had been wisely planned under the direction of Dr. J. E. Barnes, the pastor; pledges were made to current support, benevolences, and church building. There was an unusual spirit of co-operation and liberality; the church is entering upon a new day. Thirty-one pledged themselves to the tenth; out of nineteen pledges that fell under the eye of the visitor, eleven committed themselves to the tenth.

III.

It serves as a spiritual tonic to attend a session of the B. Y. P. U. Convention of Georgia; the secretary found the recent meeting at Fitzgerald to be great in attendance and enthusiasm; he heard some fine speeches, the song service was thrilling, and the very atmosphere was vibrant with spiritual power. Secretary Leavell and his co-workers are to be congratulated. At the close of the talk by the visiting layman on "Life a Trust," 607 expressed their purpose to tithe.

IV.

It is the exception in these strenuous times, to have a good audience at an extra meeting in the middle of the week. This unusual thing was accomplished by Rev. G. N. Cowan, pastor of the Baptist Church at Apex, N. C., on Wednesday night, June 25. The large auditorium was comfortably filled with a mixed audience, among whom were more than a hundred strong men, seated in a body, to hear a discussion of the "Layman's Relation to the Kingdom." The men

were distinctly in evidence at that hour; we had a male quartette and the singing in general was under the direction of the men. Capable leadership always tells.

V.

The Seaside Assembly at Wrightsville Beach, N. C., under the direction of Dr. J. J. Hurt and Secretary E. L. Middleton, is a successful and growing institution. It not only has an ideal location with a first-class auditorium and adjoining classrooms, but there is evidence of wise management. After a delightful stay of four days, this visitor was summoned to the Conference at Nashville on the \$75,000,000 campaign; the class work on Sunday school, B. Y. P. U., and W. M. U. methods was of a high order and well attended, while the strong Chautauqua lectures of President Mullins and Dr. Love attracted large crowds.

VI.

On Sunday, July 6, the General Secretary of the Layman's Missionary Movement had a little share in the enlistment campaign that is being conducted in Georgia. He made talks in the first Baptist Churches of West Point and La Grange. It was learned from Rev. J. Fred Eden, Jr., who is in immediate charge of this work, that there is a large force of workers in the field this summer, seeking to secure better pastoral support, introducing Scriptural methods of finance, stressing the Bible doctrine of stewardship and emphasizing other vital matters. At West Point, Pastor Smith was rallying his church to active co-operation; at La Grange the First Baptist Church was all aglow with enthusiasm over the prospect of securing Dr. S. Tunnell, of Morristown, Tenn., as pastor.

Young People's Department

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

Leader's Note Book

My Sunbeam Band used this idea for our Special Home Mission Offering in March. I wanted to cultivate a spirit of personal sacrifice, so proposed a "mite box" for the band, and begun first of February to take my box to Sunday school every Sunday and all members who had saved or worked for any mission money during the week deposited it into the box, and it was understood from the first that we would have another public program in March, in which we would have a little play, "Opening the Mite Box." The dialogue of course can be changed.

Use a cigar box. Tack a small strip (1) across box, through which burn or bore two holes for rods (2 and 3) also holes for them to slip through in end of box. Have ribbon of paper with figures from 1 to 100 to register pennies as dropped in, paste ends around either rod. Roll ribbon around one rod and unwind onto other till 50 or 100 is reached, when ribbon is changed back to first and start again. This makes an amateur cash register which interests the children. Cut slot in lid to show figures and another to drop money through. Tack down lid and cover box neatly with white paper. In-

scribe object of box on front and appropriate small pictures about box, and there you are!

Scene: Band meeting.

Enter Margaret (with box)—Good evening! You all look very much pleased. What's up?

Robert—Of course we are pleased. We are all on tip-toe to know how much we have in that box.

Margaret—Yes, don't we want to know! (Shakes box.) Sounds like a lot. I do hope we have a nice sum in it.

Enter Lillian and Miss Bell.

Lillian—This is my aunt, Miss Bell. She wants to meet with us, and I told her I was sure the Sunbeams would be glad to have her.

Margaret—We are very glad to have her. We were just speaking about our box here.

Miss Bell (reading inscription)—Won't you tell me about it?

Margaret—Well, you know how hard it is to raise our special offerings for missions? We had a public Christmas program and got most of our Christmas offering by a contribution from our audience, and we decided we would rather not have to ask other people for our Home Mission Offering, so our leader started this mite

box idea several weeks ago. She brought it to church every Sunday and those children who had worked for or saved any money during the week for the box dropped it in.

Miss Bell—How nice! That gave you a chance to make a much better offering. I am interested to know how the boys and girls obtained their money.

Margaret—Some worked for theirs, some sold candy, some sold eggs, others saved part of their spending money, and I guess parents gave it to some.

Miss Bell—That's fine! Hands up of those who worked for or gave what they could have spent for themselves. (Raise hands.) Children, I am proud of you! and I know the Lord will bless your money. Do you know the Young People's Department in HOME AND FOREIGN FIELDS wants to know about the new ideas for all kinds of Sunbeam efforts? Suppose we write about this?

Rebecca—We will if our box is a success.

Lillian—We would be ashamed to tell about it if it is not a success.

William—Well, hurry up and open it. I want to know how much we have got.

Margaret—All right. Who has a knife? Well, suppose you open it for us, Bob, and Miss Bell will please count it.

Let's make guesses about the amount while it is being opened. (Various guesses are made.)

Money is counted, and Miss Bell makes comments.

William—Well, I guess I had better have given more of my candy money! The sum would be larger and I would be better off, too.

Margaret—Well, I'm glad we have done that well. Let's be sure to do as well or better next time.

(Sent by Mrs. W. P. Benthall, Rich Square, N. C.)



What Happened When They Were Sick

An Exercise for Opening or Closing Services of Sunday School, B.Y.P.U., or Other Meeting where a Vivid and Attractive Program is Desired that can be Given in About Fifteen Minutes

(Children in costume, or carrying flags, or wearing sashes giving the name of country they represent should give this exercise. All enter at once and are seated on floor, on chairs, or stand.)

Leader—Our friends who are gathered here today want to know what happens to children in different countries when they are sick. Will you please tell us?

Chinese Child—I was very sick once. My grandmother said it was because there was an evil spirit in me, which must be gotten out at once, so they pierced my tongue with a long, sharp, red-hot needle. Then when I did not get better a Chinese doctor with great big colored glasses came to see me and left a prescription which he said was very valuable and had been written by his ancestors more than a thousand

years ago. It was, "One centipede, the eye of a snake, the claw of an eagle and the liver of a toad. Grind all together and roll into pills. Let him swallow five of these in the next two hours and he should be completely cured. Dissolve a little powdered tiger bone in water and make him drink it tonight and his strength will be restored."

American Child—Didn't the needle hurt and didn't the pills taste awful?

Chinese Child—Yes, and I screamed as loudly as I could. Then my grandmother stuffed my mouth with rags, so the spirits would not hear me and become angry. The pills were horrible and didn't do a bit of good.

American Child—I should think not!

Japanese Child—When I had sore eyes my mother took me to a stone idol. She rubbed the idol's eyes and then she rubbed my eyes.

American Child—I don't see how that could help your eyes. It looks to me like it would just make them worse.

Japanese Child—It did. I almost went blind, but you see my mother didn't know anything else to do, and she had always been taught that this idol would make children well. She gave money to the priest in the temple, too, and he said I would get well right away, but my eyes were sore for a long time.

Persian Child—When I was sick the doctor said I must have a new charm at once, so they wrote a prayer from the Koran, put it in a little bag and tied it to me. Then he said I had too much black blood, so they cut a vein and drew some out. Then they laid me in the ashes of the oven and bound on my breast two halves of a freshly killed rooster.

American Child—That sounds very foolish to me. Did it help you any?

Persian Child—Not a bit. Then my mother put a coin on top of my head and prayed to the spirit to come and get the coin and take my sickness away, but that didn't do any good, either.

African Child—When I was sick my mother took me to the witch doctor. He made deep cuts on my arms and on my shoulders. He said this would let the bad spirits out, and when the blood was dried on my body, the spirit would be afraid to come back into me.

American Child—Oh, that is terrible! Why doesn't somebody tell your mothers what to do when you are sick?

Italian Child—Let me tell you what happened to me. I live in Louisville, and I was very sick last year. My mother had two smaller children and had to sew all day, too. One day a lady came to our house and the next thing I knew I was in a clean, little white bed, in a room where there were lots of other little white beds with sick children in them. The most beautiful lady, with a white apron and a white cap, was nursing me and a doctor was telling her what to do to make me well. They said it was a hospital and that the reason they were so good to me was because they loved Jesus and He loved all the children.

All the Foreign-Speaking Children—Who is Jesus?

American Child—I believe that is what is wrong. Their mothers do not know about Jesus.

Foreign-Speaking Children—If you know, why don't you tell us?

American Child and Italian Child (hesitate and stammer)—Well—er—we—you see—

Italian Child to American Child—It does seem to me that we have enough doctors and nurses here we might get a few of them to go to help these children—and preachers, too.

American Child—We have sent doctor missionaries and nurse missionaries and have built hospitals also in foreign lands. I don't see why they haven't taken care of these children and taught their mothers how to treat them when they are sick.

Chinese Child—I have heard of a terrible foreign doctor in another city, and that he grinds babies into powder and makes medicine of them.

But that city is far away, and even if he could cure me, China is too big for him to go to all the sick children.

Japanese Child—There are millions of children in Japan. How many doctors have you sent us?

American Child to Foreign Children—I'm going to tell my mother about it, and get her to tell her missionary society, and I'm going to tell our children's society, too, and we'll try just as hard as we can to send someone to tell you about Jesus who loves little children, and is the Great Physician, and maybe when I'm older I'll come myself.—(Adapted.)

Solo or chorus sing softly, "The Great Physician Now is Here."

Prayer for doctors and nurses already on the foreign field and for more to be sent.



OUR PUZZLE CORNER

Puzzles I, II, III tell of special work and workers needed on our mission fields.

No. I. (Answers are parts of the great Temple in Jerusalem.)

1. Place into which high priest went only once a year.
2. That which surrounded the whole Temple enclosure.
3. Part of the Temple containing the Holy Place and the Holy of Holies.
4. Men who ministered in the Temple.
5. A compound of spices burned in the Temple.
6. Where the shew-bread was placed.
7. Where sacrifices were burned.
8. A gift of the women to the Temple (Ex. 30: 18; 38: 8).
9. A beautiful porch.

No. II. (Answers are names of some kings mentioned in the Bible.)

1. A king who set Daniel above the princes and presidents of his kingdom. What decree did he make about the God of Daniel?
2. The king of Bashan captured by Moses.
3. A king who commanded the re-building of the Temple in the time of Ezra.
4. The ruler in Rome when John the Baptist began to preach.
5. A wicked king who built the city of Samaria.
6. Solomon's son who succeeded him.
7. The first king of Israel.

No. III. (Answers are women of the Bible.)

1. A woman whose husband and two sons died in Moab.
2. The land from which Abraham and his wife started.
3. A faithful daughter-in-law.
4. The mother of Isaac.
5. The mother of John the Baptist.
6. One of the women who ministered of their substance to Jesus.



NAMES OF THOSE ANSWERING JUNE PUZZLES

Alabama—Hermoine Woolley, Edith Morrison, Nannie Jo Fenn, Alton L. Barton, Arthur Brewer, Jenidel and Cordette Brown.

Kentucky—Mrs. J. W. Rutledge.

Georgia—Iona Huey, Carrabel Wilson.

Missouri—Clarence W. Cox, Ethel Coffman Williamston, Queenie Halbert, Helen Stumpff, Mrs. T. F. Simmons.

Mississippi—Samuel Neill, Juanita Guybor, Elizabeth Brame, Burnette Yarborough.

North Carolina—Bessie Snyder, Leonore Snyder, Tosca Tolar, Joe Lynn Green, Sara Nell Hord, Ida Pruett.

Oklahoma—Lucille Newton.

South Carolina—Elizabeth Daniel, Leon and Leonia Westbury, Martha Pagett, H. Hall Townes.

Texas—Annie Lou Jones, Lillian May Smith, Lois Underwood.

Virginia—Mary and Alice Hamilton, Ida Crowder, Elizabeth Crowder, Frank Crowder, Meredith Booker, Virginia McKenna, Mary Triplett, Mrs. Fred Townes, Mrs. H. W. Connelly.



ANSWERS TO JULY PUZZLES

No. 1. Something We Should Be When Called Upon by the Lord.

1, Faithful; 2, Obed; 3, Ruth; 4, Elam; 5, Isaiah; 6, Gaza; 7, Nathaniel. (Foreign.)

1, Mary; 2, Isaac; 3, Sampson; 4, Shadrac; 5, Iscariot; 6, Omri; 7, Nimrod; 8, Abel; 9, Rachel; 10, Yoke. (Missionary.)

Answer—Foreign Missionary.

No. 2. Something We Should All Help Do.

1, Haggai; 2, Ophir; 3, Lois; 4, Demetrius. (Hold.)

1, Thessalonians; 2, Hosea; 3, Ezekiel. (The.)

1, Rahab; 2, Olives; 3, Peter; 4, Elijah; 5, Simeon. (Ropes.)

Answer—Hold the Ropes.

(Said by William Carey as he started to India. "I will go down into the mine, but remember that you must hold the ropes.")

Answers to puzzles should be sent to Miss Elizabeth N. Briggs, Raleigh, N. C.



Little Stories from Mission Hospitals

E. N. B.

THE LITTLE GIRL WHO COULD NOT BE CURED.

To a hospital in China a little Chinese girl was brought. Though all the skill of the doctors was used, it was found that she could not be cured of the disease with which she was suffering. So she returned to her home. But she was not unhappy, for while she was in the hospital she had learned the story of the loving Saviour. How eagerly she had listened and how carefully she learned the Bible verses taught her by the doctors and nurses. There was a light in her face and a joy in her heart that had never been there before. In her home she told over and over to her kinsfolks and friends the blessed gospel story. She lived a year and a half, and when she was called to the heavenly home there were eleven people who through her teaching had been led to love and trust the Christ who died to save them.

THE BABY WHO COULD CRY.

A little baby was brought to a hospital in China. Its poor little mouth was almost closed so covered it was with sores from the treatment of a Chinese witch doctor. "The baby does not breathe right," this witch doctor had said. Then followed a treatment that left the little mouth in this dreadful condition. For ten days the baby had to be fed with a medicine dropper while the doctors were trying to get her strong enough for an operation. Now, Chinese love little children, and all the other patients in the hospital were so distressed over the baby sufferer. Each day they

asked, "How is the baby?" "Will she soon be well enough for you to give her the 'dream medicine' so you can fix her mouth like other children's mouths?" Finally the day of the operation came and the careful work of the doctor and nurses proved so successful that in a day or two more the bandages could be removed. The baby was still sick and suffering and her cries could be heard through the rooms and wards of the hospital. "Our other patients will be greatly disturbed," said the doctors and nurses to each other. The next morning the doctor went into the ward with some anxiety. "Oh, doctor," exclaimed the patients, "we are so delighted! The baby must now be much better, for she could cry loud enough to keep us awake all night!"

THE YOUNG MAN BORNE OF FOUR.

Do you remember the story of the sick man who was brought on a bed by four friends to Jesus to heal him? Something very like this happened in China. The man was thirty years old, but to his parents he was still their "little son," and they came with him to the hospital. His bed was carried by four friends and the young man was laid at the feet of the missionary doctor as the man in the Bible was laid at Jesus' feet. The missionary could not by speaking the word make the man well any more than he could forgive him his sins as Jesus did for the other man. But by careful treatment and then by an operation the missionary doctor did bring the young Chinese man back to health and strength.



An African Doctor

In an African village where a native evangelist is working, lived a "medicine man" who had five wives and three children. He refused the gospel and built a fence around his several little huts where he lived with his wives and carried on his worship of medicine and charms unmolested. He had great faith in the power of his medicine and charms to drive away sickness, famine and disease, and to protect him from wild animals and his human enemies. He even believed that he possessed a certain medicine which, when rubbed on the door or house of an enemy, would cause his enemy's death.

Before this village was touched by the gospel this old medicine doctor ruled the people of the village. They feared him and the power of his medicine and charms and paid him much wealth to appease him. But when the gospel came the people soon learned the secrets of his deception and the old medicine doctor had to content himself by worshiping his charms in his own immediate family. But he was angry with the evangelist whose presence in the village had destroyed his influence.

One day he decided to test the power of his medicine upon the evangelist. He entered the little chapel and rubbed his medicine over the benches. He also rubbed some on the door of the evangelist's house. Now, the power of the gospel was at stake. The people watched for the results with interest. Like Elijah's sign of old to determine the true God on Mount Carmel, the day of testing had come to this old prophet of Baal in Central Africa. So long as he had remained within his own fence with his charms and medicine, God had not hastened to punish him, but when he defied God and defiled His house and offended God's servant, he was brought to speedy justice. During the same week in which he defiled the house of God with his medicine, his five wives and three children died of a peculiar sickness and the old medicine doctor himself was stricken low.

Fearing death was near, he called for the evangelist, confessed his sin, acknowledged the power of "Nzambi" (God) and his own life was spared. (A true story.)—Selected.

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 3.—Devotional meeting, "Forgiving Our Enemies." See page 21, "Heathenism's Desperate Cry." Let a member give the incident of the missionaries who were driven away from Yangchow, and how they came back and wrought for God.

August 10.—Bible study meeting, "Jochebed, the Mother of Moses." Have someone tell the story of Ip Baak and his old mother, as given by Dr. Leavell on pages 10 and 12 (last paragraph of page 10 and first lines of page 12).

August 17.—Special meeting, "Beginning and Development of the Southern Baptist Convention." See page 1, and other articles bearing on the 75 Million Campaign, and close the meeting with an enthusiastic presentation of the launching of this great movement.

August 24.—Doctrinal meeting, "The Second Coming of Christ." See page 5, "The Challenge of a Great Program." Make application at the close of the meeting by showing, as Dr. Mullins points out, that every vision and hope of the Bible is followed by practical duties. The hope of the second coming of our Lord should make us all the more earnest in carrying to a successful conclusion the 75 Million Campaign.

August 31.—Missionary meeting, "The Ministry of Healing in Foreign Lands." See particularly the story of Dr. Leavell, with pictures that illustrate, "Growing a Baptist Hospital on Foreign Soil" (pages 8-13). Other material in this number can be used to fine advantage.

JUNIOR B.Y.P.U. AND OTHER CHILDREN'S MEETINGS.

The leader will of course want to keep before the children the great plans for the 75 Million Campaign. See especially the catechism on pages 6 and 7. At one meeting this catechism, adapted for children, should be used, the questions being asked and answered. For the missionary meeting the pictures in this number should be utilized. Cut out and made into illustrated story of our medical mission work, they will prove exceedingly attractive and informing. See also Miss Briggs' suggestions for gathering money in the Young People's Department.

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

Miss Mallory's articles and program on pages 35 and 36 are supplemented by a special page conducted by Mrs. W. J. Neel. August should be a great month in the life of the W.M.U. and Y.W.A. in every church in the South. Work out the plans for the "Circulation Drive." An abundance of material has been provided for the missionary meeting on "Medical Missions."

SUNDAY SCHOOL.

On page 39 is given an effective and attractive fifteen-minute program which can be rendered to fine advantage in the closing exercises of the Sunday school. Or, as an alternative plan, select the simplest and most important points in the catechism on pages 6 and 7, and have the questions read and the answers given regarding the 75 Million Campaign.

PRAYER MEETING.

A prayer meeting service rich in benefit might be conducted with Dr. Scarborough's catechism, on pages 6 and 7, as the basis. Another fine meeting might be conducted with the thoughts suggested by Dr. Mullins on page 5 as the basis. Earnest prayer should be made for all those who are responsible for the success of the great enterprise which means so much for the future of the denomination. See especially page 2, which gives the calendar of the six-months period.

NAMES AND LOCATIONS OF MISSIONARIES

OF THE FOREIGN BOARD

South China

CANTON.—Mrs. R. H. Graves, Mrs. G. W. Greene, R. E. Chambers, Mrs. Chambers, John Lake, Mrs. Lake, P. H. Anderson, Mrs. Anderson, Miss Mary Anderson, H. F. Buckner, Mrs. Buckner, J. T. Williams, Mrs. Williams, J. R. Saunders,* Mrs. Saunders,* Miss May Hine, Miss Flora Dodson, W. D. King, Mrs. King.

SHIU HING.—Miss H. F. North.

YINGTAK, via Canton.—Miss A. M. Sandlin, Ben Rowland, Mrs. Rowland, A. R. Gallimore, Mrs. Gallimore.

WUCHOW.—W. H. Tipton, Mrs. Tipton, Miss E. E. Rea,* G. W. Leavell, M.D.,* Mrs. Leavell,* Miss Leonora Scarlet,* Miss Margie Shumate, R. E. Beddoe, M.D., Mrs. Beddoe.

MACAO.—J. L. Galloway, Mrs. Galloway.

KONG MOON.—John Sundstrom, Mrs. Sundstrom, Miss Lora Clement, Miss Sarah Funderburke.

KWEI LIN.—C. J. Lowe, Mrs. Lowe, Dr. R. E. L. Mewshaw, Mrs. Mewshaw, Miss Hattie Stallings.

Pakhoi

PAKHOI.—E. T. Snuggs, Mrs. Snuggs.

Central China

SHANGHAI.—R. T. Bryan, Mrs. Bryan, Miss Willie Kelly, Frank Rawlinson, Mrs. Rawlinson, Miss Louise Tucker,* Miss H. F. Sallee, Miss Pearle Johnson, J. M. Rogers, Mrs. Rogers, Miss Catharine Bryan, Miss Mary N. Lyne, Miss Sallie Priest.

SHANGHAI BAPTIST COLLEGE AND SEMINARY.—C. H. Westbrook,* Mrs. Westbrook,— J. B. Webster, Mrs. Webster, J. B. Hipps, Miss Elizabeth Kethley.

SOOCHOW.—T. C. Britton, Mrs. Britton, C. G. McDaniel, Mrs. McDaniel, Miss Sophie Lanneau,* P. W. Hamlet, Mrs. Hamlet, H. H. McMillan,* Mrs. McMillan,* Miss Olive Bagby.

CHINKIANG.—W. E. Crocker, Mrs. Crocker, C. C. Marriott, Mrs. Marriott, A. Y. Napler, Mrs. Napler.

YANG CHOW.—L. W. Pierce, Mrs. Pierce, Miss Alice Parker, Miss M. E. Moorman,* R. V. Taylor, M.D., Mrs. Taylor, Miss E. E. Teal, Miss Hazel Andrews, E. F. Tatum.

North China

TENG CHOW, Shantung Province.—Miss Ida Taylor, W. W. Adams, Mrs. Adams, Miss J. W. Lide,* Miss Florence Lide, Miss Ada Bell, T. F. McCrea, Mrs. McCrea.

HWANG-HIEN, via Chefoo.—T. W. Ayers, M.D., Mrs. Ayers, Miss Anna B. Hartwell, W. C. Newton,* Mrs. Newton,* W. B. Glass, Mrs. Glass, Miss Clifford Hunter, C. N. Hartwell, W. W. Stout, Mrs. Stout, Miss Blanche Bradley.

PINGTU SHANTUNG, via Kaichow.—W. H. Sears,* Mrs. Sears,* Miss Florence Jones, A. W. Yocum, M.D., Mrs. Yocum, Miss Pearl Caldwell, Frank Connely, Mrs. Connely, David Bryan, Mrs. Bryan, Miss Bonnie Ray.

LAICHOV-FU.—Miss Mary D. Willeford, Miss C. A. Miller, Miss Alice Huey, J. McF. Gaston, M.D., Mrs. Gaston, E. L. Morgan, Mrs. Morgan, C. A. Leonard, Mrs. Leonard, Miss Bertha Smith, S. E. Stephens, Mrs. Stephens.

CHEFOO.—Peyton Stephens,* Mrs. Stephens,* C. W. Pruitt, Mrs. Pruitt, Miss Ida Pruitt,* J. W. Lowe, Mrs. Lowe.

LAI-YANG.—T. O. Hearn, M.D., Mrs. Hearn.

TAIAN-FU.—Miss Attie Bostick, J. V. Dawes, Mrs. Dawes.

Interior China

CHENGCHOW, Honan.—W. W. Lawton, Mrs. Lawton, A. D. Louthan, M.D., Mrs. Louthan, D. W. Herring, Mrs. Herring, Wilson Fielder,* Mrs. Fielder.*

KAIFENG.—W. E. Sallee, Mrs. Sallee, H. M. Harris,* Mrs. Harris,* Miss Loy J. Savage, Miss N. L. Swann, Gordon Poteat, Mrs. Poteat, E. M. Poteat, Jr., Mrs. Poteat, Miss Blanche Rose Walker, Milton F. Braun, Mrs. Braun, Miss Addie Estelle Cox.

POCHOW.—Wade D. Bostick, Mrs. Bostick, G. P. Bostick, Mrs. Bostick.

KWEITEH.—Sidney J. Townshend, Mrs. Townshend.

Africa (Southern Nigeria)

OGBOMOSO.—George Green, M.D., Mrs. Green, A. S. Patterson,* Mrs. Patterson.*

SAKI.—L. M. Duval,* Mrs. Duval,* Dr. E. G. MacLean, Mrs. MacLean.

ABEOKUTA.—Mrs. W. T. Lumbley, S. G. Pinnock,* Mrs. Pinnock,* Miss Olive Edens.

OYO.—B. L. Lockett, M.D.,* Mrs. Lockett,* G. W. Sadler,* Miss Clara Keith.

Italy

ROME.—D. G. Whittinghill, Mrs. Whittinghill, Via Del Babuino, 107; Everett Gill,* Mrs. Gill,* Via Antonio Guatani, 22.

Baptist Theological Seminary, Via Crescenzo, No. 2.

South Brazil

RIO DE JANEIRO.—Caixa 352.—W. E. Entzinger, Mrs. Entzinger, S. L. Ginsburg, Mrs. Ginsburg,* Caixa 828.—J. W. Shepard, Mrs. Shepard, A. B. Langston, Mrs. Langston, S. L. Watson, Mrs. Watson, C. A. Baker, Mrs. Baker, Miss Ruth Randall, L. T. Hites, Mrs. Hites, Caixa 1876.

SAO PAULO.—W. B. Bagby, Mrs. Bagby, F. M. Edwards, Mrs. Edwards, J. J. Taylor, Mrs. Taylor, E. A. Ingram, Mrs. Ingram.

PORTO ALGERE.—A. L. Dunstan, Mrs. Dunstan.

CURITYBA PARANA.—R. E. Pettigrew, Mrs. Pettigrew, A. B. Deter, Mrs. Deter.

CAMPOS.—John Mein, Mrs. Mein, L. M. Bratcher, Mrs. Bratcher, Rua Dr. Alberta Torres, No. 99.

BELLO HORIZONTA.—D. F. Crosland, Mrs. Crosland,* O. P. Maddox, Mrs. Maddox.

VICTORIA.—L. M. Reno, Mrs. Reno, E. A. Jackson, Mrs. Jackson.

NOVA FRIBURGO.—A. B. Christie, Mrs. Christie.

SANTOS.—T. C. Bagby, Mrs. Bagby.

North Brazil

BAHIA.—Z. C. Taylor,* Mrs. Taylor,* C. F. Stapp, Mrs. Stapp, M. G. White, Mrs. White, Miss Pauline White, W. B. Sherwood.

PERNAMBUCO.—H. H. Muirhead, Mrs. Muirhead, D. L. Hamilton,* Mrs. Hamilton,* L. L. Johnson, Mrs. Johnson, W. C. Taylor, Mrs. Taylor, A. E. Hayes, Mrs. Hayes.

MANAUS.—E. A. Nelson, Mrs. Nelson.*

CORRENTE.—A. J. Terry, Mrs. Terry, J. L. Downing, M.D., Mrs. Downing.

Mexico

TOLUCA.—C. L. Neal, Mrs. Neal.

SALTILLO.—G. H. Lacy, Mrs. Lacy.

ON BORBER BUT SUPERINTENDING WORK IN MEXICO.—J. S. Cheavens, Mrs. Cheavens, Miss Ida Hayes, Eagle Pass, Tex.; J. E. Davis, Mrs. Davis, El Paso, Tex.; W. F. Hatchell, Mrs. Hatchell, El Paso, Tex.

ON ENFORCED FURLOUGH.—Miss Addie Barton, Miss Laura Cox.

ENGAGED TEMPORARILY IN UNITED STATES.—R. P. Mahon and wife, Alexandria, La.; A. N. Porter and wife, pastor, Alamogordo, N.M.; Dr. R. W. Hooker and wife, practicing medicine, Memphis, Tenn.; J. W. Newbrough and wife, Falfurrias, Tex., serving State Board of Texas and superintending work in Chihuahua by correspondence; D. H. LeSueur and wife, Austin, Tex., serving State Mission Board of Texas; J. G. Chastain and wife, employed by Home Mission Board in Cuba.

Japan

FUKUOKA.—C. K. Dozier, Mrs. Dozier, J. H. Rowe, Mrs. Rowe, Miss Carrie Hooker Chiles.

KAGOSHIMA.—P. P. Medling, Mrs. Medling.

KUMAMOTO.—W. H. Clarke, Mrs. Clarke.

NAGASAKI.—E. O. Mills, Mrs. Mills.

SHIMONOSEKI.—J. F. Ray, Mrs. Ray, E. N. Walne, Mrs. Walne.

TOKYO.—Norman F. Williamson, Miss Sarah Frances Fulghum.

KOKURA.—Mrs. C. T. Willingham,* G. W. Bouldin, Mrs. Bouldin.

Argentina

BUENOS AIRES.—Casilla Del Correo 1571.—S. M. Sowell, Mrs. Sowell, Thomas Spight, Mrs. Spight, Robert Logan, Mrs. Logan, J. C. Quarles, Mrs. Quarles.

ROSARIO DE SANTA FE, Casilla 230.—J. L. Hart, Mrs. Hart.*

MENDOZA.—F. J. Fowler,* Mrs. Fowler.*

MONTEVIDEO, URUGUAY.—L. C. Quarles, Mrs. Quarles, Casilla del Correo, 136.

Chile

SANTIAGO, Casilla 3388.—W. E. Davidson, Mrs. Davidson, Frank Marrs, Mrs. Marrs.

The postage to each of our Missions is Five Cents for the first ounce or fraction of an ounce, and Three Cents for each additional ounce or fraction of an ounce, except to Mexico and Shanghai, China, where it is Two Cents for each ounce or fraction thereof. Put on enough postage.

* At present in this country.

August Objective in the 75 Million Campaign

Give heed to reading—Paul.



If we enlist 3,000,000 Southern Baptists in the \$75,000,000 Campaign, we must let them know about it through the widest and fullest publicity.

To this end we shall use every resource at our command, but we must depend principally upon the eighteen or twenty denominational papers in our territory.

Indeed, we regard the denominational paper as by all odds the most effective medium for reaching our Baptist people in the South. But it is not reaching enough of them. In fact, there are at least 600,000 white Baptist homes in the South into which the denominational weekly never comes.

Time and again, in Associations and Conventions, we have resolved to do better, not for the sake of the editors, though they deserve everything we can do for them, but for our own sake and that of the Cause. The time is at hand when we must do better or suffer immeasurably. Frankly, we must do better right now or go limping through this campaign.

We are going to use the denominational press, weekly and monthly, for a large part of our publicity work. We shall send them from headquarters one or more messages every week. We are to provide them weekly a page of display matter for twenty or more consecutive issues. We are arranging with them for at least three special campaign numbers before the great drive comes on. We expect them to flush their editorial and contributed columns with some of the best campaign matter that goes out to the public. In fact, \$50,000 and more could not send out from our headquarters the information which will go to the people through the denominational papers. We regard them as absolutely indispensable to the success of the campaign.

We have therefore designated August as INFORMATION MONTH, and have set up a reasonable objective for Southern Baptists to attain in behalf of our Baptist papers.

We call for the addition of 100,000 new annual subscriptions to our State weeklies (practically doubling their present circulation), for a monthly circulation of 100,000 (instead of 40,000) for HOME AND FOREIGN FIELDS, and for a monthly circulation among the women of 50,000 (instead of 30,000) for *Royal Service*.

We call upon our editors to gird themselves for the mightiest general task we have ever undertaken and to exert themselves to the utmost in the circulation campaign which we indorse and urge.

We call upon all our people to take and read our denominational papers for the sake of intelligence and efficiency.

We call upon the whole denomination to put its whole strength for once behind the denominational papers.

We call upon our General Boards, our State Boards, our Associational Boards, our church officers and all our denominational and charitable institutions to invest time and talent and money in this circulation campaign.

We call upon our forces in each State to apportion subscriptions for their paper to associations and churches on the basis of one subscription to every four families, reckoning three members to the family.

We call upon adult classes in the Sunday school, the W. M. U. organizations and the B. Y. P. U. to conduct a canvass for subscriptions in accordance with plans that will be sent out from our headquarters.

We call upon the papers to report to us the number of new subscriptions received each week during August so that there may be friendly rivalry between the papers and States as to number of churches and associations reaching their apportionments and as to total increase in circulation.

If we attain this first objective in the mighty campaign ahead, far easier then will be our path to the goal. We call in confidence, and we wait in hope.

THE BAPTIST 75 MILLION CAMPAIGN

NASHVILLE, TENNESSEE

HIGHT C. MOORE, Publicity Director

L. R. SCARBOROUGH, General Director