

# HOME AND FOREIGN FIELDS

Continuing  
The Foreign Mission Journal  
The Home Field



**"Do We Appreciate Our Good Home? We'll Say So!"**

Children of the Georgia Baptist Orphanage who, with thousands of other fatherless and motherless ones, will be given a better chance in life as the fruit of the 75 Million Campaign.

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

ENTERED AS SECOND-CLASS MATTER OCTOBER 26, 1916, AT THE POSTOFFICE AT NASHVILLE, TENNESSEE, UNDER ACT OF MARCH 3, 1879

# The Call of a Last Call

Rev. B. C. Hening, D.D., Assistant General Director

November 30 to December 7 is the week of testing of Southern Baptist stewardship  
Let us rally our forces for the final mighty drive

The challenge of the last call is tense and decisive. It eliminates interregnum, procrastination has no place to practice and dies in misdeeds or gives place to doing. It decides the case for fair promises, whether they were sincere or camouflage. It closes the door of opportunity either against us or behind us. The last call puts you in or leaves you out.

There are already many examples of good stewardship in this great campaign. States are adding to their quota—Texas, one million; North Carolina, one-half million; Tennessee, more than a million. Arkansas is not on the proverbial "slow train", but adds three hundred thousand. Associations by the score are taking on more than they were asked to secure. Churches by the hundreds are accepting their shares hilariously, and individuals here and there through the territory are evincing every element of heroic devotion to the great cause.

It is a good time for men and women to settle it—once for all that they will be honest with the Lord.

Many are fighting a battle about this in a half-hearted way and thus are continually unhappy, instead of conquering selfishness in going in full-handed for honest stewardship and being happy with a clear conscience and a right relation to God. One reason why so many people are fault-finders and critics is that they do it to justify themselves in their erroneous and lax state and to drown the clamor of their own guilty consciences. This, too, is the reason why so many absent themselves from where they hear good things discussed. Such discussions goad their consciences and they had rather have dope to dull them.

*There is a stewardship of time.* Time is an estate. Left to natural tendencies, it grows noxious weeds, poisonous plants, deadly vices. It neglects high duties and loses out on eternity. The wise steward administers his estate of earthly years under Him who inhabiteth eternity, and gathers the high harvest of a good conscience and a future assured.

*Talent is an estate.* Many of us have but little, but he who neglects his little is always assiduous in training his capacities for waste and worldliness. Men thus become self-destroyers, turning their weapons upon their own bowels.

*Friendship is an estate,* rich, sacred, serious. Some prostitute it to low ends through selfish motives to be served and not to serve.

*Influence is an estate,* deadly with poisonous breath, oppressive with moral miasma, offensive with foul odors, all this in many; with the few sweetening the lives of others, lifting their souls with wholesome breezes and filling the place around with holy fragrance.

*Money is an estate,* managing many and making its gold their god; its power their passion; its accumulation their ambition; its hoarding their highest charm; and with the few a means to high ends of relieving the suffering, lightening the burdens of the poor, sending the light into darkness and ameliorating the woes of mankind.

*There is a stewardship of energy,* and many are actively astir, vigorously busy, nervously excited, tireless toilers in the pursuit of earthly gain and fleshly interests, taking all week days for animal ends and prostituting the Lord's Day to fleshly appetites. There are some, however,

who are diligent in doing for healthier harvests, laying up for themselves a good record against the reckoning day.

The week of November 30 to December 7 will put to the test our stewardship of time, talent, friendship, influence, money, and energy. You have thought that some day you would do a great thing for the Lord. In your best moments you have dreamed of a great opportunity for service. *That day is at hand.* The hour has struck for you to show your colors. Not to line up right, full strength and length, for this great drive, will leave the sting of remorse in your soul that nothing but a lost opportunity can bring. To do your best now, trusting the Lord for the future, will mark you as God's man, God's woman, and will set your feet in jubilant march toward the things of highest usefulness, peace, and prosperity.

The call of this last call is before you. It is tense and decisive. It puts you in or leaves you out. Settle it with yourself—if you own you owe; if you do not pay it will be taken away. You cannot win without fighting, but you can lose without doing anything. If you haven't got it to give you can get it to give. He gives the least who keeps the most.

*Sweet task to bear the burden of a trust—  
To take a hand in every way to serve,  
Experience victory over every low and hurtful lust,  
Working to help and bless mankind though none observe:  
Alert to every chance to do a kindly deed,  
Retrenching not, though asked of us, is sacrifice severe,  
Doing our best to cancel every pressing human need,  
Serving to serve, not to reap our harvest here.*



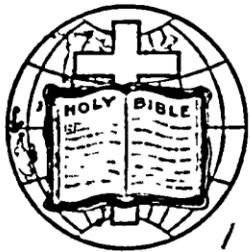


## **“Tall Oaks from Little Acorns Grow”**

**Two little Kentucky orphan children for whose sake, and the sake of thousands of other helpless ones, we must fulfill our obligations as good stewards in the raising of 75 million dollars during “Victory Week”**

# Home and Foreign Fields

THE MISSIONARY JOURNAL OF THE SOUTHERN BAPTIST CONVENTION



Published Monthly by

## The Baptist Sunday School Board

161 Eighth Avenue, North

NASHVILLE, TENNESSEE

Subscription price, 50 cents per year. One free subscription given with each club of ten, where cash accompanies order, and all names are sent at once

I. J. VAN NESS, Corresponding Secretary

G. S. DOBBINS, Editor

NOVEMBER, 1919

### God's and Mine

A LAD, setting out one afternoon to attend the meeting of his Sunbeam Band, was given two nickels. "Take one and give it for missions," said his mother, "and on the way home you may buy some candy with the other." As he started out the door one of the coins slipped from his hands, rolled into the gutter, and disappeared forever. Turning to his mother with a look of dismay, the little chap exclaimed, "Now, what do you think of that? There went my missionary nickel!"

Of that which I have what is God's and what is mine? Let us see.

The material universe, including the earth upon which we live, belongs to God. He made it and sustains it. It was here before we came and will be here when we leave. In our brief stay we do not and cannot add to or subtract from the sum total of that which God created. We can change the form and position of things, but there our power ends. Literally, "the earth is the Lord's."

Our wonderful bodies—whose are they? One day we came to consciousness and found ourselves possessed of them—marvelous mechanisms for our use in the struggle of life. We did not make them, and no human agency could conceivably have created them. Soon they will perish, in spite of our every effort to preserve them. Because they belong to him, the Lord has the right to say: "Present your bodies, a living sacrifice, holy, acceptable."

More precious than the body is the mind. The power to think—whence does it come? There is scarcely anything more pitiable than a body, however perfect in its power, in which reason is dethroned. When other arguments fail, the proof of God's existence from the design of the human brain and its operation must convince the most skeptical, for its existence can be accounted for only on the ground of an all-wise Creator. To God we are indebted for our powers of human understanding, and to Him we must account for their use. "As a man *thinketh* so is he."

Far above all other possessions is the immortal part we call soul, or spirit, or life. It is this that gives worth to every other possession or faculty. In exchange for this a man would not profit if he gained the whole world. It is wrong to say that man *has* a soul. He *is* a soul, and his soul has a body in which to dwell for a little while on earth. God gave this immortal part to man to make him the crown of creation. The

divine image having been hopelessly marred by sin, Christ Jesus gave His life to restore it. "Ye are bought with a price."

What is there left that belongs to me? One thing—*my will*.

With my will I can take God's world of raw material and natural resources and make it minister to the welfare and happiness of humanity, to the glory of God. With my will I can make my body and mind His obedient servants. With my will I can surrender my soul to Jesus Christ for salvation and service. With my will I can rebel against God, misuse His material resources, abuse my body, pervert my mind, and sink my soul into an everlasting hell.

Christian stewardship recognizes God's ownership, but it goes a step farther. It submits the will of the steward to the will of God through Jesus Christ. The true steward says: "I belong to God." His highest joy in life then comes from working together with God to accomplish that which God wants done. His time, his talents, his opportunities, his possessions, he counts as stock that must yield the largest possible dividend for the Kingdom. He can say with Paul, "For me to live is Christ, and to die is gain."

The 75 Million Campaign is a call to faithful accounting on the part of God's stewards. What is yours and what is his? "Render the account of thy stewardship!" rings the call of God in this hour of reckoning. God grant that to none of us, as wasters of His goods, there shall come the terrible sentence: "Thou canst be no longer steward."

### Building the King's Palace

SOMEWHERE there is a story of a kingdom without a palace, and how the palace at length was built. Once the palace had stood in the beautiful royal grounds, but one day a terrible earthquake had caused it to be swallowed beneath the earth. The legend was that originally the palace was built to music—marvelously beautiful melody which the people later, in their prosperity, had forgotten how to play and enjoy. From all over the kingdom musicians came, each to play his best, but to no avail. At length two lads, practicing, happened to play the same tune at the same time, though on different instruments. The result charmed and amazed them. They communicated their discovery to the chief musician of the city, but he would have none of it. "Suppose our playing thus should rebuild the palace, how would we know to whom belonged the credit?" One day all the chief musicians of the land came to try their skill in a contest to see who played the best, and perhaps to equal the music of old by which the palace had been built. But jealous and afraid, they sat silent until at last the two friends came and began to play together. The tune was familiar, and one by one the musicians, for very joy, joined in, until at last, as they held a mighty, swelling chord and looked into each other's faces with glad surprise, the shout went up, "The palace, the palace!" and emerging from the earth arose a magnificent building more beautiful than the one which was destroyed. Thus, the story says, men first learned to play together. Southern Baptists have set themselves to build a palace for their King. All over the land we have been learning to play divinely beautiful music, and now in one great week we are to blend our melody in the mightiest chord ever struck from Baptist instruments, the notes of which shall swell and spread until the shout of triumph shall drown them as the white walls of the spiritual temple of our Lord shall appear.

### The Power of Print

FOUR men, Gutenberg, Columbus, Luther, and Copernicus, stand at the dividing line of the Middle Ages, and serve as boundary stones marking the entrance of mankind into a higher

and finer epoch of its development. It would be difficult to determine the relative value of the contribution of each of these men; but surely none will doubt that the invention of printing marks one of the greatest epochs in human history. Every advance made possible by all other pioneers in every line of human achievement has been conserved by this "art preservative of arts." It is impossible to conceive of the modern world without the printing art. Wisely we have seen its vast potentialities for good, and have pressed into service this greatest of all agencies for the spread of the truth. In this final month of the campaign let us use with utmost wisdom the power of the printed page. The opportunity is afforded not only to secure the money at which we aim, but to make known in a tremendously effective way the things for which as a denomination we stand. Baptists need never again, in the South, be misunderstood as once they were. Business men should gladly make use of the splendid advertisements that will be furnished the daily and weekly newspapers, paying for the space as a good business investment; pastors, organizers, team captains, boosters, four-minute speakers, loyal workers everywhere, should provide themselves with the attractive and interest-gripping tracts provided in unlimited quantities from the Nashville Campaign Headquarters. The printer of Mainz joins hands with the printers of today to make possible the overwhelming success of the greatest Kingdom enterprise in the five centuries that intervene.

UPON the mountain height Moses communed with God; and then with shining face he came down to speak to the people. With the memory of his marvelous experience of talking face to face with God fresh and glorious, he gathered the congregation of the children of Israel, saying, "Take ye from among you an offering unto Jehovah; whosoever is of a willing heart let him bring it, Jehovah's offering. . . . And let every wise-hearted man among you come, and do all that Jehovah hath commanded." There follow then explicit directions for the making of a great and worthy offering unto the Lord. Thus it is that the Holy Spirit has led us: In September we dwelt in the Mountain of Intercession; then in October we came down to speak to the people in a mighty enlistment drive; and now we are preparing during "Stewardship Month" for an outpouring of money, dedicated to even a nobler cause than the building of the Tabernacle. And the same God who gave success to Moses and his people will make us triumph during "Victory Week"—November 30 to December 7.

THE point in the parable of the unjust steward is often missed. The transaction by which this unfaithful steward placed under obligation the men in debt to his employer was a shrewd, rascally piece of business that his master, as a man of the world, could not help but admire. Our Lord puts over in contrast with this worldly wisdom in a dishonest matter the lack of foresight and spiritual wisdom on the part of Christians in the noblest business in the world. God tests a man's faithfulness, wisdom and honesty in the lesser matter of money before He will entrust to him the infinitely greater riches of responsibility and honor in spiritual things. If unjust, dishonest men of the world will stand by one who has done them a good turn, how much more will an infinitely wise, just and loving God bless and honor one who has served Him faithfully and well in the use of his money for the progress of the Kingdom!

"How much did he leave?" was asked of one who came from the death-bed of a rich poor man. "He left it all!" was the grim reply. "Shrouds are not made with pockets." Oh, that men might realize that success in life is not determined by what we leave behind, but by what we take along!

EDITOR EDMONDS, of the *Manufacturers' Record*, preaches a sound doctrine of stewardship when he says: "Any man who halts in his work, who dawdles at it, and who is inefficient and only partially productive where he should be efficient and largely productive, is a slacker in the world's great battle against poverty and misery. To the chosen people of old, God said: 'Thou shalt remember the Lord thy God, for it is he that giveth thee power to get wealth.' And we should also remember that wealth, individual and national, and for the world, can be created only by work." True stewardship applies not only to money, but to time and talent and opportunity. We are to be good stewards in getting as well as in giving.

WHEN we set apart the month of September we did not mean to imply that duty for prayer in the campaign ended with this specially designated period. Prayer at every point of the battle is the indispensable condition of success. "Prayer pulls the rope below," Mr. Spurgeon has said, "and the great bell rings above in the ears of God. Some scarcely stir the bell, for they pray so languidly; others give but an occasional pluck at the rope; but he who wins with heaven is he who grasps the rope boldly, and pulls continuously with all his might." Men ought always to pray, and not to faint.

NEVER did Theodore Roosevelt speak a truer word than when he said: "If we do not see that the immigrant and the children of the immigrant are raised up, most assuredly the result will be that our children and children's children are pulled down. Either they will rise or we shall sink." The missionary and the mission school, as fostered by our Home Board, have proven one of the most potent of all factors in the vital process of Americanization. On a far larger scale than ever before we must project this work, sanctioned so thoroughly by religion and patriotism.

A WOMAN to whose heart had come for the first time a realization of the terrible need and boundless opportunity of missionary work among the children of China insisted on writing her check before she left the auditorium. "I'm afraid I might die on the way home and miss the glorious chance!" she exclaimed. Ought this not to be the natural response of every human heart that loves Jesus when brought face to face with destitution so unspeakable and opportunity so immeasurable for its relief in His name?

THE gift of \$200,000 by an Indian deacon is a foretoken of the return of bread cast upon the waters in our mission fields throughout the world. Who knows but that another generation will witness the gift of millions by rich Japanese, Chinese, Latin-Americans, Europeans, Africans, who have been led to Christ through the faithful witness of our missionaries, made possible by our gifts today? It is the nature of love to give, and he who has been forgiven much will love much.

DRAW a circle. On the circumference write "Foreign Missions," "Christian Education," "Home Missions," "State Missions," "Orphanages," "Hospitals," "Ministerial Relief." Bind all together with "Our Lord's Commission." Picture now the place of the Baptist who is not in the circle of the 75 Million Campaign. He is outside of everything except selfish, wilful disobedience. He is inside the narrowest thing on earth—himself. God pity him!

"BAPTISTS will not do their whole duty so long as there is one Baptist who fails to do his individual duty."—*Missions*.

# Our Great Baptist Task

Rev. Alex W. Bealer, D.D.

Have the Magnitude, the Responsibility, the Significance, the Duty of the 75 Million Campaign been Fully Borne in Upon You?  
Your Heart will Thrill to the Appeal of this Stirring Presentation

*Ask now of the days that are past whether there hath been any such thing as this great thing is, or hath been heard like it. Deut. 4: 32.*

This is a great text. It was spoken to a great people. They had just witnessed a great deliverance and now under the leadership of a great God they stood face to face with a great future.

Moses is calling their attention to all God has done for them and is propounding the question of the text.

These words are applicable to us as a great denomination just at this time. Under the leadership of our great God we have entered upon the greatest undertaking that has ever been committed to us in all of our long, tragic and glorious history. It is an undertaking that reaches out to the ends of the earth and all eternity shall thrill beneath its touch.

## I. IT IS A TASK OF GREAT MAGNITUDE.

We are to raise a princely sum of money and invest this money for the glory of God.

This is no easy task. We are to enlarge our educational institutions. Our people have entirely too much ignorance among them and they need to be informed. We have had large numbers of schools and colleges, but all of them have been burdened with debt and inadequately equipped. Some have been seized by the sheriff and sold for debt. They have been bought in by wiser men of other denominations. To conserve our Baptist young people for our work we have come to see that we must have schools that will attract them and be a credit to us instead of a disgrace.

We are to care for our orphans. They are children of our brethren whose dead hands are reached out to us and whose silent lips are calling to us for the loving care that we, above all others, should give to them.

We are to care for our sick. When Christ was on earth His work was to teach, to preach, and to heal. When He left, He committed this work to His disciples; but we, in these latter years, have overlooked the healing ministry of our Lord, leaving it largely to the Catholics. At last we are coming out of the lethargy into which we have fallen and are beginning to do something toward healing the bodies of men.

We are to care for our old preachers. When the preacher gets old and mellow, when he is almost in shouting distance of the Holy City, and his face is luminous with the light that is reflected upon it from the Palace of the King, we will not turn our backs upon him and leave him out in the world. With some of the money we are raising we will establish a pension fund, out of which the aged preacher and his wife will be kept from want and enabled to live in some degree of comfort.

Out of this fund we are to plant church buildings in the desert places of the South. We are to send out our preachers into the wilderness to cry out as did John the Baptist, "Repent, for the kingdom of heaven is at hand," we are to preach Christ to the alien whose foot is on our soil and whose hand is knocking at our doors, so that he will become a friend and not an enemy of our democratic American institutions.

We are to use some of this money in seeking to evangelize the negro, the undeveloped grown-up child, so that he will cease to be a thorn in the side of America. Unless we recognize his weakness and give him the gospel of service, sacrifice and sense, in the place of the thing of shimmer and shine and

shouting which he calls religion, great will be our condemnation. The real gospel of Jesus will open his eyes so that he may see that his place is in the South and that it is an industrial place and not one that is social in its nature, since he belongs to a race which, in the economy of God, can never be amalgamated with the Anglo-Saxon.

With a portion of this money we are to send the messengers of mercy into the nations of heathendom, where countless thousands are dying in Christless misery. Our soldiers, marching beneath the banners of the Christ, will invade France and Russia to let their people hear for the first time the Baptist message of liberty and hope. Thousands of them are ready for it and when it has been proclaimed they will come flocking into our fellowship.

## II. THIS IS A TASK THAT PUTS UPON US A GREAT RESPONSIBILITY.

The Bible teaches us that much shall be expected from the man to whom much has been given. Let us measure ourselves by this rule. We have the men for the task. Today about forty-five per cent of the religious people in the South are Baptists, nearly half of all professing Christians. Go among the business men in every community and you will find that some of the most active are Baptists. We have always been identified with every great public movement and in all places of human endeavor Baptists are always at the very forefront. From the days of the Revolution down to the present time, our country, when she has needed men to make her laws, to preside over her courts and to fight her battles, has turned to the Baptists and she has never found them wanting. And today when the denomination they love calls on them to serve her they will be ready, as one man, to respond to her call.

We have the money. The agricultural income of the South in 1917 was six billion dollars. The income from manufacturing, mining and commerce was another six billion. One-third of this stupendous sum, four billion dollars, belongs to the Baptists. It was given them by God to hold in trust for Him. This four billion is the Baptist income. If we would only come up to the Seventh Day Adventists and the Mormons, who make it a part of their religion to give one-tenth of their incomes, we would be giving each year the splendid sum of 300 million dollars to carry on the Lord's work. Just one per cent of the Baptist income each year would be 30 million dollars. If we could get our people to give two per cent of their income to God's work every year, it would give us 60 million dollars. Suppose we used 20 million for local work. That would enable us to increase the salary of many a poor preacher who is now living on such a small salary that he is not far removed from the poor house. In addition to this, we would have 40 millions left to carry on our mission work. This would enable us to more than raise the 75 millions in the course of two years.

When we think of the big sums that are being spent for good roads, when we see the new enterprises that are being projected all over the South, when we see the money that is flowing in a golden stream into the coffers of the people, we can but conclude that God has given us an abundance of money.

We have the ear of the public. For long years we have stressed the rights of the individual. The Catholics have boasted of a world-wide religion, the Episcopalians have gloried in a state religion, the Methodists have held out for a

tribunal religion, and the Presbyterians for a family religion, but from the very beginning we have insisted on an individual religion, one that was democratic in its nature.

We have sought to make the world safe for democracy by making the individual safe for Christ. Our principle was so true to the right and fitted in so well with the needs of the world that the President, without intending to boost the Baptists, put this slogan into the mouths of the people of America, "Make the world safe for democracy." Our task will be simplified when we can make it plain to our people that with this money we propose to do, in a peaceable way, what the Allies have been doing at the mouth of the cannon and the point of the sword.

When George Truett was in France with our army he was invited to spend the day with a celebrated club made up of middle-aged men of France. They were all men who were highly educated. Three hundred of them were gathered together and they were all men who had been reared under the influence of the Catholic church.

After they had eaten dinner, Dr. Truett was asked to speak to them, which he gladly consented to do. He told them of our great Republican Government and the rights that were accorded to the humblest citizen. Then he spoke of his religion, one of personal freedom and liberty of conscience, a religion free from all control of the state and one into which no man is forced and where the individual is responsible to God, and not to any earthly power.

You can well imagine that it was a great speech. Those Frenchmen drunk in his word as if they had been the wine of their native land. With flushed cheeks and flashing eyes they heard his message and when he had concluded they crowded about him, shaking his hand and begging him to carry his gospel from one end of France to the other. "If you will only go," they said, "and carry this message and send other men to tell the charming story of your religion, all France will flock to your colors just as she rallied to our own standards when Germany sought to grind us into the dust."

That is the sentiment of a large part of the world when the Baptist message has been interpreted in an intelligent manner, and I say today, without fear of successful contradiction, that there never was a time when the ears of the world were so wide open to our proclamation of the whole gospel as in the age in which we live.

We have a great God behind us. He, through His Son, has commanded us to preach the gospel and has assured us that He would be with us even to the end of the age. Believing this to be true, and knowing that every dollar of this money will be used in proclaiming the gospel message, we can go forward in the faith that He is with us.

### III. THIS IS A TASK OF GREAT SIGNIFICANCE.

This is shown by its origin. We did not take it up by accident nor did we stumble upon it in the darkness. We were not led to imitate the other denominations in raising large sums of money. We entered upon this movement because the Spirit of God led us into it.

When we stop to think of the trials and tribulations that came upon us within the past few years when we were engaged in raising the small sums that were needed to carry on our local work, it will be seen that no sane man among us, at the suggestion of any man or set of men, would have entered upon the task of raising this princely sum of 75 million dollars. The Spirit of God is at the bottom of this effort and He is urging us onward today and preparing the people for the final drive when the money will be forthcoming.

See how God has prepared us for this work, as a part of His plan. As a people we have worshiped a democratic God whose message to us was "Whosoever will may come." We have held up a democratic Christ who died that every man, regardless of race or condition in life, might find salvation.

We have been permitted to make large sums of money, but we did not know how to spend it to benefit others. Then the war came on and our sympathies were aroused. When we saw our boys going to the front we became liberal contributors to the Y.M.C.A., which was to care for them in camp, and to the Red Cross, which was to care for them in case they were wounded. We have gladly given to help the Belgians, the French orphans, the Armenians and others who have been ruined by the war.

Can you not see God's hand in all of this? He has aroused our sympathies so that we might become interested in the needy ones at our doors and those far removed from us who are sick with the malady of sin. Today, after our experience, it is a comparatively easy matter for us to become interested in this campaign to raise a great sum of money to be expended for the benefit of those who are in spiritual need.

### IV. THIS IS A TASK THAT IMPOSES A GREAT DUTY UPON US ALL.

It is a personal duty. It ought to appeal to every Baptist, no matter where he lives. We are planning to see every member of every church; and to guard against missing anybody, we will see every trunk Baptist in every community. We must give all of them a chance to come into this great movement. The smallest gift will not be overlooked.

Each Baptist owes it to himself and to God to inform himself. This he can do by taking HOME AND FOREIGN FIELDS and his state paper. To be without them is to be devoid of denominational information. How pitiful to see a grown man who is illiterate. The man who is without his church paper is a spiritual-illiterate and he is just as pitiful in the eyes of informed Christians as the illiterate soldier was in the eyes of his commanding officer in the army. A part of our task is to enlighten these denominational illiterates so that they may become assets instead of liabilities in the Kingdom of God.

Then we must pray for the success of the campaign. The same Lord who said, "Lift up your eyes and look upon the fields that they are already white unto the harvest," is interested in this work and will help us to succeed if we only call upon Him.

We must work with our brethren to bring in this money. We have been proclaiming to the world that we had a distinctive message and that we could not turn away from it to unite with other people who did not go as far as we did. Now we have the opportunity of proving our consistency by unionizing with our own people.

What more can be said? In this movement we have the opportunity to meet the needs of the world. Will we measure up to the expectations of God? We will not if we view this great task as nothing more than a duty. It is that, but far more to every Baptist who is what he ought to be. It is an exalted privilege to give to Him who gave so much to us, to give for the uplift of those who wait, in the night of sin, for us to come with our message of hope and cheer.

Then let us all cry out today, "Ask now of the days that are past whether there hath been any such thing as this great thing is, or hath been heard like it?" Let us, as one man, enter into this work which is for the glory of God and the uplifting of mankind, and millions on the earth will look up to God and call for His blessings to rest upon us, while millions yet to be, when they hear the story of this great task, will thank God for permitting us to live and for giving it into our hands.

THE best things in the divine life, as in the human, will not come to us merely for the asking. True prayer is the whole strength of the whole man going out after his needs, and the real secret of getting what you want, in heaven or on earth, lies in the fact that you give your whole heart to it, or you cannot adequately value it when you get it.—R. Collyer.

## Southern Baptists Facing Their Money

Rev. L. R. Scarborough, D.D., General Director

What will our Response be in Victory Week to the Mightiest Test God has Ever Put Us To?  
"Our Pledge Cards and Not our Speeches or Professions will Answer."

There are more sides to the 75 Million Campaign than the money side, but the money side is of tremendous importance. God has used the need of money and the necessity for going after it as a means of arousing His people, calling them to higher vision of world service, deepening their consecration, enlarging their information, enlisting their churches and membership for the spreading far and wide a mighty quickening of conscience and the building everywhere of the holy fires of evangelism. He also uses the need of money in a divine urgency for consecrated men and women to carry His gospel around the world. Whatever else is involved in this campaign, the important feature, the immediate and pressing objective is that Baptists will face their duty as stewards of God's money. They must now look the golden eagle straight in the face and give an account to God for what they see, feel and do in their relationship to this eagle and the gold he marks.

Money is vital in all life and especially in religious life. Our relationship to our money decides many things in our relationship to God, for if we love money more than we do God and lost souls, then we have cast a deep shadow over our relationship to God and lost souls. If we love God and the lost world more than money, then we will value our money and do with it in the holy light of this relationship. God says much about money in His Book. He does not condemn its possession, but condemns its wrong use. He puts a spiritual value on money and urges us to use all our money in relationship to this spiritual value. He says that the love of money is the root of all evil, and by the right use of money we will greatly help to run all evil out of the world.

This campaign is going to test the soul of Baptists on the money question. God in *Victory Week* will take the assize of all Southern Baptists. He will find "the number" of every one of us when He sees our pledge card. Our God in this

campaign is putting against our love of money our allegiance to Him, our devotion to His gospel and our compassion for a lost world. What will our answer be in *Victory Week* to the mightiest test God has made of Baptists in twenty centuries? Our pledge cards and not our speeches or professions will answer.

I believe that every rich, near-rich and growing rich Baptist in the South ought to make a pledge card in proportion to his financial ability. Somebody has said, "Make your gifts according to your income or God may make your income according to your gifts." I believe also that all the rest of Southern Baptists ought to give sacrificially, remembering that Christ as He sat at the treasury in Jerusalem judged the gifts of the rich and the widow, not by what they gave, but by what they had left after they gave. Millions of Baptists must give sacrificially and all our rich must give proportionately and largely or we will fail in *Victory Week*.

Our leaders must make our people face their money duty and in this campaign develop the most heroic and faithful stewardship ever known among Baptists. Pastors should pray for and with and talk to their prosperous members. Unless there is much of this kind of work on the part of Baptist leadership, we will imperil victory. Pastors should preach during November on stewardship and press hard the Bible doctrines of money on the hearts of the people. If we will tie stewardship, soul-winning and prayer in the same bundle and go afield with our people, we will come back with not only a great harvest of gold, but a great harvest of souls.

Let's pitch our stewardship to the tune of soul-winning and a glorious Baptist symphony will ring throughout the earth. Brother Baptist, face your dollar and see what you can do for God and a lost world with that dollar. Money invested for God brings the largest dividends, not in money only, but in things better than money.

## The Christian Doctrine of Stewardship

Rev. H. L. Winburn, D.D.

"A steward," says the writer, "is one who handles the affairs of another according to the will of the owner." With Convincing Logic he then Sets Forth the Implications of this Truth, and its Bearing upon the Campaign

I would not like to appear pedantic about it, but as I understand words, the dictionary is lacking in its definition of the word "steward." It says [Funk & Wagnalls] a steward is "one who handles the affairs of another." Now a guardian does that, according to the law and the will of the court. A sovereign also does it, according to his own will. The lacking element is expressed in the words, "according to the will of the owner." With this added, we have the true idea of stewardship, whether technically correct or not. A steward is one who handles the affairs of another according to the will of the other—or owner.

In the Old Testament the idea is clearly contained in God's first recorded word to man, in Eden. "Be fruitful . . . multiply . . . replenish the earth . . . subdue it . . . have dominion over it." God had created the earth, and the people who were to inhabit and manage it. Both it and they were His, and they were to hold and administer the things of earth under Him and as belonging to Him. Not a jot or a tittle is recorded on earth or in heaven (so far as discoverable) to

show that God ever relinquished title to one inch of the earth or one being that ever lived upon it.

The same truth is re-emphasized, lest they forget, many times in the Old Bible. Perhaps it is nowhere clearer stated than in the great text, "The earth is the Lord's and the fullness thereof; the world and they that dwell therein." The earth and everything in it, together with the world of people and everyone that dwells in it, belong to God by right of creation, maintenance, sovereignty and all moral ties of dependence and gratitude. Not one right has been forfeited, and not a transfer of title has ever been made.

By the time New Testament times came on a new right of ownership has been worked out, the right of purchase or redemption. This was not new in the divine plan, but in the execution only. "Having loved his own he loved them to the end" of all bitter sacrifice and all vicarious suffering. The cross had intervened. Its rich, red seal of throbbing passion had stamped us His again by the loving right of redemption, so that now there can be no question raised—but in rebellion

—about His ownership of us and all that ever comes near us. Many times, likewise, in the New Testament are we reminded of this. Perhaps the most pointed reminder is in that great possessive text of redeeming love, "Ye are not your own, for ye are bought with a price."

In view of creation, providence, sovereignty, love and redemption, certainly the early Christians were acting upon natural impulses when "no man said that aught that he had was his own." And in view of the same considerations, certainly no Christian of this day can lay honest claim to either self, time or materials, except as he proposes to administer these according to the will of the Owner.

Stewardship as a doctrine is the recognition of and acceptance of this great body of truth. Stewardship as an experience is the full submission of all of life upon God's altar, which submission in spirit starts the glad question of devotion, "Lord, what wilt thou have me to do?" The splendid body of Christian sentiment involved in the clear avowal of our stewardship under God is the highest spiritual reaction of the human soul to the stimuli of God's calls and claims. It answers by bringing all—self and all else—to His altars, and nothing beyond can be asked. Stewardship as a principle of life is the operation of this body of spiritual sentiment along lines of a will to do God's will. Stewardship as a practical method of service is the application of this sentiment and principle in the daily affairs of living, by the observance of certain laws expressive of the will of the Owner.

This splendid body of Christian responsiveness to God's ownership of all of life and sovereignty over it, the highest spiritual experience, is in need of an organizing principle. Without it, and the careful observance of it, the sentiment will die down into powerlessness, or run to frenzy. It is not too much to say that every truly converted heart has felt the swell of this big, divine responsiveness. Neither is it too much to say that nine out of ten converted hearts have let this fine sentiment settle back into a powerless and inefficient habit of life as regards the time and possessions of the individuals. Else, whence comes this vast enlistment problem? It is not enough to say the problem exists because of lack of information. Information about what?

At the other extreme, this same fine sentiment has more than once run to frenzy. The inefficient and soon abandoned communism of the early disciples is a case in point. Their frenzy of responsiveness ran to the point where they destroyed stewardship by giving over all responsibility for the affairs handled. Modern communism is identical in spirit, with the great distinction that in these days society or the state has been put in the place of God.

If we will discover the calm, sane organizing law upon which this fine body of sentiment can rest and shape itself, and then obey the law, we will have come to the solution of most practical questions in Kingdom service. The three elemental factors, personality, time and material, are all covered by the law, or God has left out a very important thing.

The first impulse of awakened love is self-devotement. When first we come to love God in Christ, we feel the happy spirit of sacrifice and long to give ourselves. This beautiful thing, new love, will thrill itself out into mere sentimentalism unless it has safe and intelligent guidance. So, Christ has named over the powers of the human soul and called upon us to "love the Lord thy God" with every one of them—including the mind. Thus the summary of the law as given by Jesus becomes the organizing principle of the stewardship of personality with its myriad capacities.

Awakened love next wants to devote its time. Without a measure and a memorial this impulse runs to nothing, or goes on to the endless psychological orgies of the Holy Rollers. Our wise God foreknew all this, and set the Sabbath in the midst of the days as a measure and a memorial. The law of the sabbath is the organizing principle for this loving impulse

to devote time. To live as if every day was a sabbath would be to destroy stewardship of the common tasks, by surrendering them. To disregard and desecrate the sabbath is to prove by deathless syllogism that the loving impulse to devote time to God has died out to apathy.

Awakened love also wants to make a gift. "God so loved that he gave"—and when we love we want to make a gift. But both ourselves and all else there is belong to God. And covetousness is not killed by a single experience in prayer. So, if there be no law to organize this loving responsiveness in ordered and admirable fashion, the fine sentiment tends to die out in the grasp of covetousness, or run to frenzy and the inefficiency of communism. The law of the tithe is God's organizing principle for the sentiment that moves love to bring gifts. It provides in orderly and admirable fashion for the costs of His service and stands as an undying memorial to His ownership of all that is and our stewardship of all He entrusts us with.

Neither of these laws is Mosaic, in the sense that they originated in Moses' day, or became extinct with Mosaism. The law of the tithe no more than the law of the sabbath, or the law of personal devotion, was abrogated with the Levitical system. It operated hundreds of years before there were any Levites, among many peoples never subject to the Levitical law, and was declared to embody the duty of men by Jesus Christ in the days when the Levitical law was being set aside.

It should be remembered that, while the sabbath and the tithe are both a measure and a memorial each in its place, there is no law against devoting both time and means "beyond measure." So offerings are invited when tithes have been paid, and a Christian may pray and seek his neighbor's soul on Tuesday as well as Sunday. But this admission does not invalidate the law of the sabbath or the law of the tithe.

In the great campaign we now have on, this principle of stewardship and its organizing law of the tithe are coming to their own among Southern Baptists, let us hope. Pardon me if I illustrate by my own state: Arkansas Baptists co-operating with the State Convention had, according to the best official income statistics, an income of \$52,000,000 last year. Their annual expense for operating home churches was approximately \$2,000,000. This paid, out of the tithe duly brought to God's treasury, would leave \$3,200,000—or the exact amount of the state's apportionment in the campaign. It can be paid in one year, instead of five, if all God's people will obey His law of the tithe as the organizing principle of the body of their divine sentiment of responsiveness to God or the experience of stewardship. And Arkansas is one of the poorer states of the Convention. Kentucky, Virginia, the Carolinas, Tennessee, Georgia, to say nothing of wealthy Texas and Oklahoma, can pay the full quotas in one year easily if God's people in all these states will obey God's financial law.

Shall we do it? Will Christian men and women, awakened by the challenge of this mightiest Baptist undertaking, realize that they must obey God's law or fail? If the campaign results in a million intercessors and a million tithers among Baptists it will indeed mark the beginning of a new era.

THROUGH inadvertency a misstatement occurred in the last month's HOME AND FOREIGN FIELDS, concerning the Memorial Church in Washington. It was an oversight that this went in, the line occurring in some answers to puzzles in the Young People's Department. This whole matter has been referred to the Home Mission Board for adjustment. They will handle it in their church building fund. In all probability, the church will not be named for Roger Williams. Baptists are not much in favor of memorials, especially in this case. If brethren in the campaign do not want their money to go in any direction toward this memorial, they can write it on the pledge card that they sign, and thereby cut it out.

## Putting First Things First

Rev. V. I. Masters, D.D., Superintendent of Publicity

Enlistment can Never be Divorced from Stewardship; and the Man who More than Any Other Among Us has Insisted on a Great Program of Nurturing the Life of the Backward Church and Church Member Points Clearly to the Vital Need which must be Met both Before and After the Success of the 75 Million Campaign

Following the expressed will of the Convention, the Home Board instituted a "Department of Enlistment and Co-operation," in 1912. The name has been shortened in common usage to the "Department of Enlistment." But from the first it was seen that the method for doing this great, long-neglected task must be a method of co-operation between the general agency of Southern Baptists for domestic mission service and the state and other local agencies. We are confident that the deliberate judgment of the Convention is yet what it was when the work was instituted concerning the wisdom of performing this work through a working alliance of all of our domestic agencies.

Then came the war. It changed everything. We learned how to give as never before for our country, for liberty, and for our sons. After it was over, we learned how to do bigger things in bigger ways. We learned about mass organizations and money-raising campaigns—through a central agency and a complete organization. We learned more than we had ever known.

We are now in the midst of raising 75 million dollars. God is going to give us success. There are going to be results far more glorious than the 75 million dollars, which will do so much good and supply so much need.

Far be it for me to say a word to minimize the importance of success in this effort, or of its blessed significance. But I would be untrue to the words of our Lord in the Great Commission—"teaching them to observe all things whatsoever I have commanded"—I would be untrue to the deliberately and repeatedly expressed convictions of the Convention itself on the importance of Baptists getting awake to the immense opportunity and need in the field of nurturing missions, if I did not declare that not even the blessed work of raising 75 million dollars takes the place or is by the Convention intended to take the place of the long-needed, long-neglected and now long-to-be-worked-at job of enlistment or nurturing missions.

• It will take a long time to do it. An average of two dozen men in each state in enlistment service might work at it for twenty years, greatly to our Baptist advantage and to the development of thousands of churches into five and ten times their present "efficiency" in supporting the work of the denomination.

It is inevitable that the Convention shall think in terms of the monetary support these churches will give. But the best thought of the Convention and of our God-fearing men and women does not give Convention support prime place in enlistment. The prime place must be given to developing the Christ-life in these church members through teaching them. The fruit of the Spirit, says Paul, is "goodness and righteousness and truth." Among New Testament writers Paul imparted most teaching about the importance of giving money to the Lord, but Paul always places first things first. Do we not sometimes lack faith to follow him here?

Enlistment work proposes the enlarging of the Christ-life in all the people of God through teaching His Word, through pastoral work, pulpit instruction, persuasion, encouragement, rebuke.

Enlistment never hopes to send out field workers adequate to do this job, or to do one per cent of this job. Enlistment knows that only the pastors can do it. But the Enlistment Department also knows, and every informed Southern Baptist knows, that thousands of our churches and pastors, especially in the great rural districts, have become so nearly crystallized

in the pioneer practice of once-a-month preaching by an absentee preacher that they cannot unaided break away from it. We know that this practice does not and cannot in the twentieth century provide the teaching which the New Testament requires and which the conditions of our times require for the establishment of God's people.

We know—do we not?—that the denomination cannot make a worthy exhibit of its concern for fellowship, of the understanding love which it feels for these disadvantaged churches, without sending men who are able to help these pastors and churches to get out of the tread-mill of this outworn pioneer church habit and to vitalize their methods to meet modern needs.

*I can set forth the big concrete tasks of enlistment work in one sentence. Here it is: A decent support for the pastor, more preaching than once a month, more, far more pastoral work. The task of enlistment workers is to help the churches and pastors to secure these results. It is so simple that there is a tremendous danger that its very simplicity will make us despise its significance, cause us never to see how big it is.*

The enlistment workers of the Home Mission Board are making a fine success, wherever they have been able to follow the ideals laid down for them by this Board, that they should look after setting up the church and preacher so they can do their God-appointed task, rather than to look after other things—however important the other things may be.

For these men setting up the church and preacher to do their God-appointed task of teaching is far more important than raising money for the greatest and most necessary mission activity of the denomination. It is more important because it is their work and because it is absolutely prerequisite to enlargement of the churches in giving to mission work.

It is a case where the indirect result of liberality will be far greater than the direct result would be if they did not do anything but stand up and appeal for a speedy gift of money, and then hurried on. A quick campaign method cannot reach and develop 3,000 or more preachers, whom circumstances have prevented from entering college and from coming into contact and understanding sympathy with the great co-operative tasks of the denomination. No more can such a method enlarge the outlook of the deacons and leaders of the churches so they shall be willing to give liberally to set up adequate religious instruction and leadership in the church and community. A work worthy to produce such great results is worthy to take time and some soul-stirring effort.

If the Home Board is able, as it longs to be, to put across into the Baptist consciousness and conscience that great principle of the Commission of our Lord for obedience to which the clarion voice of George Truett appealed at Savannah in 1903, for which the quaint wisdom of Dr. Gambrell has over and over made itself heard, for which the great mind and heart of William E. Hatcher coined his last golden phrase for our Baptist people whom he served so long and loved so well—if the Board is able to do this, we will not in the future need great campaigns wherewith to raise 75 million dollars in five years. For we will have millions who will be giving their money because they understand and love. We will not need to be alarmed over the loss of one-third of our membership to the world and to false faiths.

*For if we shall really teach our people to understand the truth, they will stand by the truth and give their money to pass it on to others.*

# The Call of Stewardship to the Country Churches

That it is Possible to Enlist the Country Baptist Churches of the South in a Great and Worthy Way is Amply Proven by these Home Board Enlistment Men who are Giving Their Lives to the Task

## Enlistment Progress in Mississippi

*Rev. T. J. Moore, Enlistment Field Worker*

In this state more than three-fourths of the Baptists live in the country and over half of our town and city Baptists are country-raised folk moved to town.

To reach every church possible with two definite things to accomplish in each church our State Convention Board put on a three months' campaign, extending from April to July. These two definite things were, first, to enroll students for county Sunday school normals, to be run for a period of five days in every county where the enrollment was sufficiently large to justify the normal; second, to install a budget and envelope system in each church not already on the system.

My district included sixteen counties. The plan was to make a canvass of every church by means of a church-to-church campaign for each county, meeting with one church after another day after day until the county was covered.

Beside planning and drilling leaders for many of the other counties of my district, I personally participated in seven of the county campaigns. In these my assistants and I held services with over a hundred churches. More than half of these were all-day-dinner-on-the-ground services, opening at 10 A.M. and closing at 4 P.M. The need of Bible study led by efficient teachers, and systematic Biblical church finance, were the points stressed by every speaker and in every speech.

Some of the results in these seven counties were several Sunday schools organized, over three hundred enrollments for Sunday school summer normals, over forty churches installed budget and envelope plan of church finance and an aggregate increase, above what they were giving, or more than \$6,000 a year.

Some specific cases: The church was far back in the interior, a small church in a small settlement and difficult to reach. They had only sixteen resident members and twelve of them were present. They had called a preacher twenty miles away, but the nearest one to them. He had paid them one visit and told them that he could not serve them for less than \$150 a year, one-fourth time. With no knowledge of system in church finance and being poor people, they could not see how they could raise this amount. After listening to the explanation of God's plan, based on 1 Cor. 16: 2 and Mal. 3: 10, and the

budget and envelope way to do it, we asked those present to make their subscription on the weekly pledge cards. These pledges summed up \$281.42 a year. They agreed on the spot to insure their pastor \$12.50, and to send to our mission budget \$8 each month. Their young lady treasurer, chosen that day, informs me that they are more than meeting their obligation and both church and pastor are happy.

With new and struggling churches, and disorganized and dying churches, I hold some enlistment revival services. I have just closed a fine day's meeting with a tolerably new and weak church holding its service in a schoolhouse. They had failed to impress the community of their importance and were scarcely living. Their pastor had only been with them a short time. He was full of faith and hope. The church was small, perhaps a dozen available members. During the meeting twenty-one members were added. Among the fourteen for baptism were four men, heads of families, over forty-five years old, who had never before made a profession. The church had never paid over \$50 a year for all purposes. On the day before close of the meeting they listened to a presentation of God's plan for church finance, adopted budget and envelope system and at once signed weekly pledges which aggregated over \$400, with several yet to be seen. They also agreed to begin a campaign to build a \$1,500 meeting house.



## Results That Prove It Can Be Done

*Rev. W. J. Langston, Home Board Enlistment Worker*

In 1914 there was not a single pastor in this association supported by the churches. Of the sixteen churches, only five had preaching as much as two Sundays per month. There was only one parsonage, and that one was in bad repair and unoccupied, used by someone as a cotton house. However, there were some brethren and sisters very much dissatisfied with these conditions and were anxious to see them changed.

The work of enlistment was begun at the psychological moment. Brethren of the association welcomed, helped and encouraged in every way the enlistment men of the Home and State Mission Board. The results of this co-operative work were very satisfactory. There are now four pastors supported by the churches; three

new parsonages have been built, one other improved, repaired and made comfortable for the preacher and his family; an evangelistic campaign was made in this association under the auspices of the Home Board. Some two hundred members were added to the churches, and one new church was organized.

Two churches in this association have made marked progress. The church at Wagoner was supplied by a good man who lived some 140 miles away. He preached for them two Sundays per month and received \$400, of which about \$200 went for traveling expenses and incidentals. Another church, Tabernacle, was supplied two Sundays per month by one of our very best men, who lived some twenty miles away. He received for his work \$250 per year. These two churches united in the formation of a pastorate and called Brother Furman Moore. He moved into their midst and occupied a nice home which they had prepared for him. They paid him a salary of \$1,200. Under his ministry the church at Wagoner built a house of worship well worth, some say, at least \$35,000. Material is now ordered to improve the house of worship at the Tabernacle. The churches have preaching every Sunday, pay a salary now of \$2,000 per year, and increased their contributions for different objects about threefold.

About twelve miles above Georgetown, S.C., at the junction of the Atlantic Coast Line and Seaboard railroads, is the little town of Andrews. In this place about three years ago was a small, struggling Baptist church. The best they could do was to have an afternoon service, or perhaps a week-night service conducted by the pastor at Georgetown. Not far out in the country were two other weak churches unable to support even for half time a pastor. The outlook for this section was exceedingly gloomy, so far as the Baptist cause was concerned. However, the enlistment man took hold of the situation and with the help of some progressive men a pastorate was formed with Andrews as a center. A good man was called as pastor and began work among them. At this writing the Andrews church has called a pastor for all his time at a salary of \$1,800 per year, and has increased contributions some threefold. The church furnishes a parsonage also.

The work of enlistment is no longer an experiment. Some thought it was an impossible task to secure the co-operation of our rural churches in the formation of pastorates. I find that there is a growing demand on the part of the churches for this

kind of work, and that the work becomes easier when wisely done. Of this fact I am truly glad, for absolutely the only way to develop our rural churches is through their co-operation to secure the means necessary to induce good and efficient men to live and labor among them. Our fathers acted wisely when they took hold of the country; we shall prove ourselves as wise if we hold on to it and develop it, and so conserve the sources of influence as well as to look after the centers.



### A Marvelous Response in a Home Mission Field

Rev. D. T. Brown, Enlistment Worker

On the second Sunday in June I went to Elizabeth Memorial Church, in Acadia Parish, and made an every-member canvass of the church. This is a country church, organized about ten years ago, but without a house of worship. I found that the State Board was paying \$400 to help on pastor's salary. When the enlistment was finished we had something over \$1,800 pledged for all purposes. Shortly after the enlistment of the church, I was invited back for a series of meetings for the first Sunday in August.

On returning for the meetings, I found that preparations had been made by having a brush arbor ready for the services. Our meetings were started, and the crowds increased until the people could not get under the arbor. There were people gathered there that had never heard a gospel sermon before, and when the meetings closed one man said to me that he had talked to over 100 Catholics, and they all said they wanted the meetings to continue. The one thing that they wanted was more light on the Bible. At the close of the meetings we had forty-seven for baptism, thirteen of whom were from the Catholics. One lady, seventy-two years old, came and asked baptism, stating that she had been converted. As a result of the meeting the church had the *Baptist Message* and HOME AND FOREIGN FIELDS put in the budget, which will go into sixty-three homes where religious papers have never gone before. There were twenty young people who came out in the meeting and said they were ready to go, and do, anything that the Lord wants them to do, at home or abroad. Half of them speak French better than they do English. One volunteered as a trained nurse, and will enter training at the Baptist Hospital at once.

This is one of the greatest mission fields in the South, and is now open to the gos-

pel, it is near the French school, the Acadia Academy of the Home Board, and the people that take up special work can enter training at once.

Enlistment has done wonderful things in Louisiana in the past few years. I am thinking now of a small country church that had not had service in it for eleven years. A young preacher from the Louisiana college went there, held some special meetings, and before the meetings closed I went to him, and after he had found and baptized sixty-five we enlisted the church, and there were sixty-eight enlistment cards filled out. Every member of the church, and three others, had been enlisted to help on pastor's salary and missions. The result was the church called the young man that had been doing the preaching, and when he had served them one year for one-fourth time, they had paid him up in full and had \$15 in the treasury for the next pastor.

When the new man went to the field they immediately called for me to come, enlist the church for half time, and hold some meetings. These people are happy in the Lord, and would not try to conduct their work in any other way than the Bible plan. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him."

## Sentence Sermons for November Campaigners

Rev. B. C. Hening, D.D., Assistant General Director

No man is free to steal a license and libel freedom by calling it *liberty*.



What is the difference in the *knowing*, if there is no difference in the *doing*?



Good causes can do without you, but you will fare badly to do without them.



Avoid making a bad impression—things are like the sources from which they come.



If doing good is not your business, none but the stupid would like to have the sort of business you are busy about.



If you have much, the little you do will simply write your compromise with a greater condemnation.



If you are not willing to give the Lord even cheap money, you must be running on a cheap scale.



"It is required of a steward that a man be found faithful"; how about it when he is not even honest?



The one who has nothing to administer for the Lord gets the prize for poverty, for he is without competitors.

I had rather administer upon a little like a man than to lay claim to many "pounds" and lie down on the job.



If we are left alone in our indifference it soon deadens into indolence and the indolent man is dead while he liveth.



Open the door of your mind for the air of higher altitudes to blow in; a healthier mind might open your heart.



Any other strength without moral strength is of little value, and, as in the case of Sampson, maybe a disadvantage.



"Haste makes waste," but if you do not get a move on you when everything else is in a hurry you will get left.



He that is so selfish that he will not pledge the Lord anything for the future, is not apt to have any wise man covet his future.



You are not your own steward. You have nothing to administer except for God. All of us are "squatters" on God's land.



The preacher who is too much afraid of the close-fisted of his congregation to tactfully press the campaign is too much of a moral coward to ever win a crown as a good soldier of the Cross.

"There is a bright side," but it is not the side of the fence the self-pleasing are grazing on.



If you know more than the multitude of progressive Baptists, you must have Solomon beaten, or they must be mighty stupid.



What we achieve through the exercise of high qualities are our crowns—what comes to us gratis may serve us, but it is not to our credit.



All die and leave the estates they administer here. If we carry along with us no fruits of good stewardship, we are in a bad way.



The man who prods us into doing our duty, we should praise; but he who pleases us in false preferences, some day we will come to curse.



Lead the way, but consider the consequences to those who follow—if you lead your people astray your end cannot be worse than you deserve.



On account day many may have none to render, and dumb before conscience and God, such self-confession will pass the sentence of "criminal."



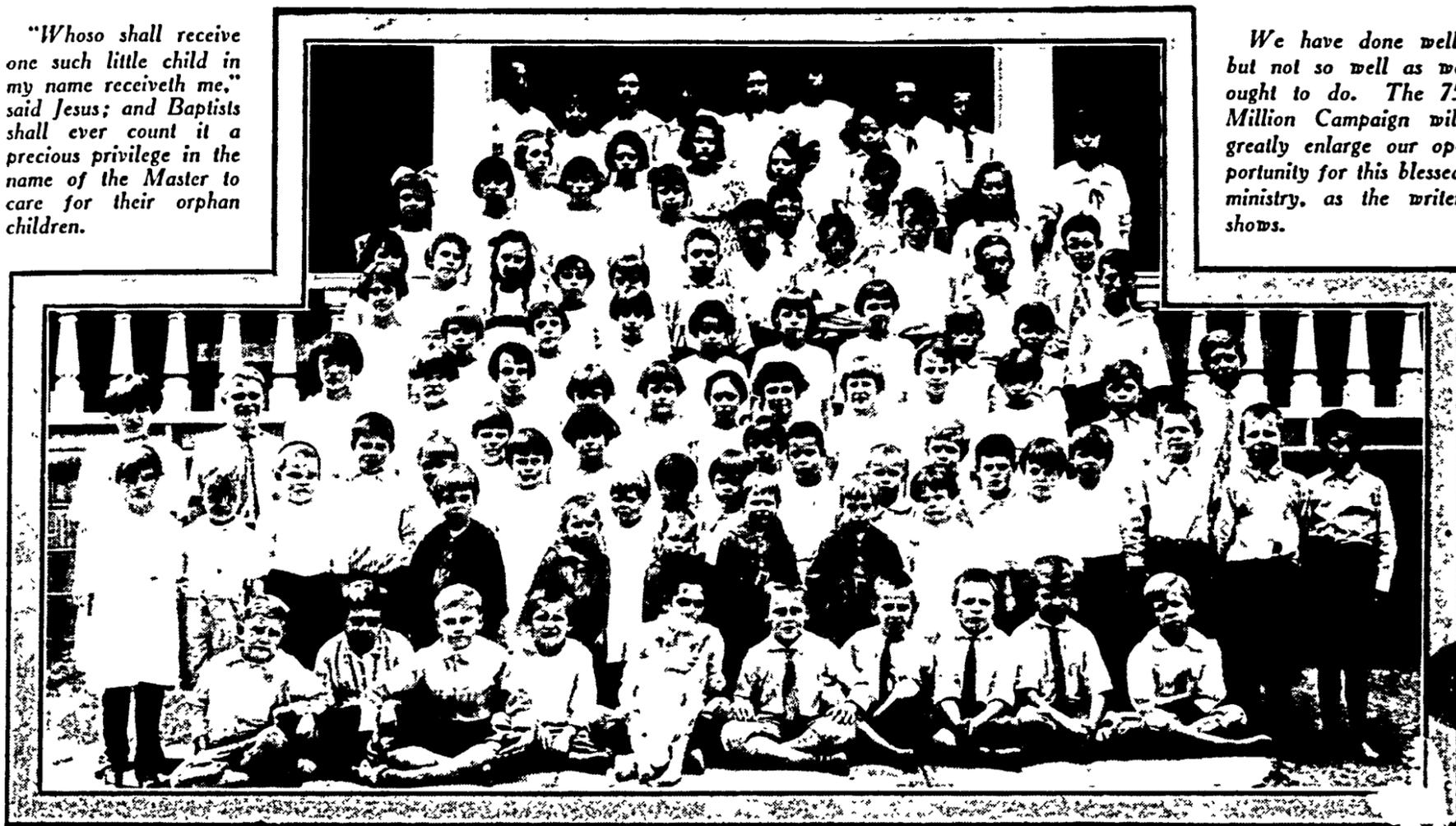
If some of us administered upon the estate of others, appointed to us by the courts, as we administer upon our own estate assigned us by our God, we would soon take our place in the *pen*.

## "UNTO ONE OF THESE LEAST"

Rev. A. T. Jamison, D.D., Supt. Connie Maxwell Orphanage

*"Whoso shall receive one such little child in my name receiveth me," said Jesus; and Baptists shall ever count it a precious privilege in the name of the Master to care for their orphan children.*

*We have done well, but not so well as we ought to do. The 75 Million Campaign will greatly enlarge our opportunity for this blessed ministry, as the writer shows.*



Children of the Kentucky Baptist Children's Home.

The noise of the war between the North and the South had hardly ceased before kind-hearted people began to think about taking care of the children in the South who had been orphaned by the death of their fathers on the battlefield. For half a century the growth of orphan institutions made rapid progress until large numbers of them are found in all the Southern states, supported by the churches, the fraternal orders and other agencies. But it would be a mistake to assume that organized care of orphan children is connected solely with the half century following 1865. It would be an interesting volume if some man would search history and give us a report of what has been done for the helpless children through the ages.

We are all familiar with the fact that the primeval savage exposed his child to the wild beasts unless the little fellow was unusually attractive and it was desired that he might live. The savage felt no responsibility for the preservation of the life of his child and left him by the roadside or in the woods. The early Christian church in its contests with barbarism immediately asserted itself as the friend of the child, and history indicates that it early became the avowed protector of the helpless child. Among the seventy conclusions adopted at the famous council at Nice in 325 A.D. was one article which

required that in each village of the Christian world there should be established asylums for the traveling sick, the poor, and the abandoned child. One of the great church councils in the seventh century instructed all priests to inform their congregations that newly born children should be left at the door of the church to be taken care of. In the fifteenth century we know of an institution in the city of Naples that cared for 900 orphans, and it is said that they were well educated and trained. The Middle Ages are rich in the account of the sheltering of the helpless child from cruelty and from sale. Pure or impure, as we may call "the Church," it was Christian influence that did it, for no power had ever asserted itself to champion the helpless child until Jesus came and taught us how valuable was a little child, "even one of these least."

In modern times agencies have multiplied for the protection of children, especially in the matter of labor since the rise of the factory system, as regards education, and all forms of child exploitation. It may be said that there are three views of the child. One is that the child is a commercial asset; that he is a prospective helper in the winning of bread; that he is making the family richer because there is one more to work. Another view is that he is a plaything, a toy; something to be

humored and petted. Another is that he is the Theodosius; the gift of God; that he is a possibility unlimited in development; that he is to be trained, taught, led, chastened, disciplined; that being a God-bestowed gift an awful and solemn responsibility is involved in his rearing.

As time progresses we are coming to the point of saying that an orphan child is as good as any other child and as much entitled to careful rearing. That was not the old-time view. It was formerly thought that an orphan was a waif, that he was an unfortunate, that he had some sort of stigma attached to his name if brought up in an orphan asylum. The new day is bringing new views concerning the helpless child. In our denominational orphanages we are coming to feel that the boys and girls received by us are adopted members of our family. While it is true that no institution can fully take the place of an average home where father and mother love their children and lead a normal life, it is also true that our institutions are more and more making an honest effort to approximate the real home. Nowadays we rarely find an old-time congregate institution in a city. Our orphanages are all moving to the country and the children are being housed in cottages of, say, twenty-five to a house. Family life is being approached and in most cases the common dining room is being rejected as a feature

and the kitchen and dining room are incorporated in each cottage.

With reference especially to our Baptist work for the orphan children it looks decidedly as if we are better pleased with a high type institution than with the old-time cheap-John arrangement. This is indicated by the fact that in those states where the orphanages have raised the standard the people have accorded more generous support than ever. It looks as if the more we do for the orphan children and the better quality of the work, the more we are pleased and the more determined to make everything even better yet.

There are states that would gladly take over the work that is being done for the normal orphan children by the denominations. But we would have to spur our imagination a bit to conceive the indignation that would be felt by our Baptists if such a proposition should be submitted to them. Our people would no more be willing to turn over to the state for education and training our adopted orphan children than they would be willing to turn over our Home Mission work in the South to the Methodists, or our missionary interests in China to the Northern Baptists. We are not willing that the Methodists, the Northern Baptists, or the state should do the work that we have the duty, opportunity and privilege of performing.

It is a gracious consideration to contemplate that we are no longer in the orphanage field competing with one another as to how cheaply we can do the work per capita. There is, however, among us noble rivalry as to which can best serve the orphan boy and girl. We would build slab houses for our orphan children, and we reject hard and repressive discipline, as well as cheap, untrained care-

takers. We have reached the point where we want to bring the children up in good style, and the people support the idea most heartily.

It is at this juncture of our development that the move comes for enlargement in all Baptist work. From the orphanage standpoint it is psychological. Many of us realize that our equipment has been mean. We have been recently developing ideas and ideals for our institutions. Now as we are ready to do very much larger things and to perfect methods and plans for a finer and very much higher type of work there comes the proposition for great increase of gifts to all the causes, including, of course, the orphanages. We rejoice to hail such a day, since it signifies the fulfilment of many dreams.

It was Jesus who "set a little child in the midst" and it was He who took the little child in His arms and blessed him. It was He who said, "Suffer the little children to come unto me and forbid them not." It is in the spirit of Him who loved little children that we rise to embrace the opportunity to reach out the helping hand to a great many who have so far been neglected. It is in His own blessed name that we have determined to do not less for the orphan child, but more and more and more.

Rejecting most heartily the principle that the fittest shall survive, we assert in the name of Jesus that the unfit shall be nourished, cared for and tenderly brought to health and strength, physical, moral and mental. We look out to behold many wan faces that look appealingly to us for help and sympathy and we say to these destitute, including the neglected ones, speaking to them individually, "My child, come in; we love you, we will adopt you

as our very own; we will see that you go to school; that you learn a trade; that you are developed in morals and manners; that at the close of your adolescent period you shall go forth from us ready to accept an honorable position in the world, prepared to make your own way and to ask charity of no living man."

The vision is ripening into a reality and the great 75 Million Dollar Campaign that is now on will enable the orphanages to bless and serve large numbers of those who justly claim a share of our love. We are all now united for enlargement of equipment, for elevation of standards, and for reaching out the kindly hand to every destitute and orphan child in these Southern states of ours.



## The Thomasville Baptist Orphanage

One of the first orphanages to be founded by Southern Baptists was the Thomasville Baptist Orphanage, at Thomasville, N.C. This institution had its beginning as the Oxford Orphanage, founded by J. H. Mills, in 1875.

In 1884 at the session of the North Carolina Baptist State Convention a resolution was offered to establish an orphanage for the Baptists. It aroused a stormy debate which raged for hours. In the midst of this stormy debate the resolution was withdrawn and the friends of the movement retired to the basement of the First Baptist Church in Raleigh and organized the North Carolina Baptist Orphanage Association, and began receiving members, who became such by giving \$1.00 to its support, Dr. C. E. Taylor, president of Wake Forest College, paying the first dollar. J. H. Mills, who had resigned as superintendent of the Masonic institution, was elected the general manager of the new enterprise, and in November, 1885, the first child was admitted. Since that day over 1,900 children have been received within its walls.

Mr. Mills had the vision almost of a prophet and was one of the first men in all the South to get a clear conception of the proper plan of the cottage system for orphanage work. So he began by building four cottages, each a complete home within itself. This conception can never be improved upon. The institution was located at Thomasville. In that day no advantages were offered and the committee had to go into the open market and buy the lands which formed the nucleus for the present institution. Mr. Mills remained general manager for ten years, but he did not lay down his work until it was laid on the hearts of North Carolina Baptists.

Rev. J. B. Boone was then elected general manager and held this position for ten years. During that period many of the most important buildings were erected, the school work planned on a graded system and a water and sewerage system installed. This was a period of considerable enlargement.

Mr. Boone then retired from the work and M. L. Kesler was elected general manager in 1905 and still holds this position. There has been considerable growth since that day. A number of new buildings have been added and the number of children has greatly increased from something like 300 to 531. And in addition to the plant at Thomasville, a branch institution has been opened in the eastern part of the state, known as the Kennedy Memorial Home. A large tract of land was given to the orphanage

*"Train up a child in the way he should go, and even when he is old he will not depart from it."*



Graduating Class, Thomasville, N. C., Baptist Orphanage, June, 1919.

*"In Thee the fatherless findeth mercy."*



"Daddy" Flowers and ten tiny tots of the Louisiana Baptist Orphanage.

on condition that it be used by the institution. This is under the management of the same board and the same general management.

The scope of training has been gradually enlarged from the seventh grade; now we give ten grades and give domestic science, business course and a great deal of manual training.



### Louisville Baptist Orphans' Home

This institution, located at Louisville, Ky., was opened for the reception of children in June, 1869. During the fifty years of its existence over 2,000 children have been cared for. The average number of inmates is about eighty-five.

The children are given careful religious training, not only in the home, but they attend Sunday school, B.Y.P.U. and preaching services regularly. They also attend the city schools.

All children committed to the home are subject to adoption and apprenticeship. Experience has proven that home-life is more desirable for a child than institutional and we endeavor to place every child in a private home as soon as a suitable one can be found.

Our needs are the same as those of every private family, proportionately greater: Shoes, clothing, bedding, food, cash. Those who will stand by them now in giving largely and cheerfully to the great campaign will in that great day hear the Master say, "Inasmuch as ye did it unto one of the least of these, ye did it unto me."



### Louisiana Baptist Orphanage

A little over twenty years ago—in December, 1898—the Baptists of the state began to think and plan for the establishment of an orphanage. Others had already launched into this great good work and the Louisiana Baptists were feeling

"growing pains." So a committee of three was appointed at the State Convention, which met at Monroe that year, to recommend at the next convention, a year hence, a plan for the establishment of an orphanage.

For two years but little, if anything, was done. In fact, there seemed to have been serious doubts as to the wisdom of such a move. But in the State Convention which met at Shreveport in 1900, a committee was appointed having authority to employ a matron to open the home temporarily at Keachie, La. (A building had been tendered by the trustees of the Keachie Female College.) This was done soon, and Mrs. Laura Robertson was the first matron. A year later, it was decided to place a man in the field to raise \$10,000 to begin the permanent establishment of the home in Lake Charles. In November, 1903, eighteen children were removed from Keachie to Lake Charles. This was the beginning of the orphanage work among the Baptists of Louisiana.

Under the leadership of Rev. J. E. Trice, now superintendent of the Florida Baptist Orphanage, the orphanage grew in numbers and equipment, reaching at times the limit of 100 children. Mr. J. N. Shealey was for a number of years the superintendent, and many improvements were made.

The present property consists of sixteen acres of land, a main building of two stories, barn, and other outhouses. The entire property is listed at \$40,000. It is located in the suburbs of Lake Charles, near the splendid public schools, where the children attend. There is no indebtedness.

There has been no growth the past ten years, as from 75 to 100 children have been the limit, and many needy children have been refused admittance. It has been the policy of the orphanage to place children in private homes, and many have been thus placed, but this has proven quite unsatisfactory except in occasional instances. There are now eighty-six children in the institution, with the possibility of caring for a dozen more during the summer months.

Louisiana ought to have equipment for caring for at least 300 children. It is hoped that this may be done within the next few years.

The history of boys and girls who have gone from the orphanage has not been very satisfactory. We have not kept them until they were ready for life, and placing them in homes has

not proven at all satisfactory. It will be the policy of the orphanage after this to train the boys and girls for life rather than rushing them out unprepared, and trusting them to the tender mercies of people who want to adopt them mostly for what they can get out of them in the way of service.



### Tennessee Baptist Orphans' Home

The Tennessee Baptist Orphans' Home was established in 1891. The property had been purchased in West Nashville with the purpose of doing shelter work and a limited amount of training until the children coming into our charge could be placed with families in different sections of the state. This character of work was continued for about twenty years.

After many trying experiences, the Board of Managers, at the insistence of the Tennessee Convention, purchased a farm and erected some buildings on the same with the purpose of making the institution industrial. On June 9, 1912, three dormitories were formally opened and dedicated, which meant the beginning of a new day for orphanage work in Tennessee. The entire Baptist brotherhood in the state was in sympathy with this movement. The denomination in the state contributed about \$6,000 per year to the shelter work in West Nashville, but since the beginning of the new project, offerings began to increase, until now we are receiving more than \$30,000 a year.

In a period of eight years, out of free-will offerings from our Baptist people in the state, we have maintained and paid for two small farms aggregating 137 acres and have recently purchased an additional farm of 112 acres, on which we have paid \$3,250. Five buildings have been completed and paid for, also waterworks and a sewerage system installed, and an electric light plant has been purchased and is now in operation. We make all the electricity that we use for lights and other purposes. These possessions, with our dairy, mules, hogs, etc., have cost us about \$80,000, on which all has been

*"He doth execute justice for the fatherless and widow, and loveth the sojourner, in giving him food and raiment."*



Where homeless children are given a real home.

*"She looketh well to the ways of her household, and catcheth not the bread of idleness."*



Girls in sewing room of Louise Short Widows' and Orphans' Home, Evergreen, Ala. This cottage was recently destroyed by fire, and its rebuilding is urgently needed.

paid with the exception of \$6,500, two deferred payments on the 112-acre tract of land purchased last January.

All of this has been done without any large gifts. Our purpose has been to reach, as far as possible, every Baptist church in the state. While this undertaking has not been accomplished, yet we have seen the friends and supporters of the institution grow from a very small number to a great host. We have been greatly embarrassed because of the lack of equipment for taking care of a larger number of children that are worthy of our attention, support and training.

We maintain our own school, giving a reasonable part of each day to industrial training. All the work of the institution is carried on by the children under the direction of skilled employes. Our school has ten literary grades, domestic science, kindergarten, business, and music departments. There are six school days in a week, Saturday being a short school day. Hence, with these arrangements, our boys and girls make their grades, notwithstanding the manual work, just as the boys and girls do that attend the public schools under the public school system.

The Board of Managers, with its secretary and superintendent, do enter most heartily into the campaign for \$75,000,000 for benevolences in the next five years. We believe that our institution, with its partial equipment and enlarged demands for service, has not been named for too large a per cent of this stupendous undertaking that is ours to accomplish.



## Georgia Baptist Orphans' Home

The Georgia Baptist Orphans' Home was established thirty-one years ago and is the property of the Georgia Baptist Convention. This property, valued at \$250,000, is held and the home is operated by a board of trustees.

The property consists of seventy-two acres of land, upon which has been erected from time to time a very substantial plant, consisting of six splendid brick buildings, three frame buildings and the necessary outhouses.

The administration is seeking to make this a home rather than a mere institution.

The 300 children are distributed in the several buildings according to ages, each division con-

stituting a separate home and each home having its "Mother" in the person of its matron.

General Manager T. S. Scoggins is the "dad" of them all. A visitor to our orphans' home, being asked to name the outstanding characteristic of the home, promptly answered, "The home features." He went on to say that he was particularly struck with the fact that whenever any of the children came into the presence of Manager Scoggins they invariably smiled and addressed him as "dad." How much that must mean to an orphan child only an orphan can tell!

The purpose of the administration is to train the children to be useful members of society and active Christian workers. Every child, from the youngest to the oldest, has his or her place to fill and work to do. The older girls do the house-keeping, cooking, laundering, sewing, etc. The older boys cultivate the farm, do the heavier work and help to run the power house which furnishes heat and water for the home. The younger boys and girls sweep the yards, keep their own rooms, mend their own clothes, and make themselves generally useful as normal children in normal homes should do. The record for Christian usefulness made by those who have gone out from the home is exceptionally good—a splendid tribute to the efficiency of the administration of the home.

The educational and religious sides of the lives of the children are also well cared for. Half of the children attend school in the morning and half in the afternoon. Two sessions are held daily and the curriculum begins with the kindergarten and goes through the eighth grade.

Daily Bible reading, prayer and song services are observed by all the children. Sunday school and preaching services are had in the spacious chapel every Sunday.

The aim of the management is to train every boy and girl for some vocation that makes of them producers of more than they need consume. Those who have been reared in the Georgia Baptist Orphans' Home can be found in a large number of different callings. They have proven themselves worthy of the efforts made in their behalf.



## Louise Short Widows' and Orphans' Home of Alabama

In 1886, when Rev. John W. Stewart returned from his studies at the Theological Seminary, he strongly desired to see an orphanage started in Alabama by the Baptists. A small sum of money was deposited by him in Birmingham, and others were asked to join in the work. In 1889 Mrs. M. L. B. Woodson offered to give her estate for the maintenance of a Baptist widows' and orphans' home in Alabama, provided she could have a home there, too, in her old age. The Convention accepted her gift and appointed a committee to receive the property.

Not until two years later, however, was a beginning made toward the operation of such an institution. On March 8, 1893, in a dilapidated building, the doors were opened, with Mrs. Clara W. Ansley as the first matron. By November of the same year, when the Convention met in Greenville, the family had increased to twenty-one children. The little house was over-crowded and a negro cabin was filled with the overflow. It was then decided to locate the institution at Evergreen, Brother Stewart being retained as superintendent.

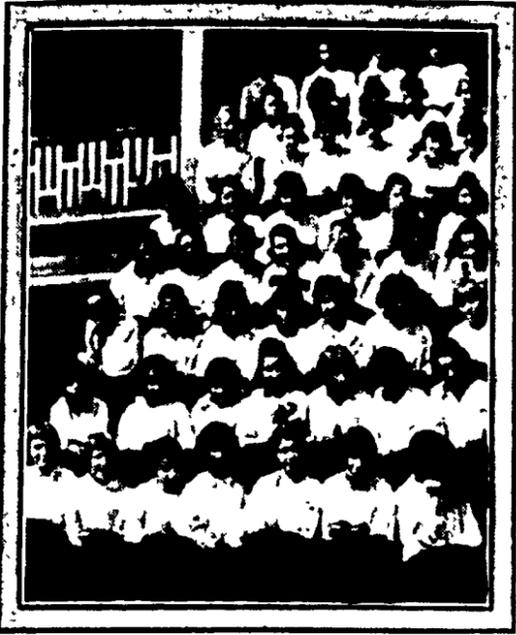
Steadily the children came, and heartily Alabama Baptists responded to the need for more buildings. An infirmary was erected, then a boys' building, then the "Ella Pittman Library."

*"He will gather the lambs in his arm, and carry them in his bosom."*



Children of Portsmouth Cottage, Baptist Orphanage of Virginia.

*"The helpless committeth himself unto thee; Thou hast been the helper of the fatherless."*



Girls of the Baptist Orphanage of Virginia.

in 1902 a separate home for the babies, and in 1908 a commodious schoolhouse. Two of the buildings—the "Bush Cottage" and the school building—were recently destroyed by fire.



## Illinois Baptist Orphanage

The Illinois home was brought into existence less than two years ago by the donation of forty acres of land by the people of White County, Illinois.

At the State Association at East St. Louis, October, 1917, the first board was appointed and they selected G. W. Danbury as first superintendent. The first building was commenced in March, 1918, and completed in February, 1919, at a cost of about \$25,000. Since beginning the work we have added 120 acres of land with a farm-house, barn, and silo. Our first building is of brick, slate roof, with all modern conveniences and sufficient room to care for forty children, but can crowd into the building sixty.

The value of the property now owned by the institution is \$45,000. Our present indebtedness is about \$20,000.



## Baptist Orphanage of Virginia

In December, 1887, Dr. A. E. Dickinson had an interview with J. H. Mills, of North Carolina, which was published in the *Religious Herald*, in which Mr. Mills said, "Get Virginia Baptists to build an orphan house and take care of your orphans." W. M. Glover, of New York, seeing this interview, sent Mr. Mills \$1.50, which he forwarded to Dr. Cooper. Mr. Glover's letter is now in our possession, having been sold at the general association at public auction for \$100, for the benefit of the orphanage, and was presented to us by Mr. Farrar, of Albemarle County, the purchaser.

January 5, 1888, the *Religious Herald* noted this gift and said, "Shall he (Dr. Cooper) return to the giver or keep it as seed corn to plant in the soil of the Baptist hearts of Virginia? What say you? Onward! Onward, Baptist host of

the cities and state! Out of the ruts and grooves to a holy enthusiasm for Christ, that 1888 may be the year of the right hand of God forever."

The Roanoke Association met at Oak Grove Church, in Pittsylvania County, on August 14-16, 1888. Rev. John R. Moffett invited and accompanied J. H. Mills to the Association for the express purpose of awaking interest and organizing the establishment of a Baptist orphanage. Mr. Mills addressed the Association, and thereafter J. R. Moffett, heartily assisted by Rev. P. H. Fontaine and Mr. J. H. Hargrave, secured the passage of a resolution favoring an orphanage and providing for a committee to communicate with other associations and to secure information and receive offerings that might be made for the establishment of such an institution.

When the General Association met at Bristol, in November, 1888, Rev. J. R. Moffett, urging the establishment of an orphanage and in pursuance of the wish of Roanoke Association, secured the attendance of Dr. Cooper, J. H. Wright, Vernon I'Anson, and J. P. Saul to a preliminary meeting in the basement of the church. After talking it all over, Dr. Cooper was requested to embody their views in an address to the General Association. The subject met with most favorable reception.

On June 20, 1890, the Board met in the Grace Street Tabernacle, at Richmond, heard the report of the committee on securing the charter, organized under the same and elected the officers.

During the summer the members of the Board, in a body and as individuals, visited quite a number of locations that had been proffered as sites for the orphanage, and at a meeting held in Richmond, November 10, 1890, settled upon Salem, Roanoke County, as the best place. Accordingly, at the meeting of the General Association, which was then in session in Richmond, the trustees submitted a report embracing the charter, obtained from the legislature of Virginia, February 24, 1890, and recommended Salem, Roanoke County, as the place of location. The report was unanimously adopted.

On December 8 and 9 the Board held meetings in Salem, perfected its organization and secured various title deeds to the real estate that had been donated, especially the sixteen acres so

generously given by that noble Christian man, the late John M. Evans.

On January 20, 1891, the Board met again at Salem. Several members of the Board, who had been assigned important positions, feeling called upon to resign, officers were elected.

From this beginning the orphanage has continued to grow in size and usefulness until at the present time there are twelve buildings in use at the institution. Besides these, the farm has been brought up-to-date, while a \$6,000 printing plant is prepared to do commercial work for the Baptists of the state. The total property value of the institution is now estimated at \$200,000, and it has cared for 610 children, over 200 of whom are now at the orphanage being prepared for useful positions in life.



## Connie Maxwell Orphanage, South Carolina

Connie Maxwell Orphanage was chartered by the state legislature, December 22, 1891. The erection of the first building was begun in November, 1891, and the house was occupied May 22 of the following year, on which day the first child was received into the institution.

The first child to enter the orphanage was named Susie Burton, from Newberry County, and resided at the orphanage several years. She is now married and lives near Macon, Ga.

When the Convention met in Greenwood in 1900 there were seven buildings standing on the grounds of Connie Maxwell Orphanage. There are now twenty-seven, not counting barns or any house that costs less than \$1,000.

It was in 1905 that the orphanage sent out its first graduates. The tenth grade was added the year preceding, and since that time all boys and girls in the orphanage had had the opportunity to complete the full course of study.

In the Convention Minutes for 1900 there was printed a full report from Rev. J. L. Vass, who

*"See that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven."*



The hospital force, Connie Maxwell Orphanage, Greenwood, S. C.



How the children of the Oklahoma Baptist Orphans' Home used to go to church in the early days.

completed his term of service as superintendent and treasurer May 31, giving an inventory of all the assets of the institution, which amounted to \$34,972.79. The present valuation of orphanage property is about \$350,000.

The orphanage has in its history had only two executive officers. Rev. J. L. Vass, the first superintendent, laid the foundations and remained in service for eight and one-half years. Rev. A. T. Jamison assumed his duties as superintendent June 1, 1900.

There are fourteen cottages at the orphanage—eight for girls and six for boys. Each is presided over by a matron or house mother, who is in charge of the cottage.

Each cottage is a unit and has its own arrangements of dining room, kitchen, fowls, butter-making, etc.

The most pretentious building at the orphanage is the schoolhouse, which is known as the Maxwell building. This was occupied in February, 1905, and dedicated by Rev. Dr. E. J. Forrester, an intimate friend and for many years pastor of the Maxwells, who provided for the erection of the building.

Connie Maxwell owns 650 acres of land, which is a very valuable tract indeed, and is becoming a more valuable property every year.

Nine teachers are employed in the school for ten months in the year and in addition we have a music teacher.



### Mississippi Baptist Orphanage

In 1896, Dr. L. S. Foster, then pastor at Senatobia, Miss., heard the cry of the neglected orphan, and announced through the state paper his conviction as to the need of a home for orphan children. In response to this announcement Mrs. Lou H. Moore, of Charleston, Miss., sent in a contribution for the establishment of such a home. One after another sent in contributions, until a year later Dr. Foster

was sufficiently encouraged to undertake the establishment of an orphans' home in Mississippi.

In May, 1897, he opened the orphanage in a rented cottage in Jackson, Miss., which was accepted as the permanent location of the orphanage. In 1898, Dr. Foster bought 112 acres of land one and one-half miles north of the depot on the I. C. railroad, and immediately began building upon this property. The first three buildings were small wooden buildings which were the dwelling places of the increasing number of orphan children for the first four years. Then it became evident that we needed more permanent and safer buildings. At this time Mr. A. E. Jennings, who has won for himself the deserved title, "The Orphan's Friend," suggested to Dr. Foster that we build more permanently, and proposed to give \$1,000 toward a brick building to take the place of the wooden ones. He also consented to take upon himself the responsibility of raising the necessary funds. This plan was accepted and in 1902 the bulk of the children were moved into Jennings' Hall, which was the first of a series of brick buildings for the orphanage.

We now have four dormitories that will accommodate 200 children, a heating plant, a manual training plant, a laundry building, and a school building. We have property now worth, at a conservative estimate, \$150,000.

Our farm has been developed into a high state of cultivation and is contributing largely toward our support. We employ in all departments from eight to ten workers, not including the four to five teachers in our school.

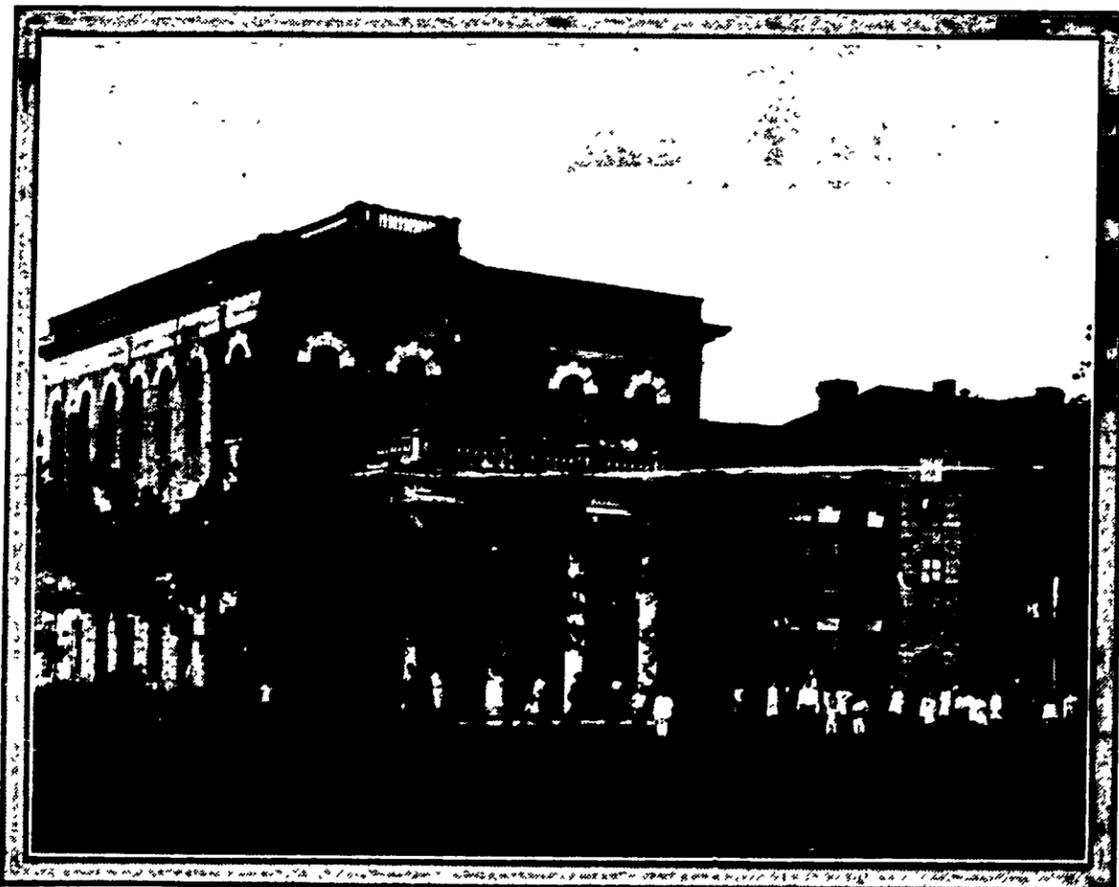
A large number of our children have married and are now homemakers, thus proving themselves worthy citizens of our land. Thus you see that our orphanage has done, and is doing, a great work in our state and we lift our hearts to God in praise for the good people of Mississippi who so loyally support it.



### Missouri Baptist Orphans' Home

In May, 1882, a meeting of Baptist women was called at the Second Church, St. Louis, and an organization formed, looking to the founding of a home for infants and young children. At that time no Protestant home in St. Louis would open its doors to children under two years of age. St. Ann's Catholic Home held the field.

"Feed my lambs."



Partial view of building and children of the Mississippi Baptist Orphanage.

It was decided to secure funds as quickly as possible, and in 1863 a charter was secured. But not until April 1, 1886, was the home formally opened in a rented house and five babies received. The officers were Mrs. R. J. Hill, president; Mrs. J. B. Thompson, treasurer; Mrs. J. H. Dunham, corresponding secretary, and Mrs. A. H. Eilers, recording secretary.

One year after the opening we purchased property and enlarged the building so as to meet the needs until 1905. Then a committee of gentlemen selected a site of fifteen acres adjoining historic old Fee-Fee, the oldest Protestant church west of the Mississippi, eight miles from the city limits. Here were erected four memorial cottages, costing from \$5,000 to \$6,000 each, and a little later a main building, costing \$47,000. Recently, Mr. Alex Forbes has given a \$9,000 cottage in memory of his wife.

We have room for 225 children, and have cared for an average of 157 this year. We have an endowment of \$40,400, and receive an income from a trust fund sufficient to guarantee us about \$7,500 a year. Our running expenses were \$15,000, thus leaving about one-half our support to come from friends throughout the state. We furnish birthday banks to schools and this gives us a source of fair income, though it does not continue long. We have memorial rooms and beds that aid us in keeping up the furnishings.

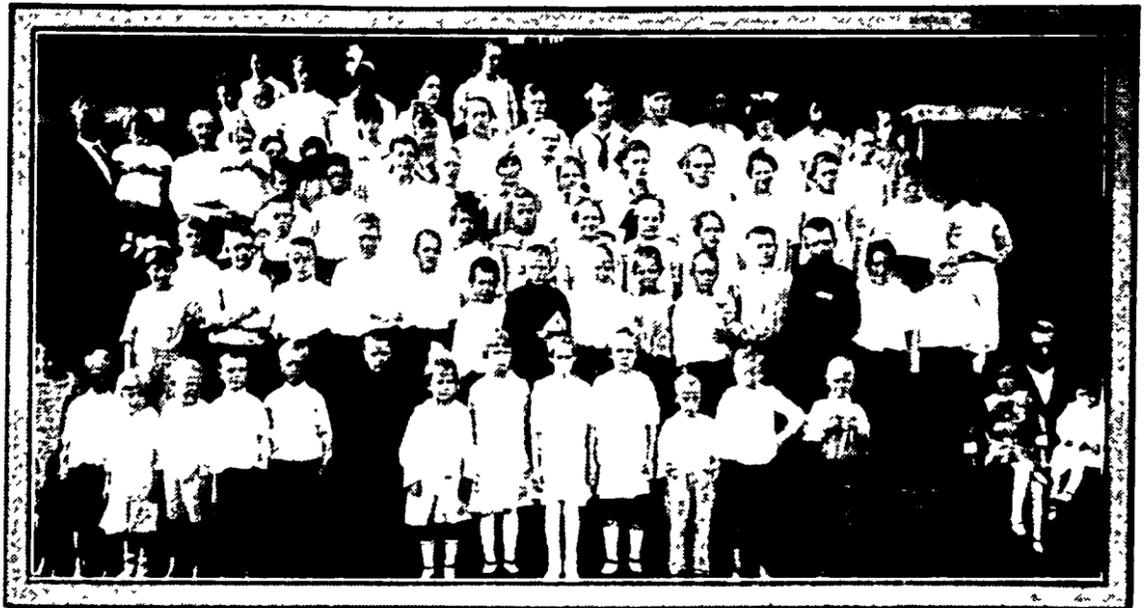


## Buckner Orphans' Home, Dallas, Texas

Rev. J. B. Cranfill, D.D.

The Buckner Orphans' Home first found a place in the heart of R. C. Buckner, who at the beginning of this enterprise was pastor of the First Baptist Church, of Paris, Tex. In 1877 the Baptist General Association of Texas met with the Paris church. On one day during that convocation Dr. Buckner and twenty-six of his closest friends gathered out under an over-spreading oak tree to discuss the question of the founding of an orphanage. Prayer was first offered and then each man laid down out of his funds one dollar, and this became the nucleus of the wonderful enterprise that now cares for

*"And whoso shall receive one such little child receiveth me."*



Children of the Oklahoma Baptist Orphans' Home.

and succors more than 700 orphan children. The man who gave the first dollar of this immortal \$27 was R. C. Buckner and the one who gave the next dollar was B. H. Carroll, known and loved as the Baptist Colossus of the Southwest.

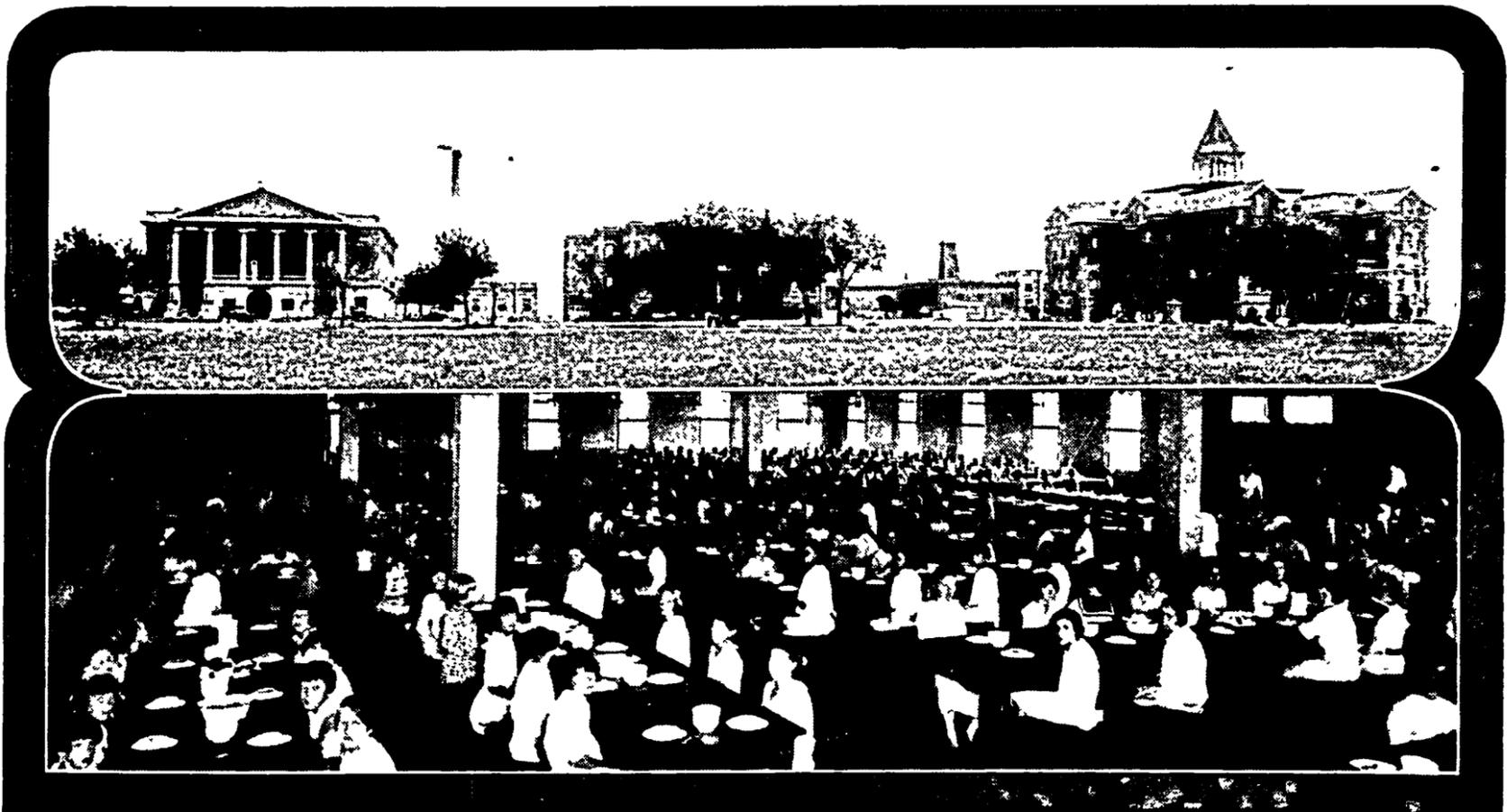
In that remarkable book entitled, "Dr. R. C. Buckner's Life of Faith and Works," an extended history of the Buckner Orphanage is recorded. It was, indeed, from the beginning a work of faith, because with only \$27 there seemed but scant promise of the establishment of such an enterprise as we now have in the Buckner Orphans' Home.

The question of location was urgent and insistent. Dr. Buckner, who was a man of far-seeing vision and wonderful business acumen, decided that the home should be built near the environs of Dallas. At that time land where the Buckner Home is now located could be bought at \$30 an acre. The unfolding of the years justify and vindicate the judgment of this wonderful and great-hearted leader. At his death a few months ago the landed estate of the Buckner Orphans' Home had grown to be 2,000 acres, and instead of being worth \$30 an acre, this land is today worth more than a round

million dollars, and in the not distant future will be worth double that amount.

During the passing of the years the Buckner Orphans' Home has sent out into the avenues of useful service more than 12,000 men and women. These former children of the home are filling high positions in all the walks of life. Some are foreign missionaries, many are physicians, some are lawyers, and quite a number are outstanding business men. In the annual home-coming convocations of this institution many of these fine men and women foregather under the parental roof and cheer and hearten the 700 children who are now finding their home under the same shelter from which these men and women emerged.

The present managers of the Buckner Orphans' Home are Joe D. and Hal F. Buckner, sons of R. C. Buckner. Hal F. Buckner came from the mission fields of China at his father's death to join his older brother in this task. No doubt the same inspirational history will continue to unfold that has been so marked in the life of this institution. Above everything is the fact that practically every child that comes into the institution is converted to Christ and becomes an active and faithful Christian.



View of campus and dining room of Southern Baptists' greatest orphanage—Buckner Orphans' Home, Texas, where seven hundred children are cared for.

## Christian Education on a Foreign Field

Rev. J. R. Saunders, Canton, Tung Shang, China

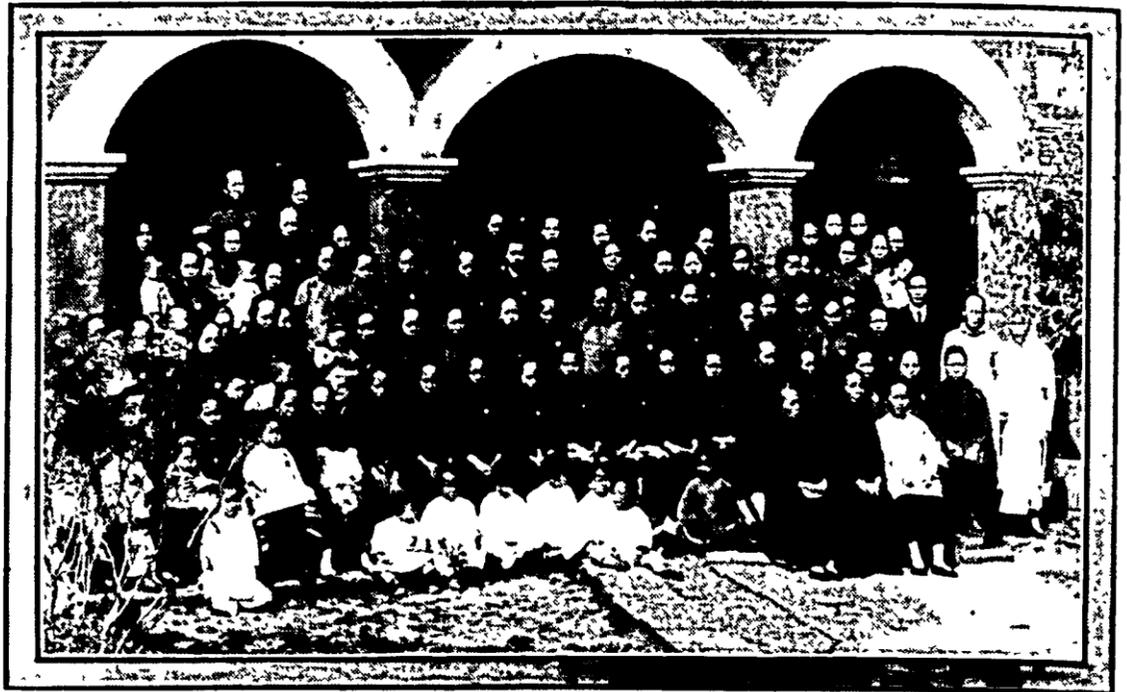
A Baptist School in China with a Marvelous History and a Glorious Future—the South China Baptist Academy

Recently I asked one of our oldest Christian workers among the Chinese to give me a brief history of the above school. He told me just why and how the school was established, its struggles, its aims, and its hopes for the future. The account so thrilled me as he unfolded the history of the Lord's guidance and His blessings upon their hard-fought battles that I thought it would be a joy to our people in the homeland if they but knew the spirit and love which our Chinese Christians have shown in their efforts to perfect this institution for the Father's glory. What I shall write will be based upon the report given me by this honorable brother, who has already given a long life to the Master's service in China.

This school is self-supporting, established and maintained by the Chinese Christians from the very beginning of its history, twenty-eight years ago. They have relied wholly upon the Triune God who has guided and helped them from the very first efforts until the present day. They all recognize that from His abundance they have received grace and wisdom sufficient to the needs of the times.

### WHY ESTABLISHED.

The following reasons are all given by our Chinese brother: From the very first the chief purpose of the South China Mission has been to preach the gospel, to send



Canton Woman's Training School. This school has a class especially for the wives of native preachers.

forth to all the people the glad tidings. In 1889 the mission started their first school for boys. At that time we had only three churches in South China, four outstations and 482 members, with a few Chinese Christians in the United States. We saw that we must have a Christian school for our boys, since, first, all who attended the heathen schools must bow at the shrine of Confucius, thus transgressing the commandment of our God; second, the unbelieving heathen would ridicule the Christian boys because they would not follow their wicked ways; third, to send Christian boys to the heathen schools would subject them to such vile temptations as to endanger their lives; fourth, they would partake of the pernicious environment and be molded for the wicked one rather than our Saviour; and, fifth, they would receive no Bible truths—would not be established in the doctrines, hence when they left the heathen schools they would not be able to witness for the Master. These are the chief reasons why

it is imperative that we have Christian schools in the heathen lands as seen by one of our Chinese Christian leaders.

### THE MANY HARDSHIPS THE SCHOOL HAS HAD TO ENCOUNTER.

The school has had no sources from which to secure funds. No help has come toward the running expenses of the school from the Foreign Mission Board. The Christians in South China have been poor with but few exceptions. The school has depended upon the free gifts of the Christians. Many times they could not see how it would be possible to continue the institution—no house, no regular funds to pay the teachers, seeking to exist in a hostile environment, in the world, yet not of the world, a small group of faithful men and women with a passion for the Lord's glory, they have sought to make a school wherein their boys could receive the divine truth and have their characters perfected for the work of the Kingdom. This institution was born in prayer, has been given growth by the faith and love planted in their hearts by the Holy Spirit. As we look back over the struggling history of these twenty-eight years, our Christian leaders can say, "If it had not been the Lord who was on our side, then the waters had overwhelmed us. . . . Our help is in the name of the Lord who made heaven and earth."

The native Christians, with but few in number, have stood by the school with a faith and heroism without a parallel in the history of schools. They have prayed, they have wept, they have leaned upon their God in the dark and stormy days, and through it all He has been with them until this good day when their hopes grow bright and their future is radiant with unlimited possibilities of usefulness in helping to win China for the Master. In all these difficulties these Christians have looked to their God for help. They have



To provide wholesome athletic activities for China's youth is one of the opportunities of the Christian college.



Graduating Class of Boys' Academy, Lalyang, Shantung, China.

sought help a few times from men in the business world, but with little encouragement. In buying lands and securing permanent equipment the Foreign Mission Board has rendered some help in recent years, especially in the Judson Centennial. This help has come at a critical time, and has done them a great deal of good, yet the running expenses, and most of the funds for lands, buildings, and equipment have been given by the Chinese.

#### THE MANAGEMENT OF THE SCHOOL.

The management from the very first until now has been in the hands of the Chinese. The foreign missionary has helped by his advice every way possible, but if he is on the board of directors, he is nothing more than one of the board of directors. The very happiest relation exists between the school and our mission, but our mission has absolutely no control over the affairs of the school. We do not want any, and ought not to have any. It would injure the school and add many problems to us and to them. The Chinese Christian leaders love the school with a warmth and a zeal that is the greatest asset of the school. It is their school, made possible by their sacrifices, given life by their blood-gifts, one of the greatest needs of our entire work, for from this institution will come our great Christian leaders in the future, as in the past.

#### IS THIS PLAN A SUCCESS IN THE HEATHEN LAND?

Many have feared the results of such an experiment. They have thought it impossible for the Chinese Christians to establish a first-class modern school without the control of foreigners—they must have foreign money in large sums, foreign teachers, foreign control, but this school has had none of these things, and yet the results have proven the experiment a real success. The early missionaries, who refused to help this school with foreign

funds, built better than they knew. This academy has the best foundation of any school in South China—it is founded on the love and sacrifice of the Chinese.

The South China Baptist Academy is unique among the Christian schools of this section, and as far as I have been able to investigate, it is unique in the whole of China. Other schools have existed without foreign funds, but they have had other aims than this and appealed to the Chinese of wealth by methods this school has never used. This institution has not sought to secure financial help by lowering its aims to commercial ends. It has sought to help in the Christian propaganda and existed with this as its chief aim. The Bible has been its main textbook from the first, Christian character its chief product, and meeting the needs of the Christian forces with well-equipped men its desire.

#### THE CHRISTIAN ATMOSPHERE OF THE SCHOOL.

All who attend the school must go to church on Sunday, attend morning pray-

ers, receive instruction in the Bible. It is one of the most beautiful sights we ever see on our compound to watch the long train of students marching from the academy every Lord's Day to our church. I have watched with the keenest interest this noble band of young men and boys as they pass by my house. The train of students is growing longer every year. The atmosphere of the school is thoroughly Christian.

#### THE FUTURE HOPES OF THE SCHOOL.

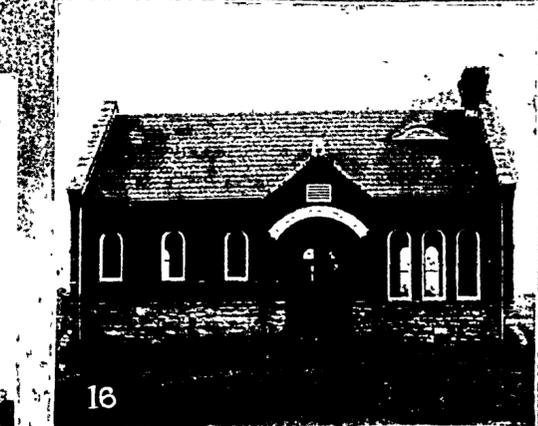
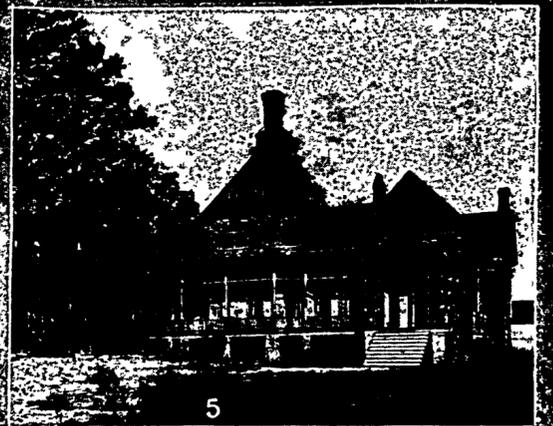
This school can have just as many students as it is prepared to care for. We now have 190 in attendance. Many must be refused because of lack of room. Matsheds are having to be used for classrooms. One of the great colleges of the heathen world could be established here. Our Chinese leaders are anxious for enlargement, but we are not anxious for them to enlarge faster than they can take care of the work, and build wisely and permanently. The burden of the work, as well as the finances, must be thrown on the Chinese. This ought to be true for all time. Now and then some financial help toward land and buildings and assistance in teaching we ought to give; but let the school be the product and property of our Chinese Christians.

#### THE CHINESE WILL BECOME GREAT GIVERS.

Chinese Christians are becoming great givers and will become greater with the years. We will see the time when our Chinese will give to the Lord's work by the thousands and tens of thousands; but the work must become theirs, and they must learn to love it before we can expect great givers. Only recently one of the Chinese Christians made a gift of some \$5,000 U.S. gold to this school. This is an earnest of the time when many will give this and larger amounts to the work of the churches. May the Lord hasten this time.



Boy Scouts of the Baptist Academy, Canton, China.



1, Dalrymen's Cottage; 2, Office; 3, Smith Home for Boys; 4, Durst Home; 5, Greenwood Cottage; 6, Junlor Cottage; 7, Alderman Sanitarium; 8, Smith Industrial Building; 9, Memorial Home; 10, Children's Cottage; 11, Maxwell (School) Building; 12, Cuthbert Cottage; 13, Assistant Superintendent's Residence; 14, Convention Building; 15, Martha Smith Home; 16, McKissick Memorial Library; 17, The Chapel.

Have you ever been led to think that an orphanage is a sort of prison for children, or else a mass of boys and girls given the meagerest care on a wholesale plan? Look at these pictures of some of the principal buildings of the Connie Maxwell Orphanage, Greenwood, S.C., and you will realize what Baptists are trying to do for their fatherless and motherless little ones. Small groups of children are placed in cottages which are made real homes to them, and they are surrounded by Christian influences, given a good Christian education, and sent out into the world equipped for life. Not all our Baptist orphanages have reached this high point of development, and thousands of deserving children are turned away for lack of room. The 75 Million Campaign will help us to attain our ideal in this work so close to the heart of Jesus.

## The Only Solution to the "Negro Problem"

Rev. Chas. O. Boothe

This Venerable Ex-Slave—Preacher, Teacher, and Wise Leader Among His People—Points to the One and Only Way in Which the Two Races can Live and Work Together

In all lines of human progress—in all phases of enlarged racial force, whether this progressiveness or enlargement pertains to letters, to social order, to material gain and skill in the useful wage-earning trades, to principles of morality or to the Christian faith, the colored American is a product of the American Nation. And while—like the sun—he too well shows his dark spots, yet he makes it clear to all honest observers that the nation has in him no mean asset.

If he should suddenly come to a wholesale removal from the Southland, there would be a sense of loneliness behind him which would almost make a noise. But what he is of power, the American people have made him. In all their achievement on behalf of the black man in his advanced status, the American people have excelled by the way of the Christian church. Where the Christ-thought and the Christ-spirit possessed them most, there their success in Negro uplift was most abundant.

As I write this, I recall some precious happenings which lie back of 1860 with the breaking in of the Civil War. We were in the woods where the wolves were not afraid to come for the sheep at night, nor did they expect any hurt when in the early evening they ran across the nearby hills in full view of us boys as we drove up the cows for the evening milking. The missionary and the circuit rider—each in his time—passed us and spent the night after weary and hungry riding all day. One night the missionary was late in his arrival and I had gone to sleep in a shed room. He had taken food and preparatory to retiring for the much-needed rest, he called the family to prayer. His deep bass voice sounded through all the rooms. I was aroused into consciousness by the words, "Have mercy, O God, upon all men—great and small, high and low, rich and poor, the slave and the master, the fathers and mothers and little children."

I said (deeply impressed), "The minister prayed for me"! I saw that I was in his longing heart, in company with greater people. Early next day he was up to continue his journey. He was bearded, large, and his person gave out an air of sincerity which seemed almost a visible entity. I often saw them pass after this fashion. I eyed them as they and horse were lost over the hills. Prayer as I heard it from them breathed itself into me. Often these good men had a moment which they gave to me personally as I carried them water or as I brought up the horse to the steps.

A good Baptist deacon caught me at prayer one day, and went away without disturbing me. But next day he met me and said, "I see you are given to prayer. I have noticed that every day at noon you went out into the grove, remaining there some time. I, on yesterday, concluded that I would follow you and see what you were doing. I found you praying. That is right. God loves us all, and loves to have us come to Him in prayer."

During the Civil War, because of sickness, I was sent from the army by Col. James S. Terrel, of Quitman, Miss.; to his father's plantation, where I was to remain to get well of typhoid fever. For a week a great revival was held in the neighborhood Baptist church nearby the plantation. It went on all the week, led chiefly by Rev. Dr. Bestor, of Mobile. White and colored, slaves and masters, met together in the worship. Daily Dr. Bestor walked through the congregation, asking for the hand of anyone who asked an interest in his prayer. He, holding my hand one day, spoke most encouragingly to me. This was a further deepening of assurance of the reality of the doctrine of Christ.

Dr. J. J. D. Renfroe was so tenderly beloved by the colored Baptists that they hung upon his word as though he had been an angel. The following is a true story: A meeting was in progress in a country

Baptist church in Talladega County, Ala., when a certain Baptist master granted to a favorite Christian slave the liberty to attend service during the day. But the slave knew that Dr. Renfroe was kept away from the day sessions in an effort to clear his crop from the grass which had gotten a hold upon his fields. So he said to his master, "Master, I thank you for this. But you know Bro'r Renfroe is more good there than I can be. He can preach to the people. I go there to pray and be happy. That's nothing 'side o' his great preaching. Master, please sir, let me go plow for Bro'r Renfroe, so he can save souls while I kills he's grass."

Dr. I. T. Tichenor, while pastoring at Montgomery, was so much help to a colored member of his congregation, Nathan Ashby, that he was prepared at the close of the war to call the colored churches of Alabama together for the organization of the Alabama Baptist State Convention (colored), out of which has risen all our organic force.

After the close of the war the white Baptist church in Selma not only started their colored brethren off with \$2,000 with which to secure them an edifice, but followed them, encouraged them and organized their Sunday-school work, which work they attended and helped till 1878.

Viewing all things entering into the conditions of those days, it looks like a miracle that our white brethren were able to do so much to set our church work on foot in those troublous times. But in addition to these things above mentioned, they—the white pastors—often conducted classes for the improvement of our ministry.

But the greatness of the force with which they are now substantially aiding us in spite of all the contrary currents, is not only a continuation of the soul which gave us our Christian birth as a people, but it is a sweet and beautiful enlargement and enlarging of that soul.



Student body of Morris College, Sumter, S. C.

# Missions in Southwest Missouri

Rev. O. L. Wood, District Secretary

In this Great Undeveloped Field Baptists have a Marvelous Opportunity to Reach a Responsive Though Religiously Destitute People. Missionary Wood Pleads for the Help which the 75 Million Campaign will Speedily Give

Southwest Missouri, in Baptist work called the Springfield district, is composed of thirty counties lying in the southwestern part of the state. Of these thirty counties, six are prairie counties, and twenty-four are more or less mountainous. We have a population of 650,000, scattered throughout these thirty counties. The people who live here are largely from other states. Virginia, Kentucky and Tennessee have furnished most of the fathers and mothers of this section; though we have some from all parts and some from across the sea: Springfield and Joplin have a large number of Greeks, Italians and Slavs.

The industries of this section vary from farming and stock raising to all kinds of mining. We have some of the largest zinc and lead mines; and some of the largest iron mines in all the land. The people are mainly country people, Joplin and Springfield being the only two cities of any note, with a population of some 60,000 each. The work is very largely a country work, and must be done in country fashion. Twenty of our counties have railroads, and ten of them have no railroad at all, or else one that barely touches the rim of these counties. The home life of our people, especially in the mountains, is very simple and plain. The homes, in the main, are about up to the standard of any mountain country.

The schools in our section are generally very poor, having a session of only a few months per year. This gives the children a very poor chance to get even an average school education. Much of the country is mountainous and poor, so the regular school tax has not been sufficient to keep the schools going. A few years ago our state adopted a plan of state aid for the public schools. This is very materially helping to lift the grade schools in this section. Besides almost every section now has one or more high schools. Nearly every county has at least one four-year high school doing fully accredited work. This en-



The home and the family, Midco, Mo.

ables the ambitious boy or girl to get a high school course by paying tuition and board. We have wondered why more of them do not go to Southwest Baptist College, where tuition and board are no more costly than at the average high school.

Southwest Baptist College is located at Bolivar, Mo., and is one of our mountain schools of the Southern Baptist Convention. It is now fully accredited as a junior college. It has a regular course for public school teachers, and has courses for church workers, preachers, missionaries, and other religious workers. They offer full Bible courses, course in Sunday school and B.Y.P.U. work, missions, and, in fact, the fundamental courses for church workers for our section.

The Home Board has been spending no mission money more wisely than putting it into workers for our mountain sections through the mountain schools. Some of our best have come from this section. Just now new interests, mining, for example, are springing up here and there. It is far easier to evangelize this plain people through their own workers, they being well trained, than through others not so well acquainted with them.

Our churches are perhaps sufficient in numbers, if they were a little more widely scattered. We have 606 scattered through the thirty counties. Of these, fifty-two have preaching every Sunday, with a resident pastor on the field. Ninety-two have preaching twice a month, and part have the pastor living on the field, while 462 have preaching only once a month, and in the main by a non-resident pastor. Four hundred and forty-eight of our churches have Sunday schools; 158 churches have no service where the Bible is taught at all. Then only 127 have a B.Y.P.U., and fourteen have a Junior B.Y.P.U. So the teaching and training facilities are not nearly what they ought to be.

But the most serious handicap is the lack of equipment of many of these churches. Thirty-five have no building at all, and others have very poor buildings. Many of them have no equipment—very poor pews, if any; no musical instrument, no song books. I think at least 400 have not sufficient song books to sing out of. This puts the work of the Lord at a very poor advantage. The matter of buildings is much more apparent in some counties. Taney County, with a population of 9,000, has but one Baptist building, and that one at Protem.

We must inaugurate a campaign to better equip our congregations, not only with buildings, but all needed equipment. This can be best done through a better trained ministry, and a better trained body of public school teachers.

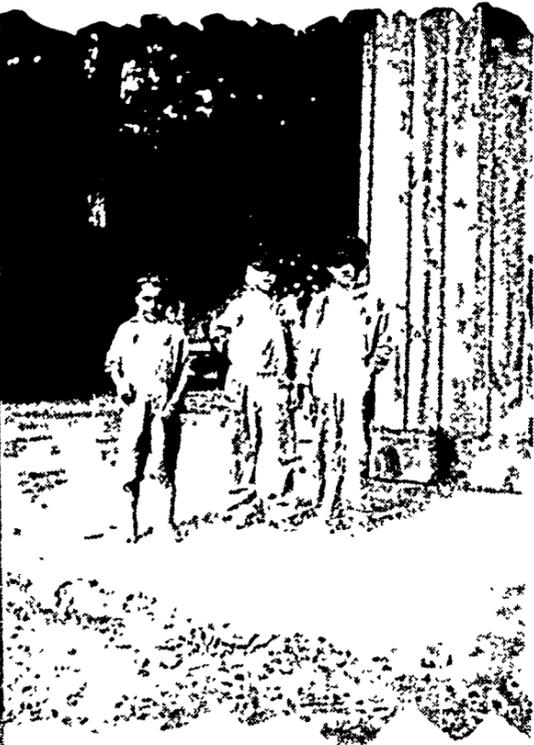
What of this as a mission field? It is one of the very best. The people want to know, and when they do know, the fanatic has a poor hear-

ing, and the professional must need hunt new fields. In the new mining sections we now have a wide-open door.

For example, Midco, a mining town, just at the border of Carter and Shannon counties, now a little more than two years old, has at least 2,000 people. No religious work has been done there until a short while ago one of our district missionaries, Brother J. E. Dotson, took a tent and began meetings; the result has been a large number saved, a church organized, and a new church building being built.

But a place like this must be supported; a mining population is a shifting one; a good worker must be kept on this field. Such is an open door for our Home Mission Board. Then through our church building fund we ought to help build some church buildings in this section, so all of the work done may be more permanent.

I repeat again, the open door to help this section is to make our own mountain school, Southwest Baptist College, a larger, better equipped place to care for our mountain boys and girls. Just now we need a new dormitory for boys and one for girls. With these two buildings we could care for twice as many students and make the school much more far-reaching in its work for good. Will Southern Baptists see the needs of our section and help us take it for God and for our Baptist denomination?



Young Americans who want a chance to make good.



Pastor J. E. Dotson baptizing at Midco, Mo.

n, a  
id a  
id a  
ang,  
great  
life  
were  
wife  
nary  
other  
re to  
nerly  
Bister  
raise  
vraht  
Even  
essed,  
mis-  
Tan.  
most  
er of  
of the  
o with  
: their  
a way  
Meng  
Dao-  
e hills  
family,  
in the  
simple,  
er who  
ow di-  
works  
nce.  
n miles  
anded  
tell the  
because  
showers  
people  
The  
king of

A drum in  
ir

# One Thousand Two Hundred and Forty-One Chinese Miles of Opportunity

Rev. Cliff J. Lowe, Kwei Lin, Kwangsi Province, China

A Story of a Remarkable Missionary Tour Through the Heart of China, in Three Stages

## STAGE ONE.

We first invited a Chinese pastor, evangelist, and colporter to make up our preaching band for our trip into the country. We also selected many Christian tracts such as made plain the plan of salvation; others were chosen that showed forth China's great and only need, many others that illustrated the Christian truth, also New Testaments, gospel portions, as well as 3,000 Christian calendars with an invitation to visit the bookroom, hospital, schools and nearest Baptist chapel and a concise statement of the plan of salvation. With our band, three sedan chairs, one horse, and many coolies to carry the baggage and books, we started on our trip.

We passed many towns and villages our first day and sold numbers of tracts. Our first night was spent in a small town called "Grapes." It was dark when we reached there, and had to get the innkeeper to cook rice for us and small vegetables. Our beds were composed of the uncomfortable Chinese bed-boards and some of "China's Millions," but fortunately one can take a "smelly" oilcloth and put under the sheet and thus keep them from getting to him while he slumbers to the tune of screeching rats and fighting cats. The first night passed, so we felt we were actually on the long longed-for trip to visit the brethren.

We passed through "White Sand," a large and prosperous market town where the Christians have recently bought a building in order to open a preaching hall. (It is to be managed and supported by

the Chinese.) We tarried here for our noon meal and then hurried on to "Highland." This also is a large market town where many hundreds come to barter their wares and vegetables. It is especially noted for its fine sugar cane. We stayed in a large inn that formerly was a pawnshop, but a band of robbers came and stole everything they had, so the landlords left and dared not return. A few days before we arrived another band of robbers took the whole town by storm and took away several thousand dollars' worth of goods and some people whom they will hold for ransom.

At night we borrowed a butcher's table for a pulpit and with our lantern for light proceeded to tell the story of the cross. I also sang for them in English and taught them "Jesus Loves Me" in Chinese. As we stood on the butcher's table we tried to make them realize how much God loved the people of Highland Market. The devil got his associates, the gamblers, busy with a musician, but we won out and the crowd stayed with us. After witnessing for the gospel, we returned to our inn to sleep to the same tune as the night before. We were soon called out, for three men wanted to know more of the strange yet interesting story. They were dealt with earnestly. We ask you to pray that they may find Christ and accept Him even though many miles away from a "good news chapel." When we travel in the country these days the officials are careful that we are protected and send soldiers along, so they are always present at our meetings and hear the gospel story.



Pastor Yang baptizing three native converts.

We are sometimes called "foreign devils" or "foreign dogs," yet these taunts are mostly through ignorance. If we can lead someone to accept Christ by being called a "foreign dog" it is worth the while. The wayside shrines and temples are many. The hearts of the people are black and they are groping in the darkness to find a way out. Oh, how pitiful to pass village after village where they have never even heard the name of Jesus. If you, dear reader, could go with me in person just once your heart would melt toward these people for whom Christ died. On the other hand, what a real joy to be the one to give them the first gospel message and tell them about Jesus.

The day following our splendid day at Highland was also full of opportunities for telling the story of love, selling tracts and witnessing for Christ. We passed one especially large town where we sold many tracts and talked the gospel. The people seemed anxious to know of Christ and this new doctrine we were preaching. We hurried on, though, for we were anxious to reach Li Pu, where we have a chapel with thirty or more Christians. Li Pu is the central town of a large population. It probably has 20,000 people in the city. This chapel has been opened for fourteen years or more, but the results have been few because of many unavoidable circumstances. The building is owned by the Chinese and has not cost the Board any rent for fourteen years. We reached there about 4 o'clock. We were welcomed by the preacher, who was out talking the gospel with someone, and the boys were busy at their studies. The missionary is always pleased to be welcomed by finding the preacher on "his job," as we found this faithful worker.

The work in this station had died down but the fires have been rekindled by the brethren rallying around the boys' school. It started last year with only a few boys, but to my joy I found forty-three boys busy at their lessons. The Board helps this school \$7 Mex. per month and the rest of the expense is carried on by the brethren. The Bible is taught every day and some days twice. After greeting the Christians and preacher with the Christian



The crowd on the high river embankment watching Pastor Yang administer baptism. It is hard to make the people realize the solemnity of the service, yet this crowd was more reverent than usual. After the baptism, Preacher Li told them of the love of God and the significance of this strange Christian ceremony.

salutation of "P'ing Ngan," "Peace," we sent out different ones to put up posters to announce our arrival, for we expected to have a few nights of special meetings. The evening service was crowded, with no standing room. The preacher, missionary, evangelist, and pastor all had to give their message, and the audience changed several times during the service. We spent the following day selling tracts, and talking the gospel, with the school boys helping. The afternoon was spent in hearing the testimonies of two students and a man who wanted to openly confess Christ in baptism. After the meeting we took our song books and to the beating of the school drums and the sound of the bugles marched to the river to baptize. Hundreds fell in line with us, for they wanted to see this strange ceremony of the Christians. From the picture you can see a part of the procession with the colporter carrying his little basket of books, for one has to take advantage of every opportunity.

On Sunday morning we gathered together in remembrance of His death. Nearly all the Christians were present, some having come forty li (a Chinese mile). The morning subject was the "Cross of Christ." Whenever it is held up it truly draws some to it. It is still powerful. The evening service was evangelistic, and there was not standing room. Thus ended the first stage of our journey. Hundreds had heard, many tracts sold and three baptisms. We all retired trustful and encouraged for the eleven or more days to follow.

Reader, pray for those who have been touched in any way by the gospel message, that they may definitely accept Christ as their Lord and King.

The following is taken from a letter by Dr. P. S. Evans, of Tsinan, China:

"Let me tell you that of the 132 students we had at the beginning of the year all but four were members of a Protestant church, and two of the four were applying for membership. At this writing only one of these is now unconverted."

What a fine tribute is the above to the Christian influence which Dr. Evans and his associates are exerting over these students of the university.

## How the Gospel is Spread in China

Rev. S. Emmett Stephens, Laichow, Shantung, China

Do You Sometimes Wonder How the Missionaries Do Their Work, and How Their Wonderful Results Are Achieved? Missionary Stephens, of Laichowfu, Shantung Province, Gives a Glimpse of the Evangelistic Band in Action

Our journeys this spring may seem short to those who have trains and automobiles, but as we traveled on open wheelbarrows over frightful roads, often in driving dust storms, averaging about two miles per hour, the distances seemed wearisomely long.

On March 25 we arrived at Fan Gia Dzwang, a large walled village, twenty miles east of Taian. Formerly there were many church members in this community, but they evidently failed to understand the real meaning of the gospel, for most of them have gone back to heathenism. For this reason some feared but few would attend our meetings, but from the first day many came to the tent, and the crowds increased so rapidly we had to order a second tent for the children, and both tents were over full every night. How they did listen! The children learned many Scripture verses and a few songs. The students from a government school nearby called for many tracts and came to the tent every opportunity.

Because of the seeming unimportance of this place the plan was for us to remain there only five days, but the people were so hungry for the Bread of Life we continued one week, and then found it hard to leave because so many said they had not heard enough. The last day five of the grown people said they believed, and a number of the children confessed openly their faith in the Saviour.

One citizen told me that during our brief stay in Fan Gia Dzwang the conversation of the children on the streets had changed from the ordinary vulgar, reviling talk to discussions of the gospel and the singing of hymns. Like so many other places, the great need is for someone to encourage and stimulate them in the Way of Life.

Our next meeting was at Mien Tan, a small mountain village. Here we found a few really earnest Christians. We had a small room in the home of Brother Djang, and it was a comfort to know the great change the gospel has wrought in the life of his entire family. Formerly they were all zealous idol-worshippers and his wife had been a "scrapper" of no ordinary reputation. All is changed. Brother Djang and his son now give more time to witnessing for Christ than was formerly given to heathen worship, and Sister Djang now spends in quietness and praise the time she once gave to venting her wrath upon the family and community. Even their big watch dog has been impressed, for he neither bites nor barks at the missionaries and the native Christians.

Happy days were those in Mien Tan. The crowds were small in the tent most of the time, but there were a number of definite decisions for Christ. Some of the local Christians were ever ready to go with us to the neighboring villages where their previous testimony had prepared the way for an intelligent hearing. Brother Meng and I spent one forenoon visiting Dao-Gou, a small village far back in the hills where all the men in the leading family are Christians and where every idol in the village has been destroyed. The simple, steadfast faith of the old grandfather who cannot read a character reveals how directly and powerfully the Spirit works when hearts are open to His influence.

From Mien Tan we went fifteen miles south to Bei-dzi-peh, where a disbanded Baptist church has one man left to tell the story, and this was his story: "Because the heavenly Father did not send showers of biscuits and copper cash these people have no more use for the gospel." The deep poverty and materialistic thinking of



The procession to the river to see the strange ceremony of the Christians. Notice the colporter with his basket of books and tracts.



Schoolboys lined up in a soy bean field for their picture. A drum in China can beat up a lot of enthusiasm, and thus our boys have increased the attendance.

## Scenes that Marked the Journey of the Shantung Evangelistic Band



Mrs. Tao, of Talan, one of the noblest Bible women in all Shantung.



A family tombstone at Dong Gia Dzwang.



Djang Bao-chi and son, the merchant who turned farmer. A noble Christian.



A Sunday with the tent in Yang-lin. You may observe the ever-present sign of summer in front of the tent.



The remains of discarded idols in old temple just back of evangelistic tent in Yang-lin.



Government schoolboys calling for tracts at Bei-dzi-pet.



Little girls washing in a stream near Fan Gia Dzwang.

the Chinese make it natural to hope for temporal aid from the gospel. The stern reality of their present hardships is a more tangible quantity than the promised joys of the eternal world. Their sufferings trouble them more than their sins. For a few "loaves and fishes" multitudes would flock into the churches. Without any promise of material aid, but with the vague hope of getting something in the future, many have come into the churches in the past, and when they found nothing coming their way, they joined the backsliders. While all this is true, there is another and more encouraging viewpoint. Deep in the heart of all the Chinese there is a certain belief in a future life of rewards and punishments, and a high regard for noble living in this world. We do thank God for the true saints in Christ Jesus, those who really know the joys of salvation and delight to tell the story of their redemption.

Two experiences at Pei-dzi-peh gave us good courage; the definite decision of two old women to follow the Lord, and the great eagerness with which the boys from the government schools listened to the gospel message and carried away tracts.

We now returned to Taian to attend a large annual class for Christians and inquirers. This was a week of splendid fellowship and much encouragement. At these meetings there were sixteen baptisms.

Our next tent meeting was at Dong Gia Dzwang, in Shintai County, thirty miles east of Taian. During the two weeks there twenty were examined for baptism and many others manifested real interest in their personal salvation, but opposition of their families prevented open confession.

In most places we find it necessary to have separate meetings for the children, but the influence of Christianity has wrought a wonderful change in the people of this place. The children were so well behaved we allowed them to attend all the tent meetings. At the beginning of each service we had special teaching for the children, and many of the older people took keen interest in learning the Scripture verses. The final examination was an interesting occasion. A neat New Testament was offered to each of the two reciting the largest number of verses. Never before in all my life have I heard so much Scripture quoted in a half hour.

The leading Christian man in this village is Brother Djang Bao-chi. During the meetings his wife, two daughters and youngest son were examined for baptism, thus completing the family circle. This man was formerly a merchant and a very heavy drinker. When he was converted, he gave up both and went to the farm. While he and his son were working in the field, I found a water-jug, Sunday school quarterly and a New Testament under a tree nearby. They study while resting.

Our last stop was at Yang-liu, a large market village of 5,000 inhabitants, where

scarcely any preaching had ever been done before. Our tent was pitched just in front of a former temple which has only a few frames of old idols left. Such crowds as we did have both in the tent and at the children's meetings! Not only so, but in many large villages near Yang-liu hundreds heard the native evangelists from day to day, often showing them much

kindness. At the close of the meetings we had every assurance that large numbers were favorably impressed. A merchant told me at least one hundred secretly believed, and if we would return later, they would make open confession. How hard it is for the Chinese to cut entirely loose from all their heathen superstitions in a new place!

## The Cholera Epidemic and China's Need of Christ

*Mrs. T. F. McCrea, Tengchowfu, China*

If I were able to present to our people at home the picture of Tengchowfu's need for Christ, as the missionaries have seen it during the past month, surely they would be stirred to hitherto unheard-of efforts that more workers might be sent to this needy field and money raised to support them!

Since coming to China in 1904 we have been through an anti-American boycott, a famine, pneumonic plague, and two rebellions, but this is our first experience in a cholera epidemic; and we pray that it may not be repeated.

All the Southern Baptist missionaries and most of our Presbyterian fellow workers live in the heart of this heathen city; and all around us for the past month have been the sick, the dying and the dead—plus the extreme heat, a prolonged drought and flies, whose name in China is legion.

Of course we foreigners understood from the beginning of the outbreak of cholera that it was the flies that must be feared and kept out of the home. The other ills must be endured. But it was when we began to instruct our neighbors

about us, and all with whom we came in contact, as to the danger of the flies, that we realized the awful ignorance and superstition of this people. They have tried every other plan, known to heathenism, to get rid of the cholera, except to kill the fly.

They have even tried "going over a new year," in an effort to deceive their gods and the evil spirits and make them believe this unlucky year was already finished, with its suffering and misery, caused by the epidemic and drought; and a new year must come in with the hope that it would bring health, rain and happiness. They put on their best clothes, beat drums and cymbals, fired off thousands of fire-crackers, and feasted, which latter, of course, helped much to spread the disease.

They carried their sick and laid them down before the hideous god of bewitchment in the temples, hoping he might cast off the spell that was settling upon the people. And day and night large numbers of mourners, dressed in white and carrying white lanterns, wailing aloud and calling out the name of the loved one who



Administering the saline solution. Men's Cholera Hospital, Tengchowfu, in the terrible epidemic which is raging in North China.

had just died, could be seen on their way to the temples to announce to the gods the death of a member of the family. All through the city funeral music could be heard. All the carpenters of the city have been busy making nothing but coffins, and even then many have been carried to the hills with simply a piece of matting wrapt around them. It has been impossible to get coolies for any kind of labor, as they have all been busy carrying out the dead.

When the burden seemed almost too heavy to bear, two fine physicians were moved to come to our help—Dr. Dunlap, of Chefoo, and Dr. Heimberger, of Wei-hien, both of the Presbyterian Mission. Though the efforts of the missionaries here, led by Dr. Brown, of the Presbyterian hospital, a couple of temples were prepared to be used as isolation hospitals for men and women. Money to furnish necessities for them was donated by the Chinese chamber of commerce upon the request of the local official.

Then began the struggle on the part of these physicians and the other missionaries to try to save the lives of those who could so far overcome their fear of the foreigners' methods as to be willing to come and be treated. Of course many were brought too late to have anything done for them. One has to work quickly with a disease that causes one to sicken and die within twelve hours, as often happened. But a large majority of the 300 or more who were treated with medicine or the saline solution, as shown in the photo, by the physicians at the isolation hospital, were cured. In addition to these, large numbers of others were treated by the missionaries in their homes throughout the city.

The worst we believe is over for Tengchowfu at least. God has preserved the lives of His missionaries and their children in this place. Our motto has been, "Trust God and swat the flies." A number of our Chinese Christians have lost their lives in their unscreened homes.

I would like to enlarge on the individual work of each missionary. How nobly the men and our single ladies, refined, cultured, educated, for Christ's sake, counted not their lives dear unto them! In administering to these suffering, filthy patients, with no conveniences—a crock a foot high for a bedpan, the stone floor, with a strip of matting between, for a bed—put in a large part of each day in back-breaking, nerve-wracking helpfulness, which left them exhausted by nightfall; but surely it must have made glad the heart of Christ!

The striking contrast between these two pictures of heathen helplessness and Christian helpfulness should impress the reader as to the need of enlarging greatly the missionary force in this land, where unnumbered millions still dwell in this heathen darkness.

## Servants Not Above Their Master

Mrs. Annie B. Gay Gaston, Laichow, China

Examples of Lowly Service in Jesus' Name that Shame Us in the Homeland who Halt at Giving our Time and Means for the Sake of Him who Gave His Life for Us

"For I have given you an example that ye also should do as I have done to you."

When our Lord and Teacher spoke this to the little group in the upper room, and stooped to wash their feet, their hearts were melted and the most obstinate one of them said, "Lord, not my feet only, but also my hands and my head."

From that room the disciples went out, heads, hands and feet pledged to do as He had done to them. So down the ages since and out to earth's remotest bounds the disciples of the Great Teacher have gone and are going to do as He has done to us.

Christian hospitals the world around are daily doing "in His name" deeds of mercy which money could not pay them to do, but which love of Jesus makes a privilege and joy.

Here in China, where pride rules and often the nearest of kin refuse to serve in loathsome tasks, our Christian nurses stand day by day washing the feet of the poorest and most wretched, and doing it cheerfully "because He has given us an example."

In the past few weeks we have had two sad cases in the hospital here. The first was a lady of the wealthiest and most exclusive class in our city. Her foot was the most diseased and loathsome I have ever seen. A dead body bound to her would not have been more dreadful. Yet neither she nor her family could get up courage to have it off, as the doctor advised.

So the nurses through all these hot summer days have tenderly bathed and dressed the foul member, and all of us have tried to help the little lady to faith in God which would give courage for the ordeal. She learned to pray, and I think she truly believes, but custom is so binding upon the upper classes—how could she face the scorn of her people who think it better to be dead than to lose a member? So after many days she sadly returned home, "maybe to come again" for the operation, maybe not.

This lady had been gone only a few days when a very different case was deposited at our gate—a beggar woman, nearly blind, and so diseased in both feet that she could not take a step. Here she moaned and cried till our gatekeeper went out to see who was in such great distress. A neighbor said he had seen a man bring the old woman there on his back, and depositing her at the hospital gate, had quickly run away. He evidently feared that no hospital would take such a case as that. But we soon got her into the hos-

pital gate-house. With a few directions from me, the nurses divested her of her foul rags, bathed her filthy body, clothed her in old but clean garments, and then called the doctor.

What flies and vermin had done to the poor creature is beyond the Western mind to imagine. But the nurses went bravely through with every detail of treatment and dressing, and have repeated it on each succeeding day, till the woman is now able to be taken back to her home, and come daily to the clinic for treatment.

Not once have the nurses shown the slightest reluctance to going through with the tasks assigned to them. The one to whom had been assigned the task of cleaning the head of the blind woman said cheerfully when warned not to get herself infected, "Oh, I have my eyes; I can catch them if they get on me."

The blind woman was faithfully taught during her stay in the hospital, and though her intelligence was small, she seemed to understand that she must pray to Jesus instead of to the idols, and she promised not to bind her feet again.

These recent cases recall another, further back: An old and very learned teacher came one day to the men's hospital. He admitted unwillingly and in evident humiliation that he had a toe which was giving him great pain. He wished to "eat" some medicine to relieve the pain. The doctor begged for a look at the honorable toe, and after considerable persuasion the old gentleman consented to expose to view that portion of his anatomy. As the nurse stooped to carry out the doctor's instructions, of bathing, anointing and dressing the painful member, the old gentleman drew back in protest as genuine as that of Peter—"Not my foot!" "You must not wash my foot!"

"Yes," said the nurse, with the light of the Master's love in his face, "I do it because Jesus has given me an example, and He bids me do as He has done. I do this for you gladly." The proud old Confucianist had long been fighting against surrender to the humble Galilean. He had Confucius, what need had he of Christ?

From his day of treatment in the hospital he was a changed man.

Some months later when he came, along with humble farmer folks, to apply for church membership, he said, "It was when a disciple of Jesus stooped to wash my foot that I learned the all-impelling love of the Christ.

"Lord, not only my feet, but also my hands and my head."

FROM THE

## Woman's Missionary Union

BALTIMORE, MARYLAND

Miss Kathleen Mallory



Corresponding Secretary

### Will a Woman Rob God?

Mrs. A. B. Ward and Miss T. Seale, Virginia

"Let a man so account of us as stewards of the mysteries of God" (1 Cor. 4: 1).

"According as each hath received a gift ministering it among yourselves, as good stewards of the manifold grace of God" (1 Peter 4: 10).

"Moreover it is required in stewards that a man be found faithful" (1 Cor. 4: 2).

The question of stewardship is the greatest question that confronts the Christian churches today. If, through all the years past, God's people had recognized their stewardship and lived and acted accordingly, the Great Commission would have been obeyed to the letter and every creature would have heard the message of salvation. The church of Christ has been asleep at its post, or, else, ignorant of the duties devolving upon stewards, has lost the consciousness of its stewardship of "the manifold grace of God."

Let us define stewardship and illustrate it from the Scriptures. Webster says a steward is "a person charged with the management of estates or affairs *not his own*." A steward, then, is a trustee or administrator. When the nobleman went into a far country he distributed the ten pounds to his ten servants, saying to them, "Occupy until I come." Note that not one of the servants thought of the pound as his own—they were stewards—and at the reckoning all, even the unfaithful steward, spoke of the money as "thy pound," thus recognizing the pounds were not a gift but a trust from their lord.

What does this stewardship include? Primarily, it includes the stewardship of the gospel of Christ. Paul says, "a stewardship of the gospel is committed to me." Every believer is a steward of "the manifold grace of God,"—not just preachers, missionaries, leaders in religious work,—but every believer, and "to whomsoever much is given of him shall much be required." The stewardship of the gospel has many phases: it includes all we have, all we acquire, all we do, all we are.

We must recognize also that we are stewards of personality; we are to use all the faculties and powers God has given us to further His cause. Oh! the pity of it, that we should see persons possessing charm and magnetism and winsomeness using those God-given powers in worldly pursuits instead of for Jesus.

We are stewards of time. Our time, how valuable it is to us! We say we have not time for this thing or that. The question is not whether we think we have time. We have no time of our own. "Our times are in His hands." The question is, "Is it fair to God to use His time for this thing?" Our time is God-entrusted, and we, as good stewards, are to use it for the welfare of our fellow-men. We find time for pleasure and time for business, but time for the Christ and His service often seems lacking.

Then we are stewards of our opportunities and privileges, of every blessing that has come into our lives. There are always people in your community whom you can help, some woman who has not your opportunity for development, or one who can be awakened to a higher and better life. Education, culture, social grace, all of these place heavy responsibility upon those who have them. What is your most valuable talent? Are you hiding it in a napkin or using it for the Master?

We are stewards of property or such material possessions as we may have. Strange to say, on this point hinges our faithfulness in every point of our stewardship. You see why this is true. The money we acquire is our mental powers and bodily strength transmuted into tangible form. The man or woman who acquires and uses his or her money as a faithful steward of God will be faithful all along the line.

Let us see what is involved in the stewardship of money. First, the absolute ownership of God: "The earth is the Lord's and the fullness thereof." "The silver is mine and the gold is mine, saith Jehovah of hosts." "For all things come of thee and of thine own have we given thee."

We are not owners; we brought nothing into the world, and we can take nothing out of it. We do not create anything; as between man and man we have rights and titles, but as between God and man we have no titles. He is absolute owner. He owns us, head, heart, hands, feet, all! God the Father created us and God the Son bought us with a price; if, then, we cannot lay claim to ourselves, how can we to that which we find in our hands?

"Naught that I have my own I call,  
I hold it for the Giver,  
My heart, my life, my strength, my all  
Are His and His forever."

Tithing is a part of stewardship. We are agreed that all we are and all we have are His. Then if the ten-tenths is His, why not the one-tenth? To think that religious leaders must talk of educating us up to the point of tithing! A steward should be business-like, systematic. Tithing is the mark of the efficient steward, the one above reproach who keeps his accounts straight so that none can question them. It is easily possible for a manager to be honest, and yet so unsystematic as to cast suspicion on himself. Do you believe in stewardship? Then you must believe in tithing, which is a practical application of stewardship.

Does the solemn responsibility of your stewardship weigh heavily upon you? Thank God, as we walk with Jesus, we come to the place where responsibilities and burdens are changed into joys and privileges. The first mile on the journey of Christian experience is ofttime a hard and irksome journey, but when the love of Christ constrains us to go the second mile what joy floods our soul! In this matter of stewardship, this business of tithing, may God help us all to go the second mile!

Many people seem to feel they have fulfilled every law when they tithe. Turn to Malachi 3: 8. It represents a conversation between God and man. God says: "Will a man rob God? yet ye rob me." Man replies: "Wherein have we robbed Thee?" God answers: "In tithes and offerings." Had you truly noticed before that it says "*and offerings*?" Thus God declares that if we withhold the tithe we rob Him *and* if we give not the offering we rob Him. Careful and prayerful study of this eighth verse of the third chapter of Malachi can but mean the bringing by many women of the whole tithe and of loving offerings into the storehouse of God. To fail to render this twofold service is to continue to be a robber. To render it is to claim God's promise to open the windows of heaven. And so once more we ask the question: *Will a woman rob God?* She will if she bring not the tithes and offerings.



### Will We Be Ready?

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

Paul, from a soul of bounding life and with a pen that made words glow like living things, in graphic way pictured the Christian life as a race-course and the Christian as a well-groomed runner, eager and ready for the race. His similes were always taken from objects living and pulsing with action and energy. There was never passivity or mystic dreaming in his

own life nor in his conception of the Christian life. If he were recording this present chapter in the Acts of Southern Baptists, we believe he would liken us to a strong-limbed athlete, facing with keen eyes and throbbing heart a well-chosen race course, intent, alert, and courageous to finish his course with joy. He would see in these six greatest months in Southern Baptist history days of discipline, exercise, and strengthening of spirits, preparatory to the momentous race. Surely no racer ever had cause for such intense desire to be in perfect trim, strong, unimpeded and spurred by every promise of victory. *Will we be ready when the signal is given?*

The days are alarmingly few for what seems yet necessary to accomplish, but it is not too late to take another reckoning of ourselves and our resources, to rally and stimulate any dormant powers. We may yet through God's good mercy redeem some lost days of preparation and add to our strength endurance, virility and winning power. *We must win the race.* We can have no other expectation or hope. Whatever the price of success in the great adventure, heroic Christian souls will be willing to pay it.

**THE COURSE.**

*"This one thing I do."* Singleness of purpose must possess our hearts if we would be ready for the race. Old ambitions, distracting and unworthy occupations for hand and mind must be abandoned. To do "this one thing needful" now must enlist and absorb all our powers of mind and heart. The wise racer always freed himself from impediments that would entangle his feet and delay his progress. *This one time* Baptists will throw aside petty differences and quibblings over insignificant matters and hearten each other on with high speed to the great goal.

This "one thing needful" must so possess Baptist hearts that any price of success will be freely paid. No rule of discipline will seem hard, if strength and fitness are thereby secured for a successful race. The soul must be cleansed of all self-seeking, all covetousness, and all unholy ambitions, that are enervating and life-destroying. "The electricity cannot make the carbon filament glow with light and fire until that filament is insulated from everything else and is yielded up to the electricity alone. Nor can we glow with the light and fire of Christ until we have let Him cut us off from everything else, insulated us into yielded and complete conductors of His love and power."

The racer that would win must have "clean hands and a pure heart." He must be "strong in the Lord and in the power of His might." In quietness and confidence, trusting and abiding in Him, will be our strength. Unless we have a

quiet time when we can speak with God, when He can pour new strength into our lives, our work will be powerless for good. "Sanctify yourselves, for tomorrow the Lord will do wonders among you!"

Will we be ready for the race with vision clear, hand steady, hearts cleansed and filled by His holy presence? Will we be ready when the hour strikes?

**THE CLOUD OF WITNESSES.**

"Seeing we are compassed about with so great a cloud of witnesses." As Paul girded himself for the great race set before him, his heart was stirred and thrilled to do the heroic because of the great cloud of witnesses watching his course. Surely Baptists are today compassed about with a great cloud of witnesses, who look with amazement and inexpressible longing on the course, the great host of runners and the crown laid up for the faithful victors. It is a day many of them longed to see. They labored and prayed and laid down precious lives to hasten the coming of this larger Baptist day. Their loyalty to Christian principles and ideals at any cost has made this day of larger opportunities and of enlarging vision for Christ's church possible for us. Will they see us as heroically and loyally defending these Christian ideals?

Among these encompassing witnesses are pastors and parents, who planted precious seed of Christian truth in young hearts they loved. We are conscious of their watchful and anxious interest in the way we shall make the race. We cannot, as we face this momentous hour in our lives, be unmindful of these glorified ones, who with loving hand turned our feet into the paths of peace and royal service. We dare not today disappoint or grieve their hearts by lack of loyalty or half-hearted service.

Pre-eminent among this cloud of witnesses stands the Beloved Author and Finisher of our faith. It is He that watches and longs above the power of human heart to feel, that we shall be cour-

ageous and loyal and true. We dare not betray Him in an hour like this. To be weak or vacillating, to doubt or to question, to falter or to hold back aught we have or service we can render is to cruelly and openly betray Him who loved us and gave Himself for us. To betray Him in this hour will mean "our projects will be confounded and we ourselves shall become a reproach and a byword down to the future ages." "Wherefore, seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us and let us run with patience the race that is set before us."

**THE CROWN.**

"Henceforth there is laid up for me a crown." God's mercy and compassion are as boundless as the unmeasured sea. He holds out to fainting, timid hearts promises of His presence along the way, and a crown of righteousness at the end. What more could Love offer?

The crown is for the faithful runner. Paul could say, "I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

He warns the Corinthians to so run that they may obtain an incorruptible crown. He is faithful that promised. Will we be faithful and so run that we may obtain? Faith is never passive. Faith is a passion. Faith that sees the crown at the goal will stir and kindle into holy flame the soul of the racer, who loves and seeks the glory of his Lord.

Will we be ready? Will we finish our course with joy? Will faith win for us the crown??

*"Stir me, oh, stir me, Lord! For I can see  
Thy glorious triumph-day begin to break.  
The dawn already gilds the eastern sky,  
Oh, church of Christ, arise! Awake! Awake!  
Oh, stir us, Lord, as heralds of that day!  
The night is past—our King is on His way!*

**THE BAPTIST 75 MILLION CAMPAIGN PLEDGE CARD**

\$..... Total Pledge. Date.....

*Because of my interest in the Baptist 75 Million Dollar Campaign, and my love for the causes involved, for Christ and a lost world; and in order to contribute my part to make the campaign a success, I hereby promise to pay, through my church, to this fund the sum of \$..... payable in five years, as follows: .....cash, and the balance, monthly or weekly or .....*

*This pledge is in addition to my regular contributions to all local church expenses and equipment.*

Signed .....  
Church .....  
Association .....

Address .....

1. It is understood that if I move my church membership during the five-year period, I will pay the unpaid balance of the pledge through the church where I place my membership.
2. It is hereby agreed that if I lose my health, die or in case of misfortune to such an extent that I lose my earning capacity, this pledge is not binding on me or my family, unless they choose to pay it.
3. It is understood that if I have any unpaid pledge to any of the causes included in this campaign at the time this pledge is made it becomes a part of this pledge.

## Program for November

### Lengthen the Cords, Strengthen the Stakes

*Campaign Hymn*—"When Millions Come Pouring In"

*Three Prayers* for (1) The Billion of People Who Are Not Christians, (2) Christians in All Lands, (3) Three Million Southern Baptists

*Scripture Lesson*—Lengthening Cords and Strengthening Stakes in the New Testament: Mark 1: 16-20; 6: 7-13; 10: 13-16; Luke 13: 10-13; Acts 2: 38-42; 10: 34-43; 16: 9, 10; Luke 19: 12-27

*Repeating of Slogan*—Wherein have we robbed Thee? In tithes and offerings. Mal. 3: 10

*Talk*—The Purpose of Tent Cords and Stakes

*Seven Two-Minute Talks*—Stakes That the Baptist 75 Million Campaign Will Strengthen, (1) Foreign Missions, (2) Home Missions, (3) State Missions, (4) Christian Education, (5) Hospitals, (6) Orphanages, (7) Ministerial Relief

*Prayer* for These Seven Stakes

*Repeating of Slogan*—Wherein have we robbed Thee? In tithes and offerings. Mal. 3: 10

*Campaign Hymn*—"When Millions Come Pouring In"

*Seven Two-Minute Talks*—Cords That When Lengthened Will Bring Victory to the Baptist 75 Million Campaign, (1) Faith, (2) Hope, (3) Love, (4) Prayer, (5) Bible Study, (6) Mission Study, (7) Stewardship

*Prayer*, that each member of the society may lengthen these cords in her own life

*Repeating of Slogan*—Mal. 3: 10

*Extracts from Stewardship Articles*—See the article in this department, "Will a Woman Rob God?" Also articles by Dr. Scarborough, Dr. Hening, Dr. Winburn, and others.

*Testimonies Concerning Tithing*—(Let all who will take part, "Let the redeemed of the Lord say so!")

*Campaign Tidings*—See article by Mrs. Neel, "Will We Do It?" and other items and articles touching the campaign progress.

*Prayer on Bended Knee for the Campaign*

*Business*—Plans for Getting Stewardship Cards Signed; Reports from October Enlistment; Plans for Thanksgiving Personal Service; Mission Study Class Plans; Progress in Church of Baptist 75 Million Campaign; Offering

*Repeating of Slogan*—Mal. 3: 10

*Campaign Hymn*—"When Millions Come Pouring In."



## W. M. U. Items

The topic for April's program has been changed from "The Interdependence of Home and Foreign Missions" to "Victory Program." The plan is to use the program to show how the Baptist 75 Million Campaign attained success. It will be greatly appreciated if W. M. U. workers throughout the South will write interesting campaign items, short or long, to the W. M. U. Corresponding Secretary, 15 W. Franklin Street, Baltimore, Md. For instance, such items as this will combine to make a most victorious program: The women belonging to a Baptist church in a North Carolina mill town petitioned the mill superintendent to run the mill on Saturday so that they might work overtime and get extra money for the campaign.



Mrs. Janie Cree Bose, the W. M. U. campaign organizer, spent two weeks the last of September and the first of October in Louisiana and Mississippi. Of the work there she says, "At two great centers in each state, Monroe and

Mansfield, in Louisiana, and Jackson and Meridian, in Mississippi, we met great gatherings of Baptist people, all enthusiastic for the campaign. Dr. Truett and Dr. M. E. Dodd each brought splendid messages. At each place the women were most responsive, showing by the questions they asked that they were anxious to do their part in just the right way. Never will I forget the 24th of September, when we really fasted and prayed. We were at Mansfield. A great tent full of people prayed much and fasted all day. Hundreds of women filled the tent at two in the afternoon, while the men went into smaller conferences. The following Sunday was spent at Clinton, Miss., where we had a blessed opportunity in the great crowd gathered there. It was made especially inviting by the goodly number of college girls in their regular Y. W. A. meeting."



One of the surest ways to have November distinguished as "Stewardship Month" is to have the society study "Stewardship and Missions." This most excellent mission study book may be secured for 40 cents from the Baptist Foreign Mission Board, Richmond, Va. One society president says that her society purchased sixty copies of the book. It is also fine for Y. W. A. members. Successful study of it entitles one to a small seal on the W. M. U. mission study certificate.



November is always a distinctly personal service month, since it contains Thanksgiving Day, when one's thought naturally turns toward those who do not possess an abundant harvest. It is hoped that W. M. U. organizations will as usual distribute many baskets of food. It is also the time to think of the frontier missionaries and to send a box of clothing to one of them. Letters from such missionaries, giving the measurements for the clothes, may be secured from the W. M. U. Corresponding Secretary, 15 W. Franklin Street, Baltimore, Md. During November many societies and individuals also pay toward their memorials in the Church Building Loan Fund. Do not forget in these strenuous days to redeem these

pledges as they fall due, for all such payments will count in the Baptist 75 Million Campaign. Pledges or payments on new memorials will also count. The homeless churches cry out to us to help them speedily. *November is also distinguished this year because Victory Week begins on November 30. Oh, that every member of every W. M. U. organization may pray at sunrise that day for God's blessing on the teams as they go forth to get the pledges! Oh, that every member of every W. M. U. organization may that day work and pledge so that for them the victory may be assured and may be altogether glorious!*

### STEWARDSHIP COVENANT.

Recognizing, first, that I am God's steward, that He has the rightful and supreme claim upon me and my possessions; second, that God said to ancient Israel: "The tithe is the Lord's; it is holy unto the Lord"; third, that Paul says concerning giving: "See that ye abound in this grace also"; and, fourth, that the results of thus honoring God have always been most gratifying, enriching both the giver and the Kingdom.

I, therefore, promise, as a recognition of my stewardship and an expression of my love to God, to lay aside until further notice at least one-tenth of my income for the support of His cause. "First they gave their own selves unto the Lord" (2 Cor. 8: 5). "Of all that thou shalt give me, I will surely give the tenth unto thee" (Gen. 28: 22).

Signed by

Name .....

Date .....

"Will a man rob God? Yet ye rob me. But ye say, Wherein have we robbed thee? In tithes and offerings. Bring ye the whole tithe into the storehouse and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven and pour you out a blessing" (Mal. 3: 8-10).

FROM THE

## Laymen's Missionary Movement

KNOXVILLE, TENNESSEE



J. T. Henderson

Corresponding Secretary

### A Three-Fold Suggestion

My thinking in connection with the Baptist 75 Million Campaign leads me to venture a word of caution along three lines:

#### SCRIPTURAL GIVING.

For several years we have been emphasizing weekly offerings as the scriptural method of securing funds for the support of Christ's cause and as a means of enlistment and spiritual development. It would be unfortunate if the methods employed in the 75 Million Campaign should in anywise militate against systematic giving as a vital element of worship. The brother

who subscribes \$500 to this fund, pays it all before the end of the first year, and contributes nothing more to these benevolent causes for five years, will fail to receive the spiritual blessing from his offering to which he is entitled.

It has occurred to some that the following might be a wise policy: Let the weekly offerings continue with a liberal increase over former years, covering perhaps one-tenth of the income. Multitudes will make five-year pledges which will be considerably in excess of the aggregate of their weekly contributions. Let this excess be considered as an extra or thank-offering in response to the enlarged demands of the new day, and let it be paid in ad-

vance, monthly, quarterly, or annually, as may be most practicable.

To keep a correct account of the weekly gifts and enter due credit on the pledge of each member, calls for a better system of bookkeeping than prevails in many churches. This is not impossible or even impracticable, however, with the new record book the Sunday School Board has in preparation. If system and accuracy in the records of church treasurers, together with monthly reports, should be the outcome, it would be one of the most valuable by-products of the campaign. Indeed, each contributor should be led to keep a private record of his own weekly gifts.

All honor to the member who pays all or even a large part of the five-year pledge in advance but *continues* to make offerings regularly as God prospers him.

In the annual every-member canvass for the support of the local church, each subscriber should be interviewed as to his pledge for that year to the 75 Million Campaign; he may ratify it, or better, he may have been so enlarged in heart and purse that he will *increase* it. This affords an opportunity also to secure pledges from new members.

In any event, this great campaign should be handled with such wisdom as to lead Southern Baptists to abound more and more in the grace of giving.

#### SELF-SUPPORT.

The success of the campaign will place in the hands of the Boards larger sums of money than ever before; with this will come increasing appeals for help; especially will this be true of applications to the different State Boards. It would be a misfortune if the creation of this large fund should lead any churches to become more dependent and should prompt any of their members to grow in the sin of covetousness. In most cases self-support should be held up as the objective to which all should aspire; let it be regarded a badge of honor to reach this ideal as speedily as possible.

To be sure, there are some fields in which self-support may never be realized, and yet these people should have the gospel; they should be taught, however, to do their *utmost* to *help* support God's servant that ministers to them in spiritual things.

There is perhaps some need of reform in this matter of promoting self-support. Certainly all dependent churches should be led to realize that they add no stars to their crown by continuing indefinitely to make annual drafts upon the bounty of others.

#### NATIVE WORKERS.

This is perhaps a species of self-support and what was said under that head applies to churches in the foreign field as well as

in the homeland. This third suggestion, however, is to call attention to the wisdom of using natives as largely as practicable on our mission fields abroad. I refer to evangelists, pastors, physicians, teachers, nurses, etc. Natives are acclimated, know the language and customs of their people, have an avenue of access that a foreigner cannot have, are less expensive, and would spend no time and money on trips to and fro across the waters.

It will no doubt be the policy of the Foreign Mission Board to expend considerable sums on Christian schools that an increasing number of natives may be fitted for the responsibility of leadership. Education is a vital issue in foreign fields as well as at home. This is the nearest and cheapest route to self-support and the only ultimate hope of evangelizing the nations. Of course it is recognized that for some years to come there will be an urgent demand that the present American force shall be largely increased. Each of these missionaries, however, should adopt the policy of W. H. Sears, who said: "The missionary's principal aim should be to bring about a condition where he will be no longer needed. It has been well said that a missionary's work is done when he has trained a man or woman who can do it better than himself. If we can train this generation of Chinese Christians, they will take over the Lord's work in China. Not only can they do this, but they can do it better than any foreigner." The hospitals in foreign lands should not only heal the sick, but should provide a large force of well-trained Christian nurses from among their own people. In the expenditure of the twenty millions devoted to Foreign Missions this idea will no doubt have due consideration.



#### Itinerary

The itinerary of the Secretary for the last month included a very delightful visit to the Inman Park Baptist Church, of Atlanta, where he spoke to good audiences on "Life a Trust" and the "Baptist 75 Million Campaign"; to Raleigh, N.C., where he attended a conference of workers in which some vital matters were discussed in a most practical way; to Valdosta, Ga., where he spoke in both the First and Lee Street Churches and attended a very helpful conference besides; to Barnesville, Ga., where he found a good company of interested people assembled on a Monday night; there were representative delegations present from Thomaston and Griffin, some twenty miles away. The conference that followed the address was unusually stimulating.

The next visit was to Winchester, Ky., where a company of faithful men and women assembled at the Central Church to hear a discussion of the 75 Million Campaign. In addition to the First and Central Churches of Winchester, there were representatives from some country churches nearby.

Sunday, September 28, was spent in Hopkinsville, Ky., where the Secretary spoke at 11:00 A.M. to a crowded house and was impressed with the interest that was manifested in the campaign. The afternoon conference with a select company

of men was a very profitable meeting. Some capable laymen spoke in a most helpful way.

It was a peculiar pleasure to spend a few hours in the meeting of the Flint River Association, Georgia, which met at Locust Grove. Here is located the Locust Grove Academy, one of the most prosperous and efficient academies in all the country. This is the association in which that noble layman, J. P. Nichols, has wrought so effectually. Dr. Drury, the moderator, although beyond fourscore, "renews his youth like the eagle" and still presides with grace and dignity.

On Sunday, October 5, the Secretary had a full day in Montgomery, Ala., speaking morning, afternoon, and evening. At Clayton Street and Southside, following a discussion of stewardship, a goodly number pledged themselves to honor God with at least a tenth of their income. There was a fine attendance of strong men at the First Baptist Church at night, and the evidence of interest was very gratifying.

At the Knox County District Association in Tennessee it was encouraging to see a score of men and women commit themselves to the tenth in response to a proposition made by J. H. Anderson at the close of his address. The association accepted their quota of \$500,000 by hearty and unanimous vote, and the moderator expressed the opinion that the churches would make it \$600,000.



#### Layman's Hour

The Committee on Program for the Tennessee Baptist Convention has assigned two hours, the very best of the convention, 9:30 to 11:30 A.M. the second day, to the consideration of the report on the Laymen's Missionary Movement. It has been decided to invite at least twenty prominent laymen to make four-minute speeches at that time and to have leading business and professional men occupy the platform. Such a policy is bound to bring a larger attendance of laymen to the convention and there is nothing more effective in the enlistment of their interest. When a man stands before such a meeting and commits himself to the enterprises of the Kingdom, he can never be the same man any more. He may be slow of speech and fail to instruct and edify the more critical, yet there are strong business men that will be gripped by his plain speech.

To some it is a matter of amazement that the leaders have been so slow to recognize the importance of "calling out" these men; they have influence, and most of the money that is needed for the Lord's work is in their hands. Tennessee has furnished two laymen that have made \$200,000 gifts to the 75 Million Campaign and it has been announced that there is another Tennessee layman that plans to contribute \$500,000.



#### Hopeful

The General Secretary in his journeyings during the past month has found the Baptist 75 Million Campaign to be the matter of absorbing interest. Never before have such unanimity and enthusiasm prevailed among Southern Baptists; the spirit of optimism is manifest everywhere. Men and women who had been indifferent have been attracted by this appealing enterprise and are enlisting by the thousands. No Baptist that is animated by the spirit of denominational loyalty or by love to his Lord is willing to be counted out of this worthy undertaking.



#### The Chairman

J. H. Anderson, the Chairman of the Executive Committee of the Laymen's Missionary Movement, has not only set a high standard for Southern Baptist laymen in his gift of \$200,000

to the 75 Million Campaign, but his record of service is equally worthy of emulation. He has recently spent a week on a speaking tour in Georgia and is accepting numerous invitations to make addresses on important occasions in various states. He delivers a compelling message and is unable to respond to all the demands for his service. Will not scores of other capable laymen emulate this worthy example, and thereby render large service to the Kingdom as well as enrich their own lives?

Let us not fall short on the 125,000 four-minute men needed in this campaign.



## Men's Unions

Since last report the Secretary has visited the following cities and helped to outline a plan of organization for men's unions: Atlanta, Ga.; Charlotte, Raleigh, and Greensboro, N.C.; Hopkinsville, Covington, and Ashland, Ky.; Montgomery, Ala.

A tentative constitution and by-laws with suggestions has been sent to leaders in other cities that could not be reached in person.

The report comes that a number of men's unions are holding interesting meetings and are enkindling a lot of enthusiasm for the 75 Million Campaign. The Secretary has had the pleasure of attending such meetings in Durham, N.C., and Birmingham, Ala.; both were largely attended and the interest was most gratifying.



## The Chairman's Message

By special request, J. H. Anderson, Chairman of both the Executive Committee of the Laymen's Missionary Movement and the Campaign Directors, writes the following message to Southern Baptist laymen:

"If it were possible to grasp the hand of every brother layman within the confines of the Southern Baptist Convention, and I had time to speak one sentence only, it would be, 'Watch out for the man who wears your hat.' If he does his duty, the battle will be won, and instead of 75 millions for the Master, we will easily have 100 millions at the close of Victory Week."



## Two Leaflets

The Executive Committee is much concerned that the two leaflets entitled, "The Laborer is Worthy of His Hire" and "A Plea and a Plan," shall have a wide reading among Southern Baptist men. The first deals in a most striking way with adequate pastoral support and the second suggests that Baptist laymen write their wills early and bequeath at least one-tenth of their estates to the Lord's cause. It is hoped that hundreds of interested laymen may write J. T. Henderson, Box 585, Knoxville, Tenn., for as many of these tracts as they can use wisely.

Mr. Richard H. Edmonds, editor of *Manufacturers' Record*, contends editorially in that great commercial publication that class publications today must broaden out, so as to deal with matters of great moral and civic significance, as well as the technical matters they particularly propagate. Mr. Edmonds is right. His own publication is a conspicuous example of how a class publication may render a great general service to society. We know of no publication which demonstrates higher patriotism in contending for what it believes to be the highest welfare of the nation, morally and spiritually as well as financially.

# Missionary Miscellany

Secretary T. B. Ray, D.D.

Rev. and Mrs. S. G. Pinnock, who sailed for Africa by way of England on September 17, will be delayed in England for awhile waiting for passage down the coast.



Dr. B. L. Lockett sailed from New York on the *S. S. Carmania*, on October 7. He will go to Africa by way of England. On account of the ill-health of Mrs. Lockett and the two children, they are not accompanying Dr. Lockett back to his field.



Miss Sophie Lanneau sailed from Vancouver on the *S.S. Empress of Russia* on September 4. She is returning to Soochow, China, after having spent a few months visiting her parents in Wake Forest, N.C. She goes back greatly refreshed by her short furlough.



We have been happy to receive the news that Miss Fannie Lee McCall had arrived in Japan and that she and Rev. Norman Williamson had been happily married on August 30. They will be located at Kokura. These dear friends have our heartiest good wishes.



The happy father, Rev. Frank H. Connely, Pingtu, China, writes as follows: "I guess I had better take a few minutes to write you and let you know that we have the finest looking visitor you ever saw in the person of Mr. William Sears Connely, who arrived July 30." We extend heartiest congratulations.



On October 3, the *S.S. Nanjing* sailed away from San Francisco, having aboard Rev. Wilson Fielder and family, returning to their work in Chengchow, China; Miss Ethel Ramsbottom, going out as a new missionary to North China; Miss Grace Joy Lewis, a Chinese by birth, returning to teach in Pooi To Girls' School, Canton.



In order to accept the urgent call of the Buckner Orphans' Home, to take up the work left vacant by the death of his father, H. F. Buckner, of our South China Mission, has resigned as missionary teacher in Graves Theological Seminary, Canton, and returned to Dallas, Tex. While it grieves us to lose these missionary friends, we bid them God-speed in their great new field.



A cable has been received announcing the safe arrival in Rio de Janeiro of the party which sailed from New York on the *Vestris* September 4. The party consisted of Miss Ara Dell Fitzgerald, who will teach in the new Woman's College at Sao Paulo, Brazil; Rev. F. A. R. Morgan and wife, destined for work in Casca, Brazil; J. R. Allen and wife, for evangelistic work in the city of Rio; R. B. Stanton, evangelistic work in Victoria, Brazil.



We have been greatly shocked over the sad passing of Rev. Z. C. Taylor, wife and daughter, Eschol, who perished recently in the great storm at Corpus Christi, Tex. Dr. Taylor was one of the pioneer missionaries of our Board to Brazil, and did a monumental work in the Bahia field. He was a man of rare Christian character and devotion. He was an inveterate evangelist and left behind him a great many churches as witnesses to his faithful missionary labors. For several years he has been invalided home, but

almost every year during that time he has appealed to be sent back to his work, even though his physical condition would make it impossible for him to do very much. His wife was a worthy co-laborer with him. In the passing of these two missionaries we lose some of our best.



On September 20, Dr. J. F. Love, Corresponding Secretary of the Foreign Mission Board; Dr. Z. T. Cody, editor of the *Biblical Recorder*, and Missionary Everett Gill, of Italy, sailed from New York on the Steamer *Adriatic* for the purpose of investigating the religious conditions in Europe. We have received a cable to the effect that they arrived safely in Southampton. Their visit will extend through England, France, Switzerland, Czecho-Slovakia, Italy, possibly some other countries in Europe, and Palestine, in the Near East.



Our missionaries in all lands are heartily cooperating with the 75 Million Campaign. They are expecting to raise large sums of money in the various fields. They are not only trying to raise money from the natives, but the following quotation from a letter from one of them will show you they are responding personally. The gift here made represents great sacrifice. The missionary writes: "The wonderful reports about the 75 Million Campaign greatly enthuse me and fill my heart with hope and courage for the future. Although I have not been able to live on my salary for many months, I cannot let such an opportunity pass without doing something personally for this great cause. Please put me and my wife down for \$250, which will be \$50 a year for us. We are very sorry not to do better, but this is the best we can do. It is not only our duty, but I consider it a privilege to help in this cause."



A cablegram has just been received from Chinkiang, Central China, bearing the sad message that Missionary W. E. Crocker had died of heart failure. It will probably be a month before we can receive details concerning Brother Crocker's passing.

W. E. Crocker was born in Lincoln County, North Carolina, and was a graduate of Wake Forest College. He went out to China on November 9, 1896, and has carried on a great evangelistic work at Chinkiang and in the country round about. He organized the Bible School for Central China, which did elementary Bible training and was very anxious to make this institution serve the mission in a great way.

At its recent meeting the Board appropriated a goodly sum for the Chinkiang Bible School, but the letter bearing this information did not reach China until after Brother Crocker's death.



On account of the fact that "Missionary Miscellany" was crowded out of the last number of HOME AND FOREIGN FIELDS, we give here a list of missionaries who have returned home on furlough during the summer months:

Mrs. W. B. Bagby (Sao Paulo, Brazil), Kansas City, Mo.; Miss Attie Bostick (Taianfu, China), now at Luray, Va.; Rev. and Mrs. G. P. Bostick (Pochow, China), now at Luray, Va.; Dr. and Mrs. George Green (Ogbomoso, Africa), now R. 1, Dumbarton, Va.; Miss Clifford Hunter (Hwanghien, China), now at Decatur, Ga.; Rev. and Mrs. L. L. Johnson (Pernambuco, Brazil), now at Fort Worth, Tex.; Rev. and Mrs. L. W. Pierce (Yangchow, China), now at Savoy, Tex.; Rev. and Mrs. Gordon Potat

(Kaifeng, China), Harrisburg, Pa.; Rev. and Mrs. J. H. Rowe (Fukuoka, Japan), 747 Vine St., Los Angeles, Cal.; Rev. and Mrs. W. E. Sallee (Kaifeng, China), 1906 South Fifth St., Waco, Tex.; Miss Loy J. Savage (Kaifeng, China), Hope, Ark.; Mrs. S. M. Sowell (Buenos Aires, Argentina), Kansas City, Mo.; Rev. and Mrs. Thomas Spight (Buenos Aires, Argentina), Louisville, Ky.; Miss Ida Taylor, Tengchow, China; Miss Mary D. Willeford (Laichowfu, China), San Marcos, Tex.; Miss Nancy Lee Swann (Kaifeng, China), Dallas, Tex.

❖❖

On October 6 the Board sustained one of the greatest losses it ever experienced in the death of Mr. Robert Ryland Gwathmey, who has been Treasurer of the Board for more than a decade. Rarely have we seen a man of more complete devotion to Christ and to the cause of Foreign Missions. His Christian character was of rare purity and his faithfulness to his church and to his work as Treasurer of the Board was a source of inspiration to all who knew him. He died suddenly of heart failure, about ten o'clock at night in his home, just after having returned from a meeting of the officers and teachers of his Sunday school. Those who witnessed his passing spoke of it as a translation. He could not have wished for a more suitable ending to

his devoted Christian career. We mourn him as a brother beloved. Our Board and those who knew him intimately as friends are greatly bereft. He leaves with us a good name and a worthy witness.

❖❖

On October 8 a meeting was held of the full Foreign Mission Board. A considerable number of the state members were present. The chief business taken up by the Board was the appropriations for 1920. These appropriations are made ahead of time in order that letters of credit may be sent out, to be in the hands of the mission treasurers before the first of the year.

The Board has caught the spirit of the 75 Million Campaign. It believes that the campaign is going to be a great success. Because of its faith in the success of the campaign, it made the largest appropriations in all its history. Indeed, it more than doubled the appropriation made last year. The work for this current year, therefore, is laid out on a basis calling for between two and three million dollars. We have the needs catalogued and are ready to do very much more, just as soon as the situation will justify. The sense of victory that has come to the Board and is manifested in all our mission fields has given us a great uplift and an unprecedented joy in our work. We will press forward to victory under the banner of our King.

## Home Mission Paragraphs

Victor I. Masters, Superintendent of Publicity

Yearly the missionaries of the Home Mission Board are baptizing more than four times as many converts as any other Home Mission Board in America.

❖❖

From 1845 until now the Home Mission Board workers have organized more than 8,000 churches, practically one for every three now in the Southern Baptist Convention.

❖❖

Don't say there are 16,000,000 Catholics in America. Say that there is 16,000,000 Catholic population in America. By the same token, there is 80,000,000 evangelical population in America. When you say that there are 16,000,000 Catholics and 26,000,000 evangelicals, you are simply playing into the hands of the Catholics, who keep up that sort of talk to frighten politicians and weak-kneed Protestants.

❖❖

The reader has probably observed that everything new that the Union Movement undertakes requires a "Survey." The Interchurch Movement, which appears to be a sublimation made up of various previous incarnations of the Union Movement, is going to make the biggest record in the Survey. It proposes to survey the whole world. Not a modest proposition! It will, from one standpoint, be a relief. It will not leave anything for anybody else to do, and no excuse for another incarnation of the Union Movement.

❖❖

What follows is hearsay. But it is hearsay from one of the most honored and prominent mission secretaries in the South. He is not a Baptist. This gentleman attended a meeting of the leaders of the Interchurch Movement up North recently. In a private conversation a prominent Disciple who was in attendance said: "The trouble about putting across church union is that denominationalism, during the last three or four years, when we thought all the forces we had put to working against it would kill it, has actually been growing in strength through our opposition and is now stronger than ever before.

If we do not accomplish something in this Interchurch Movement to head off the denominations, they will have won the day against church union." That is a frank statement as compared with the pussy-footing union experts who speak with the words of sweet-sounding diplomacy while they have in their hearts the purpose to destroy denominations. We admire this man's frankness. It is true he didn't say it before the crowd. If he had done so, we could both love and respect him for his honesty.

❖❖

During the last fiscal year of the Southern Baptist Convention, missionary workers of the Home Board baptized thirty-five per cent of all the persons who united with the Southern Baptist churches. Of course, there is a credit due to co-operative agencies. Leaving out baptisms creditable to the various State Mission agencies in the co-operative part of the work, the missionaries of the Home Board last year baptized twenty-five per cent of all the converts received in the Southern Baptist churches! There is nothing like this in the missionary history of America!

❖❖

In teaching the public about political Romanism, no religious writer can afford to come down to the level of methods used by many Catholic propagandists. On the other hand, if we are to meet the Romanist aggressions by informing our people, our ministers and church leaders cannot live serenely in some high and separated atmosphere, which takes no note of cunning falsehoods which are being insinuated into the public mind. That high and serene atmosphere may "feel good" to one's dignity. But it won't work. Moreover, the world can get along without hurt with a very little of that sort of dignity.

❖❖

One of the most remarkable services rendered by a camp pastor during the war was that of Rev. A. A. Mathis, Negro Baptist camp pastor at Camp Gordon. Brother Mathis held this position throughout the war. A part of the time there were as many as 25,000 Negro soldiers there

and as many as ninety per cent of them are said to have been Baptists or Baptist inclined. During the war Brother Mathis baptized 1,014 converts! He also kept his part of the camp flooded with Baptist literature and Sunday-school supplies. This minister had the unique experience of having once been the janitor of the Presbyterian church at Rome, Ga., in which Dr. S. E. Axson, father of the first wife of President Wilson, was pastor. Brother Mathis is supported in his work by the Home Board and the Georgia Baptist Board.

❖❖

Before a congressional committee at Washington recently, Irish Catholics testifying in the interest of Sinn Feinism, claimed that there are twenty million Irish and Irish descendants in America. It is not difficult to work out the facts. I did so from the census reports, and published the results in many of our papers. In brief, there are 2,600,000 Irish in America—not twenty million. There has come a demand that the article as published in the papers shall be made into a tract. This we may do. If America is becoming Irish Catholic, our people would like to know it. If not, they must not believe falsehoods.

❖❖

"How did that man live?" asked a friend when told of a certain Baptist minister whose salary at a once-a-month church had been raised from \$75 a year to \$75 a month. In the first place, the \$75 was theoretically for only one-fourth of his time, while the \$900 is to be for one-half of his time. Theoretically, the \$75 proposition might have meant \$300 a year, while the \$900 proposition should mean \$1,800 a year. This does not show how he ever managed to live on the first-named stipend. As a matter of fact, we know he did not live on it. No man with a family lives on \$300 or \$600 these days, in a way that is above squalor and gaunt want.

❖❖

Bolshevism talks much of "rights" and not at all of duty. Christianity and true patriotism talk and think much of duty and say little about their rights. We little thought that the ugly head of Bolshevism would rear itself brazenly in our free Republic and cast its blood-shot eyes lustfully on our material opulence. But it is doing it; though, thank God, it cannot make headway among the sane Anglo-Saxon citizenship of the South. Science and philosophy have no wisdom wherewith to rebuke this spirit of beastliness. Only the devotion to the God of our fathers will suffice. The unlauded home missionary was a mighty force in making America. He must now be the mightiest force in helping to remake it.

❖❖

From 1904 to 1914 the gifts of our people to Home Missions increased 300 per cent. In 1919 the increase over 1914 was 250 per cent. Very largely this wonderful increase in giving to Home Missions was the almost instinctive response of the masses of our people to the vast opportunities and responsibilities that these trying days are putting on Home Missions. We found we could get up a great army and fight a great war, but God's people have been still more impressed that it is "not by might nor by power but by my spirit, saith the Lord." The Home Board is thrilled with the evidences of keen understanding and of hearty response among our people to the many important tasks it is set to perform.

❖❖

We have received a printed postal card from a man in Kansas, who is sending his card to at least all the religious publications. On this card he announces that he has "discovered that the universe contains no real god, that man has no soul, and that life ends forever at death." The man says that he believes that his discovery is of great importance to all the people, and he offers without charge to fill the columns of the religious press with his dark and dreary gospel of despair. The man seems to be just an ordinary crank, who

has money enough to send out postal cards. In these days of Bolshevistic atheism and of learned atheism at the other extreme in great universities, the public may expect to be much harassed by cranks and wise-acres of this stripe. The responsibility falls heavier upon the people of God through the printed page and the spoken word adequately to teach the people the things which are true, so that they may not be swept away with winds of doctrine.

❖❖

A Presbyterian gentleman who has been employed by us temporarily in the Home Board offices as stenographer, had to copy a news note from Dr. Hamilton which tells of the raising of the salary of a certain pastor from \$75 a year to \$75 a month. The story is enough to please anyone, but our Presbyterian friend says the humor of it has struck him all in a heap. He thinks that the Baptist minister is probably considerably helped up by what has happened. No doubt he is. There are relatively few Presbyterian country preachers in the South, and the few get an average wage probably better than Methodist and Baptist country preachers. There are many Baptist pastors who ought to have the same experience that excited our friend's good humored amusement.

❖❖

The Home Mission Board, through its Enlistment Department especially, has for years been trying to put into the Baptist consciousness of the South the conviction that the fundamental need in the great mass of our churches, next to evangelism, is made up of a decent support for the pastor, more instruction through more preaching, and some pastoral work. We have tried to make it apparent that this is the fundamental need, rather than to lead these churches, many of which are almost starving their preachers, on the least pittance they can get anybody to preach for, to render a service farther afield. This is our thesis. We shall be glad to defend it, if it needs it. So far nobody has attacked it. But we confess we fear the majority of our people have not accepted it in their hearts.

❖❖

Mrs. Maud Southall, Home Board missionary for foreigners, Harrisburg, Ill., in a personal letter, says: "I work in six different towns. I have had industrial schools in four of them throughout last summer and a club for young women here in Harrisburg. I do much visiting in the homes, but it is impossible for one missionary to reach the great mass of foreigners in six mining towns. I am trying to serve that many. There are other mining towns in this county that are full of foreigners where the gospel message has never been presented to these new-comers." Mrs. Southall's words give some idea of the immense opportunity in Southern Illinois among the foreigners. We have five other women missionaries in this territory and they are all overworked in the same way. This work will doubtless be enlarged.

❖❖

We recently sent out an article under the heading, "Popular Religious Catch-Words," in which we had the opportunity to pay our respects to the unjustifiable use some recent religious liberals are making of such words as "vision," "unity," "service," "efficiency," and such like. We also showed how the word "constructive" had been given a particular meaning, i. e., when one goes after misleading religious error with hammer and tongs, with the purpose of safeguarding the people, many of whom are uninformed about these niceties, he is, forsooth, not "constructive"! Neither was Moses when he ground up that golden calf that Aaron and the people made and made them drink the powder in water. Neither was Wesley when he plowed up the cold formalism of the Established Church and in the furrows planted spiritual religion. Neither was any other great religious leader

"constructive" in the sense here used. Disintegration precedes construction. The modern religion liberalist is willing to tear down denominations, but when we go after his errors in the same way and expose them, it does not "feel good."

❖❖

When the Interchurch Movement gets up its survey, like the various Union Movements, it can point to the different denominations and say: "Here is your task. Get busy." The secular press will pass on its "findings," and the public will get an idea that the religious denominations have not been on the job, that it

required this Interchurch Movement to stir up these moss-back denominations to do their duty. But the fact is that the denominations have done ninety-nine per cent of all that has been done to save men and save society in America. They will continue to do about all that will get done, for the Interchurch Movement has not got the spiritual following to do the tasks which its survey will point out. It will have to get them from the same denominations its survey is calculated to discredit. One thing the Interchurch Movement would doubtless be willing to furnish: The leaders for all the work it will want done!

## Evangelistic Notes

—W. W. Hamilton, Superintendent of Evangelism—

Rev. Richard Carroll reports 371 additions by baptism in two meetings in North Carolina, two in South Carolina and one in Texas.

❖❖

The little church of just sixty members at Fort Sumner, N.Mex., gave \$332 for meetings in which Dr. Raleigh Wright did the preaching.

❖❖

Bro. L. C. Wolfe and Bro. C. M. Cambron have been in fine meetings in Marbury, and Pine Hill, Ala. They go now to Gate City and Pennington Gap, Va.

❖❖

Rev. J. E. McManaway and Singer J. S. Rushing are at Citronelle, Ala., in a fine meeting. Brother McManaway goes to Blacksburg, S.C., and then to Spartanburg.

❖❖

State Evangelist A. V. Reese and his singer, John O. Beall, are in the Mobile meetings, and are working at the Tomlinville Church. They are doing a fine work for Alabama churches.

❖❖

Singer J. P. Carter has been helping in meetings at Craigsville, Va., and at Gastonia, N.C. There were 178 professions in the two meetings. Dr. Cecil V. Cook did preaching at Craigsville.

❖❖

Mr. and Mrs. J. L. Blankenship have been working in New Mexico. They are now in Mobile, and will be in Newport News and Spartanburg campaigns. They wish they could say "yes" to the many invitations that come.

❖❖

Bro. J. W. Michaels, formerly known as evangelist to the deaf, has been appointed by the Board as missionary to the deaf. This more nearly comprehends the great work which Brother Michaels is doing among his people of the South.

❖❖

At Taylorsville, Ky., while Rev. J. A. Scott was helping in the meetings, the church went from half-time to full-time preaching, and adopted budget system amounting to \$5,000. There was a great revival and many were saved.

❖❖

Singer W. J. Morris, of Pine Bluff, is much in demand. Has just been in fine meetings at Garden City and Ozark, Mo. The salary of Pastor Walter Davenport was increased \$300, and a similar amount was added to salary of Pastor L. H. Maple.

❖❖

Dr. W. A. Ayers has had to resign on account of his throat. His physician says his voice cannot stand the constant strain. Dr. R. W. Thiot, of Eustis, Fla., will take Dr. Ayers' place in Mobile and in the Newport News, Va., and Spartanburg, S.C., campaigns.

College Park, Ga., had a wonderful revival in fourteen days. Seventy-two united with the church, thirty-five young men and women offered themselves for Christian service, and over \$500 was given for evangelism. W. W. Hamilton and W. P. Martin were the workers.

❖❖

Dr. Forrest Maddox begins in a great way his work. First meeting was at Texhoma, Okla. Six hundred dollars was added to pastor's salary, and he withdrew resignation and will remain. Dr. Maddox is in Mobile and will be in Newport News and Spartanburg campaigns.

❖❖

Dr. B. B. Bailey has just closed a great revival at Crestwood, Ky. Pastor W. M. Stallings' salary was increased \$300. Thousands of chapters of the Bible were read and a great number joined in Bible Readers' League. Liberal offering was made to evangelism, \$440.05.

❖❖

Spartanburg, with Dr. W. L. Ball leading, is making great preparations for campaign there. They expect it to surpass any yet held by the Department of Evangelism. November 2-16 is the date. There will be some eighteen or twenty churches, all having meetings at the same time.

❖❖

Brethren Reese and Rowland were greatly used in Hattiesburg and Laurel, Miss. Helped in locating pastor at West Blocton, Ala. They go next to De Ridder, La., and then to Elba, Ala. These brethren are promised far ahead and have all and more than they can possibly do.

❖❖

Rev. G. C. Smith held meetings at Eagle Rock and Black Creek churches in Virginia. Great manifestation of divine grace. Black Creek called W. P. Brooke as pastor, and goes from two-Sunday to full-time preaching. The church took up the question of a parsonage, and expects to build.

❖❖

Eighteen white churches and many negro churches were in the campaign in Mobile, Ala. Shipyard, factory, railroad shop, park meetings are being held. The last day is to be a big Baptist day, with Drs. L. R. Scarborough and John E. White as speakers, and Miss Mallory leading the women. Great reports are expected from this campaign.

❖❖

Cohutta, Ga., went from one Sunday to two, increased pastor's salary from \$75 a year to \$75 a month, formed a field with another church, called B. F. Hunt, and located him on the field. At Kennesaw, Ga., went from one to two Sundays, increased salary from \$200 to \$600 per year and formed field with Rev. Arthur Smith as pastor. Sixty-seven additions.

## Revival in Baptist Italian Mission, West Tampa, Fla.

Fannie H. Taylor, West Tampa, Fla.

After an absence of eight years, Rev. Lawrence Zarrilli returned to West Tampa, where he commenced the first religious work among Italians under the Home Mission Board of the Southern Baptist Convention. He came to spend a month in an evangelistic campaign at our two Italian mission points, where many old friends welcomed him with a warmth peculiar to their natures toward people they love and who love them.

All through the years of Mr. Zarrilli's absence the missionaries on the field have heard these friends talk of Mr. and Mrs. Zarrilli, of how sorry they were when they left, and of how they wished for them to come back, until we knew the large place they held in their affections and confidence. This was literally confirmed in our sight when we started down the streets of West Tampa visiting with Mr. and Mrs. Zarrilli and their two beautiful boys of six and four years. Men and women rushed from their porches to greet them, men from the street corners, boys and girls whom he had taught, but now larger grown.

One young man whom Mr. Zarrilli had baptized created an unusual scene when he came excitedly into his home where he heard the Zarrillis were visiting and not only embraced but kissed Mr. Zarrilli.

You will not wonder that people came to hear Mr. Zarrilli preach, first in the rented room of Ellinger Mission, which was overflowing, and then in the schoolroom at our main location in West Tampa, the church auditorium not having been built since the fire. This room was also inadequate, but we managed to pack them in by using kindergarten chairs to fill in the last spaces.

And how Mr. Zarrilli did preach! Old and young listened to him with rapt attention as he explained to them the pure gospel of the New Testament as Baptists only interpret it. He preached it with a power that only God could give to a prayerful, consecrated humble servant of His; he preached it with all the vehemence of his soul to a vehement people. As many told him from evening to evening that they believed what he preached he appealed to them to act out what they believed. As a result, seventy-four confessed Christ and twenty-eight were baptized into the church. Doubtless this question comes to you, "Why did not more of the converted join the church?" Because so many parents have not reached the point of giving permission to their boys and girls to be immersed. Even grown boys and girls are so bound down by custom to the will of their parents that it is very hard for them to break away, especially large girls.

However, the results were wonderful to us who have realized the difficulties and hindrances during these years of work on the field. To show the effect of Mr. Zarrilli's preaching on some of the Catholic mothers—one evening when a number were being received into the church for baptism one mother spoke up and said to Mr. Zarrilli, "How is this, these boys and girls were baptized when they were babies?"

Before Mr. Zarrilli could answer several other mothers leaned forward and answered in defense to the effect "That was different; now they are old enough to believe and be baptized as Jesus said."

One bright young woman with a beautiful voice, Maria Seditta, of whom some of you have heard me talk, who had a bright conversion three years ago but whose parents would not consent for her to be immersed into the Baptist church, came this time with her husband, having married a few months ago. It was a joyous sight to see them enter the baptismal waters together.

One young man of twenty-two years, Jerome D'Arpa, not only joined the church, but dedicated his life to the ministry, and next week enters the Baptist Bible Institute at New Orleans.

Two young women who made the full surrender hope to enter that school next year.

Mothers were baptized—one with white hair walked into the water with a smile on her face, while her young daughter, Francisca Tobiola, who had been baptized in that same baptistry at First Baptist Church last year, stood behind the curtain crying for joy.

Some of you will recognize Francisca's name as that of Miss Mitchell's helper in the kindergarten.

And so we are praising God for Mr. Zarrilli's coming, for His answers to prayers, for His "Benedizioni Abbondanti" ("Showers of Blessings") that He has given us in these last few weeks. Truly "The Lord hath done great things for us whereof we are glad."

## What if These Children Were Yours?

Mrs. Grace Mills, Nagasaki, Japan

The children of our Christian parents all attend the public schools of the city six days of the week and our Baptist Sunday school one hour a week. Aside from this and their homes, they are always in a non-Christian atmosphere, so when they reach high school age it is very essential to give them a few years of training in a Christian school and, for their future work in our denomination, it is best to give them a chance in schools connected with our own mission. These older boys are glad to know that our Baptist school for boys, the Southwestern Academy, is already in good running order at Fukuoka; but



Mrs. C. T. Willingham's Sunday school class, Kokura, Japan.

the girls are wondering what they will do, for the long-hoped-for girls' high school at Kumamoto has not yet become a fact.

There are not nearly enough high schools in Kyushu to admit those who wish to enter from the grades. In this city alone some 400 could not find room even in the sewing schools, so they had to do with the six years of grade work unless their parents can afford to employ private teachers.

We have just now heard the good news that we can probably buy the land for our girls' school at once, so that gives us hope for the girls in this picture.

The missionaries took charge of the station, which includes Nagasaki and the naval city of Sasebo, only last September after furlough. The year has been too full of adjustments and be-

ginnings of new plans to find any time to write about it. We are trying to do our bit by helping the young people of Japan to become loyal allies of righteousness.

## The Situation in Mexico

Rev. J. G. Chastain

Recent reports from our work in Mexico are highly encouraging, even in the face of many drawbacks. With them the Spanish influenza has committed its terrible ravages, causing great suffering and mortality, as in so many other parts of the world. The Mexican rebellion has been running now nine years, spreading wreck and ruin everywhere, nor has our mission work escaped. Some of our young preachers have been killed in battle, and many of the pastors, fleeing with their families, have left some churches pastorless for long intervals of time. But faithful laymen left behind have usually come to the rescue by keeping up the regular meetings and thus holding the congregation together. A goodly number of lay preachers have thus been called into service and developed for future usefulness.

Ten years ago our Board had fourteen male missionaries in Mexico; now we have only two, with two others living in Texas, and working across the border. Almost the entire burden of the work has fallen on the native preachers, who have taken up their task in a heroic way, and the good Lord is richly rewarding their noble labors. A revival spirit has swept over the country and God is visiting the churches with showers of blessings. Large numbers of new people, anxious to hear the word, have swelled the congregations, and many of them have been converted and baptized. During the past year the Morelia Church has received 25 additions; Panindicuaro, 8; Colima has had 9 baptisms; Durango, 25; Allende, 40; Torreon, 23; and Guadalajara, 28; and thus the good work goes on. Some of these new members are higher up in life and promise great strength and usefulness to the churches.

There has been a large increase over the preceding year, not only in the number of baptisms, but also in the collections. The spirit of self-support is growing; one church has twenty-five tithers. Many of the congregations are raising money and repairing their chapels, others have had to enlarge so as to accommodate their growing congregations, while a few have built their chapels at their own expense. A few churches have opened primary schools, paying all expenses.

At Saltillo our training school for young preachers had last session twenty-nine students—the largest number in its history. They closed the year with seven graduates, young men who promise great usefulness to the cause.

Our printery, in the efficient hands of Rev. J. E. Davis, is located at El Paso, and is doing a great work, not only for Mexico, but for many other Spanish-speaking countries.

Besides the \$20,000,000 to be raised in the homeland for Foreign Missions during the next five years, the seven foreign fields fostered by our Richmond Board are asked to raise \$1,000,000. Twenty thousand of this has been apportioned to Mexico. I do not consider this an excessive task for Mexico. I believe they will joyfully give every cent of it and more, too. Bless their dear hearts! This money raised on the different foreign fields is to be spent in enlarging the work on the respective fields in the way the missionaries and natives may decide.

## An "Inasmuch" Christmas

A beautiful service, for use in Baptist Sunday schools, has been prepared by the Sunday School Board. The service lends itself readily to a missionary offering and program. A full set of material will be sent upon receipt of price, \$1.00.

## Young People's Department

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

### "Praying and Paying"

*Now isn't it funny! When people have money  
To spend on themselves every day,  
Why are they so sure to be too poor  
To do more for missions than pray?*

*It's only quite fair to back up one's prayer  
With money and service, too;  
Prayers are all right; but a pocket book tight  
Won't help much to get them through.*

*And if there are any who can't give a penny  
For the gospel work in our land,  
Then how can they go to the picture show?  
I really don't quite understand;*

*If we'd pay as we pray, and work every day  
To send the glad tidings around,  
The world would be bright with Jesus' own light,  
And peace and good-will would abound.*

—Mrs. Carrie B. Adams.



### Leader's Note Book

The following suggestions come from a Georgia leader:

We are trying to train young Christians in our Sunbeam Bands in the grace of giving—one of the most beautiful in the Christian's catalogue. Sunbeam leaders do the best they can, and often they induce the children to give fairly well. But I believe that the parents have, after all, the most to do with training the children in this grace. First, every child should have a regular monthly or weekly allowance—preferably weekly, especially in the case of very young children. If it is only a nickel per week, the child should be taught that it is his, individually, and that he is responsible for its use. The allowance may be larger than the amount mentioned, or it may be increased gradually. He may, probably will not, spend it wisely at first. This is where the training comes in. He should be encouraged to confide in father or mother, and his confidence respected. Advice may be offered, and I venture to say that every child treated in this way will learn wisdom.

Then the parents should talk to him about giving—not paying—to the Lord. If he hears anything about "paying to the church," the idea of giving may lose some of its beauty to him. He should know that he has the privilege of giving or withholding, and that the former will please the Lord. If the chord of gratitude is touched early, he will be a whole-hearted, consecrated follower of Christ all his days. Can we learn too soon how to be faithful stewards? These little Christian boys and girls ought not to be kept out of the joy of being "cheerful givers" whom God loves. And isn't there far more joy in

giving from our hearts what is our very own, than in giving what is another's? There is quite a difference in going to father or mother for a penny or a nickel for the Sunbeam meeting and planning how much of our own money we can give to the Lord's work.

I know of scores of Christians who never think of making their children a regular allowance. This is written with the hope that our Baptist women will try the plan. "There is that scattereth and yet increaseth." Let us scatter training, faith, and prayer, and the Lord will bless our labors to those who will come after us.



### For Young Campaigners

The subject of stewardship is so important that it might be well to have the Senior Department of the Sunday school have charge of the mission exercises each Sunday during the month. Often in the case of having little children take part in the exercises, interest is centered in the child rather than in the subject, though there are many times when this is permissible. The following paragraphs may be used, either spoken or read, and the suggested memory verses repeated by the school in concert each Sunday. The last Sunday of November should be made a notable one in our schools so that each pupil will remember it as an outstanding event in his life and a day to be talked of in the years to come.

#### FIRST SUNDAY

##### I. THE CALL TO STUDY CHRISTIAN STEWARDSHIP.

The call to Christian stewardship has a striking parallel in the efforts of our Government to arouse its citizens to an active patriotism. Patriotism is not just the waving of a flag or the wearing of a button bearing stars and stripes. To know it in its true sense we must learn the fundamental principles for which our Government stands and then live the life which demonstrates those principles. As America is the wealthiest country in the world, and since with added wealth comes added responsibility, so to us are committed the duty and privilege of leading the way into world-wide democracy and liberty. Early in the World War, even the little children were encouraged to put their small moneys into W.S.S. and were led to make up the necessary calories in food without sugar, that the supply might be sent "over there." Many have willingly learned to deny self in a thousand ways. Let us be as ready to hear the call to study Christian stewardship and its vital principles that the needs of men may be met.

##### II. STEWARDSHIP DEFINED.

The World War brought home with force the fact that the Government is the owner and citizens but its stewards. A steward is "a person

entrusted with the management of estates or affairs not his own," and as a citizen of the United States you are but a steward of your country and to you are committed its welfare and its good name. Your citizenship is but the pledge of yourself and your possessions to be used for the maintenance and protection of its well-being and its honor. To "carry on" the war the Government had need of money, materials and men. Did it stop at asking you to do your "bit"? No, it not only launched its four loans for billions, but it took from you through taxes a share in your earnings and profits. When food, clothing, arms, munitions, ships, hospitals were needed, the Government commandeered them if necessary. Nor is this the limit of its power. When men are needed to bear arms are the ranks filled only by volunteers? You understand the draft law too well to answer amiss. If the Government has such authority over its citizens, how much more right has Jehovah, the absolute Owner of all, with man as His steward!



#### SECOND SUNDAY

##### III. STEWARDSHIP IN ACQUISITION.

The Government's claim is a reasonable one. Through its liberal laws, its protection of life, property and business, we are able to gain the success which would otherwise be impossible for us. It offers encouragement to effort and provides occupation. Only a mean, selfish spirit will try to take advantage of such a Government in its time of need. A new significance and stimulus comes through this co-operation of effort and authority. In this combination there is mutual blessing and help for humanity. For example: in war times the Government takes over a college or hospital or factory, uses it in its great schemes for helpfulness, improves, enlarges and hands it back as a greater asset than it was before. Working with the Government "pays." Doing business with Christ "pays," for His measure to us is "exceedingly abundantly above all that we ask or think."

##### IV. STEWARDSHIP IN MONEY USING.

"Wheatless, meatless, sweetless days!" Many gladly complied with the Government's request to stop the waste and do with little. To those who refused and hoarded supplies, the Government said: "Just turn over your selfishly accumulated heap and pay the fine also!" Thus two splendid lessons were taught by the Government to its stewards: (1) stop wasting; (2) stop hoarding for self alone. As Christian stewards let us neither waste in extravagance nor hoard in selfishness the possessions entrusted to us which should help relieve the needs of those who live in spiritual darkness.



#### THIRD SUNDAY

##### V. STEWARDSHIP IN GIVING.

*"If you break faith with us who die,  
We shall not sleep!"*

These immortal words by Col. John McCrae concerning the soldiers who lie buried in "Flanders' Field" sped around the world, touched hearts, awakened ideal courage and inspired sacrificial giving. Fruit bearing appeared in the Fourth Liberty Loan campaign, when far more than the six billion dollars was subscribed that countless soldiers might go forward to "keep the faith," "hold high the torch" that those who fell might sleep where "Poppies grow in Flanders' fields." It is estimated that one person out of every five in the United States at some time during the three-weeks' campaign became the owner of Government bonds. Giving has been glorified by sacrificial love, and the father who gave his boy may now understand better the heavenly Father who "so loved the world that he gave his only begotten Son" to die that men

might live. What of His trust committed to your heart and hands? Will you "break faith" with Him who died for you?

#### VI. STEWARDSHIP AND TITHING.

The principle of tithing has a striking illustration in the system of war taxes established by the Government. Realizing that those who have the most are best able to bear the heaviest burden, the Government made a scale of taxes requiring everyone, rich and poor, with an income exceeding \$1,000, to turn over to it a certain per cent for war expenses. The one whose income is small pays a proportionately small per cent. The unmarried man whose income is \$10,000 must give about four per cent of it, while the unmarried man whose income is \$20,000 must give six per cent. Rockefeller, having the largest income, must pay the largest tax, sixty-three and one-third per cent, or nearly seven-tenths of it. Recognizing that obligations of men vary, one having to support a family of two or three and another a family of eight or ten, the Government classified citizens for war taxes, not only by the amount of income, but also by the number of fixed obligations. The man whose dependents are few is taxed more than the one who has many, although the income may be the same—a sort of "deferred classification." Jehovah asked His people for a part of their income, the amount ranging from one-tenth to three-tenths. The man with few obligations was required to give more than the tenth and likewise more in proportion to his income than the man with few obligations. In war times many gladly give the Government two, three or six times the tenth. The Government commends this as loyalty and patriotism. Jehovah asks His people to try Him, to "bring the whole tithe" and see if He will not "open the windows of heaven and pour out a blessing that there shall not be room enough to receive it."



#### FOURTH SUNDAY

#### VII. STEWARDSHIP METHODS IN THE CHURCH.

The spirit of instant response, even unto sacrifice and death, to the country's call marked the World War from the beginning. Why are we more ready to heed the call to fight our country's enemy than that to conquer the forces of Satan which debauch men's bodies, destroy their intellects and enslave their souls? Why are we more willing to give hospitals and doctors and nurses to the wounded in battle than to supply these needs to millions in heathen lands dying of disease and neglect? Why are we more anxious to answer the cry of the war's widow and orphan than to sympathize with the agony of the Hindoo widow, who a mere child of six or ten years is forever doomed by society as an outcast, as one without a soul, defiled, degraded and an abomination in the sight of man? Certainly one reason is that we are informed about one and about the other we are ignorant. When the Government of the United States entered the World War, it started a nation-wide campaign of publicity. Every man, woman and child must be informed of conditions and needs. To this end, millions of dollars were spent in posters, newspaper and magazine articles, public lectures, etc., that the people might be educated as to the needs and national stewardship giving. In missions there is the same vital necessity as to needs and Christian stewardship. When there is a recognition of the obligations and privileges of stewardship, there will follow an abundant giving of prayers, personalities and possessions.

#### VIII. STEWARDSHIP POSSIBILITIES AND REWARDS.

Soon after the United States entered into the World War it was said that when the war was over there would be just two classes of men—those who were "in service" and those who were not. They wrought out their own destinies for future years: a hundredfold in praise, in pos-

sessions, in preferment, in honor and reward by his country and his fellowman, to him who served his country, offered his time, his wealth, his mind, his life; to the other, the "slacker," the outcast, the lot of the unfaithful steward. When your Lord comes will you meet Him with fear of judgment, or will He say: "Well done, good and faithful servant, thou hast been faithful over a little, I have set thee over much; enter thou into the joy of thy Lord?"—(From *Stewardship and Missions*.)



### What Daddy Says to Me

*My Daddy is the queerest man!  
Whatever plans I lay,  
He's always sure to say to me,  
"Then, son, begin today."*

*I look ahead, to when I'm grown,  
And plan to make things hum,  
No telling how much good I'll do,  
Nor what I may become.*

*I mean to join th' official board  
And show folks how to do;  
There won't be any deficits  
To make our pastor blue.*

*For I intend—when I get big—  
To use the tither's plan;  
But Daddy squints his eyes, and says,  
"Then start today, young man."*

*"Your Junior Band is needing funds—  
Why not help out a bit?"  
And yet he knows I'm saving up  
To buy a catching mitt.*

*Sometimes I talk of college days  
And th' honors I shall win,  
But Daddy thumps my spelling book,  
And says, "All right, start in."*

*When I get old, I've planned to be  
Just like my Grandpa Howe;  
But Daddy only laughs, and says,  
"You'd best begin right now."*

*I ask him why he talks that way?  
And Daddy says to me,  
"The kind of boy you are today,  
That kind of man you'll be."  
—Ora E. Abbett, in *Christian Advocate*.*



### Stewardship Memory Verses

#### FIRST SUNDAY.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." Mal. 3: 10, 11.

#### SECOND SUNDAY.

"Honor the Lord with thy substance, and with the firstfruits of all thine increase:

"So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. 3: 9, 10.

#### THIRD SUNDAY.

"But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee and of thine own have we given thee." 1 Chron. 29: 14.

"For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." 2 Cor. 2: 12.

#### FOURTH SUNDAY.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." 1 Cor. 16: 2.

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." 2 Cor. 9: 7.

#### VICTORY SUNDAY.

"Also that day they offered great sacrifices, and rejoiced: for God had made them rejoice with great joy: the wives also and the children rejoiced: so that the joy of Jerusalem was heard even afar off." Neh. 12: 43.

(These verses may be learned Sunday by Sunday, but the back verses should be reviewed.)



### Uncle Jed's Mite Box

Barbara Lawson was always very enthusiastic over whatever she tried to do, so when she was given a mite box she hurried around the family circle and soon had a fine collection. Then when she went into the country to stay with her grandmother through vacation, she was just as eager to give everyone there a chance to help.

"Grandma," she began one day as she stood at the window, "who is that man bringing his wood in his shed? Don't you believe he'd be glad to put something in my box?"

Her grandmother laughed as she replied: "No, Barby, Uncle Jed doesn't give anything away."

"Is he so dreadful poor?" asked Barbara.

"No, dear, he is far from poor."

"Then is he poor in spirit? Is he the 'blessed-are-the-poor-in-spirit' kind of a man?"

"Oh, no, no! He doesn't give because—because he wants everything for himself."

"Do you mean money, and bread and butter, and clothes—every single thing?" persisted Barbara.

"Yes, dear, I mean that I haven't ever known him to give away anything of value, and he certainly wouldn't give to Foreign Missions."

"Perhaps he would if I should ask him very politely. I could say, 'Please, dear sir, I am getting money for poor heathen children who dwell in darkness.' Don't you think that would melt his hard heart?"

Grandmother Lawson laughed again as she said, "You're a queer child, Barbara, but I shall not forbid your going over, for he's a neighbor and I often buy eggs of him. You can take a basket and some money and get me a dozen eggs. Then, if he seems pleasant you can ask him to put something in your box, but don't tease."

"No, grandma,—you watch me."

With basket and mite box Barbara was soon in the neighbor's yard. He looked up and said: "Hullo, little girl!" and told her to go to the house for the eggs, where Mrs. Jed Peters gave them to her, not forgetting to take the money. Then Barbara went back to the yard where the old gentleman was picking up his wood and carrying it into the shed by wheelbarrow loads. The little girl watched him a few minutes and then said, "Please, Mr. Jed, would you like to put some money in my mite box for the poor little children across the wide seas?"

"Hey? Oh, the heathen! No, I don't expect to go 'across the wide seas,'" and his shoulders shook so Barbara knew he was laughing, which seemed to show that he was feeling pleasant.

"But you know girl babies are given to our missionaries sometimes, and they have to buy rice and little dresses for 'em. Aren't you very sorry for those people who haven't any Sunday school? Wouldn't you just enjoy giving a few pennies?"

Uncle Jed straightened his back and looked at her as he answered: "Now, little girl, you

shouldn't ever ask for money you haven't earned. If you want pennies, *work* for 'em;—that's the way I do."

Barbara thrust her foot into the sawdust and was silent a minute, then said timidly: "But you know that a tenth of all we have belongs to God. Per'aps you could give some o' that."

"That's what our minister's been preachin'," sniffed Uncle Jed, stopping to press his aching back, "but who's goin' to stop to count every-thing?"

"Oh, I can! I can count the sticks of wood this minute, and when you get ten I can take out one and that'll be a little."

"To put in that little box?" and Uncle Jed's shoulders shook again.

"No—but—why, you could have a mite box your own self big enough—Oh, Mr. Jed, *couldn't* you find one and let me count?"

Just then the young minister came along and Barbara told him all about her mite box. "And couldn't Mr. Jed have a big one for his tithe?" she asked.

"Why, surely, and you and I can help pick up the wood, and then, Uncle Jed, your back won't ache so hard," said the minister.

"Now, where's the box! where's the box!" cried Barbara.

"I saw an organ box out there when I borrowed your chisel the other day,—can I get that?" asked the minister. As Uncle Jed made no objection, it was brought and set beside the wood pile.

"Sho now! You'll spile your clothes if you pick up wood," exclaimed Uncle Jed, but he was really glad of help, for his old back ached badly.

So the minister and Barbara began to work, and every tenth stick of wood went bang! bang! into the big mite box. It was like a merry game for an hour, but when Barbara's arms ached so that she stopped talking and laughing, the minister said:

"Now you've done your share, so you run home to Grandma, and I will finish. When there's fifty cents' worth, I'll buy it and bring you the money for your little box."

He worked away until Uncle Jed was satisfied, and talked, too,—all about Foreign Missions.

The next morning he brought five shining dimes and dropped them into Barbara's box and said: "This has done Uncle Jed lots of good, my dear. I don't believe he will ever feel so bitter against missions again."

"I'm very glad," answered Barbara, jingling her money happily. "I s'pose anybody could find a big enough box for their tenths if they believed their 'seek and ye shall find' verse."

"Yes," laughed the minister, "I think they could."—*Selected.*



## A Letter from a New Missionary

*Miss Elizabeth Kethley, Shanghai, China*

I was three weeks late getting to the college, so I had to go right into the classroom, with no opportunity of accustoming myself to my new and rather strange surroundings. Imagine walking into a classroom with fifty Chinese boys expecting you to teach them English when you had never taught an English class before! As I passed the boys in the halls they always spoke politely, but I kept wondering, "What do they think of me? Will I ever get really acquainted with them as with my American school-boys? Are they going to like me?" All selfish thoughts, I suppose, but I couldn't at first get over the strangeness of being with a different race of people.

The fall passed quickly with its many holidays, the victory celebration, Thanksgiving, Christmas, then the three-weeks' winter vacation

of Chinese New Year time. The thirty or forty boys whose homes were too far to go to, stayed on the campus and I found, in the social evenings we had together, that Chinese boys are just like American boys when it comes to having a good time. The ladies on the campus gave parties and afternoon teas for them and we had times to gather for music, and I watched them in their games in the gymnasium.

When the boys returned at the close of the vacation there weren't any queer questionings in my mind, for they greeted me warmly as friends, and now I know that boys are the same the world over.

I walked down the lovely river road the morning the students were returning and they passed me in handsome automobiles and in carriages.



Miss Kethley and some of her Chinese boys.

with their rolls of bedding and clothing piled all around them. I met boys in rickshas and on wheelbarrows and some were even walking, so you see we have them from every station in life, and I am so thankful that the poor students can afford to come to us.

As I turned back toward the college my heart thrilled as I saw Old Glory waving beside China's Rainbow Flag from Yates Hall.

We have a wonderful opportunity to serve China by sending out from this institution well-trained young men, as ministers, teachers, business men, farmers.

I cannot urge too much thorough preparation on the part of young men and women who are planning to do mission work. I have had a dreadful time trying to teach where I am utterly unprepared. Any of the so-called accomplishments at home are real assets out here. I haven't kept up my music as I should, yet I am called on at all times to play for both Chinese and foreigners, and how I wish I could sing! A little North Carolina lady who has been out a number of years entertains delightfully with Uncle Remus stories. So you see that no talent, developed at home, is allowed to go unused on a mission field. Hurry up and come to help us. We need more workers, and we are depending upon our young people at home to prepare themselves for the great future that lies before us in making China a Christian nation.

## OUR PUZZLE CORNER

### PUZZLE No. I.

1. The mission station in Africa where Dr. Green is located.

2. The city in which our Foreign Mission Board is located.

3. Our farthest south Home Mission Board work.

4. The largest city our Home Board works in in Cuba.

5. The city in which our Home Board is located.

6. The city in which we will find our Sunday School Board and our 75 Million Campaign headquarters.

7. A large country of South America in which our Foreign Board has workers.

8. A large seaport city in Texas where our Home Board does mission work.

9. A large inland city of Texas where our Home Board conducts work among the Mexicans.

(The first letter of these words spell a kind of work done by each Baptist State Convention. Where is it located in your state? Who has charge of it? How many are helped by it?)

### PUZZLE No. II.

(1) Lord, for Thy servant heareth.

Of all that thou shalt give me I will surely give the (2) unto thee.

The (3) is the Lord's and the fulness thereof. W(4) a man rob God?

(5) things come of thee, and of thine own have we given thee.

Wherein have we (6) thee? In tithes and offerings.

Upon the first (7) of the week let every one of you lay by him in (8) as God (9) prospered him.

Bring ye all the tithes (10) the storehouse, that there may be meat in mine house, and (11) me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

(The first letters of the omitted words spell something we are asked to study carefully this month.)



### ANSWERS TO OCTOBER PUZZLES

1, Dr. L. R. Scarborough; 2, Dr. G. W. Truett; 3, Dr. J. B. Gambrell; 4, Dr. I. J. Van Ness; 5, Dr. H. C. Moore; 6, Dr. V. I. Masters; 7, Dr. J. T. Henderson; 8, Dr. G. W. McDaniel; 9, Dr. H. L. Winburn; 10, Mr. G. E. Hays; 11, Mr. J. H. Anderson; 12, Dr. F. C. McConnell; 13, Mrs. W. J. Neel; 14, Miss Kathleen Mallory; 15, Mrs. Janie Cree Bose; 16, Mrs. W. C. James.



### NAMES OF THOSE ANSWERING SEPTEMBER PUZZLES

Alabama—Louceta McKnight.

Georgia—Myrtis Whaley.

Louisiana—Dora Harvey.

Missouri—Pauline Bragg.

Texas—Emma Lacy.

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



## A Piece of a Bible Woman

Mrs. Morris, the weary superintendent of the Junior Union, swept up a large quantity of mud from the parsonage carpet, thankful that Brussels did not let the dirt through, to rise in dust in coming months. The children had no organization when she came, as pastor's wife, and the

first duty seemed to be a Junior Union, but she resolved to put into it mission and temperance teachings.

She had trips to various countries, with maps, pictures, and curios. By the time Africa was reached the members brought items of interest, and one boy (bless him!) gave an impromptu speech, and though he said Christ was born there (instead of being taken to Egypt for safety), he spoke a good word for the Dark Continent, and greatly delighted the superintendent. But she longed to have the children live for Christ, and share their pennies that heathen children might learn of Him. Many of their parents never attended church, or tried to obey Christ's last command.

She had succeeded in getting a few to read the mission magazines, and her faith said, "It will surely help. The children will learn to care for others. Ruth is interested already, though her mother hardly wanted her to take the paper; but she, with some help on long words, reads every one!"

Just then Ruth came in, saying, "Mother says I must always help clear away, after the Union. I want to be one of the really, truly Christians, and I would like to help those folks to hear about Jesus."

"Thank the Lord!" thought Mrs. Morris, "here is a bright little missionary where I feared there was none."

She gave Ruth a cunning Foreign Mission box, and in twenty-one weeks it was returned with \$1.05 in it, and the remark, "I earned every cent myself, and I would like a piece of your Bible woman."

"But did you give all you earned?"  
"Oh, yes, every bit. I just worked every Saturday dusting and cleaning, and sometimes Grandpa wanted help."

This is a true story. Do you not hope Ruth will keep right on being a missionary?—*Selected.*



**"I Wish"**

"Oh, dear! I wish I'd no lessons to do," sighed Willie. "If I'd lived before William the Conqueror came to the throne, I shouldn't have had to go to school at all, but would have just played and done whatever I wanted"; and the boy threw himself into an easy chair, the very picture of disgust.

"I wish you wouldn't talk such rubbish, but get on with your lessons and let me get on with mine; for I shall never know my geography if you make such a noise," said Ethel.

"Geography! I hate it. I wish Christopher Columbus had never found America, and then we should have that much less to learn about. The stupid man ought to have—"

"You're just wasting time with your wishing," interrupted his sister. "And you'll have to learn your history, whether you like it or not. So, the sooner you begin, the better."

"Yes, there you are again! If we'd only lived before the Norman Conquest, there'd have been no history, worth talking about, to learn. I wish I'd been born ten thousand years ago or in a wild country where boys don't go to school."

"Very well, then," laughed Ethel, "you ought to be thankful that you are living now instead of ten thousand years hence; for you'd have a hard time of it then, I'm afraid."

Willie tried to look dignified in spite of his sister's ridicule, and still went on airing his grievances; but the practical Ethel took up her books and went out of the room. The boy was still sitting, disconsolately kicking his heels together, when he was surprised to hear his father call him from the inner room.

"Willie," he called, "come here; I want you."  
Very reluctantly the boy obeyed, for he felt ashamed that his father should have overheard his foolish grumbling.

"Willie!"  
"Yes, father," answered Willie, entering the study.

"Reach me that practical history of the nations of the world. I want to show you something."

Willie was delighted; he liked nothing better than to look at pictures with his father.

"What shall I look for first, father?"  
"The people of East Anglia, my boy."

Willie turned over several pages until he came to the chapter on East Anglia; but it did not look at all interesting, so he quietly waited until his father had finished writing and turned round.

"Give me the book," said Mr. Stewart. "What I want to show you is a little further on. Ah! here it is."

It was a picture of a strong, fierce man holding a struggling boy by one leg and arm. They were just in front of a cottage with a sloping, thatched roof; and the child's eyes were gazing up at the roof with a look of great fear, while a number of men standing around were laughing at the lad's struggles.

"What does it all mean?" asked Willie.  
"What are they going to do to the little boy?"

"His father is about to throw him on the roof of the cottage; if the child manages to catch hold of the thatch and prevent himself from falling, then he will be considered a son worth keeping; but, if he be so unfortunate as to miss his hold, fall off, and get hurt, then he will be considered utterly worthless. The poor boy will be driven from home and from the neighborhood, to wander about in search of food and shelter."

"But why was his father so cruel to him?"  
"Oh, boys did not go to school in those old days; but they had to learn to bear all kinds of hardships instead."

Willie colored deeply, but said nothing.  
"Now we will turn to the Kaffirs of Africa. You see those poor boys undergoing severe beatings?"

"Yes, it looks dreadfully cruel. Oh, why are those horrid men beating the poor boys like that? Turn the page over, father; I can't bear to look at them."

"Yes, it looks frightfully cruel; and yet it is only a part of their education. They do not go to school in that country; but they undergo a training, nevertheless. Those beatings are not as a punishment, but simply to make them used to bearing pain. Every Kaffir boy has to undergo the 'benquera,' as it is called, which consists of beatings and a series of very arduous exercises; but I see you have heard enough for the present, so put the book away now."

"Father," said Willie, gravely, "I know why you have shown me these pictures; and I'll never grumble at having to learn lessons any more. I'd rather go to school than to be treated like the boys in East Anglia or Kaffir Land."—*Selected.*

**For Christ's Sake**

*In the city there are children  
Gasp for the want of air,  
Dying for the food we owe them,  
Asking for our help and care.  
Shall we listen to their pleading  
Coming to us soft and low?  
Yes. Remember that the Saviour  
Blessed the children long ago.*

*In the city where are children  
Weak and wan and deathly pale,  
No one cares how much they suffer,  
No one listens to their wail.  
Shall we help them, friendly people?  
Yes. The Saviour meek and mild,  
Who has died to save us sorrow,  
Was Himself a little child.*

—*The Presbyterian.*

**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.**

November 2—Topic, "The Nearness of the Best Things." See page 2, "God's and Mine." Let the leader, or the president, close the meeting by summarizing this editorial on stewardship. Call attention to the fact that throughout November this subject will be emphasized.

November 9—Topic, "Ruth, the Immigrant." See "Home Mission Paragraphs," on pages 34, 35; also account of revival in Baptist Italian Mission, West Tampa, Fla. From these items news notes about our work among the foreigners may be written and reported by a member at the close of the program.

November 16—Topic, "Ann Hasseltine Judson." Let someone tell the story on page 28, "Servants Not Above Their Master." This story will in a fitting way show how the spirit of the first missionaries is still the spirit of our missionaries today.

November 23—Topic, "Our Heavenly Home." Invite, if practicable, one of the most enthusiastic W. M. U. workers of the church to be present and present the subject upon which Mrs. Neel writes on pages 29 and 30, "Will We Be Ready?"

November 30—Topic, "Education on Foreign Fields." See especially page 18, "Christian Education on a Foreign Field." See also Mr. Henderson's closing paragraph on page 32, under the head of "Native Workers," and article by Mrs. Mills on page 36, "What If These Children Were Yours?"

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

Miss Briggs, in our "Young People's Department," has some clever and helpful suggestions that every leader will find of interest. The pictures and stories about our orphanages will prove exceedingly attractive. In every meeting the subject of stewardship, in its relation to the 75 Million Campaign, should be emphasized.

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

The missionary topic for November is, "Lengthen the Cords, Strengthen the Stakes." See especially the suggestions in the W. M. U. Department, pages 29 to 31. Miss Mallory's outline program provides for the emphasizing of the subject of stewardship and the 75 Million Campaign.

**SUNDAY SCHOOL.**

On pages 37, 38 are furnished some "four-minute speeches" to be given by members of the Sunday school. In every service, and in the teaching of every lesson, the 75 Million Campaign should be kept uppermost.

**PRAYER MEETING.**

Every prayer meeting will, of course, be directed to the success of the great "Victory Week" which begins November 30 and closes December 7. Ample material is furnished in this number for the prayer meeting leaders.

**Fires in Japan**

There is a curious law in Japan which says that every person going to a fire must carry a lantern. So when the fire bell rings the men go hurrying through the streets each with a swinging lantern, and all on foot, because there is another law which says that no one can go to a fire on horseback! The fire engine usually comes last of all.

# The Thrill of the Campaign in Regions Beyond

Secretary T. B. Ray, D.D.

The news of the Baptist 75 Million Campaign has sent a thrill of joy a-throbbing throughout the mission world. After being called upon to make the survey of the needs to be met in this campaign, I sent the following cablegram to our Foreign Missions: "Have mission report promptly reasonable five-year needs in men, equipment, expansion." I shall not attempt to describe the sensation that was created by this cablegram, but will quote a few characteristic expressions:

"Your letter put new courage into us who are on the firing line."—*H. H. Muirhead, Pernambuco, Brazil.*

❖❖

"Thank God for the bigness of the Convention vision! I have no fears as to its results!"—*Miss Hattie Stallings, Kweilin, China.*

❖❖

"We are rejoicing over the great program of Southern Baptists and are anxious to give our best efforts to spreading the gospel in the most needy fields in China."—*P. H. Anderson, Canton, China.*

❖❖

"Our hearts are overflowing with gratitude and praise to God that the Board was able to close the year out of debt and authorized to make a great and worthy program for the next five years."—*E. A. Jackson, Sao Paulo, Brazil.*

❖❖

"It gives us great joy to know that our great denomination plans to do something worthy. Its very accomplishment would be such an inspiration that the great onward march of our legions would seem assured."—*C. W. Pruitt, Chefoo, China.*

❖❖

"And now the plan to raise 75 million dollars and to send out many new workers to the foreign fields—what can we say to that? It is simply wonderful, glorious! The carrying out of the scheme will involve much labor on all who take part in it. We will try to do our part praying."—*Mrs. Janie L. Graves, Canton, China.*

❖❖

"Your cablegram received yesterday. My, but it was good to read! Not so much the actual words, but what the message carried behind it. We have not yet received the reports of the Convention, but that message spoke eloquently of the spirit that must have been present at the Convention."—*George Green, Ogbomoso, Africa.*

❖❖

"The Chinese are praying the Lord's blessing on the raising and use of the 75 million dollars. Pastor Tsang, of Hwanghsien, brought home to the conference very forcibly that the Lord is stirring up Southern Baptists to do great things in all parts of the world and that it is a signal for them to be very earnest in winning their people to Christ. This is China's day and we must work."—*Miss Pearl Caldwell, Pingtu, Shantung, China.*

❖❖

"I want to rejoice with all of you over the remarkable success which has crowned the Convention year. The news is more than encouraging to us. You cannot imagine what a thrill it has given us in Soochow. It ought to inspire us to much larger sacrifices and effort than ever before. My soul is aglow with delight over this great work which our people have set about to accomplish. I want to do all I can, through prayer and in other ways, in order to help bring victory."—*P. W. Hamlett, Soochow, China.*

❖❖

"In our work here we have for many years been pleading with God and you of the homeland for larger help in equipment and workers. Our field is a large one, nearly four million population, with only two brothers and our wives trying to work it. Our hearts have had an inexpressible longing that there might such help come to us as is needed. This is speaking only of our Pochow station, while each of our other three stations are in a like condition. This spring as we looked on the field already white unto harvest and as we considered what is among our great throng of Southern Baptists our hearts were moved to unitedly agree, in our June mission meeting, to pray for a great increase of workers and equipment.

"We covenanted together in that meeting to pray daily that twenty or more workers should be sent to our field in the next year. And in our last session, which was given up entirely to that, there was such a united spirit of prayer and hope that one brother proposed that we there and then thank the Lord for hearing our prayer, feeling in the heart He was doing so. And really, this is nothing more than we frequently

do among ourselves, thanking one in advance when writing him for a kindness or a favor. The needs and God's promises were so vivid before us that we were really moved to that attitude.

"Then do you reckon you can more than feebly imagine how our hearts burst forth with praise, thanksgiving and gladness, when only a few days later word come to us of the great forward movement of our great Baptist host? This is what our hearts have almost burst for, when we have seen so great needs and have had to wait so long. It now gives us new courage and zeal for our work. But we realize that while this is all good, and we believe it is of the Lord, still we know we need to be careful to keep our eyes on the Lord or the one who is to and will fight our battles for us."—*W. D. Bostick, Pochow, China.*

❖❖

"It fills my heart with joy and inspiration to hear of the great advance our great Southern Baptist constituency is making for the next five years. Seventy-five million dollars is a bewildering sum to the average person, to say nothing of the missionary who deals mostly in small money. However, I feel sure it is not too much to attempt, and I believe it will be done to our Master's glory. It is splendid to know that I have a part in this great plan, and I want to be of service where I can."—*Miss Lora A. Clement, Kong Moon, China.*

❖❖

"Your cablegram came to me in the midst of a world still in convulsion, but it was, nevertheless, a great and happy surprise. Later our religious papers also brought to me the glad tidings of the 75 million dollar program of Southern Baptists. It seems almost too good to be true, but I'm sure it will become a blessed reality. This is, indeed, a marvelous day for the world and especially for the Baptists. May God give us the faith and means for accomplishing the great tasks which Providence has laid upon us."—*Dr. D. G. Whittinghill, Rome, Italy.*

❖❖

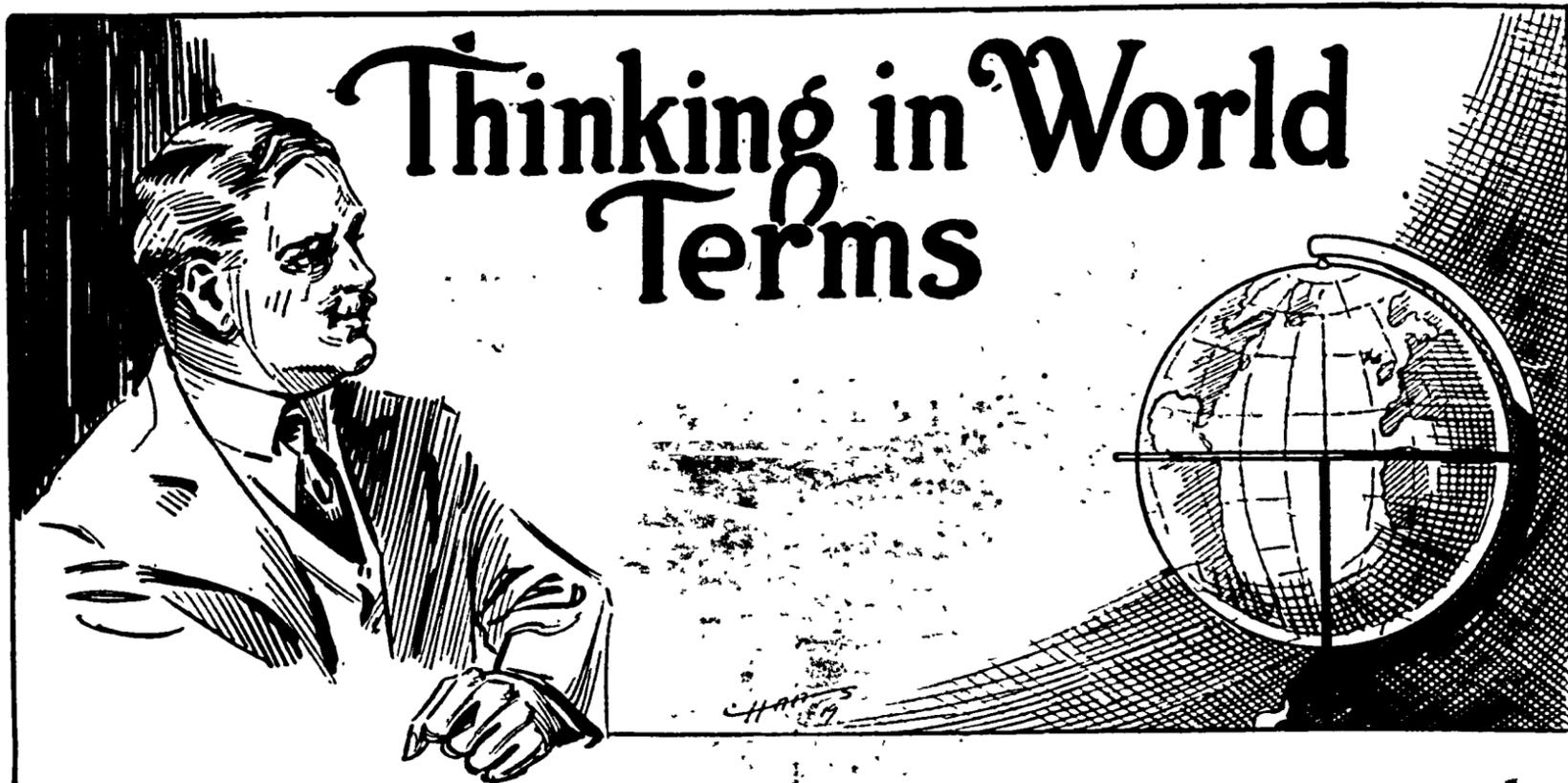
"We are all greatly encouraged to know that our brethren are waking up to the situation and are resolved to give us a better support for the work in these countries. When I received your letter, in which you mentioned the 75 million dollars, it nearly took my breath and left me dizzy for several days. I thought immediately of a remark of yours concerning the Judson Fund Campaign. You said the greatest value of the Judson Fund would be that it would teach our Southern Baptists to think in bigger figures. I recalled at the same time a statement of mine, to the effect that I hoped our people would not get the idea that the million and a quarter for equipment provided by the Judson Fund would put all our Foreign Mission work in tip-top running order, as we could easily use the entire Judson Fund in our Argentine Mission, and hardly see where it had gone."—*James C. Quarles, Buenos Aires, Argentina.*

❖❖

"The news of the great Convention in Atlanta, the firm resolution of Southern Baptists to raise 75 million dollars in five years, and Dr. Ray's cablegram the last of June to the missionaries of South Brazil to put on a five-year program was the greatest news Southern Baptist missionaries ever received. It brought a deep wave of gratitude and consecration to our lives. The work of Southern Baptists in foreign lands was never so bright,—we are sure it was never so hopeful in Brazil. We feel the day has come when the work on the foreign fields will and must go forward with a glorious march, for the past has been a great seed-sowing time, and now we are to have reinforcements and adequate equipment. We do not think that it will make us extravagant or less humble, for we do greatly rejoice with you brethren in the homeland in this great advance and the vision of the next five years in the extension of our Lord's Kingdom."—*D. F. Crosland, Bello Horizonte, Brazil.*

❖❖

"Your cablegram to the South Brazil Mission caused consternation for a few moments, but we got to work, and night and day we have labored to put our plans clearly before you. By God's grace we have been able to lay our plans for Kingdom work on a basis that will at once raise all the cause to a vastly higher level. I had the great joy and privilege of serving as chairman of the committee on education for the Mission, and I believe that our educational work will be put on such a basis that in five years after the last building for schools herein projected is finished there will be no need of our Foreign Mission Board sending more missionaries to Brazil. The number of native workers by that time will be so great that it will be unnecessary to send more men. By that time you will have had time, through the Latin-American Baptist Convention, to have expert information on all present conditions, needs and opportunities in other South American countries, and be able to have launched work already in many of them. The possibilities of the near future are so great that one is almost overwhelmed with joy and the responsibility of the present hour."—*J. W. Shepard, Rio, Brazil.*



**O**NE MONTH REMAINS in which to complete preparations for the great drive during *Victory Week*—November 30 to December 7. These thirty precious days, from November 1 to 30, may be made to guarantee swift and certain victory. The pastor and people of every Baptist church in the South must key themselves to thinking in world terms. They must view the world through Jesus' eyes. All prejudice, littleness, all selfishness, must be laid aside, while three million blood-bought Baptists catch step to answer the call of ten hundred million Christless men and women who are pleading "Come over and help us."

At the same time we must think in terms of millions of dollars. Penurious, niggardly giving will mean failure. All over the South is being sounded the note of glad, heroic, sacrificial giving. Settle it with yourself once for all that you love Jesus and lost souls more than you love money, and prove it by a God-honoring subscription—made, if necessary, by faith alone.

Let organizers and team workers drill, drill, drill, in "Victory Schools," until they know exactly what to do and say, with the name of every Baptist in the community in their hands, and their spirits panting for the coming of the final hour. Pray as if all depended upon God, and work as if all depended upon you.

Millions of dollars given to the Master now will mean millions of souls won to the Master for eternity. He is depending on you.

