

HOME AND FOREIGN FIELDS

Continuing
The Foreign Mission Journal
The Home Field



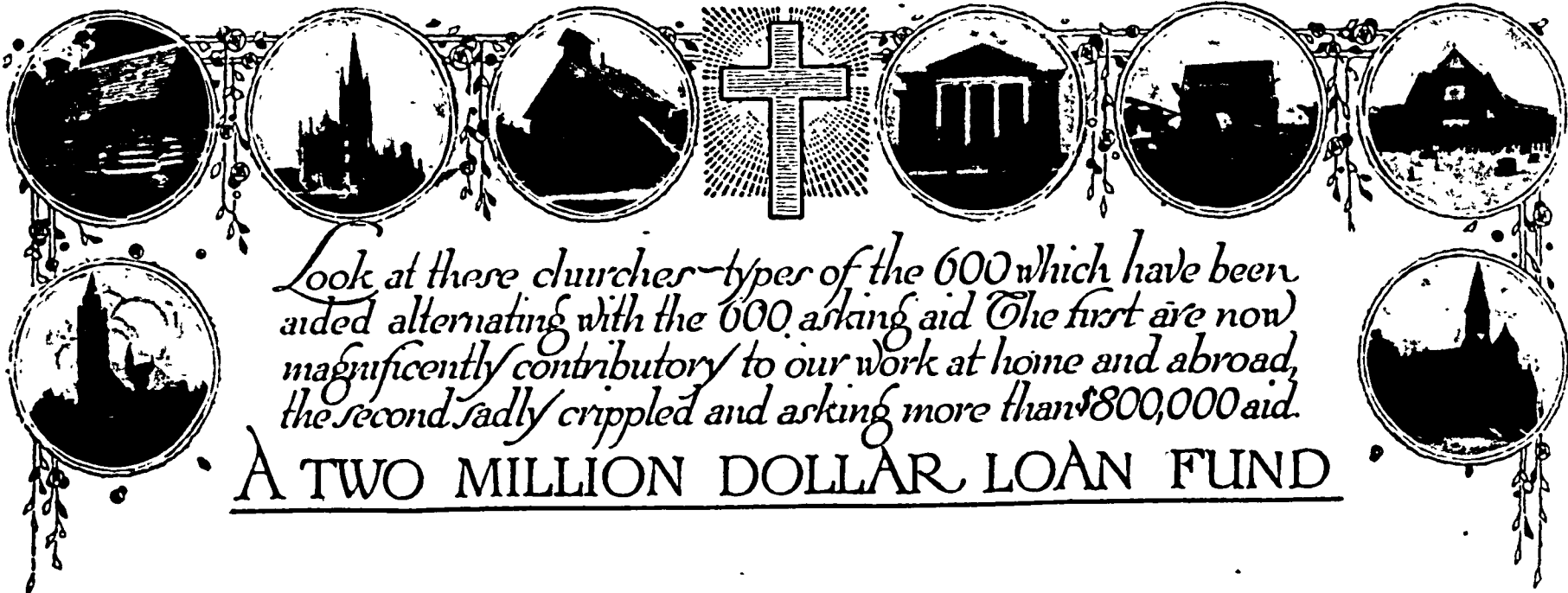
WAITING FOR NEWS OF "VICTORY WEEK"

Photo by Mrs. J. McF. Gaston.

For this mother, bringing her children to the Laichowfu Hospital, and the multitudes like her, our Millions for the Master will mean the Master for China's millions.

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



A TWO MILLION DOLLAR LOAN FUND

The Church Building Loan Fund is Part of the \$75,000,000 Campaign

The "Survey of Home Mission Needs," one hundred thousand copies of which have been distributed throughout the South, carries this statement on page 19:

THE CHURCH BUILDING LOAN FUND FOR FIVE YEARS

A million dollar Church Building Loan Fund is absolutely inadequate. To the \$625,000 of unpaid pledges another \$1,000,000 should be added in the next five years.

Church Building Loan Fund for Five Years—\$1,625,000.

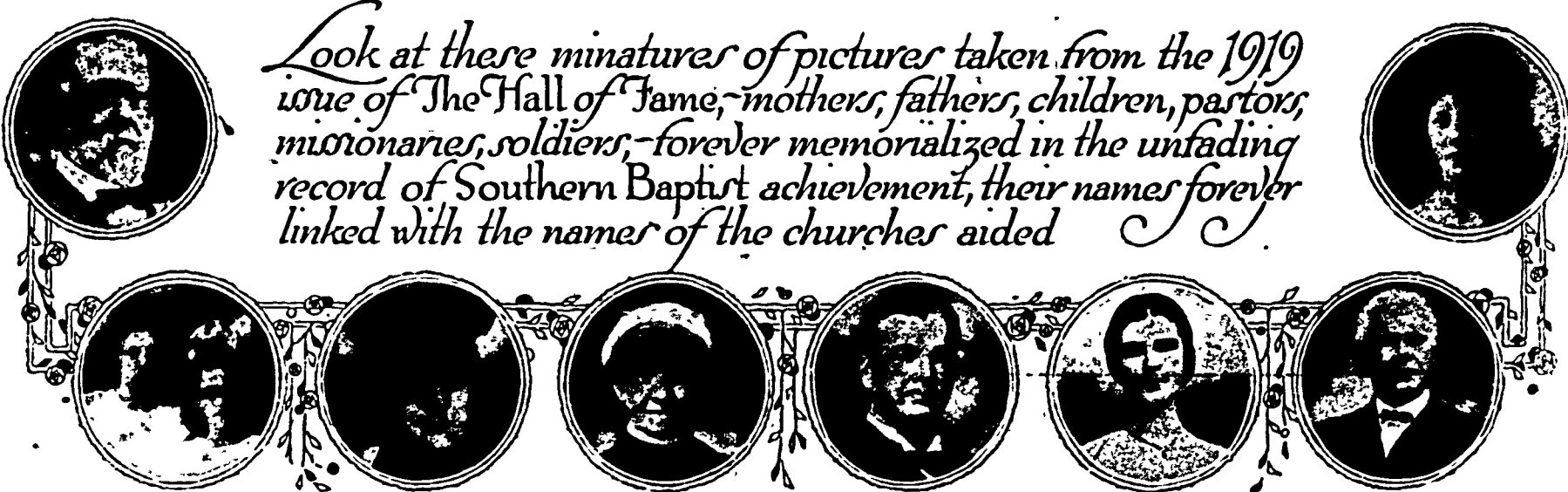
The \$625,000 of unpaid pledges establish credits on the 75 Million Campaign—whether the pledges be by individuals, churches, societies or associations. These pledges must be paid to the last dollar in order to reach in cash the One Million Dollar Loan Fund for which Southern Baptists have been praying and working so earnestly during the past years. *When you make your Victory Week subscription, bear in mind the amount of your pledge to the Loan Fund, count it as a credit on the amount which you subscribe, and plan to redeem it in accord with your original intention.*

But already a One Million Dollar Loan Fund is seen to be absolutely inadequate. Only 800 of our 4,000 homeless churches are now asking aid, but it would require \$800,000 in cash to meet their appeals today. Loans in the sum of \$80,000 were made this month, and the pressing applications to be considered at the next meeting of the Board will far exceed this figure. Other denominations, whose

missionary activities are neither so extensive nor so intensive as our own, have found it necessary to go far beyond the million mark. *Our Southern Methodist brethren, up to the beginning of this Convention year, have expended \$5,525,000 through their Department of Church Extension, yet the report which chronicles this vast expenditure resulting in aid to over 10,000 churches, also announces 2,122 homeless congregations, and closes with the statement that there is imperative need for an immediate increase in the Loan Fund capital.*

Realizing that the condition of our 4,000 homeless churches is critical, believing that as a result of the general awakening incident to the 75 Million Campaign many other strategic points must be seized and fortified, and knowing that a Greater Loan Fund must be planned for now, or not at all in the next five years, *your Home Mission Board announces a prospective Two Million Dollar Loan Fund, and a percentage of the twelve millions apportioned to Home Missions will be devoted to the attainment of this goal.*

This announcement is made on the eve of Victory Week that the multitudes who have been so earnestly praying for and so sacrificially giving to the fund for the Homeless Churches, may know that a percentage of their contributions to the 75 Million Campaign will, through the apportionment to the needs of Home Missions, go to the cause they so greatly love.





SOME SHANGHAI, CHINA, BAPTISTS YOU OUGHT TO KNOW

"For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him."

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

DECEMBER, 1919

What Shall We Do With Victory?

A victory may be won and yet lost. Monday, December 8, 1919, will see the disbanding of the great central organization which was called into being for the purposes which it has so marvelously accomplished. What then? Will the job be completed, with nothing left to do for five years except collect carefully the pledges each week or month?

Any such assumption, acted upon by any considerable number of our people, will bring disaster out of triumph. As a matter of fact, a far greater task lies ahead of us after "Victory Week" than that which we have faced during the past six months. The stimulus of a mighty effort, the excitement of taking a great objective, the enthusiasm of numbers, all have helped us to mount up with wings as eagles, to run and not be weary. But now to settle down to the prosaic business of a five-year journey, to walk and not faint—here is indeed the crucial test.

Having merged all our benevolences into one budget, having worked out a plan for collections for all these objects simultaneously, we shall need as never before to stress the matter of information and education. Five years is a long time, and people who made their pledges under the inspiration of a powerful appeal, through the contagion of an impelling spiritual enthusiasm, will find themselves growing careless and indifferent even to their signed obligation unless something is done to keep the flame of their interest brightly burning. Not only so, but we have all agreed that the money gain is one of the least things to come from the campaign; in the same way, the money loss would be one of the least misfortunes if we fail to conserve the results.

What shall we begin to plan to do? First, see that every man or woman who makes a pledge of any amount receives HOME AND FOREIGN FIELDS and the state denominational paper. We say this with no sort of self-interest, for it costs the Sunday School Board more to publish the missionary magazine than the subscription price. Much of the success of the campaign has been due to the wise and liberal use of the printed page, many millions of tracts, pamphlets, circulars, posters, and the like, having been issued during the past six months. This stream of information and inspiration will largely cease now, and our two great agencies for meeting this indispensable need are HOME AND FOREIGN FIELDS and the Baptist state papers. It should not be left to individual initiative, for thus the very

ones who need the publications most will not get them; rather the church should subscribe for a sufficient number of copies to go into every home just as the Sunday school provides literature for each pupil, regardless of whether he pays for it or not. No wiser investment could possibly be made.

In the next place, mission study classes should become a permanent and attractive feature in every church. The beautifully printed and splendidly compiled "Survey of Needs," copies of which have been sent to the pastor, church organizer, and W.M.U. organizer of every church, might well be used as the basis for a series of studies. Then there are numbers of recent books, as thrilling in interest as any work of fiction, which may be had at small cost. Select your book to suit the group in mind, provide a competent leader, and carry every member of the church through a week of special mission study.

In the third place, do not let your local church organization go to pieces. Its efficiency has been demonstrated in the task for which it was created; now harness it to other tasks! Provide for adequate pastoral support, remodel your church house, secure long-needed equipment, enlist in the Sunday school, the B.Y.P.U., the W.M.U., the preaching services, the prayer meeting, using largely the same practical methods which brought such glorious results in the campaign.

When in the war a position was taken, with utmost caution and dispatch it was consolidated. We have taken our first objective, we have won our initial victory, whatever the returns show as to the actual amount of money pledged. Let us not throw it away.

The Joy Set Before Us

Too much we have missed the real meaning of Christian sacrifice. We have thought of the hard, irksome tasks, the hours of painful toil, the giving up of heart's desire, the loss of things most highly prized, and we have labeled all this "sacrifice." In so doing we miss the mark.

Beyond all question the most perfect example of sacrifice the world has ever known was that made by Jesus. Leaving His home in glory, He emptied Himself, taking the form of a servant, being made in the likeness of men. Down, down He came, past the portals of heaven, past the luxury of the rich and the splendor of the powerful, down into a manger-cradle, into the lives of the lowly and despised, into the midst of sin and misunderstanding and ingratitude and rejection—down to a cross of infinite suffering and ignominy—down to where he could no longer see the Father's face, as on the cross He who knew no sin became sin for us. Yet the inspired writer, as he contemplates this infinite sacrifice, is moved by no impulse of pity, but pointing to the example as our inspiration, cries out: "Who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God."

"For the joy that was set before him!" Here then is the essential dynamic of sacrifice—to say: "I have but one life to live upon this earth. I want my life investment to count for God and the good of others. Here are some things that I can do that are supremely worth while. To do these things may cost me sweat and tears and blood, and even my life, but they are worth it. They are worthy of my very best—my truest manhood, my finest womanhood. God helping me, this is my choice."

Oh, the joy of a life surrendered completely to God's will! Just to let go and let God—that is the renunciation which brings peace and power. Troubles will come and difficulties will arise and problems must be solved, but none of these things can take away the joy or the victory. The tragedy of Christianity is that unnumbered thousands of Christians who have

repented and believed are yet living defeated, joyless, care-laden, fretful, anxious, fruitless lives.

If they would but admit it, many such have lost the victory over self that has brought defeat all along the line in the fight over the question of God's right to their money. Trusting Him with their soul's salvation, they have shrunk from trusting Him for daily bread! Refusal to take God into partnership at this point shuts Him out at so many others that soon the joy in Christ is swallowed up of worldly anxieties, and Christian usefulness and happiness are lost.

The supreme opportunity of "Victory Week" is for multitudes of joyless Christians to right all this, and make a new beginning in living the life of joyous sacrifice. Thank God for the new chance He gives us! Thank God for the power that can blot out the old record of faithlessness and selfish living, and give us a new page on which to write a nobler, fairer, worthier story!

THERE are two kinds of economic unrest and discontent—that of the man who is going down, and of the man who is coming up in the scale of living. Below a certain point men become desperate, feeling that unless something is done their condition is hopeless. Above a certain point they grow ambitious and independent, dissatisfied with a mere living and restless under the daily grind of monotonous tasks that promise slow accumulation. As much as we are concerned with unsettled conditions, we are bound to admit that there is more hope for the future in the latter situation than in the former. If somehow the power of the gospel can lay hold on these discontented masses that are struggling toward self-consciousness, if they can be led to the peace and satisfaction that come alone from right relation to God through Jesus Christ, we shall have the greatest day of missionary conquest just ahead that the world has ever seen. The preacher, the Christian worker, the missionary leader, are today the most powerful factors in the clearing up of a world-situation that has in it inconceivable possibilities for good or evil during the centuries to come. God help us to be equal to the occasion!

DR. J. L. CAMPBELL, once an occupant of Spurgeon's pulpit, and a favorite student among the students of Harvard University, until recently pastor of the First Baptist Church of Vancouver, Canada, in his seventy-third year, recently made a tour of our North China Mission fields. He was present on the occasion of the annual mission meeting, and took the devotional services each day. "Very soon," writes Missionary Emmett Stephens, "the whole community felt that a great shepherd had come among us, a mighty preacher of the Word." His visit carried inspiration and renewed courage beyond calculation to these lone workers, who plead that each year some ripe student of the Word shall come to them for a like service. "Since we are now standing alone in the Orient, having declined to enter any union movement," Brother Stephens urges, "it is important that our Board send us from time to time leading men of our denomination to stir us and encourage us on the way."

NOTHING more stirring has come out of the 75 Million Campaign than the great way in which the native Christians on the foreign fields have responded to the appeal that they give a total of \$1,000,000. Word has not yet been received from all the fields, but the following is representative: The Baptists of South China have voted to accept \$175,000 as their quota, and have enthusiastically organized to raise it. The churches of the South Brazil Mission have set their mark at \$450,000; of the North Brazil Mission, \$235,000—\$35,000 more than they were apportioned. Argentine Baptists were asked for \$75,000, and with great heartiness voted to

make it \$100,000. Out of their poverty and affliction the churches of Mexico are resolutely setting themselves to the task of raising \$20,000. This million from the foreign fields, or \$200,000 a year, represents the total amount given for Foreign Missions by all Southern Baptists just sixteen years ago! How this should move us to daring, sacrificial giving! The Kingdom is coming, the light is breaking, the day of the Lord is at hand! Who shall stand in the way?

"WHAT account will be taken of money that I have already paid in?" some may ask. Every dollar since May 1 will be counted to the credit of your first year's pledge. Nothing can be counted back of that. A line had to be drawn somewhere, and naturally and wisely it was drawn at the beginning of the new Convention year. But why not count the small sums you have paid already as thank-offerings, and pay the full amount of your pledge from November 30, 1919, to April 30, 1920? To do so will give a surplus sufficient, perhaps, to pay the campaign expenses, leaving the pledged total undisturbed for division among the causes that so greatly need every cent.

ONLY in rare cases will every member be seen and his or her pledge secured on November 30. In many cases there will be some left after December 7. Under no circumstance cease until absolutely every member, who can be located by automobile, railroad train, letter or wire, has been solicited. Do this if it takes until May, 1920! Don't be satisfied to say, "Oh, well, we've got our quota; let's quit." To leave out a single Baptist in all the South will be to commit a sin against that Baptist that will cast a shadow over our triumph. See that it does not happen.

FOR many years we have been accustomed to studying conditions in China during December. Never was there a more thrilling subject than that which this vast land, with its teeming multitudes, presents today. For months we have been gathering material that will make the needs and opportunities of China more vivid and real, and leaders of W.M.U.'s, B.Y.P.U.'s, prayer-meeting services, organized classes, and any other groups of workers, will find the pages of this number replete with helpful suggestions for a worth-while program.

"How much cash should I pay on my pledge?" will be the question asked by many. The answer is, "All you can possibly pay." Remember that the expenses of the campaign, small though they are, must be met at once; and all our Boards are dependent upon the money collected immediately to meet their pressing obligations incurred during the interim when the usual methods of collection were suspended. If you can pay all your first year's pledge in cash it will greatly facilitate matters and bring a marvelous blessing to the work.

ONE of the most remarkable features of the great campaign is that the expense of conducting it, including all the special workers, the millions of pages of printed matter, the heavy postage and express charges, and the small army of clerks and stenographers necessary, will probably be not more than one per cent of the total amount collected! No business firm would have undertaken it on less than a five per cent basis for overhead expense. What a tribute to Baptist efficiency and unselfishness!

"DON'T let overconfidence imperil victory!" is the warning which our General Director sounds all down the line. "Don't be sure until your quota is more than subscribed in good pledges." Inevitably there will be some shrinkage. To write "victory" you must "go over."

Facing the Great Issue

Rev. O. T. Moncrief

When Paul Sought the Explanation of a Remarkable Missionary Offering by the Corinthian Christians he Found it in the Fact that "first they gave their own selves to the Lord." When the Returns are all in, YOUR Pledge Card will Tell Whether or not YOU Discharged thus your Stewardship of Self

The religious world is all astir over what we are pleased to call among ourselves "Kingdom Problems," and some good souls allow themselves to be wrought into a fever-fret of anxiety concerning the future of the church. They say with a deep-down, heavy sigh: "It is a problem, it is a problem. How shall we work it out?" I think the answer comes from the lips of our Lord, when He said, "Seek ye first the kingdom of God, and his righteousness." And here let me say is, I think, the answer to all questions as to the future of the church; for I have iterated and reiterated the truth that *the Lordship of Jesus will settle all problems both in and out of the church.*

But, if we say there is a church or Kingdom problem, to the individual it necessarily becomes a personal problem, and we exercise a liberality toward these problems which is far in the wrong direction. We hear of people "giving over" to this and that, which they regard as *non-essential*; but the trouble of it is our Lord gets too little of what rightly belongs to Him. And here we are brought to face the matter that we have been turning our eyes away from: *To see clearly that none can please Christ until the supreme thing is done—that is, lay the life unreservedly on the altar for Him.*

Let us look unshrinkingly into this matter.

I. THE SUPREME NEED OF THE CHRISTIAN TODAY.

Some zealous ones, who look merely for material results, say there are numberless things that are needed. But our minds are thrown sharply against that occasion that drew from the lips of our Lord the rebuke to one who was giving more attention to *things* for His body than to the needs that were deeper and that her sister recognized: "But one thing is needful." So *supremacy* has to do with *the one thing*. We shall look at it from several angles.

1. *To be rightly related to Jesus.* "Ye are not your own, ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's," are the words of Paul to the Corinthian church, and are applicable to Christians today who seem to feel that the Christian life is "give and take"—the giving all on the side of God and the taking all on the part of the Christian. Or, if by a self-unction we feel that we are giving over anything for the Lord's cause, we immediately turn about to find some way by which we can get it back. Very few of us have rightly related ourselves to our Lord, who "loved us and gave himself for us."

2. *To dedicate ourselves to Him and to His service.* A voluntary surrender of self *and all* to Him; a voluntary acceptance of stewardship over your own life; the assumption of a responsibility hitherto shirked. "Present your bodies, a *living sacrifice*." God cannot use a dead man among live people, but as a living sacrifice He can thrust us out into a lively service that will have its fulness of meaning and its fruitful result if we but say to Him:

"Take my life and let it be
Consecrated, Lord, to Thee."

A Frenchman was sitting outside the door of a recuperating hospital when a visitor, passing by, observed that both his legs were missing. Immediately words of sympathy and commiseration were being poured out, when the soldier stopped the flow of words with: "But, my friend, I am happy; I live; I offered France my life, and behold! she took only my legs."

That is the spirit of dedication that we Christians must come to more and more, and if our Lord does not take all, let Him have what He will take.

3. *To test prayerfully our manner of life.* In three phrases: A yielding of self in consecration to every call of Jesus for my thought; surrendering to Him as He expresses His desire for my time; going into every need, as He unfolds it, for loving service to others—for His sake—with prayer and sympathy and liberal support by gifts of money, more largely than ever before, for the extension of His Kingdom.

II. THE SUPREME NEED OF THE CHURCH TODAY.

Many discouraged and disheartened pastors are wishing that they, like the apostle, could say in commendation of their churches: "From you sounded out the word of the Lord; in every place your faith to Godward is spread abroad, so that I need not speak anything."

It is not a matter of "how many members" our churches have, but it is more a matter of "how much of me" the Lord has, as recognized by the individual Christian. Indeed, we may recall from the record of events that it was tried by David—this numbering of the people to find their strength for service—and the dire calamity that came upon his people, a calamity averted, after a time, by the king's repentance. Offering himself in the stead of the people, he pronounced the dictum that needs to become a part of the very life of the churches and individuals today, "Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing."

God does not count by numbers, nor does He put the emphasis there; our churches must get away from it; Gideon's army was reduced before God would use it. And we are not saying that if every man, woman and child could be *enlisted* in this great work that they ought not to be. They should be, if possible; but the emphasis is laid here: Not fine and costly and ornate buildings, high priced choirs nor ritualism; not the popularization of the church by socializing Christianity and the seeking of popularity by the preacher of righteousness, but *a giving of herself to the Lord*—that is the supreme need of the church today. And the quicker the better for the world.

Every true follower of Jesus should be in the church—he belongs there by the Spirit birth. He needs to meet with his fellow-Christians for worship, preparing himself with them to join in the great world-service of telling the lost of the love of the Christ who came to find them—who died to save them.

In the olden days it was the custom for neighbors to borrow fire from one another, if their fire chanced to die down. They carried pots to get the coals for transference. Too many churches today must needs borrow their fire. By "giving themselves unto the Lord" they may have fire always upon their altars, and by "warming up to the pastor" they may by this consecration, both on their part and on his, become a flame to light the world to God and a fire that will burn up the dross of self.

III. THE SUPREME NEED OF THE WORLD TODAY.

The story is the same all the way through. The call of the needy world is for Christians and the church to put the cause of Christ first.

The business man, in his daily vocation, anywhere, everywhere, needs to put Christ first, and make money to finance

His Kingdom. The professional man needs to practice his profession, whatever it is, in the presence of the supreme need of his life—Christ and His Kingdom first. The teacher in the schoolroom, with young lives to mold, needs to face the responsibility in the fear that he or she may not be doing it so that Christ shall be magnified, and with a supreme purpose, that whatever else is learned, the pupil shall not leave the schoolroom without having had Jesus placed in the forefront as the ideal Child, Pupil, Teacher. The parents in the home—not mother alone, upon whom has been thrown almost the entire responsibility of rearing the child—the father, the mother, these two who are jointly responsible for the children in their home, have it incumbent upon them, if they are not Christians, to “seek first the kingdom of God and his righteousness”; to first “give their own selves unto the Lord,” and then as Christian parents to discharge their solemn obligation toward the child. It shall be the same in the civic life, for government is not man-made, but God-ordained, and that government that is based upon the purpose to glorify God is the government at the head of whose affairs are men who have given themselves to the Lord.

Oh, we shall have a miserable time of it if we do not put the cause of Christ first in our lives, homes, business, govern-

ment. Our churches shall fall farther and farther away in this day of apostasy if they do not seek to meet the supreme need of their lives—giving themselves unto the Lord. They may work out their own salvation in no other way than this, and having done this, they will then become dynamic in their onward march to fulfil the design of Jesus and perform their mission to the world.

By ministering to the supreme need of all the peoples of the earth the Christian fulfils his stewardship of self only after he has first given himself to the Lord and then to the leaders of the Lord's hosts in the Lord's cause “for his sake.” *And that means when the Lord gets the man—the woman—He gets what the man, the woman, has.*

May we not pledge ourselves anew? Without waiting for advice from friends, kindred or from any fleshly source, let us here and now declare: “I renew my vows to God today. In the depths of my very soul have I heard the voice of my Lord who loved me and gave Himself for me claiming my loyalty to His Kingdom and my allegiance to His cause, and calling for my active service in His church. Recognizing His claim, I obey His call *today*, and God, by His Spirit, giving me strength, and shedding His light on my duty, I will obey always.”

My Final Word on the Eve of Battle

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

“In all these things we are more than conquerors through Him who loved us”

When these words get to the brotherhood we will be on the eve of the most eventful Baptist battle in all Christian history. Nothing since Pentecost has paralleled it among the people called Baptists. My deepest soul is humbled with a sense of our responsibilities and stirred with a vision of our measureless opportunities in this new era in the life of our people. I would have some solemn words with you just before you make the final charge for “Millions for the Master.”

THE PAST MONTHS OF TRIUMPHANT PREPARATION.

I count every objective in the calendar of preparation won. Information month and the days since form the greatest period of inspiring information in all the long history of our people. We have nearly doubled the paid subscription list of Baptist papers. Before it is over we will more than do it. Here is a startling piece of truth—I have created and sent out from the central office in the four months, not counting hundreds of thousands of letters, nor anything in the denominational papers, nothing of multitudes of pages in the secular press, nearly 20,000,000 separate tracts with more than 150,000,000 pages, and, best of all, the people have read them.

The period of organization was successful. Every association—more than 900—in co-operation with our State Conventions has been organized. Far more than 20,000 churches are today organized for this battle.

The month of intercession was our first great victory. Echoes of prayer-victories sing in our souls throughout the whole South.

The enlistment period was triumphantly successful. Preachers, laymen, women, the young, the old, all of our forces lined up and a new day has come to every phase of the life of our people.

The day of volunteers was the greatest single day in Southern Baptist life yet seen on earth. Far more than 5,000 of our people gave themselves freely, gladly, to Christ's will and way for them. Thousands of conversions occurred on that day. Tens of thousands of parents in tears of prayer gave their children to God for His holy purposes.

Up to now we have won, all along the far-stretching Baptist line. I have visited the many fields and touched all sections by correspondence, and I solemnly believe God has mightily moved our people with the powers and tides of new day.

A WORD OF PRAISE.

Never has there been seen such co-operation. All praise to our general secretaries and their entire office and field forces; our state secretaries, their organizers; W.M.U. organizers, their publicity directors—what shall I say of these tireless workers? Their record is on high provoking the admiration of the angels. The editors, bless God for every one of our Baptist papers! They could not have done better. Our women, heaven be praised for their whole-hearted co-operation! Our laymen, our young people, our Sunday-school forces, our preachers, our school men—hospital, orphanage leaders—there has been just one glorious period of unflinching co-operation all down the line. As the General Director I would put if I could a fadeless crown of eternal glory upon the head of all these faithful workers. You deserve the highest reward of spiritual heroes and heroines. Your faith, prayers, unrelenting toils, sacrificial spirit, have made possible the mighty victory just ahead. No leader in any cause was ever more blessed or honored with such full and faithful co-operation as you have given me, and in our Saviour's name I will praise God for it until we meet at His feet.

“UP AND OVER NOW!”

Southern Baptist Israel, your God charges you, *Go forward!* Your risen Saviour's pre-ascension message was, “*Therefore go ye.*” Your causes, missions, education, benevolences, with their crying needs, their measureless obligations and limitless opportunities; the enfeebled, starving hand of orphanized and suffering Europe, the soul cry of a lost world, call you to “*Carry on,*” to cross all difficulties and in the spirit of Christ and Paul push the winning battle to gates of victory.

Your historic stand for freedom, spiritual religion, the rights of the individual soul before God, your love for the common man, your doctrines, your church polity, your unswerving conscience for truth and the right, your very life as a great forward looking people call you now to win this final charge for "Millions for the Master." Remember that all the things you hold dear this side of heaven are involved in your conduct in Victory Week. Will you make it the most transcendent week of victory, or will you make it the black eight days of Baptist shame and defeat? December 7 will record your answer.

IMPERATIVE MATTERS.

1. Sunrise prayer meeting Sunday morning in all the churches. You will go over easier and further by giving from your knees.

2. Seek by all that is in you and all you can get from God the greatest Sunday morning service November 30 ever known in your church. Your people will come nearer reaching their maximum gifts if mightily moved by a soul-gripping gospel message fresh from heaven in the Spirit's power.

3. Assemble your teams for the drive at 2 o'clock Sunday afternoon, rain or shine, in weather and roads fair or foul.

Press through difficulties like our boys did at Chateau-Thierry and Argonne forest.

4. Go over your quota by 6 o'clock. Report to your associational organizer before 8 o'clock, shout God's praise for the 75 Million Victory and get ready to make it 100 million in the next few days. "More than Conquerors" is the New Testament standard.

5. Glean well, leave out no Baptist and no Baptist's kin-folks. Get all of our people in for their best gift.

6. Don't fail to secure much cash, lots of cash, and pledges, five-year pledges, good pledges binding on the honor and conscience of the people.

7. Complete the work by persistent effort until all the people are reached and make full report to organizers; turn in cards with duplicates in a business-like way.

8. Don't fail to see after pastorless and leaderless churches. There are 3,500 of them in the South. Failure with these will bring defeat to our cause. See after absent members. One hundred thousand Baptists will be away from home Sunday, November 30. Write them.

9. Let full reports of all work be made so that I may give out the glad tidings of victory by December 7.

My last word is: "Over, far over, 100 million over, my brothers. It is "Millions for our Master."

Our Christian Responsibility in the Present Social Crisis

Rev. C. S. Gardner, D.D., Professor Homiletics and Sociology, Southern Baptist Theological Seminary

The Message of a Profound Student and Teacher of Sociology setting forth the Fundamental Principles which must Govern in the Solution of the Grave and Perplexing Problems which Confront Us in the Social and Economic World Today

It is very trite to say that we are living in critical times; but the critical situation is something more than a trite saying, it is a tremendous fact. This critical situation in which the world finds itself today is inspiring or appalling, according to one's faith or lack of faith; but in any case it is one which makes the strongest kind of an appeal to the conscience of every thoughtful Christian man and woman.

Have our people today an adequate sense of individual responsibility for the order and welfare of society? I fear not. Two things seem to stand in the way.

First, the great majority of our Southern people especially live or were brought up in rural communities. Now, our rural people, farmers, are in many ways the best and are certainly the most conservative and steady of all our people; but they are also the most isolated and independent people in the world. They are brought up with the ideal of each man "toting his own skillet." The rural man's touch with his fellowman is not close and intimate enough, as a rule, to make him feel as keenly as he might the unity of his life with that of other classes and occupations, and not with sufficient keenness the solidarity of his interests with those of men in his own occupation. This independence of feeling is a noble element of character, but if it becomes too prominent it results in a one-sided character, and in great loss to the world, for the influence of country people is needed just now as a steadying force in human society. But whether he is keenly conscious of it or not, the rural man's life is really very closely bound up with all his fellowmen in society; though unquestionably the conditions under which he lives does not tend to develop strongly in him the sense of general social responsibility; and even when he moves into the town or city and comes into closer and wider touch with his fellowmen, he often clings to the excessive individualism bred in him by the conditions of his country life.

Second, there is a strong tendency for people, whether bred in the country or the city, to look at all the great social issues

simply from the point of view of their class. Whether we realize it or not, all of us are more or less completely identified with some social class; and there are few indeed who ever rise above this class point of view. They pronounce judgment upon all questions in accordance with this class prejudice. Employers see things solely from the point of view of their class. The laborer sees things only through the medium of his class spectacles—and so on. Even preachers and teachers generally become identified in their feeling with one or the other of these classes, and see everything accordingly.

Thus isolation and class prejudice often prevent the development of a true sense of social responsibility in the hearts of men and women. And great is the pity of it. For just now every man and woman—and especially every Christian man and woman—ought to use every ounce of his or her influence in favor of a social order based on the principles of truth, justice, kindness, goodwill—of Christianity, in a word; and to insist that all the terribly grave questions before the people shall be settled in accordance with these principles, and not by the wild passions of the mob or by the mere ruthless exercise of organized force.

Christianity is the *only* solution of the difficulties confronting society today. Recent experiences make this truth startlingly evident. The other way has been tried, amply tried, and found wanting. These grave issues can never by any possibility be truly and permanently settled except according to the principles of Jesus Christ. Class prejudice is not Christian, it is anti-Christian, whether it be found in the bosom of the employer or the employe. When Christian men and women suffer themselves to be swayed by it, they part company with their Master. You simply cannot keep company with Christ when your heart is hot with class prejudice. Those people in the other class are your brothers; and if the spirit of Jesus is in you, their interests will be as sacred to you as the interests of your own class. You will love them as truly and

as deeply as you do your own crowd; and in every case in which interests seem to clash, you will endeavor to consider their side just as faithfully and as fairly as you do the side of your own class. You say that human nature will have to be changed before men will do that? What, pray, does Christianity propose to do except to *change human nature*? To give way to class selfishness and settle these issues in class passion by the appeal to rude and ruthless strength will sow the seeds of future troubles more serious than those now settled by this method. It is time, the supreme time, for all those who love Christ to rally around his blood-stained banner—stained, let us remember, with His *own blood*, and not with the blood of others which He shed.

This leads me to say with all possible emphasis that we Christians must assume the Christ-like attitude, whether others do or not. If we belong to the employing class we must be Christ-like whether the people in the employed class are or not; and *vice versa*. Likewise Christian people should assume the Christian attitude toward other nations whether the other nations do or not. *The fact that people in another class or in another nation are not dealing with us in a Christian way does*

not at all release us from the obligation to deal with them in a Christian way. "If ye love them that love you, what reward have ye? Do not even the publicans the same?" Moreover, we must remember that some people enjoy greater advantages than others. Employers, for instance, enjoy greater advantages than their employes; and greater advantages bring with them greater obligations. But this obligation to Christ-likeness rests upon both, and neither party is released from it because the other party disregards it.

In conclusion, let me say that one of the chief blessings of the great campaign now on is that it is deepening in many hearts the sense of social responsibility—responsibility to God for our fellowmen. It will quicken all our missionary, educational, and charitable enterprises; it is waking up our churches; it is leading to the enlistment in Christian service of thousands of our men and women; and it is bound to have a helpful and blessed influence on the whole social situation, both now and in the future. We have reached the time in the world's affairs when we must not only preach but *practice* the religion of Jesus, the blessed gospel, if the world is to be saved from a terrible catastrophe!

God's Call to the Called of God

Rev. Weston Bruner, D.D.

Reports that Continue to pour in Indicate that not less than 7,000 Young Men and Women Answered the Challenge to Dedication of Life to Specific Christian Service on Sunday, October 26. What we shall do to Conserve this Mighty Outpouring a Wise and Experienced Leader Points Out

Sunday, October 26, was the greatest day for Southern Baptists and the Kingdom of God and the whole wide world since Pentecost. If each pastor followed the suggestion of our campaign director, the number of volunteers will come nearer to 50,000 than to 5,000. That day was God's answer to the doubter who says: "If you get your millions for the Master, where will you get your workers, since there is already a shortage of students for the ministry and volunteers for the mission fields?"

A GLORIOUS EXPERIENCE.

In my own church, the Tabernacle Baptist, of Raleigh, we had the most wonderful and glorious service that was ever held. Nearly eighty per cent of our resident membership was present. I preached on "What is Christ to Me?" He is our Redeemer and our Example. Will we dare to follow Him? At the close of the sermon, the proposition was a clear-cut call for volunteers for the ministry, for mission work in the homeland or across the seas, for teachers, for gospel singers or for special workers that may now be needed in this new day. This call had been preceded by a call to parents to surrender their sons and daughters to God for service in His Kingdom. Many parents responded. It was a tender moment. There were 212 volunteers. Sixty-one of these were from Meredith College. One hundred and fifty-one were from our own church and congregation. When this vast number came down to the front filling all the space before the pulpit and the aisles far back toward the doors, it was the most glorious sight I have ever beheld. I am sure that angels shouted with ecstatic joy.

WHAT SHALL WE DO WITH THEM?

What does God want us to do with and for them? This mighty throng of volunteers is God's answer to our prayers and our plans for world-wide conquest. Shall we continue the crime which we have been committing in our lack in instructing and training young converts when they join our churches? I have just received a letter from a young woman, a college graduate, who joined the church in childhood and who is now thrown in association with people of another de-

nomination. They are asking her to study the prayer book and are closely catechising her as to what Baptists believe. She writes, "What do Baptists believe, anyway?" She was a member of my church and among my young people whom I had insufficiently trained. Her letter gives me heartache.

These volunteers are no more fit to enter at once into the forefront of battle than our soldier boys when they first reached the training camp and put on the uniform of Uncle Sam. Shall we be as wise as our Government was, or shall we give further proof that the children of this world are wiser in their day and generation than the children of light?

"It is up to us"—as pastors, as teachers, as leaders today. I repeat, "It is up to us." I am asked to write on what we shall do with this army of volunteers. How best can we guide them, instruct them, lead them, inspire them?

A DEFINITE PROGRAM.

1. First of all, let us compass them about with our constant prayer. Let us lay them constantly before our Father's throne. If ever we needed to pray, if ever we needed wisdom, this is the hour. The name of every one of those whom God has called should be on our prayer list, for the world is going to make a mighty pull to win them away from their decision and to make them deaf to God's call.

2. Then we should make a careful list, noting to what special service they have been called, if the decision has gone that far. With us, 27 out of the 212 have already definitely decided as to the particular work to which they believe God has called them.

3. Then a list of these volunteers should be sent to Dr. L. R. Scarborough, Nashville, Tenn., General Director of the 75 Million Campaign. It would be well also to furnish our college presidents the names of those who are prepared for college, and Dr. DeMent, president of the Baptist Bible Institute, New Orleans, the names of those who should attend that institution. Of course our colleges and academies will furnish the names of their students who have volunteered to Dr. Scarborough and to the presidents of the schools where they are

to get their special training. What a chance Dr. Ball will now have with his student volunteers!

4. Another thing I would lay on your heart as pastor or teacher is that you get in personal touch with each one in your church or school, for each Timothy needs his Paul to inspire, to instruct and to guide. It would be well also to call them together in a body for conference, so that you may inform them about the various phases of Kingdom work and Kingdom needs and to instruct them as to their need of thorough training. What a challenge this mighty volunteer army will be to our Christian colleges and seminaries and Bible Institute! What a challenge to our laymen of means! Will you match their young lives with your money? Will you make possible the enlargement of our colleges and seminaries and Bible Institute? "It is up to you."

5. Let me suggest that we put these volunteers to work at once in Sunday school, B.Y.P.U., Y.W.A., Sunbeams and in mission Sunday school. Why should not every church and every Sunday school organize an evangelistic band to go out to schoolhouses and shops and factories and to the churches where they have once-a-month preaching; yea, into the highways and hedges? We might well follow the example of Spurgeon's pastors' college in this particular at least. Of

course they are not yet ready for the pastorate or to sail for China or Africa, but they are ready for such service as lies at your and their doors.

6. Now my last suggestion may make the editor regret that he has asked me to write this article, but here it is: I believe the Sunday School Board should furnish at nominal cost (and where the pastor so recommends without cost) to every volunteer such a set of books and tracts as will meet his or her need. When I was licensed to preach thirty years ago, the American Baptist Publication Society, on the recommendation of my pastor, I suppose, sent me \$10 worth of books, among them "Pendleton's Christian Doctrine." It would be impossible to over-estimate their worth to me. How I devoured every page, especially the pages of Pendleton's Christian Doctrine. Why should not our Sunday School Board do a similar or even better work? And why should not some brother of means make it possible for the Board to do this? When I think of this great volunteer army it thrills my soul! Why should we not bend every effort toward their equipment and training as our Government did toward the equipment and training of our soldier boys? For the spirit of heroism is no less marked in this vast army of volunteers who have heard God's call and have answered, "Here am I; send me."

The Cure for Bolshevism

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

With a Sense of Shame we have had to Wake Up in America to the Fact that the Red-Mouthed Beast, which has Rent Russia and Endangered Other European Countries, has also Become a Threat in America. The Writer Points to the Only Remedy, and Pleads for the Support of a Great Home Mission Program to this End

It has recently been popular, with a superficial optimism, to pass along the words of Browning: "God's in His heaven; all's well with the world," without the context, in which man's accountability and obligation are voiced.

A FOOLISH OPTIMISM.

It sounded pleasant to complacent people, who were enjoying themselves and intended to keep busy in that pursuit, side-stepping responsibility. But it had a definitely irreligious slant. Conjuring facilely with the name of Jehovah, it really pinned its faith to material well-being, while it closed its eyes to the evil in the heart of man and to the injustices and abuses in society.

Not even the pulpit escaped. There were preacher-exponents of this doctrine of easy optimism. While millions of the ignorant and perverted masses from European countries, utter strangers to American institutions and spirit, were allowed unhindered to flock in through the open gates of our nation, these preachers spoke much about the great opportunity of winning these people to God and to Americanism, but failed to put forth any effective effort to bring about the improvement which they prophesied. Neither did most of the Christian bodies, through their missionary agencies, adopt programs adequate to look after even one per cent of the spiritual and moral destitution thrust into the American atmosphere by the presence of these alien millions.

HOW OUR EYES WERE OPENED.

Then came the war, and we got our eyes open. Pro-Germanism afflicted us, giving allegiance to the kaiser. Irish-Americanism outraged us, giving allegiance to the pope. Long-haired, fanatical Bolshevism, filled with the lust of beasts, ranted and boasted on our streets unafraid. Secret plotters spied on our liberty and engaged in deeds of treason. Anarchists made and exploded bombs where it was thought this would do most to destroy America's power.

The war with Germany is over, but the violent cancer of Bolshevistic lust and covetousness still preys on the American social and political body, hoping to find its way to the vitals of our national life.

By the blessing of God, it shall not succeed. There is too much patriotism in America. There is too much Christianity in America. Our patriotism was opiated by a false complacency and our Christian faith was too often put to sleep by pleasant words which were untrue. It is humiliating, the rude awakening which has come, but we devoutly thank God that the awakening is coming and that our spiritual and patriotic resources are forces not easy to be tampered with, once they are aroused.

While we are girding ourselves for the conflict through which Americanism must again win its own liberties, some humble confessions are not amiss. Think of a Republican President who vetoed an immigration law ten years ago, intended to curtail the stream of European ignorance and perversity which was coming in with the unlimited immigration! Think of a Democratic President who, with well-sounding words that not all the art of rhetoric was able to make convincing, twice vetoed bills in Congress to limit this same immigrant stream!

Think of the three chief forces that wanted unlimited immigration! They are the Roman hierarchy, the capitalistic exploiters of cheap labor, and the steamship companies who profited by the hordes they brought. These are the chief forces—known to be selfish and sinister—which stood between the mandates of real patriotism and statesmanship, and the restraining of unlimited immigration. The fact that such forces exercised such potent influence on governmental action is itself enough to frighten and arouse every red-blooded American.

Patriotism found expression in passing a law restricting immigration, over the presidential veto. Then came the war, with its revelations. Now an American with only ordinary intelligence, but with a sound heart and real love for his country, cannot but see with rising indignation how the interest of

real Americanism was disregarded in high quarters for political expediency.

Among the smooth prophets who told the American public that all was well, came the religious church unionists. According to them, about all that was lacking was for the historic religious denominations of evangelical faith to abdicate in favor of a Protestant hierarchy, though these fair-seeming religionists used more diplomatic and soft-sounding language than that. The more the heart of Americanism was imperiled, the more these gentlemen assured us there was nothing the matter with its heart, and that the need was merely to clean up the environment, and they offered themselves as the chosen of God to officer the clean-up army, if the denominations would furnish the private soldiers!

FACTORS IN THE CURATIVE PROCESS.

So much for diagnosis. The shame and humiliation, not to say the surprise and alarm, which have forced themselves upon patriotic and devoted Americans at the discovery of the poisonous currents that were forcing themselves into the bloodstream of our national life, have already had a curative effect.

Not that we have yet won certain battles that must be fought. But there are thousands, even millions, who are coming to understand what the real trouble is. So fast have they come to understand, they are already consecrating themselves with their whole hearts to what they deem to be necessary to meet the situation.

In the first place, all the forces of Bolshevism and I. W. W.ism, and all the extreme, selfish demands of organized labor, had as well make up their minds that the American people will suffer any amount of inconvenience and hardship before they will allow their country to be turned over to be looted by greedy and selfish special classes.

In the next place, the evangelical Christian bodies of America must address themselves as never before to the inauguration and maintenance of a great program of Home Missions.

Fundamentally, Americanism rests upon Christian faith. It was so understood by the early settlers, many of whom came to the wilds of North America for religious liberty. It was so understood by those who wrote the fundamental law of the nation. It was once so ruled by a Justice of the Supreme Court. It was implicitly involved in the human rights the Constitution promised to safeguard and in the first amendment, which declared for religious liberty. It is the only basis adequate to support a safe democracy, for it is the only principle adequate to make the democrat unselfish enough to give a square deal to his fellow. It is the one dynamic competent to exorcise the spirit of selfish and brutal greed, which is in the hearts of sinful men. At the close of the second decade of the nineteenth century, every serious-minded man and woman in America needs to go to school again to the wisdom of the Wise Man of Scripture, who said: "Righteousness exalteth a nation, but sin is a reproach to any people."

MEETING THE FUNDAMENTAL NEED.

There is a cure for the social unrest. There is a cure for the centripetal forces now seeking to overthrow America, while they vociferate loud words of cheap idealism.

That cure is not statesmanship, though we greatly need the work of statesmen. It is not a sound policy of finance. It is not in the endless legislative tinkering, seeking to umpire the game of greed between organized capital and organized labor. The cure is in the religion of our fathers, in the old-fashioned religion which made a man do justly with his neighbor and led him to maintain his own home and fireside, and humble himself to worship before God.

Such a religion as this we need today. This religion is being preached with passion and entire conviction by the 1,700 missionaries of the Southern Baptist Home Mission Board.

And they are preaching with more success in soul-winning than has ever been achieved by any other home missionary agency in the world.

Our Baptist Home Mission Board is far and away the most successful denominational evangelistic agency in the world. Last year its missionaries baptized six times as many converts as were baptized by the missionaries of any other home mission agency in America. Its missionaries baptized one convert for every four who were last year brought into one of our churches in the South; if we include baptisms creditable to co-operative agencies, they baptized one for every three who united with the Baptist churches in the South.

From 1845 until now the missionaries of this agency have gone into the byways and hedges, as well as into the needy places in population centers, with the result that they have organized more than 8,000 Baptist churches, almost one for every three churches now in the Southern Baptist Convention.

For the last five years the converts brought into our Southern Baptist churches by the missionaries of this Board alone equaled forty-five per cent of the entire net increase of our membership during that time. Without the work of these missionaries, the growth of Southern Baptists would be hardly more than one-half as rapid as it now is.

These astonishing results have been attained with the expenditure of less money than was perhaps expended by any other similar agency. During the last eight years the missionaries of the Home Board have baptized one convert for every \$15 Southern Baptists have raised and expended on Home Missions.

The cure for Bolshevism is Jesus Christ in the hearts of the people. There is no other. The best-adapted religious body in America to lead in this curative work—certainly there is no superior—is the Southern Baptist body. The most conspicuous agency of this body, the unequaled agency among all evangelical bodies in America, whose fitness is abundantly proven by its record, is the Home Mission Board.

If we speak boastfully of the great successes of this agency, we do so with a passion for the glory of our Lord and Master and not with any selfish intent. How can we do less than challenge Southern Baptists to a great support, in a time of unparalleled need and opportunity, of the most fully proven and conspicuously successful and adapted missionary agency America has ever seen!

The past of this agency has been honored of God. Its present is virile and competent to a degree never before equaled in its own history. If our Baptist people will come up to its support in a great way, giving of their increased wealth, in proportion to its amount and in proportion to the present need and worth of this work, giving their substance because they have first given their prayers and confidence—if Baptists will do this, there is no reason why this most successful agency in soul-winning may not double or even quadruple its present successes.

SAVING THE SOUTH FOR THE WORLD'S SAKE.

American Baptists have proven their heroism in the times past. Particularly have the Baptists in the South shown time and again their readiness to hear the voice of God rather than the popular pleadings of worldly spirit and wisdom—"the spirit of the age." We will not have to burn down many fences, to open the way between us and a masterful constructive effort to bring this nation to the Lord Jesus Christ.

The time is ripe. The need was never so crucial. The destructive cults that would uproot both our faith and nation are rearing their heads and speaking great swelling words. But the people are seeking the truth and the light. They are hungry for spiritual food. Eight of them found the Bread of beams shall make plain before them the paths in which they shall walk.

A missionary of the Home Board in New Mexico recently led to Christ two-thirds of his congregation at the preaching of

the first sermon in a little house far out on the plains. The congregation numbered only twelve, all adults. They were hungry for spiritual rest. Eight of them found the Bread of Life in that one sermon.

This illustration might be multiplied thousands of times. The bold insolence of sin is driving tens of thousands to realize their need of wisdom and strength beyond their own. There never was so magnificent an opportunity for Christianity, if it has faith enough and liberality enough and devotion enough and vision enough—not the fitful dreams and fancies of disordered minds with which our country is now cursed, but a sense of the sufficiency of Christ to provide both the foundation and the super-structure of an enduring life for individuals and for nations.

The cure for Bolshevism and I. W. W. ism is—Home Missions! Southern Baptists have the most adapted Home Mis-

sion agency and the most successful in America. Southern Baptists are as patriotic and as God-fearing as any body of American people. If we are to be faithful to our opportunities and to the indications of the providence of God in our large successes, we shall, to meet the present unrest, adopt and support the greatest Home Mission program America has ever seen.

We are confident that the masses of our Baptist people with almost restive readiness desire to back up such a program. Surely there is none among all the leaders of our hosts who will not joyfully and whole-heartedly lend himself to facilitating the fruition of this holy passion to serve, which stirs in the hearts of the red-blooded Baptist men and women in our churches, who love their country and their God, and who clearly see that our mission to America is to save it, in order that the mission of America may really be to save the world.

The Veteran Preacher's Claim on the Denomination

Rev. William Lunsford, D.D., Corresponding Secretary

When the Day's Work of a Minister is Over, he should not Suffer Want for the Necessities of Life. If Prematurely Called Home, his Widow and Children should not be Cast Out on the Charity of the Denomination he so Self-Denyingly Served. The Secretary of our Board of Relief and Annuities lays upon our Hearts with Convincing Power the Claims of this Great Cause

All past measures for the relief of the veteran pastor are commonly regarded and spoken of as a charity. This may have been due to the fact that the relief provided was on so meager a scale. So far, there has never been any kind of a relief program, except for the aged minister. That day is over. The young and middle-aged are included in the new Convention program. The provisions of the Relief and Annuity Board will soon cease to be thought of as a charity. Its gifts will be regarded as a moral obligation on the part of the churches to lay up deferred wages for men who, by their consecration vows, closed the avenues by which men ordinarily achieve a competency.

The new Relief and Annuity Board of the Convention is making large and ample provision for its worn-out ministers. This provision is to pastors, field editors and educational workers of the denomination, missionaries of the Foreign and Home Boards.

This movement to provide for pastors and workers was inaugurated that they might be relieved of undue apprehension with regard to the future. There is no endowment so helpful to the ministry as that of a healthy optimism, no misfortune is so to be dreaded as that of dependence.

GENERAL RELIEF.

The work of the new Board is organized to give gracious relief to those who in their service have come to need. There is no badge of shame in their necessities. It is the badge of the Lord Jesus. For a number of years general relief work of an inadequate character has been going on in most of the states, but has never met the plain and simple wants of the veterans of the Cross. To this department of the work, the new Board has given its first attention. Our endeavor is to bring the states into direct financial relationship to the Board and permit the same to be done by our Board, giving us at the same time, a large place in their budget of benevolence.

The Atlanta Convention authorized the new Board to make an appeal for \$5,000,000 to Southern Baptists, to be equally divided between the two departments of our work—that of general relief in the first place, which is to have our first attention, and that of annuities in the second place.

We are in the 75 Million Campaign for one-half of this sum. As the money comes in it is to be divided between the two departments of our work.

There are at least one thousand ministers in our fellowship today who are almost in dire want. Through illness or misfortune they have been incapacitated and are not able to provide for the necessities of life. Many of these ministers have died having been unable to make any adequate provision for the care of their family. Many of the cases are most pitiful.

The Baptists of the South must make provision for all their ministers when retired by disability or old age. Now for the first time they have a harmonious and complete plan for so doing, not as a matter of charity, but as a matter of supreme obligation.

While at present we are only able to dole out a pittance to our beneficiaries, and then only to those who are in actual need, it is our hope and aim by-and-by to bring our work of relief to where we shall be enabled to make an allowance to every worthy minister who comes to old age and retirement without means of support, though he may have a little saved up. By adding something to that little we can make his last days not luxurious, but at least free from worry and killing care. If there is a man in the world who deserves a peaceful old age, it is the minister of the gospel who has been faithful to his Maker.

Our immediate aim is to raise the beneficiaries of our Board to \$200 per year as soon as possible. We shall then create another goal and begin to work to that. To do this is one of the most sacred obligations resting upon Southern Baptists. Why should it not be so regarded?

WHY THIS RELIEF SHOULD BE PROVIDED.

When we consider the preparation demanded, not every one can enter the pastorate at twenty-five years of age. Very many go beyond.

By that time men of the secular world have had from five to ten years in their chosen line of work.

It is not only true that his active career begins later, but it closes earlier. When a minister's hair begins to turn gray, he is at once suspected of doing the almost unpardonable thing of growing old, though his physical forces may not have abated in the least, and mental faculties are as alert as ever, and his spiritual insight deeper than ever before.

The average minister is a good man and is not serving for money. The ministry as a class are the freest men in the world from corruption and inordinate ambition. His heart is

not set on money. A distinguished minister was called to an important church with a great increase in salary. A friend in discussing the possibility of his acceptance said, "Money is something he cares but little about. For years he has flatly refused to accept the salary allowed him by his church. He has sent back his check for a part of the total amount each year, keeping only enough to live on. Time and time again he has refused offers from other churches far in excess of what he was receiving." Such a tribute is better worth having than a kingdom's crown.

I am optimistic enough with regard to the purity of ministerial motives to believe that this tribute might be truthfully given to many men.

In spite of the prevalent worldliness, and the worship of the dollar, we do not believe that many ministers have become devotees of the same. Never before were so large sums given to plant the Kingdom of Heaven in the kingdoms of this world, and no class of men are giving so largely of their earnings to this end as the ministry.

Acquisition of property on his part is almost regarded with jealousy. Doors to personal profit may open to him, but in most instances he dare not enter them. He must give himself wholly to his work, spend and be spent in it. He must not dabble in business or speculate.

His position with regard to the minister is not far from being the right one. Certainly he is in danger, when his private means begin to accumulate, lest he be tempted to give up his work, which generally happens when a minister becomes prosperous in a material way.

By his very calling he has limitations put upon his life that do not obtain as to other people. He must be on his guard always. Nothing in the way of worldliness must detract from his influence as a preacher. For these and other reasons, the churches must provide for the inevitable day of his retirement.

All of the above has reference to the general relief side of our work.

THE ANNUITY FUND.

The annuity fund embodies a contributory pension idea, which permits ministers, by making regular annual, semi-annual, or quarterly payments, to provide, in part, for their own day and disability. The minimum benefits of this fund are \$100 annually. The maximum benefits of this fund are \$500 a year, for the rest of life, for every man who has

reached the age of sixty-eight, and who has served in the Baptist ministry for thirty years.

For the minister who has become disabled, at any time after becoming a member of the fund, the plan provides a disability annuity benefit of \$100 per year. This is his minimum annuity; he can never receive less. He will also receive such additional annuity as the denominational side of the fund will allow.

The annuity plan is not an experiment. It is substantially identical with those which are being operated by other denominations with great success.

The advantages of the plan are obvious. The ministers do their part, and this in itself constitutes a strong appeal to the churches to do their part. The relation is strictly contractual; the denomination agrees to do a certain thing upon condition that the minister does a certain other thing. No humiliating questions need be asked. Need has nothing to do with it. The minister purchases insurance at eighty per cent discount. It is the denomination helping the men take care of their earnings. The minister goes in on a co-operative basis. The denomination assumes the responsibility of what he puts in, and graciously adds to it four to one.

WHAT ABOUT THE PRESENT?

In thinking of the last days of the minister one should not forget the *now*. How is it possible for our brethren to get on with their present salaries? To continue such an unhappy situation is to greatly increase the problems of our Board. The minister is the poorest paid public servant in the world. The dollar has lost sixty per cent of its purchasing power, but the average pastor is compelled to exist on the salary he drew five years ago. The situation has become serious everywhere. The minister is facing conditions which he had no hand in creating, and which he cannot himself cure, and that have almost become impossible to bear. What are the results? Some are plunging into hopeless debt, while others are quitting their work. Viewed from any and every standpoint, the salaries of our Southern pastors should be increased to a point commensurate with living conditions. They can then make some provision for their own day of need. This is true whether viewed from the standpoint of general relief, or of his ability to become a member of the co-operative plan of the Convention Board in making ready for advancing years and disabling infirmities.

The Commission on Survey in Europe

Secretary J. F. Love, D.D.

Our Foreign Secretary, Writing from London, sends a Thrilling Message, saying: "The Lord bless Southern Baptists at this time of testing! The thing they have set out to do has brought them before the eyes of the world, and failure would be sorest disaster."

The Commission appointed by the Foreign Mission Board to make a missionary reconstruction survey in Europe and the near East has been in Europe three weeks. During that time conferences have been held at such centers as London, Paris, Brussels, Amsterdam, and Glasgow. This letter is written from London, whither we have come for a meeting of the Executive Committee for the Baptist World Alliance. We leave here day after tomorrow for Paris and a more careful study of the devastated war district.

What have we found?

1. We have found a cordial welcome at the hands of our European brethren in England, France, Belgium, the Netherlands, Scotland.

2. We have been impressed by the common faith of European and Southern Baptists. The sermons which we have heard and the views which the conferences have evoked have

given welcome evidence that the ties that bind are very many and very strong. It is unfortunate for both Southern Baptists and our kinsmen on this side the Atlantic that they have not seen more of each other. We are not well-known in England and on the Continent. The Commission indulges the hope that its work shall inaugurate a better acquaintance.

3. Of course European Baptists are few compared with Southern Baptists. There are less than 500,000 Baptist church members in all of Europe. France has but 2,500; Belgium but four small churches; the Netherlands some twenty churches and 2,400 church members; Scotland, 21,336 members. And yet we have been impressed that the personnel which one sees in our Baptist ranks and the firmness and clearness with which they hold essential truth give them a potential importance far exceeding their numbers.

4. We feel that a greater evangelistic passion among the churches as well as pastors is needed, and that, if it can be

secured, speedy and great growth may be expected. It is not easy for men of culture who live in the midst of cultural surroundings and ideals to throw themselves headlong into a campaign of soul-saving. But this is to be the hope and the security of European Baptists. There are thousands of ministers here who will take care of the intellectual standards—some of them to the neglect of souls. We need men with tongues of fire. A passionate evangelism will win in Europe, and in its wake will rise up a new generation of preachers, and so meet a great need; for there is a dearth of preachers in every part of our Baptist ranks here, and especially in France, Belgium, and Holland.

If Southern Baptists were under no other compulsion and had no other inspiration to raise the 75 million dollars than that which is afforded by the urgent need and present oppor-

tunity in Europe, these would be sufficient to drive a great people to their best. The day has come for American Baptists to make a small repayment to Europe for inestimable blessings which Europe has bestowed upon us. Thousands of our own brethren and sisters are in extremest distress, and religious opportunity invites everywhere. Mothers with little children who a few months ago were the happy mistresses of comfortable homes, now creep into holes in the ground to escape the first biting cold of winter. Thank God, our Northern Baptists are not indifferent to such need. We have had long conferences with Dr. Brooks and Mr. Brovillett, who are here striving to provide shelter for some of the unfortunate. May the Father of widows and children put compassion in the hearts of Southern Baptists during "Victory Week," and the Commission be given some words of hope for those who need our help before we turn our faces homeward!

Why They Have Made Their Gifts

"And your zeal hath stirred up very many of them"

Paul, writing to the Corinthians, used the noble example of the Christians at Achaia to stir them to a great and worthy offering in the collection which he was gathering for the famine-stricken saints of Jerusalem.

In the same spirit we have sought from a few of the larger givers in the campaign a brief word of testimony as to the reasons which led them to the making of their gifts. These noble-hearted men and women have shrunk from any seeming advertisement of their gifts, protesting that they were doing in proportion to their means no more than thousands of others who give lesser sums; but we have overruled their objections on the ground that a statement from those who have been entrusted with this world's goods, and who therefore know and understand the value of money, will carry a weight which will be of genuine value to others in making their decision.

The strongest of all arguments is personal testimony. When you advise a friend to make a certain investment, the strongest word you can possibly speak is, "I did it myself." When you seek to have another make a certain step, the greatest encouragement you can offer is, "I did it myself." When you approach those whom you are to canvass during "Victory Week" it will be a fatal mistake for you to have any uncertainty in your heart as to what you are going to do.

Read these simple, sincere, straightforward statements from men whose business records prove that they know full well the value of a dollar. Ponder the fact that these men do not act upon sudden impulse, but have reached their conclusions after long seasons of prayer and deliberation. Then determine that you shall have the wisdom to make an investment, as they have made, in an enterprise which will bring dividends in the world's betterment, in the greater safety and security of society, in the extension of God's Kingdom throughout the world, in the saving of precious souls for eternity, in the glorifying of God who gave His Son for your salvation.

MR. A. E. JENNINGS, MEMPHIS, TENN.:

God has been good to me. The only way I know to show my gratitude is to give thanks to Him and to serve my fellowman.

The great campaign gives all such an opportunity to serve mankind. When I give money, I give where I think it will bring the best result, just as I do when I invest money to make money. As this is the largest gift I ever made, naturally I think this great campaign will bring the greatest result. It will enthruse thousands never before interested, and by co-operation we will be able to do wonderful things.

Twenty million dollars for Christian education is the foundation and taproot of all our efforts. From Christian education springs missions, hospitals, orphanages, and all other causes we foster. I believe that the South, the home of the Baptists, is beginning a period of prosperity such as no country in the world has ever known. God grant that we may

use this prosperity for His honor and His glory, that we may give largely of the means that He has given us, that we may teach the present generation and the generations to come that there is a higher and nobler use for money than to see how big we can make the pile, or in using it for a selfish purpose.

More than once I have given ten per cent of all I was worth, in single gifts. Still He prospers me, and all to Him I owe. May He give me grace to continue to give in larger amounts in the future than in the past, even to the uttermost of all that I can make, that it may be used for His honor and glory. I realize that some day I shall stand before Him and account for it all.

MR. R. E. BURT, HOUSTON, TEX.:

You ask me for a statement of why I made my gift of \$150,000 to the 75 Million Campaign.

I take pleasure in saying that I rejoice to be able, by the blessings of God, to give this much money to such worthy causes as those involved in the campaign. I love all phases of missions, our schools, our hospitals, our orphanages and our dear aged preachers, and am glad to contribute what I can to help these institutions and individuals in all the lines that our great denomination is proposing to help them. I wish to seek by my life and by my money, as far as I can, to glorify God in the salvation of the lost and the construction of the Kingdom of Jesus Christ, so that God's will may be done in all the earth.

I am trying to do what little I can do, for the love of Christ and the lost world.

MR. W. W. BROOKES, ATLANTA, GA.:

It would take a little book in which to write all the reasons why I am giving to the campaign, but I can easily give one: The Master has called and I must heed and obey.

During my life I have had several distinct calls to contribute money to the building up of the Kingdom. I will mention two of these: About twelve years ago I heard a distinct call in our missionary work, which was suffering, and I promised \$50,000 to Foreign Missions, and the paying in of this money and the other funds paid to the Home Mission Board gave me more pleasure and satisfaction than any money I have ever invested.

I hear the Master calling again now in the 75 Million Campaign, and I feel sure that every Baptist in the South who responds nobly to this call and makes some sacrifice in so doing will be greatly blessed by the Lord. It is now the season of sacrifice and every Baptist who joins in and makes the sacrificial offering will have much joy and delight.

Our religion is one of sacrifice and those Baptists who have not learned this before must try and learn it now. If we would really enjoy giving to the Lord, we must give till it hurts and presses hard on us—it will not be sufficient merely to give the money that is convenient. Baptists have been doing this long enough, and the Master says we must change for the better now. This is His call and we must obey.

DR. N. S. CUTRER, KENTWOOD, LA.:

We give sacrificially to the Baptist 75 Million Campaign because of the love we have in our hearts for Jesus Christ. He has done much for us in giving all that He had, even His life, to redeem us. He has entrusted us as stewards of His earthly possessions with His lands, His homes, His food and raiment, His sunshine and rain, harvest and grain,

His air of heaven and water of earth, His gospel, His silver and His gold, and His knowledge as to how He wants His earthly possessions handled.

Realizing the all-powerfulness of God, and the many weaknesses of man, we are giving about forty per cent of our income to the 75 Million Campaign and ten per cent to our home church expenses, making a total of fifty per cent or one-half of our net income to the causes of Christ. We hope to hasten the day when we can give everything above living expenses into the treasury of the Lord and thereby obey His command. He said, "Lay up for yourselves treasures in heaven."

In the second place, we believe it means either life or death as a Baptist denomination: We believe we have reached a similar period in our history to the one in the history of the children of Israel under the leadership of Moses when he sent the twelve spies over into the Promised Land.

Now the same gigantic task looms up before us in this 75 Million Campaign. What are we going to do? Are we going to play the part of the ten, shake our heads and say, "No," and then go back into a state of lethargy and indifference and wander around in the wilderness until the Lord has time to raise another generation of people who will go into all the world and preach the gospel to every creature?

No—three million times no!—we believe the unanimous answer will rise even to the throne of God from the Baptists of the South. The pure and unadulterated gospel of Jesus Christ is at stake in our case, and not merely a promised land flowing with milk and honey.

Let us all rally to the cross of Jesus and do our best, deprive ourselves of some of the luxuries of this life, and make our money count for the Master, that when He comes we may hear the voice of Jesus saying, "Come, ye blessed of my Father; ye have been faithful over a few things, I will make you ruler over many things, enter thou into the joy of thy Lord."

MR. AND MRS. JAS. F. SHEHANE, CRAWFORD, GA.:

We have your letter in which you ask the question, "Why we make our gift to the campaign." In reply will say that there are many reasons, but the two outstanding ones are, first, the great need; second, our duty as stewards of God.

The needs were never so great. The World War, fought upon democratic principles, has scattered democratic ideas throughout all the world and has given our Baptist message its greatest opportunity. Today is the most critical hour in Baptist history. The world is lost and every door stands wide open, beckoning God's servants to enter, and we must enter the field now or lose our supreme opportunity as a denomination. There was never a day like this one, and surely God's people will grasp the opportunity which it affords. It is calling to us for our best.

We believe in stewardship—that God will one day require all of His people to give an account to Him as to how they have used what He has entrusted to them. Recognizing the overwhelming needs, both of

the home and foreign fields, and believing that we are stewards of God, we feel it our duty to subscribe \$25,000 to this campaign.

We also believe that every object fostered by our denomination is a worthy one and that our leaders are in better position to know the needs of each, therefore we make our subscription undesignated.

MR. C. M. WASSON, HARRISBURG, ILL.:

In making the small gift that I am going to give the campaign and the Baptist Orphanage, namely, \$30,000 (which is small compared with what others are giving), I wish to say it is very large for me. In fact, this is not a tithe, but is an offering, and it will mean that I will have to sell some of my holdings in order to meet the obligation; but this I am certainly glad to do, as I do not figure on taking anything with me when I die, and I feel that this gift will be of great benefit to the orphans of this part of the state in years to come.

MR. GEORGE E. HAYS, LOUISVILLE, KY.:

Gladly do I contribute to the Baptist 75 Million Campaign. First of all, because I believe with my whole being that this movement is of God, and in making my contribution I am helping to answer the call that God has made to Southern Baptists.

In the second place, there is evidence on every hand that the world needs our Christ today as never before. The Baptist message in its simplicity and power will answer this need.

In the third place, I am glad to give as an expression of my gratitude to God for permitting me to see this good hour. His people have a new and enlarged vision and quite willingly have they set themselves to this large task.

The fourth and last reason that I would mention is, that more than twenty years ago I made a solemn vow, "That of all the Lord gave me, I would surely give a tenth." As God has blessed me with gifts both temporal and spiritual, I do not feel that a tithe would be a fitting expression of my gratitude to Him for His manifold blessings.

MR. J. H. ANDERSON, KNOXVILLE, TENN.:

Much prayer and thought were spent before I came to a final conclusion as to my duty in the campaign. One day a certain sum would seem to be on my heart, and then the next day our new church building enterprises would come along to change my impression. Thus my impressions changed, until at last God gave me the answer as to my duty to both causes. Outside of this perplexity there was another cross, and that is the publicity which would be given my subscription. Really, I would rather give it than have it talked about and written up. Yet let me say that if I can help others by my statement, I shall be glad for all the world to know why I am making my gift: It is an expression of my love to Christ and devotion to His cause. Really no one is entitled to commendation, or even special mention, just for doing his plain duty.

A Summary of Survey of Five-Year Needs of the Foreign Mission Board

Secretary T. B. Ray, D.D.

The wonderful spirit of hopefulness and joy generated by the 75 Million Campaign which has come over our denomination in the South has been a source of great inspiration to us all. However, I am sure the greatest enthusiasm has not been here in the homeland, but among the missionaries abroad. Letters from the missionaries have teemed with expressions of joy.

They were thrilled by the cable message sent to every mission last June, asking that the mission "report promptly reasonable five-year needs in men, equipment, and expansion." The effect in some places was almost as lively as if the electric wire had actually connected with the individual and poured its message into him. The missions took seriously to their tasks and made out careful estimates of their needs for the next five years. They by no means included all the needs that should be met during this period. They omitted many things that should not be put off, because they realized that with our share of even the great sum of 75 million dollars, all the needs could not be provided for. After practicing all the restraint possible and taking time for careful estimating of the needs, we had to eliminate almost \$3,000,000 in property items alone, not to mention the additional missionaries requested, but omitted from the list.

As the list was finally made, it includes a call for 489 new missionaries. This does not take into account any for supplying the places of those old missionaries who will drop out of the ranks in that period of time. That number will represent a considerable percentage. When we take this phase of the subject into consideration, we see how we shall have to provide more than 500 new missionaries during the five-year period.

A study of the summary given herewith reveals the fact that we have tried, first of all, to take care of the work already laid out. It would be reprehensible indeed if we did not care for our present work, which has been so wonderfully blessed of God and which is now so full of promise. Needs long neglected can no longer be denied.

Manifestly, it would not be fair to ourselves and faithful to the trust that is committed to us for us to use all of our apportionment upon the old work. We cannot wait to finish the job in certain fields before we reach out into others. Many opportunities for extension have risen out of the success of the work we have already done. These opportunities are peculiarly urgent and must not be neglected. So we are providing for the opening of eighteen new stations. To be sure, only about

a half million dollars is to be expended upon opening this new work, but that will be enough to get it well started and put us in position for a much wider advance a little later on.

Another work of expansion is provided for on the Continent of Europe. Order will come out of the chaos, eventually. We must help, by our message and ministry, to bring about that order in that poor, distracted continent. The work in Czecho-Slovakia, in the heart of Europe, presents one of the rarest opportunities we have had. This newly-formed nation, on whose hearthstones were burned the early fires of the Reformation, presents us a field today altogether unique and most inviting. The vast hordes of Russia, who have thrown off the despotism of the Czar, will present to us shortly an opportunity for evangelization which can be met only by the expenditure of millions of dollars and the use of many men. For this work and that of other fields in Europe and the Near East, we are providing about \$3,000,000 over and above the amount that is specifically allocated to the work in Italy and certain phases of the work in Czecho-Slovakia.

It will be noted from the table that we are making large provision for the erection of church buildings. About a million and a half dollars is included for the erection of church buildings and for the strengthening of Church Building Loan Funds, which we are to have now in all our mission fields. By means of these Church Building Loan Funds we will be able to encourage the people to raise large sums of money for church-building purposes and thus we will develop native self-support and initiative. This phase of our five-year program is exceedingly interesting and promising. The item of 148 residences for missionaries is one of the most important on the list. By providing comfortable houses in which these missionaries can live, we safeguard their health and secure for them a degree of efficiency which cannot otherwise be had. Our ambassadors who represent us at the front certainly deserve to have comfortable houses in which to live.

Our six publishing houses are to receive very material aid—an addition of almost \$100,000 per year. This is an encouraging advance, but it by no means provides adequately for these institutions. Never was there a day in which the opportunity for Christian literature was so pressing and promising.

Our schools, which have had to limp along with meager equipment, are to be greatly reinforced. The \$3,000,000 provided for property and equipment for these schools will be most carefully spent. It falls so far short of the actual needs that exceeding great care will have to be exercised in expending

it. However, when one thinks of what the expenditure of this amount of money will mean for the development of native leadership, his soul is thrilled mightily with the entrancing vision.

It will be noted that \$10,000,000 of the \$20,000,000 apportioned to our Board is listed to be spent upon property. The remaining \$10,000,000 will be spent upon current expenses, which includes the salary and support of foreign and native missionaries, the annual expenses of the hospitals, schools, etc. Two million dollars will be needed every year for the maintenance of our force. By the time we reach the end of the five-year period, our work will have so advanced, our missionary body will have so increased that we trust a much larger sum will be required, which we believe will be readily provided.

What all of this equipment and reinforcement means to our missionaries now at the front no one can portray. They are encouraged as never before. We have fellowship with them in their joy. What it means to the uncounted hosts we shall reach by this widening of our work one can only imagine. Eternity will reveal the result.

GENERAL SUMMARY OF NEEDS.

<i>Property:</i>	
148 residences for missionaries.....	\$ 663,800
Land and buildings for 58 churches.....	1,064,350
Land, buildings and equipment for 147 schools.....	3,265,875
Land, buildings and equipm't for 20 hospitals and dispensaries	189,600
Church building loan funds.....	540,800
Extension (opening 18 new stations).....	457,500
Six publication houses	471,700
Miscellaneous	255,175
Additional property expenditures in Europe.....	2,775,450
 <i>New Missionaries:</i>	
93 men for evangelistic work.	27 men physicians.
36 women for evangelistic work.	3 women physicians.
64 men for educational work.	13 trained nurses.
61 women for educational work.	4 men for general mission work.
Total new missionaries (if men are married), 489.	
Equipment and outgoing expenses of 489 new missionaries...	317,750
<hr/>	
Total for property and new missionaries.....	\$10,000,000
 <i>Annual Maintenance:</i>	
Current expenses, \$2,000,000 per year for five years.....	10,000,000
<hr/>	
Grand total	\$20,000,000

The North China Mission—A Survey

Rev. W. W. Adams, Tengchow, Shantung

Nothing can More Eloquently Call Southern Baptists to their Duty than a simple Setting Forth of the Situation on a Great Field like this. Read this Informing Survey with Care, and then Ask God what He Wants You to Do About It

The work of the North China Mission began fifty-eight years ago, though it took its name much later than that. When the Mission began to deal with a foreign bank in Shanghai, the banker asked for the official name of this body of Southern Baptists, and when he was told that it had no name he suggested our present designation. It was not a misnomer, for today we not only have work in Shantung and Manchuria, but the Home Mission Society has entered Shansi Province.

Let us roughly divide these fifty-eight years into three periods: The pioneer period, 1861-1885. This was a time of spying out the land, looking over the ground and laying foundations. The settlement of stations, 1885-1905. Organization and expansion, 1905-1919.

We are ready now for the fourth period, which should be called the period of teaching and developing. With the coming of institutions simplicity has given way to complexity. To

insure that the missionary spirit is kept alive and fostered in the Mission and properly emphasized in the native churches at least two things are important at this time—to receive large reinforcements and to occupy more territory.

If Christ is to accompany us through these years, if Southern Baptists are to have any permanent life and influence in China, more attention must be given to "teaching them (the 10,000 converts) to observe all things whatsoever I have commanded you." To do this teaching more missionaries are necessary.

The work should be expanded. This should appeal to Southern Baptists at this time, for this is, for America, peculiarly a day of expansion. Today the whole world is the United States' "sphere of influence." It is time for Southern Baptists to enlarge the work of the North China Mission. Thus far, our main effort has been along the northern coast of the eastern part of Shantung Province.

Manchuria is easily reached from three of our stations. Moreover, every year many men go from our field to Manchuria and for this reason a native Christian worker or a missionary from our Mission will find friends and acquaintances in many parts of Manchuria. The presence of a constantly increasing Russian population in Manchuria offers a great opportunity for American missionaries. Likewise the rapidly growing Japanese population presents a vast field for missionary work.

There is much probability of Manchuria becoming the great thoroughfare connecting Asia and Europe. Sooner or later our Japanese Mission will need to extend its work to Manchuria. This may be done by Japanese Christians or by locating missionaries in Manchuria. Thus three missions might connect in Manchuria—Chinese, Japanese, and Russian. Manchuria is the outlet for the surplus population of Russia, Japan, and North China. Can you today find a more strategic mission field than this ancient home of the Manchus? While the nations are contending for commercial and political supremacy in Manchuria, shall we not plant our banners there?

The sixty churches of our Mission are in need of instruction in the Word of God and guidance in His work. To meet this vitally important need more missionaries are needed—missionaries who will teach the Christians; preach to the heathen and teach in the Mission and station schools.

It is difficult for people in the homeland to realize how very ignorant of the Bible the average Chinese Christian is. Some time ago I read the Ten Commandments to a group of Christian men, and they did not recognize them, yet these men had been Christians from five to ten years.

It should be remembered that many people have been received into the church upon no more than ten days' instruction in the Bible, and that no adequate instruction, after they enter, is provided.

Some time ago it was estimated that of the 10,000 Christians in this Mission, only about 7,000 can read the Bible. There are thousands of villages within the bounds of our Mission waiting for workers.

Brother J. V. Dawes, of the Tainfu station, says: "In our spring work alone, more than 200 enrolled as inquirers. There are many other places asking that we hold a few days' meeting in their town, but workers are so few we simply cannot reach all of these places." He also says: "On our entire field, embracing two counties, and Christians in five others, there is but one little chapel owned and built by Baptists. . . . We have no residence for missionaries yet. We have no school buildings, or hospital or dispensary. Our nearest physician is sixty miles away. We need more workers; a man for school work; a doctor; more than all else we need prayer for the missionaries, native workers, and Christians."

Mrs. J. M. Gaston, writing for Laichowfu, says: "Our work is evangelistic, educational, and medical; but all departments have for their chief purpose evangelism.

"The policy of the station is to entrust as much as possible of responsibility and activity to the Chinese and to expect from them the largest possible proportion of self-support, both moral and financial. To this end the work of the foreign missionary in all departments is largely teaching. Opportunities are great in every branch of work.

"Industrial work is being introduced in the schools in order to make it possible for boys and girls from poor Christian homes to go to school. The government schools in this section are looking to our schools as their model. In training adult men and women for Christian service their lack of early teaching is a serious handicap, but the Spirit worketh mightily, and good progress is being made.

"Lack of equipment in all departments retards the work. We can only go so fast and so far as God and Southern Baptists allow us to go. Our greatest need of workers at this time is a man for educational work and a trained nurse to

teach our young men and women nurses in the hospital. Spiritually, our need is for prayer and sympathy. Give largely of these and there will be no lack of money and results. Our greatest encouragement is in observing growth in grace among the more mature Christians. Our discouragements are not profitable to be recounted."

Laiyang, one of our new stations, has five churches with a total membership of 396, ninety-one of which were baptized last year.

The needs of this station are appalling. Just think of Dr. and Mrs. Hearn standing alone in that vast field when ten missionaries would have plenty to do!

Who will hear the man in Laiyang saying, "Come over and help us?" The field, new as it is, and with no permanent equipment, and only two missionaries, or about one-twentieth of the whole number of the Mission, yielded one-ninth of the total number of baptisms of our Mission last year. What might be the result if men and equipment were furnished! The need for filling in the many gaps on our present field will be seen from what Brother Peyton Stephens, of Chefoo, says about his station: "Our people are harmoniously working together. They have spread out over five different counties. We have four churches and the nucleus for another has been started many miles to the east of us. The outlook is most encouraging."

This missionary, like many others, is doing several different kinds of work: preaching, superintending preachers, and looking after schools. He did not mention building, and yet he has recently erected a beautiful church and a splendid residence, and with it all he says that "the work is most encouraging."

What would be the result if each missionary could be given a task according to his or her calling?

Those of you who read about Pingtu and its vast work are asked to listen to what Dr. Yocum says about that field. "We are patiently (?) waiting for our woman's hospital building. In the meantime we are greatly handicapped for want of space and lack of equipment. We need another physician and a trained nurse in order to do the work entrusted to us. This field presents many opportunities for pioneer work. . . . Our work is reaching out into adjoining counties. We need to enlarge our borders and increase our missionary force."

When the writer came to Tengchow ten years ago, the station and Mission were asking the Board to send a man for school work. The man is not here yet, and the prospect of his coming is no brighter now than it was then. Who can tell the loss suffered for want of this man?

We can begin to see what it has meant to our work, when we consider the great good accomplished by the Tengchow Girls' School during this period. This school is not only contributing largely to the work of the Tengchow station, but to the Mission also. The Board has sent most excellent missionaries to conduct this school. But the work is seriously hindered for want of buildings and equipment. Will you continue to cripple and hinder the efforts of such splendidly trained educators?

TO SUM UP.

Baptists and Presbyterians began work in Tengchow nearly sixty years ago, and yearly their combined forces have been from ten to twenty-five missionaries. Today there are in this county three Baptist and three Presbyterian churches, with a total membership of about 1,500. There are hundreds of villages in which no work is being done and in which there is not a single Christian to be found.

Last year, 1918, the North China Mission reported sixty churches, membership 11,248; 840 baptisms; 216 native workers; 4,973 students; total number of patients treated in hospitals and dispensaries, 24,102; total number of treatments, 46,645.

China's Need of Modern Agriculture

Rev. E. L. Morgan, Laichowfu

In China, as in America, Farming is the Basis of all Industrial Life; yet the Chinese are Hundreds of Years Behind Us in their Methods and Equipment. The Missionaries Bring New Ideas that will Some Day Revolutionize All This, and Make China one of the Greatest Farming Countries of the World

"Teacher, in your honorable country do men farm? What are the products? And are the seasons like ours?" The Chinese farmer-curiosity must first be satisfied on these points before they conclude that Americans are rational, normal human beings. When we tell them that agriculture is the basis of all industrial life in America, we sometimes ask, "How would mankind live were it not for the farmer?" "To be sure," they reply, "that is the truth!" In America we find there is like interest in Chinese farming.

SOME METHODS RATHER GOOD.

Not all their ways are foolish or antiquated. That queerly shaped goose-neck thing, with the blade set at such an outrageously sharp angle is really a hoe, and for Chinese purposes is ideal. With this instrument and with a decided crook in his own back and legs, the average farmer cultivates no small portion of his crop. There would be no market for modern American hoes, hence their introduction would be useless.

"How do they plant their grain?" The crude drill, roughly manufactured by carpenter and blacksmith, can hardly be excelled. Most North China farmers are operating on a very small scale, and this simple drill is sufficient for their needs. In the absence of an animal, it may be pulled by a man.

An impressive feature of their farming is the use of every possible piece of ground. Where plowing cannot be done, the ground is dug deep with a long-bladed heavy hoe. It may be three inches wide, and something short of two feet long, and weighs from four to ten pounds. This implement was, one would imagine, one of the triumphs of Tubal Cain in his earlier efforts at iron work. After crossing the Thian Shan ranges into China, the

form and weight have remained unchanged. These hoes are a curiosity, but they produce results. The American pick or mattock would in the same length of time with an equal expenditure of energy fall far short in doing the same work. Strength does not count so much in a coolie's calculations, so he grasps the stocky handle and uses his strength prodigally, and produces wonderful results—for a time. If he has eaten plenty of food, he has strength; if his rations have been insufficient, he adds stimulus with a generous supply of time spent in consuming a minimum amount of tobacco in an ever-present pipe. He has discovered somehow that food calories and vitamins have a vital relation to nicotine. Several times a day, spending (wasting?) much time on each occasion, he applies himself to his beloved pipe.

This agricultural implement needs describing. It has a long stem, from a foot to fifteen inches long, a tiny bowl roomy enough to hold a pinch of native tobacco, and on the other end a glass mouthpiece larger than the bowl. This could never be replaced by a modern briar root pipe. By all means let American agricultural implement makers never attempt to supplant this!

Besides the use of all his tillable ground, the common practice of getting three crops a year might be instructive to the American farmer. In market gardening, too, the Chinese is the equal of the best in any nation. Would that American marketers knew the juicy, crisp Shantung cabbage! It is so delicious that the capturer of Tsingtau sent home to the Japanese emperor a huge head of this noted cabbage.

There is no place in North China for a modern reaper, nor would a scythe and cradle meet with favor, because wheat is pulled up by the roots, and these roots,

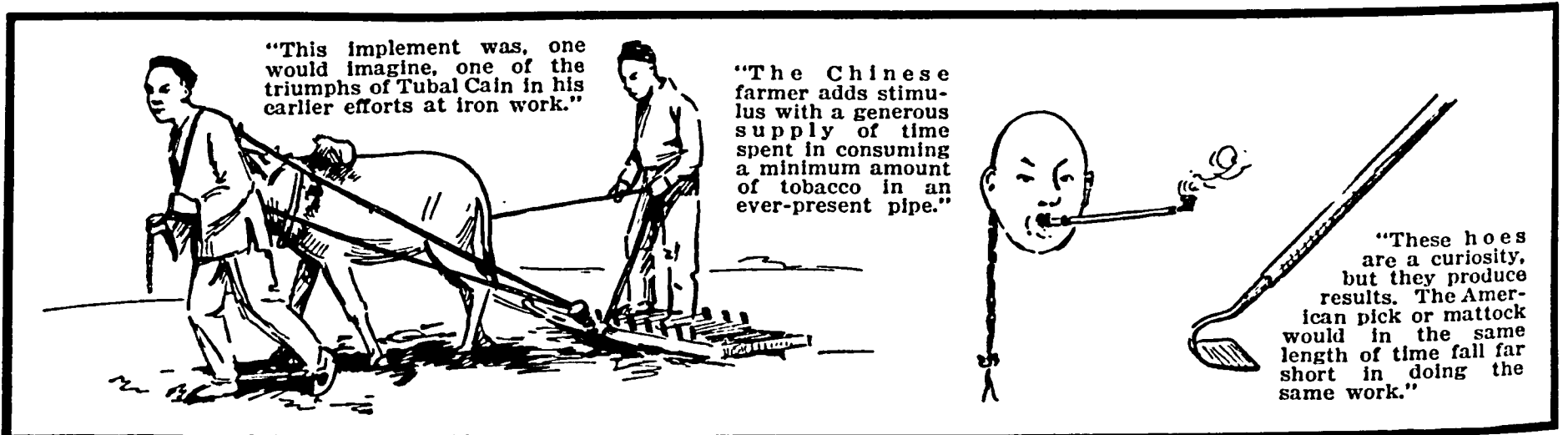


A Chinese ploughman.

with those of corn, millet, kaffir-corn and other grains are all stored for fuel. Where even leaves are gathered and grass is scraped and raked to the roots for cooking purposes, why wastefully use a corn knife or a scythe and cradle? For threshing wheat, a modern threshing machine would be swifter, cleaner and more satisfactory, but small farmers, who have only a few bushels each, cannot afford such expensive machinery for their small need. The flail, the winnowing shovel and the threshing floor of Jesus' day are nearer their purse and closer to their needs.

SOME OTHER METHODS.

"If the tools they have are so admirably adapted to Chinese conditions, why bother them with modern machinery and methods which they cannot use?" Exactly so; in many cases it would be better to leave the Chinese farmer alone; he has what suits him. Still there are exceptions. Take his plow as an illustration. That plow is the same one which Abraham gave to Isaac to cultivate the fields around Beersheba. It is almost inconceivable that Isaac improved his father's plow, and it seems fairly certain that the Chinese have not improved it since it came into their possession, at least not to any appreciable extent. Would that an Avery or an Oliver might invade and capture the Chinese market with a plow to meet these conditions: it should be capable of deep



cutting (the present one scratches from four to six inches deep); it should be simply constructed so as to be easily kept in repair; and it must be placed on that market at a far cheaper price than the American public knows, because the average farmer cannot afford to pay much higher prices than he now pays for his plow. One hugely important point is, that it should be light enough for donkeys and cows to pull, for horses and mules are not found in the ordinary farmer's stall. Remembering the strength and size of the cattle used, it seems hardly likely that any deep plowing can be effected till the economic scale is raised to the point where Chinese farmers can afford stronger animals; still there is a field for American plows as indicated above.

Also in seed selection and improvement, fruit trees, vines, small fruits, the use of fertilizers to suit crops and soil, agricultural chemistry, afforestation, the improvement of hogs, poultry and cattle—in all these matters there is great need for scientific instruction and training.

FALSE PHILOSOPHY.

It is commonly said in Shantung, as well as in other parts of China, that there are too many people for the soil to support. Out of this grows appalling indifference on the part of officials and populace to the presence and ravages of terrible plagues, disasters of flood, infant and other mortality. The falseness of this saying is now exploded. Belgium before the war had a population of 73 per square mile, as against Shantung with a lower population of 59 per square mile, and Belgium not only supported her people, but was one of the creditor nations. Holland with a population of 53 per square mile was, and is, also a creditor nation. The soil of Shantung, with deeper plowing and wiser cultivation, given adequate transportation and marketing facilities, can be made to support her 38,000,000 people.

OUR CHRISTIAN OBLIGATION.

As Christians it need not be said that we owe the gospel to China; as a Christian people we owe more than that. We ought to help Shantung, and all of China,

for that matter, to a position where its people can help themselves. The point is made just above of the imperative necessity for more adequate transportation. The markets await that. Relief of suffering and hunger await that. Famine relief awaits transportation facilities. At nearly all times in Shantung and North China there are supplies of wheat and other grains enough to meet any emergency of flood, famine or other disaster, but till now people have been perishing, because the supplies could not be transported rapidly enough to meet the need of the starving.

With this under way, the agricultural questions would begin to be solved, too. At present the point of contact with these industrial conditions and needs is the missionary. Besides the knowledge of Christ

for the soul and body, there is a constant appeal from the growing Christian body for training and education which will help them solve the question of economic support. Already in Shantung we know that mere classical education given the Chinese is doomed to more or less failure. The story of the experimental years, the fruitful efforts to cultivate in boys and girls a regard for the dignity of labor, the successes and present stage of work, belongs to another time. The immediate plans for the future include agricultural and industrial training in a well equipped school in Shantung. Both Chinese and missionaries are keen on seeing it worked out successfully. Just now we are waiting the Lord's money for equipment and for His appointed men as teachers in this institution.

Chinese Social Problems

Rev. W. W. Lawton, Chengchow

It is a sad thing to see the ever increasing number of hearty young men who were used to a humble, submissive, hard-working life on the farm, taken off of the farm, where they were making their own living and helping to support others; and put into the indolent, lazy, proud, wasteful life of a soldier, where he makes nothing, does no good, and learns no helpful lessons, but where his time is spent in pleasure and his salary is paid with money that China is borrowing from other countries.

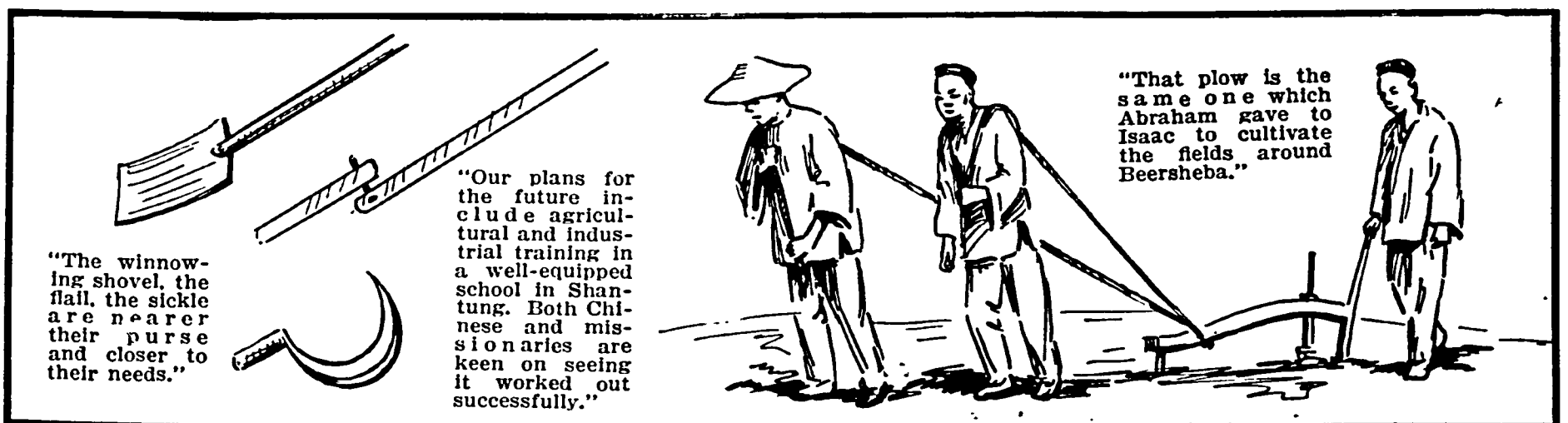
He leaves his quiet home, his old father and mother, and young wife and children, and goes to other provinces to again break up other homes. The provinces of Honan, Fokien, and Shensi are being fast carried to their ruin by these upsetters of their country's equilibrium.

You may not want to call it the social question, but the military problem, and yet the two are so related that it will be hard to separate them. In China the masses are not educated and enlightened enough to have their strikes, etc., which bring the social problems to the front, and yet human nature, ever seeking for something better than it has, is ready, even among the most unenlightened, to join anything or anybody if promise of help is extended.

What is there more noble than to join the ranks of your country to protect the fatherland from foes within and without? We commend our boys at home for doing so. But in China we rue the day when an honest, hard-working country lad dons the uniform. He may be advancing toward power—yet, alas, without knowledge. He knows nothing beyond his little farm—has not even learned to read and write—and yet he is made a gentleman, sits in a ricksha with an American brand cigarette in his mouth, and a pistol by his side, and he makes the other country boy, who hasn't entered the army, but is a ricksha coolie, pull him around town—while the sweat pours off his face—and for this he pays him a few coppers which his country has borrowed with which to pay him to be taught to do nothing.

Of course you can't see the social problem aspect of it all so clearly as in other lands where it is better defined, but it is there all mixed up in the national and military conditions of the country.

If China, and her Christians and your missionaries in China, ever needed your prayers for wisdom and help, it is now on the eve of these big changes.



"The winnowing shovel, the flail, the sickle are nearer their purse and closer to their needs."

"Our plans for the future include agricultural and industrial training in a well-equipped school in Shantung. Both Chinese and missionaries are keen on seeing it worked out successfully."

"That plow is the same one which Abraham gave to Isaac to cultivate the fields around Beersheba."

China's Need of Modern Methods of Communication and Transportation

Rev. W. B. Glass, Hwanghien, North China

It is almost inconceivable that in a country of 400,000,000 people progress should have remained so far behind that of the Western World; but how far China has yet to go to catch up with Christian civilization is made startlingly clear by this description

In this day of gas, steam and electricity success is largely a question of "getting there." The man who is on the ground first with the goods wins out over his competitors. In China the question of *how* to "get there" is a serious one. Distance is measured by days rather than by miles. Thirty miles in the winter and forty in the summer is a big day's travel.

I speak of travel in Shantung Province, because different sections of the country have different methods of travel. In Shantung most of the people walk. Those who are able and elect to ride must still accommodate their speed to that of the footman who drives the animal. The countless roads and paths are hard packed by the millions of flat-soled shoes that continually tramp, tramp upon them. Those that are able ride. The conveyance used depends somewhat on ability to pay. Next after the footmen will come those "riding upon asses." The number of donkeys in Shantung is only surpassed by that of dogs and men. In some sections the wheelbarrow is largely used. A Chinese wheelbarrow has a large wheel in the center of the machine. A frame of wood prevents contact with the wheel. The load is balanced equally in front, behind and on either side of the wheel and a man will sometimes roll as much as a thousand pounds if he has a donkey to pull. Perhaps the next in rank will be those riding in carts—large, clumsy, two-wheeled carts—drawn by one or more mules. Then comes the more elegant shantzi, or mule litter. This consists of a litter carried on the backs of two mules going tandem. Bamboo bows with a mat cover gives protection from sun, wind and rain. Lastly, and most expensively, one travels by chair, borne on the shoulders of men—two men for short distances, four for longer, and six or eight, that they may carry by turns, if the distance is very far.

Missionaries usually travel by shantzi, because it is more convenient—having to carry bedding and food—and more comfortable, though some would deny this.

One does not soon forget one's first shantzi trip. It was the 18th of November, 1903. The day had scarcely dawned. We were piloted by the missionaries, who had come to meet us, through the narrow, winding streets of Chefoo to the semi-foreign store, where our goods, traveling outfit, etc., had been assembled and where the Chinese mule-

teers were to meet us. The morning was bitter cold and the wind sharp. The new arrivals could do nothing but stand by and keep jumping up and down, trying to keep warm, while watching the procedure of "packing the shantzi." A quilted cover was thrown over the reed mat and drawn down closely all around to keep out the wind. Next a layer of boxes and suitcases was put in the bottom next to the rope hammock, with something in the back to lean against. Then the bedding was spread on top of the boxes, a mattress of straw being first, then quilts, with plenty left for covering. When all was ready we were told to get in. We crawled in, nestling down in the warm bedding and pulling up the covers snugly around us. It is not uncomfortable, even in very cold weather. The order to "t'ai shantzi" is given, and ere we are aware what is being done the rear end is hoisted into the air and we are almost pitched out the front end. Then up goes the front end and a large black mule turns himself around and backs under the pack-saddle held above him. Immediately we are up, the mules want to start, for they will be docile enough while going, but very "bulaoshi"—unruly—while standing still—a good good lesson for Christians! Now we are gone, rocking when the animals are in step, "chugging" when they break it. The muleteers are cracking their whips and yelling to the pedestrians and wheelbarrow men to "lend them light." Soon we are out of the city and on our way. We think the shantzi not nearly so bad as we



A Chinese "jitney."

had heard. After awhile one leg begins to cramp. We shift a little and feel better. Presently the back can stand the strain no longer, then the other leg. Your head begins to ache. You would give anything to just get out and walk awhile, but you cannot speak the tongue and you do not dare to climb out over the back end of that mule. So you settle back and the chug, chug, chug goes continually on. The "speed limit" is three miles per hour, or, perhaps, in emergency, it may be, if you "persuade" the muleteer, increased to four miles per hour.

At noon we stop for lunch and to feed the mules. Yes, in an inn! But hostel accommodations is another theme. In two days we reach the Hwanghien station and spend the night with the missionaries there. Never before had we thought to thank God for a good bed, but we have done it a thousand times since. Two more days and we reach our future home at Lai-chowfu. Four days; 120 miles!

However, railroads, telegraph lines and postoffices are multiplying, and, if the country survives the present crisis, we may confidently expect that the old, antiquated, slow methods will give way before the



Shantung mountain chair, in which milady rides in making her social calls.



A Chinese bridal procession. The bride is carried thus to the home of her husband, whom she has probably never seen.

impact of modern progress. The almost untouched mineral and other natural resources of China invites capital; capital must have machinery; machinery will bring speed; speed must have good roads; good roads will bring still better methods of communication.

While China is politically very weak, it is true that no other people have made such progress in their thinking in the last ten years. In that period the Protestant

Christian churches have grown 150 per cent in numbers, while in power and influence they have far outstripped their growth in numbers. Christianity has produced a patriotism that fairly blazes at political oppression. The spirit that is now in the Chinese youth, if it is not crushed by "The Oppressor," and denied support by America, will in an incredibly short time put China along with the rest of the world.

Signs of China's Industrial Awakening

Rev. L. W. Pierce, Yang Chow, Central China

China has two good railroad lines which are proving a great blessing to her people in the eastern half of the country. One through line of transportation from Shanghai to Peking is made over the two roads, the Shanghai and Nanking, and the Pu Kou and Tientsin roads. Another is the Pihan (Peking and Hankow) road. This line is to be extended to Canton. Two-thirds of this southern division has already been built. So when the other



A Chinese "Pullman."

third is completed, China will have one grand trunk line almost across the center of the country from north to south. Besides these, she has two other roads of considerable length. The one from Tientsin to Mukden in the northeast and the other in the southwest, from Yunnanfu (the capital of the province of Yunnan) to Haiphong in Siam. In addition to these, there are some eight or ten short lines branching out from the two great lines mentioned above. The Russians and Japanese also own roads running across the three Manchurian provinces in the northeastern part of China.

But, as yet, the great western and northwestern part of the country is entirely dependent upon her ancient ways of transportation, which are big, clumsy wagons, wheelbarrows and the backs of horses, mules, donkeys and men, except on rivers, where transportation is carried on by sailboats. Yet I am glad to tell you that a fairly good network of roads has already been contracted for over the western and northwestern half of the country with the exception of Mongolia. But how long it will be before these will be completed is another question! The rivers and canals intersecting the eastern and southern part of the country afford a very

useful method of transportation. On many of these streams steamers and launches are largely employed for transportation purposes.

Kiangsu, my native province, is the seventh in population and the sixteenth in size. It has the most ancient as well as the most modern methods of transportation. There are three railroads crossing it. One from Shanghai to Nanking, one from Nanking running north, leaving the province at Suchow, and the other from Shanghai to Hangchow, in the Kikiang province. But these do not reach the great section of the province north of the Yangtsi River. Here we have only the most ancient ways of doing things. Taking Yangchow, our central station in this section, we have to the east reaching out to the Yellow Sea many canals. On these transportation, until within the past few years, has been by sailboats, but at present much of the passenger traffic is by means of launches which ply these canals. In the western section from Yangchow transportation is the same as it was 3,000 years ago. The wheelbarrow and the donkey are used. Long caravans of donkeys may be seen wending their way along the highways to the cities at any time of the year. At Yangchow these burdens are transferred to boats and carried Chinking and thence by steamer to other parts of China and to the outside world by steamers. In the city we have wheelbarrows, rickshas and carrying poles. By means of the carrying pole on the shoulders of men who make this their business, most of the city transportation is made, the wheelbarrow supplying the deficiency. The streets are too narrow for other means, being only from eight to ten feet wide. To have it otherwise, the streets would have to be wider. Where railroads are in operation this is being done. The depots are established several hundred yards from the old city, and streets and sidewalks are being made for the new order of things.

But let us remember that we are not so much concerned about the needs of industrial improvement as we are about the needs of the people for the Word of Life. The former needs are being rapidly met, but the people are perishing for the latter. The opportunities for giving the people the gospel are greater than ever before, but the laborers are all too few. Pray that the Lord of the harvest will send forth more men and women into His vineyard.

The American Baptist Foreign Mission Society has decided to establish a school in Yokohama, Japan, as a memorial to the late Dr. H. C. Mabie, a former secretary of the society. The governor of the province, who is a Christian, is giving to this enterprise sympathetic and substantial support.

Thus We Shall Win During "Victory Week" A Series of Pictures Illustrating the Method of Approach, Questions to be Answered and Arguments to be Met by Campaign Canvassers



COME RIGHT IN. WHAT CAN I DO FOR YOU?

I'VE COME FOR YOUR SUBSCRIPTION TO THE 75 MILLION CAMPAIGN.

BUT WHAT IS ALL THIS MONEY FOR?

OUR LORD SAYS: "GO YE INTO ALL THE WORLD"

FOREIGN MISSION NEEDS
 Property \$9,682,250
 489 New Missionaries 317,750
 Current Expenses for 10,000,000 Five Years
 TOTAL \$20,000,000

IF WE GET THE MONEY, WHERE SHALL WE GET THE WORKERS?

FROM OUR CHRISTIAN SCHOOLS AND COLLEGES, OUR CHIEF SOURCE OF CHRISTIAN LEADERSHIP FOR OUR NATION AND THE WORLD

CHRISTIAN EDUCATION NEEDS
 Debt 832,811
 Land-Buildings 6,965,086
 Equipment 1,824,800
 Southwale 970,253
 Institutions 3,000,000
 Current 375,000
 Support 165,000
 Ministerial 22,132,516

WHAT WILL THIS MONEY DO FOR THE SOUTH?

WE CAN SAVE OUR HOMELAND ONLY BY MAKING IT CHRISTIAN

HOME MISSION NEEDS
 Cooperative Missions
 Evangelism, Enlistment
 Church Building
 School Work
 Foreign Work Seminars
 Clubs and Ys
 Soldiers' Messes, Sailors'
 Operating Expenses
 \$14,194,118

SURVEY OF NEEDS

DOES THIS INCLUDE WORK IN OUR OWN STATE?

JESUS SAID: "BEGINNING AT JERUSALEM" AND WE PROPOSE TO CARRY OUT HIS PROGRAM

STATE MISSION NEEDS
 Church Bldgs. \$750,923
 Enlistment 94,173
 Evangelism 1,607,300
 Sunday School 986,271
 B.Y.U. and W.M.U. Work 6,358,297
 Missionary Work \$10,697,164

HOW ABOUT GENERAL BENEVOLENCES?

YOUR SUBSCRIPTION INCLUDES EVERYTHING EXCEPT LOCAL CHURCH EXPENSES

GENERAL BENEVOLENCE NEEDS
 Ministerial \$2,500,000
 Relief 4,216,197
 Orphanages 3,630,666
 Hospitals
 \$10,346,863

THAT'S FAIR AND RIGHT - I'LL DO IT.

THANK GOD! YOU'LL NEVER REGRET IT. YOUR LARGE FIRST CASH PAYMENT IS ESPECIALLY APPRECIATED

BUT CAN I AFFORD TO BIND MYSELF FOR FIVE YEARS?

YES, ON THE SAME PRINCIPLE THAT YOU MAKE ANY OTHER PLANS FOR THE FUTURE BY FAITH IN GOD

But if God calls so cloth the grass of the field which to day is and to you O ye of little faith?

BUT SUPPOSE I LOSE MY EARNING CAPACITY OR MY INCOME IS CUT OFF OR I DIE?

THIS PLEDGE DISTINCTLY RELEASES YOU FROM OTHER THAN VOLUNTARY OBLIGATION IN SUCH EVENT

75 MILLION CAMPAIGN PLEDGE CARD

HOW SHALL I ESTIMATE HOW MUCH TO GIVE?

ONE-TENTH OF YOUR ESTIMATED INCOME IS AN EQUITABLE MINIMUM. MORE OR LESS AS THE LORD PROSPERS YOU

Bring ye the whole tithe into the storehouse and thereunto provide ye with the best of the year of the harvest of your fields

PAY TO THE ORDER OF BAPTIST 75 MILLION CAMPAIGN



The "shantzi," or mule litter. Missionaries usually travel thus, that they may take with them their bedding and supplies.

Doctoring the Sick Man of the East

Dr. George W. Leavell, our Medical Missionary to Wuchow, tells the Story of China's Need of Modern Sanitation and Hygiene, and Furnishes from John Ritchie, Jr., a Description of Methods which he and Dr. Peter have Pursued in their Public Health Campaigns

It is a stupendous task even in a friendly country of the same race, though a little different in the current tongue, to undertake the campaign that is on against tuberculosis and infant mortality; think, then, what it must mean in courage and conviction, to undertake a warfare against many diseases in a country of different race, of totally different ways of thinking, and with a language that is impossible save to the tongue that has practiced its modulations in infancy. China and its bordering lands form the vast storehouse of infection from which there sweep great epidemics in waves across the globe. Smallpox and cholera and plague, before whose very names the continent of Europe has trembled, have their homes here in a congested country, with sanitation playing no part of the public policy. It is a country whose population has never really been counted, where births and deaths go unrecorded and where statistics have still to make their entering wedge. With a people secluded from the world till yesterday, where conservatism has been the prevailing spirit, where the tracks of the first steam railway were torn up by an infuriated populace, one wonders who has had the temerity to knock at the door. But the knocker is being vigorously applied by our medical missionaries, as these stories of the work of Dr. Leavell and Dr. Peter strikingly show.

Realizing that it is part of the mission hospitals' duty to teach the people how to live, and seeing the great need of hygiene and sanitation and general instruction along the line of better living conditions and prevention of spread of infectious diseases, the Stout Memorial Hospital in Wuchow, China, had a meeting of the staff and discussed the problem in detail.

HOW THE MOVEMENT BEGAN.

It was decided that we should put on in our city a week's "Public Health Cam-

paign," looking to the sanitation of the city. The officials were approached on the subject and their interest was acute. The hospital agreed to bear half the expenses of the campaign if the city officials would bear half. The sum of \$800 was needed. Committees were appointed and the matter was much advertised before the date of beginning the campaign. A large Confucian temple was set aside by the officials for the exhibit and a large mat shed was constructed between two of the buildings of the temple and seats put in that would accommodate 1,100 people.

THE LECTURE AND EXHIBIT.

The exhibit was arranged around the wings of the court and in the center was the mat-shed covered auditorium. Tickets were issued for each day and the people

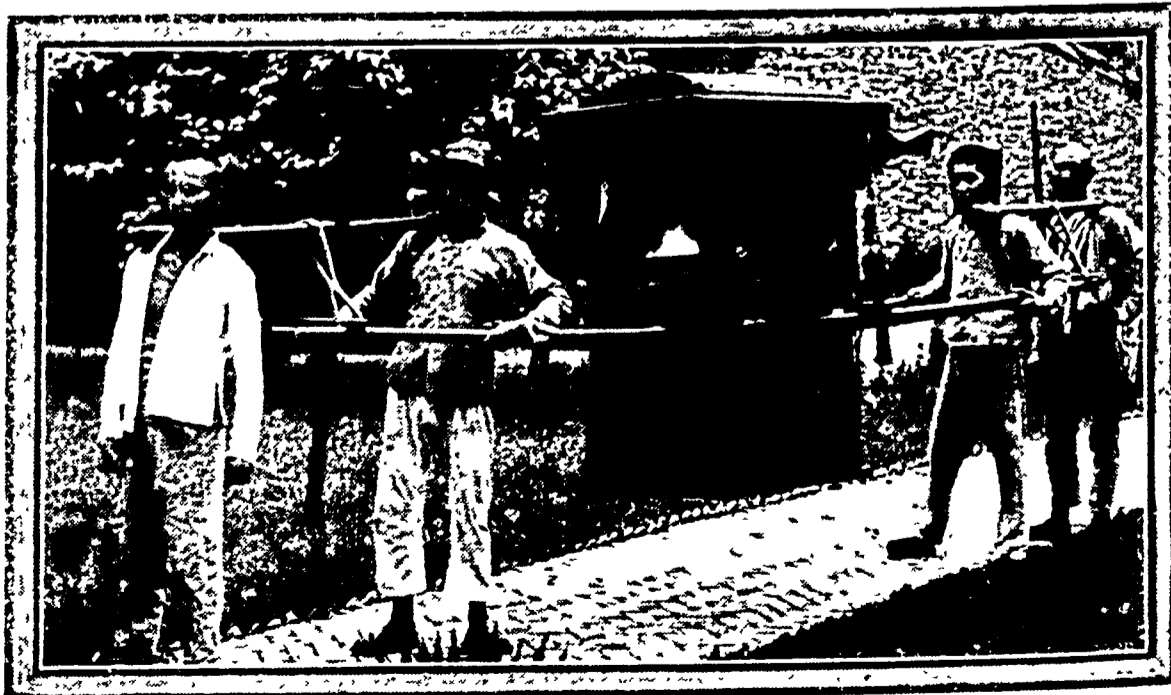
came early to inspect the exhibit, which was explained to them by students who had been drilled for a week as to the meaning of the exhibit by which each stood and the lesson of the display was pointed out by illustration. The people would come and spend much time looking over the exhibit. Then each day at 11 o'clock a lecture was given, to which all the people about the building were summoned by the ringing of a bell. In the afternoon after the exhibit was explained, a lecture was given in the big mat-shed. At night in five different places in the city stereopticon lectures were given on the subjects, "Flies Kill People," "The Sanitation of a Chinese City," "The Care of Your Baby," "Smallpox and Tuberculosis." Each evening a different lecture was given at each place at the same hour. Tickets were issued for all the lantern lectures as well as for the exhibit and lectures in the mat-shed.

On Friday we had a "Ladies' Day," and gave a demonstration by the hospital lady physician and nurses on "The Care of the Baby." A baby was given a *sanitary bath* (the first he had ever had), was powdered and dressed in clean clothes, after his ears and nose and mouth were properly washed by the hospital doctor. The women present could not keep their seats, but crowded closer to see the operation better. They were told about care and feeding of the baby, the danger of flies, and many valuable lessons were taught.

REACHING PEOPLE OF A GREAT CITY.

During the week over 25,000 people saw the exhibit and heard the lectures. Dr. W. W. Peter, of the Public Health Education Bureau of Shanghai, brought his big exhibit and assistants to give the illustrated lectures each day.

Great interest was aroused and many people were for the first time brought in touch with the work of the mission hos-



The sedan chair—Chinese travel de luxe. This luxury is reserved for the rich, for officials, and for those who want to make an impression.

pital. The officials became intensely interested and at the close of the campaign a meeting was called by the officials, at which time a city board of health was organized. The chief of police was appointed city health officer. Tickets were to be given to all people in the vicinity of any cases of smallpox that might appear. The people were to bring the tickets to the hospital and be vaccinated free, the officials to pay the hospital for the expense of the service. Many people were vaccinated and the following winter there was not a single case of smallpox reported in the city. This was unusual and some of the older citizens said it was the first winter in 100 years that there had been no smallpox cases.

At the evening lantern lectures at the Baptist and other chapels in the city the pastor of the church would conduct a short religious service, giving a short gospel sermon with definite appeal before the lecture was given. In this way many of the leading citizens and others had opportunity to hear the gospel for the first time.

Interest in the hospital staff and favor with the people was gained by this big work for the public good. Much of this work needs to be done and it is a part of mission hospitals' responsibility and duty. It appeals to the needy situation, the people become aroused, the schools talk it, the students are vaccinated, and the educational value cannot be estimated.

PREVENTION THROUGH EDUCATION.

The fundamental plan of the campaign is prevention through education, and it has been the task of the movement to evolve the methods of education. This has been done by a reversion to kindergarten illustrations. The Jacob's ladder has been an important demonstrator, that fascinating toy which with the jumping jack and monkey on the stick, now given over for the iron auto and erector units, amused the children of a generation or



The Chinese dray. The common carrier for short hauls—a wheelbarrow on which are placed loads up to 500 pounds.

two ago. For those not familiar with the ladder, it may be described as a number of short slats of wood held together by bonds of tape or string. These bonds permit the slats to hang below one another in a vertical plane. When the top slat is given a half-turn along its horizontal axis, the tapes permit the other slats to drop one after another till all have assumed the new position and expose the other side to the spectator. A picture or set of words or letters is fitted to each side and this is changed when the clattering, zigzag dropping of the slats takes place.

TEACHING WITH TOYS.

In China the toy persists, and Dr. Peter has made of it a spectacular illustrator of mortality rates. On one side of the slats are the names, in Chinese characters, of America, Europe, India, or China; and on the opposite side, on each slat, one skull, typifying one death. Before an Oriental company the toy is held aloft and the legend tells of a country; with a turn of the wrist it is reversed, and with a clatter the skulls appear. For America

there are fourteen slats and fourteen skulls; every one in the audience can count them, a mortality rate of fourteen per thousand. India, with its longer ladder, tallies thirty-five, while China, with still greater showing of skulls, rattles down to forty.

This is a striking illustration, which needs no mathematics; the short tally of skulls and the long one—so long that the lecturer must mount upon a box to keep clear of the ground. How excellent a study in psychology is this appealing by a toy to the Chinese, "childlike," as Bret Harte has characterized him! And the question follows, "Why? You are proud of your China, but there is this. Why?"

The doll or mannikin appeals to the older Chinese as it does to our children. Here is one dressed in conventional fashion. It is weak and shrunken, its head droops on its chest and is withal flat and flabby; it is the sick China of now. Let us apply therapy; the figure straightens itself up; let us furnish education; the shrunken head of the figure through the magic influence of compressed air judiciously used, expands; let us apply moral training and the gleams of intelligence and rectitude shine out through the figure's eyes.

Still another figure, a mannikin, again sick China, is bending under his burdens, for he has heavy packs. These are tuberculosis, cholera, plague, and other preventable maladies. The greatest burden of all is lifted from him and he straightens up a bit—the pack is unrolled—it is tuberculosis, and as the assistants lift it to carry it out back through the flowing curtains, the people read the name. One after another the packs are lifted and the mannikin is more and more erect. With great ceremony they are unrolled and the boxes held so that the names are read before they disappear. "Now, would you see magnificent China when it has put these preventable diseases under its feet?" queries Dr. Peter, and with the murmurs of



An improved method of travel. The number of donkeys in Shantung is only surpassed by that of dogs and men.

assent the silken curtains part, and there on the pyramid of conquered diseases stands the most perfect specimen of manhood in the city, usually the physical director of the local Y.M.C.A. gymnasium, and over him waves the flag of China. "Is this a picture of what China might be, or am I wrong?"

DRAMATIZING CHINA'S FAILURE.

A variant is the race of the nations with the stage for the track. Some one familiar to the company, perhaps a beggar from the street corner, impersonates China. He is loaded with the burdens of disease.

while another auditor speaks, "It is true, we are at fault. We must make our nation strong with schools."

SCIENCE ON A WHEELBARROW.

The outfit that Dr. Peter takes with him in his journeys to lecture through China forms to Western eyes a quaint procession. There are five of the big wheelbarrows that carry altogether two and one-half tons of stage fittings and apparatus. The Chinese wheelbarrow is not condemned to the menial offices of concrete and garden use, but it is a true beast of burden, a real helper of man. Its great

the total and the figures in their endless procession to the grave. There are busy little workers toiling in turning wheels; they accomplish nothing, for they work alone; there is another group working in harmony which revolve great China by their correlated efforts. Pyramids are built on the stage always with deliberation and ceremony. Their elements have in them the contacts for an electric light. The capstone is lettered, "National Health," the lower stones bear legends, "money," "good laws," "education," and at the bottom, the largest and most important, "Public Opinion." When that is in place the light shines forth. Then there are chains with strong and weak links.

THE CHINESE BEGIN TO LIKE US.

"But why are we interested?" queries the American following the lead of the Chinese at the lectures of Dr. Peter, and to this the pioneer in this health campaign makes answer that there is no country in the world which stands so near China as does the United States; no country that China looks upon with more friendliness and hope. The dealings of the United States with China have been ever above board, there has been no political subterfuge, no trickery; and no one realizes this more than China. This country cannot afford to neglect the door that China has herself opened, and in its commerce with this great people the merchants of the United States will stand first.

A great alluvial plain, fertile, save where disappearing superstition has allowed lands to become waste, China may furnish the world with food; its supplies of coal and iron are practically inexhaustible and they have hardly been touched, while its mineral wealth is vast. The Germans know these things, their agents have been for years at a time settled in the divers provinces, and this country should realize it. When China wakes, and good healthy education will prove a most efficient awakener, China will demand in enormous quantities that which she has not, and this is America's opportunity. These things Dr. Peter declares with firmest conviction and again, that "the future of China lies in the hands of the United States."



The Chinese Canal. Waterways, both natural and artificial, are largely depended upon for travel and transportation.

America is there, with its proportionate burden, and France and Japan. Most of the company have never seen a race. The lecturer dramatically draws with chalk the starting line and arranges the tape at the finish. It is done openly and with much ceremony. There is interest and excitement attending every movement. He lines up the men, he tells them what they must do, how they must start, he explains his count, "One, two, three; go!" and he counts again for the real start with the excitement of the audience at a maximum. Of course China comes in last, and there is no need to explain to the company the reason.

Then there are the automatic graphic diagrams, where by themselves the lines unroll to their proper place, a quiet bit of mystery. This one shows the percentage of educated people in the countries. The lecturer cries, "America," and a great length of ribbon flows up and forms one of those columns that statisticians love to juggle with; England and the countries of Europe likewise unroll themselves and make a goodly showing.

"And now, China," says the lecturer. China starts; it is slow; it creeps along a little way; it stops. "The machine is broken," mutters one of the spectators, and the lecturer sadly shakes his head,

wheel overrides obstacles with ease, while the interior disposition of the axle gives the means of balancing the load fore and aft. The Chinese barrowman has no weight to carry with his arms, he has merely to push.

These five great barrows with their enigmatical loads and the strange hieroglyphs, W.W.P., on each one, excite as much attention in a Chinese city as the circus elephant does here in a country town. The platform of the auditorium has a mystical look. There are curtains that hide things, there are queer devices, some of them familiar to Americans, the bell that clangs for every death from tuberculosis, the clockface that registers

Battling with Ignorance, Disease, Death

Some Thrilling Experiences of Missionary J. W. Lowe, Chefoo, China, in his Efforts to Acquaint the Chinese with Modern Methods of Preventive Sanitation and Hygiene

While in America I was delighted to see that the United States Government was placing greater emphasis upon the subject of sanitation. A board of sanitation had been appointed to investigate and report on the insanitary conditions that exist in each of several counties in all the states. Our home was in Clay County, Missouri

—one of the counties included in the sanitary survey. The lectures and exhibits revealed the existence of insanitary conditions in our towns and rural districts which were alarming. Many of the people were aroused on the subject of sanitation; and a general cleaning up took place in the county.

I wondered whether it would not be possible to do something more on this line in China, where the need is so great, but I was at a loss to know just where and how to begin to do my "bit." Fortunately there fell into my hands a list of lantern slides on various subjects prepared by the Y.M.C.A. of Shanghai. Two sets of slides on sanitation, with lectures to accompany them, were highly recommended—one on "Flies Kill People," and another on "The Sanitation of a Chinese City." Both sets were ordered—sixty-eight slides in all. They were made in Japan—all are beautifully colored. In addition I secured a set of six beautifully colored charts on the subject from Rev. J. A. Rinell, of Kiachow. Now I have some equipment for both day and night lectures.

TURNING MY AUDIENCE AROUND.

Having given considerable time to the preparation of my lectures, both in English and Chinese, I felt that I might safely undertake to deliver my first lecture on the subject of sanitation. The secretary of our Chefoo "Y" showed a keen interest in my subject. The date was fixed, and my first appearance was at the new Y.M.C.A. In order that the lecture might be clearly understood I requested Mr. Albert Kwoh to act as interpreter. We were just getting a good start when I noticed that more than half of our audience were facing the speakers, but their backs were toward the pictures on the screen which had been stretched across the middle of the auditorium. Those sitting behind the screen could see the pictures, but those in front did not see them. Of course we waited till they could turn the seats and themselves around.

"SHOW YOUR PICTURES QUICKLY."

On the following Thursday night over 1,200 people came together at our church. Recalling a bitter experience with a crowd at Laichowfu that was so great that not even standing room remained for the lecturer, I suggested to our good Pastor Wen that it might be better to distribute tickets for the lecture, lest the crowd be too great. The pastor laughed and said "*Bupa yen doa*" (Do not be afraid, our church will seat 2,000 people). Before the hour for the lecture arrived the house was filling rapidly. The pastor did not know what to do with so many people. I suggested that the men be sent to the gallery. Then the pastor informed me that a certain Chinese festival was on and adults could not go to the upstairs! That was news to me. "Why not send the children to the gallery?" "Some of them would most certainly fall down and get hurt," he replied. Finally our own large schoolboys were asked to go to the gallery. The people were coming in still larger numbers. Pastor Wen came to me, greatly excited, and requested me to show the pictures at

once and dismiss the people. There was considerable confusion—the women and their children were very noisy. They wanted to talk about every picture, and seemed not at all interested in what the lecturer had to say.

I announced a meeting for women only for the following Thursday night. I was assured by some that not a woman would come. There were, however, about 200 women and girls present, and the attention was much better. We gave one evening to men, and another to the schools. Pastor Wen and I had delightful experiences going around to the various city

began at 7:30. On a narrow railing in the gallery were placed hundreds of tea-cups. Boys carrying hot tea, and others with hot damp towels moved rapidly about among the people. Anyone wishing to wipe his face and hands simply held up one hand. It was most interesting to watch those towels flying in every direction about the room.

I noticed that no one seemed to be listening to the words of the performers, or giving special attention to their acting, and I was afraid that when my time came to speak they would treat me with the same respect. Our screen was too small



A vendor of fuel. Notwithstanding the rich coal deposits, China's greatest scarcity is fuel.

schools inviting the pupils and teachers. The teachers and pupils of two schools have been attending our Sunday school ever since that meeting. About 200 school children were present, and all seemed very happy.

AT A CHINESE THEATER.

Having a great desire to reach a still greater number of the non-church-going people of the city, I called on the chief of police, Mr. Su, a young man with progressive ideas, for his help in reaching these people. Mr. Su thanked me for my efforts in behalf of city sanitation, and assured me that he would do his best to secure a hearing for my lectures at one of the theaters. At noon the next day the chief's private secretary called to inform that he had secured for me the privilege of speaking in the largest theater in the city, and I would be expected to deliver my illustrated lecture on "Flies Kill People" after 9 o'clock on Saturday night. I was scared.

At 7 o'clock we made the necessary wire connection, put up the screen and waited. Scores of people were eating their suppers at the large square tables in the auditorium. The dishes were all cleared away just before the performance

for such a large room, but we succeeded in getting the stereopticon near enough to suit the size of the screen. The pictures showed up well. Although we were lecturing right in the middle of the evening's performance, there was no serious disturbance. According to the announcement we were on the program to speak on sanitation. There were, however, a few calls to the manager to proceed with the next performance, but we kept right on to the end of the lecture. There were at least 1,000 people present. After drinking much strong tea, and the free use of those hot towels, their faces shone. When that great crowd with shining faces emerged from the darkness as they turned on the electric lights I was thrilled with the vision. I had never seen anything just like it. I shall never forget that scene.

On the following Sunday night, by special invitation, I returned for a second lecture. The crowd was large and responsive. The chief of police and the manager of the theater cheerfully rendered every possible service. The former furnished an adequate police force to insure good order: the latter always insisted that he be allowed the privilege of paying for my ricksha. He also gave wide publicity to the lectures, scattering posters throughout the city. Reporters for the daily pa-

pers were present and gave the subject further publicity. The chief announced in the morning papers that he had prepared some regulations on sanitation which would be published and enforced.

A MESSAGE FOR THE EMPLOYEES IN THE SILK FILATURES.

There are about fifty of these silk filatures in Chefoo in which thousands of men and boys from all parts of this province are employed for six months during the year. Our church was open daily from 4 to 6 P.M. for ten days to these workmen. My charts on sanitation attracted large numbers. Group after group of these young men who gathered around me were given a brief talk on the prevention of tuberculosis, typhoid, dysentery, smallpox, malaria, and plague, and then invited to go into our church. Our school-boys often helped by leading these groups

into the church, where they were cordially greeted by the pastor or one of the evangelists. The average attendance was about 100. They always gave the very best attention and usually the majority of them remained till 6 P.M. We have here an unusual opportunity for evangelistic effort.

They have long hours and do their work in most insanitary surroundings. You can see these workmen reeling silk in long rooms from which all fresh air is carefully excluded. No wonder, then, that these workmen look like sick men. They do not live long at this kind of labor, but nothing has been done to improve the sanitary conditions where they work. The growth of a "sanitary conscience" is necessary to any progress along that line out here. They seem to keenly appreciate all our efforts in their behalf. I have never seen more attentive audiences anywhere.

sport that they would be sure to grant the petition in return for the offering! This is the heathen way of saving the lives of the babies.

The people who offered the things were not of the most ignorant class, but people of some Chinese education and influence; and among the crowds who worshiped in the temple mingled the teachers of the government schools of this city.

In Laiyang county there is not one Chinese graduate physician to treat the sick, and only one medical missionary, and he also has charge of the evangelistic work and schools of this station. Last winter when the medical missionary was trying to prevent the spread of the "flu," of which thousands were dying, by teaching the people it was contagious and trying to establish quarantine, the superintendent of the government schools for this county was telling the people that quarantine was only a silly foreign idea, and that the gods decided who would or would not die of the disease. At the recent meeting of our Laiyang Association it was decided to send one of our middle school graduates to the medical college in Tsinan. So we hope for better things in the future.

There is great need for more missionaries in Laiyang county to tell the masses of Christ, who alone can dispel heathen superstition. Education without Christ is insufficient; and to make Him real to these multitudes is our earnest desire. To this end we need your prayers.

Saving the Babies in China

Mrs. Lizzie Penn Hearn, Laiyang, China

Are the Chinese Beginning to be Alarmed by the Fearful Mortality Among the Children of their Country? The Writer Describes a Scene she Witnessed that Seems to Indicate they Think some Steps should be Taken to Prevent the Fearful Infant Mortality of that Country

During my eleven years' residence in China I have often seen little boys wearing huge, cumbersome earrings. More often only one ear is thus decorated. This proves the wearer is a son precious to his parents, and they fear the gods—Chinese gods are often supposed to be most vindictive—may take him from them by death to cause them grief, so they deceive the gods by putting an earring in his ear, thus making the gods believe he is a little girl, whose death would be a grief to no one; for who would mourn the death of a little girl? In addition to this, I am told the parents of such a precious child often speak loudly and harshly to him, so that the gods taking note may be convinced the child is unloved by his parents, and his being allowed to live will be a plague to them instead of a pleasure; and thus they spare his life.

But in spite of all these precautions the children continue to die. It is said that seven out of every ten children born in China die under ten years of age. This large per cent, rich and poor, loved and unloved, die before they reach their tenth birthday.

A few days ago we went out to see the crowds at the annual fair. The fair was held at a temple outside the west gate of the city. The temple doors were thrown wide open and a theatrical troupe was loudly performing in sight of the hideous idols. Chinese idols are supposed to be exceedingly fond of theatrical plays, and

the people of this vicinity donate money every year for this fair and theater to please the gods, so they will be merciful to them during the year. We went to this fair to distribute tracts and tell the people of the living God. It was estimated that 20,000 people were gathered in and around the temple grounds. It was difficult indeed to pass through the dense crowds.

Suddenly we heard a great commotion and saw a strange procession plowing its way through the throng of people toward the temple. Banners fluttered in the air, and huge horses made of red, yellow and purple paper, were borne on the shoulders of men. Behind the horses came a great sedan chair made of paper and bamboo. In the chair were paper images of a number of children. All these things were taken to the temple and burned as an offering to the gods, and the expense must have been great.

I was told that a village, in which lived several families with children who were dear to them, had given the money to buy the horses and sedan chair. The paper children in the chair bore the names on their bodies of the real children they represented. As they were burned, an offering to the temple gods, a petition was offered that the lives of the real children would be spared all this year.

When the gay horses were burned they were supposed to become spirit horses for the temple gods to ride around through the air. The gods are so fond of such

Our Greatest Need

Rev. P. W. Hamlett, Soochow

The need for larger and more sanitary chapels and schoolrooms is very urgent in our Soochow station and outstations. But the need for more and better-trained laborers is even greater than the need for material equipment.

Our Chinese forces have been greatly reduced by death and other causes within the past two years with very little addition.

The cholera took from our ranks this summer one of our most consecrated Chinese evangelists. He has left behind a growing church in a large destitute, unworked territory with no one in sight to take up his work.

There are many other similar fields as destitute around Soochow and Wusih where no regular work is being done. If we only had the workers hundreds of towns and villages in easy access to these great cities could be evangelized.

The workers of the Soochow station are urgently requesting the Foreign Mission Board to send them this autumn if possible one family and one single woman for itinerant evangelistic work. They are also requesting that the Board send within one year or as soon as possible a second family and single woman for similar work in these great unworked districts.

It is our duty to give the gospel to this benighted sin-stricken mass of humanity. But we cannot do it without men and women.

"The harvest truly is plenteous but the laborers are few; pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest."



Tong Shao Yi, Civil Governor of Canton.



Ngai Pong Ping, Chief of Police, Canton.

WHAT LEADING CHINESE OFFICIALS THINK OF OUR WORK:

Shanghai, China, April 6, 1919.

Dr. J. R. Saunders, Shanghai, China.

Sir:

My observations cause me to feel like selecting the slogan "More money—more men." To this I would add the utilization of both men and money along practical lines; that is to say, in preparing young men in China to participate in an active sense in the developing of their own country—utilizing all that is good in the method heretofore followed, but bringing such method into harmony with up-to-date procedure.

Very respectfully yours,

THOMAS SAMMONS,
American Consul-General.



Canton, China, Feb. 25, 1919.

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

Dear Sir:

From my own personal experience and knowledge of the work accomplished by Christianity, I realize the constructive influence exercised by Christianity throughout the

country. At this transitional period when China is fighting for the cause of democracy and humanity, the Christians of the United States have exceptional opportunities of rendering China their valuable assistance. It is now a splendid opportunity for the constructive work of Christianity. In the field of education, medicine, and so forth, missionaries will have an unusual and extraordinary chance to help China. Very respectfully yours,

WU TING FONG.



Shanghai, China, April 13, 1919.

Dr. J. R. Saunders, Shanghai, China.

Dear Sir:

Another of China's needs is the education of the masses. By this I do, not suggest senior colleges are so greatly needed, but primary schools that will afford a sound general education based on Western ideals are essential. In this connection workers can render China's teeming millions inestimable service. In order that the Chinese masses may assimilate true Christianity this is a most essential step. The Christian forces of the United States can make their work more practical in

China by adopting an attitude of forbearance, and affording all possible enlightenment that will assist them (the Chinese masses) to assimilate Western ideals—to them Christian ideals.

Very respectfully yours,
YUNG T. CHENG.



Shanghai, China, April 14, 1919.

Dr. J. R. Saunders, Shanghai, China.

Dear Sir:

In the circumstances (which now exist in China) lies the grand opportunity for the extension of Christian missionary effort. The reason why there is less, if any, antipathy against Christian missions in China is because their real aims and purposes are better understood than in former times. Their educational institutions are appreciated and the religious work in these make gains for the cause of Christianity second to none of the efforts in other fields. In this line of missionary efforts lies the real foundation of the religious life of the rising generations.

Very respectfully yours,

TONG SHAO YI.



Mak Wing Sun, Military Governor of Kwong Tung Province.



Wu Ting Fong, Secretary Foreign Affairs.

foreigner.

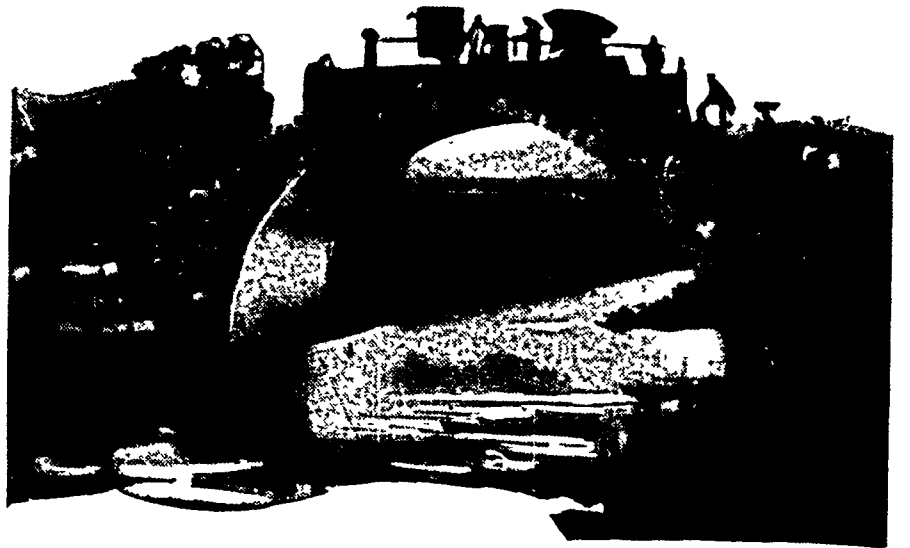
1,241 Chinese Miles of Opportunity

Missionary Cliff J. Lowe, Kweilin,
Kwangsi Province, China

The Story of the Second Stage of a Remarkable
Missionary Journey Through the
Heart of South China

After taking leave of the preacher and Christians at Li Pu, we again started on our journey. We passed numbers of villages and were made glad to see the farmers in the fields plowing the soil in preparation for the seed. We felt, too, that we were sowing seed that we trust was in good soil and would bring forth fruit. Reaching Hsiu Yin about noon, we tarried for our meal and went out on the streets to sell our books, for it was market day. Hsiu Yin is a prosperous little town, but no chapel or preacher there. While out selling tracts I saw my first "T sien Teo Iao" aborigines. They wear hats that are pointed at the top, skirts and silver plates in front with beads around their necks and on their clothes like our American Indian. In this tribe if one wants a wife he must work three years for her. If any children are born during that period the first one goes to the father's parents, the next one goes to the mother's parents, but after three years they can set up housekeeping for themselves, but with the man's parents.

These aboriginal tribes live up in the mountains and seem law-abiding and are not troubled by the Chinese officials at all. There is the "Hua Laan Iao" (many flowered), "Plank-headed Iao" (wear hats with flat tops), "Chang Mao Iao" (they have long hair behind the head and a screw-like arrangement on top). There are about 2,000,000 in this province and they have not been touched with the gospel at all. They are a stalwart little people and my heart went out to them. I long to see them brought into the Christian fold. I managed to get two or three



Missionary Lowe and his party crossing a typical Chinese bridge.

to accept our tracts, so pray that these tracts may lead them to inquire more about the gospel.

We spent the night at "Three Rivers." Had to sleep up in a loft, but slept soundly, as we were very tired. We also preached here in the market and had a good time witnessing for Him.

The next day made our hearts sad, for we passed through the land of desolation, because village after village had been razed to the ground by the robber bands who are always ready to take advantage of any political trouble to rob, loot and take people for ransom. We found only one resting place during the whole day's trip. We bought some rice water here that refreshed us a bit for the rest of the day. The night was spent at a large market town where, even though late arriving, we sold many tracts. We saw one man who greeted us with "Peace," so we knew he was a professing Christian and was a member of our church not far away.

We left the next morning full of hope, for we would reach Tsi Tsen Hsu, where our Hsian Cheo Church, with about 300 members is situated. We were forced to stop on the way, though, because it was market day at Loh Hsiu, and the place was crowded with people, as you can see from the two pictures. One is of an outdoor theater. We sold many tracts here. The opportunities were fine, for the people grabbed the tracts and one could not receive the pennies fast enough.

The people were very kind and considerate and seemed willing to talk freely. We hastened on to our chapel, though, and were met near the market wall gate by our schoolboys with the bugles, flags and school pennants of welcome. The spirit of welcome always refreshes one's tired body on these long, tedious trips. We did not find the preacher in. He was out among the brethren trying to raise \$800 to pay for a building recently bought by the brethren for our Baptist Boys' School. We relaxed and felt at home, for many Christians came in to greet us. Meeting Christians after three days' travel among curious heathen is like an oasis in the desert. Oh, how we long to have a preaching hall in each central market town passed! Brethren and sisters in the beautiful Southland, our responsibility is tremendous. Let us be up and doing, for the night cometh when no man worketh.

The fields are truly ripe and the harvest great, but the reapers are far too few.

Thursday was market day, so we spent the day out among the people selling tracts. Also had service in order that those who wanted to listen to the gospel message could come. There was no standing room in the chapel. The school declared holiday so the boys could help us sell tracts, etc.

Some seem to think Christian education is a waste of money, but not having enough schools is false economy. The favorite theme among our evangelists here was



loud, idols. exceedingl of curious natives that crowded about the missionaries.



Pastor Moh baptizing three young men at Kweilin.

used in the evening, "The Prodigal Son." The interest was good and a number went into the inquirers' room. Among the number was a man who owns a gambling table. He had bought a tract the same day. He said, "If your doctrine can help a fellow get rid of the craving to gamble and do bad things, I surely want to accept it." I explained the best I could the power of the Holy Spirit and then prayed for him, yet none but those who have experienced it know the difficulty of explaining these great truths that seem abstract ideas to the heathen mind. Oh, how you in the homeland should pray for your missionaries in the front-line trenches!

The following day we went to a market town where they had never seen a foreigner. The opportunities for selling tracts were fine. It is a robber-infested district. Over a hundred had made it known that they were coming out soon to rob just the day before we arrived. At our evening service we had twenty-five to remain to inquire about the gospel message and among them our gambler. All liked the message and seemed willing to accept, but will not really do so, for fear of their friends laughing at them or persecuting them in some way.

It was a real joy to visit the home of our Kwei Lin pastor. It is in a small village with houses mostly built of red mud, but not a finer class of people anywhere. He and his family are the only professing Christians in the village. He called all his relatives in from the fields and there in this far-away little village I had the privilege of holding up Jesus to them.

The evening service was again crowded and the interest fine.

In the picture you will see a few of the Christians who came to Sunday morning service. It was noised abroad that the foreign pastor was there, so these came in ten, twenty, thirty and sixty Chinese miles to be at the Lord's Supper and baptism. A fine crowd of Christians these brethren and sisters. They are living up to the light they have, but not altogether as we live at home, even though better in some cases. The women are simple-hearted, but have no leader. Oh, if some young lady would

come to these women of the Mandarin section of Southwest China! They would welcome you with open arms. The building in the picture was built and is owned by the Christians of this church. We help this church only \$14 Mexican money per month.

Three boys in the school accepted Christ definitely, and in the picture you can see Pastor Moh standing in the beautiful pool along the roadside ready to fulfil Christ's command. It was a pleasure to have this fellowship with God's own. Please pray for this band of Christians, that they may lead their own people to Christ.

At the evening service we had eight to accept Christ, but they must have many things explained so as to keep them from entering the church before they really understand what they are doing.

Monday morning found us up early, ready to start on our trip to our next chapel, two days away over the mountains. The Christians and schoolboys came with their drums and bugles and escorted us out of the village. They then lined up and each bowed solemnly as we passed. After a song and "T'ien Fu Chu Fu Ni"—God bless you—we began our journey. One's heart goes out to these lovable people. They have so much in them, yet are bound by the chains of heathenism that are wrought by the devil and his helpers.

Four days of real service. The opportunities are wonderful and the harvest truly ripe. Friends of the homeland, you can answer Christ's and your prayer that reapers may be thrust out into the harvest fields. Pray and give, that these who have no hope may hear and receive the gospel.

After Thirty-One Years

Anna Seward Pruitt, Chefoo

Three Decades of Progress in the North China Mission are Made Concrete by a Comparison of the First and Last Annual Meetings of the Worker

Comparisons are not always odious.

The recent annual meeting of the North China Mission causes me to look backward thirty-one years to the first Mission meeting after my arrival in China. A comparison of these two variations of the same event gives us such reason for thanking God and taking courage that I want to share my reminiscences with others.

In 1888 our Mission was composed of four individuals, all in one station, Tengchow. One evening Dr. and Mrs. Crawford walked over to our home near the north gate and proposed a meeting of the Mission to decide on annual estimates. In about twenty minutes it was all over and the budget ready to forward to Richmond. It comprised salaries and a small fund for incidentals and traveling expenses. There were no schools to be arranged for, no evangelists to be supported, and no chapel rent to pay.

This year the thirty and more members of our Mission, in seven different sta-

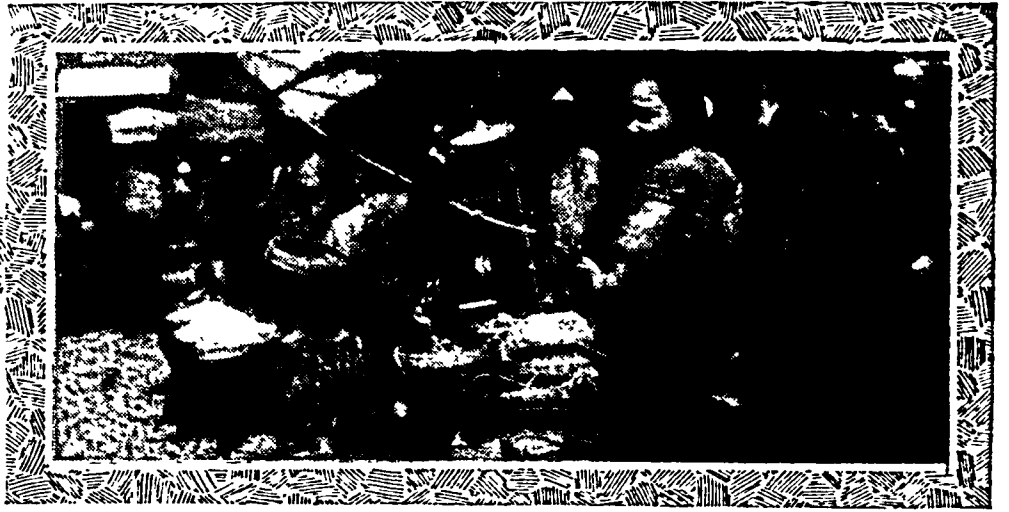
tions, have for months been planning and praying for the meeting that was to convene in Chefoo. It required days of none too luxurious travel for most of them to reach here. But the longer and more irksome the journey the greater the delight of meeting friends old and new, and of joining with others in prayer of praise, thanksgiving, and supplication.

These yearly meetings give us almost our only opportunity of acquiring sympathetic knowledge of and helpful interest in each other's work. Each of us is too busy in his own field to go visiting.

It took us ten busy days to get our necessary work accomplished. Our combined gift of prophecy was tested, for word had come to us of the advance movement set on foot at the Convention, and we were asked to put into definite shape our aims and aspirations for the next five years. It is such a joy to be invited to expand rather than requested urgently to retrench. Like Paul, we have double cause



A few of the Christians who came to the service at Kwellin.



Passing through a market town where they had never seen a foreigner.

for rejoicing, first, because of the blessing that will come to the churches at home when they give such material expression to their desire for the coming of God's Kingdom in China, and, second, for the blessing that will come to the work here through our Occidental brethren.

Willingham College, that we have so long needed, is to begin work this autumn, with Mr. C. N. Hartwell as dean. The opening of new stations as well as the reinforcement of old ones was planned.

When Dr. Love asked the different stations to tell him what the Board could do to make stronger the link of helpfulness between the missionary abroad and his supporters at home, several answers embodied the same request, viz.:

"Send us, each year, a strong, influential man from home to meet with us and bring to us blessing and inspiration, learn the ins and outs of our work, and carry back to America the apostolic report of his missionary journey." This year the Lord has sent us just such a blessing. Rev. J. L. Campbell, D.D., a Baptist saint, late pastor of First Baptist Church, Cambridge, Mass., and for seven years secretary of the Canadian Baptist Foreign Mission Board, happened to be in Chefoo and gave us daily talks and Bible readings that greatly helped and comforted us as individual Christians and as Mission stations. Next year we hope that we may have similar blessing from a representative of our own churches.

drills, such as the girls had never before attempted, and best of all to them, those who had completed the four years of primary work were given diplomas. Insignificant as it may seem, that closing entertainment welded the hearts of the girls together and made them loyal to the school as they had never been before. Coming as it did after a year of discouragements, it was the turning point in our history.

The last two years have been a time of great encouragement. During the last term we enrolled eighty-six pupils, seventy

A Chinese Boarding School that has Made Good

Miss Loy J. Savage, Kaifeng

After Six Discouraging Years, the Labors of the Faithful Workers in Kaifeng have Begun to Bear a Rich and Abundant Harvest

The history of the last six years of our girls' boarding school in Kaifeng falls into two periods; the first four years of rather slow progress, sometimes of actual discouragement, and the last two years of unusually rapid growth and encouragement. Six years ago this June, we closed the first term of the school in the substantial home given us by the women of Texas under the inspiration of Mrs. W. E. Sallee. We had gathered in twenty-odd raw recruits, only a few of whom had ever been in school before. We had one little Chinese teacher, not more than a school-girl herself. But the girls, raw as they were, had had a term's work in the three R's, with the additional studies of Bible, music, and gymnastics. Because it was the first term and because we could see that the girls had made some progress, we dared present a closing program that this

year we would have been ashamed of, but it was our beginning and we are not ashamed of it as a beginning. Our twenty-odd girls looked as good to us then as did our seventy-odd this year.

After that brave start at closing exercises, no more were given for four years. The school had had three years of happy, peaceful progress, but it was slow and hard, and we had not felt equal to closing exercises. Then came a year of disasters and discouragements, which we have since felt to have been a time of crisis for us. The numerous troubles disheartened the girls so that the feeling seemed to have taken hold of them that our school didn't amount to much. There was no school spirit and we felt the necessity of creating one. That was why we again had closing exercises just four years after the first. We had some music, gymnastic



Members of faculty, Kaifeng Girls' School.

of whom were boarders. When school closed this June, we felt that we provided real entertainment for the large crowd of patrons and friends who came to see us. The several music numbers on organ and piano gave evidence of the faithful instruction that Mrs. Hargrove had given the girls. There were several drills which were well executed. Then last and best came our graduates. This year we graduated from grammar school our first class, composed of six girls, besides whom were eighteen girls who had finished the four years of primary work. We were proud of them and rightly so, for it meant that we had not only secured girls, but more important in China, had succeeded in holding a goodly number through a period of years sufficient to complete a definite part of the course of study. Girls who have stayed with us that long have as a rule shown a corresponding spiritual development. All six of the girls who finished grammar school are church members.

Now what future are we as a school looking forward to? It has been decided that we are to be the high school and normal training school of the Interior China Mission and that we must be provided with more adequate equipment at an early date. To that end we have asked the Board to give us \$15,000 for a new building, the erection of which is to begin not later than next fall, and have



Our church members of the Kaifeng Girls' Boarding School.

received encouragement that we shall have it. It is hoped that the first high school class will be started next fall at the same time that we begin work on the new building. As we look back over these six years, our hearts are filled with gratitude to the Father for the wonderful blessings He has given us and at the same time we

are filled with hope for the future. We are praying that the Lord this year will give us the money for adequate equipment and also one consecrated young woman trained for educational work who will go out to help in the school. Will you join us in that prayer and then help us to bring about its fulfilment?

ence seemed to say "Amen," so sympathetic was the attention.

It is wonderful, too, to contemplate the number of men and women who during the campaign made talks in behalf of missions. Many; many of these had never before rendered this signal service. One loves to feel that, now that they have declared themselves, they will continue to "speak a good word for Jesus."

Like a golden cord binding together all these campaign victories was the spirit of prayer. It will be recalled that the Union issued for September a campaign cycle of prayer, one day of each week being devoted to each object. Then there was the week of prayer at the close of September. Throughout the campaign thousands agreed to pray five times each day for the campaign. "Golden bowls full of incense are the prayers of the saints."

And now comes the question: "After Victory Week—What?" One answer can assuredly and gratefully be made: There will be fewer non-co-operating churches; there will be larger, more sacrificial and more proportionate and systematic giving; there will be more men and women making mission talks; there will be tenderer love for orphan children; a deeper sense of gratitude toward the aged ministers; greater care of the sick; increased educational advantages for the young people; there will be an awakening of mission study because one's own money and one's own children have been given to God; and countless prayers will be offered to God for his guidance in the use of that money and those precious lives. In the words of the stirring campaign song:

*"All through the years to come we'll struggle
onward, watch and pray,
Be building up the Kingdom of our Christ in
ev'ry way,
And leading souls to Jesus 'till the Lord's return-
ing day,
While millions keep pouring in."*

FROM THE
Woman's Missionary Union
BALTIMORE, MARYLAND

Miss Kathleen Mallory



Corresponding Secretary

After Victory—What?

The backward swing of the pendulum, the inevitable law of reaction, have become such well-known axioms that Satan often persuades the Christian that they must ever come true. Over against them the believing heart places the argument that in spiritual experiences there should be no reaction, no falling back to the lower level. The story of one's childhood holds true: The little girl with basket in hand is climbing up the mountain to heaven, picking up precious jewels and putting them in her basket; wearied with the upward climb, she turns to go back when, lo, she sees that there is no downward path, the mountain below has disappeared! God grant that it may be even so with any Southern Baptist who in a moment of weariness might desire to slip back into the days before the Baptist 75 Million Campaign.

It is too early to give statistics, but certain general principles can be announced as results of the campaign. One of these is that churches which never co-operated in mission offerings have agreed to have a goodly part in the five-year program of giving. Another most encouraging result is that many churches which formerly gave very little to missions accepted apportionments many times greater. For instance, a mill-town church, composed largely of women, was asked to raise \$1,000. When they studied the needs for the campaign they announced that they would give \$10,000. Immediately they went to the mill superintendent and arranged with him to run the mill on one of their two holidays each week so they could raise their high aim.

Equally true is it also that many individuals learned during the campaign to give on a far larger scale. To one meeting in West Texas two cattlemen came

sixty miles to hear Deacon Wolfe, of Dallas, speak. Neither of them had ever given anything to missions. At the close of the meeting they came forward and pledged \$25,000, one of them saying he would pay \$10,000 of it in cash. The willingness to work and to sacrifice was a campaign blessing which came to many. One little fourteen-year-old orphan girl decided that she would pledge \$25 and forthwith began to pick cotton to redeem her pledge.

A rich anointing also came to many churches when their young men and women volunteered for definite Christian service, there being more than 5,000 such consecrations. One young fellow expressed his determination to enter the ministry. The next Sunday his father made the four-minute speech at the 11 o'clock church service. With tense yet tender voice this father used his four minutes to express his joy that the campaign had "called out the called." The great audi-

There come moments to the soul so fraught with solemn meaning that words and physical expression seem jarring discords. Southern Baptists are now face to face with the most meaningful hour in their history; the hour for bringing into solemn and spirit-stirred action all the deep forces of the soul, that have influence with God or man to bring victory.

It is the hour for focusing of desire and purpose and life energies that Paul felt when he said, "This one thing I do." His soul was face to face with a titanic task that held in its grasp the destinies of God's church and the future life of nations. Every fiber of his great heart felt the tremendous urge of the hour. And how gloriously he yielded his superb powers of

soul and of mind to turning the tides toward a triumph for heaven and God! It was no time with him for divided interests or affections. Satan was centralizing his forces at Jerusalem and Rome. Ecclesiastical and political emissaries were combining against the authority and rule of his Christ. No price was too dear to pay, if he might defeat the arch-enemy of mankind, and set forward the rule of righteousness in the earth. To every temptation to share with worldly enterprises his God-given talents, his voice, his influence and his affections, courageously and triumphantly he could say, "This one thing I do." Steadfast, immovable, always abounding in whole-hearted loyalty to his mission, Paul almost single-handed was

A Final Campaign Call

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

able to shake wicked potentates and plant the banner of Christianity in the very courts of imperial Rome.

"*This one thing I do*" has been the winning watchword of every man of genius in science, in letters, in finance and in industries. A double-minded man is unstable and inefficient in all his ways. The Christian can have no divided heart in his Master's business. Southern Baptists will win or lose in the present matchless adventure as the will to win their Lord's battle is pre-eminent or secondary in their heart's desire. No halting between two opinions, no wavering of faith must move a Baptist heart from steadfast loyalty and lead to cowardly betrayal of a cause and of principles that are to redeem and bless humanity.

We must be steadfast and unvarying as the mercies of God are constant in their flow to the children of men; immovable in our faith as are His fixed laws that keep in balance and harmony the sun and the stars in their course.

From the deeps of every Baptist soul must be evoked every energy of faith that removes mountains, and of love that never faileth. These spiritual energies, boon of God, are indispensable in winning a great spiritual victory.

The campaign victory is primarily, and in the sight of God, the triumph over selfishness, covetousness and personal gain, the awakening of our churches, the arousing of our membership to see that the supreme mission of the church is to save and to serve humanity through the Spirit and in the name of the Master. The campaign victory will not be complete if even one, the smallest, church fails to be quickened to new spiritual life by this blessed wave of God's power that is so mightily moving among His people today. A complete and God-satisfying victory will come only when every one of the three million Baptist men and women and children yield their hearts to the call of the Spirit to pure and selfless living and serving.

The final campaign call is for unceasing, uninterrupted, faith-inspired, faith-impelled intercession. Prayer will decide the issue. "Prayer is power; the place of power is the place of prayer; the man of prayer is the man of power."

The "will to win" is engendered in prayer. The power to win is obtained through prayer.

Every church must become a band of intercessors. Every member must become a Christ-like intercessor. This is the supreme need of the campaign in the crucial hour. Our prayers must be constant. Our prayers must be in faith, believing that our God is able to give us the victory. Not by man's might nor by his wisdom, but by God's spirit, that gives compassion and love for indifference and selfishness, that gives faith and trust for cowardice and fears, will our campaign victory be won.

We come to these last crucial hours with hearts awed and solemnized by the tremendous possibilities and responsibilities involved. If heaven ever concerns itself with the affairs of men surely Baptists are now objects of their wondering and gravest interest. Our hope is in Him, our refuge and strength, a very present help in time of trouble.

From the secret of His presence may three million love-guided and faith-guided Baptist souls go forth to win their greatest victory for their Lord.



Program for December

CHINA

Hymn—"The Morning Light Is Breaking"

Scripture Lesson—New Testament Light: John 1: 1-9; 3: 19-21; 8: 12; 9: 1-5; 12: 35-36, 44-46; Rev. 21: 23, 24

Prayer of Thanksgiving for the Coming of Christ
Hymn—"Joy to the World"

Repeating of Slogan—"Mine eyes have seen Thy salvation: a light for revelation to the Gentiles." Luke 2: 30, 32

Two Talks—(1) China Historically, (2) China Commercially

Prayer that China may not become absorbed by materialism

Repeating of Slogan—Luke 2: 30, 32

Hymn for Year—"Jesus Calls Us O'er the Tumult"

Map or Blackboard Drill—Our Missions in China (for names of stations, see inside page of back cover)

Extracts from Articles—See page 14, "A Survey of North China," and articles and stories by our missionaries on pages 16 to 30

Prayer that the needs of the workers in China may be speedily met

Talk—The Blessing to China from the Baptist 75 Million Campaign

Hymn—"Speed Away, Speed Away"

Business—Conserving the Campaign; Plans for the January Week of Prayer; Reading of Appeal from Foreign Mission Board; Distribution of Christmas Offering Envelopes; Offering

Repeating of Slogan—Luke 2: 30, 32

Hymn—"The Light of the World Is Jesus."



W. M. U. Items

This issue of HOME AND FOREIGN FIELDS should be kept with unusual care, since it contains much information which will be invaluable during the January Week of Prayer. Especial attention is called to three articles. Two of these, "What Shall We Give?" and "We Want to Learn Something," are called for in the W.M.S. program for Wednesday of the January Week of Prayer. For Thursday of that week the W.M.S. program will use the article, "I Wonder What Has Become of That Boy!"



The envelopes for the January Week of Prayer should be distributed at the first meeting in December, at which time the appeal written by Dr. Love for the Foreign Mission Board should be read. The offering gathered in these envelopes counts on the Foreign Mission part of the Baptist 75 Million Campaign. One's name

should be written carefully on the envelope so that due credit may be given on one's Victory Week pledge. When the offering is forwarded by the society treasurer unusual care should be taken to see that it is credited to Foreign Missions as the Christmas offering. China has asked for 120 new missionaries. The first Christmas offering, thirty-one years ago, made possible the sending out of three new missionaries to China. How blessed if the Christmas offering this campaign year can send out all of the 120 needed by China besides many others to the eight other Foreign Mission fields! "According to your faith, so be it unto you."



Ten unusually interesting days in November were spent in Texas by the W.M.U. Corresponding Secretary. The places visited were: Mexia, Fort Worth, Abilene, Sweetwater, Midland, Big Springs, Colorado, Snyder, Coleman, Ballinger, Brownwood, San Angelo, Waco, and Dallas. For the benefit of those living east of the Mississippi it may be said that most of these places are in far Western Texas, where up until this present year there has been the awful three-year drought. In overwhelming contrast this year has been one of heavy, almost continuous, rains. If there could be such a thing for a Christian as "the irony of fate," then West Texas faced it this November when much of the abundant wheat crop rotted in the wet fields and when the snow-white cotton waited long for the few pickers. On all sides there was also much demoralization due to the agitation in the various oil fields. In spite of these many handicaps, however, the men and women came to the campaign meetings. The local workers said that had the roads and other conditions been more favorable the crowds would have been much larger. Certainly the interest shown by those who did come and the hospitality accorded at each place will linger in blessed memory. This will be especially true of the Saturday noon-time spent with the students of the Fort Worth Training School. Greatly enjoyed was the nourishing dinner at the table presided over by "Mother Williams" and served by Harold Ward, a volunteer for Africa and remembered by many who attended the Hot Springs meeting. From the dinner the seventy-six women students gathered in the chapel of their truly splendid building to listen to the campaign message.



What Shall We Give?

Mrs. H. F. Buckner, Texas

If we study in Luke 1: 38; 46-55, the picture of Mary, the mother-to-be, we find it most beautiful. Observe how delicately her purity of heart reveals itself in these words. Only a pure heart could have so rejoiced in such nearness to God: "My soul doth magnify the Lord and my spirit hath rejoiced in God my Saviour." She felt the awe of God, but her joy was even greater. To her, poor, humble and unknown had been brought an immortal distinction. In what way? "All generations shall call me blessed." That is, through her—by this great event coming to her—an everlasting good was to come to this world; and because of that all generations would call her blessed. What fine unselfishness in this thought of greatness: not greatness which glorifies self, but greatness because she could be used of God to give to the world His greatest gift.

We cannot but think tenderly of her when we contemplate the strangeness of her wonderful experience. We see her on a visit to Elizabeth and hear Elizabeth's greeting which reveals her knowledge of Mary's distinction. We see her espoused to Joseph and, from one verse wherein we read that Joseph "was minded to put her away privily," we conclude that there was a time when she had to endure reproach and suspicion—even he to whom she was espoused not trusting

her fully. But God knew all these things and instructed Joseph in a dream and Joseph took her to wife. When the child was born Joseph stood to him in the place of an earthly father.

"The child grew in wisdom and stature and in favor with God and man." But as we read of mother and son in the gospels we realize there were private places in the soul of Jesus, to which His mother was a stranger. Mary understood it was so to be. Part of her glory is that she submitted, as a mother, to this inevitable estrangement. She knew, also, there would come a time when He must go His own way—which might be far from her way.

Now, let us come to the cross and see what kind of a Mary we have there. Those who have seen a mob in China might easily picture in their own minds that surging, clamoring crowd that crucified our Lord. But who, with tongue or pen, can picture the mother-agony of Mary when she saw the brutal cross lifted up! What helpless anguish was hers as she stood by and witnessed her Son's inexpressible pain. Yet, she stood by! And, if in that appalling hour Mary was still submissive to the will of God—what a tremendous gift was hers! Her best! Her greatest treasure!

Of course we are not for a moment losing sight of the fact that the uplifted cross held the infinite sacrifice of God for all men. But we want to realize also that Mary, a human mother, did no more than you *could* do! God was not closer to her in that terrible hour than He *would* be to you!

Has God asked you to give Him your best? And what is your best? Is it your time? Your talents? Your money? Your very self? Or, closer still, mothers, has your heart throbbed within you as you sensed the out-stretched hand of God as He touched that noble son or that beloved daughter of yours? Have you faltered as you felt that the special work He had for him or her to do might be of such a nature that his or her way might be far from your way? And because of that have you complained? Have you hindered God's plan or, like Mary, have you said, "Be it unto me according to Thy will?"

Mothers, I plead that during the January Week of Prayer, when you are seeking to bring to Him some worthy gift, you will have courage to give even your best! "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in Him whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" And how shall they be sent if mothers hinder?



"We Want to Learn Something"

Margie Shumate, China

They were learning to sing a new hymn. They had already previously learned to sing "Jesus Loves Me," and the hymn we had selected to learn that night was "We Praise Thee, O God." It was a dark night and the gloom was intensified in the room in which we had met. There was no window; the walls were black with the accumulation of many years' dust and smoke which clung to the mud bricks, the only bright spot being some strips of red paper pasted on the wall just below the idol which had his throne on the shelf nearby. Just before the idol was a pot of burning incense, for, with the exception of one member of the family, all in the home were idol worshippers. The floor was of mud. Our only light was a small peanut oil lamp which sent out a flickering, uncertain blaze.

As I patiently repeated over and over the words, "Tsaan Mei Ngoh Chan Shan, Hin I Oi

The Missionary's Plea

Will you not pray for us? Each day we need

Your prayers, for oft the way is rough and long,

*And our lips falter and forget their song,
And we proclaim the Word men will not heed.*

*Will you not pray for us? Alone we stand
To stem the awful tide of sin and shame,
To cast out demons in the mighty Name
Which is alone the hope of every land.*

*Pray, pray for us! We are but vessels frail;
The world's appalling need would crush us down*

*Save that in vision we behold the crown
Upon His brow who shall at length prevail!*

Not yet the crowning! Fields must first be won,

*Lives freely yielded, martyr blood be spill,
Love cast out fear; redemption blot out guilt,*

*Ere we behold the Kingdom of God's Son.
—Friends' Missionary Advocate.*

Tsz Ye-So," which being interpreted is "We Praise Thee, O God, for the Son of Thy Love." I studied the faces of the group gathered around the small table earnestly endeavoring to learn the words of the new song. There were six or eight of them, all of them with weather-stained, toil-worn faces and rough, knotty hands, for these women worked in the fields from daylight till dark. When there was no work to be done in the fields, they used their spare time in going to the mountains and gathering huge loads of grass for use as fuel in their own homes or, if there was a surplus, they carried it to the city about eight miles away, and sold it for about 15 cents a load. All of them had on dirty, rough clothing, most of them only two garments, a shaam and a pair of loose trousers, some of which were literally covered with patches. But their faces were bright and interesting as they were bent eagerly over their song books trying to follow the characters as I taught them. A large crowd of women and children stood around us, all just as eager to learn as those seated around the table, but the table was too small and the light too dim for all to have part except as they were able to remember some of the words from listening to us repeat them.

Finally I said I thought they knew the first verse well enough to sing it. This was just what they had been wanting to do for some time, and all forthwith began to sing, but I stopped them, saying, "You must let me sing it over once or twice so you can hear what the tune is like. It does not go that way." With as much patience as they could muster they waited respectfully while I sang the verse over twice, after which I gave them permission to sing with me. With one accord they all joined in at the top of their voices, making such a din as would frighten the wits out of a well-behaved crowd of civilized folks at home. I laughed and put my hands over my ears and told them not to sing so loud till they had learned the tune. We began again, but still I could not recognize the least resemblance to the original tune. Finally I suggested that I teach two at a time and selected two of the most promising ones to begin with while the others waited their turn in ill-disguised impatience, and occasionally in spite of themselves some would join in. After taking them two at a time, I had them sing together again, and after some further effort I could recognize the tune and my soul was satisfied with what I had accomplished, but I am sure that the final rendition of the song would have driven a more musically-inclined person than me into the depths of despair.

When my vocal cords were utterly exhausted, I asked the women to continue the singing themselves and, since the people were crowded around so close that it was very hot and the air anything but fresh, I endeavored to move my chair back out of the crowd, which endeavor caused a great and unexpected commotion, due to the fact that while we had been engaged in our musical pursuit a hen and her brood of half-grown chicks had gone to roost on the rounds of my chair and my effort to move had upset them. But finally peace and quiet were restored and the singing proceeded until bedtime.

By going to the city early on Sunday mornings and having the Bible woman teach them a while before time for church service and by the occasional visits of the Bible woman and missionary to their village, this group of women have learned to read the Gospel of Mark in colloquial and have learned to sing a little. It is wonderful how their lives have been brightened by this opportunity to learn even this little. One thing that has impressed me more than anything else as I have mingled with the multitudes of country women in South China is their hunger for learning. Almost everywhere I go, there are some who listen with real interest to the message and at the close announce that they want to believe and that they are willing to go with me to study and to learn the gospel. I hasten to explain that I do not want them to go home with me to study, that they are too poor to pay for their rice and that I have no way to support them, and that I only want them to worship the true God in their homes. I tell them that He is everywhere and that they can worship Him as well where they are as anywhere else, but almost invariably their faces fall, and they say, "But we want to learn something, we country people are so stupid! We do not know anything."

"We want to learn something!" How many, many times I have heard this cry uttered by women who are in ignorance, who sit in darkness that is darker than night. Their lives are narrow and cramped. They are bowed down under grinding poverty which makes their lives little better than beasts of burden. They live amid surroundings in which there is not one thing beautiful nor uplifting. Their hearts are hungry and filled with longing for something better which, as far as most of them are concerned, is never satisfied. Is it any wonder that the gospel message offers a ray of hope? They see in the Bible woman one of their own country women who can read and who knows something and their interest is aroused, and they are disappointed when they learn that we are going to pass on and leave them in the same condition with only a new idea about God, perhaps but imperfectly understood, to work out themselves. We cannot take them with us, and I am coming to believe that we should have our Bible women do more teaching. They should, I think, live in one place for several months and teach those who are interested to pray, to sing and to learn at least some portions of the Scriptures. I believe that many would be reached for Christ by such a method where the message is lost when the worker, after giving it, passes on to other places, as has been our policy heretofore. And yet, if we are to abandon our method of sending our Bible women from place to place and have them do the more intensive work of teaching, it will mean that there will be many places which will not be reached and many will never hear of Christ who would otherwise have had an opportunity to hear of Him. What we need is that our workers might be multiplied. This can only be done by the prayer that God will raise up more laborers and that His people will give more sacrificially in order that those whom God prepares for the work may be sent.

"We want to learn something!" Do not we who have been born in a Christian land where women have everything that makes life worth while owe a debt to the multitudes of women

under the curse of heathenism? Ought we not to teach them something? What should we teach them? Cannot you hear our Saviour's voice saying, "Teaching them all things, whatsoever I have commanded you"? I wish that this cry from the hearts of women in heathen darkness might be burned on your hearts as it has on mine. If you cannot come, you can give and pray. There is no greater need in the Kingdom of our Lord today than that large numbers of His people give themselves to intercession. When this is done, the giving will take care of itself. When this is done, we will see a marvelous advance in the Master's work and multitudes will be turned to Him.



"I Wonder What Has Become of That Boy"

Mrs. J. L. Downing, Brazil

How many, many times that thought comes to one who has spent many years in a schoolroom in the homeland, where the boy of today has every opportunity to get an education. Far different is the opportunity of the boy of Brazil, where eighty-five per cent of the population neither read nor write.

Today I found myself wondering about Raymundo. I saw him first at a Sunday evening service in the city of Para. A beautiful blue-eyed boy with golden hair and not more than five years old. He came alone, went to the front seat, gave attention to the singing and kept his eyes fixed on Dr. Downing during the service in a way that was more than unusual—almost startling. After service I tried to find his family, but he went away alone and no one could tell me who he was or where he lived.

At that time I was doing school work in the basement of the church, and the following day Raymundo came to take a shy peep through the door, then ventured in and stood close to the wall listening. But instead of having on the little white suit he had worn on Sunday, he was dressed as is the custom with small children of Brazil—no dress at all. The next day he came to school and showed a desire to be more sociable. This time I told him, in the presence of the class, that we were glad to have him come and listen to us, but he must not come naked. In the midst of a very important lesson the next afternoon, I was quite surprised to find the class in disorder—amused—very much amused—at something behind me. I turned just in time to catch a glimpse of Raymundo hurrying to get behind a rosebush—*naked* as he could be, except for a dresser scarf folded lengthwise and laid across his head and hanging to the ground on either side. His mother had refused to let him have his one suit and the dresser scarf was the best he could do. He *thought* he was covered, but concluded something was wrong when the boys and girls began to smile and so was endeavoring to get out of my sight.

After that day, I said no more to him about clothes. He told the old colored woman living in the churchyard that when he was "big" he was going to join the church so he could go to my school and learn to sing and "say" English. He became a regular attendant at Sunday school and often brought his father to night services. But poor unfortunate child! He is one of the many unfortunate children living in a *place* (you can't call it home) where the father and mother are not married. "I wonder what has become of Raymundo!" And he is only one of many I might tell you about. The gospel alone can change these conditions and that through the church and the school.

Missionary Miscellany

Secretary T. B. Ray, D.D.

On November 1 Dr. W. B. Bagby, of Sao Paulo, Brazil, arrived in New Orleans and proceeded to Kansas City, where he will join his family. His Kansas City address will be 2521 Elma Street.



The *Fushimi Maru*, which sailed from Seattle on November 6, had on board Miss Sallie Priest, who was returning to her work in Shanghai, China; Mrs. Jewel Legett Daniel and her little boy, en route to Laiyang, North China; and Miss Grace Elliott, who goes to take up work in Yingtak, South China.



Recently we received an application from a devoted girl who desires to go as a trained nurse to Africa. Her words are so heroic that we quote them for the inspiration of others:

"Should the Board see fit to send me, I shall try to serve faithfully for a lifetime. I am accustomed to hard work and I don't mind a hard place. I am not afraid and I don't mind a dangerous place. I am strong and I would like to go where healthy, strong people can best go, and the more unhealthy cannot go."



On October 13 Rev. and Mrs. W. E. Entzinger, of Rio, Brazil, and Rev. D. F. Crossland, of Bello Horizonte, Brazil, arrived in New York. The boat was delayed for nineteen days at Barbadoes on account of fire. The voyage was a rather difficult one for the missionaries.

Rev. John Mein and family, of Campos, Brazil, who had left Brazil on this boat, disembarked at Barbadoes and took passage to New Orleans.

The address of the Entzingers will be 229 Gates Avenue, Brooklyn, N.Y.; the Mains will be in Grand Rapids, Mich.; and Brother Crossland will be with his family in Lake City, S.C.



"What a wonderful difference a nice, new building makes," writes J. J. Taylor, of Sao Paulo, Brazil, with reference to the benefits being derived from the new church building recently dedicated.

"I am glad to report ten baptisms during April in the new baptistry, with a fair prospect of several more soon. Our congregations are three or four times larger than ever before and the Sunday school has doubled, with prospect for larger growth. We held our first Baptist Sunday-school convention of this state on April 20 and 21. Brethren Langston and Ingram came up and helped us wonderfully, giving us a splendid impulse that compels us to finish up our great basement for more perfect equipment for Sunday-school work. We can soon care for 200 to 300 pupils, if the good Lord will give us teacher material."



We were greatly thrilled the other day by a message received from Dr. R. E. L. Mewshaw, of Kweilin, China, in which he related a very trying experience that came to him last June. The courage and consecration manifested by this good man are inspiring:

"One very hot day in June we sent to the street for some soda water, the only thing we have in Kweilin to make merry with, and while trying to open a bottle it exploded because of the heat and the agitation of bringing to the house, and almost cut off my thumb. It did cut all the tendons whose duty it is to close the thumb, and left me with a wide open thumb that could not be bent. It is impossible to imagine the despair that was upon me when I first saw this. It looked

as if my right hand was to be useless, and me a doctor, but I went to work to find the two ends of the cut tendons and sewed them together; this took four hours of the hardest strain I ever went through, and I would have given it up but for the fact that I had dedicated that hand with my other members to the Lord, and it just had to be a good one. The folks on the compound and of the other missions at once began to pray and we made it all right. However, on the third day signs of a bad infection began to show, and after consultation with the family and the compound, we decided to go to the coast, where we could get the proper treatment for blood-poisoning, which it seemed was setting up. But we were delayed en route by a big flood, the biggest known in years at that place, and my hand almost healed while anchored by the side of the river ten miles from a town, and I often wonder if the Lord used this to teach greater dependence on Him and perhaps less on other means. I now have a good hand, almost as good as at first."



Miss Hattie Stallings, of Kweilin, China, in a recent letter says the following:

"This past week we had another kind of rejoicing. Perhaps you would not call it a time of rejoicing, but we did, even if it were a funeral. It was this way: One of the girls about whom we told you being baptized last year against her parents' wishes, died, saying that she believed, even if they did object. We had prayed for her a great deal. We could not see her and did not know how she felt about her salvation. The parents let us have a Christian funeral and said they wanted to understand this gospel we were teaching. Her one great desire was to get back to school and be with those who could teach her more about Christ. She said to her parents that if she ever did get well she was going to school anyway. This gospel of love is very attractive to our girls. Do not fear to help us reach as many as we can in as short a time as we can. How they do need it!"



The triumphs of Christian literature in foreign lands is one of the striking features of Foreign Mission endeavor. The following story related by S. L. Ginsburg, of the Carroll Memorial Publishing House, Rio, Brazil, is a fine illustration of the effectiveness of Christian literary propaganda:

"We have been having some wonderful experiences this month with a little tract. A very prominent priest left Romanism and made his public profession of faith in the Presbyterian church. We printed his speech, taking off 10,000 copies for the Presbyterian Publishing House and the same number for ourselves, selling these tracts at cost price to the churches for general distribution. Then the Catholics authorized and thought it best to publicly ex-communicate the priest, and so I got a man who employs a great many boys to sell novelties for him all over the city and gave him a few thousand tracts to try and sell as a kind of public defense against ex-communication. I gave him those tracts for 10,000 reis per thousand and he selling those for 100 reis each or 10,000 reis per hundred. Soon he had the few thousand sold and came back for more. In less than a week he had sold over 50,000. Just think of it, how hungry these people are for the Truth! Not having any more of those tracts and unable for lack of machinery to print others, I gave the man 10,000 tracts entitled 'Three Reasons Why I Left the Church of Rome,' by ex-Priest Teixeira de Albuquerque.

and these, too, went like hot cakes. I am now working day and night to prepare another 50,000 edition of each, though with the work on hand and the lack of machinery it seems very far off.

"Then something else happened. This ex-priest made a complaint and public protest against the ex-communication and the terms used in that document before the president of the republic. The president called the cardinal and had him

understand that such things will have to cease being a disgrace to the federal capital and the republic. The cardinal excused himself, putting the blame on the governor of his diocese, who immediately resigned. You can imagine the result. We have one of the most marvelous opportunities to conquer Rio de Janeiro for Christ, and conquering Rio we conquer Brazil, for the whole of Brazil follows in Rio's footsteps."

ardless of others, will very rapidly become as offensive to the general public as organized capital made itself some years earlier. If organized labor goes much farther in its demands, the 37,000,000 who work, but who are not in this organization, will have to try out an organization to protect themselves and the country from the domination of the small minority. If ever the farmers go on a strike, we think the present organized labor groups will get much more modest than they now are. They will think more of the necessities for a living and less of the frills. Worse things might happen to them.

Home Mission Paragraphs

Victor I. Masters, Superintendent of Publicity

Missionary Frank D. Maggio to the Italians, at Duquoin, Ill., reports five Italians recently baptized into the fellowship of the Baptist church there.

❖❖

The Home Mission Board has recently purchased for \$26,000 a most desirable additional property for the Mexican work church and school work at El Paso. The property is adjacent to our present building. The Board is getting ready to greatly enlarge our Mexican plant at El Paso.

❖❖

Missionary Pastor W. R. Richman, of Pochontas, Va., a great mining town of perhaps 7,000, reports for October regular preaching by himself at the church, fourteen prayer meetings, eighteen sermons and seventy-eight religious visits. Missionary Rickman is evidently not leading a quiet, scholarly life.

❖❖

In early November Dr. Gray consummated for the Home Mission Board an important purchase of property for the enlargement of our missionary plant in Havana. Dr. Gray will himself probably announce the details of this move for the great enlargement of our Cuban work at Havana by the time this note reaches the reader.

❖❖

Here is a letter from Missionary S. O. Olivier, who works among the French in Louisiana. Brother Olivier reports that he has recently made a speaking tour of four French churches in the interest of the 75 Million Campaign. Thus it goes. This campaign will reach more of our people than have ever been reached by any other active effort for co-operative work—though even it will not reach tens of thousands of them.

❖❖

While at the Illinois State Association, I met our six women missionaries, who are doing such excellent work among the foreign population in Southern Illinois—a fine looking and devoted group of workers. Each one of these ladies reports that the opportunities are many times larger than her capacity to reach out in new places. There are nearly 1,000,000 foreigners in Southern Illinois, and the indications are for an enlargement of this service.

❖❖

One of our Baptist workers wanted to make a trip from Santa Fe, the capital of New Mexico, to Austin, the capital of Texas, the next state. He found that he must travel 461 miles to Amarillo, Tex., and 550 more to Austin, a total of 1,011 miles. This lacks only a few miles of the distance between Richmond and New Orleans, on which trip one may touch the capitals of five states. It is about 100 miles farther than it is from Richmond to St. Louis, and seventy miles less than from Atlanta to Boston. It is well enough to keep brushing up on how big the distances are in the Southwest. One does not really take it in, even then.

Rev. A. N. Porter, former missionary of the Foreign Board in Mexico, has accepted work with the Home Board in New Mexico, his task being that of developing our Baptist Home Mission service for Spanish-Americans and Mexicans in that state. Brother Porter speaks Spanish. He will in his work co-operate with Dr. C. D. Daniel, superintendent of Home Board Mexican work. There are promising opportunities for the development of our Mexican work in New Mexico, where the Spanish-American and Mexican population number nearly 200,000.

❖❖

Exclusive of all results creditable to co-operating agencies, the missionaries of the Home Mission Board have, during the last five years, brought into Southern Baptist churches a number of persons equal to forty-five per cent of the net increase of our membership for the five years. That is to say, the workers of this Board are making possible about one-half of the growth of the Southern Baptist denomination. Baptists grow better in the South than anywhere else in the world. Their superior growth here is largely creditable to the work of the most conspicuously successful Home Mission Board in America.

❖❖

The Home Mission Board has issued in inexpensive form the substance of the Home Mission part of the survey issued by the 75 Million Campaign. This is the most exhaustive statement of Home Mission needs ever set before Southern Baptists. It could have been even more impressive if it had not been prepared under the pressure of urgent haste. Even as it is, it has won the universal approval among our people. Order from us a dozen or two or three dozen copies or more for distribution among the members of your church. Call for "Twelve Millions for Home Missions," which is the name of the publication.

❖❖

Brother M. M. Welch, who is broadly known among our people all over the South through having been office assistant with the Home Board for about a quarter of a century, and who was retired in 1918 on a pension, has for several months been slowly recovering from a serious operation. Brother Welch is not yet strong, but was able to call upon the staff at the Home Board offices recently. He spends most of his time with his daughter, Mrs. W. O. Horn, at Jackson, Ga., but is now in the Baptist Hospital at Atlanta for the second time. Many will join in the wish and prayer that he may soon have a complete recovery.

❖❖

More than 40,000,000 people in the United States are engaged in gainful occupations. Of these the labor union people claim 3,000,000 as members of their organizations. It is well enough to keep this fact in mind. For recently those who speak officially for the 3,000,000 have behaved as if they were the whole 40,000,000, and then some. Organized labor, if it tries to force economic issues to its own selfish advantage, re-

The New Mexico Baptist Convention, which met at Santa Fe in October, was worth good front-page space in the daily papers, had they only known it. Our Baptist Convention met in the beautiful Scottish Rites Masonic Temple and was in an address welcomed by the Catholic mayor of Santa Fe, who is a Knight of Columbus, and by the Catholic, Spanish-American Governor of the state, whose speech and record show him to be all-American in spirit. These men made an honest effort to speak the things of democracy in a way that would suit Baptists. Dr. S. P. Brooks, the distinguished president of Baylor University, made a response to these addresses which was masterly. The Convention at Santa Fe did much to put up Baptist stock in New Mexico.

❖❖

The Baptists in New Mexico are yet small in number as compared with the other states in the South. They number about 7,000, but are more numerous than any other evangelical body in the state. They have had a wonderful growth since the state came to the Southern Baptist Convention, a few years ago. During these few years, they have increased from only a little more than 2,000 to 7,000. Dr. J. W. Bruner, the New Mexico secretary, affirmed that there are no "slackers" among the New Mexico Baptist preachers. I believe he is right, and in that fact New Mexico Baptists may take great comfort. Slackers do not thrive in New Mexico religious work. One must be alive and active or die. Our people are alive and active, also consecrated and determined.

❖❖

In an article in the November HOME AND FOREIGN FIELDS I declared I could set forth the outstanding tasks of enlistment work in a single sentence. I should like to repeat that sentence here: A decent support for the pastor, more preaching than once a month, far more pastoral work. To help secure these results is the enlistment work of the Home Board. If the popular idea of "Enlistment" goes astray from this, so far that there shall be no popular support for it, then there is no vocation for the Home Board in enlistment work. If the above work is not enlistment work, it is at least the work the Home Mission Board has set out to do, which work we call enlistment. The fifty-five per cent lossage from our churches in the last five years will arouse us to the need, if figures have any power to arouse us.

❖❖

On a recent trip through the Southwest and to Illinois, I found the 75 Million Campaign the consuming concern of everybody everywhere. I stopped at the state headquarters at Dallas, Tex., and at Fort Worth. I was thrust into the midst of a revival service by Pastor C. V. Edwards at Fort Worth to make a four-minute speech for the campaign. In El Paso I spoke for Dr. J. F. Williams in the First Church, Sunday morning, and for the Mexican Church, Brother Daniel interpreting, at night. Following the Convention at Santa Fe, N.Mex., I spoke on Sunday for Dr. Sam J. Porter in his great First Church at Oklahoma City. A day later I was in the hustling state headquarters for Arkansas at Little Rock, and then went on to the Illinois State

Association. A mere paragraph cannot give a record of the tithes of the enthusiasm and hard work in progress at every place I have mentioned. Everywhere they were singing "Millions for the Master," and everywhere our people were on the job raising those millions.

❖❖

In America there are about 40,000,000 men and women who labor. Of this number about 3,000,000 are known as organized labor; that is, between seven and eight per cent. This relatively small group assumes to speak for all labor. But when by strikes and threats it gets more pay and shorter hours, it does not bother itself to pass these selfish advantages onto the rest of the 40,000,000. As a matter of fact, organized labor does not speak for the great majority of laboring people in America. It is becoming more and more apparent that it is speaking with ordinary greedy selfishness for itself. When some of them are mouthing about a living wage, they are spending their large earnings on silk shirts, silk stockings, and "good times."

❖❖

A few years ago, I conducted for the Home Board some investigation which showed that for the past twenty years Southern Baptists had been losing to the world and to false faiths about thirty-five per cent. I have just done some figuring on the same subject, covering the last five years, which shows a lossage to the world and false faiths of forty-three per cent. That is, during this period we baptized 742,705 and had a net increase of only 298,795, slightly over forty-one per cent. During the same years 114,680 died, leaving 413,475, or fifty-five per cent, who did not die and who do not show up in our net increase! What became of them? Nearly all of them fell away to the world and to various false faiths. It is an astounding situation and points the way for Baptist statesmanship like some flaming finger.

❖❖

United States Senator Walsh, of Massachusetts, a Democrat, was quoted in the press recently as saying that 500,000 of the American expeditionary force in France was Irish-American, which utterance is doubtless useful for Romanist consumption in Massachusetts, but so absurd that it is astonishing that the Senator would make it and strange that the leading American press agency should pass it along. This same agency has passed along other statements on the same subject matter as absurd as this. If 500,000 of our boys in France were Irish-American, the Irish are twenty-five per cent of the American people. I have elsewhere shown recently that the Irish are really 2.6 per cent of the American population. It is astounding that a United States Senator would condescend to pass along such empty braggadocio.

❖❖

There is inspiration in a look at our Mexican school and church at El Paso. On Sunday night, October 19, after speaking for Pastor Daniel before a crowded congregation, I saw him baptize fifteen happy converts. Four-fifths of the people crowded in the church and probably every one of the converts baptized were from nominally Catholic families. The next day, I saw the school. There are 260 students, and they are a fine looking body. Our schools are patronized largely by the better class of the Mexican people, and it would be just as easy to have 600 students as 260, if we had the room for them. Within the last few months, our school has had to turn away 100 applicants for enrollment in El Paso and thirty from Juarez, across the river in old Mexico. Forty of the students now in these schools are from Juarez. As soon as the new plant shall be equipped for boarding students every indication points to a large attendance from old Mexico.

Evangelistic Notes

W. W. Hamilton, Superintendent of Evangelism

Dr. Forrest Maddox and Singer W. W. Combs are in a meeting at Lebanon, Tenn.

❖❖

Bro. W. L. Head is in meetings at Galveston, and Bro. W. J. Ray at Houston, and Bro. Raleigh Wright at San Marcos, Tex.

❖❖

In the meetings at Tabernacle Church, Mobile, a Jew, Mr. H. O. Hirsch, was converted and joined the church, and began his membership by subscribing \$25 a month to the expenses of the church.

❖❖

The Newport News campaign resulted in 601 additions to the white Baptist churches, and a city-wide awakening. Six services were held each day at the noon hour for the thousands of men in the shipyards.

❖❖

While Brethren McManaway and Rushing were at Citronelle, Ala., the church was greatly revived, and moved up from half to all-time preaching, and raised the pastor's salary from \$700 to \$1,200 and parsonage.

❖❖

Brothers Wolfe and Cambron have been in meetings at Gate City and Pennington Gap, Va. Two thousand dollars was raised to buy a lot for church and parsonage at Gate City. The church was organized on new financial basis.

❖❖

Bro. J. L. Blankenship has shown his ability as an organizer. He went ahead of the other workers to prepare for the campaign in Newport News and Spartanburg. The service rendered was most helpful to the meetings in both cities.

❖❖

During Christmas week J. A. Scott is to make his annual visit to the Saddle Mountain Indians. Over 5,000 chapters in the Bible were read by the congregation during the meeting at Phoebus, Va., where Brethren Scott and Elsey assisted.

❖❖

Dr. B. Lacey Hoge reports a glorious revival at Waycross, Ga., and says that Charles O. Miller is the most satisfactory singer he has had with him. Brother Miller is now in Suffolk, Va., and goes then with Dr. Raleigh Wright to San Marcos, Tex.

❖❖

Dr. B. B. Bailey is preaching in Spartanburg meetings a series of sermons on "The Great Doctrines of Grace." Surely God has given this great preacher to us for this time in our denominational life. God is signally honoring the ministry of this "Brother Beloved."

❖❖

At Tabernacle Church, where W. J. Ray and J. S. Rushing assisted Bro. W. P. Page, there were 108 additions; about 400 pledged themselves to daily Bible reading, many volunteered for Christian service, a good pounding (?) was given the pastor and his salary was increased \$624.

❖❖

Sixteen churches in and around Spartanburg are now in the midst of a fifteen days' campaign. Dr. W. L. Ball and those associated with him had made great preparation, and from the first day many conversions and additions have been reported. It looks now as if this will be one of the greatest of these united efforts for the winning of souls.

At Hampton, where R. W. Thist and A. E. Lynch assisted Pastor W. P. Stuart, there were 100 additions and about \$800 given to Home Board Evangelism. At Calvary, with Pastor C. C. Cox, a great revival and great blessings and many additions attended the faithful work done by Forrest Maddox and Mr. and Mrs. J. L. Blankenship.

❖❖

Following are some quotations from a personal letter to Superintendent Hamilton from the religious work director at Newport News:

"Language fails at this moment to coin words to express the meaning of my heart as I try to faintly convey to you my impressions of your lofty work in the Newport News shipyards during your religious campaign in this city.

"No campaign has been more thorough, clean and lasting than your campaign in the shipyards. Your singers have been singing men into the Kingdom.

"For weeks I had been striving to break up the 'fallow ground' and clearing the way to make your great work a real go in the shipyards, and you did not disappoint us in the least. We are all highly elated over the work done among 13,000 workers, who heard you many times over.

"You have a most excellent band of Godly workers. The manner in which you have conducted the campaign among our men is surely winning. To know how to say kindly words, give sympathizing attentions to the need of others, and use watchfulness against wounding men's sensitiveness, is indeed of priceless value in evangelistic work. Such has been your work."

A Worthy Cause

The South needs more fresh air camps, open air schools, public health nurses and sanitariums to fight tuberculosis. Each year this dreaded disease kills 150,000 people in this country, and due to bad community health conditions the death rate in the South is exceptionally large.

The National Tuberculosis Association has found that "the great white plague" is curable, controllable and preventable. Through the efforts of this great public health society constant warfare is waged against tuberculosis and kindred diseases through the annual sale of Red Cross Christmas seals.

Ninety per cent of the money raised locally is spent locally by the state and local association. The rest goes to the national organization which backs up the state work. So each little Red Cross seal sold means that you are taking an interest in the health of your neighbor and in the health of yourself.

Take an active interest in the seventeenth annual campaign to sell these little seals, which begins on December 1. See that all your letters and Christmas packages bear this little penny message of hope and health.

We believe in saving lives as well as souls, so let us help in every way possible this organization which has done so much and which will do so much in saving our lives from the ravages of disease.

"Enlistment" is not a heraldic service of proclaiming a better day in hasty, day-at-a-place campaigns. We cannot cure the fruits of a century of neglect by speeches made while the automobile waits.

Laymen's Missionary Movement

Secretary J. T. Henderson

The Lord's Program

"Jesus went about all Galilee, *teaching* in their synagogues, *preaching* the gospel of the Kingdom, and *healing* all manner of sickness and all manner of disease among the people." He ministered to the physical, intellectual, and spiritual needs of humanity.

Our present program accords with that of Jesus. The orphanages, hospitals, and the fund for the support of retired preachers are intended primarily as a ministry to the body; the academies, colleges, and seminaries lay chief stress upon training the intellect; the evangelistic program at home and abroad is directed to the awakening and quickening of spiritual life. To be sure, each of these features is more or less blended with the others and they are mutually stimulating.

The present program is also Christ-like inasmuch as it is unselfish. It makes no plea except for *others*. "Jesus came not to be ministered unto but to minister."

Christ's program was world-wide. "The field is the world," is His own statement. The 75 Million Campaign would witness for Christ "both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Such a program should come as an irresistible challenge to the disciple of our Lord.

❖❖

The Ultimate Objective

In the 75 Million Campaign, each church should be ambitious to get every dollar of the money, but more ambitious to get every member of the church. A number of churches have taken up this matter in advance, have gone far beyond their apportionment in most cases, and yet a large number of the membership are not represented in the offering. To stop here would be a serious mistake. To raise the full quota is not the most vital matter; to win lives is the ultimate objective. To secure 75 million dollars is a great achievement; to arouse and enlist two million indifferent Baptists is a greater achievement. "Let every one of you," is our slogan, make tactful and strenuous effort to secure a unanimous response to this winning appeal. Let every member be brought face to face with his responsibility in a most serious way. When he makes an offering to this fund, vital progress has been made in his enlistment. "Where the treasure is there shall the heart be also." Do not allow any member to escape; Victory Week is the time for the final and effective service. Laymen must not fail here. Public sentiment should brand as a slacker the Baptist that does not heed the Captain's call in this hour of crisis.

❖❖

A Crusade

When the 75 Million Campaign is over and provision shall have been made for the benevolent funds needed for the new program during the next five years, then will be the opportune time for the laymen to organize and conduct a crusade in the interest of adequate support for the pastor. Such a campaign should be installed in every association in all the South. Interested laymen should inform themselves on the best methods of church finance and then on their visits to the churches, not only urge upon the men the duty of larger salaries, but be prepared, when necessary, to suggest and to help install wise business methods that the needed funds may be provided. This is a duty we owe to the pastors and to the Kingdom.

The Baptist laymen of the South should institute a reform not only in the matter of adequate

support for the pastor, but should stress loyalty to him in all his policies. The laymen of the Northern Baptist Convention are devoting their attention to this worthy cause in an effective way.

The Laymen's Association of the Holston Conference of the M. E. Church at its recent session decided to start such a campaign of education as would secure for the preachers of that conference the minimum salary of \$1,000. They provided an expense fund and propose to visit every church and press this important matter upon the attention of the laymen.

This is a vital obligation and now is the auspicious hour for vigorous action. Continue to order and use wisely the tract, "The Laborer Is Worthy of His Hire."

❖❖

Strong Endorsement

It is gratifying to find the suggestions on "Native Workers," published in the laymen's columns of the November issue, so strongly endorsed by J. W. Shepard, president of our flourishing school in Rio, Brazil. This article on "Native Workers" called for a liberal investment in schools on the foreign field that the natives might be trained for missionary work among their own people. Because of the enlarged sum appropriated to this cause from the 75 Million Campaign, President Shepard makes this statement: "I believe that our educational work will be put on such a basis that in five years after the last building projected for Brazil in this great program is finished there will be no need that our Foreign Mission Board send any 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."

The chief hope of the ultimate triumph of Foreign Missions is found in this policy. The Christian school on the foreign field is fundamental to the speedy evangelization of the natives.

❖❖

J. H. Anderson, Chairman of the Executive Committee of the Laymen's Missionary Movement, set a high standard for Southern Baptist men in his princely gift of \$200,000 and has rendered valuable service by his wise counsel as a member of the Campaign Commission and as Chairman of the Campaign Directors. His most effective service, however, has been his compelling message delivered to large companies of men in Atlanta, Savannah, Augusta, Macon, and Albany, Ga.; Hopkinsville and Owensboro, Ky.; Bristol and Richmond, Va.; Martin, Morristown, Johnson City, and Chattanooga, Tenn. Great throngs came together to hear him and Dr. Truett on their tours.

It is gratifying to report that the members of the Executive Committee in general have been of great value to the campaign.

❖❖

Reports

The Secretary requested the Chairman of the Laymen's Committee in each state to furnish a brief report of the outlook in his state for publication. The following have been received:

ALABAMA.

The outlook for the success of our 75 Million Dollar Campaign in Alabama is bright indeed.

I am not very familiar with the exact conditions in the other parts of the state, but in the Birmingham district I am. And the Birmingham district is the largest Baptist community in the state. Practically all of our city churches are organized up to the minute, and four-minute

speakers are appointed at every service, including both preaching services, prayer service, Sunday school, B. Y. P. U., and W. M. U. meetings.

You can expect us to go over the top in great shape.—B. C. Cox, *President*.

ILLINOIS.

The outlook in Illinois is glorious. C. M. Wasson, of Harrisburg, gives \$30,000. We expect other large gifts and are counting on every Missionary Baptist to give. Our people are of this sort, and are planning to give on a scale heretofore unknown.

The field workers find a hearty response everywhere. We can say with Judson, "The future is as bright as the promises of God."—W. E. Williams, *Chairman*.

LOUISIANA.

The 75 Million Campaign is meeting with very sympathetic response from our big business men.

A notable example of giving is illustrated in the case of one of our well-to-do farmers. While this man owns considerable property, he has made an absolute crop failure and has to carry over this year the indebtedness incurred by the making of the 1919 crop. However, willing to trust the Lord for the future, he has done the heroic thing of accepting half of his church's quota and making a pledge of \$5,000, even though he will have to borrow the money to pay the first installment.

With a spirit like this, it is no wonder that his church is one of the few country churches that has for many years had full-time preaching.—Ben Johnson, *Chairman*.

MARYLAND.

I am not in close enough touch with the churches outside of the city to be able to make any authoritative statement in regard to the campaign, but have talked the matter over with Dr. Baylor, and am glad to report that he feels very optimistic that Maryland will exceed its allotment.

In several of the country churches where subscriptions have already been taken the amount paid in cash and subscribed has far exceeded their allotment, and as the larger city churches have given their assurance that they would meet their allotment, we cannot see anything ahead but victory.—Francis A. Davis, *Chairman*.

NORTH CAROLINA.

The Baptist laymen of North Carolina are responding to the appeal of the 75 Million Campaign in a splendid fashion. No challenging gifts of money have yet been announced, but challenging gifts of self are being observed on every hand. I have in mind a business man—one of the few among us who count their wealth in seven figures—who is going Sunday after Sunday to country churches appealing to Baptists to respond to the call of the campaign. Our well-to-do Baptist laymen are taking to heart the principle of stewardship as they have never done before. Their general attitude toward the campaign gives every assurance of its success.—Gilbert T. Stephenson, *President*.

TENNESSEE.

Of course I cannot speak for all, but so far as I have been able to touch the men over the state, there is a feeling of optimism. There is no disposition to underestimate the bigness of the task. No disposition to boast of our ability, but there is a confident faith in the triumph of our great people because it is being made an individual matter and nobody wants to be left out. Even the remote country churches, without a pastor, are enthusiastic to take their part.—W. D. Powell, *Chairman*.

VIRGINIA.

I am very glad to report that, as far as my information goes, the outlook for the campaign in our state is very bright. Our churches are very enthusiastic and we feel very optimistic. The country churches are being supplied with four-minute speakers from our cities, with good results.—C. Gilbert, *Chairman*.

Young People's Department

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

The Christmas Song

*The Christmas chimes are pealing high
Beneath the solemn Christmas sky,
And blowing winds their notes prolong
Like echoes from an angel's song;
"Good will and peace, peace and good will,"
Ring out the carols, glad and gay,
Telling the heavenly message still
That Christ the Child was born today.*

*In lowly hut and palace hall
Peasant and king keep festival,
And childhood wears a fairer guise,
And tenderer shine all mothers' eyes;
The aged man forgets his years,
The mirthful heart is doubly gay,
The sad are cheated of their tears,
For Christ the Lord was born today.
—Susan Coolidge.*



Leader's Note Book

Leaders of children are always looking for things that the little people can do to help others, and especially at Christmas. Trimmings for Christmas trees are most acceptable for mission Sunday schools, and these can be made of bright paper by the children. A box of these with colored magazine pictures and sheets of paper dolls taken from fashion magazines and catalogs will be enjoyed by children in hospitals and orphanages. These may also be sent to sick children.

The following letter tells another way for children to help, and a few bright pictures added to the package of hats will gladden the hearts of some of our little Indian friends:

Cherokee, N.C., Oct. 31, 1919.

My dear Miss Briggs:

We are asking for old worn soft felt hats, any color. The matron of the boys at the Indian Cherokee School wants them to cut up and make skull caps for the boys; the boys make them. Think this would be nice work for the Sunbeams, and would delight the boys and be helpful to us in our work. Sincerely,

Mrs. J. N. LEE.



Victory Bells

AN EXERCISE FOR VICTORY SUNDAY IN THE SUNDAY SCHOOL.

1. Hymn, "O Zion," or "Come We That Love the Lord."

2. Talk by Superintendent.

We have just passed through six months of planning, preparation, and work for our great Baptist 75 Million Campaign. Our hearts rejoice today that we have gone \$..... beyond the amount asked of our church. The total campaign figures to date are \$....., and they are growing every day. Dr. Scarborough now looks for the amount to go to \$....., and we rejoice that we have done our part in this great work.

It seems fitting that we should celebrate this Victory Sunday in our school, so we have our seven bells, to spell the word Victory and also to ring for the seven objects of our campaign. But first let us join once more in our campaign song, the song that has done so much to rouse us and stir us up to our work for the campaign.

3. Song, "When Millions Come Pouring In."

WHEN MILLIONS COME POURING IN.

I. E. Reynolds.

(Dedicated to the Baptist 75 Million Campaign. Melody, "Glory Hallelujah.")

*A gift from ev'ry Baptist in the South our aim shall be,
We'll preach and talk and sing of Jesus' love so full and free,
All up and down the land until the "Week of Victory."
When millions come pouring in.*

CHORUS.

*Millions, millions for the Master,
Millions, millions for the Master;
Millions, millions for the Master,
When millions come pouring in.*

For education, missions, and the sick and suffering, too,

And help for aged preachers who have labored long and true,

Build homes for orphan children, all these things we are to do,

When millions come pouring in.

Then rally all ye Southern Baptists round the standard high,

For Christ, our Captain, leads us with a great triumphant cry,

Come, let us follow Jesus tho' it means to live or die,

'Till millions come pouring in.

And when the great campaign is o'er and victory is sure,

We'll praise our Lord for promises which ever shall endure,

Oh, Glory Hallelujah, what a joy so sweet and pure,

When millions come pouring in.

All through the years to come we'll struggle onward, watch and pray,

Be building up the Kingdom of our Christ in ev'ry way,

And leading souls to Jesus 'till the Lord's returning day,

While millions keep pouring in.

4. Prayer of Thanksgiving for Victory.

5. State Mission Bell (leader bearing standard "State Missions," followed by group of singers, who later take their places near the piano to carry out the music of the program).

Leader (striking first bell with gold wand). We come to ring the Victory Bell for State Missions. We represent the associations, the churches, the Sunday schools of our beloved state. Each of these is going to be helped by the work and money of this campaign. But we would speak especially for the Baptists of the state who have gained so much in the deepening of spirituality, in enlargement of vision, and in increasing of liberality. Because we have sacrificed for our state and

have contributed \$..... for State Missions, we can sing with more love and pride our state song. (Group sings two verses of state song, then takes the place prepared near the piano, while leader steps to rear of platform.)

6. Orphanage Bell (teacher from Primary Department with group of children).

Teacher (striking second bell). The sound of Victory from the Orphanage Bell gives peculiar happiness to this school. For many years we have contributed each month to our orphanage at, and we are glad to know that now..... children are finding a home there. But now that we have the \$..... pledged in the campaign, we can take care of many more of His little ones.

*"In little faces, pinched with cold and hunger,
Look lest ye miss Him! In the wistful eyes,
And on the mouth unfed by mother kisses—
Marred, bruised, and stained, His precious image lies.
And when ye find Him in the midnight wild,
Even in the likeness of an outcast child,
O wise men, own your King!
Before this cradle bring
Your gold to raise and bless;
Your myrrh of tenderness!
For 'As ye do it unto these,' said He,
'Ye do it unto Me.'"*

Solo and Chorus (sung softly). "There Are Lonely Hearts to Cherish" (one verse and chorus).

7. Aged Ministers' Bell (boy with standard strikes third bell).

This bell rings out over every state of our Southern Baptist Convention, and will ring a note of confidence in the hearts of many of our faithful ministers who have been bowed under anxiety as to their declining years. For the great host of Baptists it sounds a note of self-respect which has been lacking in these years when we have not been providing for our own ministers after their years of devoted service.

Choir sings:

*How firm a foundation ye saints of the Lord,
Is laid for your faith in His excellent Word;
What more can He say to you than to you He hath said—
To you who for refuge to Jesus have fled?*

*"E'en down to old age all my people shall prove
My sovereign, eternal, unchangeable love;
And then, when gray hairs shall their temples adorn,
Like lambs they shall still in my bosom be borne."*

8. Home Mission Bell (leader bearing standard with group).

When our Victory Bell for Home Missions is rung there is scarcely a nation upon earth that does not hear it. From every land people have come to ours to enjoy the freedom we offer. For the sake of the world, we must make our country the best there is upon earth; indeed, must model it upon the very standards of heaven. In our beloved Southland the campaign must mean that liberty bows to the rule of love, and that the will of God shall be done upon earth more like it is done in heaven.

Hymn, "America" (first and last verses sung by the entire school).

9. Christian Education Bell (leader and group from Senior Department).

The Victory Bell that rings for the Baptist schools is music to the ears of thousands of girls and boys who are waiting for the opportunity to finish their education. Our schools this year are overrun and many had to be turned away for lack of room. We trust that in future years

there will be larger buildings, better equipment, and more scholarship funds so no boy or girl need be cut off from the advantages of an education.

Group sings, "O Christ, Who Didst Our Tasks Fulfil":

*O Christ, who didst our tasks fulfil,
Didst share the hopes of youth,
Our Saviour and our Brother still,
Now lead us into truth.*

*Who learns of Thee the truth shall find,
Who follows, wins the goal;
With reverence crown the earnest mind,
And speak within the soul.*

*Thy life the bond of fellowship,
Thy love the law that rules,
Thy name, proclaimed by ev'ry lip,
The Master of our schools.*

(A students' hymn, by Louis F. Benson. Air: Arlington, Dundee, Heber, or any common meter.)

10. *Hospital Bell* (doctor, trained nurse and group of patients of various ages).

The Hospital Bell rings softly but clearly in the great Victory. It will cheer the hearts of old and young, of rich and poor, for all alike are in need of the services given in hospitals by Christian doctors and nurses. How often heart and soul are reached and healed as well as is the body.

*"The healing of the seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again."*

Choir sings softly first verse of "The Great Physician Now Is Here."

11. *Foreign Mission Bell* (leader and group).

Loud and clear rings the Foreign Mission Bell. Its peal of Victory will be heard in the far places of the earth. The hearts of our faithful missionaries will be cheered and strengthened; new mission stations and schools will be opened; many more workers will be sent out and countless multitudes will hear the story of the Cross.

Choir sings first and third verses of "From Greenland's Icy Mountains."

12. *Talk* by Pastor.

While we are rejoicing over the ringing of these Victory Bells, there is another cause of joy for us. During the campaign some of the young people of our school have given themselves for definite Christian work. I feel that our rejoicing would not be complete if we failed to have them come forward and stand with these standard-bearers here on the platform. After all, these are our greatest gifts to the work, for all of our money is vain if it is not translated to the world in the language of consecrated lives. May we ask that those who have made this definite decision will come forward,

After the young people take their places on the platform, the school should rise and sing one of the following hymns: "Speed Away, Speed Away"; "Onward, Christian Soldiers"; or "The Son of God Goes Forth to War."

13. *Doxology*.

14. *Benediction*.



VICTORY BELLS

Directions: Above the Sunday-school platform stretch a rope of green or one covered with green paper. In the center hang seven large red paper bells, each one bearing one of the letters of VICTORY. Near the piano have a group of singers ready to sing the hymns

Comes Again the Christmas Time

*Came the Magi from afar,
O'er the desert jailing,
Guided by a radiant star,
Richest treasures bearing.
Lo, they hail the Babe their King,
Bending low before Him,
And with costly offering
Reverently adore Him.*

*Comes again the Christmas time;
Blend your tuneful voices
With the bells' harmonious chime,
While each heart rejoices.
Hasten, children; haste to bear
Unto Him your treasure;
All your joys with others share,
This the heavenly measure.*

*Tell the story o'er and o'er
Of His love unchanging.
Let it ring from shore to shore,
Wide and wider ranging,
Till it reach the farthest strand,
Till each isle and nation
Shall have heard, and every land
Know His full salvation.*
—Meta E. B. Thorne.

suggested at the proper time. One of the musicians can hold a bell and strike two or three times when the paper bells are "rung" by the speakers.

The exercises may be made as simple or as elaborate as is desired. Home Missions may be accompanied by a group dressed to represent the various Home Mission activities; Foreign Missions by a group dressed to represent the different countries in which we have mission work. Or both of these groups may carry standards bearing the names of the kinds of work, as: Immigrants, Indians, Evangelism, etc.; Japan, China, Africa, etc. For "Aged Ministers" have a boy with a standard bearing the words, but do not attempt any costume to represent the part, it will detract from the impression rather than add to it. The Orphanage group may be Primary children in simple school clothes with the teacher of the class or department as speaker. In the Hospital group get a real doctor and trained nurse if possible; the children will be more impressed.

As a speaker finishes, the group accompanying him may leave the platform, but he should remain there, holding his standard. At the close all standards are lined up under the Victory Bells, while the school joins in the last hymn, going from that into the Doxology.



The Gifts at the Gates of the City

Miss Una Roberts

A STORY FOR CHILDREN AT CHRISTMAS TIME

Jimmy of the merry Irish eyes; Vincent, whose Italian blood shows richly under his dark skin; and Ernest, plain American, were seated on the floor before the cheerful settlement house fire, discussing Christmas, now only two days off.

"Aw, all I see Christmas is good for, is that you don't have to go to school."

Ernest's eyes were sober as he said, "My father used to tell me about Santa Claus coming down the chimney on Christmas Eve, but since he died mother says Santa doesn't come any more. There's no chimney at our house, anyway."

Vincent looked at him understandingly, for how could a Santa Claus find a chimney in a

back alley room? Then he added his own faint hope for Christmas:

"In Italy they say that the Wise-Men promised the Baby King that they would always bring gifts to the children on His Birth Night. My grandmother says all boys and girls who watch for them will see them and get just what they want most. But I don't believe they know the way to America. 'Sides the Wise-Men rode camels, and I 'spect the street cars would knock them down if they came down our street."

Camilla had been hearing the boys' talk from the table where her black curly head was bent over a book.

"What's the matter, kid? Got a kick coming 'cause it's Christmas?" She looked at them with all the superiority of her twelve years.

"Naw," said Jimmy, "there ain't no such thing as Christmas."

"Now, Jimmy," Camilla's tone was severe. "How can you say that, when Miss Meacham has planned so many nice things for us here? Don't you know that we are to help decorate and are to have all the nuts and candy we can eat?"

"Aw, things to eat! I want a sled and roller skates." Jimmy was plainly out of sorts.

"I'd like to just see Santa Claus and his reindeer." Ernest's voice was still wistful.

"What a sight it would be if the Wise-Men would come." Vincent was thrilled by the thought.

Here was a desperate situation. Camilla suddenly thought of something that might help. She closed her book and dropped down by the boys.

"In old Spain, where my mother and her mother and all of them lived," she began, "there was once a good king whom everybody loved. Every year the king would visit all the cities in his country and the people were always so happy to see him. A day before the king came, a man would always come to tell the people of the city that at evening the next day the king would reach the gates of their city. Then all the people rejoiced, for the king would right every wrong and reward every good deed. But whom do you suppose was sent to meet the king at the gates of the city? Not the mayor, nor the rich men, nor the wise men. It was the children, all the children of the city. As the sun went down all the children ran singing and dancing to the gates of the city to meet the king. Every child carried a gift for the king. They were not fine gifts, for many were poor children, but each carried something he loved very much. The shepherd boy brought a pet lamb, the merchant's boy a piece of gay cloth, the peddler's daughter a little singing bird and the vintner's girl a perfect bunch of black grapes. Not one came without a gift. Just at eventide the king came, and every child saw the king, heard his voice, and touched his hand. My mother's mother told her this story and I know it's true, for once she saw the king and gave him her gift at the gates of the city."

There was a pause after the story was ended. Vincent spoke first.

"I heard Miss Meacham tell Mrs. De Luca last night all about that city in heaven where the streets are all gold and diamonds and pearls just like Brody's window, only lots more. She told Mrs. De Luca that Mary was at the gates of the city, and Mrs. De Luca just cried and cried. I wouldn't cry if I was going to a city like that. I wonder—do you suppose Mary will meet a King at the gates of that city?"

Jimmy's blue eyes widened.

"Didn't the Baby King come down from heaven? Wasn't there some angels and things?" His ideas were vague but very exciting. Ernest caught the spirit.

"Oh, Camilla, if Mary's going to the gates of that city couldn't we send some gifts to the King? Wouldn't she take them for us?"

Camilla's twelve-year-old imagination saw no reason why this should not happen.

"Oh, yes, let's ask her. What could we send? It must be something we love very much. I have

my beads that were my grandmother's, years ago in Spain—"

"And I—" but the plans were whispered as heads bent together and childish hearts quickened to the world-old motive of sacrifice. Not a doubt entered their minds but that little Mary, who was nearing the Gates of the City, could take their treasures to the King.

Late on Christmas Eve four figures slipped along the path of beaten snow to the alleyway where the De Lucas lived. To the surprise of the children, Miss Meacham opened the door. Past her they looked eagerly into the dimly lighted room. Their faces were sobered by the sight of Mrs. De Luca kneeling on the floor with her arms flung over the bed.

"Is—is Mary still at the Gates of the City?" Camilla faltered.

"At the Gates of the City?"—Miss Meacham was puzzled. Then with understanding she drew the child to her.

"No, dear, Mary has gone into the city." There was a wail from Jimmy.

"Then we can't send our gifts to the King." "Gifts?" Miss Meacham again could not understand.

"Yes'm," Camilla said; "we wanted to send them by her—"

Miss Meacham gradually drew the whole story from the children—how the story from old Spain had blossomed into beautiful flower in the lives of these children of the New World.

Tenderly she gathered them around her, and with their little treasures carefully held, she told them that the King already knew about their gifts, for He lives in the hearts of those that love Him. He had told us while He lived on earth that the way to give gifts to Him was to give to those who were in trouble and in need. Then some day He would meet us at the Gates of the Beautiful City, and there we would find all we had given. So after it was all made clear, there was a scurrying to find someone to receive the gifts for the King—an easy task in that overcrowded tenement district.

And four much surprised children that night learned that the Christmas spirit is still alive. For though the gifts were but broken and battered childish treasures, yet to starved little hearts they were gifts fit for a king.

Thus did Jimmy of the Irish blue eyes; Vincent, son of Italy; and Ernest, plain American, led by the little daughter of old Spain, bring gifts to the King at the Gates of the City.



OUR PUZZLE CORNER

PUZZLE No. I.

Find the names of missionaries in the following sentences and tell where they are located.

1. We had a ride on the lake, then drank some coffee.
2. There were beautiful flowers in the meadow.
3. The tailor was very busy.
4. The bell was ringing.
5. The hunter was lost in the woods.
6. The baker has just left fresh bread.

PUZZLE No. II.

Some missionaries of South China.

1. To very serious add an s.
2. A color loved by the Irish.
3. A body of water.
4. Something to drink.
5. Ruler of a monarchy.
6. Opposite of south.
7. A place for cattle to graze.
8. Opposite of rough or hilly.
9. A bright color.
10. Not high.

(These two puzzles were sent by Theresa Horne, Dallas, Tex.)

A Campaign Song

By Mrs. Ella B. Robertson

Tune: "The Bonny Blue Flag."

Sing a song of missions,
Of China and Japan,
Of poor and needy Africa—
We'll help them all we can.

CHORUS.

There's work, there's work,
There's mission work to do:
There's mission work in ev'ry land,
There's work for me and you.

Sing a song of Italy,
Of Argentina, too,
Of Uruguay and Chile,
Where we've missions new.

Sing of mighty rivers
And prairies of Brazil,
And sing a song of Mexico,
Our neighbor nearer still.

In Panama and Cuba,
And in our own dear land,
And even in old Kentucky*
There's mission work at hand.

Then let us give right gladly
To help the old and young,
The school, the church, the hospital—
And now our song is sung!

*For "old Kentucky" any other state may be substituted.

ANSWERS TO NOVEMBER PUZZLES

PUZZLE No. I.

- 1, Ogbomoso; 2, Richmond; 3, Panama; 4, Havana; 5, Atlanta; 6, Nashville; 7, Argentina; 8, Galveston; 9, El Paso.

Answer: Orphanage.

PUZZLE No. II.

- 1, Speak; 2, Tenth; 3, Earth; 4, Will; 5, All; 6, Robbed; 7, Day; 8, Store; 9, Hath; 10, Into; 11, Prove.

Answer: Stewardship.



NAMES OF THOSE ANSWERING OCTOBER PUZZLES

- Alabama—Mrs. Z. W. McNeel.
Arkansas—Mrs. H. R. Paine.
Georgia—Myrtis Whaley.
Kentucky—Mrs. C. R. Saunders, Mrs. Albert Fuqua.
Louisiana—Mrs. W. T. Ward, Raymond Ledbetter.
Mississippi—Maurice F. Herring.
North Carolina—Miss Davie Boyd, Charlie Mae Epley.
Ohio—Mrs. S. P. Stapp.
South Carolina—Ruth E. Watkins.
Tennessee—Mrs. E. P. Taylor, Mrs. J. W. Anderson.
Texas—Mrs. H. A. Wolfsohn, Emma K. Edwards.
Virginia—Rev. C. C. Hendrick.

Answers to puzzles should be sent to Miss Elizabeth N. Briggs, Raleigh, N.C. Please tell also the kind of puzzles you like best.

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.

December 7.—Topic, "The Birth of Christ and What it Promised." This meeting will be held on the last day of "Victory Week." Let the president, at the close of the program, present in the most effective possible manner the article by Dr. Bruner on page 7, "God's Call to the Called of God."

December 14.—Topic, "Hannah, a Noble Mother." Let someone close the program by giving the tender plea of Mrs. H. F. Buckner, recently returned from China, "What Shall We Give?"

December 21.—Topic, "Future Punishment." See page 6, "Our Christian Responsibility in the Present Social Crisis." In view of the certainty of future punishment, let the leader close the program with this statement of our duty to save the unsaved social order.

December 28.—Topic, "Missionary Meeting—China." Select as illustrations some of the most striking facts and stories, and use to supplement the material in the Quarterly.

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

Make this whole month's missionary interest revolve around the subject of China. Each Sunday supplement the Quarterly topic with one of the articles showing China's needs. Use the pictures for a poster which the children will delight to prepare. For the missionary meeting let each member tell something he or she has learned about China.

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

The usual topic for December—China—will be studied, and from the material provided, with Miss Mallory's outline program on page 32 as a guide, the leader can easily arrange for a meeting of absorbing interest. See particularly pages 14 to 30.

SUNDAY SCHOOL.

In the Young People's Department, Miss Briggs has furnished a brief "Victory Program" which can be readily carried out by the Sunday school. This might well be presented on Sunday, December 14, when all returns will be in.

PRAYER MEETING.

The leaders of the prayer services should read with care the editorials on pages 1 and 2; Dr. Master's article, "The Cure for Bolshevism," on page 8; Dr. Love's message from Europe on page 11; and Dr. Henderson's article on page 37. These will suggest prayer meeting topics of vital interest.

"Inasmuch"

A Christmas Program for Baptist Sunday Schools

This beautiful service, in the interest of General Benevolences, provides for a giving instead of a getting Christmas. It rounds out our scheme of special days for denominational objects. The program can be easily rendered, and will greatly delight young and old.

Order at once a set of material from the Sunday School Board. Fifty copies, with all necessary instructions, etc., for \$1.00—enough for the average Sunday school. Extra copies of any item at proportionate cost. This nominal charge is made to cover cost of printing and mailing.

NAMES AND LOCATIONS OF MISSIONARIES OF THE FOREIGN BOARD

South China

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

SHIU HING.—Miss H. F. North, Miss Margie Shumate.
YINGTAK, via Canton.—Miss A. M. Sandlin, Ben Rowland, Mrs. Rowland, A. R. Gallimore, Mrs. Gallimore, Miss Grace T. Elliott.

WUCHOW.—W. H. Tipton, Mrs. Tipton, Miss E. E. Rea, G. W. Leavell, M.D., Mrs. Leavell, Miss Leonora Scarlet, R. E. Beddoe, M.D., Mrs. Beddoe, Miss Reba Stewart.

MACAO.—J. L. Galloway, Mrs. Galloway.
KONG MOON.—John Sundstrom, Mrs. Sundstrom, Miss Lora Clement, Miss Sarah Funderburke.

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

Pakhol

PAKHOI.—E. T. Snuggs, Mrs. Snuggs.

Central China

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

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

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

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

YANG CHOW.—L. W. Pierce, Mrs. Pierce, Miss Alice Parker, Miss M. E. Mowman, R. V. Taylor, M.D., Mrs. Taylor, Miss E. E. Teal, Miss Hazel Andrews, E. F. Tatum, Miss Mary C. Demarest, Dr. Carl F. Jordan.

North China

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

HWANG-HIEN, via Chefoo.—T. W. Ayers, M.D., Mrs. Ayers, Miss Anna B. Hartwell, W. C. Newton, Mrs. Newton, W. B. Glass, Mrs. Glass, Miss Clifford Hunter, C. N. Hartwell, W. W. Stout, Mrs. Stout, Miss Blanche Bradley, J. W. Lowe, Mrs. Lowe, Miss J. W. Lide, Miss Lila F. Watson.

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

LAICHOW-FU.—Miss Mary D. Willeford, Miss C. A. Miller, Miss Alice Huey, J. McF. Gaston, M.D., Mrs. Gaston, E. L. Morgan, Mrs. Morgan, C. L. Leonard, Mrs. Leonard, Miss Bertha Smith, Dr. Jeannette E. Beall.

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

LAI-YANG.—T. O. Hearn, M.D., Mrs. Hearn, Mrs. Jewell L. Daniel, I. V. Larson and Mrs. Larson.

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

TSINGTAU.—S. E. Stephens, Mrs. Stephens.

Interior China

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

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

POCHOW.—Wade D. Bostick, Mrs. Bostick, G. P. Bostick, Mrs. Bostick, Miss Olive Riddell.

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

Africa (Southern Nigeria)

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

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

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

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

Italy

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

Baptist Theological Seminary, Via Crescenzio, No. 2.

South Brazil

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

SAO PAULO.—W. B. Bagby, Mrs. Bagby, F. M. Edwards, Mrs. Edwards, J. J. Taylor, Mrs. Taylor, E. A. Ingram, Mrs. Ingram, E. A. Jackson, Mrs. Jackson, Miss Ara Dell Fitzgerald.

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

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

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

BELLO HORIZONTE.—D. F. Crosland, Mrs. Crosland, O. P. Maddox, Mrs. Maddox.

VICTORIA.—L. M. Reno, Mrs. Reno, R. B. Stanton.

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

SANTOS.—T. C. Bagby, Mrs. Bagby.

North Brazil

BAHIA.—C. F. Stapp, Mrs. Stapp, M. G. White, Mrs. White, W. B. Sherwood.

PERNAMBUCO.—H. H. Muirhead, Mrs. Muirhead, D. L. Hamilton, Mrs. Hamilton, L. L. Johnson, Mrs. Johnson, W. C. Taylor, Mrs. Taylor, A. E. Hayes, Mrs. Hayes, Miss Pauline White, F. A. R. Morgan, Mrs. Morgan.

MANAUS.—E. A. Nelson, Mrs. Nelson.

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

Mexico

TOLUCA.—C. L. Neal, Mrs. Neal.

SALTILLO.—G. H. Lacy, Mrs. Lacy.

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

ON ENFORCED FURLOUGH.—Miss Addie Barton, Miss Laura Cox, D. H. LeSueur.

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

Japan

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

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

KUMAMOTO.—W. H. Clarke, Mrs. Clarke, Miss Sarah Frances Fulghum.

NAGASAKI.—E. O. Mills, Mrs. Mills.

SHIMONOSEKI.—E. N. Walne, Mrs. Walne.

KOKURA.—Mrs. C. T. Willingham, G. W. Roulina, Mrs. Roulina, Norman F. Williamson, Mrs. Williamson.

KURE.—J. F. Ray, Mrs. Ray.

Argentina

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

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

MENDOZA.—F. J. Fowler, Mrs. Fowler.

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

Chile

SANTIAGO Casilla 3388.—W. E. Davidson, Mrs. Davidson, R. Cecil Moore, Mrs. Moore.

TEMUCO.—W. D. T. MacDonald, Mrs. MacDonald.

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

* At present in this country.



Why I Must Make a Worthy Gift in Cash and Pledge to the Baptist 75 Million Campaign

*Facing my duty in this supreme testing hour, quietly before
God, I answer:*

1. Because of my love for my Lord, and the causes to be helped by it.
2. Because the integrity and progress of my denomination are involved in it, and I want these safeguarded in every way possible.
3. Because this is all I am to give through my church to Missions, Christian Education, Ministers' Relief, Baptist Hospitals and Baptist Orphanages for five years.
4. Because I want to do my part with my struggling, self-sacrificing brethren, who are working and giving to win.
5. Because I have it to give, and to keep it will greatly injure me and bring me under personal condemnation before my conscience and my God.
6. Because to give less than I should is to give unworthily and make a mean compromise.
7. Because by giving worthily I bless myself while blessing the race to which I belong.
8. Because I best serve my own interest by being most pleasing to God.
9. Because I am God's steward, and must be honest.
10. Because I am big enough not to be little.

108-10-36580