

HOME AND FOREIGN FIELDS

Continuing
The Foreign Mission Journal
The Home Field



Our General Director's Victory Message

The first part of the campaign is now over and we have won a great victory, the total subscriptions reported up to this writing being above \$86,000,000. Fourteen states have met their quota and are still going, and all the other states expect to meet their quotas when all the returns have come in. A reasonable estimate of the results up to December 21 is between eighty-eight and ninety million dollars. And this comes from less than 75 per cent of the churches which we have organized for the campaign. It is confidently believed the other 25 per cent of the churches which are organized and the many thousands of other churches which we were unable to reach with the campaign organization will easily turn in subscriptions sufficient to run the total to \$100,000,000 by May 1.

We expect to continue the battle until every church co-operating with our state conventions has been reached and a worthy offering made. I urge that everywhere the forces continue to press the battle till this worthy objective has been gloriously reached.

Now that God and a co-operating brotherhood have given us the money for a new era and an enlarged work, we must go forward with a mighty, aggressive, constructive program for the right conservation of what we have already won and for the winning of other great victories. To this end we must utilize all our spiritual resources and further mobilize all our denominational forces, seeking in prayer, faith and a holy aggressiveness the winning of the world to Christ.

L. R. Scarborough.

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

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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.

January 4—Topic: "How to Make Life Great." See page 6, concluding division of Dr. Dargan's message, "How is this Hope Realized?"

January 11—Topic: "Joseph, a Favorite Son who Made Good." See editorial, page 2, "America or Anarchy?" As Joseph was the saviour of his people so must we save America to save the world.

January 18—Topic: "Four Great Truths." At conclusion of program let the leader summarize the great achievements in the 75 Million Campaign, and show how this will make possible the propagation of these great truths which the world is dying for.

January 25—Topic: "Southern Baptist Schools and Colleges." See page 12, "A New Day for Baptist Schools." Let this article by Dr. Dillard be carefully digested and briefly presented.

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

Everywhere the children have been interested in the big campaign, and thousands have made pledges. Interest must be sustained or they will suffer loss. See especially Miss Briggs' suggestions for a Home Mission Survey program, pages 37-40.

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

Two matters of supreme interest must be provided for in January meetings—the Week of Prayer and the program on Home Missions. For both of these occasions ample material has been secured. See especially Dr. Master's article, page 9; the W. M. U. Department, pages 29-32; and Dr. Porter's suggestions for the devotional hour, page 17.

SUNDAY SCHOOL

The closing exercises of the Sunday school throughout January might well be employed for the presentation, in four sections, of the Home Mission Survey program given by Miss Briggs on pages 37-39. Make the subject of Home Missions very real throughout the month.

PRAYER MEETING.

The prayer meeting leader will find abundance of material for a most interesting and helpful program on "Conserving the Campaign Results." See especially the articles by Dr. Henning, page 7; Dr. Scarborough, page 8; and Dr. Gambrell, page 11.

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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

JANUARY, 1920

What We Have Learned

The story of seventy-four years of Southern Baptist history is the record of undefeatable purpose to obey the Master's full commission in spite of difficulty, discouragement, and failure. No single year of this checkered past, since the Southern Baptist Convention was organized, has been without its lessons, and success and failure alike have contributed to the great new day which we now face.

It has been demonstrated that our oft-repeated assertion that the Bible is our all-sufficient rule of faith and practice is no mere shibboleth. Others have argued that times have changed, and therefore the methods described in the Bible for handling the affairs of the Kingdom must likewise be changed. They have pointed to the crude methods of agriculture, manufacture, travel and communication of Christ's time, and the marvelous improvements which we have made; in the same way, they have said that we must improve upon the methods of the early Christians. The fallacy in their argument is that what man does is capable of continuous improvement, but what God does, or directs, can never be improved upon. The simple, democratic, voluntary principles so clearly defined in the New Testament have been found the most efficient, satisfactory and resultful when put into actual practice even in a mighty money-raising enterprise.

The layman has been re-discovered. Beyond all question the greatest curse that has blighted Christianity is ecclesiasticism, sacerdotalism, the setting apart of a few to do God's work while the many become mere onlookers. Our laymen have had a taste of the joy of service, the devil of dumbness has been cast out of them, and they stand at attention for the next big job.

The women have come into their own. Their plea for organization and systematic giving has been vindicated. Forced through necessity in past years to become largely a collection agency for missionary funds, they now find themselves released for their greatest and most fundamental work—that of missionary education and inspiration. Their financial responsibility is at the same time in nowise lessened, the new plan of collections only making it far easier for them to reach the women and girls, and the children of Sunbeam age, with effective stimulation to systematic and proportionate giving.

We have learned the indispensable necessity of trustworthy leadership. From the campaign director to the last team captain we have moved forward in solid rank because we trusted

our leadership and were willing to follow their leading as they followed Christ. As never before we have been brought to realize the sacred obligation of training a generation of equipped Christian workers. The Sunday school and B. Y. P. U. will occupy even a higher place and be given more serious consideration than in the past.

We have come to a new sense of the world's need of Christ. Undesirable distinctions and differences have been wiped out as we have visualized in one view Foreign Missions, Home Missions, State Missions, Christian Education, Orphanages, Hospitals, and Ministerial Relief. We have realized that these are but different phases of the same great task—that of winning a lost world to the Saviour. Men and women who, because of some preconceived notions, opposed or were indifferent to certain of these great causes, have had their prejudices swept away, and now stand for a full-rounded, whole-hearted obedience to their Lord's commands.

We have discovered to be actually true what many have been saying to unbelieving churches—that a great challenging, commanding program is more easily carried to success than a program of small and faithless proportions. We have found that our people are rich, both in money and in grace, and that when properly informed and approached they will joyously serve and give. We have drilled through the thin surface of apparent worldliness on the part of our young people and struck blood—the rich, red blood of heroes and heroines only waiting for something big enough to grip them and call them out. The word "Baptist" has taken on a new dignity both in our own eyes and the eyes of the world. We have found ourselves as a people—and the discovery has awakened the determination to give to the whole world that which has made us what we are.

We have learned that we do not need to unify and federate in order to live and thrive and do our whole duty. We are told that the Kingdom of God will not come with observation, and while others are working out paper schemes and making world surveys, we must be about the Father's business. There is no constraint with Him to save by many or by few. When all these schemes and inventions of men shall have been forgotten Baptists will be forging ahead—many years ahead—with their God-given work according to God's revealed will.

We have learned all this and more. But have we learned withal to be humble, to give God all the glory, to be generous and fraternal? Have we learned to behave ourselves as seemly in the face of victory as our forefathers did under persecution and defeat? Have we learned how to keep from being petty and mean in spirit, now that new dignity and power are ours? Have we learned to let God have His way with us in all things?

The years ahead—how they beckon us; how they challenge us to greatness! May God give us wisdom and grace from Him alone who is able to guide us into all the truth.

America or Anarchy?

To save our country from the red menace which shows its ugly head on every hand is at this moment the paramount political duty of every true Christian citizen.

It is one thing to read the headlines of a newspaper and discuss in a casual and uninterested way what one has read, and quite another thing to have brought into one's every-day living and experiences the results of bold, defiant, lawless, godless, widespread attempts to overthrow our Government and the institutions which have made our nation great. It is one thing to discuss in an academic way the right of the laboring man to organize, and quite another thing to see the nation in the throes of a coal famine in the dead of winter as a consequence of organized labor seeking to secure its demands by force. What may we do and say, without being alarmists, to

awaken our solid, dependable Christian citizenship to the seriousness of the situation?

Let us look for a moment at the facts. For more than a century we have prided ourselves that the poor and oppressed of other nations could come to America and here find liberty, opportunity, independence, and happiness. In pursuance of our invitation peoples of all nations have come in incessant stream to our shores, where they were received without question. We delighted to call our country a "melting pot" into which might be poured men and women of every race, and out of which would come 100-per-cent Americans. Our confidence in many cases was justified, and where it was not justified there arose no occasion for our disillusionment. Then came the war, which proved one of two things—either that the "melting pot" had utterly failed to fuse some of the elements poured in, or that in the "melting pot" an undreamed-of amount of scum had arisen unnoticed to the top. As to which of these things happened, you can take your choice with equal satisfaction. The fact is that upon the outbreak of the war this lawless, un-American, traitorous element began to assert itself. During the period of America's participation in the war these anarchists, realizing the danger of encountering military authority and arousing public opinion, discreetly hid themselves. But upon the signing of the armistice a wave of radicalism swept over the nation that can be explained only on the ground that for many years this movement has been shaping itself under our unsuspecting eyes. The recent report of Attorney-General A. Mitchell Palmer to the United States Senate discloses "the magnitude of the organized activities of those who would destroy our Government and the urgent need of certain special legislation to deal effectively with this serious situation."

Attorney-General Palmer points out several startling facts. First, he shows that we have no proper law to prevent enemies within our midst from preaching their seditious doctrines undisturbed. The wartime "Espionage Act" made possible drastic action in the case of slackers and those who opposed the prosecution of the war. But after careful investigation the Attorney-General reports this serious state of affairs regarding our lack of adequate legislation with which to meet the danger we confront:

(1) Those who have attempted to bring about the forcible overthrow of the Government of the United States have committed no crime, unless their acts amount to "treason, rebellion, or seditious conspiracy." This is defined in Sections 1, 4, and 6 of the Criminal Code above quoted.

(2) The preaching of anarchy and sedition is not a crime under the general criminal statutes of the United States.

(3) Advising the defiance of law is not a crime under the general criminal laws, whether the same be done by printing and circulating literature or by the spoken word.

(4) Nor is the advising and openly advocating the unlawful obstruction of industry and the unlawful and violent destruction of property a crime under the United States general statutes.

The second revelation of the Attorney-General is the strength of the anarchistic movements and organizations that have deliberately conspired for the overthrow of the United States Government. In the investigation which has proceeded under his direction, he states that a more or less complete history of over 60,000 radically inclined individuals has been gathered together and classified. He cites, for example, the "Federation of the Union of Russian Workers." The investigation made by this department led at once, he declares, to the conclusion that this organization was for the sole purpose of destroying all institutions of government and society. If the names and history of 60,000 leaders could be secured in a brief period of investigation, how shall we estimate the number of ignorant, greedy, anti-American men in whose hearts these damnable doctrines have been planted?

A third startling disclosure of the Attorney-General is that there are 222 radical newspapers published in foreign languages in this country at the present time, and 105 radical

newspapers published in the English language. In addition, 144 radical newspapers published in foreign countries are received and distributed to subscribers here. This number, Mr. Palmer adds, does not include the hundreds of books, pamphlets and other publications which also receive wide circulation, many of them published in foreign language. Anarchistic newspapers, it is shown, are published in twenty-three foreign languages. The I. W. W. alone circulates thirteen papers printed in the English language and nineteen papers printed in foreign languages. These publications are filled with violent, seditious, blood-thirsty, revolutionary utterances, inciting boldly to defiance of law and the overthrow of established institutions.

While all this has been going on unhindered among ignorant, fanatical aliens, at the other social extreme have stood our so-called leaders in Congress, some of whom have openly and deliberately betrayed the nation and humanity for the sake of partisan advantage. We have witnessed the sorry spectacle in Washington of statesmanship giving way to petty politics while a stricken world begged for relief, with our great nation, of all the nations of the earth able to give that relief, thrown upon the mercies of Bolsheviks, anarchists, communists, and radical socialists. These leaders do not represent America, they misrepresent her, and the time is at hand for this to be made known in no unmistakable terms.

The nation is aroused. The track is going to be cleared. A bill introduced by Mr. Davey, of Ohio, "defining sedition, the promotion thereof, providing punishment therefor, and for other purposes," is in the hands of the Committee on the Judiciary. Enacted into law, it will soon cleanse our land of these enemies of God and society, imprisoning some and deporting the rest.

Baptists have always stood for law and order. The principles for which we have stood religiously are precisely the principles which have made ours the greatest, freest, happiest, most law-abiding nation of earth. We will not stand as spectators and on-lookers at this time of peril, but we will throw the weight of every Baptist man and woman, every Baptist church, every Baptist pulpit, every Baptist periodical, into the balance for the preservation of our Government and its free institutions. Through the enlarged program of Home and State Missions and Christian Education, made possible by the 75 Million Campaign, we will stem the tide in the South. It is a time to make ourselves felt mightily and effectively in the social and political as well as in the religious life of the nation. For such an hour Peter has given us the watchword: "Honor all men. Love the brotherhood. Love God. Honor the king."

The Things That Remain

There are two kinds of early pioneers—those who blaze the trail, and those who go in to occupy the newly-opened field. Then there are the pioneers of the new day which comes after the early settlers have completed their tasks and an established order of things is made possible. We bow in reverence before the mention of the names of our missionary pathfinders, and our hearts glow as we think of the heroism and self-sacrifice of the generation of men and women who followed in their wake. Now we enter upon the period of expansion and development of which we are the pioneers.

In the homeland we shall enter upon an era of intensive development of the local church life undreamed of a generation ago. Our churches will become bee-hives of Baptist business. The enlistment of every member of the church in some active, practical, worth-while forms of Christian service will become the serious purpose of every pastor, backed by his board of deacons and officers. Division of labor and responsibility will be made through well-organized groups to train and nurture those already in the church that they may be sent out to win others. Church building will proceed at rapid pace

until every community shall be supplied with a house of worship that is at the same time a workshop equipped for carrying on the greatest business in the world. All this will be preparatory to the enlarged co-operation of all the churches in the work of Home and State Missions, the education of our youth, the care of the sick, the orphaned, the aged minister, the needy and helpless everywhere. Never was the call to Christianize our own nation, with its discordant elements and masses of unconverted men and women, more urgent than today.

The unfinished task in papal and pagan lands looms larger than ever. The world has been drawn so closely together that the fate of our nation is wrapped up with the fate of all other nations. The whole world must be brought under the sway of Jesus Christ, or no part of it can permanently remain under that sway. Then, too, we must never lose sight of the incalculable worth of a single human soul. All the money we shall ever raise is not equal in God's sight to one soul, be it clothed with the body of a man or woman whose skin is white or black or brown. After we shall have expended four millions of dollars a year for five years in our Foreign Mission work there will yet remain vast aggregations of humanity who have never heard the saving message, or who have heard it so imperfectly that they have been unable to lay hold on Jesus Christ in repentance and faith. Let us remember, too, that there is a great difference between evangelization and Christianization. After all the nations shall have been evangelized, there remains the unending task of bringing to Christ each new generation until He shall come again.

The failure that cursed the people of Israel in the early centuries of their history, and that marred their triumphs in all the following ages, was that they left incomplete that which God had commanded and empowered them to finish. Had they thoroughly subdued the land of Canaan and totally uprooted the heathen inhabitants as God commanded, all the years of their future would have been changed. If we should become content to rest on our laurels, to shrink back from the huge undertaking into which God has plunged us, to become satisfied with a half-victory and a compromise, God in disgust would spew us out of his mouth and raise up another people who would be faithful and obedient.

There is something to live for today—and tomorrow, and the day after. Remember what Jesus said about putting one's hand to the plough and looking back!

OUR missionary topic for January is "Home Missions." January 4 to 11 is the time set apart for the week of prayer for world-wide missions. More than ever must we stress these two things—study and prayer. It would be a tragedy unspeakable for us to think in terms of a great "campaign" every five years and forget the causes that benefit. Home and Foreign Missions must be made more real than ever before. In HOME AND FOREIGN FIELDS will be found indispensable material each month for programs, addresses, illustrations, prayer services, children's meetings, young people's societies, and all other occasions and opportunities for missionary instruction and inspiration. Note especially the new "Missionary Pilot" on page 1, which will serve as a guide to the best use of the material furnished.

OUR campaign song, "Millions for the Master," has served well its purpose. Now let us change it slightly and start a new crusade singing, "A Living, Living for the Pastor." Our old slogan, "As much for others as for ourselves," is going to have to be reversed in many churches. When our next associational reports are made up showing two, five, eight, twelve, fifteen thousand dollars for benevolences and one hundred and fifty to a thousand for local support, somebody is going to be embarrassed. It's your next move, Mr. Layman.

A REMEDY that failed to do you any good is a remedy that you cannot very effectively recommend to your neighbor. If we allow the lawless forces in America to dominate, and our nation becomes filled with anarchy, violence, strife, bloodshed, then when our missionaries to pagan lands undertake to preach Christ as the remedy for all human ills they will make but poor headway. Let us put on a program of Christian Americanization of such scope and power that we can say to the nations: "This is what our religion did for us in our gravest crisis. Christ has stood the test."

HAS a Baptist anywhere been left out? Did a Baptist anywhere refuse to hear the call of Christ to give in this campaign? Do not give him up! Seek him out as if he were a stranger to grace and needed to be won to Jesus. The will of God will be done without him, but oh! the unspeakable loss of him who misses the opportunity of doing it!

WHEN the Seventy came back rejoicing in their success, exulting that even the demons were subject to them, Jesus quietly warned them to rejoice not for this cause, but that their names were written in heaven. In the same hour, Luke says, He rejoiced in the Holy Spirit. Let us beware of self-righteous exultation, but rather be filled with the joy of the Master, whose we are and whom we serve.

"COMMUNION and petition," says Mr. S. D. Gordon, "store the life with the power of God; intercession lets it out on behalf of others." Prayer won for us the victory in our great campaign; prayer will empower us to use this victory aright. Pray without ceasing for the missionaries, the workers, the men and women in positions of high and holy responsibility.

MAKE men glad that they gave. Forestall the feeling that the devil will begin to arouse that "I did too much." Say to your heart: "Through ages, through eternity, what I have done for God, that, and that only, will live. Deeds never die."

THE HOPE OF GLORY*

Rev. Edwin Charles Dargan, D.D.

A "Victory" Message for a Quiet Hour or Meditation, Thanksgiving and Rejoicing

"Christ in you the hope of glory." Col. 1: 27.

It was the delight of Paul's heart that he was the apostle to the Gentiles. He was indeed a Hebrew of the Hebrews, and more than once, in burning language, he declares his deep and intense interest in the salvation of his own people. Yet, though reluctant at first, it was a joy to him that God had sent him to preach the unsearchable riches of Christ to the Gentile world. He had caught the world-embracing spirit of the Master, whose he was, and whom he served. It was the spirit of a universal religion. It warmed the heart, fired the imagination and flowed out in the life of this great evangelist. As in all of his epistles, so in this, the preaching of Christ to the nations is the pervading thought. The prevalence of some fatal errors concerning Christ among some teachers who had influence with the Colossians led Paul to dwell on the majesty and glory of Jesus. He sets forth, in strong and glowing terms, the exalted worth and dignity of his blessed Messiah, his own Lord, Jesus, the Son of God. He is the head of all things, first-born of all creation, through whom all things were

* From the volume of sermons, "The Hope of Glory," published by Revell Company

created and in whom all things subsist. Head of the church, He is in all things pre-eminent, making reconciliation for man in His blood shed upon the cross. For the nations of the world this atonement had been made, and Paul himself had become a minister of this world-wide gospel. In the discharge of this high mission he regarded not his own suffering that he might fulfil the Word of God. The secret which had been hidden from ages past was only partially made known to God's chosen people, but now was proclaimed and manifested even to the Gentiles. He calls this a "mystery," but we must remember that he used that term not as we do now, to signify an unsolved problem, but in its proper significance of a secret communicated to those who were initiated into some order or circle. So it was an open secret, a thing kept in the mind of God until the proper time should come to make it known to the world. Now it has become known. It is the plan of redemption for all the world. God has now been pleased to make known among the Gentiles the riches of the glory of this revealed secret, "which is Christ in you, the hope of glory." How rich is this expression of the gospel! It is a body of divinity and a code of life in one sentence. Let us carefully think what is meant by "the hope of glory" and how Christ in us constitutes that hope.

I. WHAT IS THE HOPE OF GLORY?

We need not dwell upon the strength and beauty of hope as a quality of our human nature. Thousands of beautiful utterances about it, in both prose and poetry, are found in all languages and literature. No words can be too choice nor too glowing to picture its beauty and its charm. Schiller has sung in immortal verse how hope is born with our infant life, plays about our growing youth, comforts our manhood, and cheers declining age, and even then, when the grave closes down upon the journey's end, we plant above it the fadeless blossom of hope. Other poets and writers have sung and told of its preciousness, yet it is not a sentiment only. It is a strong principle, in well-known Scripture phrase, "An anchor of the soul, both sure and steadfast." Of all the hopes we men cherish, and they are many, the noblest and best is that brought to us in the gospel of God's grace in Christ Jesus, "The hope of glory." If we can get clearly before our minds what Paul means by "glory" we can then fill and rejoice our hearts with the thought of "the hope of glory."

Glory is a great word, both in the Old Testament and in the New. We cannot here attempt to point out and unfold its various uses in different connections, but it is plainly here used in the somewhat general sense. It is not the glory of any particular person or thing that is here meant. Not exclusively the glory of God, or the glory of Christ, or the glory of the saints, or the glory of heaven. In some sort it embraces all these, indicating a state of things that is supremely good, exalted, brilliant, splendid, and enduring. "The hope of glory" then is the hope of attaining a state of being which is complete and supreme in every excellence. Of course this is itself a very general statement, and we may try to make it clearer by considering some of the elements which go to make up that glory.

1. For man, glory is to catch up with his nobler tendencies, his best longings after the highest good. It is aspiration achieved. Man is full of outlooks on the better, of stirrings for the higher. His very consciousness of imperfection makes him yearn for the perfect. His sins, when duly considered, make him thirst for holiness, and his limitations, even where no fault is involved, press him with a quenchless eagerness for freedom and power. If we are anything at all we want to be more. Intellectually, a man who prizes mentality, and conscious of ignorance and weakness, longs for fuller knowledge, for clearer light, has a longing that nothing on earth can satisfy. A great teacher once said, in a glow of rapture, "Oh! to sit at the feet of the Master forever, and learn and

learn and learn." Morally, a man who sees in himself the capability of being good, and yet looks, with infinite pain on the marred wreck of his own life, feels an unspeakable and unquenchable desire to be good. Even when only dimly conscious of moral fault, he knows there is something better for him than he has ever reached. The glory of man lies in his intellectual and moral nature. The distress of man is that these, his noblest powers, are limited, and his soul made for the best is hindered, sometimes crushed, by failure and fault. The shame and disgrace of man is that these noblest powers are often thwarted and debased by his own suicidal neglect or perversion. Now show him a state where all these hurts are healed, all these perversions are corrected, all these drawbacks removed, and he can find himself perfectly pure and good forever. That is glory. It is to be all that a soul can be, intellectually and spiritually. It is a state where there will be no more fevered cries, "More light, more light"; no more despairing groans, "Wretched man that I am, who will deliver me?" Oh! then to us, clouded and darkened as we are, enveloped in mists of ignorance, fettered by painful weakness, forestalled by hills of difficulty, burdened with thoughts of conscious fault, how bright a word is this, "The hope of glory." Sickness and weakness gone, pain banished, sin forgiven and blotted out, death abolished, and the life joyous and triumphant, liberal and free, unfettered and fine, endowed with perpetual youth, and crowned with everlasting delight. This is glory. The hope of it is itself "a joy unspeakable and full of glory."

2. The glory which the apostle had in mind is not individual and selfish, but is social. The communion of the saints is glory, the association of the perfect in the perfect state. Utopian dreamers have imagined some earthly paradise, where human beings live in love and justice. Every reform, every note of human progress, every widening out of human interests has pointed to the consummate goal of a social state where all men should be good, and none should suffer or bring suffering. The accumulated evils, the festering sores of the body politic, the shameful sins, the inhuman cruelties, the foul vices which have marred the social life of mankind on earth have themselves created sorrow and loathing and the yearning for their removal. If we can conceive of a state where material things, where gross temptations, where rank injustices find no place; but where love and perfect purity have triumphed and shall be forever maintained—that is glory. The rapt Seer on Patmos was vouchsafed some vision of this exceeding excellence, and in the wonderland of the Apocalypse has given to it immortal expression. Golden streets and pearly gates, beautiful trees of life-giving fruits, crystal streams, ringing harps, unfallen angels, redeemed and sanctified spirits, songs that cease not, harps of melting melodies and trumpets with triumphant notes of victory, pageants of splendor—these are some of the notes of prophetic suggestion.

*"Jerusalem the golden, with milk and honey blessed.
Beneath thy contemplation, sink heart and voice oppressed.
I know not, oh, I know not, what social joys are there;
What radiancy of glory, what bliss beyond compare."*

3. Glory is the vision of God. "Blessed are the pure in heart, for they shall see God." "And his servants shall serve him, and they shall see his face." This is the crown of all. The old theologians talked of the beatific vision, the sight that makes happy. To see the King in His beauty—this is indeed the vision splendid. We know how a beautiful sight delights the soul beyond words to tell. It may be the majesty of spring, the warm light of summer sunshine, or the gold and purple splendors of setting day, or the simple grace of a fair and fragile flower, or the beauty of a human face, lit with purity and love and peace. We have seen things that make us glad. But who shall say that anything can make a soul so glad as to see God? This is the vision promised in the gospel of Christ.

Our human language stumbles and fails in its poor endeavor to express the glory of that vision. Theologians have discussed whether we shall see three persons or only one, whether we shall see only Jesus in His glorified form, or even whether we shall see anything that corresponds to the material sight. All such discourses are futile. There is no need to try to analyze by our poor process of reason, or to express in our weak and imperfect language all that can be meant by seeing God. Surely we know that the vision itself will far surpass in beauty and in joy every image of it that we now can form. To the thinker, puzzled with problems, the ultimate good will then appear. To the artist, striving for the ideal, perfect beauty will then appear. To the simple soul that knows naught but to look and love, the face of infinite love will be seen. That is glory.

Are these mere imaginings? Is the hope of such a glory as this a mere phantom of the brain, a mere wish of the longing heart? Is there any solid basis for such a hope as this? Yes, it is found in the gospel of Christ. The things of which we have been thinking are embraced in that gospel. The Apostle Paul was a mystic, but withal a very rational and practical man. The hope of glory to him, both as a present experience and as a message of cheer to his fellowmen, was not the baseless fabric of a dream, but a reasoned and joyful expectation. This is involved in the other great thought of the text.

II. HOW IS THIS HOPE REALIZED?

The answer is emphatic and profound—"Christ in you." Surely this is one of the most comprehensive of all sayings. If we consider well what it means, it will be easy to see how the hope of glory may become and remain a fadeless possession. Perhaps we may catch the profound meaning of the apostle by saying that it is Christ known in you and Christ felt in you—known as a historical fact, felt as a personal conviction. The person and work of Christ apprehended among you, as unfolded in the narrative and doctrinal statements of the New Testament, the spirit and influence of Christ felt within you as the experience of your own heart and life.

1. We observe then that "Christ in you" means Christ known by you as a historic person. The facts of His wondrous life are portrayed in the Gospels, and the impression made by His person upon those who knew Him, either immediately or at second hand, are given in the other New Testament writings. Allowing the utmost to that unhappy, destructive criticism, there is abundant material left to make sure the Christ of history. The main features of his character, samples of His mighty works, transcripts of His notable teachings are ours. Rationally, to accept Him as presented in the sources of our information about Him is to know Him historically.

This knowledge will include the tracery of His character. The Man in His purity, His dignity, His strength, His kindness, His love, is revealed to us. The Teacher and Preacher in His force, His simplicity, combined with depth, His earnestness, His profoundly serious view of life and its meaning, His conviction of the future life and its glory, stands clearly before us. This knowledge will include the facts and significance of His life-work. It deals with His deeds in their mercy and power; in their didactic and exemplary glory. Chiefly it will take in and emphasize that special feature of His work which stood out so clearly in His own consciousness, and is reflected with such tremendous power in the teachings of His authorized spokesmen—that is, His work of redemption. The Christ of history is consummately the Christ of the cross. Let us reflect how valuable is this historic apprehension of Christ as a basis for the "hope of glory" of which we speak. That hope is enwrapped in the historic reality of Jesus as Man, Teacher and Redeemer.

2. "Christ in you" means Christ felt in you as a personal conviction, realized as a personal experience. This, it appears,

is the main thing in the mind of the apostle. Founded in the knowledge of his life and character, it is a deeper and more personal realization of the present living Christ who has thus been brought to our knowledge. Here is something so personal and intense that it cannot be understood by those who are strangers to it. The historic Christ may be the subject of study, but the personal Saviour is that, and more than that. A man can indeed tell others that Christ is a personal experience with him, but he cannot thereby make Him a personal experience to others. He may even tell how Jesus became a personal experience to himself, but at least he will only be describing very imperfectly in language a vital experience that no language can fully express.

"Christ in you" also means Christ as a rule of life and conduct. Jesus is not only the way, but He is also the truth; not only the Redeemer, but the guide of men. To know His life and teachings is to accept Him as model and lawgiver. Knowing His life, and that it was the best the world has ever known, we have an incentive to make our lives like it. They should be like that life, in its superhuman unselfishness, in its high-souled consecration to duty, in its beautiful purity, in its lofty consciousness of its mission. This is what Paul meant when he said "to me to live is Christ"; this is what Jesus enjoined when He said, "Abide in me, and I in you. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye, except ye abide in me." Him in us, and we in Him. This is the expression and the condition of a true Christian experience. The more conscious we are of this indwelling Christ, the more real does every hope connected with Him become. Thus realized in the life of faith and trust, Christ becomes indeed to every soul so possessing Him the hope of glory.

Thus in every way is Christ in us the hope of glory. Whether apprehended within us as a living principle, or apprehended by us as a historical fact; in the former view persuading us of our own immortal destiny, of God's unspeakably precious Fatherhood to us, of His own sure Kingdom of truth and love; in the latter view establishing these concentrated hopes on the sure foundation of a faultless character, the peerless gem of all human history.

Let us now recur to the Apostle Paul and his thought. He has spoken of his joy in proclaiming to the Gentiles this Christ in them the hope of glory. Observe how this joy seems to show itself in what immediately follows our text: "Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ." Yes; no doubt his great soul was stirred within him at the thought that it was his privilege to announce to his fellowmen a hope like this. Did he not feel that it was the highest and noblest of all things men could do, to tell with all the earnestness of his nature how they might be the possessors of this hope? Ah! yes, it was a delight to him to preach this Christ the hope of glory, yet he failed not to be impressed also with the earnest labor necessary for even so delightful a work. He speaks here of warning and teaching every man, he tells elsewhere of his tears and prayers and labors for the promulgation of this gospel. Furthermore, he deeply felt the awful responsibility thus resting on him and cried out in conscious weakness, "Who is sufficient for these things?" But the secret of his power, and of his calm assurance of a noble success he tells us in this, "I can do all things through Christ which strengtheneth me." Also in almost every letter is expressed his craving for the sympathy, co-operation and prayers of his brethren: "Pray for us, that the word may have free course and be glorified." And thousands of Christ's heralds since Paul have felt—perhaps not so deeply, but yet have felt as he did—the sublime joy and the weighty care of preaching Christ, having in them, too, that trust in Christ and leaning on the brethren which he had. God help them ever so to feel, this being their life-aim—"Christ in you the hope of glory!"

What We Have Accomplished

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

A Summary of Achievements in the Great Drive which at the Close of the Third Week Showed Us Twelve Millions Over the Goal

It is utterly impossible to set down accurately the results of this great campaign, the results have been so many-sided and far-reaching as to the five computations. We can approximate them, however, fully enough to be abundantly grateful to God for His great blessings and encouraged for the future almost beyond measure.

The financial showing at the present writing is as follows:

States.	Accepted Quota.	Reported First Week.	Reported Third Wk.
Alabama	\$ 4,000,000	\$ 2,750,000	\$ 4,025,000
Arkansas	3,500,000	1,250,000	2,500,000
District of Columbia	200,000	250,000	250,000
Florida	1,000,000	846,930	1,300,000
Georgia	7,500,000	8,000,000	9,867,000
Illinois	1,200,000	450,720	700,703
Kentucky	6,500,000	4,699,216	6,933,635
Louisiana	3,325,000	1,910,524	2,810,000
Maryland	750,000	811,655	900,000
Mississippi	3,500,000	3,507,180	4,000,000
Missouri	2,925,000	1,500,000	2,000,000
New Mexico	250,000	360,000	370,087
North Carolina	6,000,000	4,500,000	7,032,000
Oklahoma	2,500,000	1,500,000	3,027,599
South Carolina	5,500,000	5,625,000	7,450,000
Tennessee	4,609,000	3,924,508	4,932,432
Texas	16,000,000	7,011,404	16,000,000
Virginia	7,000,000	5,224,786	7,640,000

All official reports and all credits total \$86,999,382.

This is the last objective we have obtained, but not our last objective. The money objective is simply one of many. This is to be followed by a better indoctrination of our people and by an evangelistic effort which shall sweep into the Kingdom in connection with Baptist churches not fewer than 2,500,000 additional saved people ere the close of the five-year period.

We have succeeded thus far gloriously in the following ways:

1. *By prayer and supplication.* Success has been due to prayer, and the campaign with its responsibilities has brought our people to its needs as never before.

2. *By information.* Perhaps never within the same period did our denomination or any other distribute as much special literature and disseminate more information. Sermons, addresses, Baptist four-minute speakers, religious press, secular press, the *Baptist Campaigner*, leaflets, folders, personal letters, and millions of pages of tracts were some of the agencies through which this information was gotten to the people. I dare to say that our people are better informed about the denomination than they have ever been.

3. *By organization.* This organization has been simple but thorough, reaching from the central office up to the church farthest away and consummating an organization within the local churches that was adequate to reach every individual Baptist in the Southern Baptist Convention.

4. *By mobilization.* The means mentioned above contributed largely to our ability to mobilize our spiritual democracy in a great way. Baptists of the South were so thoroughly and heartily mobilized as to respond with more than 6,000 volunteers from among our young people for special Kingdom work and with more than 83 million dollars to carry on this work. This is enlistment in a great fashion. If we continue the evangelistic phase of enlistment so vigorously as to add not fewer than 2,500,000 converts to the Kingdom in connection with Baptist churches we will demonstrate to the world in a magnificent way the superiority of a spiritual democracy over any sort of overhead control.

While we are summing up results let us not forget that we are not stopping but beginning. Our very success has multiplied for us our responsibilities and increased our labors. This effective organization of which we have spoken ought to be continued in ever local church and utilized as effectively in other lines of Christian work as in securing cash and pledges in the Baptist 75 Million Campaign. Local church directors, organizers, boosters, captains and teams should be kept intact and kept busy seeing after additional cash and pledges, the collection of pledges already made, church attendance, the gathering into the local church all the Baptists who move into the several communities, and seeking to bring to the Saviour the unsaved. All of these should become enthusiastic personal workers, not holding up as long as there is an unsaved person in the community in which they live. It would be a calamity to allow such reaction to set in as would dissolve all these forces for good and settle back in the easy chair of self-congratulation.

We must not only make our gains permanent but make them cumulative. We have reached a great stage in our history; we have become assured of real power. We have made for ourselves a large place in the esteem of other denominations and the world. We occupy a vantage ground which ought to project us into the future with a service and success never dreamed of before.

Victory—and the Years Ahead

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

Out of Rich Experiences in the Most Strenuous Six Months of His Eventful Life, Our Campaign Director Points to the Tasks Before Us and Pleads for Greater Things even than Our Glorious Victory

Certainly the task ahead for Southern Baptists is greater, more meaningful and resultful than the task already accomplished. It has in it the issues of years of planning for the enlargement of all the work of Christ's Kingdom along all lines, meeting the new conditions, responsibilities and opportunities put on us by victories already won. In every way we face new conditions. No preacher, no Baptist church, no secretary or board can act as before. This campaign and the world-conditions have enlarged, changed, intensified, made over all of our plans and programs. The fundamentals of sin, grace, the gospel, Christ, eternal destiny, have not changed. But as adaptable men and churches we must find God's way of applying the gospel to the new conditions about us. *It is up to Southern Baptists to make a world-demonstration not only in the freedom, but also the working-efficiency of democracy functioning in religion in its mighty missionary and Kingdom-constructive application of the gospel to the needs of men everywhere.*

We have merely begun in a more extensive and more thoroughly co-operative way our work of unifying, mobilizing, organizing, informing, inspiring, enlisting and marshalling our forces for the forward work of Christ's Kingdom. Victory Week ends nothing really—it only marks an intensive period of seeking donations in cash and pledges. We do not mean to cease our efforts along any lines. With all begun, we must go on teaching, enlisting, strengthening, stirring our people and calling them to noble and more heroic service; collecting our pledges, securing pledges for all not enlisted in the campaign and from all who join our churches in the coming years; getting larger pledges from those who have not done their duty and from those who have increased prosperity in purse and soul—this is a mammoth task, taxing all of our energies during all the years to come.

Our plans of reaching and enlisting and bringing up to a fuller co-operation our people along all lines of Christly endeavor must be wisely made out and persistently prosecuted until our churches and all of our agencies become 100 per cent efficient. We have just begun. The wide and far-reaching field of enlarged endeavor stretches its long lines far ahead.

I would mention some of the essential characteristics which in my judgment should mark the mammoth undertaking facing Baptists now:

1. *It should be sanely and persistently aggressive.* The Allied armies never won in the great war as long as they laid in the trenches and on the defensive. Marshal Foch hit the Germans hip and thigh, in face and on knee all along the line from Alsace to Belgium, and thus forced them to surrender. Baptists must now as never before in every church, pulpit, school, paper, board, on every home and foreign field, adopt a great open-field, forward, aggressive method. One of God's biggest words in revelation and providence is "*Go forward.*" There is a great fundamental of world-conquest in James' words, "Resist the devil and he will flee from you." Christ meant for His churches to be aggressive, crowding sin, when in Matthew 16 He says, "The gates of hell shall not prevail against it."

2. *It should be constructively defensive.* We have not universally won the field on any truth or principle we stand for in God's Word. We must fight in the highest sense of this Word if we win. Wherever Baptists lose the militant spirit of loyalty to New Testament truth and yield to compromise they have been swallowed up and have lost their

witness to the truth. The unionizers and interchurch advocates were never more aggressive and never more determined to compass the downfall of Baptists—or, worse, their emasculation. If our forward program is not genuinely true to New Testament standards and does not ring out with unmistakable loyalty to the Lordship of Christ and His clearly-revealed way we will entirely fail. *I would say we must be immovably loyal in orthodoxy, genuinely brotherly in spirit and aggressively militant and constructive in program.*

3. *It should be tremendously evangelistic.* Soul-winning in harmony with New Testament methods and power is the hope of Baptists. We must never drift from heaven's program for Christ, "The Son of man came to seek and to save that which was lost." We should crowd the lost in city and country, in the home and on every foreign soil, with the saving gospel of Christ. We die, or worse, if we lose our evangelistic note and spirit. I would urge that we begin now to plan the greatest soul-winning campaign for 1920 our people ever saw—begin in the spring in all the larger churches and crowd it through the summer days in the smaller churches and waste places. Every preacher, all our campaign organizers, publicity directors, four-minute speakers should be set on fire and sent afield after lost men. Such intercession for souls as we have never had for money should go on Southwide.

4. *It should be intensively and extensively educational.* We should adopt a wide-reaching program for the enlightening of our people. We should push our Baptist papers into 500,000 more Baptist homes. We must bring into our Baptist schools 50,000 more of our young people. We should so enlarge, increase, equip our colleges, academies, seminaries and training schools that they would be able to serve a greatly increased student body. We should adopt means, inaugurate agencies—make programs to create, publish and distribute a great Baptist literature. We have the talent and scholarship in our ranks to do it. It must be encouraged and enabled to do it. We need to put into Baptist Sunday schools millions more Baptists and others. Intensive and extensive propaganda should be in all of our plans for the years ahead.

5. *It should be genuinely and widely co-operant.* Southern Baptists have decided not to co-operate with other denominations in their plans at home or abroad. We should follow this decision with a set purpose and program to *co-operate with ourselves* in carrying the gospel to the whole world. There is a new and imperative demand on all of our leaders all up and down the line to see eye to eye and pull together. We have thought much of our freedom and independence through all the years, and wisely so, but it is now high time for us to think of our inter-dependence and the efficiency and power of our full co-operation in all the tasks of Christ's command and teaching.

Now for this larger task and its high responsibilities we need to wisely plan, plan together and plan constructively. Our best wisdom in our wisest leadership should be brought to bear on our problems and programs ahead. The Campaign Commission has not completed its task—it is in honor bound to suggest to the next Convention a far-reaching and world-encircling program, and to take care of the situation between now and then. We must remember that our campaign is not only a *75 Million Campaign*, but a *5-year campaign*. I believe that if Southern Baptists can raise a large sum of money they will have sense enough to conserve their victory, and inaugurate an aggressive program for the task ahead.

What the Campaign Will Mean to Home Missions

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

The Resources Placed at the Command of this Great Agency will Make It the Most Powerful Force in the South for Saving and Christianizing the Homeland, as our Publicity Superintendent so Forcibly Points Out

The World War has reacted on every nook and cranny of life in America. The remotest place, the most tardy mind, and the most obscure economic condition have had wrested from them some positive response by the great war.

Just so our Baptist 75 Million Campaign. It has touched and thrilled reluctant and disadvantaged corners in our Baptist life never before reached. It has tried the hearts of Baptist men and women and revealed them in churches great and churches small. There is an epic to be written about this campaign, which is just climbing over the top at the moment of this writing.

There has come to Dr. Gray today the story of how the Home Board Indian Mission Church at Pawnee, Okla., has raised more than \$8,000 for the campaign, and they are still going strong, with the prospect of \$10,000 or more. An article might well be written on "How the Campaign Has Revealed the Value of Home Mission Work." Beginning with these Indians, and not forgetting the single Indian convert who recently gave \$200,000 to the campaign, chapters might be written about how hundreds and thousands of churches, at some time put on their feet through Home Missions, have been a major influence in making possible the great result which our people are now celebrating with thanksgiving.

Shall I deal with concrete facts concerning the Home Mission program which the campaign will make possible of realization? Assuredly. But there are some elements of truth in connection with the details of the anticipated program of which I must first speak.

The \$12,000,000 apportioned to Home Missions from the campaign will enable the Home Board to do the greatest work in its history to save America. To save America is to "make America safe for democracy." Our President showed us that we were fighting in Europe to make the world safe for democracy. Presently the anti-Christ and Bolshevistic upheaval in Europe, together with certain tendencies in our own country which challenged our American complacency, caused us to want to make democracy safe for the world.

That was a few months ago. But a thought becomes gray-headed with age in these stressful times in a few months. Red-headed Bolshevism and anarchy are openly threatening to overthrow our dearly-bought American liberties and institutions. So at last we have come to think much and to pray that we may do the more obvious and less intangible duty of making America safe for democracy. This is a more modest task, but a full-sized man's job.

It is time. It is as if God would take hold of America and literally shake us into awareness that tremendous issues await our evangelizing America, and of the bigness of the problem of Christianizing America.

It required strong pressure to arouse many of our best people. For many years we were alarm-proof, and discredited the counsel of the few who sought to warn us. We complacently figured that America could digest all sorts of people and all sorts of anti-Christian, anarchistic, socialistic and Bolshevistic extremists. We allowed the ends of the earth to swarm into our country unhindered. Of the 17,000,000 foreigners now in America, 11,000,000 are aliens. Most of them do not want to become citizens of America. They care nothing about it and know nothing about it. As these words are written, these aliens are the dominant force which in the coal strike threatens to tie up the business of the nation and entail bitter suffering. The thing is outrageous, intolerable.

There are good foreigners. We have been diligent in setting forth their goodness. It was more pleasant and popular to talk on that side. While we talked and in our churches thanked God for the great opportunity presented by the coming of these millions, we did not put forth, either in our local churches or through our missionary agencies, one per cent of the effort that would have been necessary to Christianize and Americanize these people. There was a subtle suggestion of insincerity in much of our talk.

A great responsibility rests upon the South, now that America is threatened by radicalism. The son of Gen. U. S. Grant, in a recent communication to Mr. Richard H. Edmonds, editor of "Manufacturers' Record," said that his father declared many times before his death that the time would come when the Anglo-Saxon evangelical South would have to save the North and the West.

It looks as if that time has now come. The Baptists are nearly fifty per cent of the religious membership of the South. A tremendous responsibility rests upon Baptists, and a wonderfully enlarged opportunity has come to them in the \$12,000,000 for Home Missions through the campaign, so to evangelize and Christianize the South that its religious and political impact on the nation shall be mighty to conserve and strengthen the forces of Americanism.

This \$12,000,000 for Home Missions will enable the Home Mission Board for Baptists to spend for definitely religious ends under their own direction and control, an amount of money at least measurably commensurate with the millions our people gave to patriotic and welfare objects during the war. In their purposes much of their money was given to war welfare agencies with definitely religious intent. But through a governmental order, concerning the promulgation of which neither they nor any other evangelical body was consulted, this money was turned into the hands of the Y.M.C.A. The organization by its own report is shown to have spent less than three per cent of the many millions given it for religious work.

The sense of religious liberty and of common justice of the American people has been very generally and righteously offended by this performance. But the Christian denominations deserve credit for doing the very best they were allowed to do, when they could not represent themselves by doing what they wanted.

It would have been calamitous if the Baptists had not raised the \$75,000,000, as a testimony to God, to themselves and to the public, that they would do large things for the Lord and for humanity in their own way and without pressure of war, to balance the large things which the emergency constrained them to do for welfare work, and if possible religious work during the war, when they were not allowed to have the direction of the expenditure of the money they gave.

Among the specific tasks for which the 75 Million Campaign has untied the hands of the Home Board, is the work of evangelism. Already the Board was doing the greatest work which has ever been done by a Home Mission Board in America in soul-winning. Our Evangelistic Department is among American denominational agencies for winning souls unique. There is no other agency in the same class with the Evangelistic Department of the Home Board in the United States or elsewhere.

It is the purpose of the Board greatly to enlarge the reach of this arm of its power in winning the lost to Christ. Superin-

tendent Hamilton desires, as rapidly as possible, to increase the number of evangelists to one hundred and the number of singers to sixty. He has set for the goal of the department for the next five years the addition of nearly 500,000 converts to the churches and the winning of about 30,000 volunteers for the ministry and other religious work. Dr. Hamilton declares that the invitations and opportunities are already so large that one hundred workers could be kept busy all the time.

Six times as successful in bringing converts into the churches as any other similar agency in America, the Home Mission Board counts not itself to have attained that measure of success for Southern Baptists that should make us complacent and content. There are many millions of men and women in the South now who have made no profession of religion.

The salvation and development of these, man for man and woman for woman, will mean more in the end for the maintenance of a Christian America and for the redemption of the world than an equal number brought to Christ in any place on earth. Moreover, these lost millions are easier of access, easier to bring to Christ, than any other people on earth. Not to take the fullest advantage of the great opportunity the enlarged funds of the campaign opens up, would lay the Board open to censure for lack of the highest devotion and statesmanship.

The enlistment work of the Home Mission Board will be greatly enlarged. It is easy to enlarge evangelism; it is less easy to enlarge enlistment. Baptists of all degrees and climes in the Southern Baptist Convention have a passion for soul-winning. They know what it is and they want it done. They will back it up. Not so many of them as yet know fully what enlistment is. They are willing for the Board to go forward, but they are not pushing as they have pushed in evangelism.

However, there is an increasing number of our people who understand what enlistment is and who are developing a passion for it. They see we can only neglect the country places, in which more than three-fourths of our churches and membership are, at our denominational peril. They are beginning to see we have got about everything we have from the country, and that common sympathy and decent appreciation, if nothing higher, should lead us to go back and help the country church to adjust itself to the greatly intensified material life which is all about it. The church cannot remain pioneer in its methods two generations after the pioneer period has gone in agriculture and in the material conditions of life around it.

Enlistment means men employed and paid to go out to the country to help the pastors and churches. These men must have tact and love and must be able. They must win the confidence of country pastors, not a few of whom have been disadvantaged, and who sorely need the comradeship of fellow-helpers who can help them adjust themselves and their churches to new conditions. There are thousands of such preachers and our colleges and seminaries are not going to reach most of them, not in this generation. We must help them.

More pay for the preacher, more preaching, more pastoral work—that, if you will accept it, is what Home Board enlistment is. It is an agency to help, not to manage. The enlistment worker has no official authority, he has only love in his heart and a desire to help. But if our Methodist brethren have (and they do have) more than four hundred presiding elders in the South, with official authority, Baptists can wisely use as many enlistment workers without official authority.

Church building is one of the things that is going to be most helped. The Home Board survey calls for the expenditure of nearly \$3,000,000 in helping to erect houses of worship in the next five years, and for the creation of a loan fund of \$2,000,000. The survey indicates that all this will be needed and more. It is a revelation to travel through the Southwest and to sense the feeling of relief and joy that has come in scores and scores of places in the realization that the Home Board is now able to help in a way somewhat com-

mensurate with the real needs and opportunities in church building, both gifts and loans.

The Home Board will multiply its work among the foreigners, Indians, and Negroes, many times. Of especial interest is the taking over recently of the entire responsibility of the Texas-Mexican mission work, in which alone nearly \$600,000 will be required in the next five years, including the building of the two school plants, one in El Paso and another in San Antonio, the combined cost of which will be about \$250,000. Our Methodist brethren and other denominations have about \$600,000 in educational plants for Mexicans in the Southwest. Already this work is wonderfully successful, considering how it has been cramped for lack of facilities. It bids fair now to go forward with unusual rapidity. One of our missionaries remarked that of all the people he tried to reach he found the Mexican Roman Catholic the easiest to win. We are winning them by the scores and hundreds.

The Home Board survey calls for \$500,000 to be spent in population centers. The 75 Million Campaign will enable the Board to open up in that much-neglected but promising field. *Cities, many of which are entirely without combined Baptist effort to reach the marginal elements of society, new commercial plants, new government plants, cotton mills—the way is open and the need is crucial that Baptists shall enter in a way worthy of their strength. The Home Board will do so, buttressed by the 12 millions for Home Missions.*

Great development educationally and otherwise will be had in our work in Cuba. Our educational plant at Havana will be greatly enlarged. The Panama work will be adequately sustained. Work will be continued among the soldiers in the camps and will be opened up among the marines and sailors.

The Southern Baptist Sanitorium at El Paso, already become a treasured institution by our people throughout the South, will be developed into a great \$1,000,000 plant, and the Board will administer for our Baptist people a work of curing the body from the attack of the great white plague that will appeal to the hearts and support of very many people.

Co-operative missions of the Home Board has made possible the existence of the local state body of Baptists in very many of the states. The policy of this Board has always been to honor and strengthen the local agency in each state. It has always been the desire to co-operate with these agencies and not to try to dominate them. In return, when the State Boards have become strong, and could have made the work of the Home Board difficult, there have been many beautiful exhibitions of the spirit of fellowship and helpfulness on their part toward the Home Board and its work. There is no higher Baptist exhibition of the sufficiency of co-operation as an integrating force in religious work.

Co-operative missions today makes the work in New Mexico possible. Without the Home Board the work would almost die. Perhaps there is not a pastor in the state—certainly not more than three or four—to whose salary the Home Board is not now contributing. This Board still renders large help co-operatively in such states as Louisiana, Florida, Arkansas and Oklahoma. Illinois is a great field for co-operative missions. The secretaries in these states and in other states will testify to the great value of the co-operative missionary aid now given to their work by the Home Board. This co-operative work will be carried on where it is needed with more adequate means through the enlargement made possible by the 75 Million Campaign.

We have the greatest system of mountain mission schools operating among the Southern mountaineers. The Home Board has thirty-nine schools and they have accomplished great and glorious results. They have trained thousands of mountaineer youth who have gone out and served society with their native mountaineer strength and their acquired training, and have blessed the world. Phenomenal as our success has been, the opportunities that lie before us are larger still. The cam-

paign will make possible the development of the school plants and some better support for the hard-worked and poorly-paid teachers. It will make possible provision for a much larger number of mountain boys and girls. It will make practicable the development of vocational training in many of the schools and the acquiring of the facilities and additional plants for this purpose.

Mr. Richard H. Edmonds, editor of the *Manufacturers' Record*, says of Home Missions, in connection with the present unrest in America:

"The Home Mission work of the Baptists is infinitely more important today than it was a year ago or ever before. No words that man can utter can possibly over-stress the need of Home Missions. Go preach the gospel to every nation. Preach it with all the power of its God-given mission. But realize as you never realized before that the powers of evil are seeking to get a strangle-hold on the very life of America—and as goes America so goes the world."

Mr. Edmonds is right. Let it not be forgotten that in each of the various activities of the Home Mission Board there is

only one great purpose in view. It is the enthronement of Christ in the life of the South, of America, and of the world. Never in the time of any reader of these lines was there such manifest need for great and heroic effort in Home Missions. And never was any Christian body in America served by an agency on which God has poured out such manifest tokens of blessing. No other Home Mission agency has ever had such large successes in proportion to the money expended.

Let Southern Baptists consider well the clear providential indications of these large successes. Let them consider the tremendous and almost oppressive need of a great program of evangelization, indicated by this horrible nightmare of unrest which has thrust itself into the midst of the free and God-fearing life of this great Republic which was nurtured in the prayers and watered by the tears of our patriotic forefathers. A fair valuation of these things and of our vast American wealth and prestige, cannot fail to open the heart of every loyal Baptist and make him anxious to support the Home Board in the greatest saving program it can possibly put on or find missionaries to execute.

Some Lessons from the Great Campaign

Rev. J. B. Gambrell, D.D.

An Interpretation of Our Victory by One whose Wisdom and Courage have Helped Mightily to Make our Glorious Success Possible

There is evidence in the Scriptures that God times events. Christ came "in the fullness of time." When a great thing is to be done, there is preparation for it. The war had waked the country up. Certain forces had worked among Baptists to awaken a profound concern as to the future. There had come on our people a great spirit, and with this a wonderful unity. Forces that had been working for years culminated at Atlanta. The time had evidently come for the setting of a new pace. Southern Baptists were now ready to break forth on the right hand and on the left.

The Convention showed a great purpose in setting for Southern Baptists the 75 Million Dollar goal. This tremendous advance in the Convention's program was itself epochal.

The carrying forward of the work on the field under the strong leadership of Pastor Truett, as chairman of the Campaign Committee, and Director General Scarborough, with their able assistants, marks a new era in Southern Baptist affairs. The wonderful success of the campaign invites us to pause and study some of the lessons that grow out of it.

1. *We can hardly fail to note the great value of a commanding objective.* Little objectives have been the curse of Southern Baptists. They have held us down. Our plans have not been large enough to challenge either the thinking or the support of our strongest men. A thousand men will be interested in an elephant hunt where one will care for a rabbit chase. As I have been impressed for many years, we were setting the standards to suit the small thinking of a great many of our people. This has been the fault of much preaching among us. Leaders have remained with the rear rank. At Atlanta we broke over and set the standards far to the front, and then set in operation forces to rally the denomination to the standards. It was a high day in Israel. The old shell was broken. We will never get back into it. For one time, the denomination has been able to focalize attention on a thing big enough to grow the people. And we are today many times larger than we were before the Atlanta Convention.

2. *The value of a clear swing.* The Convention was exceedingly wise in not entangling its operations with outside forces. It said: "The Baptists have a message and a mission of their own. They can do their own work better and cheaper

than it can be done for them." It made its plans according to its declaration of policy. While the Interchurch Movement, and the other denominations trying to hitch up with it, are still at work on the preliminaries, Southern Baptists, with nothing to embarrass them, went afield, using their own denominational machinery, promoting denominational spirit and conviction, and did it. The others are getting ready. It reminds one of General Stonewall Jackson's wagon master, who put the whole train of wagons and artillery over the Shennandoah River while engineers were in their tents drawing pictures and designs for bridges.

3. *This campaign has demonstrated the value of denominational conviction for efficiency.* Anything religious is weak that has no profound conviction back of it. Conviction is like the coal that, being set afire, generates steam. A people with flabby convictions will play down. This campaign not only invoked denominational conviction, but it was made the occasion of a tremendous denominational propaganda, through secular papers, circulars, letters, addresses, and all the ways we approached the people.

4. *Another outstanding lesson of the campaign is the unifying effect of a great objective pursued along lines of truth.* The Baptists of the South never have been so solidly united as they are now. During all my days there have been divisions among us, growing out of internal discussions, often with considerable personal elements. Dry-weather cracks have run all through the country. The great campaign conducted on the sound inner principles of the denomination, has brought us together in a wonderful way. Little internal differences have disappeared. Internal adjustments, good for the present and future, have been made possible. And we stand on higher ground today, a great united army, with none of the weakness of compromise, but with the strength of conviction and the people united on the great things of the Kingdom.

5. *The great campaign has given to the Baptists themselves and to the whole world a valuable lesson as to the working forces and the general efficiency of a great spiritual democracy.* Many said: "The Baptists cannot do it. They have not organization enough. They cannot mobilize their forces. They have not central authority to command. They cannot do it." But we did. We did it while others were getting ready, and

are still talking about how to do it. Just as in the great war, America gave all the world a demonstration of the power of a great democracy to mobilize quickly and to fight furiously and to win quickly, so the Baptists have given a demonstration of the efficiency of a spiritual democracy. The inside lesson of it all is that religion goes not by overhead authority, but by the stimulation, releasing, and directing of the spiritual

forces in regenerated hearts. When people really want to do a thing, they soon find a way to do it. The way to pop corn is not to pick it open with machinery, but to heat the pan and give it a shake or two.

We must now give further demonstration of our ability to conserve the results of the campaign by taking care of the truth and going afield to propagate it to the ends of the earth.

A New Day for Baptist Schools

Rev. J. E. Dillard, D.D.

The Acting Corresponding Secretary of our Education Board, Aglow with Pride and Enthusiasm, Shows what Great Things are in Store for our Educational Institutions if they are True to their Trust

Several things have conspired to inaugurate a new day in Baptist education. Chiefest among these are the influences of the World War and the results of the 75 Million Campaign.

Baptists have long believed in education, both elementary and advanced; they have strongly advocated democracy in education; they have believed in the rights of the common people and have felt that all should have equal opportunities for mental and spiritual culture. They believe supremely in the importance of Christian education—that is, in the education that recognizes and gives due attention to the fundamental facts and principles of Christianity, under Christian auspices and for Christian ends.

However, it is only in the last few years that Baptists have begun to realize what an immense and expensive task this is. If we cannot offer our people equal advantages with those offered by other denominations and by state institutions, and in addition to this give them the needful Christian atmosphere, then we need not expect our people to patronize our schools, or our schools to succeed. In recent years we have come to realize that if our schools are to be what we want them to be, large sums of money must be provided for their maintenance. Many of our own people were beginning to doubt the advisability, if not even the feasibility, of maintaining our denominational schools under these conditions.

Things have changed. The war has demonstrated beyond a question not only the importance of education in general, but the superlative importance of Christian education. The phenomenal success of the 75 Million Campaign guarantees more than \$20,000,000 for our Baptist schools; shows that our people are willing to pay the price and are anxious to provide the best equipment for our young people. Not all the money has been raised that our schools need, but a sufficient amount has been raised to show the temper of the people and to guarantee the future of our educational institutions.

This newly awakened sense of the importance of our schools is manifesting itself upon the part of our pastors and laymen as well as our school men in general. The first of August I mailed out some literature and letters to 9,075 Baptist pastors in the South, asking them if they would preach at least one special sermon on Christian education during the month of August, and seek to enlist at least one person from each of their congregations in a Baptist college. Several stated to me that the pastors were indifferent on the subject and would not answer my letters, but I received 5,200 answers within a week, all with the exception of two, answering both questions in the affirmative. Since then I have received replies from nearly all. No wonder our schools are full to overflow when all our pastors are enthusiastic on the subject of education.

Our people have shown by their contributions to the 75 Million Campaign that they are determined that our schools shall have better buildings, better equipment and more money for running expenses and teachers' salaries. The dean of a great college recently delivered a lecture on "The Cross in Christian Education," in which he showed that up to the present time the sacrifices have been borne mostly by the school-teachers.

The time has come for the denomination as a whole to help bear the burden and it is nobly responding to the call.

Our people are demanding not only higher scholastic standards in education, but more practical courses of study. Our schools must not only give our students information and teach them the great fundamental ideas necessary to culture and success, but they must give such practical training as shall enable them to return to their homes able to do the things that need to be done, not only in the commercial world, but in the social world, and especially in the church and its organizations.

The new day in Christian education will see a larger place in the curricula for Bible study and kindred subjects. Already the great universities are beginning to allow credit for Bible work, and the time is probably at hand when a certain amount of Bible study will be recognized for entrance credits in our various schools. This is the way it should be. The influence of such recognition would be to greatly strengthen and help the teaching in our Sunday schools.

The new day will see large attention given to the study of organized church work, Sunday-school work, young people's work, mission study, social work, and evangelism. Formerly when young people spent four years in college they gave little attention to such matters and oftentimes came back home entirely out of touch with the organized church work, and in many cases were lost to their churches. This ought never to be. Our Baptist schools must keep in mind always the welfare of the churches and the needs of Christianity in general and such organizations should be provided in the schools and such religious training given as will cause these young people to return to their homes with their usefulness greatly increased. Only in this way can there be that sympathetic and helpful relation existing between the churches and the schools that there ought to be.

In the new day there must be great stress laid upon definite Christian service. Not only should there be evangelistic services conducted in all of our schools, but there should be calls for volunteers for definite Christian work, and suitable provision should be made to care for those offering themselves. Some kind of organization should be perfected that would produce the closest co-operation between the churches and the schools. Our churches must not lose touch with their young people whether they be in denominational schools or in state schools.

It may be that it will be necessary for us to have high school and college visitors who will visit these institutions and look after the interest of our Baptist boys and girls; it may be that we should have in all our state universities student pastors working in conjunction with the local pastors, seeking to conserve Baptist interests in these institutions. Whatever plan may be worked out, one thing is certain: our people are alive not only to the importance of educating our Baptist boys and girls but also to the importance of conserving Baptists interests in all institutions of learning.

We have entered upon a new day for Baptist education and the future is as bright as the promises of God.

How the Public Press Helped to Victory

Mr. Frank E. Burkhalter

The Director of Newspaper Publicity, by Urgent Request, Furnishes this Remarkable Summary of the Use of the Secular Papers in the Campaign, and Makes Some Deductions as to the Possibilities of Such Publicity for the Future

There is glory enough in the success of the Baptist 75 Million Campaign for everybody connected with it, from the general director down to the humblest child in the remotest district who made a sacrificial gift from his or her small earnings, and no single individual or factor can be said to have achieved the success that has come. But it can be truthfully said that several new factors that have never been employed by Southern Baptists before contributed to the victory and prominent among these stands that of publicity in the secular press.

CONCRETE RESULTS ACHIEVED.

From a rather close study of and acquaintance with newspapers for the past ten years I feel justified in the statement that no big movement covering the whole country or any considerable section of it, with the possible exception of the Liberty Bond drives, has been accorded so generous space without cost by the secular newspapers, and no religious forward movement in this section of the country, at least—I believe the statement would hold true when applied to the country as a whole—has been so large a patron of the advertising columns of the daily and weekly papers.

Aside from having helped to win the financial objective of \$75,000,000 for the Master, the publicity work of the campaign has served to more fully acquaint Baptists and the reading public generally with the things which Baptists have accomplished in the past, the things which they propose to do with the larger resources which the campaign has provided, and, through the medium of display advertisements, with the things for which Baptists stand.

Indicative of some of the concrete results which publicity has wrought for the campaign, the following incidents are related: A Baptist layman of New Mexico, living 125 miles from a Baptist church and who had not heard a Baptist sermon in many years, read of the campaign and the things which it proposed to do, and sent his check for \$100 to the state headquarters, along with a subscription for \$500 more; a Methodist layman in North Carolina, reading of the larger program of Southern Baptists, subscribed \$500 to the campaign and the pastor of the church through which he entered the subscription hopes to baptize him soon; a Methodist woman in South Carolina, reading of the campaign and believing in its large possibilities for good in the Master's service, sent a check for \$500 to the leading Baptist woman worker in her section; an actor in Atlanta, after noting in the papers an account of the purposes of the campaign, sent \$500 to the pastor of the First Baptist Church of that city as an offering to the campaign; a Russian Jew in Louisiana, after reading something of the campaign program, made a subscription of \$3,000; while a farmer of Petersburg, Va., who is not identified with any church, walked into his bank and instructed his banker to turn over the three \$1,000 Liberty Bonds in the farmer's bank box to the Baptist campaign, \$2,000 of the sum being designated for the establishment of a scholarship in Richmond College. Such individual instances of individual response to publicity could be greatly multiplied were it necessary.

As a result of the publicity program carried out during the campaign the people of the South, irrespective of church affiliations, have learned that Southern Baptists have begun to take their religion seriously, that they have put on a world-wide, worth-while program of constructive religious service; and that Southern Baptists have become a people of wide vision, great faith, unstinted liberality, and who love God more than they love gold.

THE FORM AND NATURE OF THE PUBLICITY.

What form has the publicity through the secular press taken during the campaign? some may ask. At the request of the editor, the following summary of what has been done along that line is given:

Fourteen columns of "boiler plate" news matter—matter set up in metal plate form ready for immediate use upon receipt by the papers—were sent out to more than 1,000 selected weekly papers of the territory included in the campaign, and the writer is advised by the Western Newspaper Union, the service house which set up the matter in this form and distributed it, that only one publisher out of this great list refused to accept it. These articles dealt with every general phase of the campaign, one being devoted to the general conception of the campaign program, another to the causes that were fostered by the campaign and the sum of money apportioned to each, as well as to the several states as their quota of the sum sought; another to Foreign Missions, one to Home Missions, one to State Missions, and one each to Christian Education, Hospitals, Orphanages, Ministerial Relief, Women's Work, and the plan for the reconstruction of Europe. Among the special articles sent out in this series was one dealing with the plan for the Americanization, evangelization and education of the foreigners in our midst, and another with the war being waged upon tuberculosis by Southern Baptists. These articles were sent into practically every state embraced in the Southern Baptist Convention without cost to the papers, and a close follow-up of this work shows the articles were widely used everywhere.

Another form of publicity consisted in frequent news letters sent out from the central office at Nashville dealing with the major news developments during the campaign. These news letters went to the leading daily papers throughout the campaign territory and they likewise were given a general circulation by the papers.

If one may be permitted to put an appraisal upon his own work, the writer would venture the opinion that the weekly clip sheet issued by his department was possibly the most popular bit of publicity issued through that office, judged by the increasing demands for it as the campaign progressed. This clip sheet consisted of interesting feature stories that developed in various states, brief news items of general interest, and short, interesting paragraphs or news tabloids of general interest which the papers employed freely as fillers and otherwise. This clip sheet went to the publicity men in the several states and associations as well, and excerpts from them were used freely in local publicity work, four-minute speeches and otherwise.

Three five-column illustrated feature stories were issued by the department. One of these was entitled, "What \$75,000,000 Will Do," and was a brief resume of what the campaign hoped to accomplish with the sum of money that was asked; another was entitled, "Women of the South Will Raise \$15,000,000," and dealt with the work which the organized Baptist women of the South are doing; while the third was entitled, "Uplifting Little Children the Wide World Over," and dealt with what the campaign would mean for the uplift of children in the homeland and throughout the world. These stories were run in more than 900 papers of the South and Southwest.

Probably the most distinctive bit of work along publicity lines in the daily and weekly papers was that of display advertising. Forming the basis of this work was a portfolio of twenty-five display ads, ranging in size from a quarter of a page to a page. Matrices and plates of these ads were fur-

nished without charge to the papers desiring to carry the ads, and the returns show that every one of the twenty-five ads was used and that many of them appeared hundreds of times throughout the South. In this connection it is interesting to note that in practically every state that carried out an extensive and consistent advertising program not only was the goal reached promptly when the drive began, but a handsome over-subscription resulted.

Speaking for the central office at Nashville—and I am confident this was equally true of the several state publicity offices as well—the papers were not furnished any “buncombe,” to employ a slang expression. I think the publicity men were too conscientious and ethical to perpetrate such a deal on the papers in the first place, but what is more interesting is the fact that there was always so much good news to give out concerning the various phases of the campaign that it never became necessary to submit inferior material to the press.

From as careful estimate as it is possible to make at this time, I believe approximately 750,000 columns of publicity and advertising were employed by the daily and weekly secular papers of the South in the 75 Million Campaign, which is a remarkable record.

A LESSON FOR THE FUTURE.

But having once gained the ear of nearly all the people, through the medium of the secular press, are we as Baptists going to rest content with what we have already done, or are we going on to still larger achievements through making a still larger use of both the news and advertising columns of the secular papers? Personally, I believe this is one of the large questions affecting the conservation of the victory we have just won. Having learned the value of this hitherto unemployed resource, are we going to throw it away just at the time when we have learned its usefulness and helpfulness?

The people generally are interested in the activities of Baptists as never before. Baptists believe their message is one which the world urgently needs just at this time. In their news columns the papers are willing to carry the news of Baptist achievement, but for the unlimited setting forth of their peculiar doctrines they must employ the advertising space of the papers, and if the Baptists are to hold their own against the aggression of unionizing movements, false doctrines, and the like, all of which are being pushed with great vigor in this country just now, they must give special emphasis to the indoctrination of their people and many of these can be reached only through the secular press. And the display advertisement of Baptist doctrines and principles in the daily and weekly secular papers will bring about a great increase in the membership of Baptist churches, for there are thousands of people who believe what Baptists do but have never heard these principles enunciated as Baptist doctrines.

A great evangelistic campaign in the spring may be determined upon as one of the means for the conservation of the victory that has been won in the enlistment of Southern Baptists and the raising of funds for carrying out a greatly enlarged denominational program. It is my conviction that hundreds of thousands of people can be brought to hear the gospel preached if the proper appeal is made to them through the columns of the secular papers where they are accustomed to reading advertisements of household necessities, merchandise, and the like. The gospel of Jesus Christ is the great stock in trade of Southern Baptists and they should be sufficiently anxious to acquaint all the people with this gospel to tell them about its merits and claims through the columns of the secular papers.

There is room for a much larger advertising patronage of the denominational papers, also, but inasmuch as this article deals primarily with publicity through the secular press, I shall take the opportunities offered by and the claims of our excellent denominational papers for granted, and confine my observations to the daily and weekly newspapers.

Religious advertisements can be presented in a sane and dignified yet interesting manner. The masses of the people are now interested in live religious news; and I believe Baptists will neglect their opportunities and be recreant to their duties if they do not make a larger use of the secular press than they have done before.

A well-organized, properly directed publicity or news bureau that would function for every activity of Southern Baptists would mark a long step forward in the progress of the Kingdom. The papers have shown their willingness to use a liberal amount of news matter concerning the activities of Southern Baptists, and some means ought to be found for continuing in some form not only the general work done by the central office of the campaign but that carried on by the several state publicity directors and the hundreds of associational publicity directors as well. It is my conviction that somebody in each of our state offices ought to be charged with the duty of keeping the papers of those states informed on the major Baptist activities in those states, while each of our associations should charge some man or woman with the task of keeping the news of the association before the people, especially just before, during, and immediately after the annual sessions of those bodies. And then a local publicity man in each church, one who would announce all items of special interest through the columns of the papers, make occasional reports of the pastor's sermon, and otherwise keep the Baptists and their cause before the public eye, should be provided. Thousands of our laymen who had never done much church work until this campaign will want something definite and concrete to do, now that the campaign is over.

Then if a central news bureau were established for the Southern Baptist Convention, as has been proposed by a committee that reported to the Atlanta Convention on the subject, it could effectively render a vast service in the presentation of news and feature stories on all phases of missionary, educational and benevolent work of the denomination both at home and abroad. It could stand ready to prepare on short notice for any paper, religious or secular, any article that might be called for on any phase of Baptist history, achievement or program. It might take over the statistical work done for so many years by the late Dr. Lansing Burrows, and perform other useful functions of that character, while on the occasion of special denominational effort along any line this news bureau could also prepare advertising as well as news copy for the purpose of arousing and enlisting the ever increasing number of Baptists and reaching the unconverted people with the story of the gospel.

Secular publicity is one of the great previously unused forces employed by Southern Baptists in their successful 75 Million Campaign. There is practically no limit to what it can be made to accomplish for the denomination and the glory of God in the future if adequate provision is made for it.

THE most difficult of all mission work has hitherto been among the Mohammedans. Their conception of a Christian, it is said, was that he was a blasphemer who ate pork, to eat with whom would be pollution. An Indian Christian worker tells of a remarkable experience with a group of high-caste Mohammedans with whom he had come to be on friendly terms because of common war interests. They had always tactfully avoided eating with him, for in so doing they knew they would lose caste. The day finally came when they were to leave for the front. “The train was about to start when one of them handed me a cup of water. I had taken a sip when he took it back and drank of it himself. Then he passed the cup to others, and every man took a sip of it. ‘This is a seal of friendship,’ he said, ‘and we hereby break caste forever!’” The future of Mohammedan missions is brighter than at any time since the coming of the false prophet.

In Europe One Year After the War

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

Observations of Our Foreign Secretary as he Tours England and the Continent with the Commission on Survey

During the past two months the writer has seen a good deal of England, Scotland, France, Belgium, the Netherlands, and Italy. He has visited the principal cities of these countries, and has gone out of the beaten path of tourists into many small towns and villages, including much of the devastated war area. During this time the Allied nations of Europe have had the first annual celebration of their victory. Travel in these countries at this time affords opportunity to make observations and inclines the writer to make them. While we lay no claim to being a good diagnostician of the life and spirit of any people, and two months is too short a period to give one's conclusions authority, it is nevertheless true that it is in the period of first observations that one gets the strongest impressions and distinguishes most clearly the contrasts between the field of his new observations and his familiar surroundings. We venture, therefore, some random observations without claiming dogmatic value for them.

The war has evidently dazed and benumbed many of the people of Europe. Months, perhaps years, will elapse before the stunning effect of the awful cataclysm shall have passed and the population has regained its normal powers and put them into concerted action upon the industrial rehabilitation of the land and the re-establishment of the characteristic business, social and religious life. A habit of waiting to see what a day may bring forth has been formed. There is the most urgent need for immediate productive industry and yet thousands seem not to have collected their wits and to realize the practical necessities of the hour. An American is amazed at the number of leisure hours that are indulged by all classes, the gaiety of the streets and the multitude of idlers who swarm into restaurants, theaters, etc. An intelligent woman of long residence in Rome, with powers of keen insight and possessing a comprehensive knowledge of Europe before and since the war, explains what we have observed by reminding us of the almost complete destruction of the implements of industry, and the absolute inability of the people to get tools, machinery and coal with which to resume the usual activities. American strikes have held up supplies upon which Europe is more dependent for her rehabilitation than the Allies were upon America to help win the war. Blocked at every turn, helpless to undertake reconstruction, thousands have in the spirit to make the best of a situation turned to pastimes which will take the sting out of circumstance and save the national will from breaking. This is better than revolution, to which in some parts the people in desperation have taken.

The war has not helped religion in Europe. It is possible that in the end it will be found that new opportunities have been made for the promulgation of the Christian message and the promotion of the Christian enterprises, but the war has not left the mind of the masses strongly impressed with reverence for God or desire for holiness. The churches are sparsely filled and the great cathedrals are almost empty even at the most pretentious services. Religious formalism and ceremonialism have undoubtedly received a setback, but positive Christian faith and purposeful Christian life have not been set forward. The war has left in the streets of Paris the most disgusting exhibitions of vulgar immorality, which will, if the city does not expunge, cause decent tourists to shun it as an offense to civilization and an unbearable shock to men and women who hold as sacred the primary moralities.

Unscrupulous profiteering is practiced in Europe as in America, and some of the hotel keepers and taxicab drivers are adept practitioners. These can spot an American in every crowd. American tourists had better be warned and stay at home until Europe wants them and can give them better entertainment and protection against grafters than at present. Their presence in Europe now is a hindrance to reconstruction, and American money can be better spent in the relief of the suffering than in fattening those who watch for the tourist as for a prey.

One sees and deplores already national jealousies for erstwhile allies. Some expressions of a changed attitude are amusing. For instance, a few months ago certain cities in Europe took to naming important or parts of important streets for President Wilson. Now in many places in Italy one sees the name of the President, which had been stenciled on the walls of these streets, all disfigured by having had mud and stones thrown at it by a fickle populace. Commercial jealousies are also stirring. The condition of international exchange has helped these. The English pound, which normally is worth almost five American dollars, now varies around \$4.25; the French franc, worth twenty cents, fluctuates around ten cents; the Belgian franc has suffered about the same fate; the guilder of Holland is a little above one-half its usual value, while the lire of Italy has at this writing dropped almost sixty per cent. Meanwhile foods and clothing have soared. These money and market conditions, the heavy taxes, the loss of industrial machinery, add great hardship to the population. America must in these days of peace, as truly as in the days of war, prove herself to be the friend of humanity.

The labor union leaders in Europe, as in America, have seized the distressed situation by the throat and with the determination to choke their demands out of a necessitous circumstance. We were in England while the strike was at its worst and had opportunity to see something of the effects of it and to observe the public handling of it. The labor union workers are here, as at home, not more than one in five of those who labor, and a great per cent of the majority of the working people get a much smaller wage than the labor union workers. These have been willing to go without heat, sufficient food, pay high taxes and increased cost of living in order to set industry and commerce on their feet again and insure the welfare of the nation, but they were not willing to have their burdens still further increased in order to give better support to those who already enjoyed a better guarantee of a livelihood than they. When the government and the people found themselves face to face with the situation, there was no mistaking the issue. A volunteer army of war veterans and civilians stepped forward, and the government's resources were quickly called into play. This was decision and masterfulness without bluster or vituperation which made the performance a fine example of British self-restraint. There was little disorder or hard words either by the union forces or the government. But the issue was drawn and government officials were backed by a public which thought that it was being imposed upon and advantage was being taken of a national condition. The strike did not last long. The working men, including union labor in England, do not get such wages as are paid in America. There is, moreover, good feeling on the part of the

people and the government for labor union workers, but the latter will make a mistake if they do not learn a lesson from this experience. Perhaps there is a lesson in this for both labor union men and those who administer the government in America. It will be a sad day and one to be deplored when any class of honest laboring men lose the goodwill of their fellow-citizens.

We witnessed the election campaign and the Sunday election in Italy. One thing impressed us: Public men in Italy—editors and politicians—are much more outspoken in adverse opinions of the pope, priests and their political methods than the same class is at home. Here, as in America, Roman Catholics are known to be quite as political as religious, but

here more than in America public men tell the truth on them, and thus keep them out of power.

It is safe to say that thousands in Europe will starve and freeze this winter because of the arrest of supplies of food, clothes and coal by the strikers in the mines, on the railroads and wharves in America. Many of those who were saved by our American boys at the price of their own lives will go to their graves before the winter ends. The only possible supply of absolute necessities was looked for from America. These have not come, and the condition is pitiful beyond words. It is not a question of luxuries for anybody, but of those necessities upon which, in thousands of cases, life itself for men, women and little children, depends.

The Unfinished Task on the Foreign Fields

Secretary T. B. Ray, D.D.

Twenty Millions of Dollars Spent in Five Years will Make Possible Great Advancement, but, as the Writer Shows, will be Little More than a Beginning Toward Carrying the Whole Gospel to the Whole World

Southern Baptists have made a good beginning in their Foreign Mission work. Their missions are located with fine strategy in the vital nations of the world. The success, thus far, has been most encouraging. We have every reason for thanking God and taking courage. We should, however, recognize we have made a beginning only. Even when we spend the larger sum to be provided by the 75 Million Campaign, we shall still be at the beginning, if we take into account the task that remains yet to be done.

It is estimated that to carry the gospel to this generation there must be spent on Foreign Missions about \$100,000,000 every year. This amount of money would be expected to maintain 40,000 foreign missionaries. Now, if Southern Baptists are to undertake by themselves to preach the gospel to all the world, they would have to keep a force of 40,000 foreign missionaries in the foreign fields and raise every year, in cash, for Foreign Missions alone, as much money as they have subscribed for all objects in the present campaign. If, on the other hand, they continue to do about one-thirtieth of the Foreign Mission work, which is the proportion they have been doing, they would have to raise for Foreign Missions in cash every year \$3,300,000 and maintain at the front about 1,300 missionaries. This is strikingly like the program we have outlined for ourselves in the next five years. Are we to continue to do only one-thirtieth of the Foreign Mission work of the world? We may not be able to do it all, but I am sure that Southern Baptists propose to assume a very much larger share than would be represented by this percentage.

We have laid out for ourselves a most encouraging task in our five-year program, but we should not entertain for a moment the idea that what we are proposing is adequate. The unfinished task before us is colossal.

In the first place, it will be necessary to spend a large part of the amount received from the 75 Million Campaign for strengthening and equipping our present work, but let us realize that the money used in this strengthening of our work is not lost. It is a very wise and necessary preparation for the wider advance we propose to make. It will enable us to reinforce and equip the army for holding the trenches and also for an advance into other fields.

Then, too, we will open eighteen stations during this five-year period. This is a far-reaching advance, but, even so, these may be considered only outposts in the vast regions that yet remain beyond.

This means that while we will make a very creditable advance in our finely-placed mission in Africa, we will be only touching the hem of that great Soudan region in Central Africa, which is one of the largest unevangelized sections in the world.

It means we will advance our work in all our present fields in South America, but it does not make provision for our entry into more than half of the republics of South America, which have not yet come within the limits of our endeavor; nor does it provide for very extensive work among the 7,000,000 Indians in South America, who are almost totally neglected.

It means we will greatly reinforce our work in Japan and provide men for districts long neglected, but it will make no provision for Southern Baptist endeavor among more than half the population of the Sunrise Kingdom.

It will practically double the range of our activities in China, but when we add this 100,000,000 people to a like number for whom we are already laboring, there will still remain 200,000,000 people in China beyond the pale of any endeavor we now contemplate. Half of this number of outlying Chinese are not included within the specific plans of any Board. Think of it! One hundred million people in China—as many people as there are in the United States—are beyond the range of all missionary effort.

We propose to do much for Europe, but our work is only recently opened in that vital new republic of Czecho-Slovakia. We are in the pioneer period and a vast amount of work must be done. We have not yet entered into Russia. We expect to do this during the five-year period, but even if we were to spend in Russia the entire \$20,000,000 coming to us out of the five-year program, we should still be far short of the goal of preaching the gospel to Russia's vast population.

There are yet to be mentioned the states of the Balkans, whose unsettled affairs precipitated the World War. They must be vastly important or else rulership over them would not be considered to be such a prize. These restless nations must be given the gospel of Peace.

And what shall we say of other countries in Europe and of Palestine and Syria? Oh, we are only on the threshold! The unfinished task calls unto us from all lands.

THE eyes of the world are upon Southern Baptists. Let us keep close to God and God's Word. From pulpit, press, and schoolroom, where Baptists are responsible, let no false note be sounded. Remember that "the men who move the world are the ones who do not let the world move them."

Thoughts for the Week of Prayer Henry Alford Porter, D.D.

THE KEY TO SUCCESS.

Matthew 18: 19, 20: "I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."

There is nothing we know so little about and nothing we need to know so much about as the power of prayer. Prayer is the golden key that unlocks the door of the temple of spiritual success. It is that by which "more things are wrought than this world dreams of." It is the wings by which we fly to heaven, and the strength by which we open heaven's windows for the pouring out of the blessings of God upon the world. As Sir Oliver Lodge has said, "We have lost the great dynamic of life because we have forgotten how to pray."

This passage in Matthew has been called the charter of the church's common prayer. We have in these marvelous words, first, the condition of prevailing prayer. "If two of you shall agree." Our Lord dwelt much on the duty of private prayer. But great and blessed as secret prayer may be, prayer never realizes its highest power in solitude. Where two or three are assembled, there a new power is let loose.

Our churches have not yet dreamed of the possibilities of united prayer. When men say, "Let us make plans; let us work; let us get at the people," the amount of achievement can be partly calculated. But when they unite to say, "Let us pray," there is no human measure for what may happen. All we are sure of is that "there shall not be room enough" for the blessing.

Next we have here the horizon of prayer. "As touching anything that they shall ask." If we would bring great things to pass, we must expect great things and ask for great things. Passing by Bushnell Park in Hartford recently I was reminded of the way in which this truth was expressed by Dr. Horace Bushnell when he was planning the park that was afterwards named after him. His project seemed to many too daring. They thought it safer to begin on a small scale. But he believed that the larger request was more likely to be granted. To the chairman of the committee to apply to the city he said: "Things are often made practicable by being made difficult. Human nature is such that in many cases the more considerable the enterprise to which you challenge a community, the more likely you are to get it adopted. In my opinion it is safer to ask for the whole than the half." His advice was followed, and the great park was assured. As we go to God with our requests we often ask for too little; we cannot ask for too much.

Is the horizon of prayer boundless then? Is that "anything" of Christ's to be understood in its absolute significance? Is there no limit? The only limit is expressed in these words, "Where two or three are gathered in my name." Elsewhere He says, "If ye ask anything in my name I will do it." The limit is the name or nature of Christ. Whatsoever we ask in accordance with His spirit and character it shall be done.

We have here, also, the Christian's omnipotent ally in prayer. "For where two or three are gathered in my name, there am I in the midst of them." It may be a coal-shed; it may be an unpainted shack on the mountain side; it may be a humble meeting house far out on the plains; it may be a stately edifice, but the "there am I" makes it a presence-chamber.

He is there, and the whole weight of Christ's character, work and mediation is cast into the scale of the petition that is made in His name. Christ's name, signed by His own hand, written with His own blood, indorses the prayer that is in accordance with His will.

Is there, then, anything greater that we can do than to come together to pray, and pray, and pray? We must not let life's activities take the place of life's potentialities.

THE HEIGHTS OF PRAYER.

Matthew 17: 1: "And after six days Jesus taketh Peter and James and John his brother, and bringeth them up into a high mountain apart."

The mountains of Palestine are crowned with momentous incidents connected with the life of our Lord. Christ's fiercest battle with temptation was fought and won upon a mountain. His greatest sermon, "the Magna Charta of the Kingdom of God," was delivered from a mountain. From Olivet He ascended into heaven. And "there is a green hill far away" where "he died to make men holy." Jesus loved the heights, and at this great and critical hour in His life, of which the text speaks, we find Him going up "into an high mountain."

Luke tells us that He went up to pray. He did not go up to be transfigured; He went up to pray. And He took three of His disciples with Him.

Jesus left us an example that we should follow in His steps. But are we not usually more ready to follow Him out into the fields of service than up into the mountain of prayer? He would take us up into the mountain top, for where He took Peter with his blundering, and James and John, those sons of thunder, who again and again so utterly misunderstood their Master and His mission, there is no reason why He should not take us.

Let us go with Him to the heights, then, with humble and contrite hearts, and learn of Him the transfiguring and empowering effects of prayer.

"As he prayed," says Luke, "the fashion of his countenance was altered, and his raiment was white and glistening." The first effect of His prayer was upon Himself. It transfigured Him. It glorified His countenance with "a light that never was on land or sea."

This subjective effect of prayer is what happens in some degree to all who are much upon the heights with Jesus. "Prayer will in time make the human countenance its own divinest altar." There is a subtle connection between the soul and the body. The story which is told by Henry James of a mother visiting her dissipated artist son in the city of Rome represents a spiritual truth. She called upon the boy in his studio, and the boy looking upon his mother's face from the standpoint of an artist asked, "Mother, what makes you look so strange? Your face has changed its expression." And the daughter who was with her said quietly, "Your mother has been doing a good deal of praying lately." And the young artist replied, "Well, it makes a very good face, very interesting and solemn. There are some very fine lines in it."

To commune with God on the mountain top is to have a transfiguring experience. One's character inevitably shows the effect of such fellowship. His life will show it. His demeanor will show it. His speech will show it. His very looks will show it.

We find exemplified here, also, the empowering effect of prayer. When Jesus came down from the mount He healed a boy possessed of an evil spirit, and to His distressed disciples who inquired the cause of their failure to work a cure, He said, "This kind can come forth by nothing save by prayer." Jesus traces His success in contrast to their failure to the power of prayer. It was because He had been at prayer that He was able to deal with such a stubborn case. The prayer was accompanied by fasting; it was prayer with passion in it, prayer that forgot meat and drink.

It was the disciples who had not been up the mountain who failed. The cause of our ineffectiveness is that we have forgotten to climb the mountain, we have not taken time to pray, we have lost the secret of radiance and power.

The Home Mission Board's Program for Cuba

Rev. W. B. Miller

Brother Miller, our School Man, who is Doing Some Special Post-Graduate Work in Peabody College, Nashville, Writes with High Enthusiasm of the New Day made Possible on his Field

The Cuban fondness for the use of superlatives might well be given full sway on this subject, but we shall try to be conservative.

That it means *extensive* development would seem to be evident, yet that is the least feature of it, since only two new fields are provided for at a cost of \$15,000, though there are many places open to the gospel where it has never been preached. It is rather in *intensive* work that this money is to be spent—sixteen new lots, sixteen pastor's homes, nineteen new chapels, two church buildings, buildings for nine of our smaller schools and both site and buildings for our enlarged Cuban-American College, improvements for our printery, and increased numbers of workers—these are some of the features of the more intensive work on the fields already occupied, and the program does not fully meet even the pressing needs of all these. While our young people at home are offering themselves our Cuban youth is not behind them and our own theological and missionary training department of the college in Havana will play an increasingly important part in the training of our native forces for the work. The pressing need for more adequate buildings and equipment will be met in a measure. At least in some of the stations we shall be able to displace with a modest chapel the use of small private homes on dingy streets where the front rooms and the patio—or little back yard—afford our only space and where planks laid from chair to chair across the room are our only means for providing sufficient seating space.

But what may not be so evident is more important—the new program will mean new dignity for the cause. This will be true because we shall become better known. There is a large per cent of the Cuban people who do not know that Baptists exist. The only church they know is the Catholic church. Many of them can hardly believe their ears when they hear that American Baptists, if counted as Catholics count membership, number 22,000,000, while the Catholics number only 15,000,000. They have been led to believe that practically the whole world is Catholic and that the few who are not are only obscure sects. We have seen bewilderment on their faces when they were told that President Wilson is not a Catholic. This new program will show them whether Baptists are few, obscure and poverty-stricken or not.

The new program means new dignity because we shall be better equipped. For centuries the Catholic church has been operating in Cuba. Its methods bring in almost unlimited funds out of which it has built schools that need lack for nothing to draw patronage, and churches that are magnificent, and on occasion positively dazzling in their splendor. Their chimes ring out over hill and vale, adding to the influence of centuries of training to call the people to their form of worship. Our churches, where we have buildings, are simple and modest and not very attractive to them, while a vast part of our preaching and teaching must be done in the humble home of some member of our churches, often in an unattractive place and poorly equipped as indicated above. Instead of a great pipe organ, we have either none at all or else a little baby organ that folds up like a suitcase, and instead of trained choirs like they have, our music is made up, too often, of the somewhat discordant notes of sincere but untrained worshipers. Instead of the glory of a thousand lights we have at best but a simple drop cord. Imagine the effect of an invitation to worship in a place like this upon a people who have known only the glare and glory of great cathedrals. And yet many of them come into such

missions as well as into our chapels and they hear, believe, confess, are buried with Christ in baptism and follow Him in service. Several of these inadequate and unseemly stations are to give way to modest chapels, thanks to the great campaign.

How our souls have felt challenged as we have watched the big auto trucks of the Catholic schools go past the door of our own school six times a day, collecting children for their schools many blocks away and taking them home again, while we had to try to be content with the patronage that was within less than a dozen blocks, usually, for they are not a walking people! How our hearts have yearned for worthy space and equipment as we have looked upon their roomy, well-equipped schools and thought of our limited quarters and our kindergarten actually in the little garage for which we seldom had other use! How the last fiber of our souls has burned as we have seen the smile which parents in their innate courtesy have tried to suppress as we asked them to send their children to our schools, so great has been our realization of the unworthiness of our buildings and equipment to represent the spirit of Southern Baptists and the Christ whose ambassadors we are!

The new program will change much of this, not all of it. Most of our smaller schools will be improved and for our principal school, the Cuban-American College, a new site has recently been bought, through faith in the outcome of the campaign, that is worthy indeed of our cause. It is a beautiful hill in one of the suburbs. It commands a view of the bay with its ships from every nation, and overlooks practically the whole city with the homes of 400,000 people. It could not be surpassed at any price and yet its cost was almost as low as the lowest. There under God's leading we shall build a school that will mightily touch the life of that young and growing and needy nation with the saving knowledge of Jesus Christ, which it has never had. No more will we have to say with a sense of shame, in answer to the letters that keep coming, that Southern Baptists have provided no place on the island for boarding pupils, and that while the boys can find room, possibly, in the strong Methodist school in Havana, the girls must either go to one of the many strong Catholic schools or else go to a pedo-baptist school in some other part of the island. No more will the future motherhood of our great capital city have to look so completely to the Catholics for their ideals and training. All the more significant is this when one realizes that those people have the boarding school habit, sending the children away to school as young as five years old.

Not only does the new program mean new development both extensively and intensively and a new dignity for the cause, but also a new spirit, both in the Cuban Baptists and those at home who have made possible this new program. The new sense of stewardship and of loyalty to Christ which the campaign has inspired in Southern Baptists is reflected in the 2,000 Baptists there, as shown by the fact that they voluntarily set for themselves in this campaign the quota of \$91,000, almost double the per capita asked of their richer brethren of the South.

Ever and anon in this time of our temporary exile we find our heart and mind stealing away to the land of our adoption, and on every page of our much reading here in George Peabody College for Teachers there seems to appear the profile of the "Pearl of the Antilles." What does all this mean in terms of our work for Christ in Cuba?—is the ever-present question. Thank God for the new Home Mission Board program!



REV. & MRS. W.B. MILLER
AND THREE OF THEIR
SCHOOL GIRLS



PASTOR CARDENAS
OUR OLDEST NATIVE
WORKER



MISSIONARY J.G. CHASTAIN
AND SOME OF HIS DEVOTED
CUBAN YOUNG PEOPLE

Our work in Cuba has steadily increased in efficiency, and the prospects are bright for the future. We must give our workers additional equipment. Our college in Havana must be put solidly on its feet. Our girls' seminary at Santa Clara must be equipped and strengthened. These two schools are our greatest agencies for the salvation and uplift of Cuba.



SUPERINTENDENT M.N. MCCALL, HAVANA

SUMMARY OF FIVE-YEAR BUDGET FOR CUBA:

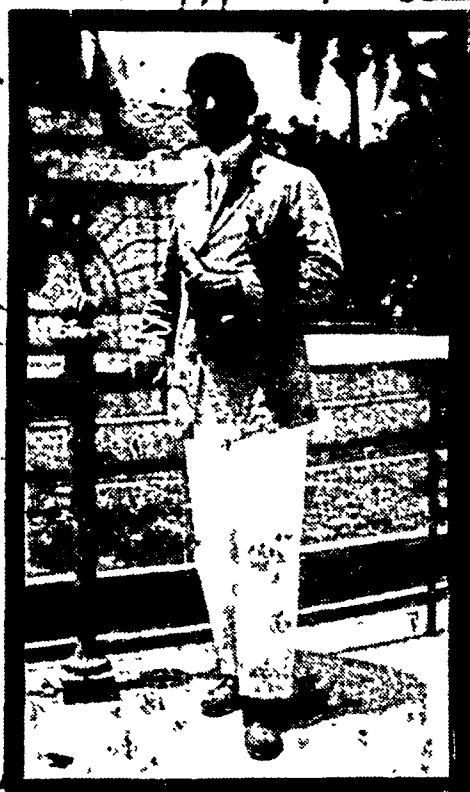
Properties, Buildings.

Pinar del Rio. \$ 56,000
Havana 319,000
Matanzas 11,000
Santa Clara .. 106,000

\$492,000

Current expenses ... 295,042
Education (not provided otherwise) .. 10,000

Total Cuban Missions for five years..\$797,042



REV. J.J. NEGRIN
THE CUBAN WHIRLWIND



MOSES MCCALL, JR.
YOUNGEST SON OF MR. &
MRS. MOSES MCCALL, HAVANA



REV. F.J. RODRIGUEZ
ASSISTANT PASTOR OF
BAPTIST TEMPLE, HAVANA

Baptist
Opportunity



88 A CUBAN S.S. WORKERS CONVENTION 88



88 A HAPPY CUBAN BAPTIST FAMILY HAVANA 88



88 DAY SCHOOL PUPILS & TEACHERS, GUANE 88

In
Beautiful
Cuba



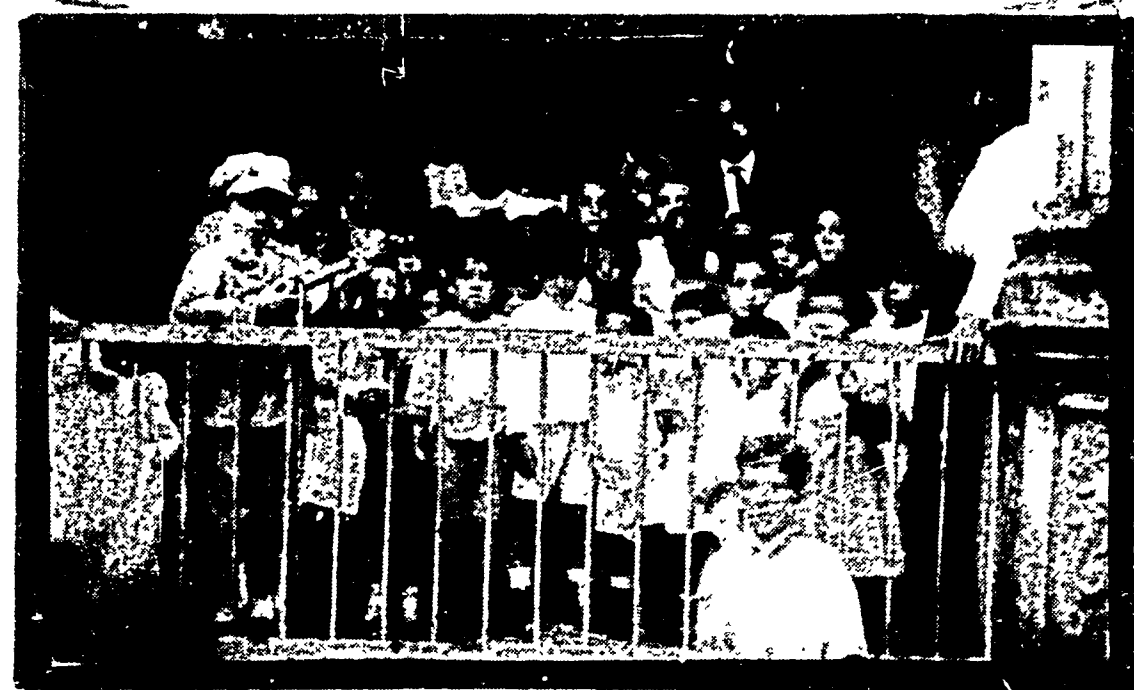
88 RECENTLY COMPLETED CHURCH BLOC. AT CAUCES 88



88 REV. & MRS. V.B. CLARK AND SUNDAY SCHOOL 88



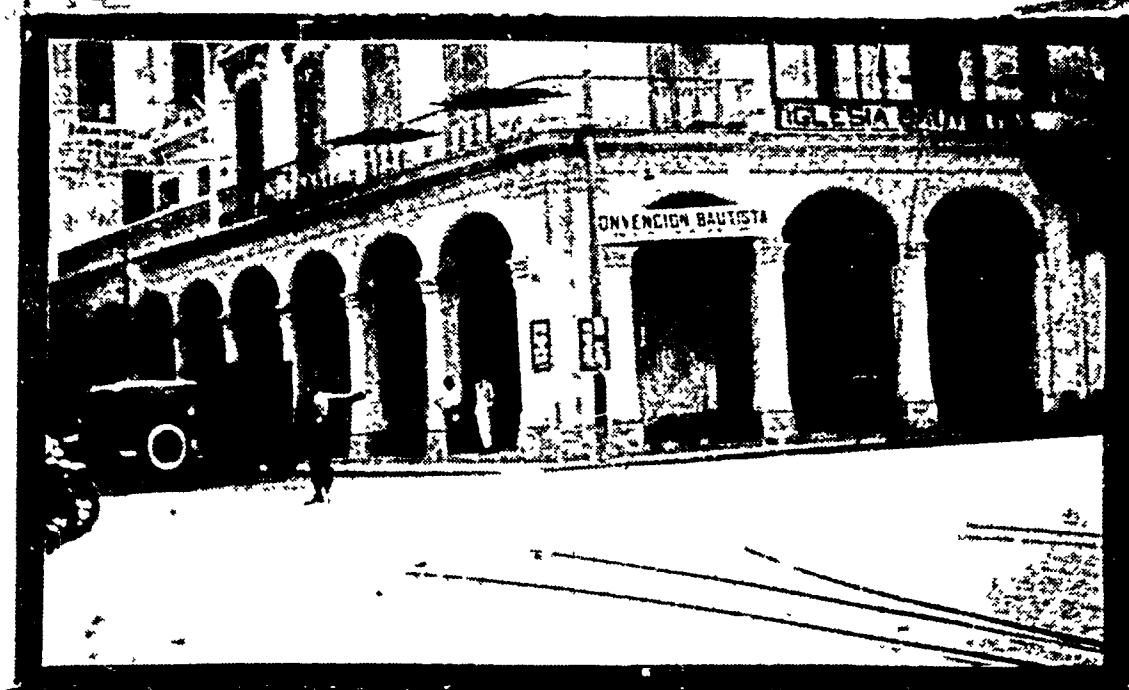
88 A BEAUTIFUL COUNTRY ROAD IN CUBA 88



88 CHILDREN WORKERS OF A SUBURBAN MISSION 88



88 A PRIVATELY OWNED BAPTIST BOYS SCHOOL, HAVANA 88



88 THE BAPTIST TEMPLE, HAVANA 88

Our Millions for the Master—the Master for the World's Millions



The Mohammedan Chinese Christians are trophies of the gospel.

Intimate, revealing stories and sketches that will make the missionary's life and work real and vivid—that will put on your heart the burden of prayer and compassion for the people whom they are seeking to bring to Christ.

Uncounted millions more await the coming of the message of life and light.

CHINKIANG BIBLE SCHOOL STUDENTS AND TEACHERS, WITH MISSIONARY G. P. BOSTICK.

Reaching the Mohammedans of China

Rev. W. W. Lawton, Chengchow, Honan, China

Some years ago our Board in Richmond wanted to open work among the Moslems in Turkey. If I remember correctly, two missionaries were sent out to that country to open the work, but the obstacles in the way were so great that the Board decided to send the workers to other fields.

When our Board, through its missionaries, opened the work of the Interior China Mission, through the providence of God, the work was opened among Moslems. At the time the missionaries did not know that they were among the Moslems—they were all heathen Chinese to the missionaries. But little by little we saw there was a difference.

The Moslems worshiped the one true God—after a fashion; they knew Christ as a mighty Prophet, but not as Saviour, and they had much of the Old Testament history in common with ourselves.

In appearance we could soon trace a decided difference. The Moslems had rather an aquiline nose, lighter eyes and a decided foreign look, sometimes reminding one of the Jews.

They professed to be very cleanly, but were in reality more filthy than the natives. They had

been here for generations—they did not know how many.

A Moslem rented our first houses for us in Chengchow, and it was from a Moslem in the Moslem section of the city that we rented and lived for two or more years.

Years have passed since we first came here—fourteen short and happy ones. The city has grown and our work has grown, too. We no longer live in the city, but just outside in a foreign home.

One of the women in the picture was among the first in Chengchow, who came to help us in the home.

But last year God opened the way for us again to take up our work in the same part of the city where we first began it. The Methodists lived there for all these years and worked among them, but now that they have moved to other cities, we have bought their place and are happy among our old friends and their children. The price of the place is \$1000, and has not yet been paid for. We are hoping that some friends will send us the money, over and above what they regularly give for missions.

The work is now divided into four departments. First, a day school; about thirty have enrolled for this year. Second, the afternoon school for girls and the night school for the poorer class of boys; about 200 have enrolled in these schools. Third, the Sunday afternoon Sun-

day school; this has an average attendance of over 100; this past quarter eighteen boys and eleven girls could repeat from memory every "Golden Text" of the quarter; for this a little prize of a New Testament was given. Fourth, the Friday afternoon prayer meetings for the women and children.

In the picture you can see some faces which are very familiar to us. Five of the Chinese women are baptized believers. We rejoice to know that there are others working with us in prayer and sympathy and giving.



A Chinese Bible School

Rev. W. W. Lawton, Chengchow

For eight summers we have been having, in the Interior China Mission, Bible schools for the benefit of the evangelists and helpers, and also for those inquirers who felt inclined to come.

This year the class met in Chengchow on the first of July and closed the twenty-sixth of the same month. There was a total enrollment of fifty-three. These come from all parts of our interior field—Pochow, Kweitch, Kaifeng, Chengchow, and the outstations connected with each. Both Chinese and foreigners take part in



A DAY SCHOOL FOR MOSLEMS IN CHENGCHOW.

Missionary Lawton writes: "They worship the God of Abraham, Isaac, and Jacob, as you and I do. They know Jesus, but only as a prophet—not as their Saviour. Help us win them."

teaching. This year our teachers staff was about equally divided between foreigners and Chinese.

Among other things, the "Life of Christ," by Dr. Graves, a four-volume book which we have been studying about six years, was completed this summer. We hope to begin anew and take the next class through it. They all think it is a fine work and have learned much from it.

The accompanying photos will give one a living picture of what this classwork means. In the absence of a theological seminary for this part of China it has helped no little to prepare workers. Notice the photo of the four Chengchow evangelists who have been attending longest.

These men are helping much to sow the seed of truth as we know it. All of the Bible training that they have had has been in these summer and winter Bible classes.

Note also the nine workers from Pochow who walked over 150 miles each way to attend this class. As we try to fire them with His love, will you help to fire us by your prayers?



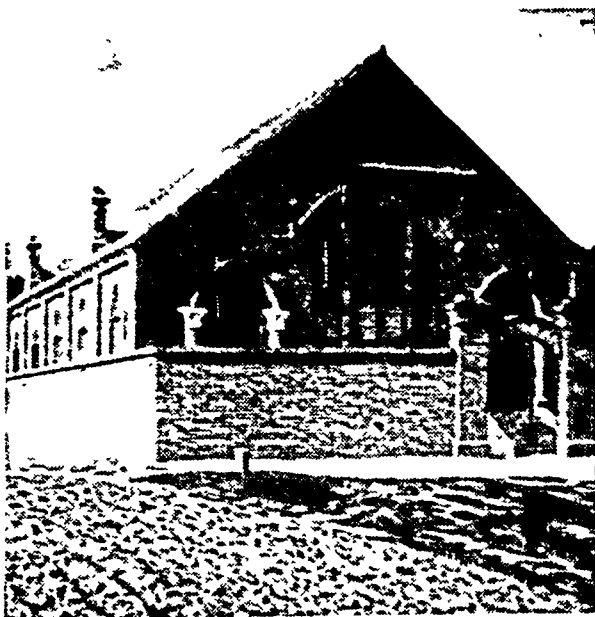
The oldest and youngest members of the Chengchow Bible Class—69 and 9.

Where Patriotism is In Eclipse

Mrs. Lena Stover Bostick, Pochow, China

Those of you who read the daily papers no doubt know something of the internal conditions of China—civil war, brigandage, and almost universal unrest and suffering. The country has rulers in name and form, but they seem to have forgotten the power. There are officials everywhere, and everywhere unrestrained lawlessness and anarchy. One wonders what the end will be. Political and military mercenaries are in the ascendancy, and China is drifting to chaos for the lack of a few real patriots. I would not say there are no patriots in China—I am sure there are—but they must be in eclipse and subservient to stronger forces.

In China at the present time there is only a step between a soldier and a brigand, and a little pique or a little pelf will readily effect the change. One hears of General So-and-So. Who is he? Oh, he is an ex-bandit who became a staunch defender of his country on consideration that he be made a general. And again, who is that notorious fellow who is working such deadly havoc over the country? Why, he was a great military leader who turned bandit because it was more profitable, or because it gave him broader powers, or because somebody stood in the way



Chengchow Baptist Church, where the Summer Bible School was held.

of his ambition. This is not an exaggeration, but a deplorable fact. And conditions do not improve.

War between north and south has been going on intermittently for many months, and I suppose there are really very few people who know what it is all about. Their differences do not seem worth the great expenditure of money and property and life that this futile struggle entails. Yet it goes on because there is no man or governmental power strong enough to stop it. Lawlessness is constantly becoming more daring and wide-spread, and the lawless are increasing and organizing themselves into formidable forces of evil. And the great masses of the people are the innocent sufferers. How one pities them and longs for a government that will give them even a modicum of justice and protection. It takes so little to make the poor happy—a little kindness and sympathy, a little of this world's goods, and the right to do their daily tasks in quiet and peace.

Until the last year foreigners have not been molested, but this immunity has recently been disregarded often enough to make one uncertain as to what may come. A number of missionaries and business men have been captured and held for ransom, and one missionary and one business man have been killed. Not a few British steamers plying up and down the Yangtze have been fired into, resulting in a number of casualties. Several months ago a railroad about forty miles from us was blocked and a passenger train held-up by 300 bandits, and the passengers searched and robbed, any resistance being met with gun shots. They got thousands of dollars, much jewelry and other personal effects, killed several people, wounded others, and carried away twelve people for ransom, among whom were several defenceless girls, whose fate may well be imagined.

We live not far from one of the most lawless districts in the whole country, where four provinces join—Shantung, Honan, Anhwei, and Kiangsu. Here bandits are born and trained in the profession. Frequently in traveling, Mr. Bostick's wheelbarrow men have remarked "Over there is a village where they raise bandits." This locality is especially adapted to their needs, because it affords such fine facilities for evading the law and escaping capture. If they are chased by officers in one province, they immediately run into another, and if by chance they are captured in one province, they claim citizenship in another. And thus the petty farce is perpetuated.



Kweltch-fu evangelists, teachers, and colporters.

Officers may come and officers may go, but the robbers go on forever.

There is another class of highwaymen, even more insidious than the others—those who are "honest" men when times are good, but who in the pinch and stress of cold weather, scarcity of food, and lack of employment relapse into predatory bands and scour the country. These are a special menace to the poor. They often follow up the real bandits whose larger operations open a way for them, and are frequently invited by these bandits to help themselves, with the assurance that if the people resist they will come to the rescue of the little fellows. After a series of road robberies this spring, a gang of such petty thieves was rounded up in a yard just across the street from us. But if anything was done to them more than to frighten them away, we did not hear of it.

The robbers have not come to Pochow, but as a result of their activities in many other places we have had a great influx of men, women and children from the surrounding country who have taken refuge in our midst. There is not accommodations for them all in the inns, so the residents have opened their houses and yards to many of them, and still many more sleep in the streets on doors and planks and mats, and some on the bare ground. They brought along their movable possessions, and so wagons, animals and people are crowded together in what to a foreigner would be intolerable conditions. And yet they are cheerful and thankful to be in a place of comparative safety. The men go back occasionally to look after the little homes and crops.

During the month or more they have been here, we have held a good many evangelistic meetings especially for them, and while many come to see the foreigners and the strange foreign chapel, many others listen to the gospel with real interest and some degree of intelligence. What a tremendous opportunity has been thrust upon God's servants here in bringing to their very doors some of the "other sheep" whom it may be his plan to bring into the fold through their witness. One woman has professed her entire faith in what she has heard, and we are praying that God will graciously use this seeming calamity to bring many of them to a knowledge of the way of salvation, and so bring good out of this evil.

In the midst of all this danger, both seen and unseen, we have had no fear because we know that God is the refuge of his people, and we trust him to keep us in safety and peace.



The Students' Patriotic Strike in Shanghai Baptist College

Rev. James B. Webster, Shanghai

Patriotic demonstrations are another phase of the many new things in China. They swept over the whole country from Peking to Canton, and to far-off Szechuen. The students rose in protest against their own rotten officials who are looting and selling China.

The students had no arms, but they wielded public opinion with surprising effectiveness. The demonstrations took the form of parades, speeches, statements of their demands to the authorities, refusal to attend school, and the boycott of the Japanese and Japanese goods.

The movement was well organized, considering the fact that it was in the hands of young and inexperienced men. There was very little violence and the students were not the only ones to blame where violence did occur. The students did a great deal of public speaking and personal work, with the result that the merchants and common people stood solidly with them. All places of business closed for several days.

The offending officials retired and things quieted down. The feeling against the Japanese is still strong on account of the action of the Peace Conference in giving over to Japan the former German concessions in Shantung Province.

Shanghai Baptist College was only an eddy in this great stream of patriotic enthusiasm, but it was very interesting to us who were involved. First, the students requested that they might be excused from attending classes, allowed to spend the forenoons studying under the supervision of their own leaders, and allowed to attend parades and make speeches in the afternoons. The faculty granted the request, sympathetically. Except for some minor indiscretions, the plan worked admirably.

They denied themselves play and music. They rose early and had a flag service. They sang patriotic songs, bowed thrice to the flag, as seen in the picture. They give their flag-salute differently from the manner of our American boys. Then they were led in the shout, "Wan-sui, Wan-sui, Wan-sui" (literally 10,000 years) "Long live the Republic of China and the flag of five colors."

The next item in the day's program is specially interesting. From the flag-salute and avowal of allegiance they marched into the college chapel for morning prayers. The students made a special request that the faculty continue the morning devotions. In addition, there were special prayer groups that met in the early morning or late at night, voluntarily. The movement here in Shanghai College had a strong religious element. It came in connection with special religious meetings that had been planned for, for several weeks. Seventeen became Christians and were baptized. We feared the patriotism would sweep aside their religious interest. It seemed rather to strengthen it.

This continued for several days until time for the final examinations to begin. The students voted twice, with a narrow majority, in favor of taking the examinations. The National Students' Association decided it would be unpatriotic to take the examinations and the pressure was so

The Chinese Christians Have Great Faith

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

The missionaries are brought to China because of their faith, yet in their contact with the Chinese Christians they are often surprised by the faith of these who have but recently come out of heathen darkness. The Chinese are going to make their contribution to the Christian forces. We soon see that we have come here to labor with a people prepared of the Lord, and we must take our place as co-laborers with men and women of large faith and great visions. One of the greatest surprises that has ever come to me in all my Christian experience is the rapid development of these native Christians in leadership among their own people.

Some three years ago we decided to build a church for a Hakka station near the city of Canton. The membership is small, and the majority are very poor and converts of only a few years. We met and prayed and planned to build. We thought we could raise about \$800 for this purpose. I did not believe we could raise much more than \$600, but the Chinese had greater faith than I did. We found that \$800 would not complete the building we needed. After waiting for some time, the Chinese had another meeting when I was not present, and decided that they ought to raise \$1,200. They asked me to help by my prayers and other ways. The campaign was started. The building was commenced, and they soon found that they would need about \$1,600 (gold) to finish the kind of building needed. They had the faith that the Lord would provide the money. The money came from many sources, and by the time we had needed it, most of the money was in sight. The building is now finished and dedicated to the Lord—one of the most useful church buildings I have seen in



Shanghai Baptist students saluting the flag in recent patriotic demonstration.

strong that the students reconsidered and gave a strong vote against taking them. The faculty had given the alternative, take them or close school. Their vote automatically closed the school and we gave them a few days to close up their affairs, get money from home, get back their laundry, etc., and leave. By the end of the week the majority had left. We gave grades on the basis of daily work and monthly tests, the plan followed by most of the other schools.

We graduated eight from the college, all Christians except one; six from the theological seminary, and twenty-odd from the academy. They lost some time from classes, but their experiences were of greater educational value. We rejoice in this awakening. It promises better leaders for China.

China—the result of their faith and faithful efforts to build a house unto the Lord for His work in China.

One of our missionaries last year told the church where he was pastor that he wanted them to give more toward self-support. They talked about the amount they should raise. The missionary suggested a very good increase, but the Chinese thought and prayed over the question, and decided to raise just twice as much as the missionary suggested.

Last autumn a group of Chinese with a couple of missionaries met and considered what the Chinese should raise for the enlargement of the South China Boys' Academy. We talked about how much we would suggest to the Chinese association, which was soon to meet. We suggested

that \$100,000 Mex. (about \$80,000 gold) would be all we could expect them to raise; but the question was held in abeyance for awhile, and when the matter was reported to the association, the amount agreed to by the Chinese was \$150,000, and they are enthusiastically working to reach this larger goal.

Our Master sees a great battle to be fought in China. Men of large visions and faith are needed, and He is preparing these needed leaders for the conflict.



A Baptist Sunday School Institute in China

Rev. J. T. Williams, Canton

This was a new departure for our work in South China, and one that some members of the mission have been looking forward to for some years. It seemed that the time was ripe for beginning the institute work this year, and accordingly Brethren W. H. Tipton, R. E. Chambers and J. T. Williams with the help of a committee from the Two Kwongs Baptist Convention, made out a program, secured speakers, set the date and sent out invitations to all the churches and out-stations to send delegates to the institute.

The basis of representation was the preacher and one other person from each church and out-station. A day or two before the time for the meetings to begin the delegates began to arrive and just kept on arriving until all the available sleeping room was full, and still they came. All kinds of shifts had to be made to find sleeping room for them. Some packed up in the boys' school dormitories that were already overflowing, some in the seminary dormitory, some with friends and finally some had to go to the orphanage to find lodging. About 140 were enrolled and 101 of them attended every service of the institute, putting in about five hours per day for the five days, two in the morning, two in the afternoon and one at night. A splendid interest was manifested in the first meeting and continued through the whole five days.

THE SPEAKERS.

The main speaker for the instruction part of the work was Dr. James B. Webster, of the Shanghai Baptist College. He gave two lectures each day on the relation of the Sunday school to general education, the teacher-training class, the principles underlying grading, etc. Even though he had to speak through an interpreter, he held the crowd at perfect attention during every lecture. He did much to interest and inspire our workers. Because of delay in his steamer he failed to reach us for the first day and the writer took his time on that day for two lectures on Jesus' method of teaching. A number of the native brethren spoke on selected subjects that had to do with the development of the Sunday school. The program in the day time was divided into two parts—one hour for teaching by Dr. Webster and one hour for speaking by various ones of the native brethren who showed evidence of having done some talking about the Sunday school in China.

THE SUNDAY AFTERNOON RALLY.

Was one of the most enthusiastic meetings I have attended since coming to China. The writer, who was chairman of the meeting, was supposed to shoot off a big gun on how to improve the Sunday school in China. He asked Dr. Webster to speak first. He interested the audience for about half an hour and then we called on several of the Chinese brethren to make five-minute talks. They responded with such enthusiasm that we had to let some of them go overtime. Before anyone knew it, the hour and a half had flown and still the writer's big gun had not gone off. However, he had already decided that a few drums of machine gun ammunition thrown



Mr. Dzung, graduate of Yates Academy, and teacher in this institution, with his bride.

in between the heavy artillery used by the other brethren would be more effective than the big gun. There were about 250 present, a good number having come in from the other Baptist churches of the city. It was a meeting long to be remembered by both Chinese and foreigners.

THE LECTURE COURSE CERTIFICATE.

It was decided that some recognition should be given to those who attended all the lectures, and early in the session the announcement was made that a small certificate would be given to all who did not miss more than one lecture. This added interest to the institute, and will certainly give enthusiasm for further work in the future. One hundred and three received the certificates. We hope in the future to have a regular teacher-training course such as the Sunday School Board at home has.

Brother W. H. Tipton, who writes the Sunday school literature for use in the Chinese Sunday schools, was dean of the institute, and did much to make the work go. He has looked forward for years to seeing such a meeting and was much pleased with its results.

The China Baptist Publication Society was a large factor in making the institute a success in that it furnished the money to pay part of the traveling expenses of the delegates, for most of the Christians are poor and to travel 200 or 300 miles is more than they can afford out of the small salary they get. Then, also, the society presented each delegate with three little volumes on the Sunday school.

There was much in the meetings that made our hearts glad and still inspires us to look for even greater things. Many of the missionaries seeing the large place the Sunday school has had in the religious life of America for the last half century, believe that it can have the same influence in China if it is given the proper attention, and plans are being worked out which it is hoped will make success sure.

The China Baptist Publication Society proposes not only to stand behind the work in a financial way, but to take the lead in this important phase of the Lord's Kingdom. The Sunday School Board is more than self-supporting because they have a great constituency to which they sell their literature, but here we have a comparatively small constituency and the sales of literature will not pay for the printing. Then the holding of institutes cost money. So the

publication society proposes to use a little of the money from the Judson Fund to develop and print Sunday school literature, hold institutes, train teachers, etc. When the amount that can be spared from that fund is used up, they may ask the brethren at home for some more. It will be money well spent for the spread of the Word.

The society also proposes to have connected with it a secretary for the Baptist Sunday-school work in all of China. What they lack now is the man for the job. The directors of the society are looking for the man now. They hope to find the right man as soon as possible. When he is found and can give his whole time to the development of our Sunday schools, we may look for large things in this line of service.



A Chinese Wedding of Note

Mrs. Nannie B. McDaniel, Soochow

I am sending a picture of a recent very important wedding in our midst. The groom is especially one of our boys, being one of the first pupils in Yates Academy. His scholarship and conduct while with us as a student always put him among the first two or three in the school. He joined the church during these academy days. He went from Yates Academy to Shanghai Baptist College, where he sustained his record for high scholarship and good character. After graduating from college he came back to Yates Academy as a teacher. Because of his faithfulness and fitness he has been made the proctor of our school.

Mr. Dzung's father has been teaching in either our boys' or girls' boarding schools for thirteen years. His little sister has recently been baptized, and the mother comes to church. We hope that she will soon become a Christian.

About eighteen months ago, according to Chinese custom, Mr. Dzung was engaged, his father and his father's former teacher arranging the transaction. The young lady selected by these go-betweens was one who was for awhile a pupil in our girls' school here. Later she took the kindergarten training course and has been teaching kindergarten here in Soochow. She is pretty, is a Christian, and altogether is so much better prepared to help her husband establish a Christian home than so many of the girls whom

our young men marry that we are hoping for a great deal from this match.

The wedding was solemnized in our church. Chinese and foreign form were combined. It was a beautiful wedding. This picture, taken on our piazza immediately after the ceremony, shows the bride and groom; the dear little flower girls, the bridesmaids and ushers, our pastor, the fathers of the bride and groom, and the men who arranged the business part of the marriage.

There is no greater need in China than the Christian home, and we pray that this may be a true one.

* * *

On June 8, after a week of special meetings, fifteen were baptized into the membership of our church here at the Ziang Nga Zien. The personnel of these candidates was especially interesting. There were three women, one a servant, another the wife of a head laborer, and an old lady sixty-nine years old. There were two men nearing middle age; three Yates Academy boys, and seven children under fourteen years old. One of the eleven-year-old boys is the grandson of the old lady. There are now four Christians in their home. Until the past few years the Chinese haven't seemed to expect children to be Christians. We know that those who begin to follow Jesus in early youth make the very best Christians.

On June 28 my husband baptized our two boys, Paul and Charles Yates, aged sixteen and twelve years.

Baptizing in the Genkai Nada

Rev. C. W. Bouldin, Kokura, Japan

Last Sunday, in response to the invitation of the pastor at Wakamatsu, I baptized a young man and a young girl in the sea west of Kokura, called Genkai Nada. Both the pastor and I had had Spanish influenza and for this reason we had put off the baptismal service one week. But as the pastor was accepting a call to the church at Nagasaki and leaving this week, the new converts were very anxious to be baptized before he leaves.

We had to walk more than two miles from the meeting house, but it was a beautiful walk with the sea on one side and the mountains on the other, and it being a fine day after the sleet and rain had stopped the mountains were aglow with the autumn colors of the maple and other trees, which the Japanese seem to appreciate more than almost any other people.

It was a rocky shore and so shallow that we had to wade out a long way before the water was deep enough for baptizing, and I think my voice could scarcely be heard to the shore. When a big wave would come rolling in from toward the Korean coast it would be quite deep, but when we were in the trough of the wave it would be surprisingly shallow. But the Japanese young people are all Spartans. They are used to enduring cold weather with thin clothes and without fires.

Fifteen or twenty of our Christians took the long walk to be present at the service, and though it was at a lonely place on the shore, the children of a nearby village had suspected something and we had quite a crowd of witnesses on a high point not far away.

One man over seventy years old, a member of the Congregational Church in Japan, went with us. He afterwards remarked that, "That was the proper way to baptize." And to me it was again a tasting of a sweetly solemn joy, and no amount of inconvenience would prevent me from having part in so beautiful a service.

On the next day we were invited to the home of a missionary of the Church of England to celebrate the coming of peace. This missionary, a very scholarly as well as spiritual man, was showing his evangelist pictures of churches and

cathedrals in England. In one of them he said there is a baptistry still. He said that baptistries are rare in Church of England churches, but remarked that all Church of England people are supposed to be immersed unless their physician orders otherwise. And he said he ordinarily recommended immersion to his candidates and performed it that way if the candidates wished.

Isn't the ordinance itself worth more than our arguments?

Notes of Progress from Shiu Hing

Miss H. F. North, South China

Two weeks ago two of our women students and one from the girls' department were baptized, also one woman from a distant country village, whose daughter is one of our Bible-women. The daughter was engaged when quite young to a man who afterwards became a Christian, and by the assistance of friends was enabled to study until he graduated from an engineering college near Peking.

He afterwards secured a position and returned to Canton and entered upon his duties. In a few months' time he was taken ill and died. He was an earnest Christian and greatly loved. His widow having studied some four and a half years in our school, is doing efficient and faithful work among Chinese women at one of our out-stations. We rejoice with her that her mother (also a widow) is a believer. A sister of the young man above referred to is at present a pupil in our school. Her parents married her a few years ago to a worthless fellow who does not support her, but when she was home for a few days last winter beat her for talking the gospel to her neighbors. She bore the treatment bravely and was in nowise intimidated. We have now eighteen women in school this term, and fifty-six girls. This number includes only three or four of the kindergarten children, who study a part of the day in the main school. The kindergarten department has over thirty enrolled. We hope from this department to get an influence with the parents. There are so many other lower elementary schools besides ours in the city that very few heathen families patronize our school.

We are grateful to have Miss Shumate return to Shiu Hing. The statement in HOME AND FOREIGN FIELDS that she had been transferred to Wuchow for a year was a mistake.

We hope that another name may be added next fall, as Miss Shumate prefers evangelistic work, and my duties as head of the boarding school and teaching as well are sometimes quite heavy. I feel it is quite time a helper was on the field studying the language.

Pray for These Heroic Workers

Rev. C. W. Pruitt, Chefoo, China

Cholera is epidemic in many parts of this field. It is particularly virulent in Tengchow. Our missionaries there are heroically standing by the Chinese in their deep distress. In co-operation with the Presbyterians, they are giving themselves up to hospital relief work, the men and the women having for the time turned nurses to save life. One of our missionaries there telling of his environment writes: "In the case of our north neighbor (only a few feet away) we were not only greatly endangered, but made most uncomfortable also. The body was kept some seven or eight days before burial, and though the windows on the north side of our house were closed, and still are, the doors were such as to make it impossible for us to occupy our sitting room." Another most pathetic part of the Tengchow situation is that dear Mrs. Bell in her frailty is shut up there. Not a word of complaint has escaped her, but I feel it most keenly. And this dread disease is only a little less prevalent in another of our stations.

Notes of Interest from Brazil

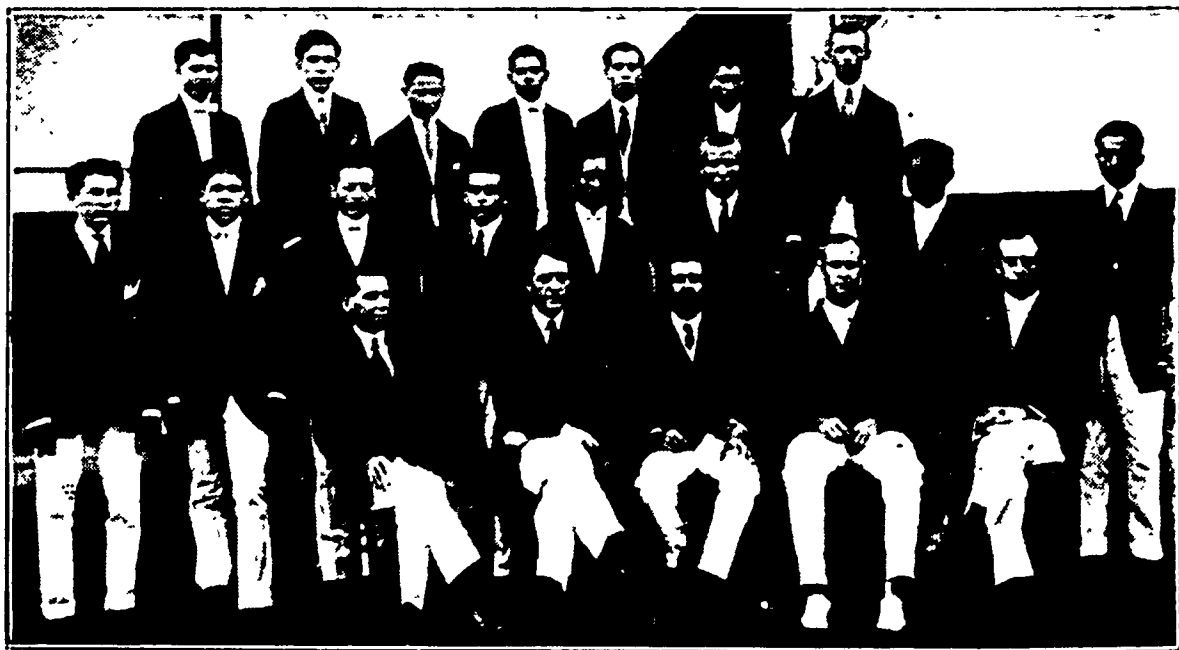
Rev. M. G. White, Bahia

A few weeks ago I was riding along through the interior of the State of Bahia on a train. At one station one of the members of the Capim Baptist Church saw me and asked that I carry a message to a pastor further up the road to the effect that the church had decided in session not to call him as pastor, since he could visit them only once every two months. They preferred to wait and try to get a pastor who could visit them at least monthly.

This little story shows two things. (1) It shows how greatly we need more pastors. (2) It shows that that little church is trying to serve our Lord as best it can and that by its own initiative.

Yesterday a letter came to me from one of the older, untrained Brazilian pastors in the interior of the State of Bahia. This letter brought the sad news that another of his small children has died. This is the second child this family has lost in less than six months' time. We sympathize with this brother and sister in their sadness. But I want you to get a glimpse from behind the scene.

Dr. Downing, the only Southern Baptist medical missionary in South America, was with me in the interior the other day. As we passed the station where the above mentioned pastor lives he brought the sick child to the train for Dr. Downing to examine. The kind doctor did so



Some students and members of faculty, Collegio Americano Baptista, Pernambuco, Brazil.

and wrote a prescription. As the train rolled away I asked the doctor what was the matter with the child. He said with pathos in his voice: "Just the old story. Its father was a 'rounder' and the child is having to pay for it."

But, reader, don't you pass judgment on that father too soon. When he threw himself away in sin during his young manhood, he had not heard about Jesus and His loving salvation. He ought not to have done it—but he had no restraints about him to keep him from falling. He merely followed in the footsteps of his father. This man is now a good and faithful servant of our Lord; but sin requires a heavy toll. Can't you see why we need to make haste with our Lord's message to these people?

The *A Mensagem*, our North Brazil Baptist paper of eight pages, has a circulation now of about 1,500 each week. The paper is well edited by Rev. A. O. Bernardo, pastor of the First Baptist Church of Bahia. Brother Bernardo seems to have in him the making of a great editor.

Word has just come from Pernambuco that our combined educational institutions up there—college, seminary, and training school—now have a total enrollment of 400 students. Many expect the enrollment to reach 500 by the end of 1919. The growth of this school, or combination of schools, is due largely to the wise leadership of the president, Rev. H. H. Muirhead. He is proving to be a most remarkable school executive. This seminary has for dean Dr. W. C. Taylor, well known in Kentucky and in Texas.



A Great Opportunity

Rev. J. W. Shepard, Rio de Janeiro, Brazil

"Who is sufficient for these things?" A cursory glance at the multiform opportunity which in this strategic time we face in the work of education in Rio de Janeiro brings those words home with new force. We can only mention in a brief article a few of the more important phases of the great opportunity before the Rio Baptist College and Seminary.

In no phase of our educational work is there a greater opportunity for the expansion of the Kingdom than that of the seminary. Already our ministerial education has reached a somewhat mature stage. Our seminary has already sent out some graduates, and each year adds to the roll. Seven have gone out; three more are to graduate this year. Each of the graduates has a half-dozen places waiting for a pastor. All of the previous graduates have entered at once into open doors. "The harvest truly is great and the laborers are few." Our South Brazil Mission voted the other day to increase the number, God calling, of seminary students entering each successive year until we should have at the end of five years a hundred matriculates in the seminary. This is truly a great opportunity.

Scarcely less important is the work of teacher training. Our Girls' Boarding School of Rio Baptist College offers a magnificent opportunity in teacher training. Over thirty bright Baptist girls are already studying to be teachers. They will be prepared thoroughly for the work of teaching and will receive also the course in religious education, preparing them to introduce into our Sunday schools and church work everywhere the best methods of religious work.

The religious influence of the college and preparatory school in the two centers of Rio is being felt strongly. Many of the best families are being drawn toward the gospel and the children are learning daily to sit at the feet of Jesus. The girls are easier to be reached. All the boarding girls go to the church and Sunday school every Sunday morning. Bro. F. F. Soren and wife are at the head of the boarding department, and Brother Soren being pastor of the



One of our flourishing suburban churches of Rio de Janeiro, Brazil.

First Church, it is more natural to tie things up together and get the girls interested. We have Sunday school in the boys' boarding department every Sunday morning.

The boarding department is one of the largest single opportunities of our institution. It is the means of reaching leading families of the interior. This is vastly important, since it opens the way for the gospel to enter those homes later. The owners of large plantations in the interior are not much concerned about the kind of religion that predominates in the school. They are more concerned with the kind of instruction and the thoroughness of preparation than with the religious question generally.

There is great opportunity for educational leadership in the Rio College. Educational organization, theory and method are far from what they should be in Brazil. Mackenzie College did some valuable things in Sao Paulo, but no evangelical school has been able to rise to the height necessary in educational method to infuse into the people the ideals in education which are so essential. There is no place where this would be done so easily as in Rio, the heart and center from which irradiate the influences which touch the uttermost parts of the republic. The federal capital is not only the most loved city of the Brazilians, but the largest political, commercial and industrial center as well. Educational ideals, set forth by a first-class college in Rio would be as a city set upon a hill which cannot be hid.

The seminary, with three professors, besides the president of the college and seminary, is working away at the task of preparing the preachers of the future. Gradually the work is building up and soon these teachers will have some important textbooks, wrought out through years of toil. Foundations are being laid for the greater future. The correspondence school could do a mighty work, but has no funds to put textbooks into Portuguese. Its opportunity with 200 or more students is being lost on this account largely.

Gradually the normal school faculty is getting here. At present only two professors are at their posts. Recently the government threw open the positions in city schools to competitive examinations. We must enter into this great door later. At present and for some years to come every prepared teacher we send out will have a dozen places waiting for her or him in our own church schools. The normal department will grow more rapidly than the seminary when once under headway. We must prepare for a large student body in our normal.

The college has grown rapidly this year, passing the 400 mark in enrollment. The new building for the college has put our work on a higher plane. We had an increase this year of 100. We expect 1,000 matriculates yearly within the next four or five years, with the normal growth of the student body.

Our boarding department for boys and young men has been full and is becoming a problem. The buildings were constructed for a private residence and so are not adapted to the work of the school. A new dormitory building is imperative for next year, if we are to go on up in progress. The girls' boarding department in the Preparatory School at Rua Bispo, 157, is also full to its utmost capacity this year. In both places we have had to resort to converting the "royal stables" of the Baron (in the college) and of the Count (in the preparatory school) into temporary boarding quarters. The equipment is poor in proportion. How we do need two large dormitory buildings to enter into the glorious opportunity!

This year we are laying the foundations for educational leadership in the succeeding years. We have begun at the kindergarten and are working out in a detailed, careful, scientific way, our outline courses for the elementary schools. On top of this next year we will build up the outline courses for the secondary and college courses. Much of method is being introduced, and with the help of these outlines we will be able to not only help our schools in all parts of Brazil, but also touch the educational situation heavily in a general way. From the day we come out with these new programs, we will challenge the leading educators in Brazil for the leadership in educational organization, administration and method.

We are planning to make our institution vitally helpful to the workers at large in the denomination, not only through its correspondence courses but also by organizing at a favorable season of the year a "Baptist Chautauqua," which will cover some three weeks and be organized on the plan of training classes, platform work, musical and other features. The cultivation of the devotional and spiritual life will be a special feature. The meeting will follow the annual conference of the South Brazil Mission, which meets in the same place. The first meeting of the Chautauqua is planned for next year. This year over 200 representatives from our churches of the interior were with us in a Sunday school institute for five days. The meeting was a great success.

We conclude this article as we began it, with the feeling that the opportunity is so stupendous that we are altogether inadequate before it. We have placed before our Foreign Mission Board in Richmond an outline plan which looks to getting in shape in this institution, for entering into the great opportunity, in a far more adequate way. We ask the prayers and sympathetic study of the plan we present on the part of the great Southern Baptist brotherhood, which has so gloriously gone forward recently with the five-year program, thrilling every heart at home and in the foreign fields.

On a Country Trip in Brazil

Rev. O. P. Maddox, Bello Horizonte, Brazil

I spent the month of March—leaving on the first and returning on the thirty-first—on a long trip in the North of Minas. After leaving the railroad, I traveled 324 miles on horseback, preached twenty-two times, spoke twice on baptism, once on marriage, once on education, baptized six, married the evangelist (religiously), went deer and monkey-hunting. We killed a deer and caught a monkey, and I reached home well and happy.

Oh, what ignorance! In the north of the state not more than five per cent can read and write, and yet such thirst for knowledge and especially for God's Word I have never seen! I took all the Bibles and New Testaments and tracts that I thought I could carry and they did not last half the trip. I wish I might tell you in detail of our first night out that we spent in a little three-room, mud-dobbed hotel(?). We were five in number and reached the ranch hotel at nightfall. We found fifteen other travelers ahead of us to spend the night there, but they and the owner of the house graciously favored us with the front room and the fifteen boys occupied the second room and the owner and his wife the kitchen. Not a chair, not a stool, not a bed in all the house, and this hotel is open at all hours of the night, since it has no door to shut. After we had our supper and the hammocks were ready (one for me and one for the evangelist's sister, who was going to his marriage), in the front room and the fifteen boys stretched out on the dirt floor in the adjoining room, the door between us open like our front door, as it, too, had no shutter, I said to our party, "We cannot lose this opportunity. We must at least sing."

At the first few notes of "Come Ye That Love the Lord," fifteen heads were peeping through the adjoining door and the man and wife of the house came in and sat on one of our traveling trunks. What hours of true joy we spent singing the sweet songs of Zion to those souls who had never heard a gospel song nor seen the good old Book! We must have sung some twenty or more songs that night. The boys asked and insisted that we sing all night, as they had never heard anything like it. I poured out my soul to them of Jesus who is able to save.

I could wish that all the Baptist deacons in the States had spent the night with us at the Jose Babiano Hotel and felt and seen the effects of the glorious gospel of Jesus preached and sung for the first time on new soil. Surely, they would have felt just as we did that there is nothing too dear, nor sacrifice too great in order to win such lost souls to the Master. We talked a long time next morning with them and gave them tracts, gospels and Testaments, and how thankful they were for it all! We may never see them again,

but it is a pleasure to water the seed sown that night with our prayers. You will help us, I am sure.

If it were possible for some pastor in the States to make an excursion trip like this in Brazil with his whole church, I am sure the pastor would never go back and at least two-thirds of his church would decide to stay with him. Let them try it if they don't believe it. There is nothing extraordinary about a missionary. We are all made of about the same stuff. It is just a matter of seeing for yourself. Knowing as much as I do about Brazil, and as little as I do about heaven, I had rather be in Brazil than in heaven, so long as I may be able to help to win the lost for Jesus.



Missioning in Mexico

Rev. J. S. Chavens, Eagle Pass, Tex.

A favorite saying of Dr. Gambrell during the stormy times in Texas Baptist history was, "Things are getting better." So they are in Mexico at the present time.

Recently this writer crossed the international bridge between Eagle Pass and Piedras Negras. Delays are never pleasant, but they are inevitable in Mexican travel.

That night I went to the rented hall where our Baptist services are held. It was muddy and cold and the usual congregation was not present, but a very respectable audience gathered to hear a carefully prepared sermon by the pastor, Rev. Andres D. Rodriguez, on Paul's "Thorn in the Flesh." It was a helpful sermon to Christians.

On Monday, I took the train for Monclova, where I arrived a little past midday. There was snow on the mountains and the air had the tang of winter in it. In the afternoon I visit the pastor of the Baptist church, Rev. Eliseo H. Recio, delivered two Spanish Bibles and talk over the work for the coming year. Plans are laid for reconvening the Coahuila Baptist Association, which for five years has not met, owing to war troubles.

Tuesday night before 12 o'clock I reached Saltillo. Wednesday morning, at Dr. Rudd's invitation, I spoke to the boys of the seminary, using as my theme for the chapel talk, "The World After the War." How it thrills the missionary heart to look into the faces of thirty boys and young men in serious training for the work of the ministry! How we ought to pray for Drs. Rudd and Lacy and Prof. Prieto, their teachers! The future of Baptist work in Mexico, humanly speaking, is in the seminary in Saltillo.

Thursday I take the train for Torreon. This train is like the "third day" chills, in that it comes every other day. We started on time and

kept going on time, a very unusual thing for the Coahuila and Pacific.

Nearing Viesca in the afternoon I thought of Don Gilberto. It was seven years ago, just after the Madero revolution, that I met Don Gilberto. He was reading an English book and that served as an introduction. We had to stay all night in Viesca, the home of Don Gilberto, and as we went up town I asked him to show me a hotel, but he took me to his own home instead. We had several hours of pleasant talk. He showed me a Bible that had been lent him, that he kept in his big safe. He was not a member of any church, but surely was "not far from the Kingdom." I promised to send him some papers in English, but war, sickness and removals kept us from getting better acquainted. As we neared Viesca a well-dressed Mexican gentleman got on the train. It was my friend of seven years ago! The recognition was mutual. His Bible was lost in one of the numerous revolutions, but I have a fine one ready to send him. May God bless him in the reading of it!

On Saturday night I reached Durango, where I found Rev. Jose Cota waiting me. Our Sunday task was already outlined for us. First, Sunday school in the morning. Few Mexican churches have preaching in the morning and the Sunday school lasts usually an hour and a half; it is distinctly "the teaching service of the church." In the afternoon was the ordination of the pastor, Brother Francisco Soria.

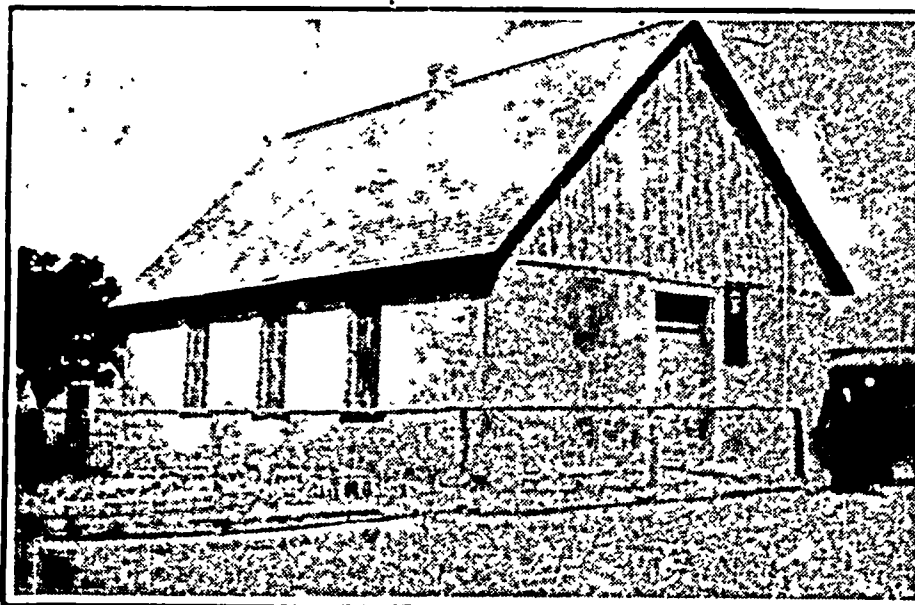
Brother Soria was a student in the training school at Torreon; afterward he entered the army and was successively captain, major and lieutenant-colonel in the Constitutionalist army. His examination for ordination showed that he had studied well three books: the Bible, Pendleton's "Doctrines", and Harvey's "The Church." Brother Cota preached the sermon, the writer led the ordaining prayer.

Sunday, December 15, was spent in Saltillo. A full house was present at the evening service as a mark of honor and respect to Rev. J. J. Cota, who after three years' faithful work was leaving the pastorate of the church to take up the work as evangelist in Northern Mexico.

The last visit was at Muzquiz, our oldest church under the Southern Board. It was organized in 1878. There, too, things were getting better. Good congregations gave excellent attention to the preaching of the Word.

Things are getting better in Mexico economically; there is more to eat than at this time last year. Politically there is more stability. The victory of the Allies has been a blessing to Mexico. Religiously, during the twenty years that I have known the country, I have never seen the deep interest in things spiritual as at this present time. The influenza sobered the people as war and famine did not.

Now is the time for tremendous effort on the part of all evangelical forces.



Baptist Mexican church house, Del Rio, Tex.



A peon family, Mexico.

Woman's Missionary Union

Miss Kathleen Mallory, Corresponding Secretary

Returning With Joy

History is a convincing teacher. Turn to the 20th chapter of II Chronicles and read again the thrilling story of how victory came to Jehoshaphat and his followers. Ponder well the 22nd verse, which says that "when they began to sing and praise, Jehovah set liers-in-wait against their enemies 'and they were smitten.'" Then read verse 27: "Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the forefront of them, to go again to Jerusalem with joy; for Jehovah had made them to rejoice over their enemies." Thus has it ever been. So that with good courage one says: "The Lord is my helper; I will not fear."

In the foregoing statements too much emphasis cannot be laid upon the fact that "when they began to sing and to praise" Jehovah gave the victory. The Baptist 75 Million Campaign has entered into history as a remarkable victory. The editor of a large city daily wrote several editorials in admiration of the campaign, saying: "We take off our hats to Southern Baptists." Do we, O Southern Baptist women and young people, do we stand with uncovered heads in the presence of God who really won the victory? Are our faces aglow with admiration for His wisdom and skill and patience and generosity that planned and conducted and gave the victory? As one of the state organizers prayed at a large W. M. U. campaign rally in November, are we praying: "Keep us humble, O God, keep us humble"? How blessed it would be if every day in our personal devotions during the coming five years, we would exclaim: "We thank Thee, O God, for our campaign victory!" How far-reaching also would be the influence if at every society meeting such paeans of praise ascended on high.

In the story of Jehoshaphat's victory there is another great lesson: "They returned with joy." Since the Atlanta May meeting every Southern Baptist thought has centered in the great campaign. God gave the victory: let us, therefore, return with joy to our regular church and missionary activities. It is easy to "turn over a new leaf" with the New Year, and so it will be easy to begin in earnest upon all of the society's activities. Chief of these in January is the observance of the Week of Prayer for world-wide missions. With much over 75 million dollars pledged by our people it behooves us indeed to pray for the whole wide world. The Christmas Offering will be in-gathered during

this January Week of Prayer just as usual and will count on the 75 Million Campaign. Local conditions differ, but on the whole it may be said that there is little if any reason for there being the slightest confusion because of the paying of the Christmas Offering through the missionary organization. There isn't much if any confusion in the giving of Christmas presents to our friends, for we usually mark them so carefully that they know and appreciate whence they came. Thus when we make our Christmas Offering to Christ we can so mark the envelope or check and it can be so forwarded, according to the plan of the society, church and state, that there can be no mistaking who gave it and that it counts on the giver's pledge to the Baptist 75 Million Campaign. During the year there will come the opportunity for gifts to Home and State Missions during the weeks of prayer for these two objects, at which time the offerings will be made and credit given on the campaign pledges. Similarly is this true of all payments on pledges to the Church Building Loan Fund memorials.

Many societies—thousands upon thousands of them—will also week by week or month by month be the agency through which their members will redeem their entire campaign pledges. There is no gainsaying the fact that accuracy and stimulus are on the side of such a plan and that it is very dear to the hearts of numberless women and young people. This was the method first recommended by the Woman's Missionary Union, and one would hesitate a lifetime before placing one obstacle in its way. Its fruits through thirty-one years praise it!

Some society members, in returning with joy to the regular work, will pay part of their campaign pledge through the society and part through the church. In this case the society and church treasurers will as usual work together so that both organizations may get full credit for each gift, as they do when all is paid through the society. In some cases, all the money will be paid through the church, with merely the financial reports in the society meetings. Again some churches and even some states have decided that a certain part—one-third, one-fifth or some specified proportion—shall be credited on the W. M. U. quota. It is gratifying to know that careful investigation of individual cases proves that such credit is unquestionably "over due"! The expression of "giving credit on the W. M. U. quota" might better be rendered, "Credit is established on the W. M. U. quota."

Hundreds of our women are known as "emergency women," each having agreed to pay \$5.00 each year for some emergency cause. These gifts this year will go toward the imperative need of the Pingtu Hospital. They will count, unquestionably, on the campaign pledge. February is the usual month for redeeming these emergency pledges, great care being taken when they are paid to the society treasurer so that she will know who pays and that it is for the emergency fund and that it is a credit on the campaign pledge of those thus paying. Some ask: "Why the emergency fund any more?" Because five years from now we may need it more than ever; because those who belong rejoice to be considered "emergency women"; because during the next five years many women and young people may be persuaded to join the band who never before realized they could give \$5.00 a year to any one mission object; because it gives a personal touch each year in a most impersonal way with some imperative mission need.

And, so, does one need to ask, "What are the duties of the society treasurer?" They are the same painstaking duties of the days before the campaign, duties made all the more important because of the increase in gifts from the members, whether the actual money be handled by her or by the church treasurer or in part by both. Shame on any of us women or young people who, Providence permitting, fail to redeem from time to time our campaign pledges! Shame on any society treasurer who does not stimulate such regular payments by careful records! Like the garments for Aaron the priest, their and our fidelity shall be for the glory of God and for the beauty of them and us.

In closing, may we not all agree that no two helps will equal prayer and study as we return in joy to our regular work. The regular weekly or monthly missionary and Bible programs are invaluable. "By their fruits ye shall know them." Every society and if possible every circle should also have at least one mission study class during the year. January is an ideal month to begin such intensive study. A free catalogue of the best books may be secured from the Baptist Foreign Mission Board, Richmond, Va. And what shall we say about prayer? Only this: "Let all the people praise Thee, O God; let all the people praise Thee."



W. M. U. Items

The accompanying article, entitled "Let God Show You from His Word," will be needed by the W.M.U. organizations with the Sunday program of the January Week of Prayer. The other article, "Locating Our Baptist Schools in Brazil," will be needed by them with the Thursday program of that week. The Union is indebted to Miss Blanche Rose Walker and Rev.

M. G. White for these articles. It is regretted that these two articles were inadvertently omitted from the November issue of this magazine, especially since the programs referred the reader to that issue. Other articles and the programs and leaflets for the January Week of Prayer were prepared by Miss Flora Dodson, Mrs. J. M. Gaston, Mrs. P. H. Anderson, Miss Lora Clement, Miss Blanche Rose Walker, Mrs. John Lake, Miss Addie Cox, Mrs. H. F. Buckner, Miss Margie Shumate and Miss Sarah Funderburke, of China; Miss Carrie Hooker Chiles, Miss Florence Walne, Mrs. G. W. Bouldin and Mrs. C. K. Dozier, of Japan; Mrs. D. G. Whittinghill, of Italy; and Mrs. M. G. White, Miss Pauline White, Mrs. A. J. Terry and Mrs. J. L. Downing, of Brazil. Sincere gratitude is felt for this invaluable service.



Too much emphasis cannot be laid upon the observance this year of the January Week of Prayer for world-wide missions. The campaign has greatly lengthened our Foreign Mission cords and so as never before we must strengthen our stakes by prayer. The missionaries on the field are deeply conscious of the added responsibility because of the advance made possible by the campaign and as never before they crave the faithful prayers of Southern Baptists. Way back in the summertime Mrs. Philip Evans, of Tsinan, wrote to her father, the Hon. Joshua Levering, of Baltimore, saying that she felt sure the 75 million dollars would be raised and asking him to pray that they might be ready to use wisely the part given to China. Time and again during the campaign attention was called to the fact that the Christmas offering would count on the campaign pledges for Foreign Missions. It is sincerely hoped that the offering will be a very abundant one, thus bringing in much cash toward the campaign and thus manifesting the Union's devoted interest in China and in the medical work and schools in the other mission fields.



The W.M.U. Corresponding Secretary was able to spend the last three weeks of November in campaign meetings in Virginia, Washington, and North Carolina. The places visited in connection with the Virginia Union were Franklin, Richmond, Charleston, and Martinsburg. In Franklin the W.M.U. of Virginia met in annual session for three days, with over 400 delegates present. Much attention was given to the campaign, to mission study and to young people's work. While in Richmond an interested though hurried visit was paid to splendid Westhampton College. The meeting in Washington was the annual gathering of the Baptists of the District of Columbia. Mrs. Helen Barrett Montgomery was present to tell of the campaign now engaging the thought of the Baptist women of the North. The places visited in North Carolina were Elizabeth City, Newbern, Kinston, Greenville, Durham, Raleigh, Oxford, and Winston-Salem. Here, as in the other states, the hospitality was altogether kind, the attendance thoroughly gratifying and the campaign enthusiasm very marked.



Campaign incidents are still perfectly fresh in the memory, and while this is so W.M.U. workers are asked to send them in written form to the W.M.U. Corresponding Secretary, 15 West Franklin Street, Baltimore, Md. Such incidents will be invaluable in preparing the Victory Program for April. The incidents may with profit tell of victories in organization, prayer, enlistment, stewardship, publicity, sacrificial giving, use of campaign literature, organization, and fostering of new societies and reaching the women and children in unenlisted churches. The sooner these incidents are received in Baltimore the greater will be the help thus rendered the Union.

Program for January

Survey of Home Missions

Silent Prayer for the Advent of the New Year
Lord's Prayer in unison

Hymn—"We Praise Thee, O God"

Scripture Lesson—Home Mission Heroes: Num. 13: 17-33; Heb. 11: 32-12: 2

Repeating of Slogan—"Many Samaritans believed on him because of the word of the woman." John 4: 39

Hymn—"Stand Up, Stand Up for Jesus"

Prayer—that W.M.U. members may tell the unsaved around them of Jesus

Prayer—that many campaign workers may become zealous soul-winners

Hymn—"I Love to Tell the Story"

Repeating of Slogan—John 4: 39

Three Talks—Our Southland, (1) Its Assets, (2) Its Liabilities, (3) Its Surety

Roll Call of Home Missionaries—(Let each one respond with the name and location of a Home Mission. See the inside page of the front cover of this magazine. If these names are given out in advance of the meeting it will prevent repetition and will insure many prayers for these missionaries)

Prayer for Home Mission Board

Prayer for Our Home Missionaries

Home Mission Scene from Victory Pageant

Three Talks—How the Campaign Will Help Home Missions through (1) Evangelism and Enlistment, (2) Schools, (3) Church Buildings. (See the Campaign Survey and Home Mission articles in previous issues of this magazine and pages 9-10 of this present number)

Hymn—"America, the Beautiful"

Repeating of Slogan—John 4: 39

Business—Plans for the New Year; Report of Any Unfinished Campaign Details; Plans for Observance of Week of Prayer for World-Wide Missions or Reports from its Observance; Reports from Young People's W.M.U. Organizations; Welcome and Assigning of Work to New Members; Offering

Hymn—"My Country, 'Tis of Thee"

Prayer for Revivals throughout the Southern Baptist Convention.



Locating Our Baptist Schools in Brazil

Rev. M. G. White, Bahia, Brazil

With a good map of Brazil before you let us begin in the south, far down the coast next to Argentina. The last state far down in the corner of Brazil is Rio Grande do Sul. Brother Dunstan works in that state. He has had for a number of years a primary school. Unhappily, for the present the school is closed for lack of a competent teacher. The school was located in the city of Porto Alegre.

Going north we have to cross two states where we have no schools and come to the city of Sao Paulo, in the state by the same name, where Dr. and Mrs. W. B. Bagby, our veteran missionaries, have done a most magnificent work in the establishment of a good school for girls. This school is destined to have a great future. The Foreign Mission Board has decided to develop a real first-class school for girls there, and Bro. E. A. Ingram, of Texas, came out to Brazil last January to become the new director of the school. The Board is asking for \$100,000 with which to provide adequate equipment. Unhappily, Brazil is so large that this school for girls cannot serve for more than South Brazil. For a

girl to go from Bahia to Sao Paulo to school would take as long and cost as much for traveling expenses as to go from Richmond, Va., to Portland, Ore. Bahia is mentioned because it is the most southern field of all North Brazil. Sooner or later we must have a real first-class college for girls in North Brazil also.

Traveling from Sao Paulo almost due east we come to Rio de Janeiro, the celebrated capital of the republic, a city of a million people. Here we have our much talked-of college and seminary of Rio. Dr. J. W. Shepard is the director. Dr. A. B. Langston is dean of the seminary. This year was begun a new normal department. Brethren S. L. Watson, C. A. Baker and L. T. Hites all teach in the institution. As compared with our schools in the United States, the college may be classed as a junior college or a first-rate high school. Do not be surprised at this. An A-1 American college would not be appreciated here nor would it be used on account of the existing educational system. The schools we establish here must be adapted to the needs of the people. The Rio seminary offers a full theological course. The present enrollment of the institution is said to be about 400. This school has a very wonderful opportunity to serve all of South Brazil.

To the northeast of Rio is the city of Campos, where we have a very flourishing preparatory school. For two years Bro. John Mein has been doing a fine work in this school. In August he turned the school over to the new director, Dr. L. M. Bratcher. Brother Mein will go on furlough and then into evangelistic work.

North of Campos and the state of Rio de Janeiro is the state of Espirito Santo. In the city of Victoria, the capital, Bro. L. M. Reno and his wife are doing a fine work in a preparatory school. They also give some normal work.

This completes the list of schools sustained by our Foreign Board in the bounds of the South Brazil Mission. We will now go on north and locate the schools within the bounds of the North Brazil Mission.

Coming to the great state of Bahia we have had for more than twenty years a preparatory school in the capital of the state. The school was first opened by Mrs. Z. C. Taylor. The school has done a great deal of good during these years. Due to local conditions and needs, it is very probable that the Board will soon transfer its interest and support to another school in the interior of the state to the south of the capital in one of the greatest Baptist centers in all Brazil. The school will be located at Casca, just south of the city of Arcia. For this new project we need about \$15,000.

To reach the next school to be established we must leave the coast country and go into the interior from the city of Bahia straight northwest, across the San Francisco River and into the extreme south of the state of Piahy (pe-au-wee) to a town called Corrente. At that place will soon be established our first industrial school. Three families have already been designated for the opening of the school. Bro. T. J. Terry, the director; Dr. J. L. Downing, the physician; and Brother Hayes, the agricultural and mechanical specialist. Brethren Terry and Downing will go very soon to Corrente. Brother Hayes is studying the language in Pernambuco.

To continue our study we must return to Bahia by the same route we used to go into the interior and then go north to the city of Recife, state of Pernambuco. Here we have our great institutions for the North of Brazil. Bro. H. H. Muirhead is the president of the institutions here. The enrollment passed the 400 mark in the month of June. Here we have three institutions which are very closely related and all having the same president. Bro. D. L. Hamilton is director of the college; Dr. W. C. Taylor, the dean of the seminary; and Miss Pauline White the lady principal of the training school. We have a splendid property in the very heart of the city, about twelve acres. A new dormitory is under

construction. The college curriculum is equivalent to the Rio college. The seminary offers a full theological course. The training school is patterned after the W. M. U. training school in Louisville except that this school must put a good deal of emphasis on normal training. The young women must needs teach in the primary schools in the various churches in addition to their religious work.

On to the north we have no more schools. The North Brazil Mission has formally requested the Foreign Board to send a school man to open a school at Manaus, on the middle Amazon.

In all Brazil there are a number of primary schools run by the churches. We hope that these may greatly multiply in number and efficiency.



Let God Show You from His Word

Miss Blanche Rose Walker, Kaifeng, China

One missionary told out her heart. God had assuredly called her to work among the Chinese. In a remarkable way He had led her to Interior China to join another missionary, as yet unknown to her, but who had been daily praying for help.

After a term of joyous service, she had returned to the homeland on furlough and to mend in health. But the Father put a mountain across

her life, so impassable that the great-hearted Foreign Mission Board was obliged to say, "We cannot return you to your station." It seemed not the Father's plan that the mountain be removed, nor that she go up and over it, but rather that she wait before this towering, suffocating wall. His Father heart had thus prepared it for her.

"Let God show you from His Word, child," for He was saying wonderfully definite things from the pages of the Great Book. He was showing her that if His children would ask Him, He would take of the very things recorded there and reveal His plan for their lives. Should she dare try it? She dared, and what did He say to her? "Be still and know that I am God." "But Father," she prayed, "Thou gavest me this to do—the rarest gift of my life except salvation—and it is *Thy* will that I return not to the work? The need is crushing, Father, and those blinded brown faces haunt me. Wilt thou not hear the Chinese Christians as they ask that I may return? Thou hast allowed this mountain of ill-health to close the way and thou canst only do *right*. But speak from thy Word, O God, and cause me to know thy way." "Be still and know that I am God." That was enough. Her soul-storm was over. He caused her now to quietly wait and trust the compassion of His tender words.

The waiting time grew into five years, yet there was ever the assurance that the Father had something rare in keeping for her. "Come up

to our Convention and tell us about China"—came the word from another state. Should she go? It was far into the night and she must decide by morning. There were urgent reasons why she should go in the opposite direction at the same time, so what should she do? She could not sleep. "Let God show you from His Word." Suddenly she reached for her Bible and went to her knees. "Show thy plan for me, my Father, by the words I first see on opening thy Book." "Go ye up and prosper" were the very first words. What matter to her if these words had been spoken originally to a king; God had now used them to speak to her, to direct her way, to quiet her heart, and she trusted in them. She "went up." Did God prosper her? He opened wide the way! Numbers of churches called her to bring them word of the heathen, and with never an appeal for help these noble churches—the women workers, the young people and individuals—cared for China and joyfully brought their offerings. He caused one lovely heart in a great first church of that state to give her a home—a very haven of rest—where she might, free of cost, turn in from her trips and truly be at home. At the same time she might often see the specialist who did splendid work for her, this also without cost.

Then joy of joys! in this same great state there lived a Christian queen, toiling in an office. On her heart, along with other needy ones, she carried the Chinese. She had even asked the Father to enable her to send a missionary to them. He

Second Quarterly Report of Woman's Missionary Union from August 1, 1919, to November 1, 1919

Mrs. W. C. Lowndes, Treasurer

States.	Foreign.	Home.	S. S. Board.	Marg. Fund.	Training School.	Schol. Fund.	Special Objects.	Totals.
Alabama	\$ 3,549.70	\$ 1,674.75	\$ 23.40	\$ 53.10	\$ 593.94	\$ 200.00	\$ 6,654.39	\$ 12,749.28
Arkansas	562.83	352.92	20.35	.....	98.41	477.90	1,300.18	2,812.59
District of Columbia	164.50	228.00	.....	4.00	.....	.....	20.45	416.95
Florida	189.72	221.25	25.10	19.53	102.81	400.00	629.31	1,587.72
Georgia	3,967.51	1,924.56	.....	.....	473.31	642.50	38,627.06	45,634.94
Illinois	158.32	47.93	.....	20.12	.....	86.20	2,716.52	3,029.09
Kentucky	4,581.02	2,936.39	90.21	119.54	424.50	993.05	11,906.24	21,051.01
Louisiana .....	.....	.....	.....	5.00	10.00	.....	.....	15.00
Maryland	522.94	399.80	8.75	16.25	33.10	87.08	167.65	1,235.57
Mississippi	1,314.28	1,087.81	1.00	.....	332.18	600.00	8,317.83	11,653.10
Missouri	2,097.65	1,579.60	.....	10.99	169.43	600.00	.....	4,457.67
New Mexico .....	.....	.....	.....	4.00	2.00	.....	.....	6.00
North Carolina	1,676.42	1,281.37	203.51	323.41	282.50	1,400.00	18,325.99	23,493.20
Oklahoma .....	.....	.....	.....	.....	.....	.....	.....	.....
South Carolina	4,518.75	2,021.71	175.21	155.32	1,205.64	786.63	34,555.92	43,419.18
Tennessee	1,691.19	737.40	.....	.....	.....	300.00	24,546.48	27,275.07
Texas	3,934.00	2,563.00	.....	102.20	.....	108.75	2,045.00	8,752.95
Virginia	4,182.60	1,730.00	52.41	.....	56.96	620.00	26,564.74	33,206.71
Louisville Campaign .....	.....	.....	.....	.....	455.00	.....	.....	455.00
Totals	\$33,111.49	\$18,786.49	\$599.94	\$833.46	\$4,239.78	\$7,302.11	\$176,377.76	\$241,251.03

SPECIAL OBJECTS—INCLUDED IN PRECEDING TABLE

States.	Church Bldg. Loan Fd.	Ministerial Relief.	Christian Education.	State Missions.	Orphan- ages.	Judson Centennial.	Hos- pitals.	Miscel- laneous.	Totals.
Alabama	\$ 958.05	\$ 317.43	\$ 413.27	\$ 3,831.92	\$1,133.72	\$	\$	\$	\$ 6,654.39
Arkansas	355.25	38.60	906.33	.....	.....	.....	.....	.....	1,300.18
District of Columbia .....	.....	.....	.....	.....	.....	.....	.....	20.45	20.45
Florida	215.96	185.64	227.71	.....	.....	.....	.....	.....	629.31
Georgia	2,692.17	1,238.76	3,774.53	19,681.83	3,185.09	1,335.83	1,799.08	4,919.77	38,627.06
Illinois .....	.....	2.00	107.50	2,349.31	206.71	.....	.....	51.00	2,716.52
Kentucky	1,525.85	71.21	307.52	9,265.10	240.51	.....	373.05	123.00	11,906.24
Louisiana .....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Maryland	167.65	.....	.....	.....	.....	.....	.....	.....	167.65
Mississippi	171.78	176.63	884.38	5,848.70	814.25	.....	422.09	.....	8,317.83
Missouri .....	.....	.....	.....	.....	.....	.....	.....	.....	.....
New Mexico .....	.....	.....	.....	.....	.....	.....	.....	.....	.....
North Carolina	3,296.81	4.25	15,024.93	.....	.....	.....	.....	.....	18,325.99
Oklahoma .....	.....	.....	.....	.....	.....	.....	.....	.....	.....
South Carolina	5,016.23	668.54	12,332.00	15,060.65	752.89	96.40	629.21	.....	34,555.92
Tennessee	1,037.14	325.35	9,711.46	11,197.78	1,488.09	.....	698.16	88.50	24,546.48
Texas	600.00	445.00	1,000.00	.....	.....	.....	.....	.....	2,045.00
Virginia	1,525.07	496.71	86.22	22,320.96	1,001.37	22.00	.....	1,112.41	26,564.74
Totals	\$17,561.96	\$3,970.12	\$44,775.85	\$89,445.25	\$8,822.63	\$1,454.23	\$3,921.59	\$6,315.13	\$176,377.76

gave her word that she should provide passage and salary for this missionary and return her to China. Did she obey? Yes, humbly, joyfully. At a time when the missionary knew not which way to go, God had definitely said to her, "Go ye up and prosper," and up she must go. Then what a world of reality He had put into those five little words! Did she not remember, too, that in the beginning of the five years' waiting, when she had stood before the mountain, suffocating, sinking, that He had said to her, "Be still and know that I am God"? And lo! in good time He had changed the mountain into a mine of riches and she was soon to turn China-ward. Her heart deeply determined that through the years to come she would take care to let God show her His way from His Word.



Keep the Campaign Fires Burning

Mrs. W. J. Neel, Georgia

God's spirit kindled these fires in Baptist hearts. We must keep them growing in warmth and power till the earth is filled with the knowledge of His glory. In their warmth and glow Baptist hearts have been cheered and fused into a unified and victorious body. Much dross has been consumed. A new light has come from these campaign fires to clarify and glorify the Baptist vision.

The binding of states and associations and churches into a closer fellowship in a common and challenging task has gained for Baptists world recognition as a people of purpose and power. It has also brought to the Baptist host a new faith in their message and their mission. This welding of Baptist forces must continue until every member is aglow with the new life and joy in enlarged service.

We must sacredly guard these fires from disrupting spirits of discord, of envy and jealousy that will weaken our unity and force.

Diligent in the King's business, fervent in spirit, serving the Lord with earnest, honest hearts, we will feed and fan these campaign fires of unity and brotherly love as the days and the years go on. Steadfast, immovable, always abounding in the work of the Master, Baptists will become an invincible army for God and righteousness in the earth.

The campaign fires have brought Baptists much new light in the broader, clearer understanding of home needs and world conditions; of opportunities and obligations to God, and our fellowman; of Baptist resources and possibilities to project and carry out a great 75 Million program. This new light has brought new knowledge that has been a marvelously energizing new power in Baptist life. How diligently must we guard and enlarge these campaign fires of information and knowledge!

The people who know are the people who grow. The people who know are the people who go.

The campaign fires that have glowed and kindled with quickening life in our churches, in pulpit and pew, have been the expression of God's own Spirit among us.

Will Baptist churches and Baptist hearts ever be content to walk again in the dark and in the cheerless ways apart from this comforting, energizing presence? We must, at any cost, at any sacrifice of personal comfort, keep these fires of the Master's love and ministering spirit aflame in our churches, in our homes and in our communities. The Shekinah of His holy presence must never depart from our sanc-

tuaries. "Light banished from life will smite as it goes and leave an eternal scar."

It was the joyous and sacred duty of vestal virgins in Roman temples to guard the fires on their heathen altars, that never by day or night they should be extinguished by any evil spirit.

Shall Baptist women be less loyal or watchful in guarding and feeding these sacred fires, kindled by the Master of light and life? May it rather be our high honor and chief joy not only to guard them in our own lives, but also to bear them in blessing and saving power to all hearts that are cheerless and far from the light of the Father's home.

Laymen's Missionary Movement

Secretary J. T. Henderson

Coming Into Their Own

It inspires new hope to learn of the large part that Southern Baptist laymen have had in the 75 Million Campaign. Multitudes have contributed money in a generous way and many even to the point of sacrifice. This record is unparalleled in all our annals. The pledges of twenty members of the Executive Committee have been reported to this office, and the aggregate is found to be \$401,370, an average of more than \$20,000 for each member.

Hundreds have accepted the responsibility as organizers for their associations or churches, have neglected their business, when necessary, and have devoted their large executive ability to this holy task. Their success has been a revelation to themselves and to others.

In many cases the pastors have tendered their pulpits and the four-minute speech of the visiting layman has been expanded into thirty minutes with telling effect upon business men. Perhaps as many as 125,000 laymen have gone out as heralds of the doctrine of stewardship and as advocates of this mighty movement. They have discovered themselves and the blessedness of unselfish service and are ready to be utilized as a permanent Kingdom asset. Will not pastors be wise in suggesting fields of activity for this discovered resource? Though a Christian layman have as much money as John D. Rockefeller, he has not enough to discharge his full obligation to God. Laymen should heed such Scriptures as these: "Son, give me thine heart"; "Forsake not the assembling of yourselves together as the manner of some is"; "Abound in good works."

Be on the lookout in the next issue for an outline of our new program.

Journeyings

(There was not space for these notes in the December issue.)

The movements of the Secretary for October carried him into eight states and over a distance of 4,123 miles; he helped to organize eight Baptist Men's Unions, conducted eight conferences, made twenty-seven addresses and saw about 500 commit themselves to the tenth as a minimum. At every place visited the people expressed in a very emphatic manner their full purpose to "go over the top" in the 75 Million Campaign.

In Covington, Ky., in addition to talks in the First and Madison Avenue Churches, the Secretary addressed a great mass meeting of the churches of Covington and community on the 75 Million Campaign. At the close 108 people expressed their purpose to honor God with at least a tenth of their income. There were nineteen laymen present from Walton, Ky., and all responded to this proposition. At this time the men completed the organization of their union.

At Ashland a company of faithful workers from the churches of that region were found engaged in a Bible institute and doing some real solid work. The laymen took steps to organize a union.

At Cumberland, Md., where the Secretary spent two days, he found only two Baptist churches in this city of more than 30,000 people. The First has a very attractive building, but the Second worships in a rented hall. Pastors Loomis and Vinson are aggressive and work in utmost harmony; they have a company of loyal and heroic people that rally to them in their plans and Baptists are coming to be recognized as a religious factor in the community. The men's banquet on Monday night was a glorious success.

The Union Association of Maryland, which met in Baltimore, was largely attended and was characterized by a high type of enthusiasm. The report of the year's achievements was thrilling; the Mission Board had met all its bills promptly and had not gone into bank for a dollar. Eminent business men were found to be prominent and zealous in the campaign. The laymen took steps to organize a union for Baltimore.

At Sevierville, Tenn., on Friday night, October 24, a large company of laymen, representing seven churches, came together to hear a discussion of the 75 Million Campaign. Some of these men came by private conveyance over bad roads a distance of ten miles. The reports re-

vealed the fact that three churches had already gone far beyond their quota and that the others would follow suit by November 30. The usual note of optimism was sounded in every report.

At Sweetwater, Niota, and Athens, Tenn., on Sunday, October 26, the Secretary found strong laymen fully enlisted and all the forces organized for conquest, not only in these churches but throughout the association.

At the State Association of Southern Illinois, which met at Carmi, the entire evening of October 28 was given to the Laymen's Missionary Movement for the discussion of the layman's share in this great campaign. Following the remarks of the General Secretary, about 150 committed themselves to the tenth as a minimum and then ten strong laymen from various sections of the state made four-minute speeches—they all sounded the note of victory.

On Thursday night, October 30, the Secretary spoke at a banquet which was held in the basement of the First Baptist Church of East St. Louis; the supper was unusually fine and there were some 110 men present from eight churches. It was an occasion of unusual interest and enthusiasm. Several laymen gave brief reports, all of which were optimistic in tone.

On the night of October 31, despite the continual rain and the excitement of halloween, a goodly company of interested people from the First and Second Churches of Paragould, Ark., came together to hear about the campaign. The expressions at the close gave assurance of victory.

On Sunday morning, November 2, the clouds had cleared away, the sun was shining, and the people of Blytheville, Ark., were happy. A fine audience assembled in the beautiful building of the First Baptist Church to hear about the campaign. Two four-minute men were heard, one at Sunday school and the other immediately preceding the remarks of the visitor. This church had been allotted \$50,000; several interested laymen had volunteered to indicate to Pastor Summers the amounts they had decided to contribute; these voluntary gifts aggregate a little more than \$34,000 and the most of the membership, including some of the largest givers, have not yet been heard from. The church has some very prosperous men who are deeply interested.

At Osceola, the church has some members of large capacity. Both here and at Blytheville are Baptist laymen who are reputed to be millionaires and are interested in the Kingdom.

A recent visit to Kentucky included Burlington, Latonia, and Lexington; the meeting at Burlington was attended by leaders from ten churches and was well worth while. A very stormy night cut down the attendance at Latonia, but the church will go well beyond its apportionment.

At Lexington the Calvary Church was crowded, some fifty men came from Georgetown, three auto loads from Versailles, and all the six churches of Lexington were represented. The meeting was held under the auspices of the Baptist Men's Union. One hundred and twenty-one committed themselves to the tenth as a minimum and strong laymen gave optimistic reports.

On Sunday, November 9, the large auditorium of the First Baptist Church at Bristol, Va., was crowded, the music was thrilling, and all conditions indicate victory both in the church and throughout the association.

Limited space forbids proper reference to the numerous pastors, laymen, and women that have been found active in the fields visited.



Statement by a Wise Steward

I heartily approve of "David Livingstone's Platform." That is my idea and plan. Whatever God gives me, is His; it is only mine for service. Wife and I have decided that whatever we have on hands at our departure is to go,

all of it, back to God. We do not think we have a right to give or will it to any person or persons. I hope and pray that God will bless the plan suggested in the leaflet, "A Plea and a Plan," and that many will find it in their heart of love to let God have what He has entrusted to them.



A Striking Deliverance

F. S. Biggs, Baltimore

RAISING THE MONEY OR DEVELOPING THE MEN

If you raise the money and do nothing more you will have a similar difficulty and fully as much hard work the next time, and every time that you need to raise a large amount of money.

If you succeed in developing the spirit of love and a feeling of responsibility with its resultant benevolent attitude, you have, as long as that condition lasts, only to bring to our attention the real need and opportunity, to find a ready response.

"First they gave their own selves to the Lord." 2 Cor. 8: 5.



Itinerary

The first trip of the General Secretary during the past month included a day's visit each to the Alabama and Tennessee Conventions; the first was held in Birmingham, was regarded the greatest meeting in the history of Alabama Baptists, and it was the consensus of opinion that there was no more significant session of this great meeting than the hour and a half allotted to the laymen. The program committee for Tennessee generously granted two hours of the choicest time of their Convention at Cleveland to the laymen; this was an occasion of unusual inspiration and power. A similar policy was adopted by Illinois, Kentucky, and North Carolina, with equally gratifying results.

It was a real pleasure to spend Sunday, November 16, with the Maymead, Pine Grove, and Mountain City churches, Tennessee; some prominent laymen were strongly reinforced by two preachers, and the returns just received from this field indicate that these churches have gone far beyond their quota.

The third trip was a visit to Frankfort, Ky.; there was a fine audience present on Wednesday evening, including some representative men from country churches. W. S. Farmer, a successful merchant and the organizer for the association, had done most effective work, and there was every evidence of victory on November 30. Bro. Farmer is a strong advocate of tithing and is convinced that the Laymen's Missionary Movement should seek to organize tithing bands in all the churches.

Sunday, November 23, was spent in Baltimore with the First and Temple churches. The manifestation of interest was most gratifying and the news has already been received that these two churches went far beyond their quota on the first day of Victory Week. One woman, nearly eighty years of age, with an incurable disease, gave \$600, all of her savings, to this campaign.

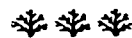
On Tuesday evening, November 25, the Secretary spoke at a banquet at the Seminole Hotel, Jacksonville, Fla.; there were about one hundred representative men present and the expressions of interest by volunteers gave assurance of success on November 30.

In response to an urgent invitation by Pastor J. A. Howard, the Secretary spent Thanksgiving with the Baptist church of Piedmont, Ala., making a Thanksgiving talk at 11:30 A.M. and speaking at 7:00 P.M. on the 75 Million Campaign. The membership present, by a unanimous and hearty vote, expressed their purpose to reach their full quota. Brother Howard has the honor of

having been the pastor of Dr. Len G. Broughton when he decided to give up the practice of medicine and enter the ministry.

The Secretary closed his share in the campaign by a brief visit to Mississippi; on November 30, he spoke at the 11 o'clock hour to the Baptist church of Mendenhall, Miss. The apportionment of this church was \$10,500, and a little more than \$9,000 had already been secured when the team workers started out on Sunday afternoon. The membership of the First Baptist Church of Jackson assembled in large numbers on Friday night, November 28, to hear an address on the campaign and to witness a pageant. On Sunday morning they crowded their building for the sunrise prayer meeting, had a wonderful response to their call for offerings, made some additions at the 11 o'clock hour and, following the address of the Secretary at night, the additional pledges secured ran them well beyond their apportionment of \$75,000.

The itinerary for November was rather strenuous, covering a distance of 5,808 miles and including twenty-five addresses besides a number of conferences.



Miscellaneous

Rev. S. B. Rohold writes from Jerusalem under date of July 6 that the officials of the British Government accord to him the utmost liberty in preaching the gospel in Palestine. The authorities are anxious that missionaries shall go forward with their work. Captain Abrahamson, a splendid, consistent Hebrew Christian, is the British Governor of Hebron, the ancient city of Abraham.

Should not Southern Baptists enter this inviting field?



Abraham Effendi, head of the Moslem church, expresses gratification over America's victory in securing constitutional prohibition. Of course he regards Christian America far behind Moslem lands in its temperance record, but expresses his delight that America has at last come to heed God's command as delivered to Mohammed, their prophet.



The *Missionary Review of the World* quotes the United States census as authority for the following statement: "Of the large Protestant denominational families, the Baptists number the largest, reporting 7,263,000; the Methodists are next, with 7,165,000; the Lutherans, third, with 2,463,000; and the Presbyterians fourth, with 2,257,000 members. Then follow the Disciples, with 1,231,000; the Episcopalians, with 1,093,000; and the Congregationalists, with 790,000."



In these days of race and class hatred, of strikes and profiteering, the significant words of Henry Watterson, the veteran editor of the *Louisville Courier-Journal*, are entitled to serious consideration: "Surely the future looks black, yet it holds a hope, a single hope. One and one power only, can arrest the descent and save us. That is the Christian religion. Democracy is but a side issue. The paramount issue underlying the issue of democracy is the religion of Christ and Him crucified; the bedrock of civilization; the source and resource of all that is worth having in the world that is, that gives promise in the world to come."

If the world is to be saved from destruction it will be saved alone by the Christian religion."



The following words are found in a recent letter from a missionary: "Pray that I may be willing to pay the cost of 'going all the way' with Christ, even though it may mean leaving off many things, harmless in themselves, and of making real sacrifices of my time and pleasure that I may be fitted for the highest possible use in His

work. I thank Him almost daily for sending me to China and would not willingly exchange my position as a witness of my Lord among this people for any inducement that could be offered

me. I am sure I have never been so happy in all my life as I have been these past few months, though it is not the work which gives me such joy, but the presence of the Lord."

Missionary Miscellany

Secretary T. B. Ray, D.D.

Rev. A. B. Langston and family, of Rio, Brazil, arrived in this country in November. Their home address will be Laurens, S.C.

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After many delays, Rev. D. L. Hamilton and family sailed from New York to Pernambuco, Brazil, on the S.S. *Uberbe* on November 14.

Rev. A. Y. Napier and family, of Chinkiang, China, arrived in Clayton, Ala., on November 24. We hope that all of these friends will have a very refreshing furlough.

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Dr. B. L. Lockett, after being delayed several weeks in England, caught passage on November 6 on the S.S. *Ebai* and proceeded to his work in Oyo, Nigeria, West Africa.

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We have been greatly grieved to learn of the death at Bahia, Brazil, on October 27, of Ruth Downing, the baby daughter of Dr. and Mrs. J. L. Downing. We suffer with these dear friends.

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We are comforted to know that the bodies of Dr. and Mrs. Z. C. Taylor and their daughter, Eschol, which were lost in the hurricane at Corpus Christi, Tex., have been recovered and interred in Waco, Tex.

❖❖

The October stork visited us in two places in Brazil. On October 18 he arrived in the home of Mr. and Mrs. M. G. White, bringing with him John Anderson White; and on October 27 he brought to Mr. and Mrs. L. T. Hites, of Rio,

Brazil, Brazilia Ruth Hites. We offer hearty congratulations upon the arrival of these new missionaries.

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On November 25 the Board sustained a great loss in the death of its President, Mr. William Ellyson. Mr. Ellyson had been in failing health for some time.

Mr. Ellyson became a member of the Foreign Mission Board in 1892. At his death he was, therefore, in the twenty-seventh year of his service as a member of the Board. Upon the resignation of President J. B. Hutson, in February, 1916, Mr. Ellyson was elected President of the Board and has served in this capacity since that time.

Our Board has never had a more faithful and devoted member than William Ellyson. Although he was Secretary of the State Mission Board of Virginia, and had a very extensive law practice, he found a great deal of time to devote to the Foreign Mission Board. He loved the cause of missions, both at home and abroad, with great tenderness. His appreciation of and affection for the foreign missionaries were enthusiastic. He gave himself without stint to the effort of making their work effective. He was wise in counsel. We depended upon him to help us over difficult places.

As a friend and brother he was genial and delightful. We loved him because he was always so genuinely true. His character stood out as a great rock of defense for righteousness. No words can express our appreciation of him. He was one of the best we ever knew. His going has left a great vacancy in our hearts. The memory of his upright and godly ways will linger with us to help us through the years.

Home Mission Paragraphs

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

Not a few readers of HOME AND FOREIGN FIELDS will remember Rev. J. A. Day, who was for years Home Board missionary to the Osage Indians at Pawhuska, Okla., and will sympathize in the regret we feel at the news from Pawhuska of his death.

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Now is a good time to read books on Americanism. We heartily commend the selection and reading of such books during these long winter nights. If the reader is interested and wants aid, we will gladly send him a list of such books that are worth while.

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The Home Mission Board has about forty sets of stereopticon slides. These make four distinct lectures, each lecture having about ten sets of identical slides. A typewritten lecture explanatory of the slides accompanies each lecture. These slide sets are in large demand among our churches. They are loaned free, the borrower paying expressage both ways. The four lectures are: (a) Covering Cuba, Panama, South-

west, Indians, and Immigrants; (b) covering Evangelism, Country Church, and Mountaineers; (c) covering Home Board Army Camp Service; (d) covering Church Building. All these lectures have been prepared with care and are most entertaining and instructive. In ordering, it is well to give first and second choice.

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Dr. W. W. Hamilton, Superintendent of Evangelism, declares that the demand for evangelistic workers in his department is already so large that it will require one hundred men in the department to supply the needs. In the single city campaign in Birmingham, which is being arranged for the latter part of the winter, it is proposed that seventy-five workers shall be engaged.

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Last year Southern Methodists raised for what Baptists call Home and State Missions a total of \$1,111,000. For the same year Southern Baptists raised approximately \$1,800,000. Southern Baptists are doing slightly more than fifty

per cent more domestic mission work as Southern Methodists. But our membership is almost fifty per cent larger than that of Southern Methodists, and there is no reason to boast. Both they and we ought to do more—and the Presbyterians also, though the Presbyterians are making fine Home Mission advances. When that conservative body does get awake on Home Missions they will do something large.

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All the enlistment men of the Home Board have been for several months diligently engaged in helping to put across the 75 Million Campaign. For that reason we have not been able to report the usual large number of churches strengthened and developed. Now that the campaign is over in which they did such admirable service, the reports of their usual activities will again make refreshing reading.

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We very much hope that pastors and churches throughout the South as well as Women's Missionary Societies will order freely "Twelve Millions for Home Missions," the admirable pamphlet by Dr. B. D. Gray, which is more fully described on the following page of this magazine. It is a most comprehensive setting forth of Home Mission opportunities ever given to Southern Baptists. At the same time ask for our one-each package of tracts on various Home Mission activities.

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One little church down in Georgia had been pastorless for more than four years. Throughout all those years no messenger came up to the district association. It seemed to be dead. The first night of "Victory Week" the associational organizer received a message over the telephone that the little church had raised \$160 for the big campaign. It was not dead. The big effort had gotten hold of the little group and brought a positive response. A campaign that can do that would almost be worth while, even if it did not raise a dollar in money.

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At Saluda, N.C., the Congregationalists, a Northern body, have a mountain mission school—Saluda Seminary. There are eight teachers. One of them confessed to a visiting Baptist lady that there was only one of their boarding students who was not a Baptist! She added that they found it difficult to get close to the people because of religious differences—and found it discouraging. This would naturally be the case. Southern Baptists are doing a great mountain school service. But we are not doing enough, so long as there are large groups of Baptist people wanting education who must be taken care of by other denominations or go without.

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The Home Mission Board keeps its mountain mission school buildings insured. Almost every winter one of these buildings is destroyed by fire. There are thirty-nine schools and an average of three or more buildings to each school. The reason so many are in danger from fire is that, until the last year or two, all the dormitories and administration buildings have been heated with stoves instead of by furnaces. Superintendent A. E. Brown is now putting in furnaces as rapidly as practicable. The last building to go up in flames was the administration building of the Six-Mile Academy in Pickens County, South Carolina, which was destroyed by fire on December 1.

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In speaking on enlistment, Superintendent of Enlistment Jameson sets forth the convincing statement that there are among the rural Baptists preachers in the South not less than 2,000 or 3,000 who have suffered the disadvantage of lack of vocational training, and therefore have very little or no understanding sympathy and fellow-

ship with the denomination in its activities. Dr. Jameson declares that there are exceptions to this rule, but we must recognize the truth as a general statement. He says that we cannot hope that these men shall have an opportunity to be influenced by our colleges and theological seminaries. If they are reached and aided at all toward a larger service, it must be done through able and tactful help on the part of enlistment men who shall go out and put their hearts up against the hearts of these preachers. This will take time. It is worthy of great effort.

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Reports from different sections of the South indicate that many Negroes who have been tenants are buying their farms. Theoretically, some white people use to be afraid for Negroes to own land in the South. Actually, it has been demonstrated time and again that land ownership makes out of the Negro a better citizen. It makes him conservative and gives him a sense of responsibility to his white neighbors and tends to lead him to make common cause with the constructive elements of the whites in controlling the disorderly element of Negroes. We have every reason to look with satisfaction on the increasing number of Negroes who are buying their homes and should encourage it.

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We would ten times rather deal with what we call the Negro Problem, which is largely the problem of the white man, than to have to confront the foreigner problem as it has developed in Northern and Western sections. The Negro is no Bolshevik, no radical socialist, no enemy to the Government. In the South he does not hate the white man (unless he has been poisoned by some agitator), nor does the white man hate him. If the Negroes left the South, we should not know how to do without them. There are thousands of kindly acts taking place daily between the whites and blacks in the South. Let us magnify these and not forget them when we see evidences of race hatred set forth in the daily press.

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Practically every reader will give hearty assent to the following from a current number of the *Manufacturers' Record*: "This paper is opposed to heavy foreign immigration. It believes that we have more foreigners in this country now than we should have, and until the 11,000,000 unnaturalized foreigners, many of them from the very dregs of Southern Europe, have been assimilated (and that will take a long time) or the radical ones deported, we trust that the bars against immigration will be put up so high that very few additional foreigners can come into this country, even if this should lessen the output of our manufacturing enterprises and result in the maintaining of a very high rate of wages."

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How does the reader like the following as the announced principle to control the so-called "American Church": "The Church (sic) has the right to deprive the right of the civil authorities of the entire government of the public schools. The Catholic church has the right to interfere in the discipline of the schools and in the choice of the teachers for those schools. Education outside of the control of the Catholic Church is damnable heresy." This quotation is from the syllabus of Pope Pius IX, made in 1864. It still applies to control the action of all good American Catholics. Scrutiny of the performances of these people will show that it really sets forth their attitude toward the public schools. Either the public school must be crushed in America or Roman Catholicism must be crushed. If we maintain the public schools at concert pitch Rome will lose her grip. This ancient enemy of liberty cannot stand the light of association on the part of her children with the children of the American citizen in the democracy

of the public school. Under the pretext of looking after their religious welfare, she must poke into their youthful minds all the superstitions and prejudices which will enable her to hold them when they grow up. It is her only chance. That it is her only chance is tantamount to saying that Rome has no place in America until the leopard has changed its spots.

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The success of Baptists in America and of other evangelical bodies in winning foreigners to Christ will be the breakdown of Roman Catholicism. Rome cannot grow in America except through immigration, though she is putting on foot plans right now to convert the Southern Negro. If Baptists and others are alert in doing their full part to Christianize the Negroes, Rome will make small headway among them. There is no mistake about it, this age-long enemy of liberty is developing a big effort to get the Negroes. The more Rome gets hold of the Negroes, the more trouble we will have. Already Roman Catholic papers are posing as the special enemies of Southern mob law. All Christian bodies do that. But there is a sinister significance that Roman Catholic papers have recently got quite awake in such utterances.

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Bro. Jesse T. Williams is one of the new evangelistic singers who has accepted work with the Home Board Evangelistic Department. In a letter to Dr. Hamilton he tells great news of a meeting in which he and one of the evangelists are engaged at the port town of Pascagoula, Miss. Brother Williams says that it is a great place to catch fish, but he had rather catch men—which he is doing! He and the evangelist found the church almost torn to pieces and without a pastor. They soon won the church and the people. They told the folk they needed a tent for the meeting, and they promptly planked down \$400 and said they would pay \$400 more if that were needed. A great meeting is in progress and our workers are arranging to stay more than a month and put that church on its feet. The prospects are for splendid success.

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This is a time of "surveys." With all the powers of social and religious assimilation, working night and day, we could scarcely digest all of the grist which is coming out of the "survey" mill. In addition, the social unrest is thrusting a lot of very genuine problems into the public thought which are not prepared by the religious

surveyors. Here is a good test to propose for groups of men making religious surveys: Are you representatives of a body which is in position to cure the lack to which your surveys are intended to call attention? If you are not, we do not need your surveys. The religious bodies, which have done about all that has been done religiously, see a whole lot more to do now than they feel able to get hold of promptly. They are closer to the people and know more about practical methods for the solution of problems than any group of professional surveyors can possibly know. Mr. Surveyor: Go to work, or else quit talking so much.

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In his address on Americanism on Thanksgiving Day at Washington, Secretary Lane said: "This would be a true thanksgiving day, if it could be a day of pledge to the stronger, prouder things in us which we call Americanism. We need to know America. We sometimes lose faith because we do not know this land, its people, its promise. It is the happiest of all countries on earth; the richest, not merely in its ability to produce things, but in its ability to produce men and women of courage, honor and ambition." In reporting the address of Secretary Lane, the Associated Press did not say in what church or gathering it was made. But the Associated Press definitely locates the so-called Pan-American mass of the Catholics. Yet any of the larger evangelical churches have done ten times as much toward making America the Republic it is as the Catholics have. They have not, however, sought to become adepts in political pressure and the boycott.

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"Christian Americanization" is the name of a mission study book prepared by C. A. Brooks, one of the workers of the American Baptist Home Mission Society among foreigners. It is published jointly by the Council of Women for Home Missions and the Missionary Education Movement. It is recommended by our Woman's Missionary Union for the use of women. Since the Home Board has felt under constraint to criticize some of the interdenominational mission study books, we are the more delighted to give our full approval to this volume. It is not only free from the silly propaganda for church unionism, which have marred so many of these books, but is a most timely and well prepared and instructive volume. It has 160 pages and cloth binding, and sells for seventy-five cents. The book may be ordered through the Publicity De-

Order and Distribute This Pamphlet

The brazen efforts of Bolshevistic and anarchistic aliens to overthrow our free American institutions have shocked serious-minded Christians into a new appreciation of Home Missions.

Mr. Richard H. Edmonds, editor of the *Manufacturers' Record*, says: "The Home Mission work of Southern Baptists is infinitely more important than it was a year ago. We must realize as we never realized that the powers of evil are seeking to get a strangle-hold on the very life of America—and as goes America so goes the world."

The completest brief story which has been published of Southern Baptist Home Mission opportunity and of the needs is the booklet, "Twelve Millions for Home Missions," by Dr. B. D. Gray. Its informational value is wonderful. It is pre-eminently the pamphlet for selective distribution in churches and mission societies. It is free. Order a package of twenty-five or fifty from

Publicity Department, Baptist Home Mission Board
ATLANTA, GEORGIA

partment of the Home Mission Board or through any Baptist bookstore or agency. We recommend that all those classes which have already studied our three books, "Baptist Missions in the South," "Country Church in the South," and "The Call of the South," shall use "Christian Americanization" for class study. It will be found distinctly instructive by our preachers. We wish every preacher could read it.

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In their survey Southern Methodists found that, out of their 19,311 local churches, 16,381 have preaching service only once a month. That is to say, eighty-five per cent of their churches are dependent on once-a-month preaching. If the same percentage of Southern Baptist churches are so circumstanced, 21,000 of our churches have preaching only once a month. As we could not make a complete survey, we have always made the percentage less, in order to be conservative. The probability is, however, that our once-a-month situation is no better than that of the Methodists. It is an alarming situation. The two denominations that have nearly all of the country people in their membership in the South, with a total of over 44,300 churches, have 37,600 of the once-a-month variety! No religious body can ever do its duty by the South which has so much vogue as these two bodies, but leaves the majority of its membership to the uncertain and insufficient mercies of once-a-month preaching.

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To call attention to the loud aggressions of Roman Catholicism in its effort to keep itself before the footlights in America, is not to suggest any ill will toward the religion of Roman Catholics. It is to protest against the American Government and the elected officials of the American people allowing themselves to be used for the advertising ends of a group of politico-religionists, who have put this country on notice that they intend to "make America dominantly Catholic." It is unpleasant to the American people to have to consider the unwarranted and indefatigable efforts of Romanism to get a stranglehold on our American liberties. It is not a savory thing to write about. But we must keep our people aroused and alert, for the Roman Catholics have hundreds and hundreds of keen minds at work on the job of trying to throttle American liberties by thrusting down the people's throats the Catholic dogma of papal autocracy and the right of the pope to control secular and political matters. No one can be in the fullest sense a good citizen who does not keep himself apprised of the sinister activities of Rome in our Republic.

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I am afraid to try to write a paragraph on the subject I now introduce: it would be so easy to write an article instead. Here it is: The 1906 religious census of the country shows that twenty-six per cent of the Southern Methodist churches have parsonages, while thirty per cent of the Southern Presbyterian churches have parsonages. This same government document shows that only five per cent of the white Baptist churches in the South have parsonages. That was more than ten years ago. Baptists have improved a little, but only a little, in the number of parsonages. Methodists seem to have more than doubled their number of parsonages. Their "Missionary World Survey" of 1919 says that 1,600 of the 6,150 of the Southern Methodist pastors are homeless. According to the above statement, it would seem that three-fourths of their preachers now have homes provided by the churches. In the meantime, there are not more than about seven per cent of Southern Baptist ministers who live in parsonages. Nearly all of these are in towns and cities. The country Baptist preacher with a pastor's home is still the rare exception, though a pastor's home means more in the country than in town.

What a source for the student of Christian Americanism the *Manufacturers' Record*, of Baltimore, has become! Purely for its one hundred per cent patriotism and for the frank and determined preaching of religion as the only adequate cure for the present industrial and political unrest, we wish that every preacher in America was a regular reader of the *Manufacturers' Record*. Southern Baptists have a right to be proud of Mr. Richard H. Edmonds, the distinguished editor, as a consistent and devoted Baptist. Take this as a mere glimpse of the *Record*: "There is no salvation for this country or the world from the spirit of turmoil, except through the universal acceptance of religion. We are born to think of salvation as applying to the individual soul for the world to come, but the soul which has not in this world saved from the damning power of sin has not been saved into salvation for the other world." That is not a clause from some minister's sermon. It is an editorial utterance of the greatest paper in existence that is devoted to the upbuilding of the nation through the development of the South.

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The Episcopalians of America started to raise \$100,000,000 for religious work in a nationwide campaign. The authorities of the denomination made a survey to find how they could use this amount. The survey revealed that they were not in position to spend wisely more than \$42,000,000. So they are raising that, though they were able to raise the \$100,000,000, and willing. The significance of this is that this great body has not developed a sufficient number of religious workers, nor opened a sufficient number of religious activities in America, to justify the expenditure of the \$100,000,000 within the next three years. The survey also included Foreign

Missions. There is food for thought here for thoughtful men. There is plenty of room for the expenditure of that \$100,000,000, right here in America, if only this great denomination had had the workers. Southern Baptists have the workers, thank God. Nearly fifty per cent of the religious membership in the South is Baptist! We ought to use millions of dollars to enlist more workers, and many more millions to reach and cure the open sores of moral and spiritual destitution which in America have now become gangrenous.

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The editor of *Association Men*, the monthly publication of the American Y.M.C.A., says that we need some real evangelism in our dealing with men in these days. Evidently the Y.M.C.A. had determined to increase its emphasis on definitely religious work. We are glad it has. We welcome it to a manifestation of a passion to win men to Christ. In an editorial the writer says: "Organize a crusade to save young fellows from sin. Call it sin, and without rant or cant." The phrase "without rant or cant" is significant. Certain great evangelical bodies have won men to Christ by the power of their holy passion. The "Y" has apparently regarded much of this effort as "rant or cant." We welcome the "Y" to an effort to deal with men's souls rather than with their bodies only. But the "Y" needs a while longer in sackcloth and ashes, perhaps, till it will get out of its heart that suggested fling concerning "rant and cant." If it can divest itself of this conceit, we have hopes of its usefulness in bringing men to the Lord Jesus Christ. When it makes good in that line, it will find that it has won a place in the confidence of responsible Christian people higher than it has had.

Evangelistic Notes

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

Richmond campaign has been postponed. The date was to be January 25 to February 8.

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The next great city campaign will be at Tulsa, Okla., and Dr. B. B. Bailey will be in charge.

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Spartanburg campaign added 700 new members in fifteen days, and at least 300 more are expected.

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Home Board evangelists and singers are much in demand. If we had the money, one hundred workers could be put into the field at once.

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Arkansas expects to have 270 meetings during March and April, about sixty meetings running simultaneously.

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W. W. Hamilton and J. W. Jelks will hold meetings in January in Home Mission churches in Panama Zone.

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Birmingham, Ala., campaign will embrace about seventy-six churches, and Knoxville, Tenn., about thirty churches.

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Pacolet Mills Church, assisted by Evangelist Forrest Maddox and Singer J. P. Carter, had 215 additions in fifteen days.

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J. E. McManaway raised \$80 in Baraca class at Blacksburg, S.C., to help young man go to school and study for the ministry.

Pastor's salary at California, Mo., was increased from \$1,400 to \$1,800. Bro. W. F. Frazier reports fine meeting there.

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Dr. G. T. Lumpkin reports great meeting at his church in Suffolk, Va. He was assisted by Mr. Charles O. Miller, of Sherman, Tex.

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All evangelists report great meetings. It seems that the South is on the eve of the greatest awakening ever known among our Baptist churches.

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Pastors and churches and cities desiring Home Board workers should apply in plenty of time, as some engagements now made are almost a year in advance.

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Southside Church, Spartanburg, gave to evangelism \$1,550, and subscribed to 138 copies of HOME AND FOREIGN FIELDS, and read 9,000 chapters in the Bible during meetings.

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Gastonia, N.C., city-wide meetings are scheduled for February 15-March 1; Shreveport, La., March 8-22; Birmingham, Ala., March 25-April 11; and Knoxville, Tenn., April 18-May 2.

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L. C. Wolfe helped to raise \$2,000 for new church lot at Tate City, Va.; W. J. Ray led Tabernacle Church, Newport News, to increase salary of pastor \$624; W. E. Neill helped

church at Boiling Springs, S.C., to pay off church debt and raised pastor's salary \$300; Dr. R. W. Thiot led Green Street Church, Spartanburg, S.C., to increase pastor's salary by \$300.

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Home Board Evangelistic Department now has thirty-eight workers. Superintendent Hamilton hopes to have enough workers to carry on a number of smaller campaigns in counties, towns, and associations at the same time.

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The new workers who will begin January 1 are Rev. J. A. Maples, Clarendon, Tex.; Dr. W. C. McPherson, Liberty, Tenn.; Dr. F. H. Watkins, Denton, Tex.; Dr. R. W. Thiot, Eustis, Fla.; and Singer S. J. Spencer, Marion, Ill.

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New men who have recently begun and with us are Evangelists W. E. Neill, 3834 Canal St., New Orleans, La.; Wm. F. Frazier, 610 E. Elm St., Springfield, Mo.; Robert Lee Cole, Lufkin, Tex.; and Singers Chas. O. Miller, Sherman, Tex.; A. E. Lynch, Durham, N.C.; Jesse I. Williams, College Park, Ga.; W. J. Work, 1628 Columbus St., Waco, Tex.; and C. C. Elsey, Aurora, Mo.

Bishop Henderson, of the Methodist Episcopal Church, who has recently returned from a visit to Europe, says: "Where the Austrians invaded Italy there are places where not one house is standing and others where there was not left a window, not a piece of furniture. The farms have been stripped of everything—live stock, implements, everything. How can a man rehabilitate his home when he has nothing to start with—no implements, stock, furniture, or windows?"

"Naturally in regions like these the religious appeal must come first through milk and blankets rather than through sermons and tracts."

IN MEMORIAM

MISS LILA McINTYRE

The sad word has come to our Mission of the death of Miss Lila McIntyre. She was for several years the beloved nurse at the Chengchow Hospital. As we look back and see her among us here, there comes up before us her quiet, busy life at the hospital, her cheerful, ready heart to care for the Chinese and the missionaries and their children in sickness, and her deep concern for the Sunday school that she directed among the Mohammedans.

Our hearts had gone with her to the homeland and we had prayed that she might regain her health; we know she hungered to return to her station, but God was ready to take her home. There are many on this side who love the memory of this devoted worker.

—The Interior Mission of China.

Young People's Department

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

I Love the West

*I love the West, the wild, wild West;
I love its snow-capped mountains;
Its canyons, valleys, sunny glens,
Its forests deep and grassy fens,
Its streams and dashing fountains.*

*I love the West, the new, new West;
Her veins new blood is flushing;
New homes, new towns, new cities rise;
From every land beneath the skies
New life to her is rushing.*

*I love the West, the Christless West;
My heart goes out in sorrow
To miners', loggers', ranchers' camp,
To thousand hearts without God's Lamp—
Oh, dark must be their morrow!*

*I love the West, the Christian West;
God bless the sons and daughters
Who hasten there, God's word to take,
Who spend their lives for His dear sake,
Who sow beside all waters.*

*I love the West, the coming West,
When all our land adorning,
The Sun of Righteousness shall rise,
Illuminate the western skies,
And usher in that morning!*
—Emma L. Miller.

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Leader's Note Book

A Request. Many boys and girls are earning at least a part of their 75 Million Campaign pledge money. We want to know some of the ways this money is being earned or saved. Will not leaders of Junior organizations write to the department (Miss Elizabeth Briggs, Raleigh, N.C.), telling how the children are getting their money. These suggestions will be of great value to other leaders and will help more children to attempt work and giving for the campaign. The April issue of this magazine will carry a program made up largely of these items.

In the press of work and the numberless details of preparation for the campaign, plans for the children were very late in the making. The campaign manual for Baptist boys and girls was, however, prepared late in October, but did not reach the various states until almost Victory Week. Since these manuals deal largely with the principles of stewardship, enlistment, and giving, Mrs. Neel suggests that they be used by leaders throughout the five years of the campaign. The manuals will be supplied from any state W.M.U. headquarters upon request to leaders, Sunday-school teachers, or individuals who may wish to use them.

Since many organizations are now going to adopt the plan of giving to the campaign objects in lump sum, it will be all

the more necessary to teach what these objects are and the divisions of work covered by them. Each leader should study the pamphlet, "Twelve Millions for Home Missions," and teach its contents to the children. Indeed, it would make a valuable mission study book for boys and girls of Junior and Senior grades in the Sunday school. Later on, the larger book, "Survey of Needs," might be taken up in the same way.

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A Home Mission Program

For use in Sunday schools, and as supplemental material for all children's and young people's meetings.

1. HYMN—"Hark the Voice of Jesus Calling." (Gospel Hymns No. 640.) This may be used as a solo or duet.

2. WHAT HOME MISSIONS WILL GET OUT OF THE CAMPAIGN. (Reading.)

Twelve million dollars is the apportionment for Home Missions. This is a large figure compared with what Baptists have been doing, and we rejoice greatly in the enlarged opportunities it offers for the work of Home Missions. No money they or any other group of God's people ever gave is more likely to produce untold results at once in saving souls and lives and in fortifying our free institutions in America to stand against the attacks of the devil of greed and unbelief.

Our country must be the base of supplies for Christian conquest throughout the world. Europe, drained by war and well-nigh bankrupt, is looking to the United States for financial and commercial assistance.

We must save America if we are to save the world, and a great support of Home Missions is the sure way to save our homeland.

3. CO-OPERATIVE MISSIONS. (Reading.)

The department of co-operative missions in the scheme of our Home Mission activity, constitutes the great unifying feature of Home Mission activity, contributing to our ability to concentrate our energies on strategic points and to open up new fields too large and needy for the local forces to handle alone.

The South is on the eve of the greatest development ever known to our section of the common country. Great rural fields are calling for help and in scores and hundreds of towns and cities, we shall lose what we have, if we do not greatly multiply our forces and increase their efficiency. Vast factories, ship-building centers and lumber camps and other industrial developments constitute a call so large that we must heed it with promptness, vigor and liberality.

Co-operative Missions for five years, \$1,244,181.

4. CHURCH BUILDING GIFTS. (Reading.)

The Million-Dollar Building Loan Fund has taken off some of the crucial pressure for aid in church building. But so great was the need and so long had it accumulated, that even this splendid fund is able to take care of only a small per cent of the most pressing needs.

Our survey has also revealed the necessity in a number of states of the Home Mission Board

putting trained ministers at many state educational institutions and at some denominational schools, that Baptists may safeguard and nurture the spiritual welfare of the thousands of our young people in attendance at these institutions.

This is a service which is sure to grow in favor with our people. It promises to be the way out of our trouble to properly safeguard our young people in many colleges.

Church Building Gifts, five years—\$2,688,000.

5. THE CHURCH BUILDING LOAN FUND. (Reading.)

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.

6. EVANGELISM. (Reading.)

Already the Evangelistic Department of the Home Mission Board is far and away the largest denominational soul-winning agency in America. There appears to be nothing else just like it in all the world. But the present large success of the work is regarded by our own people as only a stepping stone to larger activities in the immediate future.

May our holy crusade to enthrone Christ in human hearts never wane!

Total cost of Evangelism for five years, \$1,670,000.

7. ENLISTMENT. (Reading.)

We have still about 11,000 Southern Baptist churches that are doing nothing for missions or other co-operative work. Three or four thousand preachers give more or less of their time to these churches. It is not an easy task to bring these churches and preachers into a sympathetic and alert co-operation with the best our denomination is doing. But the "enlistment" task is much more than helping these churches and preachers.

There are seven or eight thousand churches which are doing something co-operatively, but which are yet not really awake to putting forth more than a tithe of their latent strength. Each of them ought to permeate its entire community with the gospel spirit and each ought to reach out to the parts beyond with something like its real ability. This task of helping into a larger life thousands of churches that are already doing something is quite as important a part of what we call enlistment as it is to get the do-nothing churches to begin to do something.

For this work we need fourteen general men with four assistants in each of fourteen states. In two states we need two good men each.

Enlistment for five years, \$1,000,000.

8. POPULATION CENTERS. (Reading.)

The South has long been and it will remain a great agricultural section. It is now also becoming a great center for manufacturing and industrial plants.

The recent growth in Norfolk and the other cities around Hampton Roads is doubling the population of those cities. In the great new oil fields in Texas large towns are growing up almost in a day. One was reported to have grown to 10,000 before anybody had time or breath enough to give it a name. The hydro-electric development on the Tennessee River in Northern Alabama has in a year brought 40,000 people together where before were only forests and the murmur of the river's unhindered flow.

The massing of our people in cotton mill centers has been rapidly increasing for many years. More recently such new industries as shipbuilding and hydro-electric power and manufacturing

Junior Monthly Missionary Topics, 1920

January—Survey of Home Missions.

February—New Americans.

March—Helping Those Who Helped.

April—How We Won the Victory.

May—Boys and Girls of the Mountains.

June—Our Baptist Schools.

July—A Guide for the New Year.

August—Money—Pledging and Paying.

September—The Sound of the School Bell.

October—Around the World and Back Again.

November—With Doctors and Nurses in Other Lands.

December—New Things in Old China.

plants, together with lumbering operations, are increasing manifold the number of population aggregations.

It is gratifying that local and state agencies are in some cases grappling with this situation. But it is conceded and is becoming ever more apparent that the whole denomination must help here.

The people who flock to the cities and to the cotton mills and other industrial plants come from no one section. Their need is a cry to us all; their problem is our problem. City mission work is expensive, and the limited resources of the Home Mission Board have long conditioned its city work by cramping it.

Work in Population Centers for five years, \$500,000.

9. MOUNTAIN SCHOOLS. (Reading.)

In no department of our work have results been more gratifying in the past than in our mountain schools.

The fact that the mountain boys and girls have attended these schools in such large numbers, and endured privations and hardships consequent upon our inadequate equipment, attests their hunger for education. This meager and inadequate equipment has worked a greater hardship upon our teachers than upon the students.

This body of noble teachers, however, have endured the hardships looking forward to the time when the denomination would be able to give them a better equipment. If these schools have rendered such invaluable service with their poor, meager equipment, what will they not do if we will give them something like adequate equipment?

Mountain Schools for five years, \$1,288,900.

10. FOREIGNERS, INDIANS AND NEGROES.

(a) FOREIGNERS. (Reading.)

The Home Board began its Mexican work in Texas in 1907, conjointly with the Texas Mission Board. The essentially interstate character of the service, the heavy burdens in other direction of the Texas Mission Board, and the necessity which is continually becoming more apparent of building up adequate educational plants and church buildings for the Mexicans, have led the Texas Baptists and the Home Mission Board to agree to put the work for Mexicans entirely in the hands of the Home Mission Board.

The Home Board does work among foreigners in nine states. At immigration ports all nationalities are helped, but special established work is operated for Swedes, Cubans, Italians, French, Germans, and Russians.

(b) INDIANS. (Reading.)

Distinct mission work is done among eleven Indian tribes in four states.

(c) NEGRO WORK. (Reading.)

Of the 10,000,000 Negroes in the country, 3,000,000 are members of Baptist churches, more of them by far belong to the Baptists than to all other Christian denominations combined.

This popularity of the Baptist faith among the blacks is in no small measure a result of the devotion of Baptists in the South to evangelizing the Negroes. It is also an open door of opportunity. The Home Mission Board has aided in maintaining Bible instructors in a number of Negro Baptist schools in the South. But until now our Board has done most of its Negro work in evangelistic missions and through institutes and doctrinal teaching.

There are a number of influential Negro schools of our denomination which have grown up in the South, with the good-will and moral support of the white Baptists about them, but with the entire ownership and direction of their school property in their own hands. By aiding these institutions to a fuller and better service, the Home Board would contribute for Southern white Baptists a worthy support and direction to the religious education of the Negroes.

Foreigners, Negroes and Indians for five years, \$1,479,495.

11. CUBA. (Reading.)

We have in Cuba a next-door neighbor to whom in the Spanish-American War we brought freedom of the political tyranny of Spain. All the same does she need deliverance from the bondage of sin and superstition, which so abounds in the fair island.

Our work there has steadily increased in efficiency and the prospects are bright for the future. Evangelization and enlistment must be pressed as never before. At present and for five years to come, we must give our workers additional equipment in the way of modest chapels at a number of stations.

Total Cuban Missions for five years, \$797,042.

12. PANAMA. (Reading.)

Our work in the Canal Zone must be substantially increased within the next five years.

The commercial and international and military importance of the canal constitutes a pressing reason for making our work strong and effective. Through this great highway, ships will pass from all quarters of the globe and the gospel message can be preached to people from all lands. It is a vitally strategic location from which to send out gospel influences into Central South America and the Caribbean country. We must erect two or three church buildings within the Zone at the earliest date possible.

In addition to these, we ought to have a first-class school at the best point in the Canal Zone.

Total for Canal Zone for five years, \$76,500.

13. WORK AMONG SOLDIERS, MARINES AND SAILORS. (Reading.)

We have done a great work for the soldiers in the camps, and regular army posts during the war.

We must "carry on" after that time among the men of the regular army and navy at the permanent camps and army posts, base hospitals, aviation fields, marine stations and navy yards and for sailors at our ports of entry.

In turn, from other countries will come seamen from all nationalities of the world whom we should meet at our ports with the gospel message.

In a number of our ports, we should have seamen's Bethels under the management of capable and godly men where the finest opportunity is offered to imbue men with the spirit of Christ, who in turn will make Him known as far as the ocean bears its foam.

For Army, Marines and Sailors for five years, \$200,000.

14. SANATORIUM. (Reading.)

The Southern Baptist Convention in May, 1918, instructed the Home Mission Board to establish a Tuberculosis Sanatorium and on the recommendation of our special commission accepted the proposition from El Paso, Tex., to locate the sanatorium adjoining that city.

The proposition from El Paso contained a gift of 140 acres of land and buildings and improvements valued at something like \$75,000. The sanatorium was opened for patients early in 1919 and is being admirably conducted under the superintendency of Rev. H. F. Vermillion.

Total for Sanatorium for five years, \$1,000,000.

15. PUBLICITY. (Reading.)

In these days the public is being approached with many a propaganda—a large proportion of which are new and strange. Some of these would undermine social security, and the very foundations of faith. In such a day, we must assuredly see to it that Christian principles and Christian activities are kept in the minds and on the hearts of the people, as the only hope of public safety and progress, as well as of personal salvation. To do this we must use the printed page as well as the spoken word.

To provide adequately for free tract production and distribution for the production of mission study books, for an informational press news service, for a proper advertising budget, and for other activities of imparting information among our denomination of 3,000,000 membership, will require an expenditure of not less than \$35,000 yearly, or of \$175,000 for five years.

Publicity for five years, \$175,000.

16. ADMINISTRATIVE AND OTHER OPERATING EXPENSES. (Reading.)

We are basing our estimate of cost in this field on the actual expenditures outlined for the present fiscal year, with an increase of about eight per cent, a very modest provision for the probable increases in official personnel and other operating expenses necessary.

Cost which we designate as other operating expenditures are such as assisting in maintaining the Layman's Missionary Movement, Women's Missionary Union, Sunday School Missionary Day, Convention Annual, Association Representatives, etc. To cover the cost under this head will require \$90,000 yearly, or \$450,000 for five years.

Administrative and Other Expenses for five years, \$450,000.

DIRECTIONS—As each reader finishes, the amount named should be written on a large blackboard where the school can see. The names of the objects should be written before the readings are begun. If the program is too long for one Sunday, it may be so divided as to cover two, three, or four Sundays, the objects and amounts being left on the board from week to week.

HOME MISSION NEEDS FOR FIVE YEARS

Co-operative Missions	\$1,244,181
Church Building Gifts.....	2,688,000
Loan Fund	1,625,000
Evangelism	1,670,000
Enlistment	1,000,000
Population Centers	500,000
Mountain Schools and other school work	1,288,900
Foreigners, Negroes and Indians.....	1,479,495
Cuba	797,042
Panama	76,500
Work among Soldiers, Marines and Sailors	200,000
Sanatorium	1,000,000
Publicity	175,000
Operating Expenses	450,000
Total	\$14,194,118

"The Girls of Immanuel"

Rev. Ryland Knight, D.D.

To have the members of an organization determine for themselves the purpose of that organization is a very different matter from having someone in authority state to the organization what its purpose shall be.

The pastor of Immanuel Baptist Church, Nashville, recently asked the "Girls of Immanuel," which is the local name of the Y.W.A. in that church, what particular service they wished to render in the life of the church, what they considered to be their aim. At the next meeting of the "Girls of Immanuel" their leader, Mrs. A. J. Dyer, without previous notice gave each girl a pencil and a piece of paper and asked that in ten minutes she write what she thought should be the aim of that organization. These were collected and unified, and the resultant statement was adopted as the aim of the "Girls of Immanuel." We give it to our readers as suggestive for similar organizations:

"The aim of the 'Girls of Immanuel', collectively and individually, is to attain the highest ideal of a Christian life, both in thought and deed.

"Our first object is service. We want to stand for all that is good and helpful and uplifting; for honesty and loyalty to each other. We want to be ready and willing to do any personal service or kind deed for our church or our community, always ready to respond to any call our church or pastor may sound. We want to be an inspiration to our fellow-workers and to sustain our pastor.

"We should give pleasure to the poor, be the sunshine to the sick, uplift the weak in moral and spiritual matters and stand for purity and righteousness. Each of us has agreed to uphold the standards of clean morals among the boys and young men of our community and those with whom we come in contact, for we feel that we could have no greater responsibility than that.

"In our church life, in our home life, and in our social life we shall endeavor to bring love, cheer and brightness such as only a girl can wherever her personality is brought into play.

"We want to influence other girls and by joining our band show them their opportunities for doing good. It means our closer friendship with all the girls of the church, and by following the dictates of our hearts and the creed of our band the 'Girls of Immanuel' cannot but become a power for good."



"The Lord Will Provide"

A True Story

Clementine Callet

It was Saturday night, and Mrs. McKeone sat alone in her little third-floor room. She was a seamstress and earned a scanty living by sewing for a few well-to-do families, mostly members of her own church, doing the family mending, making the children's clothes, etc.

It was now the middle of winter, and this week work had been very scarce, so that after buying a small loaf of bread, and a pint of milk she found that she had only one cent left.

"That will do for the collection in church tomorrow morning," she thought, "and perhaps someone will invite me to dinner, so I will not worry, but just ask the Lord to take care of me, and trust that He will provide."

"How about supper, and breakfast the next morning?" whispered the tempter to her soul, but again she put aside the thought with the promise, "The Lord will provide," and after making her supper on half of the bread and milk, she set aside the rest for her breakfast, and dropping every worry as she knelt in prayer, went to bed and slept peacefully till daybreak.

It is true that she could not help repeating with unusual earnestness the petition in her morning prayer—"Give us this day our daily bread," but immediately she added, "He will, He will, He is my Father, and He will take care of me."

A great peace came into her soul, and she hummed a verse of a hymn, as she tidied her room, and made up the bed. She was just beginning to dress for church when looking out of the window she saw that snowflakes were falling thick and fast from the leaden sky.

Her shoes were old and thin, and she dared not venture out in the storm, for the church was about seven blocks away. Then the thought came into her mind, "Ask the people in the house to lend you some food till you get work."

She was sorely tempted, but knowing they were Catholics, she was sure that they would think, if they did not say, "Why do not the members of your church take care of you?" and she could not bring reproach on her own dear church.

She put the thought resolutely aside, saying to herself, "I will have a little church here at home, and ask God to send me some help." Once more she prayed earnestly for a blessing on the pastor, and all who were gathered together to worship God that stormy morning, then she took her Bible and sat down beside the window.

She began with the story of Elijah in the wilderness, fed by the ravens, then she turned to the New Testament, and read the comforting words of Jesus, "Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better than they?" And again, "Are not five sparrows sold for two farthings, and not one of them is forgotten before God. Fear not therefore, ye are of more value than many sparrows." As she read, the peace of God rested upon her spirit, and she sat patiently waiting for His messenger to come.

Meanwhile in the beautiful church a little group of faithful ones were gathering for the morning service. Good old Deacon Bennett came in with his four sturdy boys and his sweet young daughter, completely filling the family pew. Mother had stayed at home with the two youngest boys on account of the storm.

The service over, after many friendly greetings, the Bennett family started for home. It was a long half-hour's walk, and the wind drove the snow full in their faces. Oh, how warm and comfortable the house seemed as they stepped in, and how good the roast dinner which mother and the maid had prepared smelled to the hungry boys.

They had all gathered around the table and Father was carving the meat, when suddenly he turned to Mother with the question, "Have you seen old Mrs. McKeone lately?"

"No," answered Mrs. Bennett, "she has not done any sewing for us for three or four weeks, and I was thinking of sending for her to come tomorrow, if the storm is over."

"I wonder if she is in need on this cold stormy day," said Mr. Bennett thoughtfully. "I wish she could share our dinner with us. Which of you boys will take her some now, in a basket?" and he looked at his four sons, sitting opposite.

For a moment there was a dead silence; it was a hard thing that he asked of the boys. Then Albert, the third son, a slender boy of thirteen, answered quietly, "I will go, Father."

"That's my brave boy," said Mr. Bennett, smiling approvingly, while the two elder sons looked somewhat ashamed. Hastily rising from the table, Mrs. Bennett took a large bowl, and filled it with the roast meat and smoking hot vegetables, covering all with a plate to keep them warm. This she placed in a basket, with a cup full of rice pudding and filled the spaces with some biscuits and cookies and a glass of jelly. "That will do for her supper," she said.

Albert meanwhile had been putting on his overcoat and rubber shoes, and now stood, his cap pulled down over his ears, all ready to start.

"I hope the basket will not be too heavy for you, Albert," she said as she handed it to him, "but it will be much lighter coming home. Be sure and tell Mrs. McKeone to come to us tomorrow morning."

"All right, Mother," responded Albert cheerfully, and started on his long journey.

He made such good speed that the bowl was still warm when he knocked at Mrs. McKeone's door. "Why, Albert!" she exclaimed, as she answered his cheerful greeting. "How did you ever come through this storm with that heavy basket?"

"Father and Mother wanted you to share our dinner today," he said, as he lifted out one article after another and placed them upon the table, "and I hope you will enjoy it."

The tears came to the old lady's eyes as she answered, "God sent you, my dear boy, for I had not a mouthful to eat. I can't thank you enough, and your dear father and mother! May God bless you all."

"I am glad I came," said Albert. "Mother wants you to come and sew for us tomorrow. Good-bye till I see you again," and off he ran to enjoy his own dinner, made doubly sweet by the poor widow's blessing.

Years passed by, and Albert Bennett amply fulfilled the promise of his boyhood. After passing through the college and theological seminary, and a short pastorate in New Hampshire, he sailed with his fair young bride for Japan, and soon he became one of the most honored of our Baptist missionaries.

When a terrible tidal wave wrought death and destruction all along the eastern coast of the empire, he was chosen by the other missionaries to carry their relief to the stricken people, and so well did he perform his task that he was honored by the gift of a gold medal and grateful thanks from the Mikado.

Afterward he became president of the theological seminary, and sent out many promising young preachers to tell of Christ among their people. His was a noble service, but he never served God more truly than when he carried the heavy basket through the blinding snow to feed one of God's needy children, so many, many years before.



Without Questions

A teacher was talking to his class about the words, "Thy will be done on earth as it is in heaven," and said to them: "Now tell me, how do you think the angels do the will of God in heaven, as they are to be our pattern?"

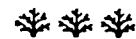
One child replied: "They do it immediately."

Another said: "They do it diligently."

A third: "They do it always."

A fourth: "They do it with all their hearts."

There was a short pause, and then another added: "Why, sir, they do it without asking any questions."—*Classmate.*



The True Story of An Open Hand

There was once a very small right hand which belonged to a very small child. His mother said: "We are not able to give much to missions; shall not we let Jack give the little we can spare? Then if God ever trusts him with money, he will know how to be generous."

So the mite box pennies were put in Jack's tiny hand, and his mother soon taught him that the newest, brightest ones belonged to the little red box. She told him bedtime stories about the small brothers and sisters across the sea, and in his prayer he asked God to bless them, every

"Carry One"

*I've learned to put together
The figures on my slate.
The teacher calls it adding;
I like it all first-rate.*

*There's one queer thing about it—
Whenever I get ten
I've one to carry, so she says,
And then begin again.*

*That's what I do with pennies;
When I get ten, you see,
I carry one to Jesus,
Who did so much for me.
—Mrs. S. J. Beall.*

one. He took great credit for "introducing" so many to his heavenly Father when he was a very small boy.

In Sunday school Jack never forgot the collection, and when he reached grammar and high school and began to earn something on holidays and vacations, he gave his own "tenths." Sometimes it was hard, for Jack was a real boy and wanted many things; but the "tenth" belonged to God and was always set aside. He became a regular "Jack the Giant Killer" in his fight with selfishness.

As he grew older everything he touched seemed to prosper. And still he was giving, giving all the time to every good cause.

"How do you manage?" his friends asked. "I don't have to manage," Jack replied; "I am in partnership with my heavenly Father, and He does the managing."

If you should go out to India, you would find little village schools here and there which he is supporting, and in five different countries there is a native pastor who is telling the "old, old story" because Jack makes it possible. Over his desk hangs this question: "What shall I render unto the Lord for all His benefits?"—*In Circles of Light.*



Did He Get In?

Little Charles had listened very attentively while his father read at family worship the third chapter of Revelation. But when he repeated the beautiful verse, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me," he could not wait

until his father had finished, but ran up to him with anxious inquiry: "Father, did He get in?"

That is just the question which I would ask of every child. Has Jesus come into your heart?—*Selected.*



OUR PUZZLE CORNER

From the following letters, construct words describing eighteen forms of Home Mission work. The same letter may be used as many times as is necessary:

C, I, B, O, V, L, P, M, D, E, S, G, R, N,
F, U, A, H, Y, T, X.

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



ANSWERS TO DECEMBER PUZZLES

PUZZLE No. I.

1, John Lake, Canton, China; Christine Coffee, Canton, China; 2, Julia Meadows, Wuchow, China; 3, R. V. Taylor, Yangchow, China; 4, Ada Bell, Tengchow, China; 5, Clifford Hunter, Hwanghien, China; 6, C. A. Baker, Rio de Janeiro, Brazil.

PUZZLE No. II.

1, Mrs. R. H. Graves; 2, Mrs. G. W. Green; 3, John Lake; 4, Christine Coffee; 5, W. D. King; 6, H. F. North; 7, Julia Meadows; 8, G. W. Leavell; 9, Leonora Scarlett; 10, C. J. Love.



NAMES OF THOSE ANSWERING NOVEMBER PUZZLES

Alabama—Margaret Browning, James Fenn, Lucyle Brewer, Mrs. H. A. Goering.

Arkansas—J. B. Bunn.

Kentucky—Ethel Stafford, Lydia Florence Roberts, Mrs. C. R. Saunders.

Missouri—Elsie Gettys.

Mississippi—Burma Sansing, Ruth Quinnelly, Samuel Neill, Beulah Fuller, — Fuller.

North Carolina—May Koeeger.

Tennessee—Wallace Jones.

Texas—Sadymae Griffith.

Virginia—Mrs. Fred Toms.

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Italy

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

Baptist Theological Seminary, Via Crescenzo, No. 2.

South Brazil

RIO DE JANEIRO.—Caixa 352.—W. E. 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.

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For the Use of Churches in the Collection of Funds for Home Expenses and the 75 Million Campaign.

It is recognized by all that the 75 MILLION CAMPAIGN will depend, so far as the collection of pledges is concerned, upon the general introduction and use of a simple system of bookkeeping, and the adoption of the envelope system.

The leaders in the Campaign have asked the Sunday School Board to provide and offer for sale to the churches the supplies necessary for this purpose. The plans provide for a treasurer's book and envelopes in sets of 12, 24, or 52, according as the pledges are paid monthly, semi-monthly or weekly.

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These envelopes will be supplied in both Single (one pocket) and Duplex (two pockets) styles, each style being obtainable in weekly, semi-monthly and monthly sets. The weekly set contains fifty-two envelopes, the semi-monthly sets twenty-four envelopes, and the monthly sets twelve envelopes. All sets are numbered, dated and assembled, the weekly sets in cartons and the others under rubber bands. (Cartons for the semi-monthly and monthly sets will be supplied for 1½ cents each.) Only the best grade of *white* envelope is used in the sets we offer in the Stock Forms.

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TREASURER'S RECORDS

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Our Uniform Treasurer's Record has been designed by one who has given much thought to the keeping of the records of the Financial Treasurer of the church. It is obtainable in two editions, one

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Churches with two Treasurers—one for Current Expense Funds and the other for Benevolence Funds—can use these books with either Single or Duplex Envelopes by providing each Treasurer with a book.

FOR DUPLEX ENVELOPES

We furnish three forms of Records adapted to churches with one Treasurer and using Duplex Envelopes.

The "Modern Church Treasurer's Records" provides forms for keeping complete record of contributions to current expense and benevolent funds. The exact standing of each contributor can be seen at a glance. Names are entered alphabetically or numerically. Spaces are provided for summaries, reports and individual accounts.

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For the Duplex System

These are for the use of the Treasurer handling all funds. They are in pads of 100, and provide a form for notifying members of arrears in payments to either current expenses or benevolences, or both.

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