

# HOME AND FOREIGN FIELDS

Continuing  
The Foreign Mission Journal  
The Home Field

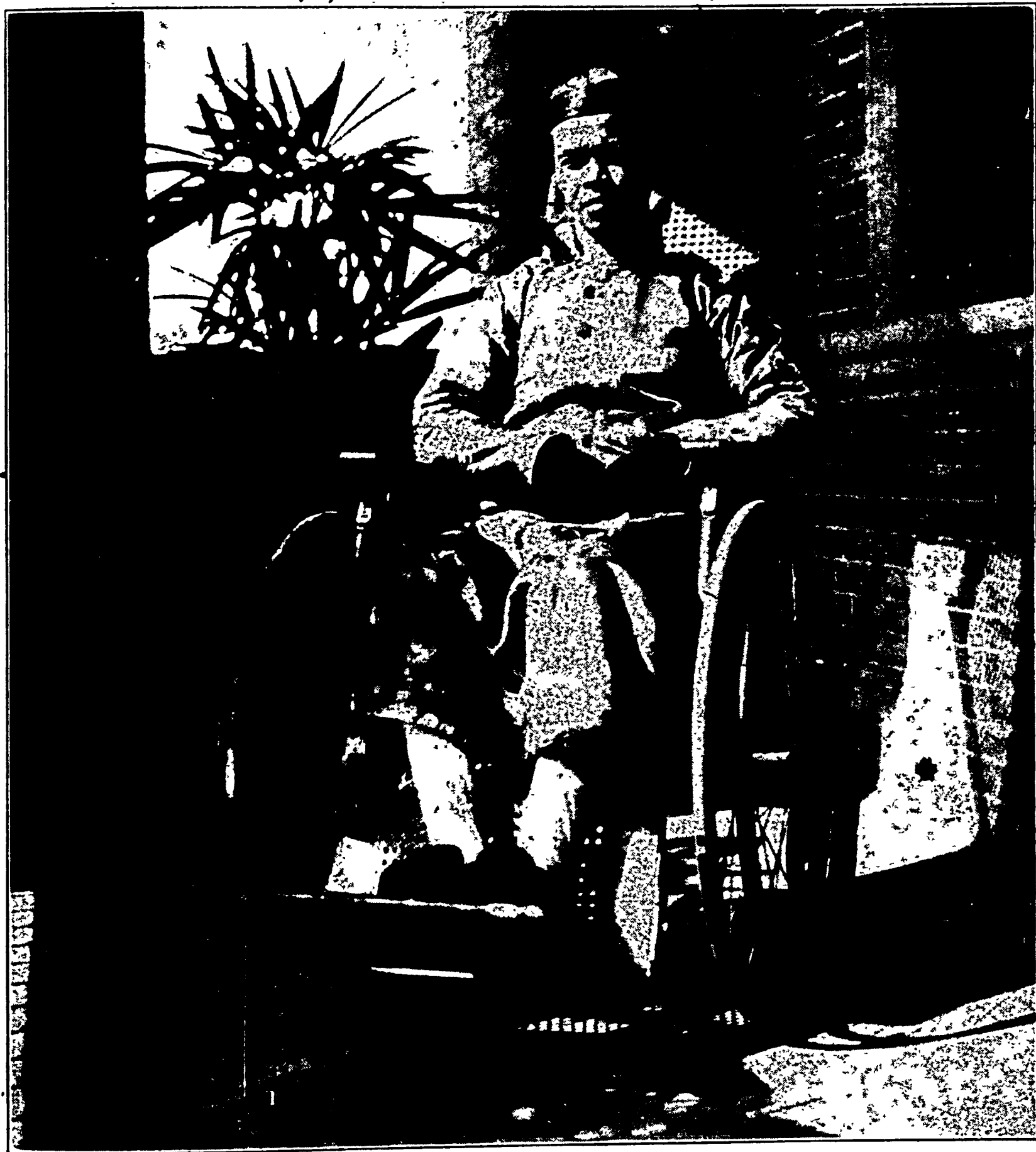


Photo by Dr. Geo. Leavell

## AMERICAN MEDICINE'S CONQUEST OF CHINA

In the name of Him who said "Heal the sick" our medical missionaries are reaching high and low through their blessed ministry to body and to soul.

**SUNDAY SCHOOL BOARD OF THE SOUTHERN BAPTIST CONVENTION**  
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## How Much Do You Care?

For many, Christmas means an orgy of spending. How can a Baptist waste a dollar in useless buying at a time like this, when the Home Mission Board is staggering under a million dollar debt, when the Foreign Board is being forced to curtail its work, when the State Mission Boards are pleading for help? How can a Christian waste the Lord's money when a million and a half people are starving and freezing in Russia? Turn to page 14, and as you read this appeal may conscience and compassion conspire to make you respond with sacrificial generosity to make this truly a "white Christmas."

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## THE MISSIONARY PILOT

### SENIOR B.Y.P.U.

Dec. 4—Topic, "Faith makes Heroes, Doubt makes Cowards." Let the leader relate briefly several instances of faith and heroism as found in the stories on pages 8, 12, 16, 28.

Dec. 11—Topic, "The Suffering Servant of Jehovah." Isaiah 53. See page 28, "Progress, Persecution and Need in Mexico." Use to illustrate the suffering which God's servants still undergo.

Dec. 18—Topic, "What do Repentance and Faith have to do with Salvation." See page 7, "A college student of Science in China." Use to show how the Missionary meets the problem of intellectual doubt.

Dec. 25—Topic, "New Currents in Old China." Assign to several members the striking articles on this subject to be summarized in a two-minute talk.

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

An unusually attractive program may be prepared from the material on China. The children will be especially in-

terested in gathering pictures, story-books, and the like, to be sent to the missionaries. See the beautiful program furnished by Miss Briggs on pages 39, 40.

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

An abundance of material is furnished for the missionary topic, "China." Let the leader make careful use of this material in connection with the outline program furnished by Miss Mallory on page 33.

### SUNDAY SCHOOL

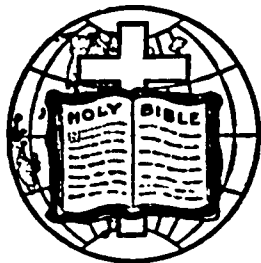
Read Dr. Love's statement about the famine-stricken sufferers of Russia. Plan to make yours a "Giving Christmas," when money and clothing will be gathered for Russian Baptists. See the Christmas exercise on pages 39, 40.

### PRAYER MEETING

Pray for a great spirit of generosity that will lead our people to unselfish and heroic giving, that our Boards may be relieved of their financial distress. Pray for the famine sufferers. Pray for our Missionaries in China.

# Home and Foreign Fields

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**I. J. VAN NESS, Corresponding Secretary**  
**G. S. DOBBINS, Editor**

**December, 1921**

## China's Regeneration

That famous story about Robert Morrison flashes into our thinking as we contemplate the marvels of missions in China within the past one hundred years. When asked if he expected to make any impression on China's four hundred million heathen people he replied you remember: "No, I do not, but I expect that God will."

Another great missionary replied in sententious fashion to the querulous doubt as to whether a nation in its heathenism may be saved: "You may count the seeds in an apple, but no man can count the apples in a seed." The seed of the gospel, once sown, will inevitably spring up and bear fruit. The time element enters into all that is of real and permanent worth, and we are not to be discouraged when we do not see nations converted overnight.

Christ has not yet saved China, some one has well said, but he has laid hold on it savingly. China is being saved—not as a nation, for God does not save enmasse—surely and certainly as here and there individuals are brought to a saving knowledge of Christ, and then sent out to bear witness to their experience. These witnesses have grown from a mere handful, whom one could number on his fingers, to a multitude numbered by thousands and tens of thousands. Each year sees the number increase according to that divine arithmetic by which one plus one equals sometimes a score, a hundred, a thousand.

We need to get away from the thought that there is any essential difference in the regeneration of America and of China. America is "regenerated" only to the extent that it has citizens who have repented of their sins and trusted Jesus Christ for salvation. China is behind America in this respect in exact ratio of number of converted to number of population. The same task that confronts us in America confronts the missionary in China—except on a far larger scale. The gospel must be preached, those who are converted must be brought into the churches, the churches must teach and train the saved to go out after the lost, in ever-widening circles until an entire community is reached; and then the influence of the Christians of that community projected into the next community, and throughout the nation and the world. To this end institutions must be established for conserving results and for practical ministry, in China just as in America. The setting of educational and institutional missionaries over against those who are

appointed for direct evangelism, to the discredit of either, is unfair and unjust in America or China. Evangelism in itself can no more bring a Chinaman to maturity and strength of Christian character than it can an Englishman or an American. We may evangelize and baptize, but we are not going to Christianize with much effectiveness unless we educate.

From every missionary comes the cheering word that China is being reached for Christ. The people are open to the preaching of the gospel as never before. Throngs of open-minded men and women attend the services of churches and chapels; eager students clamor for admission to our schools of every grade; the hospitals are crowded beyond their capacity, the printing presses are turning out vast quantities of Christian literature that is eagerly read by a generation rapidly becoming literate. Perhaps the most hopeful sign of all is the stability of character and the initiative displayed by native converts, who are assuming with honest pride the burdens of the work where it is sufficiently established, pleading with their foreign friends to lend a hand in opening up work in new centers and standing by with help and counsel until these young Christians can walk alone. Along with this is the new spirit of confidence in each other on the part of the Chinese, and a readiness to cooperate that will make possible a new day commercially, politically, economically.

A missionary tells of the arrival of a great steamer at a port where it was impossible for the big ship to land at the wharf under her own steam. Some distance from the wharf the boat came to a standstill, and directly two insignificant looking tugboats arrived and fastened their noses one on each side of the leviathan. Passengers smiled incredulously at the thought of those tugs moving the great ship; but in a few moments a tremor was felt, and then the ship began to glide with gathering momentum toward the landing place.

Thus it is that the impact of the gospel of Jesus Christ on this huge inert nation of China is carrying it with increasing momentum into the world stream, where before many years it must be reckoned with as one of the most powerful factors of the east, and of the world. Thinking people will keep their eyes on China. It is destined to play a part in the world's affairs far beyond anything in its past. We turn our attention in this number of HOME AND FOREIGN FIELDS to a consideration of this giant of the Orient, and to the stories that our missionaries tell of "New Currents in Old China."

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## Keeping Together by Thinking Together

Recently a speaker told an effective story of recruits during the war who were taught to keep step—two by two, then by fours, and eights, and squads, and companies, and regiments, and battalions. "It is more difficult," said he, "to get men to keep step together than it is for them to be taught to think together."

The Foreign Mission Board is now a "big business" enterprise. It is responsible for the support of nearly 500 missionaries and practically 1,000 native workers. It owns property that runs into the millions, and must provide an annual income for sustaining and maintaining its operations of approximately \$4,000,000 per year.

How shall this great force of missionary workers be made to walk together and think together effectively? First, of course, by the careful selection of those of common mind and purpose as regards the primary objects of the work to be done, and then by the frankest and most cordial possible relations between them and the Foreign Mission Board whom they represent.

A fine example of the manner in which the Foreign Mission Board keeps in vital touch with its missionaries is found in a recent letter sent out to all who are in the Board's employ.



This communication was drawn up by a committee of the Board consisting of Brethren T. W. O'Kelley, W. L. Pickard, R. B. Garrett, H. A. Smoot, and S. B. Woodfin.

One is struck in this letter by the frank though cordial setting forth of the financial situation which the Board confronts. The missionaries are reminded of our financial difficulties at home, and urged to use the utmost economy in making up their estimates for appropriations. The burden of responsibility is placed upon the older mission stations that they shall attain the largest possible measure of self-support in order that money and workers may be released for new work. With careful exactness the committee outlines a policy of economy that yet leaves opportunity for initiative on the part of the missionaries. It is gratifying to realize that the Board and its missionaries are thus keenly concerned that every dollar given shall be expended to the best possible advantage.

The most interesting section of the communication, however, does not refer to matters financial. The missionaries are cautioned that we are not to overload our missionary program with educational institutions and obligations. "We are not under commission to foster common education, but the common salvation," the statement reads:

"We have our schools and must have them, and we wish those we do have to do good work, but we must hold our educational effort to and within our main purpose. Our chief interest in education is as a help to evangelization. A school which trains for Christian service is an evangelistic agency of great significance and value. Both our aim and our resources limit us in the number, the class, and the equipment of schools.

"The undue multiplication of schools; the duplication of schools of the same grade in the same mission and of certain grades in the same country; effort to increase patronage beyond ability to profoundly impress the entire student body for Christ and instruct it in Christian truth; the promiscuous and too generous bestowment of scholarships and student aid upon others besides those who are preparing for some form of active Christian service, and the sons and daughters of ministers and others who have made themselves poor for Christ's sake, all as well as the use of money for unsound teachers and teaching, mark failure to hold the missionary enterprise close to its main business, and must result in the dissipation of funds which are needed for evangelism and to the deflection of missionaries from their chief calling.

"We are aware that there is much ignorance in all pagan and papal lands and that ignorance is a calamity to a nation and the individual; but sin is the deadly thing for which especially Jesus provided a remedy, and our Commission sends us forth to call sinners, the ignorant and the learned, to repentance. If we make this our chief and constant concern and do it faithfully, many other things will follow consequentially, including education and intellectual improvement. Besides, we must leave something for the native Christians to do, and it is a wise missionary policy more and more to throw much of the responsibility for education, especially the more general aspects of education, upon the native Christians and their sympathizers. We must not neglect evangelism for education, nor deplete evangelistic funds and forces to equip and man too many schools. We ask your co-operation in an effort to enlist and release more men and women for direct and uninterrupted soul-winning."

If three million Southern Baptists could somehow learn to walk together and to think together as effectively as this noble army of 1500 missionaries, there is nothing that we might not accomplish for our God. Their consecration, their enthusiasm, their business ability, their genius for discovering and doing the main things, ought to inspire every church and pastor in the land to a higher ideal of efficiency in service.

## The Spirit of Christmas

"God so loved that he gave."

Love always gives. Love does not wait on time nor season, but takes advantage of both to bestow its gifts. God gave his Only-begotten; the Son gave his life, and then when he ascended on high he led captive a band of captives and gave gifts unto men. The Holy Spirit is continually given to them that will receive Him, and in turn gives spiritual blessings without measure.

Something seems to get in our very bones about Christmas time that makes us want to give. Of course we know it is a surmise as to whether or not Jesus was born on December 25; but he was born on some day, and we would as well accept this date as another. Declaim as some may against the observance of Christmas, the vast majority of people will go right on observing it. What we are concerned about is the fact of its observance, and the spirit back of it all.

Baptists observe no "holy days," and Christmas is not to us a "religious festival." But as individuals most Baptists join with others in recognition of the time-honored custom of giving and receiving gifts on this day, and of making the week in which it occurs a holiday season. Surely it is befitting to take advantage of this occasion to glorify our Lord instead of dishonoring him.

For the observance of Christmas on the part of many dishonors Christ. The spirit of selfishness is often in the ascendancy; giving and getting become a sort of trade and barter; the mania for useless spending seizes many who are otherwise careful and frugal; burdensome debts are piled up with nothing to show in return, the spirit of license possesses many, who in some inexplicable manner are led to feel that they may do at Christmas time what they would not stoop to do at any other season of the year.

The churches are in part responsible for these extravagances and abuses. Many churches provide a "Christmas entertainment" that leaves Christ entirely out. Others capitalize the special holiday season by wrong and hurtful efforts to raise money. Children are taught to look to "Santa Claus" for cherished gifts, instead of to God the heavenly Father. What with gluttony, drunkenness, lasciviousness, the day must indeed become a stench in the nostrils of God as it is observed by many.

If observed at all, therefore, the day ought to be one of worship. One day is no better than another for the worship of God, but if we are to turn aside on one day of the year to contemplate that divine event when God became flesh and dwelt among men, surely it should be with reverent and worshipful hearts.

It ought to be a day of supreme unselfishness. On this day every thought of self should be driven out, and the experiment tried, for one day at least, of living absolutely for the sake of others. Perhaps the experiment honestly tried on one day would convince that it is practicable every day, and thus the spirit of Christmas be made to reign throughout the year.

It ought to be a day of special gladness and joy to the children. "Christ was once a little baby, just like you and me," and the child's thoughts should center about God's gift of His precious son, through whom all our good things are made possible, instead of a mythical Santa Claus.

It ought to be a day when we remember in a special way those who are ill, or needy, or friendless, or shut-in. If you want a taste of heaven, spend Christmas afternoon going from place to place where there are the unfortunate and uncared-for, bringing to each some token of your remembrance, and stopping long enough for a word of Scripture reading and prayer. Don't let some charitable organization cheat you out of this privilege!

Finally, it ought to be a day when our love for all those for whom Christ died should find expression in a special way. When these words are read there will still be time enough to select some missionary, at home or abroad, and make up a gift-box—a set of pictures, bright colored post-cards, good books, magazines, useful articles—which may be used in the efforts of these noble workers to bring brightness and joy to the boys and girls to whom they minister in Christ's name. Turn to the list of missionaries on the inside cover pages of this magazine, select one whom you and your class, or society, or band, will remember; be sure that the package is properly wrapped and marked, and has on it sufficient postage; then watch the happiness that results in the observance of Christmas in this rather than in the spirit which actuates the selfish world.

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### "The Withered Fig Tree"

Did Jesus lose his temper and in an outburst of impatience pronounce a curse upon the fig tree when he came expecting to appease his hunger and found nothing but leaves?

Dr. E. M. Poteat has recently written a remarkably helpful and suggestive book, his point of departure being this incident in the life of our Lord. Of course he repudiates this suggestion of Renan, that Jesus cursed the fig-tree in a fit of temper, but shows the deep national as well as individual significance of this action of Jesus. He then shows how the acted parable applies to a stewardship, such as God had given the Jews, which they forfeited.

The book then proceeds to a discussion of "Stewardship and Redemption," "The Profit Motive and the Service Motive," "Unrighteous Stewards," "The Camel Question—or Can a Rich Man be Saved?" "Stewardship and Evangelism—the New Appeal," concluding with some practical suggestions for the local church.

What is the relation between stewardship and salvation? There must be no confusion at this point, or we shall lose far more than we gain in committing men to standards of giving. Here is Dr. Poteat's fine statement of it: "The redeemed alone can be relied on as true stewards of God; that is, for *disinterested service* on behalf of all mankind. Unless we ground our teaching of stewardship on the fact of redemption, we shall be building on sand; and we are sure to see our house tumble about our heads when the floods break loose!"

What effect does the acceptance of the principle of stewardship have on the business man? "The obvious result," says Dr. Poteat, "is the direct contribution to the general good, and this catches attention and elicits praise. Less obvious, perhaps, but no less important is the constraint the new motive imposes on business methods, eliminating all unworthy practices and lifting the whole enterprise to new levels; and, in its reaction on the character of the business man, producing the most salutary results of all. Society benefits in the direct contribution to social well-being and in the improvement of business methods, and the individual business man becomes a better man."

Stewardship, according to the writer, goes much further than the mere giving of money. "The finest co-operation offered by our times is the comradeship of the two types—the stewardship of truth and the stewardship of wealth; the one group heralding and interpreting the Kingdom of God, and the other financing the enterprise, and both alike sharing the joy of their Lord in bringing on the consummation when the kingdoms of the world shall become the kingdom of our Lord and his Christ."

The connection between evangelism and the doctrine of stewardship is direct and immediate. "The cross of Christ alone breaks the spell of money," declares the writer, "and it alone can win recruits for the service of the kingdom in all the

world." He then cites the story, told by Dr. Truett, of the cattleman who came to the preacher and asked that he go with him to a solitary place for prayer. The rich cattleman turned to the preacher and asked him to pray. "And I tell you what I want you to do. I want you to give the Lord all my land—every acre, every foot of it. And when you get through giving him the land I want you to give him all my cattle—every head and hoof." The preacher poured out his heart to God as he offered on behalf of his friend this vast estate, with all it meant, to God, while both men wept. When he had finished the cattleman began to pray. "Now, Lord, you've got my land and you've got my cattle. Won't you please give me my boy?" Then he pled with the Lord for his wayward son, who had broken his father's heart by a life of sin and crime. The two men returned in silence to the camp-meeting grounds. That night, before the preacher had finished the Scripture reading, a stir was heard in the rear of the room. The cattleman's son was saying, "Pap, I can't stand this. I got-a-go up thar and shake hands with that preacher." They had not reached the platform, says the writer, before the whole multitude was swept as with a rushing mighty wind—the breath of God. The aisles were crowded and the area about the platform was quickly filled with men breaking into tumultuous confession of sin.

The testimonials of men from all walks of life as to the blessings which have come to them through faithful stewardship constitute one of the most valuable features of the book. It is arranged for class study, and will prove a blessing to pastor and people if used as a text book. The book is published by the Judson Press, Philadelphia, and the price is one dollar. It may be had from the Baptist Sunday School oBard.

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### Conserving the Kingdom's Seed-Corn

Southern Baptist have no greater asset than the 75,000 or more young men and women who are studying in the Baptist, state and private academies, colleges and universities of the South in preparation for their life work. It is a truism that in the minds and hearts of these trained young people lies largely the future of our denomination, for it is self-evident that these young people of today will be the leaders and burden-bearers of tomorrow.

As the shapers of today's policies and the foundation builders for tomorrow we have not done all that we could to safeguard the faith, develop the spiritual life and promote the Christian activity and the denominational loyalty of the nearly 40,000 young people in our own Baptist institutions and the equally large number of Baptist students in the state and private schools and colleges of the South. In many of our institutions we have given only slight emphasis to our own denominational policies and programs and have left the shaping of the religious life of Baptist students to such inter-denominational agencies as the Y. M. C. A. and the Y. W. C. A., while for the Baptist students in state and private institutions we have done practically nothing with the exception that in some college towns the state boards have come to the assistance of the local churches in building houses of worship that will the better enable them to minister to the Baptist students in teaching, preaching and social service. In the vast majority of our state institutions, however, we have given absolutely no attention to the spiritual welfare of the Baptist students there.

In the light of this situation and in view of the fact that the inter-board committee, composed of representatives of the Foreign Mission, Home Mission, Sunday School and Education Boards and the Woman's Missionary Union, is proceeding to launch a Southwide student work, in compliance with the instruction of the Southern Baptist Convention at Chattanooga, it is interesting to note the progress that has been

made in the student work in Texas, following the creation of a special student work department by the executive board of the Baptist General Convention, and the promotion of that work by Secretary J. P. Boone and his assistants.

As was noted in a recent issue of *HOME AND FOREIGN FIELDS*, the student work in Texas takes form in the Baptist Students' Union, an organization that supplants all previous religious bodies among the students and unifies all such work in this one agency, with separate divisions for special lines of Christian activity and development in which students are interested. One group is for the young laymen who expect to make their lives count for God as consecrated business and professional men; a similar group is for young women who plan to let their lights shine as Christian mothers and business and professional women; a third group is for young men and women who contemplate such special forms of Christian service as Sunday School, B. Y. P. U., and Y. W. A. workers, church secretaries, pastors, assistants, and the like; a fourth division is for volunteers for home and foreign mission work; while a fifth is for the young men who plan to become pastors and evangelists.

In addition to providing special instruction and assistance in these various lines of work, the Baptist Students Union seeks to promote a deeper spiritual life among the students, to win the lost to Christ, to inform all Baptist students on all phases of Baptist policies and programs and to instruct them in all phases of denominational work from that of the local churches out to the remotest bounds of the earth.

At a recent convention of the Baptist Students Union of Texas 507 students were present, representing fourteen Baptist schools, ten state schools and one large privately endowed institution, and the students from the state and private schools were just as deeply interested in the Baptist program of Christian service as were those from the Baptist colleges. The whole Baptist program was outlined by capable representatives of the denomination; means were found for utilizing the energy and enthusiasm of college men and women in specific Christian service, and when Dr. L. R. Scarborough, at the climax of the three-day convention, called upon the young people to respond to God's call for their lives, 135 young men and women who had not made a previous surrender agreed to go wherever and do whatever God wanted them to; 85 more who had made partial surrenders declared their purpose to give their whole lives to Him for whatever service He desired; and 96 others were struggling with the problem asked the prayers of those present that they might come to know and do God's will completely. Two unconverted students who came to the convention seeking God found Him and dedicated their lives to Him. All the students promised to return to their schools to make their lives count more definitely for Christ and His program than before.

The secret of the great spiritual power of the meeting lay in the fact that the students and the special workers among them had been praying for weeks and God heard their prayers.

All of us recognize that intelligence is essential to the best government. But for God's work to prosper as it ought and for society to be what it ought to be there must be consecration with intelligence and that is what the Baptist Students Union is bringing among the 8,000 Baptist students of Texas. To all who are interested in the work of safeguarding the faith of our Baptist boys and girls and young men and young women in our schools, denominational, state and private, and who would see these young people saved to lives of Christian usefulness and denominational loyalty we commend a study of the special student work begun in Texas only a year and a half ago, but which in that short time has succeeded in greatly developing the spiritual life of the students, informing them on all our Baptist activities and programs, and enlisting them as enthusiastically under the banner of Christ as under the pennants of their own institutions. The Texas student conven-

tion demonstrated that college enthusiasm and religion of a spiritual, virile type will mix with a distinct gain both to college spirit and religion.

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President Harding in his Birmingham speech, spoke frankly and courageously on the negro problem when he said: "Men of both races may well stand uncompromisingly against every suggestion of social equality. Indeed, it would be helpful to have that word 'equality' eliminated from this consideration; to have it accepted on both sides that this is not a question of social equality, but a question of recognizing a fundamental, eternal and inescapable difference. We shall have made real progress when we develop an attitude in the public and community thought of both races which recognizes this difference." Again he reflected a growing sentiment among the best element of the South when he said. "Let the black man vote when he is fit to vote; prohibit the white man voting when he is unfit to vote. Especially would I appeal to the self-respect of the colored race. I would inculcate in it the wish to improve itself as a distinct race, with a heredity, a set of traditions, and array of aspirations all its own. Out of such racial ambitions and pride will come natural segregations, without narrowing any rights, such as are proceeding in both rural and urban communities now in Southern States, satisfying natural inclinations and adding notably to happiness and contentment. Racial amalgamation there cannot be. Partnership of the races in developing the highest aims of all humanity there must be if humanity, not only here but everywhere, is to achieve the ends which we have set for it."

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Appreciation is one of the rewards which we have the right to expect when a worthy thing has been accomplished, and is likewise that which we have no right to withhold when justly due. The November number of *HOME AND FOREIGN FIELDS* carried the picture on its cover page of the launch provided for our "Apostle to the Amazon," E. A. Nelson, with no statement to the effect that the \$3,000 necessary to its purchase was given by that noble church at Murray, Ky., of which Rev. Boyce Taylor is pastor. The story of this gift is one of sacrifice and devotion that ought to stir the denomination. The brother of the pastor, who is a missionary to Brazil, frequently wrote of the heroic work of Missionary Nelson, and urged that he be furnished with a good launch for his labors on the Amazon. The appeal gripped the heart of the pastor, and on several occasions he presented it to the church. At length, through sacrificial giving on the part of many who gave out of their meagre incomes, the launch was made possible. The editor did not have this information when the picture was printed, and rejoices in the opportunity of giving credit to the church and pastor who so richly deserve this word of recognition and appreciation.

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"No one need have any doubts about the propriety or the wisdom of the Missionary enterprise. It is one of the definite things that we are under orders to carry out. Nobody can have any doubts about it so long as he is a true Christian, because the orders are clear and definite."—Sir George Lloyd, Governor of Bombay.

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The American Baptist Foreign Mission Society now claims the distinction of being the fourth largest foreign mission society in the world. It occupies ten pagan fields, besides doing work in several countries in Europe. It reports 833 missionaries, 7000 native workers, 1834 organized churches, 3429 regular meeting places, 200,000 church members, 32 theological seminaries and training schools, four colleges, 2737 schools of all grades with 89,752 pupils, 24 hospitals, 62 dispensaries, and a total of 11,000 baptisms last year. Our northern neighbors are indeed in big business for the Lord!



## China—Then and Now

"The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened."

*Rev. Chas. G. McDaniel*

By the word "Then" I mean the year 1902, the year that Mrs. McDaniel and I landed in China. In what I say about conditions at that time I am going to confine myself to the territory and work of our Central China Baptist Mission, for this will enable me to talk to my readers out of my own experience and from my own observation, thus giving the personal touch to what I have to say, and, besides, the work of our Central China Baptist Mission is more or less typical of the work that is being done in all our missions in the "land of Sinim."

In 1902 in our four main stations of Shanghai, Soochow, Chinkiang, and Yangchow, we had four so-called church buildings, but none of them, with the possible exception of the Shanghai Church, was worthy of the name. And, yet, so far as space was concerned, they were all more than adequate to hold our real worshipers. We had just one ordained native pastor in the whole mission, and he had been borrowed from another mission. In my station of Soochow we had neither native, evangelist, nor Bible woman. The only school building owned by the Board was in Shanghai, and that was a very small one. We were hardly talking about self-support in those days. The Chinese would have misunderstood it. It was not possible to pay for our Sunday school literature—and we weren't using much of it. About eleven out of every ten Chinese smoked opium, and these poor wretches were almost the only ones applying for church membership, and they were generally a disgrace to us after we got them. Footbinding was almost the universal practice among women. How common it was to hear the crying in pain of little girls whose feet had been bound by mothers in obedience to the cruel demands of a custom that had crippled the mothers for life, and further require that the mothers should likewise afflict their little daughters! Every Chinese man had a queue swinging down his back. Perhaps this was not wicked but it certainly was uncanny and ridiculous. "Foreign Devil" was the common designation of the missionary as he walked among the people. When our first boy was a babe in arms we went out on the street with him one day and were much amused to hear the people remark, as we passed along, "What a pretty little foreign devil." There was a general feeling of unfriendliness on the part of the Chinese toward all foreigners, missionaries included.

But the brave missionaries of those and former years worked on in spite of difficulties. When they were reviled, they reviled not back again. When they were discouraged they prayed, and left the results with God. When the night was dark they set their faces toward the East, believing that in due time the morning would come. And the morning has come, and this brings to me the discussion of the second word in our subject:

"NOW"—WHAT DO WE SEE?

What do we see in Central China *now*, where nineteen years ago we found so little that was encouraging, except the faith and enthusiasm of the missionaries on the field?

In Yangchow and surrounding out-stations we find a splendid body of native Christians, and day by day the Lord is adding to them those that are being saved. In the city itself we have a great girl's school campus, "the Julia Mackenzie Memorial School," and adequate buildings are in the course of construction. These buildings have been made possible by the Seventy-Five Million Campaign. In this city we have one of the best hospitals in China, one that any state within the bounds of the Southern Baptist Convention would be glad to have.

In Chinkiang obstacles many and great have come into our way, but here, too, the morning dawneth. A splendid church building, also made possible by the Seventy-Five Million Cam-

paign, will soon give the people of that strategic city a place of worship of which no man need be ashamed. New missionaries have recently been sent to Chinkiang, and they will soon have facilities for church and school work that will carry our cause forward as never before.

Soochow! Ah, there is magic in the very name of a city that dates its beginning back to the time when Nehemiah was rebuilding the walls of Jerusalem! Just before the Battle of the Pyramids Napoleon inspired his men with these words, "Soldiers, forty centuries are looking down on you." I never enter the massive gates of Soochow without a feeling akin to awe as I think of the nearly two and a half milleniums of men, women and children, who have trod the same streets which I so often tread. Here in the city and surrounding country we have five ordained native pastors, fifteen evangelists and Bible women, and nearly eight hundred church members. In the city we have two church buildings, one of which will seat several hundred, and is comfortably filled every Sunday. This church is entirely self supporting, it does not cost our Board one penny, and besides, along with other churches of our mission, it is contributing money through our "Home Board" to help some of the weaker churches of the country. We are already doing home mission work in China. In Soochow are located Yates Academy for boys and the Wei Ling school for girls. These two schools together with the schools of lower grades, beginning with the kindergarten, give us something like five hundred students in all the city alone, to say nothing of the students we have in our country schools. We have, or soon will have, something like eight acres of land in the very heart of this great city of 750,000 people. Our Board has just sent out to us four new missionaries, and our schools are every year turning out native workers. We have every reason to hope to double the number of our school children in the next two years, and we likewise look for a great increase in the number of our church members.

Shanghai is the New York of the East. It is growing by leaps and bounds. People from all parts of China and from every nation under heaven are there. It is a city in which you will find every form of wickedness known to man. You would naturally think that because of the many wicked people, Chinese and foreigners, living there, it would be an almost impossible place to do mission work, but, as a matter of fact, Shanghai is not only our oldest, but also our best station in the Central China Mission. Here Southern Baptists have the three best churches in the city—good buildings, fine organizations, and large memberships, and all entirely self-supporting. Here we have the progressive Eliza Yates Girls' School that we are going to develop into a Junior College, also the Ming Jang Boys' School, and a number of schools of lower grade; not the least among them are the schools at the North Gate Church. These schools are full of students, paying their tuition, and in Shanghai, as in all our mission schools, the Bible is taught as a regular text book, and church attendance is a requirement. In Shanghai also is the Shanghai Baptist College, a joint institution conducted by the Southern and Northern Baptists, with more than four hundred students, and others knocking at the doors for entrance. This college has fifty acres of land, overlooking a beautiful river, and a number of superb buildings that would do credit to any institution. It will compare favorably with any denominational college in our Southland.

In starting out I said our Central China Baptist Mission work is more or less typical of the work that is being done by our missionaries in our South China, North China and Interior Missions. It is more or less typical of the work that is being done in all parts of China by all the Christian denominations at work.



Through the efforts of our own and all these other Christian bodies wonderful changes have taken place in the past nineteen years. Footbinding and opium smoking have been practically done away with. I say practically, not entirely, something like whisky drinking in the United States under prohibition. Christian education is being done almost everywhere, the gospel is being preached to the poor and rich, and the good seed are bringing forth fruit, some thirty, some sixty, and some a hundredfold.

I think I never before so fully realized what has been accomplished toward the establishment of the kingdom of Christ in China as I did last April a year ago, when I attended the great Y. M. C. A. Conference in Tientsin. This conference, while held under the auspices of the Y. M. C. A., was more than a Y. M. C. A. gathering. It represented vastly more than the work of the Y. M. C. A., though I give them due credit for as much share as they had in it. These delegates represented the work of all the Christian forces in China, for they were made up of pastors from our churches, teachers from our mission schools, laymen from many walks and professions, and Y. M. C. A. secretaries. There were about eleven hundred Chinese in the conference—not counting the foreign missionaries, for we were there largely as onlookers. The president of the conference was a Chinese, the secretary, treasurer, program committee, and nearly all the speakers were Chinese. I have never been in a conference where the work was done on a higher plane or done more efficiently. At that time the Chinese boycott against Japan was in full swing; the relation between the two countries was strained even to the breaking point—so much so that we thought at one time the Chinese government would not allow the meeting to be held, fearing some rash speech might precipitate serious trouble. But, in spite of this, there was a Japanese, representing the Y. M. C. A. of his country, present, and he was not only allowed to speak, but was applauded when he

took the platform and when he left it. He was bold enough to touch upon the Sino-Japanese relations in his remarks, but assured the Chinese that the Christians in his country would have things quite different from what they are, if they could have their way. When he sat down, Mr. Chang Bo Ling, who was presiding, said, "This Japanese brother could speak to us as he did only because he is a *Christian*, and we as Chinese could listen to him because, and only because, we are Christians."

As I looked into the faces of that splendid body of eleven hundred men, I said to myself, "Not in all of China's nearly four hundred million heathen could you find another group of eleven hundred men that would equal this one in native ability, in culture, and above all, in moral and spiritual power; but from the three hundred thousand Chinese Christians you could pick out many groups that would be in no whit inferior to this one." If China had no more Christians than those gathered at that Tientsin Convention, that group alone would leaven the whole lump. But, thank God, China has something like three hundred thousand church members, to say nothing of the thousands of students in our Christian schools and a great host of others in Bible classes. But you may say, "What are these among so many, four hundred million heathen?" They are three hundred thousand more than we had one hundred years ago, and many, many, less than we shall have one hundred years hence. Christianity is already planted in China, and the growth will go on with increasing acceleration as the years go by. China will be Christianized! The only question for us is will the Baptists do their share in bringing this about? I believe we will. I love my brethren of other persuasions with a great love, but I have always believed that the Baptist road is the shortest and surest road to Heaven, and my heart's most earnest desire is to see all the nations of earth walking therein.

## A College Student of Science in China

In China, no less than in America, the study of the natural sciences raises many problems for the student and the Christian Missionary, which must be solved in the light of reason and love.

*Rev. D. F. Stamps, Chinkiang*

Many and difficult are the problems with which the missionaries have to deal in China; and some of them are new while others are old, only at times these old problems become very acute. The social questions of the West, such as the factory, the city, unemployment, wages, etc., are just beginning to demand attention. The old conditions of poverty, disease and famine continue. Besides there is a problem which has just been made acute by the emphasis occasioned through the study of Western science; but it is deeply rooted also in the Chinese classics.

The Chinese people and students as a whole honor and revere Confucius, and one does not associate with the Chinese very long without discovering this appreciative spirit. However, some of them do not consider Confucianism as a religion. Mr. K. L. Chau, connected with the Anglican Mission and Professor in Tsing Hau College, Peking, has stated Confucianism in the light of Christian thought which shows a negative weakness in the teachings of this great man. The following quotation is taken from "Progressive Ideals of Christian Work in China," page seven: "Is Confucianism a religion? Many and various are the opinions but the verdict of the Educational Conference in 1911 was 'No.' As a system of ethics, Confucianism is unique, but as a religion it is most unsatisfactory. It has been one of the main causes of China's arrested development in that it did more than any other system to confirm China in the slough of materialism through spiritual isolation. The

teacher advised his followers to have as little connection as possible with unseen realms. He was an agnostic in his development of the five relationships—that between prince and minister; father and son; husband and wife; elder brother and younger brother; friend and friend—for he passed over the greatest relationship of all—that between God and man." The above writer has full appreciation of Confucius as a great world leader, but he can see the incompleteness of such a system of teaching.

It was my pleasure and privilege during the past year while studying in the Language School in Nanking to lead two Bible classes of students who came to our home for study from the Government Teacher's College, Nanking, soon to be known as the Southeastern University of China. These students speak English, as most of the college men do. It was my purpose to lead these men into a fuller and richer appreciation of Jesus Christ and the Bible; and that their lives might be enriched and strengthened for the duties of life. Most of these men are church members or have committed themselves to the Christian life. Convinced that every man is struggling under personal problems, I tried to gain the confidence of the men so that they would let me share with them their secret battles. One Sunday all unexpectedly the leading Christian worker in the class, though not a member of any church, said that he could not believe in the personality of God, and wanted to know whether I could help him or not.

My heart went out in deep sympathy and in the spirit of prayer for this young man, seriously laboring under the burden. The inquiry was more than I expected, but my thoughts quickly turned to my former professor at Mercer University, Dr. E. J. Forrester and Dr. E. Y. Mullins of the Seminary and their reasoning on the personality of God. I dropped my pen knife with one hand and caught it with the other. He immediately saw mind overcome gravitation, and from one thought to another I endeavored to lead him to a grasp of an Intelligent Will controlling all things. An extra hour was consumed in the class discussion that day and the other members sat in rapt attention.

The following Sunday a new man appeared in the class, a very bright face. I did not suspect what was coming until he entered into the discussion of the lesson. He was great on argument and had a free flow of English. In a short time his spirit and tone began to soften and my sympathy went out in prayer for these men. He believed that everything is controlled by natural law and that Christianity is opposed to education, especially the study of science. Upon inquiry I found that it was the general opinion of the members of the class that a large number of the other men were gripped by this pantheistic view of the universe. It has been shown recently that the above con-

dition is not confined exclusively to the Government schools, but exists to a certain degree in the mission schools as well.

My joy was made full a few weeks after the occurrence of the above named discussion when the first young man who could not believe in the personality of God, together with a friend, a church member, came to me privately and declared his full belief in the one Personal God, and asked for membership in of the churches in Nanking. I introduced him to the pastor of the the further training preparatory to full membership in his church.

The above experience is only one of many that shows how church of his choice and the pastor was very happy to give him much both middle schools and colleges need proper and adequate evangelism. Furthermore, these college men deeply need the friendship and counsel of experienced Christians who can understand them in their temptations, help them to know God from within, and lead them in the application of the teachings of Jesus to their lives. What a fertile field the college students of China offer those who love Christian service! The Y. M. C. A. men and the missionaries at the present time are doing splendid work among the students but there is an urgent need for more of this kind of service. The gospel of the Lord Jesus is the one cure for Eastern and Western materialism in which so many men find themselves merged.

## A Romance of Home Missions

A thrilling story of heroic sacrifice and devotion among the people of Evangeline, in South Louisiana.

Frank E. Burkhalter

If one should go out to hunt for present-day Baptists who are willing to suffer for their convictions like the early Christ-martyrs did he could find them in South Louisiana, in the French section. There it takes real physical and moral courage as well as a lot of religion to become a Baptist, so strongly entrenched is the opposition.

Illustrating the truth of this statement, the French Baptist church at Faiquetique, a rural community near Acadia Academy, was practically launched at a baptismal service at which it was necessary to have the presence of the sheriff and six deputies to protect the minister organizing the church and the pastor who administered the ordinance, from murder at the hands of the opposition. Word had been sent to the ministers that they would be shot if they undertook to baptize the thirty newly-won converts from the Catholic faith and the officers were summoned in response to that warning. Rev. R. E. Carruth performed the baptismal rites, though the church was organized and the converts won by Rev. O. Derouen, a pioneer in the work among the French people of Louisiana, who was first won from Catholicism by the Methodists and joined the Baptists in 1910, after a fuller study of the New Testament. The Faiquetique church has continued to grow and is now one of the strongest and best known French churches in the state. That is the only baptism in the recent history of Louisiana that has had to be guarded by officers, but Catholic opposition to the Baptists is still vigorous and determined and the new converts to the Baptist faith have to contend with a great deal more than those of us who are far removed from the scene appreciate, perhaps.

But once these converts have been won—winning them is a slow proposition, of course—they make the very finest type of Baptists; strong, courageous, consecrated, thoroughly grounded in the Word of God, and evangelistic.

One of the best proofs of this statement is afforded in the history of Pilgrim's Rest church, likewise a rural congregation but with full-time preaching, and one that has made its influence felt in every direction in that section of the state. Through

the ministry of Rev. W. J. Westberry and the labors of other loyal workers of the community, practically all the members of the Catholic and Methodist churches at Proudhomme were won to the Baptist faith and these two churches went out of existence and the buildings have been idle for some time. In addition, the church established Acadia Academy, which has since done an excellent work in training young people for Christian service. At present the Academy has ten ministerial students enrolled and Rev. Gus Hege, the only German Baptist pastor in Louisiana, is a student there, taking courses in English, geography, economics, American history and the Bible. He is making such progress in English that he addressed the recent session of his association in English. The opening exercises of the Academy this fall were conducted in English, French and German. The Academy has twenty acres of ground, a main building, a dormitory and five residences, the plant being worth approximately \$25,000. The institution has since been taken over by the State Mission Board and the Home Mission Board assists in its support. It is an evangelistic as well as an educational agency. Through it many families are being reached with the evangelical gospel.

Another strong full-time country church established through the instrumentality of Pilgrim's Rest is the Elizabeth Memorial church, a few miles distant, which has probably the best house of worship and pastor's home to be found in the rural districts of Louisiana. Rev. and Mrs. W. M. McGehee are the happy occupants of that home and are doing a large work as are Rev. and Mrs. J. B. Herndon, the present occupants of the pastor's home at the Pilgrim's Rest church. The first baptism in the Elizabeth Memorial church was that of a farmer, a former Catholic, who was baptized on his 86th birthday. This church is now fourteen years old, has six acres of ground, has baptized 300 persons in three years, and recently granted letters to forty of its members in order that they might establish a distinctively French church to be known as Evangeline, in another community.

In addition to its other work, Pilgrim's Rest church has contributed to the churches at Eunice, Welch, Crowley and Opelousas some of their best workers. It was originally a fourth-time church but got a vision of its larger possibilities and measured up to them.

All the pastors of this section have the missionary spirit and are working for salaries far below what they could get elsewhere, for they feel called of God to give themselves to mission service in that section and they are staying with it. A testing time came when the receipts of the Louisiana State Board fell off to where that body felt it was necessary to withdraw the previous support it had given the various missionary pastors. But the pastors stayed with their field and are confident that if it is the Lord's will that they remain with the work He will provide for them in some way. The same spirit characterizes Prof. L. U. Comalander, the principal of Acadia Academy and his associate teachers. These teachers and preachers could command much larger salaries elsewhere but their heart is in their work.

The same retrenchment that brought about the withdrawal of the supplements on the salaries of the missionary pastors also did away with the services of Rev. S. O. Olivier, of Abbeville, general missionary to the French, but he also stayed by the work, is now pastoring the little congregations at Gueydan and Nunez without salary, holds evangelistic meetings on the side, and through the assistance of his good wife, is managing to make a living. The people provide him with occasional chickens, eggs and other supplies.

Evidencing another qualification of these French Baptists, they do not mind working with their own hands in the erection of their church buildings and Brother Olivier had a large part in the work of erecting the churches at Gueydan and Nunez. His former experience in a Texas lumber camp stood him in good stead. The lot on which the Nunez church was erected was donated by Cleophas Vincent, a well-to-do farmer who was 64 years old before he ever heard the Bible read, and who

since his conversion and baptism in a rice canal, has been the mainstay of his church. He went on the note for the building material of which the church was constructed, and was converted at the meeting of the Baptist State Convention at De-Ridder in 1915, when Brother Olivier induced fourteen Frenchmen of that section to attend the Convention, while they were still Catholics, and look the Baptists over.

The unusual incident of five Catholics attending a Baptist Bible institute at a country church was witnessed at the Faigue-taique church a short while ago when these men, who had become somewhat interested in the Baptist faith, accepted Brother Olivier's invitation and went to the institute to study the Bible more fully. While attending the institute two of them were converted and baptized into the Nunez church. So it will be seen that these French Baptists are aggressively evangelistic and overlook no opportunities for winning their neighbors to Christ.

The most distressing factor in the situation is that there are so few workers in such a promising field, the funds at the disposal of the Home and State Mission Boards making impossible, for the present, a larger support of this work. There are eleven parishes in Louisiana, predominantly French, in which there is not a Baptist preacher or any sign of Baptist work. There are 100,000 French people in the city of New Orleans alone among whom there is no Baptist work. For a distance of 150 miles west of New Orleans on practically all of the railway lines there is not a Baptist pastor or any character of Baptist work.

The churches at Crowley, the largest rice market in the world, at Lafayette, one of the Catholic strongholds of the state and an industrial center, and at Opelousas and Abbeville are making progress, but need re-inforcement in equipment and otherwise. The eight distinctively French churches, pastored by Rev. L. C. Smith and others, are developing well. The chief regret is that there are not more of them.

## The Unified Budget

A restatement of the plan and purpose of the 75-Million Campaign, and a plea that we keep step and keep faith in the ongoing of this great movement.

*Rev. O. E. Bryan, D.D., Superintendent of Enlistment of the Home Mission Board.*

The word budget originally meant bag, or bag and its contents, a bag in which many articles could be placed for convenience during a journey. Later the word budget was used to denote the money bag. Later still it was used to denote the treasury or general fund from which many interests were to be financed. This is the present meaning of the word in the language of our government.

Speaking from the standpoint of our denomination, the budget is the total amount we propose to pay in a given time to all of the several interests co-operating in a given campaign or program.

Instead of a separate campaign for each interest, thus multiplying the campaigns and the field forces, the budget system provides for all co-operating interests in a single campaign, with one set of field men. Each interest is given due publicity and emphasis throughout the period of the campaign.

This gives the pastor a great opportunity to preach on all phases of the campaign during the entire year, as he discusses the denomination and its work. This plan gives the individual Baptist an opportunity to give, on every regular meeting day, to every interest fostered by the denomination in a regular and systematic way. This plan provides funds for all co-operating boards and makes unnecessary the borrowing of money to finance God's Kingdom.

We are glad to say that during our experience with this plan in Kentucky, for more than four years, we never had to borrow one dollar for the State work, and at present there is a surplus in the treasury. Every dollar coming to the 75-Million Budget, as such, in Kentucky has been divided at the end of each month according to the percentage of division authorized by the Southern Baptist Convention and adopted by Kentucky Baptists. We regret that some Baptists designated their money to special interests. Such designations we have honored. This matter will be regulated in the last years of the Campaign if the program of the Southern Baptist Convention is completed.

The 75-Million Campaign is simply a campaign for a budget of 75 million dollars, to be used during the five years, in the support of Foreign Missions, Home Missions, Christian Education, State Missions, Hospitals, Ministers' Aid and Annuity, and Children's Homes. This budget provides for the current needs of all of our cooperating denominational interests. If we will take care of this budget, it will take care of our interests.

This great budget is the first effort of Southern Baptists to finance equitably all of their interests. It is the largest and most unified effort we have ever made. Let us be faithful unto the end regardless of the cost.

There are three general principles that govern any righteous budget.

First, the unification, correlation and coordination of all interests proposing to co-operate in the program.

Second, an every-member canvass, securing pledges to the budget from individuals and churches, in order to provide funds for the financing of the program.

Third, an equitable division of the funds according to the accepted program, remittance being made to each interest in a regular, systematic and equitable way at the end of each month or stated period.

Southern Baptists have tried to unify their interests. They have succeeded in a great way in a simultaneous South-wide every-member canvass. They have collected the pledges fairly well, but in many places the division of the money has not been according to the program. The division has been selfish, self-centered, near-sighted and unfair in some instances. Baptists of all people should be fair. The confidence and spirit of our people are our greatest assets. God and the brotherhood will mark for judgment individuals and institutions that will not play fair in this great game of the 75-Million program. For the sake of the Baptist cause throughout the world, let us go on to the finish in this five-year program. For the sake of your dear Lord, let us suffer, if necessary, to be true to the task before us.

No budget can run itself. Like an automobile, a budget must have a man to run it. And like an auto, it can easily be wrecked. A budget calls for fair play, patience, self-denial, persistence and consecration.

Here are some reasons why Southern Baptists should not break step in the forward movement of the 75-Million program.

1. Because, for the first time in the history of Southern Baptists, we have unified our interests into one common budget with a reasonable apportionment for each interest.

2. Because the Southern Baptist Convention suggested and authorized this unified plan, and the Executive Committee of the Convention, after council with all the interests concerned, adopted this budget with its apportionment to each interest and its percentage of division.

3. Because all of the 75-Million Campaign literature published this budget, giving the designated apportionments and the percentage of division. Every dollar in the 75-Million Campaign has already been designated by the individuals who signed the cards, by the local churches, by the District Associations, by the State Conventions, and by the Southern Baptists Convention. Surely we have no right to break this designation after the cards are signed.

4. Because this Campaign is for five years and is not one great drive for one year, we should make an effort to conserve every pledge through the period of five years.

5. Because the collection of these pledges depends on the leaders keeping the confidence of the people by conserving this program unbroken.

6. Because if this plan is broken by one interest, another interest may claim the same right to make a change in this budget, and the precedent will mean sure disintegration of the unified plan, and disintegration will mean broken confidence, and broken confidence will mean failure.

7. Because the eyes of the world are on Southern Baptists, and we should conserve our influence at this time when all of our future depends so much on our ability, by the help of the Lord, to co-operate in a unified program through a long-drawn-out period of five years.

8. Because if this program should be broken and the confidence of our people shaken, we could not launch another unified, South-wide campaign in this generation.

9. Because to break the confidence of our people would be to break their conquering spirit, and the spirit of our people is our greatest asset. Let us conserve the spirit of unity. Let us take care of any neglected interest. Let us march on with a unified program and the conquering spirit of our blessed Lord.

## "Our Veterans"—a Tribute and a Plea

*Rev. Wm. Lunsford, D.D., Corresponding Secretary.*

This is what they are, our "veterans." Why should we not so regard them, and assume the responsibilities which the relationship imposes? Kindliness, forethought and tender provision should be in all our thinking with regard to those old and retired men. Why should we call them ours? Long ago they gave themselves to the ministry of Jesus Christ, as Baptists see and understand the revelations of his work and character, and, in so far as it was in our power to do, we accepted the gift.

In the bygone days of early manhood, when professional, commercial, and industrial careers opened before them, they turned away from these and offered themselves to us for the work of God, the churches and the ministry. From that hour to this, they have first been Christ's, and then ours. They have served with various degrees of faithfulness. Not one has been perfect. Some have given all of their time, others only a part, and not a great part at that. Delicate questions are some of these, calling for the tenderest application of the rule of justice. Our "veterans," who have gone about "publicly, and from house to house," leading men and women into the fold of Christ, and have done it without murmuring. Surely they are ours.

### OLD IN SERVICE.

The dictionary definition of a "veteran" is "one grown old in service." and our Baptist people cannot afford to have a definition that means less than this. These men certainly come within that definition, and are our "veterans," and are entitled to consideration and allowance on account of it. The very fact that they have grown old in the ministry has practically unfitted them for any other work by which to earn a living. Are there anywhere in this world "veterans" who are entitled to aid and comfort in old age? Surely then, ours must be. Good warriors they have been, fighting the age-long battle between right and wrong. Laborers have they been, in the Lord's harvest field, gathering precious sheaves into his garner, patient builders of characters, ever witnessing to the fidelity of their sacred trust. Who then will say that they are not worthy of reasonable aid and comfort in old age?

### A COMPARISON.

A summer resort resident had pointed out to him a cozy little cottage overlooking the far-famed beauties of a majestic river. His companion had told him that this was the summer home of one who had grown old in the service of a great railroad. When failing sight unfitted him to hold any longer, safely, the throttle of the locomotive, the company retired him on a pension of \$50 a month for life; the company stating this pension was a recognition of "long and faithful service." On reading this, I had one thought of that great army of Baptist preachers, who, under all circumstances, were faithful to the churches over which they were called to exercise the office of under shepherd, until physical infirmity compelled their retirement, but who never received from the great denomination for that service, not only \$50 a month, but even so much as \$50 a year, as a recognition of long and faithful service. Yet, that was a "soulless" corporation, and we are a Christian denomination. What that "soulless" corporation did, is what all "soulless" railroad corporations are doing, and the "soulless" telegraph companies—in fact all the "soulless" commercially great corporations of this country.

### OLD AND WORN-OUT.

"No, I don't believe in these 'worn-out' preachers' yarns, such as the preacher sprung on us this morning. A worn-out preacher ought to be like a worn-out business man—able to take care of himself."



"How about your old friend Jones?" mildly asked his wife. "He is a worn-out business man and he's in the poorhouse." "Humph! Lack of business sagacity." "But," continued the wife, "suppose a hard-working preacher receives, while in his strength of body and mind, only enough to keep soul and body together. What is he to do when he is old?"

"Why—eh? Say, wife, I've got to go north on business tomorrow. Want to go along? You will have to run your own chances, for I do not know what sort of a place it is."

"It may be that jumping-off place to the poorhouse," suggested his wife.

At six o'clock the next evening they found themselves in a scrubby town.

"There is no hotel here!" exclaimed the wife. But after looking around they directed their steps to the most neatly kept house in town where a feeble, kindly-faced old lady answered their knock.

"Good woman," said the business man, "we are obliged to remain in town over night. Can you give us lodging? We will pay you well for your trouble."

"If you can put up with what we have we will be glad to keep you. Shall we not, husband?"

"Certainly," came a cheery voice from within. "We turn no stranger from our door."

For supper they had the shredded leg of a chicken made into a delicious gravy, faultlessly cooked potato, the proverbial pinch of salt and water. A repetition of their supper constituted their breakfast.

"We are poor," explained the kindly-faced woman, "and are obliged to make a chicken go a long way," she said, laughing. "Husband is feeble, and I am not much better; but so far the good Lord has provided for all our necessities."

"Amen!" responded the gray-haired man at the table.

"But where did you sleep last night?" asked the business man's wife.

"We have but one bed," answered the gray-haired man. "Wife and I took to our old rocking-chairs, and passed a very comfortable night of it. You see, we have plenty of wood."

"And who are you?" asked the business man, while he tried to find something in his eye which very much troubled him.

"My name is \_\_\_\_\_."

"What! Not my father's old pastor?" exclaimed the business man's wife.

"The same."

"And you baptized me?"

"Yes."

"And preached my mother's and father's funeral sermons?"

"Husband!"

But the business man did not answer. He was having trouble now with both eyes. He had out his pocketbook, and counting out a generous sum of money, handed it over to the worn-out minister and his wife.

Then the old pastor took the blessed Book and with a quavering voice read a joyous psalm of thanksgiving:

"Bless the Lord, O my soul;  
And forget not all His benefits."  
Bless the Lord, O my soul,  
And all that is within me, bless His holy name.

The next Sunday the business man united with his home church, and ever after saw to it that the worn-out preachers' apportionment was pressed down and running over.

The "union meeting" implies inevitably in the minds of the multitude that the churches confess their inability to do the one supreme thing for which they exist. However successful such a meeting may apparently be, it carries with it serious difficulties. Some have thought that the only way in which to startle a big city into an awareness of the claims of the gospel and the churches is to secure a sufficiently noted or notorious evangelist to make the community sit up and take notice. But the Home Board evangelists have proved that there is a better way. Read the story in this issue of their evangelistic campaign in Louisville, Ky., which followed on the heels of a four-weeks "union meeting" at the Municipal Auditorium. Here is a kind of "unionism" over which we may grow enthusiastic—the union of all the Baptist churches in a community for a mighty effort to reach the lost and build up the saved through the churches themselves, with the aid of Spirit-filled Baptist evangelists and singers!

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"Hard Times Have Not Come, but Soft Times Have Gone," says a business slogan of a well-known organization. The money that most of us complain of having lost is simply easy money that we hoped to make and didn't! As a matter of fact our material prosperity is above the average of many normal periods. God knows that soft times make soft men. He is testing out some of us to see of what stuff we are made. How are you standing the test?

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Mrs. Harriet G. Neal, wife of Missionary C. L. Neal, Toluca, Mexico, writes of the staggering opportunity that confronts her in the medical missionary work she is doing with such splendid effectiveness. No method of approach to the Mexicans is quite so effective today as that of healing of the body. She pleads for reinforcement. Where is the consecrated physician who wants to make his life count supremely in such a task?

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Are you working out carefully some worthy objectives for your church and its organizations? What do you expect to accomplish during 1922? How many conversions? How many in Sunday school? How many tithers? How many paid in full on their Campaign pledges? How many new givers? How many family altars? A church without an objective is about as useless as a rifle range without a target.

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The Board of Foreign Missions of the Methodist Episcopal Church for all mission lands, reports a total of 697,436 native Christians, with "baptisms," including children and adults, aggregating last year 59,088. The Board has 1133 missionaries under its direction, to which are to be added 575 supported by the Woman's Foreign Missionary Society.

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The one hundredth anniversary of the founding of the Domestic and Foreign Missionary Society of the Protestant Episcopal church was observed throughout the nation on November 6. Some of the objectives set for the new year are at least 100 new missionaries; 100,000 proportionate givers; 100,000 intercessors; and the completion of certain building enterprises on the foreign fields.

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A Bible Institute, similar to the institutions in America which have done so much for the training of Christian workers, is to be opened in a suburb of Paris, under the direction of Pastor R. Saillens, the staunch French Baptist whose recent visit to America impressed profoundly our people.

## Victories for the Gospel in Siberia

The Continuation of a Wonderful Story of a 200-Mile Trip by Our Baptist Superintendent of Missions.

Rev. P. J. Vince



A SIBERIAN BAPTIST BIBLE CLASS

"The hunger for God's Word is increasing in the people, and thousands turn their backs upon politics, which cannot satisfy them."

On the 8th of June we came to the village Ierkovka, where we held three Gospel meetings. In that village on the first of July, 1920, only one brother was reported to the annual conference to have been recently converted; now there is a congregation of fifty-one members, i.e., one brother in the course of a twelvemonth time has won 50 new members for Christ. It is a glorious victory of the Gospel, and as it was in the Apostles' time, so it is in our time too: "all that would live gladly in Christ Jesus shall suffer persecution."

In the beginning of November, 1920, in that very village while baptizing believers one of our evangelists, Bro. P. I. Linnik was badly beaten, so that he had been confined to bed and room for many months after that. The like treatment had been intended and the similar present had been kept in store for us, as we were by and by told. Yet God has kept us in safety.

"God is our refuge, tried and proved,  
Amid a stormy world;  
We will not fear though the earth be moved,  
And hills in ocean hurled.  
The waves may roar, the mountains shake,  
Our comforts shall not cease;  
The Lord His saints will not forsake;  
The Lord will give us peace.....  
When earth and hell against us came,  
He spake, and quelled their powers;  
The Lord of Hosts is still the same,  
The Lord of grace is ours."

During the third meeting the peace was suddenly disturbed behind the door. A confusion arose, the sermon stopped and all the eyes were turned towards the door, where the following drama was played off. The blacksmith of that village, an older man, knocked down to the ground a younger one by hitting him on the head with a club. While others were trying

to wrench the club out of the smith's hands, he dealt another one such a blow in the face, that the latter flew down the veranda. In view of all that there was a general consternation; many hearers sprang up to their feet and ran away, others cried and wailed, but the smith stood his ground and remained victor. When the storm had fallen a little, we sang a hymn and carried on the interrupted divine service. Of course, by what we had seen and heard, I was obliged to change my text and theme, and for further contemplation I chose another text out of Proverbs 14: 34. When the meeting was over, the uproar and scuffle were explained to have come about as follows: The smith with the club was the own brother of our evangelist who had been beaten so badly there last autumn. The smith had accidentally overheard some young men while they were agreeing to cudgel us. Filled with indignation against such a plan he had caused a prevention of it, for which the young men had threatened him with like treatment. The threat had only made the old man to be beside himself with rage, and as he had been told by the standers-by that they were the same young men who had beaten his brother, his patience burst, and he seized the most primitive Russian weapon, wherewith he revenged himself for his brother on the disturbers of peace.

That was a very saddening case, yet we recognized in it God's leading to protect his children, according to the divine word: "The righteous is delivered out of trouble and the wicked cometh in his stead." (Prov. 11: 8.)

From Ierkovka we went to Annovka. In the meantime before we left for that place, it had plentifully rained, and the roads were very muddy. Starting from the village by a by-lane, we had to pass through a quagmire. Our foremost cart stuck fast in the bog, the brethren and sisters leaped down and found themselves in a "pretty mess."

Our wagon driver had a better horse that could have pulled us through the marsh, and the good man allowed me and my wife not to vacate our cart. Bro. S. V. Petroff, the missionary of this field, was also bidden to stay with us; yet he did not listen to reason and would have his own way, and therefore he had instantly to stand treat of his self-will. Having leaped down from the wagon, he tried to climb over the dangerous spot by taking hold of a wooden hedge. The plan he hit upon would have succeeded with him, if suddenly an unforeseen "if" had not intervened. Half the dangerous place having been gotten over by him that way, an unexpected thing happened to him. The board he was holding by, came off from its posts, and the short stubby fellow with the detached board in his hands slumped right into the puddle, so that stale water sprinkled all around. Looking on that unexpected scene no one of the way-faring company could help laughing aloud, and the gaping villagers, also being eye-witnesses of that adventure, set up a malicious roaring and hooting, at the sight of our missionary.

The nearest brooklet served us for a purgatory, where men, clothes and shoes were washed and cleansed. The mirth caused by that adventure knew no limits, especially was it interesting to contemplate our dear brother as he sat before us on the cart dripping wet, and was drying himself under the sun-rays. Even until now whenever some spectators of that funny scene meet him, the picture of that adventure comes renewed into their memory and makes them slightly smile.

So it fared from village to village—everywhere finding that the doors for the message of Salvation were kept wide-open, everywhere souls are hungering for salvation flocked, "waiting for the moving of the water," that any man should put them into the blessed pool of grace divine, that they might come out whole.

The hunger for God's word is increasing in the people, and thousands turn their backs upon politics, because such cannot satisfy them. The poor Russian people of this new Republic, like all the Russians, have undergone hard lines these years owing to the military intervention of foreign countries, behind which hiding, many Russian reactionaries have been called forth. Should other powers acknowledge the Far East Republic, as well as Soviet Russia, as a matter of fact, the remaining foreign powers on the Russian territory would withdraw their militaries and the reaction-groups would be compelled to melt away.

Such is the opinion of the multitudes of the Russian people, and it may be true that such are the principal causes why all the economic and industrial life of Russia has been hampered; and it is the main reason by which our conference has not been able to acquit itself of the task set before us to the desired extent.

On the above grounds we feel ourselves reluctantly obliged to decline many petitions for messengers of Salvation and peace, that come addressed to our missionary board of administration, because our cash-box has not funds necessary for that purpose.

Therefore our incessant prayer is worded thus: "Lord! Bring this land and its people into rest, and send laborers into Thy harvest, to gather up the ripe sheaves and to garner in full-grown corn." In conclusion it may be added that during our last journeys, fourteen chief places of our missionary fields have been visited, forty-nine sermons have been delivered and to forty-one newly-converted persons baptism according to the Lord's last command has been administered.

All the journey took us a month, in the course of which traveling in rude carts we put back over 200 miles, and by word and deed bore witness of the Savior of sinners in upwards of twenty villages.

#### HOW TO SHIP CLOTHING FOR RUSSIA

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

Supplementing our appeal for second-hand clothing on the next page we give below further suggestions and shipping instructions.

It is very desirable that shipments be made in burlap bags or in cloth sewed up. Burlap or cloth is very acceptable to Russians for wrapping their feet. Then, too, will reduce carriage charges which amount to much on the weight of boxes or barrels.

While we are unable, now, to set a time limit for receiving clothing we urge that all shipments go forward on the earliest date possible, all charges prepaid. Do not ship to Richmond but write to the secretary of your State Woman's Missionary Union, who will supply you with shipping tags. State how many tags you wish, as a separate tag must be used on each package.



A GROUP OF SIBERIAN BAPTIST WORKERS

Seated in the center is Brother Vince, and with him are the stalwart preachers and missionaries whose work in part is being made possible by Southern Baptist co-operation.

## Help Save the Famine-Stricken of Russia!

1,500,000 persons must die before Christmas if we do not come to their aid quickly. The staff correspondent of the Associated Press says:

"The whole truth about the famine becomes readily apparent after observation here.

"People do not die of hunger in one week. It takes months of underfeeding. Then they reach the point where they are unable to eat food at all. Their hands, feet and stomachs begin to swell or they succumb to an epidemic of malaria or else the new disease described as aneuria, no cure for which is known here. Or they may be killed by cold winds, snows and rains which have been setting in for the past two weeks, with each hour taking a toll of hundreds.

"The people of the provinces of Samara, Kazan and Simbirsk are in a starving condition. In these three provinces there are probably 500,000 children and 1,000,000 adults who must die before Christmas.

"The American Relief Administration is feeding barely 200,000 children, but is giving no food to the adults. One of the best effects of its food distribution will be to cheapen prices and check the hoarding of foodstuffs.

"The Moscow Government appears to be unable to send food into this district owing to lack of money and poor organization. Also the typical Russian indifference to misery is evident."

To meet this heart-rending situation our Foreign Board is doing all in its power. Secretary Love has issued the following urgent statement:

"Dr. J. H. Rushbrooke, Baptist Commissioner for Europe, and Dr. Everett Gill, this Board's Representative for Europe, strongly urge by cable and letter that an immediate appeal be made for clothing for Russia.

"A conference with Mr. Herbert Hoover, Chairman of the American Relief Administration, has secured for Southern Baptists the privilege of having all clothing, new and second-hand, contributed by them, shipped free of charge from New York to Russia.

"Mr. Hoover urges us to raise a food fund, also. Thousands are starving. Daily dead children are found in the streets. Fifteen dollars will feed one child from now until the harvest, September 1922. There is a great need and a great opportunity to save life. We hesitate to make the cash appeal lest we hurt the campaign. If any of our people feel that they can in addition to their Campaign pledge give money to buy bread for these, we shall be glad to receive it promptly, and will use it faithfully.

"We have, however, no hesitation in appealing for clothing because this appeal will not hurt the Campaign while it will put garments on those whose lives are threatened by the severe cold."

### THE NEED FOR THIS CLOTHING.

The cold Russian winter which now approaches is finding millions of men, women and little children with insufficient clothing to protect their bodies and save their lives. Their scant food allowance has so decreased their vitality they cannot resist cold and disease. The American Relief Administration is seeking to distribute food and asks our help through our own agency. Southern Baptists are called upon to at least

help clothe the naked. Knowing the awful plight of our Russian Baptist people, we have waited for an opportunity to extend relief to them. That opportunity is now given us through the courtesy and by the help and under the protection of the American Relief Association, and we must use it without delay. Not a moment must be lost if we would protect the lives of these sufferers from the severe Russian winter. It has been estimated that already more people have died in Russia since the Armistice from hunger, cold and diseases which destitution has invited, than were killed on the battlefields of Europe during the war. Will our Southern Baptist churches, W. M. U. organizations and Sunday schools and B. Y. P. U.'s respond to this extraordinary and pitiful condition in some such manner as they responded to the need of Hungary for clothing last winter?

### WHAT IS NEEDED?

Note carefully what is needed.

Knitted garments  
Stout warm suits  
Simple cotton dresses  
Underwear and stockings  
Sensible shoes with low heels and broad toes  
Hats that will not be injured by baling  
Yarn for knitting and leather which cobblers can make into shoes  
Clothing in enormous quantities, including dress material, suitings, flannel, etc.  
Baby clothing and for all ages above.  
Second hand clothing as well as new clothing and new goods for clothing are urgently asked, but do not send soiled underwear, flimsy lingerie, fancy shoes, or anything which will not render real service.

### HOW TO COLLECT CLOTHING.

1. Set up a relief organization at once.
2. Publicity from the pulpit and through the organizations of the church and the public press.
3. Make clear to everybody what clothing is wanted, and appoint a central place where clothing can be delivered for packing.

### PACKING AND SHIPPING INSTRUCTIONS.

*NOTE these instructions well, cut them out and keep them for reference.*

1. Sort carefully, make a careful list of all articles, pack solidly in boxes or bundles never larger than 36 by 24 inches.
2. Mark legibly on the package the name of the church which contributes it.

Note. Full and explicit instructions for shipping will be found in your denominational weekly paper; or write for instructions to the Foreign Mission Board.

3. Send itemized list of articles and total estimated value and name of church contributing to your State W. M. U. Secretary, but do not ship any goods to us.

We implore those who would help to act as quickly as possible. Winter is already taking its toll of life in Russia.

"Love must go into this service."



## How a Chinese District Association Functions

A Meeting That Would Have Been An Eye-Opener to You If You Could Have Been Present.

Rev. John Lake, Canton

In the July number of HOME AND FOREIGN FIELDS, I gave a brief account of the latest meeting, here in Canton, of our general Association of these two Southern Provinces (States).

Within the territory of this larger body there are several other associations, one made up of messengers from the churches in this immediate part of our Province where the Cantonese dialect is spoken (which is to meet here next week, by the way), and others in the Hakka and Mandarin speaking sections each conducting its own affairs much as do the district associations in America, and, I am glad to say, each employing a Chinese preacher as an associational missionary, half of this missionary's salary being paid by our South China Mission, and half by the native Baptists.

My wife and I have just returned from the annual meeting of still another one of our district associations, comprising five counties assigned to me when I first came to China, but two of them long since turned over to Bro. Sundstrom and his co-workers, when he came into our Missions and I took over the work in several other counties in another section. These counties have, in some cases, populations like states at home. Doubtless, in time, each will have its own association.

In Sunning County, in seventeen years, I have seen a work with one little rented chapel and one employed Chinese worker, grow until there are now three organized churches and three rented chapels, besides a number of Baptist schools. This county ought eventually to have two district associations—it is probably larger than the State of Rhode Island, and has a population about equal to that of my native State of South Carolina.

Well, that Association meeting would have been an eye-opener to a new comer, as it was an inspiration to us. We were the only two foreigners present; but the work was carried on just as well as similar work would have been carried on at home. We two were not even messengers, as we retain our membership in our home



COULD YOU EVER GET USED TO IT?

"The everyday sight of some unusual and startling condition, which demands of the missionary stoutness of heart and infinite sympathy."

churches of Edgefield and Greenville, S. C., respectively. Once, as the clerk was reading the minutes of the previous day's session, he gave me the credit for having introduced a certain resolution; and I arose to explain that I had merely suggested the substance of the resolution, having, by courtesy of the body, the privileges of the floor. The moderator and his assistant, the clerk and his assistant, all the messengers, and all the members of the boards and committees were Chinese Baptists.

This Association has eleven regularly organized churches, one in charge of Bro. Sundstrom, four looked after by me (though each has its own Chinese pastor or unordained preacher or both) and six now self-supporting, the total membership exceeding twelve-hundred. These twelve hundred members are not all able to worship within the walls of these eleven houses of worship, in their ten cities and towns, but are grouped, as far as possible in a number of cities and towns and country places, where we have a number of "out-stations," some of them using rented chapels. These "out-stations" are, in several cases, supported, wholly or in part, by the Board at Richmond, through the South China Mission. By-and-by we hope each of these will become self-supporting and will be organized into a separate church.

This Association employs a missionary, who visits regularly his fellow-workers who have charge of the separate churches and out-stations. In addition to this, there will be, next year, a secretary, who

will edit the *Associational Bulletin* in his own language and teach in the Associational School.

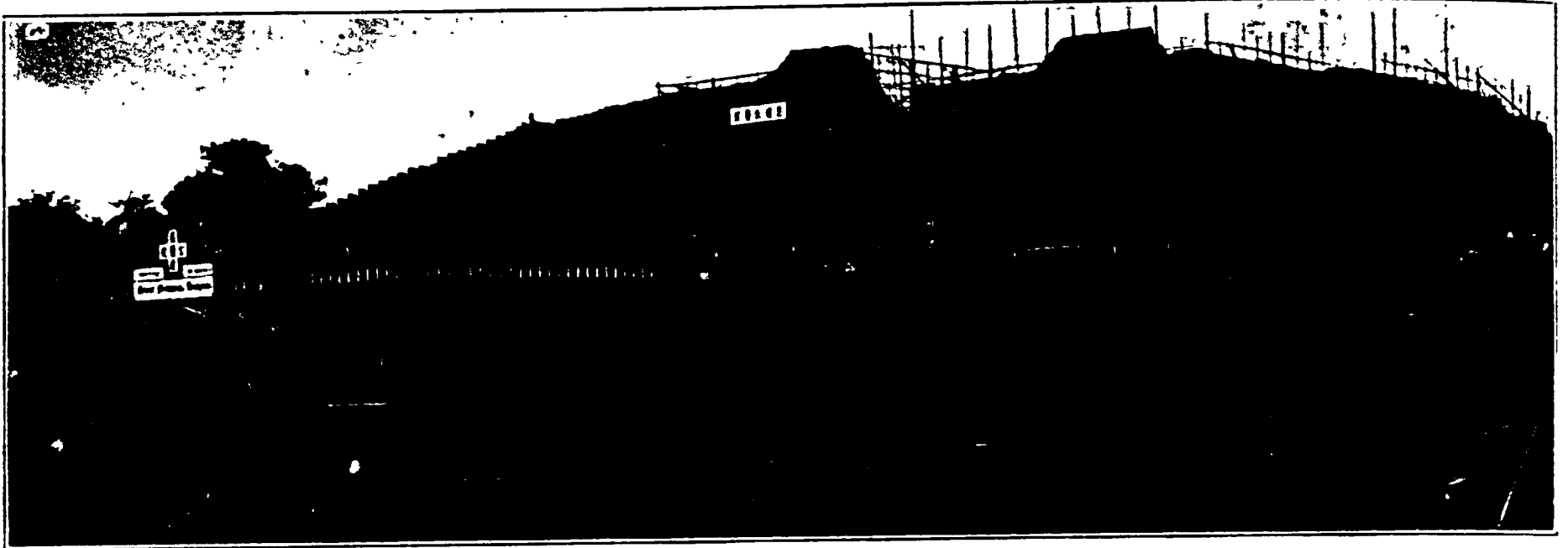
The Associational School of these five counties is a school for girls—think of that, in China, where, until so recently, the educational emphasis has been almost entirely in favor of the boys! This is the first Christian school for girls, so far as we know, in South China, if not in all China, to be supported by a native Association, the second being the one supported by the general Association, here in Canton.

A number of our schools for boys and for girls in that section have boards of trustees, elected by the local churches, some of them entirely self-supporting, and some of them receiving aid from the Mission; but, this Associational Girls' School, something new in its line here, aims at big things, and we saw some sacrificial giving, on its behalf, on the floor of the Association.

But space forbids our telling you of the reports of the different Boards and of the generous collections (pitifully small in comparison with some of the older associations in some of the richer districts in America) that gave proof that this organization is about the liveliest thing in that part of the country. And we came away deeply encouraged, with the splendid opening sermon by a Chinese preacher from Matt. 28: 19, 20 ringing in our ears—"Go ye into all the world—."

# American Medicine's Conquest of Disease in China

Geo. W. Leavell, M.D., Stout Memorial Hospital



FREE CLINIC AND HOSPITAL, WUCHOW, CHINA, STOUT MEMORIAL HOSPITAL

"The real progress is being made in the well organized and established Christian Hospitals throughout China."

The Emperor of China lives in exile in the Forbidden City at Peking. He is said to receive from the government of the Chinese republic \$4,000,000 Mexican a year as an honorarium in consideration of his abdication of the throne. From his purse the emperor maintains the Office of Imperial Physicians. In these offices 110 physicians were registered in March, 1921. None of these physicians has had any foreign training. Two of them make visits to the Forbidden City twice a week and write prescriptions for the emperor when necessary.

The officials text book in the Office of Imperial Physicians is called the "Golden Mirror," and occupies a place of honor on the central table in the library. It was written under the direction of Emperor K'ang Hsi (1661-1722 A. D.) from originals attributed first to the Han Dynasty (206 B. C. to 220 A. D.) and before this to the mythical Yellow Emperor (2696 B. C.) who is considered the father of Chinese medicine. Has the world ever had another Medical Book to hold its popularity so long? It is estimated that to this day about half the Chinese people (two hundred million) fully believe in its teaching and are being treated by its precepts. This book consists of eight large volumes placed in Chinese cases and covered with blue cloth. Each volume contains from six to twelve books bound in imperial yellow. These volumes are carefully guarded.

Their teaching is absurd in the light of modern science and knowledge of human anatomy. For instance, the book teaches that air passes through the larynx to the heart. Another theory is that the human body is divided into three sections, upper, middle, and lower. If disease at-

tacks the upper portion of the body the patient is relieved by vomiting. If disease attacks the lower portion of the body nature provides a remedy. If disease attacks the middle portion of the body the patient dies. While the pulse at the left wrist indicates the condition of the heart, liver and body, the pulse at the right wrist determines in the diagnosis the condition

of the lungs, stomach and intestines. Placing three fingers on each pulse we have six pulses, divided as follows—floating, sinking, slow, tardy, fast and none.

Just imagine for instance one of the students of the Imperial Office of Physicians, in this day of advanced enlightenment, taking from the "Golden Mirror" such remedies as these for the Emperor.

Snake for rheumatism and gout. Sea dragon as a tonic.

Lizard as a stimulant—"Spirit pills."

Tiger bone and bird's nest as a tonic.

Scorpions for fever. Dragons' teeth for liver disease and mania.

Centipedes as an alterative. Frogs for dysentery.

Beetles for poisoned wounds and earth worms for cough.

Fossil crabs for eye disease and silver mica for leprosy.

We are inclined to think that the refinements of Western pharmacy are lost in such treatment as this as they seem to estimate the value of the medicine in direct proportion to its volume and disagreeableness.

We are glad to state that very little instruction is given in the Office of Imperial Physicians, but the Western trained doctor has in China the keenest kind of competition in the prejudices of the people, dating back as far as four thousand years.

What is our greatest problem? Professor Dewey has recently published in *Asia* an article in which he terms it "The Transformation of the Mind of China." That's a big order—"the transformation of the mind of China"—yet we believe that no influence has yet come to China that equals the transforming power of



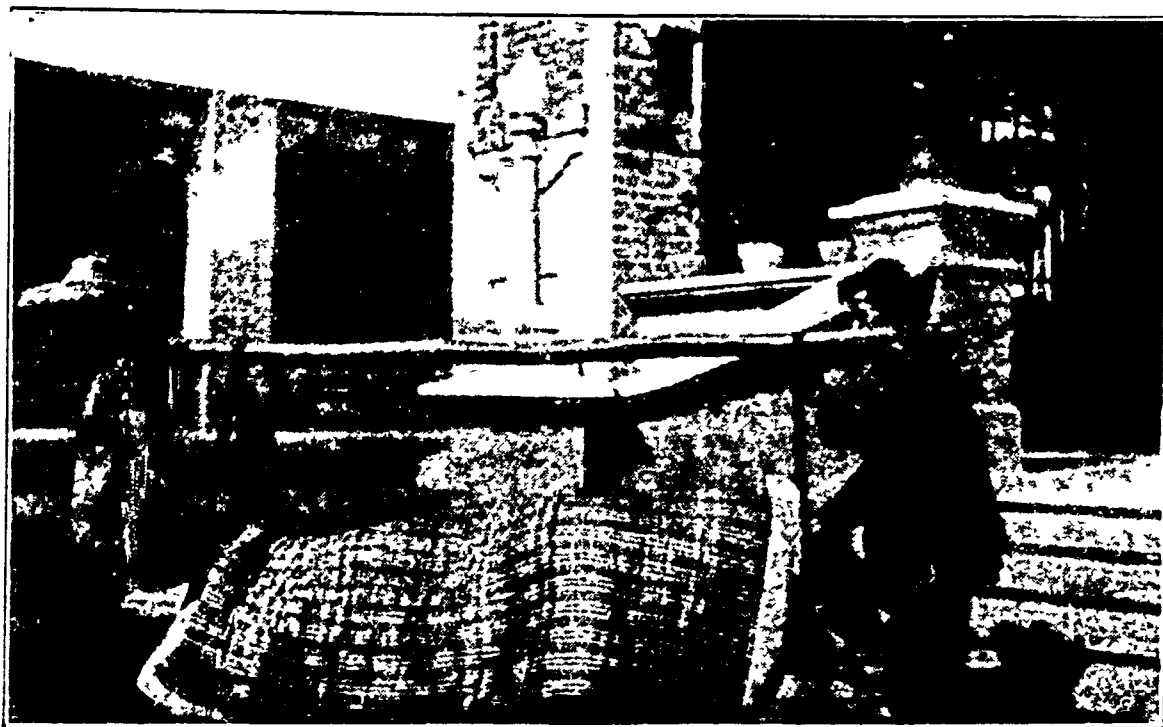
AN EFFICIENT CHINESE NURSE

"In the Mission Hospitals the Chinese graduates get their experience and training."

evangelistic medical missions. In working the transformation we have room for encouragement as we see evidences of dissatisfaction with past and present methods in many lines and the reaching out of the people as a nation for better and more up-to-date methods. Some Chinese among our Christians carry their burdens of responsibility bravely and stand out and press on as real pioneers; but how small is the influence and how overwhelming the inertia of China! The Chinese only need leadership and the spirit to stick together and to get out of the habit of looking for immediate self-profit.

In our conquest of disease we have every cause for gratification in the fact that the federal and provincial authorities have taken it upon their shoulders to establish Western medical schools. We should give them every encouragement in this noble work, but the real progress is being made in the well organized and established Christian hospitals throughout China. In these hospitals the graduates from the schools get their real training and work out their experiments in scientific research. We should have more up-to-date and better equipped mission hospitals in China if we are to meet the demands of the people. It is very embarrassing to us to have a Chinese patient come to our hospital with a bullet somewhere in his shoulder, expecting us to make an X-Ray picture and locate the missile, only to find that we have no X-Ray.

Another cause for gratification is the increasingly large number of patients that turn from year to year to the evangelistic hospital. The Stout Memorial Hospital, at Wuchow, treated in 1902 eight hundred and forty-two patients; ten years



A CHINESE AMBULANCE

"It is not the usual thing that we see here." A patient being brought to the hospital from five miles distance."

later in 1912, the number of treatments had increased to seven thousand nine hundred and seventy-five with forty-seven major operations and twenty-three baptisms. Last year in 1920, the total number of treatments had increased to 39,409 while this year the problem has been to get room for those who come to our doors for admittance. Our "conquest of disease" seems to be a success.

The multitudes are turning to us for help. They come in every extremity of life. Doctors and nurses in civilized America know nothing of human suffering compared to what one meets in China. It is not the usual thing that we see here, it is the everyday sight of some *unusual* and startling condition. Patients that would

seem impossible in America are everyday matters here. We have not only the poor and needy turning our way but the high class wealthy people are coming in greater numbers and demanding the same treatment that one receives in the best offices in America. From this class largely we have been able to make the Stout Memorial Hospital self-supporting for the past six years.

What a wonderful opportunity our conquest of disease brings to us as we minister to the more than one hundred each day that we are called upon to treat. Every one of these has a soul. Jesus died for them. He loves them as he does us. We have the message and the opportunity, for almost every one is willing to listen as long as we are willing to give. Pray for us, dear reader, that we may more and more in our conquest of disease bring the light that comes from a knowledge of the Lord Jesus Christ and is the power unto salvation to every one that believeth.



#### SUCCESS NUGGETS

Take care of your body for the sake of your soul and spirit. A neglected, undisciplined, overworked or diseased body is a handicap on the soul.



To hear always, to think always, to learn always, it is thus that we live truly; he who aspires to nothing and learns nothing is not worthy of living.



Blessed is he who has found his work; let him ask no other blessedness. He has a work, a life-purpose; he has found it and will follow it!



It is only as a man put off from himself all external support and stands alone that I see him to be strong and to prevail.

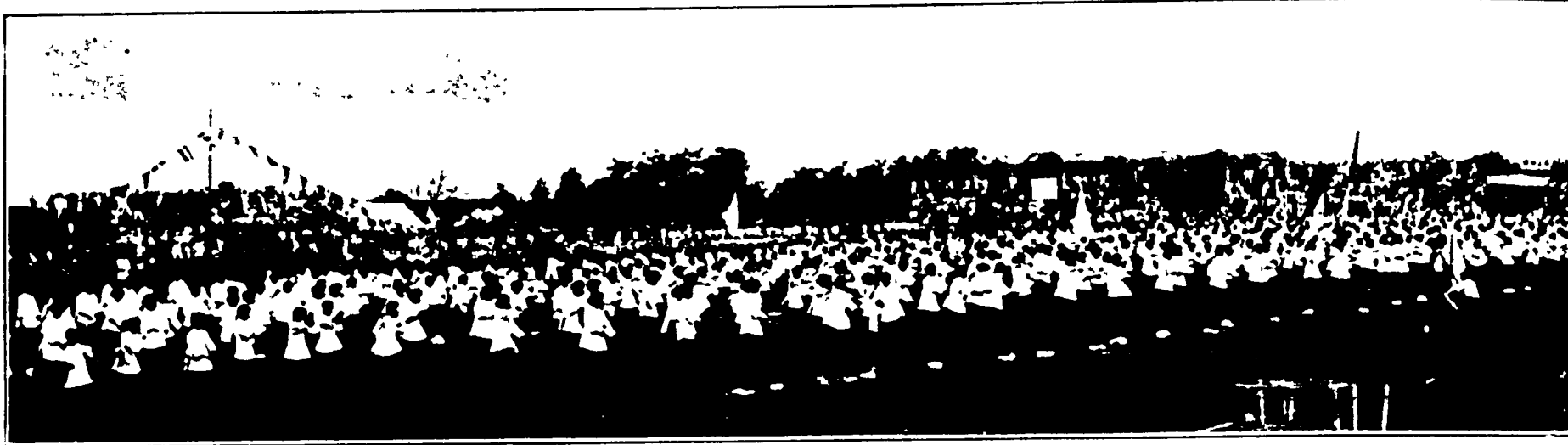


INDESCRIBABLE SUFFERING AND DESTITUTION

"Doctors and nurses in civilized America know nothing of human suffering compared to what one meets in China."

# China's Awakening Womanhood

Miss Sophie S. Lanneau, Soochow



FROM SLAVERY AND SECLUSION TO FREEDOM AND SELF-REALIZATION

A partial view of one thousand Chinese girls taking part in the Far Eastern Olympic games, Shanghai, 1921.

The Far Eastern Olympic Games were held in China this year. Shanghai was crowded with people eager to see the international contests. One of the most interesting events of the week was a demonstration of gymnastics and games given by a thousand Chinese girls and young women, products of this new day of physical education.

With athletics came hygiene and sanitation. For example: "Please get after those girls about using the big chopsticks (as Americans use tablespoons). We don't like to eat food that the others have dipped their own chopsticks into." This was said to me by older girls or teachers, who believe what they have been taught about germs. A Soochow missionary last month was overpersuaded by a Chinese friend to eat some cold food that he knew must have been exposed to flies. He ate it on Sunday and died of cholera on Monday. Miss Bagby and I ate dinner in a Chinese home five days later, freely enjoying the hot dishes and explaining our refusal of the cold ones. The hostess said to me next day, "My little girl heard you talk, and she brought me her pear and asked me to have boiling water poured over it so she could eat it safely." The child is in our second grade class, and knows now what her grandmother never heard about prevention of disease.

"Some new pupils today," said Miss Wong to me, and ushered in a baby of six, a child of eight, and one of ten, three little sisters. When I asked later how they were attracted to the school, their mother said, "We've just moved to this street and when my children saw all your school-girls going back and forth they begged to go to school, too." That is happening to mothers of girls all over China today. Not long ago a girl who had finished seventh grade was quite a literary person. Now she is not satisfied

until her parents send her to high school. A graduate of high school is even now regarded as a well-educated young lady, but if she is ambitious she begins to feel handicapped if she is not able to go to college. Ginling College in Nanking, the only college for women in all East-Central China, had only ten students its first year, 1915. Now it has seventy-one! Our Shanghai Baptist College is now opening its doors to women and already ten fine girls are sharing with about four hundred young men the unexcelled advantages of this joint institution of Southern and Northern Baptists.

This intellectual awakening brings agitation for social reform of every kind.



A NEW TYPE OF CHINESE WOMANHOOD

Miss Hebe Koo, who went to Siberia as a Red Cross nurse in 1918, as an act of Christian service.

"The equality of the sexes" is a much-used phrase in China now, and it means more than empty words. Chinese women want economic independence. They do not intend to marry merely in order to be supported. They have seen enough of that. This personal financial independence is the goal to which many a Chinese girl of sixteen or seventeen is setting her face as she wrestles with Algebra or English or Physiology, preparing herself to become a nurse, a doctor, a teacher or a business woman. Rev. T. C. Britton has a son in a responsible position in the American-Oriental Bank in Shanghai. He says that the best employee in a certain department they have ever had is a Chinese woman. She gets a salary of about a hundred and twenty five dollars a month, and is worth every cent and more. Soochow embroidery women get six or seven dollars a month.

The daughter of a prominent Soochow lawyer is studying medicine in a mission institution. She became a Christian. Her family opposed her joining the church, but she joined it. A woman can make as good a doctor as a man, of course, but it takes a lot of study, and time counts. A Chinese girl spends many hours a week "fixing" her hair, making it glossy with a sticky infusion of some kind of bark. So off with the long hair! Are not men and women equal now? So she reasoned, and so she acted. In June, at a school entertainment, I saw this young woman, acting as usher, bobbed hair and uptilted nose very much in evidence, a good big nose, too, and a carriage of head and body that meant not a muscle of flesh nor a cell of gray matter asleep in that girl!

Patriotism runs high in China these days, and girls are not a whit behind boys in this respect. More than once a Chinese girl or woman has made an impass-





AT RECESS, WEI LING GIRLS' SCHOOL

The "baby of six" has her chin in her two hands. Her sister of ten is the middle one of three girls at the top of the hill, a grand place to play, in our school yard.

sioned speech before an audience of several thousand men and women met to protest against foreign mission aggression or the treason of high officials. In Canton, if I recall a recent news item correctly, a woman is entering politics in earnest, and running for office under the new reform administration.

Labor-saving devices appeal to the Chinese. Few are the students who do not possess fountain pens. Many are the teachers and others who are wedded to their wrist-watches. These two items alone serve to show how the awakening of China's womanhood is helping to cause an awakening of America's business men. Some mission school may be helping to put money in the pocket of some manufacturer at home who is a large contributor to foreign missions. The Rotary Club of Shanghai is a live organization. It meets weekly. It was addressed yesterday by Miss Grace Yang of the Y. W. C. A. Today's paper says, "It was a novel experience for the Rotarians to be addressed by a Chinese lady, but so easy was her enunciation and so interesting her subject that sex and nationality were soon forgotten."

Neither sex nor nationality were ever forgotten in old China. In new China the cry is for equality and for the liberty of the individual man or woman. Marriages arranged by parents are becoming more and more odious to the young people. They learn of Western customs, understand them very imperfectly, and act on what they think they know. There result some amusing social blunders, some pretty romances, and tragedies not a few.

The introduction of moving pictures from the West does not end to create the kind of social ideals that we wish.

Neither does jazz music nor its accompanying dances, which were hugely enjoyed by a large garden party of Chinese ladies and gentlemen in Shanghai this summer, according to a newspaper account that took my breath away. These Chinese women are waking up, and one can see that, but, as just indicated, not alone to good influences. Thousands of them, in government and in mission schools, heard John Dewey in his fine lectures on education, during his year or so in China. He taught much that was stimulating and truly helpful, but he left out religion, not only left it out, but taught publicly that religion is unnecessary in modern life. He was followed in China by Bertrand Russell whose personal life (as well as his teachings about marriage) were repug-

nant to the moral ideals, not so say the religious feelings, of the Western Community in Peking.

Something else must be offered to the awakening womanhood of China, something more than fountain pens, unvitalized psychology, moving pictures or Pond's Vanishing Cream. It is being offered to them, and many of them are finding the one thing needful to make their new careers satisfying to mind and soul alike, the gospel of Jesus Christ. Space forbids elaboration of this point, but one or two instances may be cited.

A student of Ginling College heard of the Chinese Home Mission work in Yunnan, the far Southwest of China. She wanted to know God's will for her own life, so in the summer she rented a room where she could be alone for a time. There she fasted and prayed, and there she heard the call to leave her home, her friends, her surroundings of culture and comfort, and go to her needy sisters in Yunnan to tell them of the Savior.

A Soochow girl was a Christian nurse in a hospital and her own mother came to the hospital for treatment, and while there was converted. She could not be cured, but died a triumphant Christian death at her home some time later. It was during the war and Siberia needed Red Cross work terribly. Practically the whole staff of the Methodist Woman's Hospital in Soochow volunteered to go, and this girl went with the others, not only from the general desire to do a Christ-like service, but also to express to God her thanksgiving for His saving her mother's soul at the last. That Red Cross unit was unique, the first group of Chinese women awakened to the call to leave their own country and go to minister to suffering people in a foreign land, in the name of One who commanded even Chinese women to "go into all the world."



"THE FAITHFUL FEW WHO WENT TO CHURCH"

In spite of cold and snow—rather a stiff pose when picture was made on Monday morning, at Wei Ling Girls' School, Soochow.

## "There Am I in the Midst"

*The story of a Chinese missionary meeting that will make your heart glow.*

*Miss Julia Meadows, Hongkong, China*

It was the night for the women to meet for their regular Missionary and Prayer Band. They were to gather at the missionary's house, and she was serving her turn as president. At an early hour they began to come in, and wait in silent prayer until the hour for the program.

The first to come is Paat-koo, who loves to buy up the opportunities for prayer and study of His Kingdom, as well as for service. She has a weekly Bible class for unsaved women in her home, where some twenty women are learning the Way of Life. Then she has opened another class in one of the vilest districts of this great wicked city, where she goes week by week, to tell lovingly the power of Jesus' blood to cleanse from all sin. "Surely as I look at her," the missionary mused, "I am made to exclaim, 'Oh, the depth of the riches of the wisdom and the knowledge of God! His ways are past finding out.'" I remember when she came for prayer alone, and told me her life story, and how she magnified the grace of God in all that has befallen her.

As the missionary thus sat apart on the veranda, studying the characters of the women as they gathered, a visiting friend, from the Philippines, came and sat beside her, saying, "I have heard of your meeting tonight, and have come to ask permission to attend. I am interested in the work of His Kingdom, and wish to know something of the personal characters of the Chinese Christian women. I stood outside the door and watched that woman who has come, and she seems really oblivious to everything else, as she pours out her heart to God. Do you know anything of her personally?"

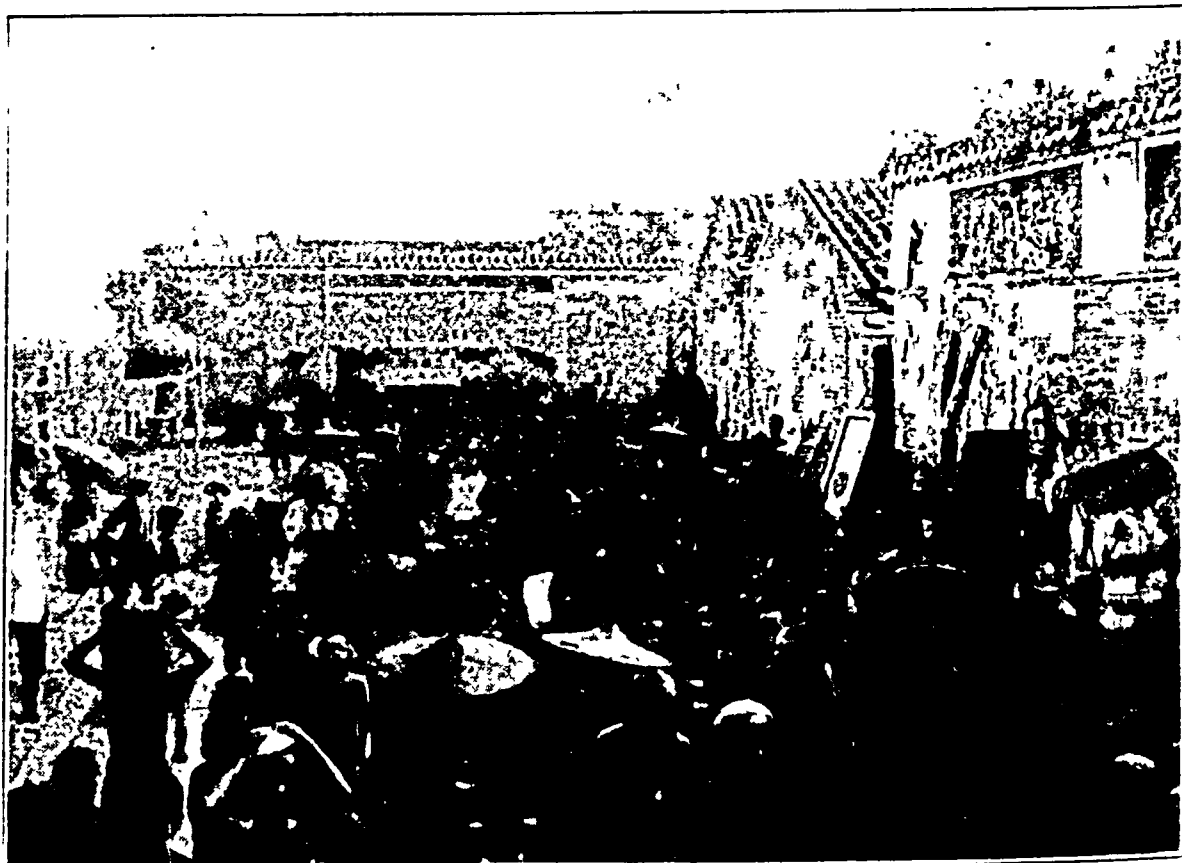
"Yes, she has told me her life story," answered the missionary. "Nearly five years ago her grandmother was killed by robbers in a famine district near Canton. She left a little girl six years of age, whom the father was leading about the streets of Canton looking for food, work and shelter, when an English lady asked him to bring the little girl into her home. This he did, and there she had a blessed Christian home for many years, and became a devout follower of Jesus Christ. She was married to a nominal Christian man in Hongkong, and they had fourteen children, of whom this woman, Paat-koo, is the fifth. Her father was strict in Chinese customs and never allowed his girls to go out of the home or to look out on the street. She said for more than ten years of her life she never went once out of the home. From six to twelve she was

allowed to go with her brothers to Chinese school. The mother resented her husband's treatment and the family was seldom at peace, but, he being master, she could only work out her desires by stealth. In this way she had gotten two of the older girls off to boarding school, and unbound their feet, before any damage was done. The time came when the father demanded that this little daughter's feet should be bound. She suffered the intense pain for a few days, and the mother could not bear it, so she became bold and unbound her feet, and the child took the one and a half-inch-long shoes, and with a long pole put them onto a high tree that overspread their garden. When the father's anger was hot, and after beating her and commanding that she rebind her feet, she quietly told him she had lost her shoes. . . . When she was out of school at twelve her mother left her to care for the home and went to live with the older married sisters and sons. It was during these early years she says she almost lost God. The mother had held to a most rigid observance of Sunday, and never allowed any play, or freedom, but each child was required to memorize and read Scripture the whole day, after they had finished with their Bible lessons with her. One day she was ill, and Paat-koo says she was really glad so they could play the whole Sunday. So when her mother had gone to live elsewhere, and she had the home, there was not much Bible study or prayer. She never had

the privilege of going to church or of hearing others talk of Him, so her heart grew cold. But never once did she worship idols or see them worshiped, except in passing on the streets.

"She says she prayed regularly every morning and night and at meals, but she was far from what her mother would have her be. She grew up into an earnest woman and had resolved never to marry, but to study some way of being helpful to the world. But one day a letter came from Canton saying her mother was ill, and she and her father went at once. She soon discovered that their aim was that she should be married, and all the arrangements had been made for the following day. (As difficult as this may seem to you, Miss Nichols, the spirit is true to Chinese customs, and it is not looked upon as being deceit.) She says if she had known what they wanted she never would have gone to Canton, and even now she acknowledges that this was better for her, though it was very hard then. The man she married was not an idol worshiper, but not a Christian. He promised the mother that the daughter would ever be exempt from idol and ancestor worship, and that he, too, would unite with the Christian church. The mother, being assured that he was a good man, and knowing "her girl MUST marry," took the promise and the risk and gave her away.

A few days after the marriage, according to custom, they went into the country to visit his mother. This was a great festive occasion, and many were gathered to assist in it. The husband had written that his wife was a Christian, and that she did not have 'lily feet,' but



THE MULTITUDES ARE TURNING TO US FOR HELP

"China's millions present an appealing claim as we think of their suffering bodies and their starving souls to which we must minister if help comes."

they were not prepared for the size of her feet, which had grown naturally, and had not been even half bound.' The mother-in-law was disgusted at her first sight of such a plebian, and, to say the least, at her unrefined appearance. This was her first sorrow as a bride. Then, when her husband was out, they all gathered around her and urged that she follow the custom and offer tea to the ancestral tablets, and then to the mother-in-law and guests. She refused to offer tea to the ancestral tablets, and in turn her mother-in-law refused to accept the tea offered her, but turned her back instead. This was a sore breach of etiquette, and stung the new wife's spirit till she was forced to break through the hard-bound custom that a wife should not talk face to face with her husband for a year or more after marriage. She told him of how they treated her and how they had tried to make her worship the ancestral tablets. So he goes in to the gathered family and relatives and explains that his wife is a worshiper of the true God, and that they must not urge her to worship the false gods. . . . They blandly denied knowing anything of such. Then when he was away again they came and called her a "tell-tale" and accused her of having no training or modesty, that she would dare to talk to her husband face to face so soon after marriage. . . . But she got the victory and her firmness was rewarded years later, when she was able to win her mother-in-law to accept Jesus.

"But during those years she says she did not have the courage to witness to anyone about Jesus. Children many came to bless her home, and she took up the profession of midwifery, giving her services free to a large number of the poorest people, for years. Her own mother came to live with her soon after her marriage and took all the responsibility of the children and the home. The children learned to know God, and were often the means of stirring her cold heart, but not until God called her mother to Himself did she really come to a deep hunger after God. As she was weeping at her dying mother's bedside the mother told her not to fear, as she had committed her and all the children to God, and that she would find in Him a better friend than a mother. She began attending church and lived up to the forms of its requirements, but her heart was not satisfied.

"About three years ago a missionary lady asked her to lead in prayer, and then soon to lead a devotional Bible study, and she was so angry she wished to never go to the meetings again, but her godly young daughter persuaded her to go and to trust the Spirit to help her. Finally, she says, 'I felt ashamed that my daughter should be asking me to do this, when it was the mother's duty to admonish the daughter.'

She rose up with a mighty purpose, saying, 'God will help me, and I will do it.' Though she was conscious of her inability and trembling from head to foot, God did help her talk that first trial, and she was so full of joy, she tried again and again, until today she is one of the strongest Chinese leaders I know."

"That is truly a wonderful story of God's grace," said Miss Nichols. "He is ever ready to fulfill His promise to show mercy unto thousands of them that love Him. No doubt her mother's prayers are being answered now in her life of consecration. Are there any of the others who have such interesting life histories?"

"Yes," replied the missionary, "but you see the room is filled with women, for we have been talking nearly an hour, and it is time for the meeting."

The meeting was opened by singing the familiar hymn—

*"There is a scene where spirits blend,  
Where friend holds fellowship with friend,  
Though sundered far, by faith they meet  
Around one common mercy seat."*

Next came the devotional, when some helpful lessons were given on "When two or three are gathered together in my name, THERE AM I IN THE MIDST."

Then the roll was called, and each one responded with some Bible verse or some thought on missions which had been given out previously by the missionary. The responses were prompt and given in the Spirit, for one could but recognize Him in our midst. As one after the other was called they answered back as follows:

"Every element in the missionary problem depends for its solution upon prayer."

"He who embraces in his prayer the widest circle of his fellow-creatures is most in sympathy with the mind of God."

"Make me a captive, Lord, and then I shall be free."

"The most stringent commands of the Lord Jesus Christ are as nothing to the cruel stripping by the hand of war."

"Self-sacrifice for Christ becomes a joy, self-sacrifice for His cause is the highway to abiding possessions."

"Let our offerings be in proportion to our incomes, lest the Lord be displeased and make our incomes in proportion to our offerings."

"Today nearly all the sacred places in the Bible are under Mohammedan rule."

"Go ye into all the world. This is the marching order and credential of the church. The business of the church knows no geographical lines nor political divisions."

"That poor victim of the thieves lies before us again in the picture of fallen, suffering, doomed humanity in India, Africa, China and every other heathen land. What are we going to do about it?"

"He is like Christ who, like Him, holds all the world in his heart."

"I have set thee to be a light."

"Go . . . near. . . . hear all . . . the . . . Lord . . . shall say."

The next on the program was a short paper by Oi-Leung, one of the school-girls, on "The Spiritual Condition of Hongkong." In substance it was as follows: Hongkong fulfills the words of Revelation, "Because thou sayest I am rich, and increased in goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor and blind and naked?" She has a form of godliness, but denies the power thereof. Because of the cosmopolitan mixture of her more than 400,000 inhabitants, wickedness is increased. Among the 5,000 Portuguese there is not a Protestant worker, and scarcely one Portuguese outside of the Catholic church. God has been trying to speak to this city the past few months. First there were a number of earthquake shocks. The people counted this as a joke, and soon forgot them. Not long after, some 1,500 or 2,000 were burned to death by the and prayerful discussion of the conditions. This stirred all classes, for a time, and caused a few to seek after God. For some weeks now death has been claiming a large daily toll, through plague and spotted fever. Still the city is going on falling of a pavilion at the race track. in its mad rush after pleasure and earthly treasure, caring not for God and His Word. And it is His Word only that will not pass away. . . . After a long knowing "He had been in the midst."

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"I know a very poor woman who has nothing to give in the way of material presents, but who does more good according to her means than any one else I know of. She makes a point of going about among poor people before Christmas, trying to cheer up and comfort the cripples, the unfortunate, the sick and discouraged, all those who are in trouble. She gives such a wealth of love, of sympathy, of encouragement, of sunshine, of good cheer, that they feel richer after she has visited them than many dollars' worth of material gifts would have made them. Mere things are cold and unsympathetic in comparison with what this poor woman gives them.

"No one is so poor that he cannot give something. Where love is there is always something to give, for "love never faileth." But where love is not, where the Christ spirit is absent, there is poverty, indeed.

*"Though Christ a thousand times  
In Bethlehem be born,  
If He's not born in thee,  
Thy soul is all forlorn."*

## Modern Methods in an Ancient Land

*The Need and Opportunity for Sunday School Work in Shanghai, China*

James B. Webster  
Shanghai Baptist College

These two topics deserve much more thorough presentation than limitations of space permit the writer. The treatment cannot be comprehensive of our Baptist work, as a whole, here in Shanghai, even, but is limited to the writer's activities in Sunday School work in connection with Shanghai Baptist College.

### THE NEED.

Wherever there are those who do not know about Jesus there is need for the Sunday School. There are millions in Shanghai who do not know about Him. Our Baptist churches, Grace Church, Old North Gate, and the Cantonese are bravely striving to meet this need, but their efforts do not make much impression on this large mass of heathenism. The same is true of our work at the Shanghai Baptist College and the Yangtzepoo Social Center. The picture shows the children and their parents flocking about the door of the College. These needy crowds are to be found everywhere if one sets about it to find them. They will come for something more than curiosity. They are "seeking after God if haply they may find Him."

The need does not lie simply with the great numbers without knowledge of the truth. The need for trained teachers is

equally great. Our teachers have been limited in their opportunities to know and teach the fullness of the Gospel. Even with such handicaps, some of them have done splendid work. The need for helping teachers to teach is coming to be more clearly recognized. The work needs more trained Sunday School workers sent out from home to help our Chinese teachers.

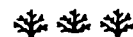
For several years we have been giving special attention to the work of teacher-training for our Sunday School and other Bible School teaching. The accompanying picture will show something of our efforts. Here again we are only a drop in the bucket as compared with the need and the opportunity. There is need for more workers, foreign and Chinese, to help meet the situation.

There is also great need for suitable buildings and special equipment for these Sunday schools. Do not make the mis-

take of thinking that the one-room Sunday school which our best churches at home have changed into modern Sunday school rooms and departments, is good enough for China for a while yet. We won't get any more successfully these millions of Chinese boys and girls than we have gotten our own, unless we provide the best we know in the way of buildings and equipment.

### THE OPPORTUNITY

In a sense the presented need is the same as the opportunity and yet it is more. What actually results from what we have done means also our opportunity. Yesterday the writer was stopped by two eager-faced College students who are helping in the city churches in Shanghai. They wanted to tell about the work they were doing and asked for some special suggestions. These young men are ready to do this work if they have some help and if the lesson material is suitable. Another different illustration of the results appears in the two "White Christmases" of the Yangtzepoo Sunday School. First, the children raised a hundred dollars for the poor in their neighborhood. This was last Christmas time, and afterward they raised \$600 for the famine sufferers. Our opportunity lies in the responsiveness of the people to the message we bring them. We could multiply manifold these examples of the responsiveness of the Chinese people.



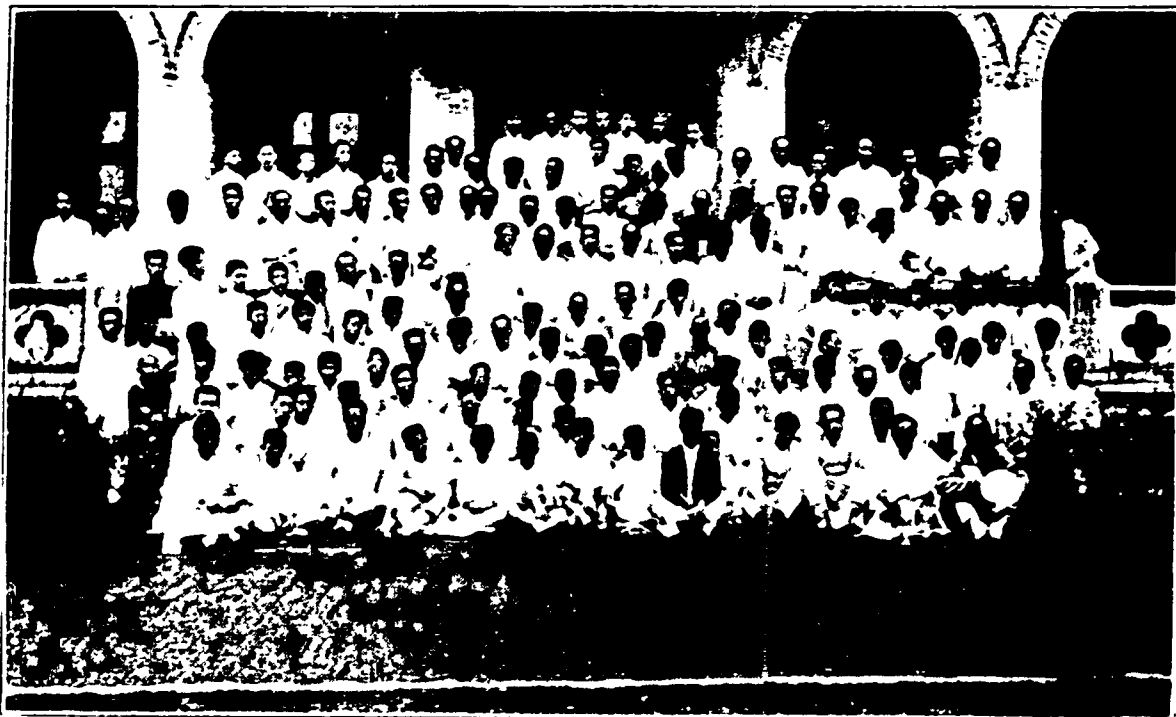
If you are going to do anything permanent for the average man, you must begin before he is a man. The chance of success lies in working with the boy, and not with the man.

—Theodore Roosevelt.



DELEGATES TO THE SUNDAY SCHOOL INSTITUTE LISTENING TO A DEMONSTRATION CLASS

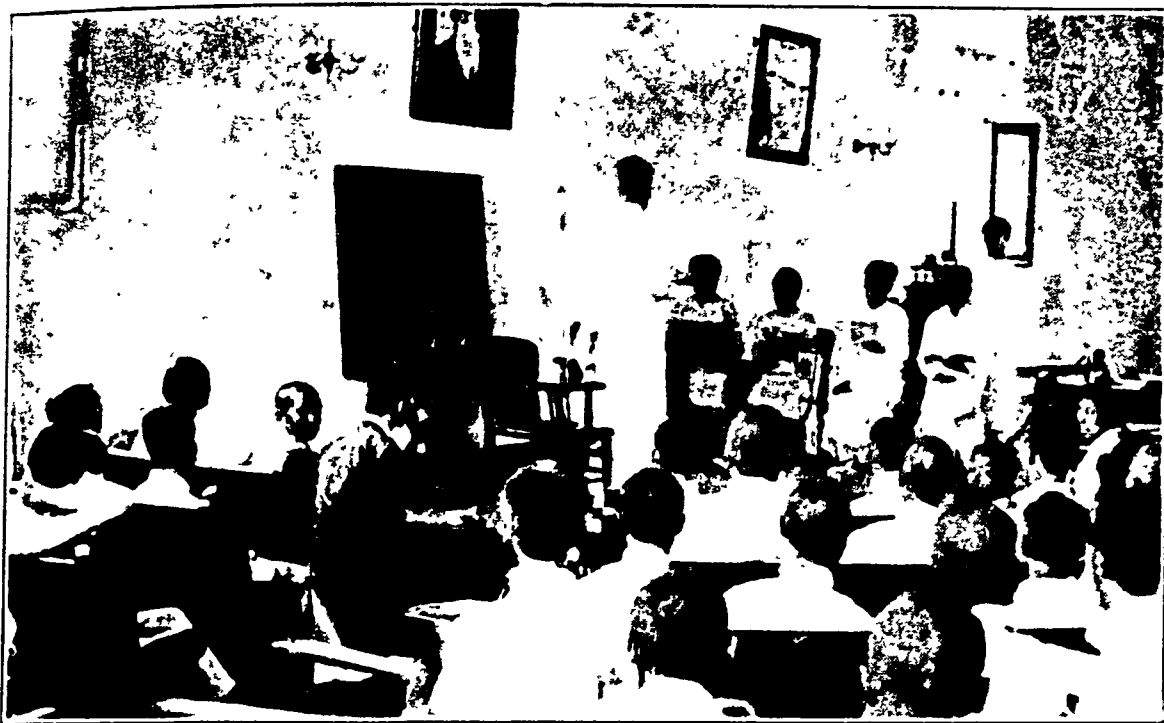
"All denominations united in sending their teachers and pastors and in providing leaders for the Institute."



INSTITUTE FOR SUNDAY SCHOOL WORKERS AT SOOCHOW UNIVERSITY

The training of competent Sunday school workers in China present a perplexing problem which the missionaries are meeting with fine results.





A SUNDAY SCHOOL INSTITUTE IN SOOCHOW

A demonstration class of our Seminary students in story telling and blackboard work for small children, under the direction of Mr. Chen Yu Ping, of Shanghai Baptist College, who died suddenly of cholera last September.

### Superstitious China

*Joseph T. Fielder, Interior Mission, Chengchow, Honan.*

For the past five or six thousand years the people of China have been believing and practicing certain superstitions until they have become a part of their thought life. It is true that some of the most absurd have gone by the way since the light of civilization has been allowed to shine in on them, but quite a few can be observed. The one most widely believed, especially by the uneducated, is that all of nature has spirits, some good, some evil, which are sensitive to the conduct of the people—that is, if their acts are pleasing they show favor, if displeasing their anger is felt. The sun, moon, rain, wind, all have spirits that enter into the control of the destinies of man.

This leads to a fatalism in whose grip a great part of the people are now held. They scarcely dare to make a trade or to do anything of importance without consulting the fates in some way, either by going to the fortune tellers with their bamboo splits or by consultation with some one who is supposed to understand the fates. These fortune tellers may be seen any day wielding their trade on the streets, always with a crowd around them. Then another indication of their belief that the air or clouds are filled with spirits is an incident that I observed while in Peking.

One night of last November a sound as of the firing of guns of an attacking party of soldiers was heard, first in one quarter of the city, then in almost all parts; then soon other peculiar sounds. On investigating the cause we saw that the moon was in eclipse, and learned that the noise was being made to scare away the dragons or spirits that were eating the moon; and as a matter of fact they succeeded.

The story was told by a man who was present, that this same night in Canton, a northern city, a military contest between two generals for the control of the city was closed in a very unique way. Large sums of money had been offered for the withdrawal, but in vain, so on this night the attacking general employed two or three French airplanes to fly over the city and drop a few small bombs on the army quarters during the eclipse. The result was that on the following morning no army could be found and during the performance not a Chinaman could be seen on the streets.

A few days before Christmas, after several earthquake waves were felt in Peking, some of the "ricky" boys said that on the next day a message would come that Japan had been swallowed up. In this way they connect all of the unusual occurrences in nature with the gods, either showing favor or anger. It is not difficult to see what education will do for such beliefs as these, but here is the most serious problem for Christianity. Education and Western civilization have nothing to take the place satisfactorily of these rulers of actions. Will the religion of Christ keep pace with this Western enlightenment and modern education? Now is the opportune time for Baptists for they have a message for just such a condition. Will you help to bring to these longing hearts that message that will satisfy?



### My First Trip to An Out-Station

*Rev. I. D. Eavenson, Kaifeng, China.*

One year in China! A year filled with revelations, our own weakness and the goodness of God, the beauty and worth of true Chinese character and the overwhelming need for the

Gospel of Christ. Peking with its historic and beautiful palaces, its broad streets and thrifty people inspire one with an eagerness to acquire their language. The resourcefulness of this people in the absence of modern Western machinery and their skill in the use of their crude instruments is brought out by the magnitude and beauty of the palaces. As one stands upon the Great Wall and looks out over the lovely mountains of Mongolia, his thoughts go back to the centuries when this was necessary for the preservation of Chinese national life. It hardly seems possible that mere man-power could accomplish such a stupendous task. Its magnitude can only be appreciated by those who have stood upon its towers.

Kaifeng, our principal station in Honan, is a city of even more historic interest than Peking, for in ancient time it was China's capital. We have work both in the city and out. I am to assist Brother H. M. Harris in the out-station or country work. Country work in China and in America is quite different. Here we work in what would be called cities in America. At present we have several stations and we hope to open up new ones rapidly from now on. It was such a joy and inspiration to meet with and worship with the Christians at Shing Lon Chi, recently. I saw sixteen new converts baptized into the fellowship of the church. Mr. Chao is the native evangelist in charge. News had been spread abroad that we were coming, so the people came in large numbers. The little preaching hall was crowded to its utmost capacity. Mr. Harris and Mr. Chao preached to the people. How I long for the time to come when I can do this. I am still partially dumb. The language is hard—but is yielding. Miss Walker and Mrs. Liu, the wealthiest woman in Honan, who has become a Christian, talked to the women. Mrs. Liu told of how she had sought for peace by burning incense to the idols but peace did not come. But when she heard of Jesus, she trusted Him and peace came. She told her story with great earnestness and zeal.

In the afternoon, Misses Cox and Hare spoke to the children and taught them Christian songs, while we went outside of the city. The Christians had improvised a tent and the people were told the story of Jesus, and religious literature was sold. People in China as in America appreciate more that which costs them something, be the cost ever so small. We visited an old Buddhist temple. The keeper was smoking opium. This is the first and only person I have ever seen smoking opium, and he in the temple.



SHANGHAI SCHOOL CHILDREN OF THE COLLEGE GATE

"These are real Sunday schools, and the results fully justify our efforts and expectations."

## A Building Boom In Kaifeng China

In a Great and Growing City the Missionaries Are Sharing in the Expansion Taking Place On Every Hand.

*Rev. Gordon Poter*

This old city is on what Americans call a building boom. A great new post office building is nearing completion. Connected with this post office building, which is of the best modern construction, are two new residences for the foreign officials who are at the head of the provincial post office system. These residences would cost at least \$100,000 in America. A number of Chinese officials are building new residences—contrary to age-long fashion they are building two stories high. Formerly in this city of 200,000 there almost were no residences two stories high except those built by missionaries. The more prosperous business houses are tearing down their buildings and building greater ones. Masons and carpenters are occupied as never before and the price of materials has gone away up on account of this "boom."

We are most interested, however, in the building which missionaries are doing. The success of the \$75,000,000 campaign among Southern Baptists has set the sound of the hammer and trowel going in the Kaifeng station of the Interior Mission. Two fine new buildings are going up in the South suburb for the girls' boarding school and the boys' boarding school respectively. They will provide accommodations for about five hundred students. Several new residences for the new missionaries are in various stages of construction.

Inside the city on one of the busiest streets the new quarters for institutional church are being built. Directly on the street there is a fine men's building of brick and reinforced concrete, which will supply room for a book store, reading room, class rooms and social rooms. It is the most striking building inside the city walls as it has a red tile roof with curving eaves in the midst of universal grayness. Behind this building which is called the Trice Memorial in honor of those who gave it, the walls of the new church are going up. It will seat about 1200 people, having a reinforced concrete gallery around three sides. It will be practically fire proof.

In two other sections of Kaifeng two other church buildings are in process of construction. One is the Canadian Ang-



GOD AND THE MEDICAL MISSIONARY ARE NO RESPECTERS OF PERSON

"They come in every extremity of life, rich and poor!" At the doors of Stout Memorial Hospital

lican church which is being enlarged by the addition of the choir and transept in Gothic style. The Anglican bishop is in charge of this cathedral. The other is the new Roman Catholic cathedral which will be the most expensive building of the three. Until a year or so ago, one hardly knew that there were Catholics in Kaifeng. But just recently, in addition to the several Italians, bishop and priests, there have come a group of American priests and nuns in accordance with a recently announced policy of the pope to use American missionaries in China, because America has the best standing with China. These American Catholics have brought a lot of money into the formerly rather indigent Catholic work. The report is that Irish funds are building the new Gothic cathedral which will cost \$60,000. Mexican and American funds are building the two big school buildings, one in the city for boys and one in the South suburb for girls. I have seen the drawings for the latter building which is modeled almost exactly on the Catholic school—St. Mary's in the woods—in Indiana. It is three stories high and about 300 feet long with steam heat and water works and other modern facilities. We feel that our new school buildings are fine, but they are not costing much more than a tithe of these Catholic buildings—which are being supplied at the rate of \$150,000 American currency each—so it is reported.

One would like to be able to look fifty years into the future and see what results these institutions which are now erecting their buildings will have produced. Each group is exhibiting its point of view in the construction—the Anglican and Catholic in erecting Gothic cathedrals prepared for

ritual worship and connected closely with the state churches represented, the Baptists in preparing a large auditorium for the chief purpose of declaring the gospel in public speech. It will have more or less of the appearance of Chinese architecture in the thought that the preaching of the gospel can find its home in a Chinese building native to the land, we believe, more successfully than in a transplanted cathedral whose genius is European rather than Asiatic and not necessarily more Christian. Instead of transept and choir at the head of the building we have guest rooms on either side of the pulpit, two for men and two for women, which can be used for class rooms and for after meetings for inquirers. Over these rooms there are rooms of similar size on the gallery floor—one for a pastor's study, the other for class rooms. The building will be simple and dignified and we hope as worshipful a place as the other churches with their high arches and tall Gothic windows.

After all a church building is but the shell. The important thing is the life of the group who will meet therein. Our prayer for the future is in the song the Chinese often sing—"Light up this house with thy presence, Lord."

And our expectation and purpose is that these buildings which make up the group inside the city wall will be busy, not simply on Sunday, but every day in the week, in the joyous task of bringing men and women and boys and girls into touch with Jesus Christ, through constant evangelistic services, through day schools and night schools, book store and reading room and perhaps, later, if we can have a doctor, through a day dispensary.

## A Brazilian Bride for Seventy-Five Cents

Rev. Solomon L. Ginsburg, D.D.,  
Rio de Janeiro

The Second in a Series of  
Articles by This Pioneer  
Missionary Revealing Consequences  
of Four Hundred Years of  
Roman Catholicism in Brazil.

In my book, "A Wandering Jew in Brazil," I make it plain that the Brazilian people, as a general rule, have some very excellent traits.

For instance: They are wonderfully clever and intelligent; they learn readily, and when given an opportunity develop splendid qualities.

They are also very affectionate, hospitable and profoundly zealous in their faith. Taught aright, led into the knowledge of the true God and faith in the only Saviour, Jesus Christ, they are capable of becoming the most efficient and valuable workers in His Kingdom. To prove this suffice it to say that the small band of believers in Brazil, although very young in the faith, are already supporting missionaries in their own home and foreign fields and during 1920 contributed, out of their poverty, the enormous sum of \$175,000 to their own work.

Just imagine, dear reader, what the Brazilians would have meant to the Kingdom of God had the first attempts of its evangelization been successful! But Rome was in power and the handful of Huguenots, betrayed by their villianous guide, were cruelly drowned and their leader, the noble minister of God, John Boley, catholicly hanged by the chief Jesuit priest himself.

The voice of God thus stifled, what has Rome, with all its might and craft, unopposed and unhindered, to show as a result of its work in Brazil in the last four hundred years?

In my last article I proved the complete failure of Rome in Brazil. In this I wish what is happening in Brazil you may apply to all Latin-American peoples—be to state in a few words the awful consequences of its existence in Brazil, and ginning with Mexico, throughout all Central and South America, including also the Latin nations of Europe.

And, Oh, may we in this land of ours realize it! The same things will happen to this fair land if ever the Roman vultures manage to get hold of it!



"VAIN IN THEIR REASONING, THEIR SENSELESS HEARTS DARKENED"

View of the 365 steps hewn out of the rock on the top of which is the celebrated idol—Our Lady of the Rock, visited by thousands.

1. *One of the first results of Roman Catholicism in Brazil is the universal prevalence of gross materialism.*

This materialism is noticeable in three directions. Amongst the negroes and Indians it has developed into a simple and plain *fetishism*, practiced openly and almost universally. The police will now and again raid a place and drag into the police courts all kinds of fetish implements, used in the practice of such a cult, but that does not deter the multitudes from that low and degrading practice.

Amongst the middle classes, the great majority of Brazilians who are hungering for something better than what Rome offers them, and yet are afraid to shake that yoke from off their shoulder, *spiritualism* is in vogue. Not the study of psychological phenomena, but the low practice of dancing tables and mediumistic messages that fool the simple and give great gain to the initiated. Spiritualism, as I saw it practiced in Brazil, which is leading millions to destruction both in soul and mind as well as in body, is plain materialism, for unless they see the tables move and hear the mediums talk they do not believe.

Amongst the educated and higher classes, where atheism does not prevail, positivism, the worship of humanity, of woman as representative of the human race, is common.

Nearly all the founders of the Republic, or at least the leading men, were followers of Augusto Conte, the founder of the positivistic farce.

Very close to the palace of the Cardinal exists a beautiful edifice, in the shape of a church, where positivism is preached and propagated.

The motto on the Brazilian flag is a positivist's phrase, "Ordem e Progresso" (Order and Progress).

What else can you expect from a people who are taught to bow down to wood and stone and to swallow the god they worship?

The whole tendency of Roman Catholicism is towards materialism if not rank paganism and idolatry.

2. *Another direct result of Roman Catholicism in Brazil is Ignorance.*

According to government statistics 85 percent of the people in Brazil are illiterate. In some sections, like Rio de Janeiro and San Paulo, it is not so bad—but in other sections, it is even worse, bringing the percentage of illiteracy up to nearly 90.

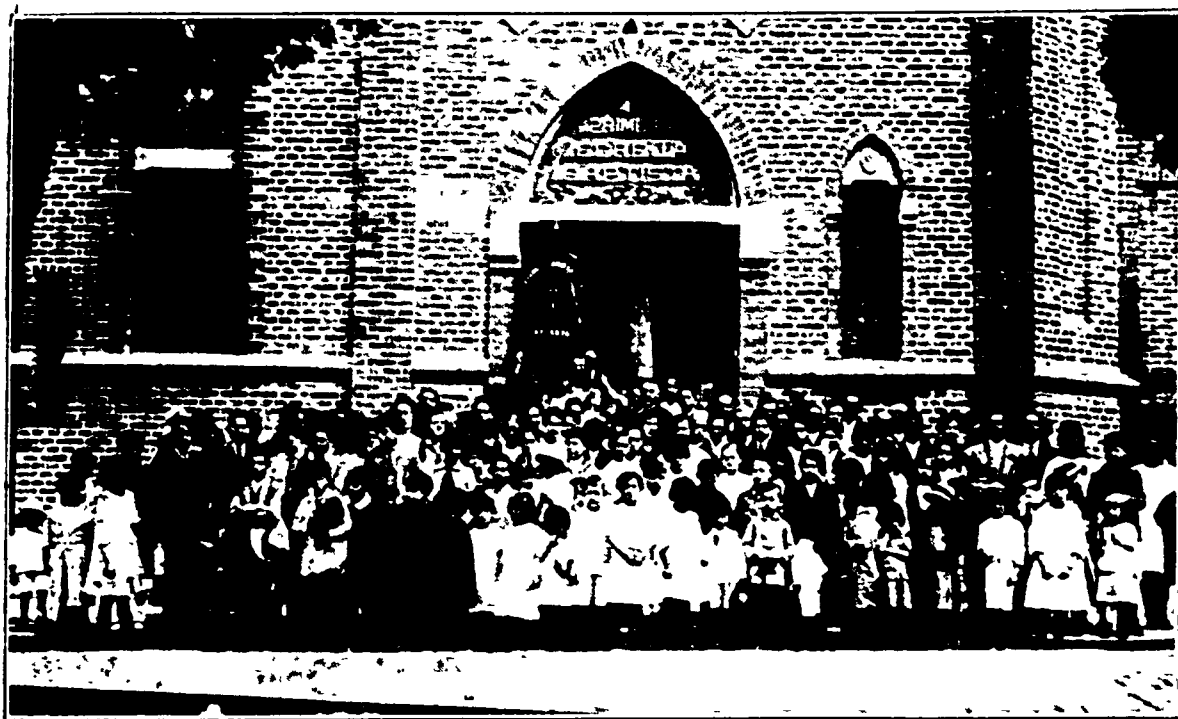
The government, especially since it became a republic, is not to blame. The utmost is being done to build up good schools and adopt modern methods to improve the educational status of the people. Success has been attained in the larger centers and the authorities are doing wonders—but in the smaller villages and rural districts, where the priest dominates, education lags and is almost entirely neglected. In one county in the State of Ronambus, a county larger than some of our states, I only found five elementary schools, with teachers very backward in education.

The priest does not wish his dupes to be educated and does all in his power to hinder any attempt in that direction. He knows what will happen to a person who reads and thinks for himself. The priest does not want to lose his position nor his hold over the people.

Oh, the pity of it!

Minds capable of wonderful development, yet handicapped and dragged down, because of a selfish priesthood!

Look at the Brazilians whose names have become known to the world because



A SUNDAY SCHOOL IN SAO PAULO

More and more the Sunday school is being recognized as one of the greatest of all agencies on the mission field for reaching the lost and training the saved.

they tore themselves loose from Rome and its priesthood and gave themselves to study and the cultivation of their minds!

*Ruy Barbosa*, the great lawyer, who thrilled the Peace Congress at the Hague with his speeches and logic, is a Brazilian.

*Carlos Chagas*, the scientist, who transformed Rio de Janeiro from a fever infected city into an earthly paradise, is a Brazilian.

*Don Pedro*, the great emperor, whose life, wisdom, and government were a cause of admiration to all the world, was a Brazilian.

And so I could go on and mention hundreds of names now famous—all Brazilians.

Yes, Brazil has a great destiny awaiting it, but it will only come when the power of the priest is curtailed and the power of God prevails and schools and colleges are established all over the land. Thank God that the time is coming rapidly—perhaps quicker than we can even imagine. Thank God!

3. *One other result that can be traced to the influence of Roman Catholicism in Brazil is the lack of real home-life.*

Home-life as it is practiced in this land, is almost unknown in Brazil. There is very little love between husband and wife and much less between parents and children.

Due to the low moral standard of the priesthood, no man will allow one of them to visit his home during his absence and no woman, with any respect for her character, will allow herself to be seen alone with a priest.

Due no doubt to that, as well as to the degrading confessional, every woman is suspicious of her husband's moral character and vice versa.

Oh, the pity and shame of it all, especially when one remembers that the Brazilians, as a people, are affectionate,

lovable and wonderfully self-sacrificing! What a pity that the gospel was not given to them hundreds of years ago! Today they would have been a different people, enjoying the blessings God has in store for them.

Great changes are taking place even now. Not only is the Gospel introducing new life in the homes of the believers, but those who go abroad, especially those who visit this country, go back with new ideals and are establishing new standards of living and homes full of love and affection.

Unfortunately there is a great deal to be done yet. The priests still have power and are still able to instill, through the confessional, low standard of living, destructive sentiments that annihilate all that is pure and noble in many a heart and home.

Besides, new laws will have to be adopted, laws that will protect womanhood not only from rascally priests but every immoral wretch. At the present time any woman above 21 can be abused, ruined and driven into a life of shame and disgrace without any redress or punishment to the rascal who commits the crime. Why? Just because she is supposed to be of age. Oh, how many young women, widows and even married women, have been dragged into a life of shame!

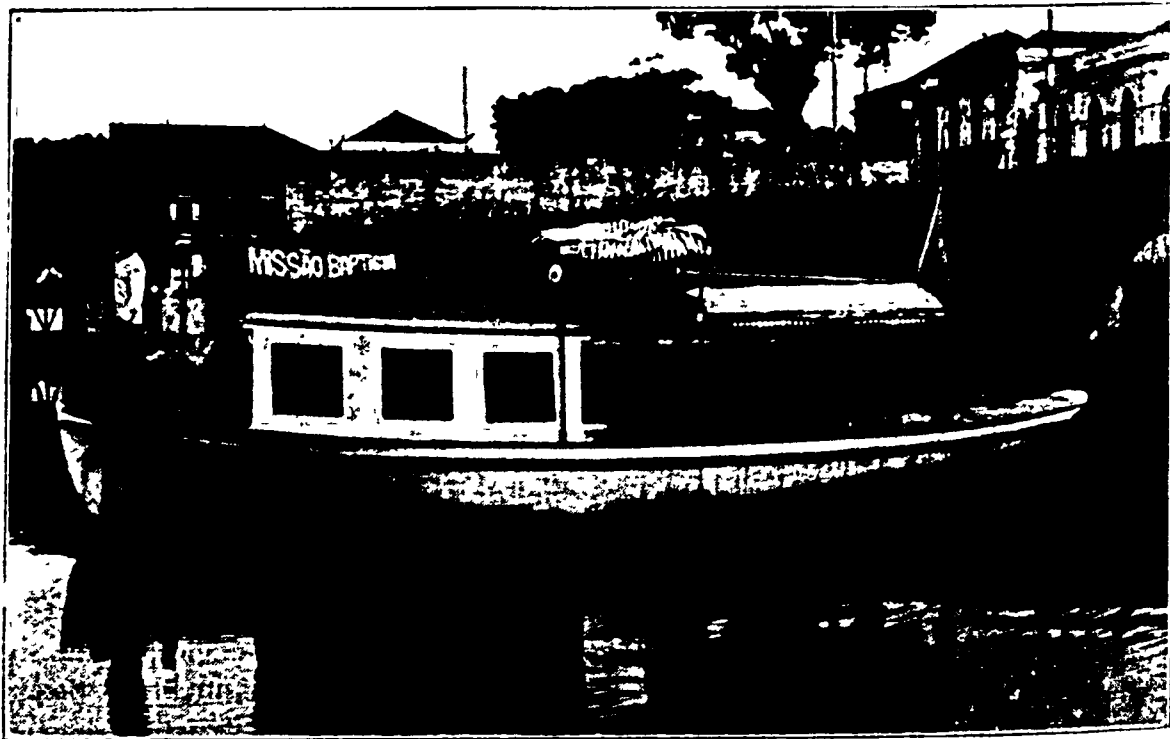
Another factor that contributes to the destruction of the home life in Brazil is the marriage ceremony celebrated by the priest which, according to Brazilian law, is illegal. According to the Brazilian law only a civil judge has the authority to celebrate marriages. The Roman priest, who never subjects himself to law and order, refuses to recognize the validity of the civil law, and performs religious ceremonies by the score, without even inquiring into the lives of the men to whom he gives away the poor girls, who believe in the Roman farce.

While living in a place called Carpina, near Pernambuco, I witnessed one of the most heart-rending scenes I ever saw. It was during a kind of Catholic Mission. The bishop was there with many of his acolytes.

In front of our home I noticed a dozen or more young girls, mostly ignorant and innocent country lasses, varying from 13 to 20 years of age. All were dressed in brides' clothes ready for the marriage ceremony, covered with orange blossoms, and white veils, testifying their virginhood.

Curiously I watched to see who the fortunate young men were—but none were visible.

Taking courage, I went to speak to the brides and asked them where the happy young men were. Imagine, reader, my



IN THE FAR AMAZON COUNTRY

This splendid launch, made possible by the gifts of the Murray (Ky.) Baptist church, is now in the hands of our faithful pioneer, A. E. Nelson.



surprise when informed that up to that time none had appeared, but that they were hoping that some one would turn up before the priest came.

I called their attention to the danger and futility of such a marriage, emphasizing the fact that the religious ceremony had no legal value, and that the man who married them might abandon them after a few days of married life.

No, they did not believe in the civil marriage. That was a thing of the Masons and therefore of the evil one. One of them had the courage to tell me, in a loud shrill voice, that she would rather be married religiously and be lost, than subject herself to the ceremony established by the Masons.

After a while the priest came and brought with him a group of rascally looking men. Anyone of them paying the marriage fee, which was 3 mil reis, (about 75 cents) could choose any of the brides and be married then and there. I would never have believed such a thing possible had I not seen it with my own eyes! And I am told that such things happen all over the great country of Brazil.

Surely the day of vengeance and reckoning will come upon such men who in the guise of religious leaders are nothing else but ravenous wolves.

Thus I could continue, *ad infinitum*, about the evil consequences of Romanism in Brazil, but the above should be sufficient to prove to any right-minded man, that the lands where the Roman church has had its baneful sway need the Gospel message—the message that will teach them:

1. The knowledge of the true God and His Son Jesus, "whom to know is life eternal."

2. To know themselves and learn to take care of themselves both physically and spiritually, without the interested interference of another, thus giving them strength to stand alone in the presence of God and men; and

3. To restore paradise in their own homes and lives, by enthroning God, who is the essence of love, in their own hearts.

This is the work that the missionaries you are sending are trying to do and the Lord is blessing the work in such a marvellous way that you will be astonished to read all about it.

This however I will write about in my next article.

laid more heavily upon the native workers, and securing and training them is our most imperative duty at present. Tokyo being the center of student life and activity, the opportunity of reaching many and winning some is limited only by effort and equipment. All parts of the Empire are represented by the student body, and these students well trained and returned to their people is one of the most direct and successful ways of evangelizing the Empire.

Still another important object is to make a greater effort to save the millions of souls in the modern-pagan-powerful-prosperous city. The population is between two and three millions, and is increasing more rapidly than any other city in the Empire. The worldly attractions and the difficult problem of living itself make soul-winning and spiritual living most difficult, but the importance of each should increase our faith and strengthen our determination for larger plans and efforts.

We now have completed plans for the above building, and hope to place three of them in the hands of the contractors in a few days. These will be finished and ready for use by the last of the year. We hope to complete the fourth building just as soon as possible. This will give us the equipment which is so greatly needed, will enable us to provide for the present work, and to meet the growing needs resulting from the rapid development of the section in which we are located.

We now have four young men who wish to enter evangelistic work from this church, and trust that we may be able to send many more to our Seminary. We have two kindergartens through which many children and homes are reached. With better equipment this department of the work will grow rapidly and aid in building up our Sunday schools. At present our Sunday schools stand second among the Baptist schools in Tokyo, and are growing. We are profoundly grateful for the equipment which has been furnished, and join with the members in thanking our friends in the homeland. We ask your prayers that we may be wisely directed in using this for his glory, and pray that his blessing may rest upon you and the work here.



"How much pleasure we could give and how much unhappiness many of us would be spared if instead of struggling and straining to give silly, useless Christmas presents which we really cannot afford to buy we would give freely of what Christ gave—love!"

## Southern Baptist Work in Tokyo

Rev. W. H. Clarke, Tokyo, Japan

The capital of every nation has a strong hold upon the social, political and religious life of the people. This is especially true of Tokyo, which is also the educational center of Japan. There are said to be more students in Tokyo than in any city in the world, and the intellectual life of the nation pulsates from the Capital. The presence of the Emperor and the Imperial Household makes it the center of a loyal patriotism which gives strength to the nation and has aided in bringing it from obscurity to fame and prosperity. Tokyo is the most influential city in the Empire and perhaps in the Orient. It draws material from every source, transforms it, labels it and sends it forth a finished product to the markets of the world. It is also training young men and women who will become national and international leaders, whose influence is largely determined by this training. We should have a larger part in this important work. This great city is to have its limits doubled in a short time, and will likely become the third largest city in the world in a few years. This great center stands as one of the strategic points yet to be taken in the conquest of the world for Christ.

Our Secretary, Dr. Love, in his visit to Japan, realizing the importance of this great center, decided to continue and strengthen the work of Southern Baptists begun here a few years ago. The desire to be represented in the capital of every nation where our Board is working determined the policy of strengthening the work in Tokyo. Funds were promptly furnished for this purpose and after much difficulty and delay three-quarters of an acre of land has been purchased in a splendid location on which we are now planning to build the much needed equipment, consisting of a church, a kindergarten, a dormitory, a parsonage and a missionary home.

The primary object of this equipment is to conserve the results of our work in Kyushu and in other places, as the young men and other members of the churches move to Tokyo for study and residence. Unless this effort is made they drift away and are lost to our work.

Another most important object is to strive to lead more young men and women to give their lives to the service of Christ. Our greatest need at present is more well trained evangelists and pastors. The burden of winning their own people must be

## Progress, Persecution and Need in Mexico

*Rev. C. L. Neal, Toluca.*

Our Bible Institute, held in the city of Mexico, was animated from the beginning to the close. Dr. A. B. Rudd, of the Northern Board, Sr. Alejandro Trevino, president of our Seminary in Saltillo, and the writer were the ones who gave the most of the studies. Some of the most advanced native preachers gave one Bible study each or gave a discourse on some practical subject related to our work.

Many of our preachers have not had the opportunity of a Seminary course, and others have not had the opportunity to get a good education, and for these and other reasons the Institute was a great help to them.

### THE PREACHERS

We have a fine set of preachers as a whole, and they are men of valor, some of whom have undergone severe persecution during the year. Every one who is pastor of a church is a strict Baptist. A young preacher, who is not a pastor, but a helper in the city missions of Mexico, delivered a discourse on what should be our relations to other denominations. This young man was sent to Newton Theological Seminary for a course and he imbued some of the union spirit. He took the position that we should go into the union. This subject was opened for discussion and there was no need to call for speakers for everyone wanted to speak at once. There was no difference between the preachers of the Northern Board and the Southern Board. I am sure that this young man will feel differently when he has had some experience with the unionist.

There was a time when some of our churches would join a union service, but when a Methodist, or a Presbyterian, or a Congregationalist, would bring out a baby to sprinkle it and they had to sanction it by having taken part in the union service, it impressed them so they gave it up, and they spoke out strongly not only against union of churches but against any kind of union services.



FRONT VIEW OF THE GUADALAJARA CHURCH

The first and only church building we have in six Mexican States. "We ought to have eight more church houses at once," urges missionary Neal.

### PERSECUTIONS

The persecutions have been worse during the last year than they have for years. During the Institute time was given for the workers to give their experiences and many of them were very thrilling.

In Uruapan, where we have a young church, a plot was discovered to kill our young preacher there, for the Catholics were determined to put an end to our work. After this the government sent a guard to sleep in his house and to protect the services. In the place of losing ground many more attended the services. At the same place a man climbed up on the housetop and was preparing to shoot the preacher when he was discovered.

In Tacambaro one of the Seminary boys, who is working during vacation, went out to a place to distribute tracts, and when the people knew who he was, a number of them followed him out and beat him very badly. To get away from them he had to swim a river and walk several miles in his wet clothes. The pastor and this young man went out to a place where the pastor was accustomed to hold services and while they were there they were notified that the place was surrounded. They finished the service and slipped through the enemies' line and got home safely, but they soon received news that the fanatical Catholics went in and beat all those who were there that they could catch and the way that they treated the women cannot be mentioned. Two of the disturbers were caught and put in prison.

In Acambro one night the Catholics decided that they would give the Protestants such a scare that they would stop the work. They entered into the house where three women lived, a mother and her two daughters. They beat the mother so badly that she was sent to the hospital for treatment. They then robbed the house and broke up the things they could not take away with them. They broke the door down and were ready to enter another house when some policemen reached it and put a stop to their work, which was being done in the name of religion.

In Panindicuaro one of the members of the church was caught out on his ranch and very badly beaten. About a year ago twelve of the members of this church had to flee for their lives because when the Catholics got in power it was not safe for them, they being the leading men of the town.

The preacher from San Miguel gave a very interesting account of how the Catholics tried to keep him from opening up the work. He was going to buy an organ, but when the Catholics knew of it they offered a higher price. The Catholics would never let us have an organ if they could help it, for it is always a great drawing card for the work. Many will enter the place of service when they hear the music of an organ. We had this same experience in Acambaro one night in our mission there, then the pastor had an organ borrowed. A priest entered and stayed until after service and bought the organ, paying double what it cost the owner. The preacher at San Miguel



A GROUP OF FAITHFUL MEXICAN BAPTISTS

"Baptists have their greatest opportunity in Mexico. If we wait until the time of indifference to religion comes we will have lost our opportunity. We need four missionary families."

showed a scar in his hand where a woman stabbed him with a dagger when he was discussing religion in her presence.

In nearly all places boys and girls are sent to disturb the services by yelling out vulgar words at the door or windows during services. When caught they confess that they were sent to disturb the services. For the last three years I have not preached in Leon, a city of more than seventy-five thousand inhabitants, without there being several volleys of rocks thrown into the hall. They are never thrown with much force, but many people will not come to services because they are afraid. Catholicism is just the same as it was when the Catholics burned people at the stake, and they will do it again if they ever get the power. It will be a sad day for the United States if the people what Catholics believe and what they are doing and what they will do when they get in power.

Just a few days ago a member of the church in Guadalajara, while at his work, encountered four or five fanatical Catholics. At first they abused him, then tried to scare him, but he would not be scared. One of them drew his pistol and shot twice, but missed him, then the believer shot in self-defense and knocked about half of the man's teeth out. The wounded man was sent to the hospital and the other man was sent to prison, but is now at liberty. Of course a Christian ought always to have the spirit of meekness, but it is very hard under such circumstances.

Persecution always has a tendency to extend the gospel, so when the Catholics think that they are destroying the cause they are extending it and making the faithful more faithful.

#### IMPERATIVE NEEDS.

The Baptists have their greatest opportunity in Mexico. If we wait until the time of indifference to religion comes we will have lost our great opportunity, because it is almost impossible to win one who is indifferent to any religion. We pray God to send workers. We need four missionary families.

In the six states where Southern Baptists are working in South Mexico, the Guadalajara church building is the first and only church building they have. We have money granted for two more which will be built as soon as I can get to them, but having the work of six states I cannot do that kind of work very fast. We need an architect to give all his time to church building.

We ought to have at least eight more church houses built as soon as possible. Now is the day of our great open door for all kind of work to advance the kingdom. If we do not make haste we will lose the greatest opening that we have ever had or will ever have. The people are turning away from Catholicism by the hundreds. This does not mean that they are coming to us or attending our services, but they have lost confidence in Catholicism and are on the road to atheism and a profound indifference to any kind of religion. If we are to grasp this great opportunity we must do it before these people reach the extremes referred to.

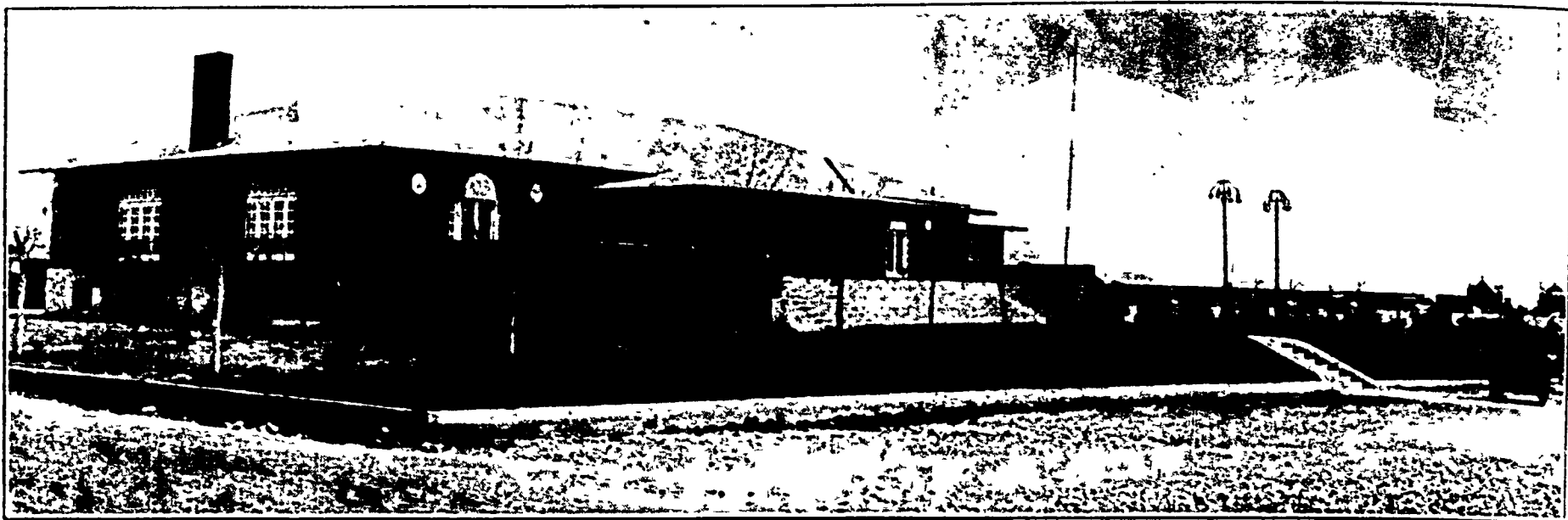
We need four missionary families at once. We should not wait longer for them. If God called some missionaries to do work in Mexico they should not say, "We will wait until Mexico is in peace," for when there is perfect peace we will have lost our opportunity. Is there not some one with an apostolic zeal for souls who will come over and help us?

"Not gold, but only men, can make  
A nation great and strong—  
Men who for truth and honor's sake  
Stand fast and suffer wrong.  
Brave men who work while others sleep.  
Who dare while others fly—  
They build a nation's pillars deep,  
And lift them to the sky."



MY WORD SHALL NOT RETURN UNTO ME VOID

This is the picture of a new Sunday School just organized at Cedro.



OUR SERVICE BUILDING FOR SOLDIERS, FT. BLISS, EL PASO, TEXAS

"The atmosphere at Ft. Bliss is entirely cordial and favorable to the right sort of work among the soldiers."

## Now that the War Is Over, Are We Concerned for our Soldier Boys?

Some Unique Scenes Among the Enlisted Men at Ft. Bliss.

*Rev. B. C. Hening, Home Mission Board*

This series of pictures represents scenes enacted at Fort Bliss, El Paso, Texas. They were presented to me by Brigadier General R. L. Howze, who expressed the intensest interest in the good work being done by means of the Enlisted Men's Club. His commendations of Rev. Tom Beaston, who is in charge for our Board, were without stint.

On Sunday morning, September 11, at eight-thirty o'clock, the chaplain buried with Christ in baptism in the swimming pool in the stockade fifteen soldiers who gave creditable and joyful evidence of their faith in a personal Saviour.

These men are in the stockade for certain infractions of military regulations. Their punishment of imprisonment is to warn others and to reform them. The hope and intention is that they shall serve their terms quietly and well, become entirely reformed, be reinstated in good standing in the American Army, serve the period of their obligation and be honorably discharged.

It has been verified, as the scenes represented in these pictures will indicate, that earnest Christian work among them, inducing them to repentance toward God and faith in our Lord Jesus Christ is the only sure road to genuine reformation of character.

General Howze and Mrs. Howze are seated viewing with deep interest the administration of the ordinance. Mrs. Howze presented each of the men with a copy of the New Testament. Only four-

teen candidates are seen in the picture, but the fifteenth came a few minutes after the picture was taken.

General Howze made a felicitous speech at the dedication of the Southern Baptist Sanatorium and took care to show me every courtesy while I was in that city.

The atmosphere at Fort Bliss is entirely cordial and favorable to the right sort of work among the soldiers. The Enlist-

ment Men's Club has a large place in the affection of the military men it was my pleasure to meet. The facts represented in this series of pictures in themselves are worth more than the money Southern Baptists have spent at Fort Bliss.

This baptism was performed in the regular way, the local Baptist church approving the candidates and authorizing the chaplain, a member of the local church, to administer the ordinance.



FRUITS OF EVANGELISM AT FORT BLISS

Another group of enlisted men who were buried with Christ in baptism as a result of the efforts of our Home Board worker.



## Meeting the Challenge of the City

How the Home Board Staff of Evangelists and Singers Led in a Great Simultaneous Campaign of Evangelism in Louisville, Ky., Is Told by This Gifted Writer Who Was an Eye-Witness.

Miss Robbie Trent

Louisville, Kentucky is an unusual city in many respects. It gets the extremes of almost everything, including the lapover of weather, of party politics and of religion thinking. Its heritage from feuds and conflicts of pioneer days is still clearly apparent in the strong vein of individualism which is evident in her government, her industrial development and in her religious organizations.

There are approximately 16,500 white Baptists identified with Louisville churches. At least there were that many before the Home Board evangelistic staff came to town. Now that number has been increased by six hundred and thirteen, for those workers in co-operation with the Louisville pastors who held their own meetings, succeeded in definitely enlisting for church membership this number of people in the local churches of Louisville. Of this number, three hundred and eighty-two came confessing their faith in Christ for the first time.

It was not an easy thing or an easy time to hold a meeting in Louisville. Following directly upon four weeks of strenuous meetings in the municipal tabernacle, this campaign came when the church-going public of Louisville was in a great measure tired out, and as a result, the effort put forth by the Louisville churches was not what it might have been under other conditions. But that is another story.

The advantages of a campaign such as the Evangelistic Department of the Home Board puts on as contrasted with those of a "Union Meeting" are so marked that they scarcely need to be mentioned. In the first place, the Home Board Campaign was conducted in the churches, through the churches, for the churches. In this way the efforts of the local church members were utilized in the locality where they were most accustomed to working, and, therefore, made to count for the most good. Every individual who was brought to accept Christ as his Savior had the duty of obedience in baptism and the privileges of church membership laid upon his heart. There were no loose ends.

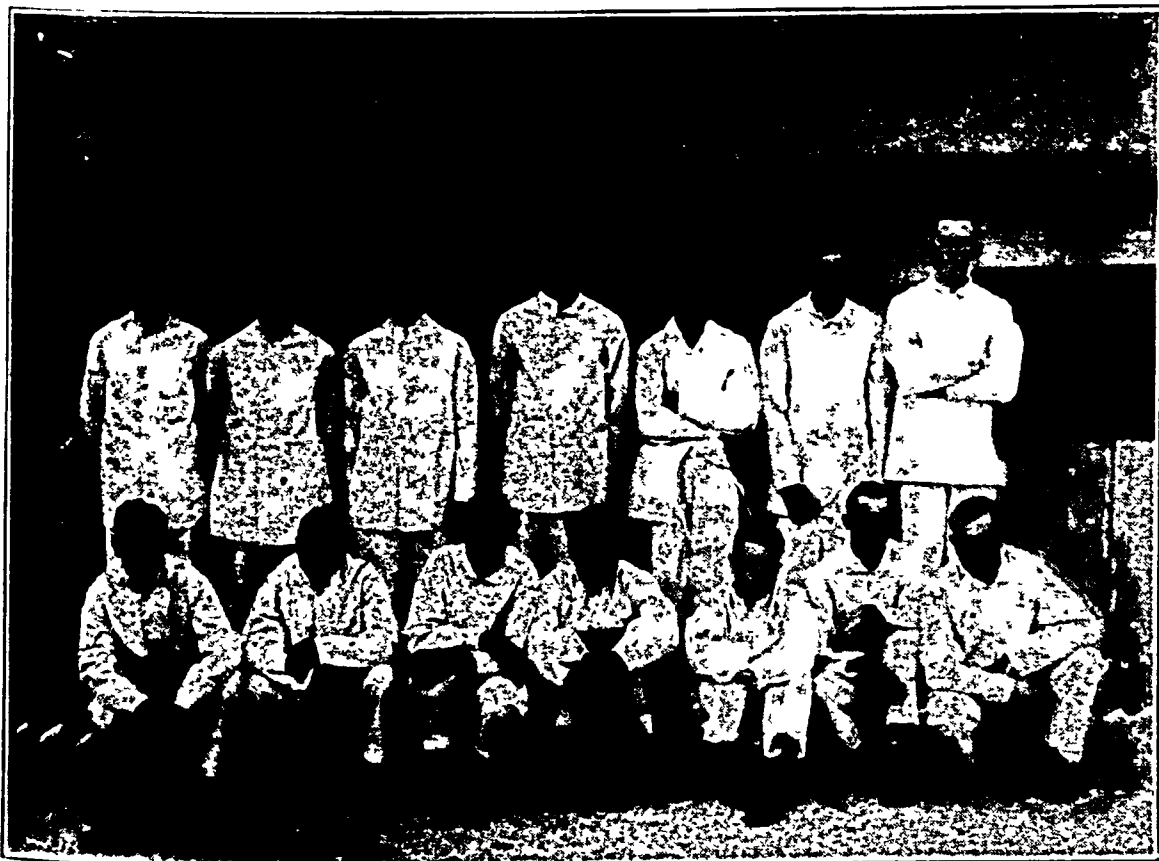
The advantage in strengthening the spirit of denominational fellowship among the Baptists of Louisville was evident on all sides. The working together in a common task for their common Lord brought a new realization that there is a Baptist morale in Louisville as well as a number of individual Baptist churches.

The coming together for the noon services at a down-town church was one of the finest elements in bringing about this fellowship. Every morning Dr. Raleigh Wright gave to the workers a thirty minute talk on personal evangelism. He outlined the "why" of personal evangelism, the "when" of personal evangelism, and

the "how" of personal evangelism. His talks were sane, practical and revealing. There was no case, no circumstance, no excuse on the part of the unconverted which Dr. Wright could not meet with an answer from the Word of God.

Perhaps the most attractive period of the noon-day services was the thirty minutes of reports and music. It was good to see the pastors rejoicing in the work of their brothers, as each told of the blessings that had come to his church in these meetings. And then the music! The Home Board singers are without a doubt the greatest group of gospel singers in America. Seven of the singers are graduates of the Moody Bible Institute and four others have taken work there. One is a graduate of the Southwestern Baptist Theological Seminary and the others took their training at conservatories and with private teachers. Some of them left large opportunities in the professional world; some of them gave up places which promised great financial returns in the commercial world; some of them were teachers—but they all are men of vision and purpose, and the purpose is to win men to Christ and His full service. Of course every one of them can sing, and what is more rare, he can make other folks sing. They can sing together—the Male Quartet alone gave enough inspiration to the Baptists of Louisville to justify the campaign. After the music came a sermon by one of the workers; the messages which were brought will linger long in their forcefulness and graciousness.

Did you ever go to an All Night Prayer Meeting? The writer had not and confesses that this one was attended with the expectancy of being bored and probably with a tiny doubt as to the sanity of the undertaking. But the writer had a change of heart on that subject. Whatever may have been the motives of those who came, God was in that prayer meeting, and every man and women there must have gone out with a greater joy in his fellowship with Christ and a greater vision of service than ever before. There was nothing sensational about the gathering. Each thirty-minute period was in charge of an evangelist and a singer. Sometimes the major part of the period was devoted to singing. Sometimes there was a sermon. Sometimes the prayers of the people ascended for the entire time. Near the sunrise hour the next morning, as the hands of the clock neared 5, a freckled-faced, red-headed boy of about fifteen gave his heart and life to the Master in loving surrender. So far as



CANDIDATES FOR BAPTISM AT FORT BLISS

"Earnest Christian work among these men has led to genuine conversion and placed them on the road to a new life of usefulness."

known, he was the only one present at the meeting who was not a Christian. If others had been there, they must surely have come too. And shall we dare doubt many of those who came confessing their faith in Christ on the following Sunday came because God heard the prayers of His people that night?

This meeting was a good vantage point from which to view the workings of the Evangelistic Staff, and the wonderful way in which they work together. Each man did his part well and made it easier for his brother to do his. Not a man sounded the note of selfishness. Not a man swerved off the main line to attack civic and social evils. Each had come with the definite idea in mind of putting Christ foremost in his own heart and life, and of bringing Him to the hearts of the lost in Louisville.

Then there were shop meetings. For fifteen minutes at the noon hour, one of the evangelists told the gospel story to the grimy men who toil in factories and shops. On one day, the men came together in the great steel shop, with huge engines all around. The tiny organ led in the singing but its tones were finally lost in the sound of the voices of the men, as they sang, "When the Roll is Called up Yonder, I'll be There."

There were meetings on Sunday afternoon in the municipal tabernacle. The people of Louisville began to "sit up and take notice" that Baptists are on the map. There was a justifiable pride in the heart of each Baptist as he went to the heart of each Baptist as he went to that meeting, for the evangelists and the singers were his men, and their great work was made possible by the far-reaching program of which he is a part. The Sunshine Chorus of boys and girls from the Baptist churches all over the city came on one Sunday afternoon to help in the sacred concert, came with joy in their hearts because of their part in the Baptist Campaign.

This group of singers and evangelists in the employ of the Home Mission Board makes it possible for our Baptist churches to have the services of men who have at heart the highest interests of pastor and church and denomination. They do not go where they can receive great sums of money but where they can do the greatest good for Christ and His churches. They are men who have been pastors and workers in their own home fields and they try to do and to say nothing which they would not be willing to have done and said if they were the pastors and the men they are assisting were the singers and evangelists.

The Home Board workers are seeking for real conversions and not for mere numbers. Their great desire evidently is that no man or woman or child should come into the churches who has not been

born from above, and to this necessity for the new birth they give great emphasis. They try to bring to those who are already church members a larger vision of their privileges and responsibilities and all through the meeting they are endeavoring to enlist the membership for real and constant service. They show that they have at heart the welfare of the churches and are not content to do work which ends with the departure of the evangelists.

Another good result of Home Board Evangelism is that the churches are necessarily brought to see their part in the work of the denomination, for these singers and preachers are denominational men and constantly speak of matters pertaining to the Baptist cause. They seek contributions for missions; they secure volunteers for Christian service; they insist on daily Bible reading and the establishing of family altars. They endeavor to increase the number of those who make the tithe the minimum of their giving. They distribute hundreds of thousands of pages of denominational tracts, and everywhere increase the number of subscriptions to our denominational papers and to our Missionary Magazine, HOME AND FOREIGN FIELDS.

These workers have constantly in mind denominational solidarity in church and city and association and state, and they try always to make more successful the work of the pastors and churches, and to help on the whole Baptist program. One cannot go with them through their meetings without realizing that they are forgetting and sacrificing themselves with the constant purpose in view of exalting Jesus Christ as Savior and Lord. It is fortunate for any city or town or country

church to have this type of evangelism. It is an evangelism that is sane and strong, an evangelism whose power is felt long after the workers have gone.

Thus the Home Board Department of Evangelism answers the challenge of the city. Offering the blood of Jesus Christ as the only remedy for sin, and full enlistment in His program as the only recipe for happy and serviceful living, they sound their message of warning, of persuasiveness and of love in the ears of the men and women of the cities.

And the cities hear faintly the voice of God and get some slight glimmer of the light from the City of the Great King. And the workers who have brought the change go to other fields of usefulness, bearing in mind the oft-repeated saying of their Superintendent, "Keep on Praying and Keep on Believing and Keep on Working and Keep on Keeping Sweet."



### CHRISTMAS DON'T'S

Don't let Christmas giving deteriorate into a trade.

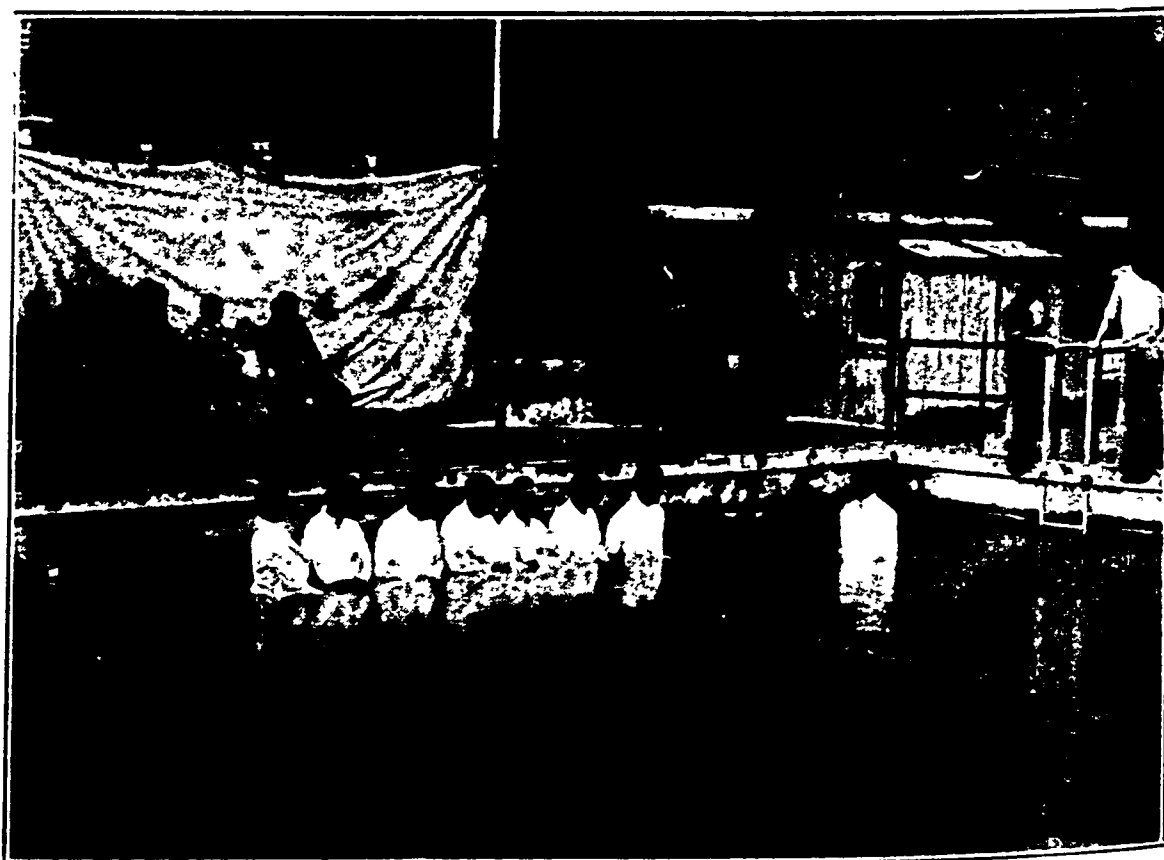
Don't embarrass yourself by giving more than you can afford.

Don't try to pay debts or return obligations in your Christmas giving.

Don't leave the cost-mark on presents. Don't let money dominate your Christmas giving.

Don't give trashy things. Many an attic could tell strange stories about Christmas presents.

Don't wait until the last minute to buy your presents, and then, for lack of time to make proper selections, give what your better judgment condemns.



"IN OBEDIENCE TO THE COMMAND OF OUR LORD AND SAVIOUR"

Administering the ordinance of baptism to soldiers in the swimming pool in the stockade at Fort Bliss, El Paso, Texas.

## Woman's Missionary Union

Miss Kathleen Mallory, Corresponding Secretary

### The January Week of Prayer

The state W. M. U. headquarters have been supplied with the envelopes, programs and leaflets for the January Week of Prayer for World-Wide Missions. In the school of experience it has been found wise to distribute the envelopes early in December, reading at that meeting the appeal from the Foreign Mission Board. From many sources word comes that many are behind in their payments for the Baptist 75 Million Campaign. Before the campaign there were few if any meetings during the year which produced such generous giving as did the Ingathering Program of the January Week of Prayer. Why not prayerfully give it an exceptionally fine chance this year to get those who made pledges to pay loyally on them and to secure gifts from many who made no pledge? In the beginning of the campaign the Union testified that the special Weeks of Prayer were seasons of generous and oftentimes "hilarious" giving. Now is certainly the accepted time for keeping that promise. The programs this year are printed only on one side of the paper, the one suggesting the plan saying that thereby the various parts could be easily cut and distributed to those taking part. Of course it was more expensive but if the programs prove more useful the extra cost will thereby be justified. The leaflets are also different this year in that they all deal with the growth of foreign missions from the standpoint of the native Christians. Most of them were written by such converts, the missionaries merely being the helpful mediums through which they were secured. For such help the Union is indebted to: Miss Addie Cox of China, Miss Frances Fulghum and Miss Cecile Lancaster of Japan, Miss Essie Fuller of Brazil and Miss Olive Edens of Africa. The leaflet on the work in Europe was written by Dr. E. Y. Mullins, president of the Southern Baptist Convention.

Christmas is the time when people naturally want to be at home. Among those who will find this a physical impossibility are those who, as the sons and daughters of S. B. C. foreign missionaries, hold Margaret Fund scholarships in southern schools and colleges. Next to spending Christmas in one's own home comes the joy of sharing it in another home. It may be possible for you to entertain for Christmas one of these more than forty boys and girls. If that cannot be, perhaps your

society can remember one of them with gifts. From your state W. M. U. headquarters you can secure the desired address.



As the fall chills into the winter it is not a comforting thought to reflect that no boxes of warm clothing will be sent to many of our faithful frontier missionaries. Letters from more than a dozen of them have not as yet been placed with any society. In the spirit of Christmas will not your society send a box to one of them? For further information write to Woman's Missionary Union, 1111 Jefferson County Bank Bldg., Birmingham, Alabama.



One of the music record companies has a sign which reads: "Every home is entitled to Christmas music". No one will gainsay that fact, remembering that music ushered in the first Christmas morn. Equally true is it that every home is entitled to Christmas cheer and gifts. No season of the year presents such rare opportunities to personal service workers as does Christmas. Oh, that every society and circle may realize this!



Calendars are abundant and varied as the new year comes into its own. For 1922 the Sunday School Board has issued a very beautiful calendar containing daily Bible readings, the Sunday lesson topics and much interesting data concerning the S. B. C. work. The beautiful cover page bears on its open Bible the Union's watchword and throughout the calendar there is much which will be of particular interest to W. M. U. workers. The size of the calendar is 10x14 inches and the price per single copy is 30 cents. The wholesale prices, which become effective when at least five copies are purchased, are very reasonable. As far as possible all W. M. U. organizations and members should purchase and use this new calendar. In no way, however, does it take the place of the Union's Missionary Calendar of Prayer which is published monthly in Royal Service. Order this new calendar from the Baptist Sunday School Board, 161 Eighth Ave. North, Nashville, Tenn.

### Program for December

Subject—China

Hymn—"Joy to the World"

Prayer of Thanksgiving that Christ Came on Christmas

Scripture Lesson—Without Christmas: Isaiah 44: 6-20; With Christmas: Luke 2:1-20

Solo—"Holy Night"

Silent Prayer

Repeating of Slogan—"The people that sat in darkness saw a great light."—Matt. 4:16

Roll Call—Let each member answer with the name and station of some S. B. C. Missionary in China

Prayer—That the Homes of the Missionaries May Radiate the Christmas Spirit throughout the Year

Prayer—That from These Homes Many New Missionaries May Come

Talk—If Christ Had Not Come

Repeating of Slogan—"The people that sat in darkness saw a great light."—Matt. 4:16

Talk—Hastening Christ's Second Coming

Hymn—"All Hail the Power of Jesus' Name"

Talk—The Courage of Those Who Are Taking the Christmas Spirit to China

Reading of Leaflet—Who Was the Braver? (Order leaflet for 5c from W. M. U. Literature Dept., 1111 Jefferson Co. Bk. Bldg., Birmingham, Ala.)

Prayer—For All Missionaries in China.

Talk—S. B. C. Work in China

Prayer—For S. B. C. Missionaries in China

Hymn—"Blest Be the Tie That Binds"

Talk—What the Christmas Spirit Will Mean to China

Reading of Appeal from Foreign Mission Board.

Distribution of Christmas Offering Envelopes

Prayer—For All Student Volunteers for China

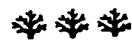
Repeating of Slogan—"The people that sat in darkness saw a great light. Matt. 4: 16

Business Plans for Christmas Personal Service; Plans for Observance of January Week of Prayer; Reading of Minutes; Offering

Hymn for the Year—"The Son of God Goes Forth to War.

Repeating as a New Year Resolve the Watch-Word for the Year—"I can do all things through Christ which strengtheneth me. Phil. 4:13

Prayer for the New Year's Work



### Program Helps

From the W. M. U. Literature Department, 1111 Jefferson Co. Bank Building, Birmingham, Alabama, any one of the following leaflets may be ordered at the quoted prices. They will be distinct helps with the December program.

A Cripple in China .....	2
Christmas Magic (Playlet) .....	5
Doctor Mary Stone .....	2
How Much Is a Five-Cent Book Worth ...	3
Of No Use .....	3
Suppose You Were Sick in China .....	2
The Education of Chinese Women .....	2
The Weavers (Series of Chinese Impersonations) .....	15
Twins .....	2
When the Christmas Star Shone (for Children) .....	6
What Santa Claus Brought to the Parsonage (Playlet) .....	5
Why Zeraphee Changed Her Mind .....	5



"O for the peace of a perfect trust,  
My loving God, in Thee;  
Unwavering faith, that never doubts  
Thou chooseth best for me."

## Laymen's Missionary Movement

Secretary J. T. Henderson

### Four Pillars

The structure of church finance should rest upon four Scriptural pillars.

*The first of these is, "And all the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the Lord's; it is holy unto the Lord." No disciple of the Lord, in this good day of grace and abounding opportunity, should base his gifts on a lower standard.*

*The second pillar is, "As ye abound in everything: in faith and utterance and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." Supreme love to God covets a larger expression than the tenth; as the Christian abounds in love, he likewise abounds in the grace of giving. Generous giving is not only "a proof of the sincerity of our love" but it promotes a growth in grace that would adopt a standard of giving still more generous.*

*The third Scripture pillar on which this financial structure should rest is Paul's statement: "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." The casting up of our accounts, to determine how much we should "lay aside" for the promotion of the Lord's work, should be a weekly transaction. Such obedience and thought of our Heavenly Father every week brings us into most intimate relationship with Him "from whom all blessings flow."*

*The fourth pillar is the admonition of the Psalmist: "Bring an offering and come into His courts." Our giving is a spiritual exercise and should be performed in His holy temple.*

*Summary.* The first Scripture fixes a standard below which we can not afford to go; the second classes giving among the graces and suggests that it *abound*; the third would lead us to determine our financial obligation to God every week and set it aside; the fourth commands us to bring this money dedicated to God into His courts as we come to worship.



### The Question of Motives

In passing judgment on the merit of conduct it is well to know the dominant motive. In some cases one is prompted by a plurality of motives, some of which carry more weight than others.

As the pastor gives his heartiest support to the present campaign for tithers, he is no doubt largely influenced by his interest in the progress of the Kingdom

and by the conviction that both Scriptural precedent and precept are favorable to this standard as a minimum. In this day of grace no doubt every pastor is happy to see the disciples of our Lord "abound in the grace of giving" as an expression of gratitude to God for His marvelous goodness. This carries them into the higher realm, where love asserts itself, and calls for generous gifts above the tenth.

While these higher motives are regnant with the pastor, it is pardonable if his zeal for the tithing campaign is quickened by the consideration that the success of this movement signifies a better day for him; it means larger support of the preacher and a more loyal spirit of cooperation with his policies.

Worthy motives should be the chief incentive with the layman also; there are however, other motives that may properly be considered, although there is an element of self interest involved.

In the first place, there is a consideration of equity that is attractive; if one's income is small, his contribution is in proportion. He can not be crowded or unduly burdened. For instance, the man who makes a definite annual pledge of \$500. in good faith, because of financial depression or unforeseen misfortune, may have an income of only \$1,000. In such case his definite pledge calls for half of his income and its redemption would impose a hardship.

Another motive selfish to some extent, is the new *satisfaction* that is found in "honoring the Lord with our substance" The disciple that loves his money and who has found it difficult to part with it, does not pass through the agony of a decision every time an appeal is made for money. That battle has been fought and the victory won, *once for all*; as a responsible steward, he simply decides on the merits of the cause and whether a portion of the Lord's money entrusted to him should be appropriated to it. Such an exercise of his stewardship is not unpleasant but edifying and possesses rare educational value.

While such motives are not the most worthy, the Scriptures do not condemn them in this case they are in accord with considerations that are benevolent, and we do no wrong to include them in reaching a decision. They will help to make this decision righteous.

### AN UNUSUAL RECORD.

Rev. H. R. Holcomb, pastor of the First Baptist Church of Mansfield, Louisiana, has announced a high ideal, namely that every member shall become a tither. To this end he has been stressing the stewardship both of life and substance in his sermons.

The General Secretary was invited to speak twice a day for four days on the different phases of this vital subject. On Sunday afternoon, October 9, forty of the leading men assembled at the meeting house at 2:00, agreed to adopt the tenth themselves, and then went out in pairs to visit the membership. At the evening hour the report indicated that these canvassers had seen three hundred twelve members and enrolled 258 of them at tithers. There were one hundred sixty eight of the resident members not seen this afternoon but a letter from the pastor some days later brings the information that the canvass had been continued and the same high standard of eighty per cent had been maintained.

The larger contributors prior to this Institute had been making payment by occasional check; although the gifts of at least two of these run into the thousands, they announced their purpose to make their offerings weekly in the future as a part of worship.

The spiritual tides run high in this church and the pastor, with the aid of his leaders, seeks to lend a helping hand to the churches throughout the association.

### TWO ASSOCIATIONS.

The Secretary counted himself fortunate that he could spend two hours at the meeting of his own Association, the Knox County; this afforded the opportunity to hear the reports and discussion of both the woman's and the laymen's work. The former showed marked progress. The report of the Laymen's Missionary Movement was read by Ben A. Morton, a Knoxville business man. He also made a brief address and was followed by other laymen. The interest manifested in the tithing campaign was decidedly encouraging.

The Secretary accepted an invitation to speak on "The Laymen at Work" at the meeting of the St. Louis Baptist Association which met with the Euclid Baptist Church. Dr. Tyzzer, a prominent surgeon, presided and the business moved along with dispatch.

The Association is composed of thirty churches, twenty-four of which are in the city; there was a net gain of more than seven hundred members during the year. At the closing session, the larger company of messengers went forward and gave the right hand to the pastors and other leaders in token of their purpose to cooperate most heartily in the enlarged program for the coming year.

### BANQUETS.

Banquets are coming to be recognized as a valuable agency in quickening the religious interest of men. The good fellowship that prevails and a bounteous supply of fried chicken and ice cream combine to make the men receptive to the weightier matters of stewardship. This is found to be the surest approach to their nobler sensibilities.

It was a great pleasure to attend two such occasions during October. The first was with the First Baptist Church of Camden, Arkansas. This was the initial effort with this church and proved to be such a great success, that the laymen are demanding that Dr. T. H. Plemmons, the pastor, shall help them arrange for another.

Several of the laymen made inspiring talks and expressed their purpose to see that the tithing campaign is put over in their association. There were fully one hundred men present.



The second was held in the First Baptist Church of Fulton, Missouri. There was a large attendance, representing ten churches of the association. Judge D. H. Harris, who is moderator of the Baptist General Association of Missouri, was toastmaster; he made the journey by auto from Columbia, after adjourning court Saturday, that he might be present.

The tithing campaign came in for a large share in the discussion; the organizer, George E. Tutt, has aggressive ideas regarding this movement and hopes to win.

#### A VINDICATION.

Robert E. Williams, a colored man, who attends the worship of the First Baptist Church of Knoxville, Tennessee, was among those who signed a stewardship pledge on October 9, when this matter was presented to the membership of this church. He had been making an offering of one dollar each week through the duplex envelope, fifty cents being designated for church support and fifty cents for benevolence. On the next Sunday his envelope contained \$40.10 with this inscription on the back: "See Malachi III-10." The following Sunday his contribution was \$5.05.

Two observations are in order:

First: Although regarded liberal before adopting the tenth he had been giving far less than the tenth.

Second: His income increased very promptly after he adopted this policy.

#### AN INSPIRING CONVENTION.

This heading refers to the Convention of Baptist Young people at Elberton, Georgia, on October 20 and 21. While it was one of seven regional Conventions planned for the state, there were more than three hundred messengers present and about sixty committed themselves to definite service.

Following a discussion of stewardship, at least three hundred announced themselves as tithers and among them were a goodly number who responded to this proposition for the first time.

#### OTHER VISITS.

During the past month the itinerary of the Secretary included a two days' visit to the annual meeting of Missouri Baptists at Moberly. The attendance was very large and the reports indicated gratifying progress.

On Sunday afternoon, October 9th, he had the opportunity of speaking to a goodly company at the Grand Cane Baptist Church, Louisiana. This church is very much interested in the present program of the Laymen's Missionary Movement and means to be properly represented. Several of the members were faithful in attending the Stewardship Institute at Mansfield.

On Sunday morning, October 16, the Secretary spoke at the Carrington Baptist Church; Carrington is a village, eight miles from Fulton, Missouri, and is the former home of Dr. M. P. Hunt of Louisville and Dr. Powell of the Seminary. The following day, Pastor Cooper reported some good results from the service held with this church.

The Secretary found Dr. J. C. Owen, the new pastor at Fulton, Missouri, enthroned in the esteem of the membership and entering most auspiciously upon his pastorate. This church has some unusually strong and active laymen.

On Sunday, October 30, the audiences at the First Baptist Church of Chattanooga were large at both the morning and evening hours. The pastor, Dr. J. W. Inzer, was attending the Convention of the American Legion in Kansas City, of which he is Chaplain. The church has an active committee to promote tithing and hopes to reach its quota. This church shows every evidence of prosperity.

One of the most delightful experiences of the month was an afternoon meeting with the Concord Church, eight miles from Chattanooga in the country. Three other churches were represented and the testimony meeting, following the address, was a heart searching occasion. Forty four people signed tithing pledges.

On Wednesday night November 2, a good congregation assembled in the Baptist Church of Athens, Tennessee, to hear a discussion of stewardship. Pastor Ponder, who is having a most successful pastorate, thinks the church will reach its quota of tithers. A. W. Foster, a zealous layman of this church, is active in promoting this cause throughout the association.

Sunday, October 23, was spent with the Baptist Church of Franklin, Kentucky. The audiences morning, afternoon, and evening were large. The pastor, Rev. J. P. Scruggs, is very solicitous that his church shall make a credible record in the tithing campaign. The women have reached their quota and it is hoped the leading men will

become equally aggressive. One brother, who was eighty-one years old that day, signed a pledge and expressed the regret that he had not been led to take this step seventy-five years before.

This report closes with a brief reference to a pleasant visit to Frankfort, Kentucky. This is the home of W. S. Farmer, Chairman of the Laymen's Committee for Kentucky. He is a successful merchant, full of business, and yet he is doing without charge a monumental service in enlisting and organizing workers all over the state in the interest of stewardship. He is a genius in organization and is putting his very best into this piece of Kingdom service.

The church at Frankfort is now engaged, November 5-7, in its annual every-member canvass for pledges to cover its current expenses.

Dr. J. T. McGlothlin has had a most successful pastorate of six years in this capital city and is now in demand by at least two other important churches.

## Missionary Miscellany

*From the Foreign Mission Board*

The Foreign Mission Board at its October meeting reappointed to work in Canton, China, Dr. and Mrs. Charles A. Hayes. We welcome these beloved missionaries back into our ranks.



We grieve with our Missionary, Miss Mattie Vie Summer, of Kweilin, China, as she receives the sad news of the death of her father, Mr. John Summer, which occurred in Newnan, Georgia, on October 24.



Rev. and Mrs. R. Cecil Moore and Robert Alan Moore sailed from Havana, Cuba, to Valparaiso, Chile, on November 7th. Mr. and Mrs. Moore had to come home some months ago for medical treatment. They are much improved and return to Chile, rejoicing in the privilege of re-entering that new and interesting field.



Cablegrams have been received from W. V. Nix and wife, who landed in Tokyo, Japan, on October 30, 1921, and Miss Keith, who reported that her party reached Lagons safely on November 2. With Miss Keith were Misses May Perry, of Canton, Georgia, Lucille Reagan, of Big Springs, Texas, and the Oyerindes, of Africa and Virginia.



An announcement comes to our desk of the marriage at Rockport, Indiana, of Miss Arvilla Henrietta Ginsburg, to Dr. George Franklin Dasher, President of Bethel College, Russellville, Ky. Mrs. Dasher is the daughter of our Missionaries Solomon L. Ginsburg and wife, of Rio de Janeiro, Brazil. We had hoped that Miss Ginsburg also would be missionary of our Board, but Brazil's loss is Kentucky's gain.



On October 28 we received the following telegram from Temple, Texas: "We buried Miss Addie Barton on yesterday."

Miss Barton was born in Salado, Texas. She attended Salado College and went out to Mexico in 1884, as missionary-teacher of our Board. She taught in Madero Institute for years, but had to come out of Mexico on account of the unsettled conditions existing there, during the last few years. Her health became impaired and she found it impossible to return when the country was re-opened to our missionaries. We have lost in this woman one of our most beloved missionaries.

On October 27th, Dr. and Mrs. Solomon L. Ginsburg returned to their work in South Brazil, sailing from New York on the S. S. Huron. For over thirty years, Mrs. and Mrs. Ginsburg have been missionaries of our Board. They are leaving their seven children in the homeland and going out to begin a new term of service in their adopted country. Two of their daughters are married and the other five children are in school. These faithful missionaries are "leaving all" and following the Master.



Most of our missionaries are required to come before the Board and undergo careful examination before being admitted to our missionary force, but in some cases we appoint them "sight unseen". The two missionaries mentioned below are examples.

On September 26, 1921, Miss Vivienne Annette Thomas, daughter of our Missionaries I. T. Thomas and wife, claimed adoption by our Board. She was assigned immediately to Ying-tak, China, and is now studying both the English and Chinese languages.

On September 29, 1921, Miss Mary Virginia Davidson became a member of our Chilean force. At the request of her father and mother, Rev. W. E. Davidson and wife, she has been designated to service in Santiago, Chile.

We have faith in these two little missionaries and look to them for valuable service during the coming years.



Born in Charlotte, N. C., educated in the Female College of North Carolina, instructor in Gaffney, S. C., and in the Greenville Female College of South Carolina, Miss Maggie Griffith, afterwards Mrs. W. E. Entzminger, consecrated her talents to the service of God in Brazil. She sailed on July 18, 1891, with her husband to our North Brazil field. After some years of service in Pernambuco, the Entzmingers

moved to Rio, where Mr. Entzminger took charge of our Brazilian Baptist Publishing House. Mrs. Entzminger worked with her husband, being especially active in the evangelistic work in Pernambuco, the First Baptist Church, Nictheroy, the Second Baptist Church, Rio, and last giving her very life to organize and build up the Baptist Church in Meyer, a popular suburb of Rio.

Her health broke down under the strain and Mrs. Entzminger came home to the United States, where she made a brave struggle to regain her health. It became apparent that she could never again be strong enough to return to Brazil, so Mr. Entzminger placed her in the beautiful Sanatorium, Appalachian Hall, near Asheville, North Carolina. On the morning of November 5, she passed away. We rejoice with her, as she enters that land where there is no sickness or death, and sorrow with her husband, son and two daughters whom she has left behind.

In her last letter to the Board she speaks of feeling better and says: "My thoughts and plans are occupied with our return to dear Brazil and our work there. It has been a real disappointment that I cannot visit the Societies and tell them how God is blessing our efforts to win the Brazilians to Christ, but man proposes and God disposes and I abide His time. Even yet I may visit a few places near my old home, Charlotte, N. C. This has been a season of great trial to me and may I learn the lesson that God means me to learn."

Let us, therefore, pray the Lord of the harvest that He may "thrust forth laborers" to take the places of those who are dropping out.



On September 15th, Miss Marorie Taylor set sail on the matrimonial sea and now we find Mrs. Rufus B. Stanton, Ribeirao Preto, Sao Paulo, Brazil.

On September 30, 1921, Miss Valleria Greene was married to Millard Theron Rankin in Canton, China.

## Home Mission Paragraphs

Secretary B. D. Gray, D.D.

Rev. M. F. Roberts, Canal Zone, reports that his work is very encouraging. Balboa Heights Church, of which he is pastor, has recently made substantial repairs and improvements on the pastor's home and everything looks auspicious for the future.

Rev. Stephen Witt and Mrs. Witt, after a vacation of several months in the States, returned to their work in the Canal Zone the first of December. Their rest has greatly recuperated their strength for their important work.

years of his pastorate.

Miss Emma Leachman is in great demand among our women. She is constantly on the wing attending Women's Conventions, Good Will Centers and Settlement work, and is receiving most cordial welcome. She is carrying the message of the Home Mission task with great power to our women.

We wish for these young people all good things.

There are rumors in the air of some other changes in the missionary list, but we must record here facts, not rumors. It is sufficient to say that if one of our Missions loses a worker, another Mission will gain one.



Where can one find a body of men and women who will sacrifice more for the cause of Christ than there are among our foreign missionaries? Note the following paragraphs:

Dean W. C. Taylor, of our Baptist Seminary in Pernambuco, Brazil, is now studying in Princeton University. Dr. Taylor, at his own expense, is spending his vacation period in special studies that he may go back to the Seminary in Pernambuco with the latest methods of administration.

Missionaries Robt. M. Logan, of Buenos Aires, Argentina, and S. L. Watson, of Rio de Janeiro, are studying in our Southern Baptist Theological Seminary, Louisville, Kentucky.

Missionary O. P. Maddox, of Bello Horizonte, Brazil, is taking courses in the Southwestern Baptist Theological Seminary, Ft. Worth, Texas, in this same institution Dr. R. T. Bryan of Shanghai, China is teaching during this coming winter.

Dr. R. V. Taylor, of Yangchow, China, has been given unusual privileges of studying the methods of the Mayo Brothers in their great institution at Rochester, Minnesota.

Misses H. F. Sallee, of Shanghai, China, and Florence Lide, of Hwanghsien, China, are studying in Columbia University, New York City.

Missionary W. E. Hines, appointed in October as our pioneer architectural missionary, is taking a special course in the University of Pennsylvania.

The sudden death of Dr. B. B. Bailey at Alexandria, Louisiana, Friday, November 4th, came as a great shock to us. He was one of our most beloved brothers, a preacher of rare gifts, indeed, a pulpit prince. He was sound in the doctrine, loyal to our work and one of the noblest, most magnanimous men among us. When, on account of his health, he left our evangelistic staff for the pastorate we were grieved to lose him but were glad that his graces of mind and heart could again be given to the pastorate. Our sympathies and prayers go out to his wife and daughter. May a Father's care and comfort be theirs!

Drs. B. C. Hening and O. E. Bryan are almost constantly in the field looking after their special departments. We are very fortunate in having these capable men to give direct supervision to two phases of our work that are of vast importance—Foreigners, Indians and Negroes, and Enlistment. They, during the State Convention period, with Supt. L. B. Warren of the Church Extension Department, are sharing with the Corresponding Secretary the work of attendance at these conventions. They bring informing, stimulating and helpful messages to the brotherhood. In view of our great debt we request the prayers and earnest attention of Southern Baptists in behalf of Home Missions just now.

Our receipts up to date are twenty per cent less than they were at the corresponding date last year. The financial situation throughout the country is greatly improving and we beg the brotherhood to come to our help. We have not made any special campaign on account of our debt, but it is so heavy, nearly three-quarter million of dollars, that if special stress is to be placed anywhere it ought to be just now on Home Missions. Elsewhere in this issue of the magazine will be found statement of Home Mission Receipts up to November 1, 1921. It is not heartening and calls for serious thought for vigorous and immediate action and the payment of our pledges promptly.

The second unit of the Sanatorium building has been completed. While it has cost us beyond what we expected, the building is worthy of Southern Baptists, and will be a blessing to hundreds afflicted with the great White Plague, the most destructive enemy of our land.

We are glad to have an article from Superintendent H. F. Vermillion about our Tuberculosis Sanatorium. There have been so many requests for information about the Sanatorium that we are sure this announcement will be helpful.



### Home Mission Receipts from May 1 to November 1

Alabama	\$ 9,611.21
Arkansas	5,815.77
District of Columbia	1,512.20
Florida	4,856.28
Georgia	21,896.41
Illinois	1,346.73
Kentucky	27,587.88
Louisiana	4,741.31
Maryland	10,600.00
Mississippi	9,756.67
Missouri	3,447.02
New Mexico	
North Carolina	17,920.59
Oklahoma	5,779.98
South Carolina	8,506.98
Tennessee	11,841.15
Texas	544.95
Virginia	42,263.50
Miscellaneous	1,190.47
<b>Total</b>	<b>\$189,219.10</b>

### Receipts of Foreign Mission Board from May 5 to November 1

	1921.	1920.
Virginia	\$ 59,527.09	\$111,680.70
Kentucky	51,162.40	57,399.38
Georgia	40,636.70	73,669.91
North Carolina	29,054.10	49,175.08
South Carolina	24,112.38	38,235.76
Alabama	19,552.20	34,618.78
Tennessee	15,143.60	14,054.00
Maryland	13,610.00	13,110.00
Mississippi	10,684.25	15,633.47
Florida	7,232.78	7,611.45
Missouri	6,570.21	19,854.21
Louisiana	6,095.56	209.10
District Columbia	5,484.75	4,335.48
Illinois	2,720.00	7,350.00
Oklahoma	1,560.49	6,407.50
Arkansas	736.50	18,454.85
Texas	367.53	1,981.60
New Mexico	50.00	
<b>Totals</b>	<b>\$294,300.54</b>	<b>\$473,781.27</b>

## A New Missionary's Vision of Opportunity

Miss Agnes Graham, Santiago, Chile.

I can sum up all I want to say most in one sentence, and that sentence is: "I am glad the Board sent me to Chile." Again and again I have thanked God that he led the Board to think of me in the school for Chilean girls in Temuco; because I had not even known there was to be such a school until Doctor Ray so enthusiastically described the possibilities for these girls here, and so feelingly predicted the calamity of leaving them for years without the school for which they were then ready and longing.

I have found that instead of the fifty or sixty we then considered as ready to enter the school, there are at least 300 in our Baptist families alone who should now be in school; and that what we now need to be concerned about and to pray earnestly for is a corps of teachers for our school. I now have in mind three young ladies born in the country, who have the language like natives. One is a Chilean and I am praying that God will lead them to come to our school as teachers, if it is His plan. I am studying not only the language itself, which I am getting more rapidly, because of my living in a Chilean family, where I hear and speak the language constantly, but also the customs, ideals and standards of family life, of the social life, of the moral and religious life.

I reached Chile in the spring, and I thought it was the most marvelously beautiful place I had ever seen. With its beautiful trees, flowers, sea, sky and lofty snow-capped mountains, I thought I had reached a regular fairyland. I am going to try to keep this first beautiful picture before me when I reach Temuco, and the earthquakes and dirt and mud begin to clamor for attention. If all of Chile is beautiful, the most beautiful spot I have seen and the one that brought the greatest joy unto my heart is the "quinta," the whole block upon which our Girls' school is to be built. It is an ideal location, not more than a fifteen-minutes' walk from the center of the town. An elevated, terraced small plateau is at hand, from which the whole town may be seen in the foreground, and the nearer surrounding green hills, with the lofty, snow-capped Andes in the distance. Among these are the majestic volcano peaks of Llaïma and Villa Rica. The view on all sides is surpassingly beautiful. With all of Chile's possibilities for luxuriant growth of shrubbery, vine, fruit and flowers, we shall have a location that in healthfulness and convenience matches its beauty and spaciousness. We shall have room for rapid and constant growth which may necessitate new buildings with still sufficient grounds left for gardens and recreation.

I am very thankful and very happy over the prospects of our work in Chile. I think the missionaries on the field are God's own men for the places, but how we do need others to meet the great possibilities now before us!



## A Chinese Christian Faces Death

Rev. C. A. Leonard, Laichowfu.

One of the Christian enquirers of this field died this week, Mr. K. T. Swen, aged sixty, one of the leading business men of Sawhoa, the big straw-braid market where we have a chapel. He was led to the Lord by our evangelist there, Mr. H. F. Wang.

Mr. Wang graduated from the Seminary last year and soon after beginning his work at Sawhoa made the acquaintance of Mr. Swen, who became interested in the gospel and his soul's salvation. He soon bought a Bible and had read it through in a few weeks. He would often come to the chapel and ask Mr. Wang

to explain to him passages that he did not understand. Sometimes they would search the scriptures until far into the night. Before his death, in the one year's time, he had read the New Testament through several times.

On his way to the chapel Mr. Swen's friends would often come out of their shop doors and make fun of him asking: "Are you also going to become a second-devil?" This is the term that is often applied to the Christians. Mr. Swen would reply: "You do not understand. 'Will you not come along with me and we will see what there is in this new religion?' After awhile he was able to lead others to the chapel, and being a man of influence and commanding the respect of all who knew him, they could not but give some consideration to such a man's interest in the Word.

Mr. Swen attended the Summer Bible Conference here in June and was extremely interested in all he heard. He sat on one of the front seats and simply drank in all that was said. On his return to Sawhoa he took with him a good lot of tracts and Christian booklets for his friends, and while here bought some anti-foot-binding posters, stating that he was going to do all in his power to lead his people away from this abominable practice. His interest in the Word of God was keener than ever, and when anyone got up to preach if he drifted away from the scriptures, Mr. Swen would rebuke him for preaching other than the Word of God.

Greatly interested in the salvation of his family, he determined to arrange for the opening of a preaching place in his people's village some eight miles away, and had hoped to organize a Christian school there next year. He immediately persuaded his brothers to put their two sons in the Boys' Boarding School here, agreeing to pay their board if necessary. He urged these boys to give special attention to the Christian subjects which they might have. These two boys are promising young men and have grown much in the knowledge of the Lord and in Christian character. They are both awaiting baptism.

Mr. Swen had not been well for several years and after becoming a Christian often stated that he would not care should the Lord call him into the other world. Heaven and his Savior were so wonderful to him, that with his enquiring mind he could hardly wait to see all that awaited him beyond the grave. He had accepted several other religions and had read a great deal. It was only Christianity which, he said, met the reasoning of the mind and the longings of the heart.

During the month's illness preceding his death Mr. Swen assured his people he would not live long and early arranged his business affairs so he could give his time to reading the Bible and teaching his family. He often called his neighbors and family into his room and explained the Word to them, urging them in burning words to turn away from their heathen gods and practices and accept the saving gospel of the Lord Jesus. Seven days before his death he told them all that he would go in one week, on the 20th of the Chinese month. Each day he rejoiced that the time was drawing nearer, but with increasing earnestness and often in tears he preached Christ. His face shone with brightness and he looked forward to seeing his Lord. He said it would not be death as the Chinese know it, but would only be a step into a blessed life. He often spoke of God as being so near that it seemed he could almost see Him.

On the last day, the 20th, he bade his friends farewell. They began weeping, but he comforted their hearts and asked them to pray. In a few minutes he asked to be helped to sit up and as he sat there in the arms of his friends he passed away. His family, neighbors and friends are greatly impressed with the way in which this man died, for they greatly fear death. The two nephews who have just come in to enter school told with great interest of the going of their uncle. May his works follow him, and will you not pray that these young men be led of the Spirit to carry on unto the salvation of their people the hopes and plans of this good man.

## Young People's Department

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

### The Meaning of Christmas

(An exercise for seven Juniors.)

First Child—For God so loved the world that He gave his only begotten Son, that whosoever believeth on Him might not perish, but have everlasting life.

Second Child—Christmas means thoughts of love That are blessing you and me,

Saying to every one,

God loved and so should we.

Third Child—Gifts, too, at Christmas time,

Come to us every one,

For in the long ago

God gave His only Son.

Fourth Child—CHRIST comes at Christmas time,

Into your heart and mine.

Making our joy complete,

With His great love divine.

Fifth Child—Faith comes at Christmas time,

(For us His life He gave)

Faith to believe in His name,

Faith in His power to save.

Sixth Child—Life comes at Christmas time,

This message to you I bring.

Life everlasting now

To all who receive the King.

Seventh Child—O beautiful blessings of Christmas,

That came through the Christ Child, dear;

Let heart and voice tell the story,

That those now in darkness may hear,

That Jesus, the Saviour is waiting.

To bring them the same Christmas cheer.

—Selected.



### Christmas Exercise for Sunbeams

"Christmas Bells."

(For fourteen children.)

First Boy—What means the chiming of the bell,  
The music sweet, what doth it tell?

First Girl—It tells us that on Christmas morn.  
Christ our Saviour King was born.

Second Boy—Where, oh, where the wondrous place?

Where did they first behold His face?

Second Girl—Cradled low in Bethlehem's manger,

There they found this kingly Stranger.

Third Boy—Who the first to tell abroad  
News of this great gift from God?

Third Girl—Faithful shepherds sped along  
Echoes of the angel's song.

Fourth Boy—Who the first their gifts to bring  
Gladly to this new-born King?

Fourth Girl—Wise men who in lands afar  
Had beheld His wondrous star.

Fifth Boy—What the gifts they did bestow  
On this Stranger meek and low?  
Fifth Girl—Gifts they brought of wealth untold  
Myrrh and frankincense and gold.  
Sixth Boy—Why came He from heaven to earth  
Glorious King of lowly birth?  
Sixth Girl—God loved us so His Son He gave  
That He a sinful world might save.  
Seventh Boy—What then the offering we must  
bring  
In honor of our Saviour King?  
All—We come on this glad Christmas day  
An offering at His feet to lay;  
And as the bells their music ring,  
In each heart crown Him Saviour, King.  
(Leader.)—For unto us a child is born, unto  
us a Son is given; and the government shall  
be upon his shoulder; and his name shall be  
called Wonderful, Counsellor, Mighty God,  
Everlasting Father, Prince of Peace.  
(School.)—Of the increase of his government  
and of peace there shall be no end, upon the  
throne of David, and upon his kingdom, to  
establish it, and to uphold it with justice and  
with righteousness from henceforth even for-  
ever. The zeal of Jehovah of hosts will per-  
form this.—Isa. 9: 6, 7.—Selected.



### A Visit to "Good-Will Center," Norfolk

On reaching Portsmouth after dark, imagine the joy-bells in my heart when I heard the voices outside calling, "There's Miss Leachman!" Three of our dear Training School girls were waiting—Misses Mae Campbell, Delma Maher and Blanche Dittmar. We were soon on the ferry to carry us over to Norfolk. What a refreshing breeze of salt air after a stuffy train of twenty-four hours! What a welcome was awaiting me at "God Will Center" by Mother Wixon and Miss Nonie Gravett. For nine long years I have had a longing to go to the "Good Will Center" of Norfolk.

At last there, I had to see very much of the building before sleeping. The next morning before we were through breakfast the little tots began to come to kindergarten before opening time—twenty-eight little ones, five nationalities—Chinese, Greek, Syrian, Italian and American.

Now they sang, marched, performed their gymnastics, then they pretended their little hands were Bibles and repeated many, many Scripture verses. Then time came for a march to be play-

ed, and up the steps they went into their very own beautiful kindergarten room—white tables, white chairs, beautiful pictures—where they had their hand work.

Then came the Blue-bird Club of thirty-four, the Camp-fire girls, music pupils, the night English class. The workers were busy from early morning until late at night.

Only God can estimate the good, that is being done at this "God Will Center", but the same cry is heard here that I hear at every place, "No room, no room." May God give Southern Baptists the vision and the faith to buy and furnish room to care for the people that God sends to us. Somehow Baptists get the people but we are not prepared for them.

I visited the home for Chinese men. What a wonderful home! There are 240 Chinese men and Chinese women in Norfolk. Many of them are members of Baptist churches.

It was my privilege to meet with the local board. What a splendid lot of women! How their hearts are on fire to do greater things for God—and they have a marvelous opportunity to work through the avenues prepared by the Home Mission Board.

I spoke at Dr. Vines' and Dr. Wright's churches, and through the kindness of Dr. Riddick I was able to see every institution and spent hours on the needy field which only made me cry out the more, "O, God, increase our faith that we may care for the needs at our own door!"



### "Veterans of the Cross"

*Let us remember in a special way at this  
Christmas time the aged, the infirm,  
the needy, the shut-in.*

"The work of the Convention Board is organized to give gracious help to those who, in their service, have come to need. There is no badge of shame in their necessities. It is the badge of the Lord Jesus."—Dr. William Lunsford.

"The demands upon, and the qualifications of the preacher are quite peculiar. He must be pious above the average man, and yet he should not be painfully pious, as some few are. He cannot swindle in a trade as some laymen are said to do. He cannot tell even a business lie. If a clergyman should swindle someone out of fifty cents in a chicken trade, it would disqualify him for life as a pulpit man. The

feathers of that chicken would forever hang in his hair. He must do one thing—be a preacher. 'Give thyself wholly to it,' is what Paul said to young Timothy.—He must not win the reputation of being a shrewd trader. He must not have the ambition to sit at the tables of the money-changers. His money will come to him already changed into dimes, nickels, and pennies.—We ought to be proud of the splendid heroism of our brethren in the ministry, who, if they suffer, do so in silence. To suffer in silence is better than to be ridiculed in public, and preachers, as a rule, have found this out.

"The woman who marries a preacher has a stout heart and a strong trust. She gets a husband, and that's all. It is generally true that she gets a faithful and an honest man. She does not have to hunt him at night with a policeman, nor train a poodle to follow his circuitous trail. She cuts cloth and measures food to suit her husband's purse, and walks happily with him through blessed years of love and labor.

"I can say to young men who are looking in the direction of the pulpit to find a place of labor, that I have never heard an old man express a word of regret at having thus spent his life; but rather they all declare that if they could begin life again, they would labor in the same field and come again to the same poverty. It must be true, then, that they have bread to eat that others know not of, and that the labor is its own reward."—Dr. C. C. Brown.

"I appeal to you, my brethren, finally and most hopefully upon the teachings of the Word of God. Paul is very practical and pungent in his questions addressed to the Corinthian Christians in this matter. 'What soldier ever went at his own charges?' saith he. 'Who planted a vineyard and eateth not the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Do I speak these things after the manner of men? or saith not the law the same? If we sowed unto you spiritual things, is it a great matter if we reap your carnal things?'—Dr. J. J. Hurt.

"The pastor's salary is generally regulated—not by the ability of the church he is called to serve—but by its liberality."—Dr. F. C. McConnell.

"A workman who had been converted under the preaching of a gospel minister returned to his task with new ideals of his relationship to his employer and to his work, and with new ambitions and new strength. At once his daily production began to increase. 'I am a Christian now, and if I am to get pay for a full day's work I must render an honest day's service.' His employer began to take notice of this and promoted him. Both employer and employee profited by what the preacher had wrought. Why should they not share with him the fruits of his own labor?

"A brilliant young lawyer defended a young man in court who was charged with a major crime. He succeeded in securing an acquittal for his client. The young man's Father, being well to do, and feeling great gratitude for the service rendered by the lawyer in saving the life of his son, gave him \$5,000. Ten years later the young lawyer conducted evangelistic services in the same town, having in the mean time become a gospel preacher. His client of former years came to the meetings, out of mere idle curiosity at first, but lingered to pray, convinced of sin, of righteousness and of judgment. Finally he who had been without God and without hope in the world became a new man in Christ Jesus, a child of God and an heir of eternal glory. At the close of the meeting the father in gratitude for his preacher's work in leading the son to Christ, gave the preacher \$5. The young lawyer out of his fee could have provided for old age, but the preacher could not, though he was the same man."—Dr. M. E. Dodd.



CHRISTMAS GIFTS FROM AMERICA

"Girls at Yongtze-poo Social Center hugging their Christmas dolls that came from America. We can have as many such girls in our Sunday schools as we have room and teachers for."



## The Gifts

A Christmas play for children, by Edith Taylor Earnshaw.

### Characters:

Dan; Lucy; Harry; Betty; Tom; Ruth; a hungry boy; a thirsty boy; a lonely girl; a cold boy; a trained nurse; a prisoner; a voice.

The children are from eight to twelve years old. The only grown people in the play are the nurse, the prisoner and the voice. No special costumes are required, children wearing out-of-door clothes.

A background of Christmas greenery is all that is needed to decorate the stage. The jail in Scene 8 may be made of pasteboard or beaver-board, with a small barred window near the top. It can be so placed that only the front wall is necessary.

Christmas carols should be sung between the scenes by a choir.

The carols suggested may be found in "The New Baptist Praise Book."

Note: The music in the following program is a very important part. If the hymns suggested cannot be secured, substitute other Christmas hymns—not songs. The following are suitable: "From the Eastern Mountains;" "It Came Upon the Midnight Clear;" "Brightest and Best of the Sons of the Morning;" "O Come All Ye Faithful." If sung softly by a few voices these hymns will be all the more impressive.

The star may be an electric bulb or a lantern hung behind a rather small wreath of Christmas greens so it will shine through.

### Introductory Speech.

(By president of Sunbeam Band).

If Christmas came on every day  
With misletoe and garlands gay,  
Our eyes would grow so tired, they  
Would soon forget to glisten.

If Santa Claus, the jolly sprite,  
Came down the chimney every night,  
I'm just afraid sometimes we might  
Not stay awake to listen.

So let's be thankful for the cheer  
That comes with Christmas once a year;  
Although to wait until it's here  
Is very trying—very.

And now the Sunbeams large and small,  
Wish you a welcome, one and all,  
And hope that to your lot may fall  
A Christmas glad and merry.

Edith Taylor Earnshaw.

### Organ Music.

(Enter Dan and Lucy, talking)

Dan: I wonder what Santa Claus will bring me Christmas! Gee! I hope I'll get a rifle and a pair of roller-skates and a tennis racquet and a whole heap of candy and nuts and—

Lucy: Why, you greedy boy, you want EVERYTHING! As for me, I'd be quite satisfied with a talking doll and a wrist watch and a set of white furs and a pearl ring and—

Dan: And you say boys are greedy! I say girls are little PIGS! Well, anyway, I'm glad Christmas is 'most here. I'm going to hang up the biggest stocking I can find. (Measures with his hands).

Lucy: Hang up one of your own, then!

Dan: Well, Miss Smarty-Cat, I hope Santa Claus won't put a thing in yours but sand and switches.

Lucy: I hope he won't put anything at all in yours!

(Harry and Betty run in, quarreling).

Harry: Give me that horn!

Betty: I won't.

Harry: Give me that horn.

Betty: I won't.

Harry: Give it to me this minute.

Betty: (Blows horn) I won't do it. You shouldn't have opened the package before Christmas, anyway. It wasn't fair, even if Uncle Jim did send it addressed to you. (Blows horn)

Harry: I'll smash your ugly old doll, then. (Snatches doll).

(Harry holds doll above his head, Betty tries in vain to recover it)

Betty: You mean, mean thing! Let my Dorothy Jane alone! (Stamps foot). Oh, how I do hate boys!

(Enter Tom, limping).

Tom: How my feet hurt—O, how they do hurt!

Harry: What is the matter, Tom?

Tom: I've been running errands all day. I despise Christmas! It's nothing but a time when you work yourself to death so other people can have some fun. I've made a lot of money, though. I'm going to buy a lot of good things, and eat all day tomorrow. Um-m-m-m, all the turkey I can hold!

(Enter Ruth. She does not notice the other children).

Harry: Hey, there, what are you dreaming about?

Ruth: Oh! I was thinking about a dream I had last night.

Lucy: A dream?

(All gather around to listen)

Ruth: Yes, the most wonderful dream.

Dan: I'll bet you were dreaming about what Santa Claus is going to bring you. (Mockingly) A talking doll, and a wrist watch and—

Ruth: O, not at all. I dreamed that an angel came and stood by my bed—a great white angel, with shining wings. I was so frightened. Then he said: "Don't be afraid. I want to tell you something wonderful. Tomorrow is Christ's birthday. If you want to carry him your gifts, follow the star tonight, and at midnight you will find him."

Betty: (Jumping up from the floor) O Ruth, perhaps it wasn't a dream at all!

Ruth: That is what I've been thinking, all day. I'm going to start out and follow the star tonight.

Dan: But which star?

Ruth: I asked the angel, and he said I would know.

Lucy: I want to go with you, Ruth.

Betty: And I, too.

Harry: But it is very cold, and perhaps we'd have to go a long way. Still, I'll go!

Betty: Here is your horn, Harry. I don't think I've hurt it.

Harry (Hands Betty the doll) She isn't such a very ugly doll, Betty.

Dan: But the gifts! What are we going to carry? For my part, I'll take a basket of good things from the pantry. Mother won't care. He might be hungry.

Harry: He might be cold. Here is the muffler my Daddy gave me last week, on my birthday. I'll carry that.

Betty: He might be lonesome. I wonder if He'd like my Dorothy Jane to cheer Him?

Lucy: What shall I give Him, poor as I am?

"If I were a shepherd, I'd give Him a lamb;

"If I were a wise man, I'd do my part.

"I know what I'll give Him; I'll give Him my heart!"

Ruth: How lovely! He couldn't have a better present than that, Lucy!

Tom: What time are we going to start?

Harry: I thought you were so tired!

Tom: Who minds being tired! I'll carry

Christ the money I earned today.

Harry: But what are you going to eat tomorrow, Tom?

Tom: O never mind that. I'll get on all right with a sack of peanuts and some apples. That ought to be enough food for a boy!

Ruth: Tom, I think you are just splendid. Now everyone has a gift for Christ but me. I haven't anything. I know! He might be thirsty! I'll go home and draw some sparkling water from our well, and carry him a cupful of that. Isn't everything glorious! We'll start at six o'clock. Everybody be here, with the gifts.



PRIMARY SCHOOL TEACHER AT THE GATE SCHOOL, NEAR SHANGHAI COLLEGE  
"A typical group of Sunday school children, taught by a former student of the Academy."

(They run off the platform, clapping their hands).

## MUSIC

Hymn 460: 1, 2, 3, "Three Kings of Orient."

## Scene II.

*The clock strikes six.*

(Children come in. Ruth follows after they have taken their places)

Ruth: The clock struck six only a few minutes ago. Is everybody here?

All: We are all here.

(Points to an imaginary star).

Dan: There's one star that seems to be a little brighter than the others. I suppose we'll follow that.

Ruth: Yes, and don't you see, it seems to be moving toward the East. We'll go that way.

Dan: Let's go!

(Exit children).

## MUSIC.

Organ.

## Scene III.

(Hungry boy comes on stage).

Hungry Boy: I am so hungry.

(Enter children, talking to each other. Tom comes in last).

Tom: Well, we've made a good start, haven't we? Look at that boy!

Hungry Boy: I haven't had anything to eat since yesterday morning at breakfast. I am so hungry.

Dan: (Looks at his basket). Well, I can't give him any of this food, this is for Christ's birthday present. (Looks at boy. Boys falls to the floor. Dan gazes thoughtfully at boy, at basket, then at boy. Finally hands basket to boy).

Dan: Here is something to eat.

(Hungry boy seizes basket, begins to eat. Then he goes out, eating).

Harry: Come, we must go on.

(Children go out, leaving Dan on until last. He is gazing after the hungry boy).

*The clock strikes seven.*

## MUSIC

Hymn 459: 1, 2, and 3, "Once in Royal David's City."

## Scene IV.

(Children enter, and stop to rest. Boy comes running in, exhausted).

Harry: What is the matter?

Thirsty Boy: I have run about three miles.

Ruth: I'll just give him a drop of this water. (holds cup to his lips). There, that's all you can have.

Thirsty Boy: My little sister is very sick. I am going to call a doctor. O let me have a little more of that water, and I think I can go the rest of the way. (Holds out his arms appealingly).

Ruth: (Holds cup back). But—it is for Christ. (Pause). Still, you—seem—to—need—it—so.

(Boy goes out drinking water).

Dan: We must hurry.

(Ruth goes out last. She is looking back after the thirsty boy).

*The clock strikes eight.*

## MUSIC.

Hymn 461: 1 and 6, "The First Noel."

## Scene V.

(Children enter. After they are settled, enter a little girl with a battered valise).

Girl: I wonder where I am. O I wonder where I am!

Lucy: What is the matter with you, poor little girl?

Girl: I have lost my way.

Lucy: Where are you going?

Girl: To spend Christmas with my grandmother. But when I got off the train, there was nobody there to meet me (they must not have gotten mother's letter) and somebody said Granny Somers lived just a mile away. But I have walked and walked, and now it is dark, and I am lost.

Tom: If you are going to Granny Somers' house, you are going in the wrong direction. She lives that way. (points). You can't possibly get there tonight.

(Girl begins to cry).

Ruth: (To Lucy) She might go with us to find Christ. (To girl) But you are too tired, aren't you, poor dear?

(Girl nods her head)

Lucy: She could spend the night at my house. Mother would be glad to have you. (Girl looks up, smiling). But you don't know the way, do you? (Girl shakes her head). It isn't very far. I think—perhaps—I could show you the way.

Dan: That isn't fair, Lucy. You were going with us to find Christ, and you said you were going to give Him your heart.

Lucy: (After long deliberation) Come, I'll show you the way. (Takes up valise and leads girl away).

Dan: Let's hurry, now.

(Children leave platform).

*Clock strikes nine.*

## MUSIC.

Hymn 95: 1, 2 and 4, "O Little Town of Bethlehem."

## Scene VI.

(Enter children, shivering).

Tom: How cold it is!

(Enter little boy in ragged clothes, trembling).

Harry: What is the matter? Are you sick?

Boy: I am cold!

Betty: Why didn't you wear your overcoat, then?

Boy: Overcoat? I have no overcoat!

(Boy walks on past, Harry hails him).

Harry: I say, boy, this will warm you a little. (Holds muffler out to him. Pauses. Looks undecided). But this is for Christ's birthday present. (Boy shivers. Harry winds muffler about his neck, then turns away, thrusting his hands into his pockets).

Ruth: See, he is almost barefooted.

Tom: Wait, my feet are as warm. Take my shoes!

Betty: And my red mittens, too!

Boy: O no! (Pause). I didn't know there were such kind people in the world!

Ruth: But don't you know, tomorrow is Christ's birthday!

(Exit boy).

Harry: And I have no present for Him! (Looks sadly after the boy)

Dan: Let's hurry, now.

(Children go out).

*Clock strikes ten.*

## MUSIC.

Hymn 101: 1, 2 and 3, "As With Gladness Men of Old."

## Scene VII.

(Children come in. Then proceed across the platform).

Ruth: It is growing late. We must hurry.

Tom: We won't stop another time.

(Nurse in uniform comes on platform, following the children).

Nurse: Yes, I thought I heard children's voices! Won't you stop just a moment, please? (Children turn back reluctantly). There is a little sick boy in the hospital yonder, and he is begging for some other boy to come and visit him. He can't live but a little while longer. Will one of you boys come?

Tom: We are going out to find Christ—and it can't be far from twelve o'clock now. Here, take this money, and buy him a Christmas tree. That will amuse him. We can't come. (Holds out purse).

Nurse: I thank you, dear boy (takes purse) The Christmas tree will be lovely. But he would not be happy without some other boy. He is very ill, truly. Won't one of you come with me to the little dying boy?

Tom. (Looks down, thinks). I'll come. (To others) Don't wait for me. That's all right. You hurry, now.

(Children go out).

*Clock strikes eleven.*

## MUSIC.

Hymn 100: 1, 2 and 4, "Holy Night."

## Scene VIII.

(Children enter, wearily).

Dan: We have come a long way—but I'm not tired.

Betty: O no!

Dan: Or cold. (Shivering).

Ruth: Of course not.

Betty: (Looks about, apprehensively) And I'm not the least bit a-f-r-a-i-d.

Harry: Who would be afraid?

Betty: All I mind is, we've only one present left for Christ. Only this little doll. What will He think?

(Ruth shakes her head slowly).

Harry: (Walking ahead of the others) Look, there is a jail! (Children run to see). And there is a man behind the bars. Do you suppose he is very wicked? A robber, perhaps a murderer?

Ruth: Even if he is, we ought to be kind to him. Tomorrow is Christ's birthday, you know. Let's all say 'Merry Christmas' to him together.

All: Merry Christmas.

Betty: He doesn't answer. Perhaps he is angry.

Ruth: No, he is crying. Perhaps he is thinking of his own home.

Betty: Perhaps he wouldn't feel so sad if he had my Dorothy Jane to cheer him. (Hands doll through bars). Here is something for you, poor man. I hope you will have a happy Christmas with my Dorothy Jane.

Harry: He is still crying.

Dan: But he is smiling, too—and Betty is crying.

Betty: I have given away Christ's birthday gift.

(Children come back to center of platform).

Ruth: All the gifts are gone. Everything.

Dan: We can't do anything for Christ on His birthday.

Harry: (Looking up) Even the star is gone.

*The clock strikes twelve.*

(Auditorium lights go out, until the room is entirely dark. An electric STAR shines out.

Voice: Ye have brought your gifts—Christ himself hath said 'I was an hungred and ye gave me meat; I was thirsty and ye gave me drink. I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me.

Ruth: O when saw we Christ hungry, and fed Him, or thirsty, and gave Him drink? When saw we Him a stranger, and took Him in, or naked, and clothed Him? Or when saw we Him sick, or in prison, and came unto Him?

Voice: He hath said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

(Solo, or anthem by choir, while auditorium is dark except for the light of the star. If a solo, "O Holy Night" is suggested).

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