

HOME ^{and} FOREIGN FIELDS

Vol. VII

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DR. CHEUNG WAN MAN, GENERAL SECRETARY OF THE TWO-KWONG
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"Paul tells us that one man in Christ is the pledge of a new creation. On that basis we claim China,
and the world, as material for the 'new humanity'."—W. O. Carver.

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HOME AND FOREIGN FIELDS

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CONTENTS

	PAGE
EDITORIAL	2
MATCHING GOD'S GOODNESS WITH OUR FAITH. <i>Frank E. Burkhalter</i>	5
Prospects of victory in the 75 Million Campaign, and what this victory will mean to our people and our causes.	
A MEMORABLE MIDNIGHT HOUR. <i>Rev. J. F. Love, D.D.</i>	6
The significance for Foreign Missions of the Kansas City Convention's greatest session, as interpreted by our Foreign Secretary.	
ON THE TRAIL OF TWENTIETH CENTURY APOSTLES. <i>Rev. W. O. Carver, Th.D., D.D.</i>	8
Dr. Carver, writing from China, gives some impressions of the work, the workers, and the needs in the southern field.	
CHILE, A COUNTRY OF CONTRASTS. <i>Rev. W. D. T. MacDonald, Temuco</i>	10
A stirring appeal on behalf of this rich and needy field of opportunity.	
THE UNIFIED BUDGET. <i>Rev. O. E. Bryan, D.D.</i>	11
Our newly elected Budget Director of the Conservation Commission points to the way of success in completing the Campaign.	
THE CHURCH SCHOOL OF MISSIONS. <i>Rev. J. Marcus Kester</i>	11
A practical plan of spreading information and creating greater enthusiasm for kingdom work.	
FUEL FOR MISSIONARY FIRES. <i>Mrs. B. D. Gray</i>	12
COME OVER AND HELP US. <i>Miss Marie Leonard, Montevideo, Uruguay</i>	13
RETRENCHMENT, BUT NOT DISCOURAGEMENT. <i>Rev. B. D. Gray, D.D.</i>	14
A report of the recent annual meeting of the Home Mission Board.	
AWAY FROM THEORY—UP AGAINST FACTS. <i>Rev. Frank M. Purser, Rio</i>	15
WINNING TO CHRIST ON THE FOREIGN FIELD	16
Stories of the power of the gospel, and its faithful witness, in lands across the sea.	
SOME PRESENT DAY HEROES OF FAITH.	20
Some stirring instances of faithfulness and heroism on the part of native Christians.	
FROM THE WOMAN'S MISSIONARY UNION	23
FROM THE LAYMEN'S MISSIONARY MOVEMENT	25
MISSIONARY MISCELLANY, from the Foreign Mission Board	26
YOUNG PEOPLE'S DEPARTMENT	30

THE MISSIONARY PILOT

SENIOR B. Y. P. U.

July 1.—Topic, "Appreciating the Mercy of Jesus." The closing topic in the *Quarterly* raises the question, "How may we show our appreciation?" The answer may be illustrated in the two appeals for service, "Away from Theory—Up Against Facts," page 15; and "Come Over and Help Us," page 13.

July 8.—Topic, "Lessons from 1 Peter." In this book Peter brings out with great clearness the meaning of suffering to the Christian. Let the leader close the discussion with the thrilling story on page 20, "How Mr. Ku Stood the Test."

July 15.—Topic, "A Study in Stewardship." See Editorial on page 3, "The Deeper Meaning of Stewardship." Let the leader condense the message of this editorial, and place on the blackboard a list of some of the best recent books on stewardship.

July 22.—Topic, "What Do Faith and Works Have to Do With Each Other?" This is a pertinent question as we face the last year of the 75 Million Campaign. Supplement the answer in the *Quarterly* with Mr. Burkhalter's splendid message on page 5, "Matching God's Goodness with Our Faith."

July 29.—Topic, "J. Hudson Taylor, the Man Who Dared." We delight to honor these pioneer heroes, but we need to be reminded that their heroism is equalled by humble native

Christians on the foreign fields. Illustrative material of thrilling interest will be found on pages 20-23, "Present Day Heroes of Faith."

G. A's., R. A's., JUNIOR B. Y. B. U's. AND OTHER CHILDREN'S MEETINGS.

Especially attractive will be found the story material on pages 16-23. These stories can be used to fine advantage in the opening worship of the young people's and children's meetings. See also the material provided by Miss Briggs in the Young People's Department which bears directly on the Missionary topic for the month, "Evangelistic Agencies of the Foreign Mission Board."

W. M. S. AND Y. W. A.

An abundance of illustrative material has been provided for the monthly missionary meeting in the stories on pages 16-23, and in the news notes from the foreign fields on pages 26-30. See also Miss Mallory's outline program on page 24.

SUNDAY SCHOOL.

An exceedingly attractive and informing program for the closing worship of the Sunday school might be prepared by a young people's class using, in whole or in part, the material on page 30, "Evangelistic Agencies of the Foreign Mission Board."

Home and Foreign Fields

THE MISSIONARY JOURNAL OF THE SOUTHERN BAPTIST CONVENTION



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I. J. VAN NESS, Corresponding Secretary

G. S. DOBBINS, Editor

JULY, 1923

What We Have Learned

The process of learning is essentially one of "trial and error." We learn by facing problems, and solving these problems, in whole or in part, by trying one experiment after another until the most nearly correct solution is discovered. The test of the "correct solution" is, Does it work? Does it meet the need? Does it get results? On the basis of such "trial and error" experimentation we introduce the reasoning process, which is mental exploration, as distinguished from the motor variety. Because of what has happened we may reasonably forecast what will happen. Because of what has succeeded or failed we can reasonably prophesy what, under similar circumstances, will succeed or fail.

What then are some of the lessons which the past four years of the 75 Million Campaign have brought to us, and what profit may we derive from them?

1. *We have learned that a Baptist democracy can function for common ends.* The serious charge has been made more than once that the Baptist democratic ideal had in it certain elements of strength for the individual, but was incapable of producing team work. For the first time in our history Southern Baptists undertook on a great scale an enterprise which involved the absolute necessity for team work. Perhaps no example in American religious history can be cited in which more effective team work was displayed than in the inauguration of the 75 Million Campaign. Our unified budget tied up in one great bundle the missionary, educational and benevolent interests of the denomination, and called for the support and co-operation of every church and every individual church member in our group. The response was not one hundred per cent, to be sure, but it was sufficiently unanimous forever to silence the charge that in the nature of the case Baptists cannot think together and work together in a common cause and for common ends. We have demonstrated to the world that there is no finer type of co-operation than that which can be exhibited by a pure religious democracy.

2. *We have learned that a single great objective possesses more of challenge than a series of small tasks.* This

is true of human nature in any undertaking. To reach an enchanting mountain crest is more compelling than to take a certain number of steps in a given direction, even though to reach the attractive objective is but the sum of the steps required. There is something in a big undertaking that stirs the imagination and fires the emotions which is absent from a series of small tasks, even though it requires the sum of the small efforts to achieve the great end. Our people will never again be satisfied with a multiplicity of appeals made independently for a large number of objects. We have been caught in the current of great things, and we shall not be satisfied with paddling in little streams.

3. *We have learned that the hearts of our people respond unfailingly to the appeal of great, central, main issues.* At the heart of what we believe is the doctrine of the infinite worth of a single human soul. The soul that is without Christ is to us the object of tenderest compassion and deepest concern. The hearts of our people universally warm at the thought of bringing a lost soul into transforming contact with Jesus, the only Saviour. The greater the need and opportunity, the more spontaneous and hearty the response of our Baptist people. There is therefore perennial power in the appeal to carry the gospel, and the fruits of the gospel, first to those who are the most destitute and needy, as in our foreign fields, and then to those whose need is no less but whose opportunity is greater in our own midst. To make this program of missionary evangelism effective we must link it with a program of education for the preparation and training of leaders, and with a program of benevolence that will witness to the world the reality of our religious profession through its Christ-like fruits. Nothing less than the taking of this whole world for Jesus Christ is our enterprise, and in proportion as we make this the main issue we shall grip the minds and hearts of our people.

4. *We have learned that self-centeredness is suicidal, everywhere and under all circumstances.* Practically without exception those churches which entered into the 75 Million Campaign with sacrificial self-forgetfulness are the churches which have grown and prospered most within the past four years. Make a list of those churches that have added the largest numbers to their membership, that have developed greatest power in organization, that have made notable additions to their equipment, and you will discover that they are without exception churches that went boldly into the Campaign and have worthily sought to do their share. Jesus himself laid down this immortal principle when he said, "Who-soever would save his life shall lose it, and whosoever shall lose his life, for my sake and the gospel, shall gain it." In the same way, those States which have refused to put self-interest at the center, but have dealt with greatest fairness and magnanimity in the distribution of Campaign collections, have without exception prospered most signally in their own work; whereas, those States that, consciously or unconsciously, permitted the great South-wide and world-wide interests of the Campaign to occupy the circumference, while home interests were put at the center, have found themselves involved in many difficulties and embarrassments. Let us earnestly hope that this lesson has been so learned as never to be forgotten.

5. *We have learned that strong and vital motives are necessary to sacrificial giving.* Sacrifice runs counter to natural human desire. Even as Christians we are not naturally inclined to make sacrifice. If we are not to follow the line of least resistance, there must be some constraining power more potent than self-interest. It is useless to berate men and women for not paying their pledges when they have ceased to have a sufficiently compelling motive for so doing. We are creatures of motive, and will no more do a hard

thing without motive than a locomotive will run without steam. Herein has been our greatest single failure. We have depended on the signing of a pledge card to furnish the motive power for sacrificial giving for five long years. The motive to sign the card was made compelling, but the motive for paying the amount pledged, month by month and year by year, has been neglected. People will give when they feel like giving, and seldom otherwise. This may not be as it ought to be, but it is as we find it. Never again should we undertake to make one experience suffice for five years of sacrificial giving.

6. *We have learned that system and good business methods are absolutely necessary in religion.* All that we have learned about raising money has gone ahead of our methods for collecting the money. No business enterprise on earth could be maintained with methods so lax and loose as those employed by the average church. One of the outstanding lessons of the Campaign has been that those churches, associations and States which have been most successful in raising their Campaign quotas have worked on the budget plan and used the envelope system of weekly and monthly collections. So impressive was this lesson, that the recent meeting of the Southern Baptist Convention authorized the appointment of Dr. O. E. Bryan as Budget Director of the Conservation Commission, whose chief duty it shall be to stimulate all our churches to adopt the budget system of church finances.

7. *We have learned that gifts of money are the fruits, not the roots, of religion.* The best fruits are obtained by cultivating and enriching the soil in which the roots are planted, not by any forced methods of growth applied to the fruit on the stem. The roots of fruitful religion must be embedded in the rich soil of personal relationship to Christ, of spiritual passion for the lost, of consistent Christian living, of Bible study, prayer, and church attendance. After all, the results depend upon the genuineness of the individual's experience of grace, and the virility and vitality of the local church to which he belongs. Given a genuinely converted individual and a true New Testament church, and the fruits of sacrificial giving will inevitably appear. In all our efforts for the future, we need to place more and more emphasis upon the spiritual nurture of the individual and the strengthening and developing of the churches of Jesus Christ.

Such are some of the lessons we have learned. Reason and religion join hands in pleading that on the basis of these lessons we project our efforts for the ensuing year and for the following Campaign. We have come to the steep, upward climb to the top of Hill Difficulty, where we shall need all the benefits of experience we can bring to bear. With the Holy Spirit as our guide, let us mount the steep ascent, that we may emerge on the broad plateau at Atlanta next May, preparatory to a new climb toward the summit which God has pointed as the goal for our generation.

* * *

The Deeper Meaning of Stewardship

Recent years have witnessed a remarkable revival of interest in the doctrine of stewardship. A fundamental doctrine both of the New and Old Testament, the great body of teaching which gathers about this idea has for centuries past been neglected. One of the most heartening signs of our times is this new emphasis on one of the revolutionary conceptions in the Christian faith. "The revival of stewardship," someone has well said, "spells the survival of our faith."

Ideas become perverted both through disuse and overuse. When the Bible conception of stewardship began to lay hold on men's minds, it opened up so many avenues of thought and practical application that men forthwith began to abuse the concept. The newly discovered doctrine was hailed as the solution of all our problems. Innumerable sermons were preached, addresses made, books and articles written, setting forth the value of stewardship as a universal religious, political, industrial and social panacea. Stewardship departments were created by various denominations, and given the task of applying this new spur to speed up financial programs. The principle, or, as it was boldly termed, the "law" of the tithe was seized upon in many quarters as the way of quick results, and a great tithing propaganda swept the land. To all this there has been a reaction on the part of thoughtful, spiritual-minded people, who are beginning to ask, "What is the deeper meaning of stewardship?"

A growing volume of literature is appearing as a result of this inquiry. We are discovering that the word "stewardship" is no magic pass-word with which to open purses. It is rather an integral part of the fundamental system of Christian truth, and is not to be separated from repentance, faith, obedience, sanctification and other like doctrines of grace. This expanding conception of stewardship is a source of inspiration and encouragement as we face the future for our kingdom enterprises.

A recent volume takes for its title the answer to our question, "What is the deeper meaning of stewardship?" It is by John M. Versteeg (published by the Abingdon Press, New York) and digs deeper beneath the surface than almost any of the books on this subject within recent months. A brief analysis of this book will show the direction which the profounder thinking of our more thoughtful men is taking at present.

The author begins with an effort to state the claims of stewardship. Stewardship comes, he declares, to say that we need to rethink our religion. Stewardship does not stop with tithing, nor is it mere sentimentalism. "Stewardship," he says, "is synonymous with Christian thoughtfulness." Summarizing the claims of stewardship, he holds that it asks that we live our faith, that we remold our standards, that we enter into the joy of unselfishness. "For itself it makes the claim that it has the vision needed for a better way of life, and that its message is timely for the day in which we live. Every Christian therefore ought to consider its case. And he must give it his vote; neutrality is impossible; he must be for or against!"

What, then, is the foundation of this doctrine of stewardship? It is *life*, as over against formalism and ecclesiasticism. "Life," the author affirms, "is progress in love," and our service must articulate our love. Stewardship then, to summarize, is founded on the sense of reach for God and humankind. Stewards are in earnest for the reign of God on earth. They therefore seek to make society spiritual. They know of no other way to follow Jesus Christ.

The author reacts so violently from the mechanical and legalistic application of the principle of tithing as almost to make it appear that he has no sympathy for the modern emphasis on this practice. Yet a little later in the discussion he comes to the defense of the tithe. He finds, as most of us do, that objections to tithing are for the most part grounded in stinginess. "There can be no doubt," he concludes, "that for people in moderate circumstances this percentage provides a working basis for benevolence—though not a rigid rule." He points conclusively to the happy results of tithing in the lives of those who have practiced it. The tithe is an equitable minimum, but "becomes a danger if it leaves us too much for ourselves." Tithing, by itself, is not stewardship. "It may be the expression, but also the repression,

of our sense of stewardship. It may be a sop to conscience or it may be a work of love. What it is depends totally upon what our stewardship means."

The author's discussion of "stewardship and property" is unusually clear and valuable. A steward is a trustee of God's goods, he shows, and must see that his property truthfully represents God, and works the will of God. The trustee of God's goods will think more of God than of goods. Wealth is a social product and must serve society. Stewardship for God, therefore, means stewardship for society. The high function of property is to develop personality. "A Christian steward will make his property God-like, and his property in turn will make him like his God." All this forces the conclusion that there can be no ownership apart from obligation; and so it comes about that "we have a right to such property as we have the right to use." Listen to this gripping challenge: "The world needs God; our money can bring him to men. The world needs his reign; our money can build up his democracy. Is one-tenth of one's earnings excessive to give to a cause like this? The outcome of our income must be the success of Christ's cause!"

Stewardship has a deeper meaning for the confused and selfish social order in which we live. The principle of stewardship, which is but the application of the ethics of Jesus to practical life, will solve the problem of capital and labor. "Stewardship asks of church folks that they shall look out on the world through the eyes of Jesus Christ. If they consent to do this, stewards are confident that they will render one verdict and only one: personality must have precedence over property; God and not goods is man's goal; greed must go for good." To recapitulate, "We began by noting that there is a revival of stewardship. There are idiosyncrasies and misinterpretations, but at the heart of it all there is a determination to seek the will of God in regard to property. This is expressed in the tithe, which frequently obtains from inferior motives, and is often resorted to at the behest of legalism, but evidences the church's desire to see the will of God done in the earth. But if stewardship ends with the tithe or with generosity, the means has defeated the end, and a good has once again been made the enemy of the best. There must be an honest facing of what life is for. There are those who try to be Christians with a content view of life, but only the view of life that fulfills the intent of God can hope to follow Christ. We see that property, an instrument for good, has been utilized for evil. A Christian's private attitude toward it, therefore, is that he may use it only for the development of his soul and the saving of the world, the honor of his God. In business his attitude is that the will of God and his reign must come to expression in it. Property, in public relations, must articulate Christ. The social order must be Christianized. The church, which most nearly of all institutions should approximate an unselfish life in God, must be first in its sense of trusteeship with the property it has. It must be a priest in the realm of stewardship. But it must also be prophet. It cannot rest content until the servant spirit dominates all men. It must both practice and preach stewardship."

Here is indicated a line of thought and practice which will reconcile conflicting opinion on this tremendous and vitally important subject of stewardship and tithing. We are not to agree at once with what may be said on such a subject; but we can agree that this is the strategic point of attack in bringing to the cause of Jesus Christ that support which is necessary for ultimate triumph.

Mr. Versteeg's "The Deeper Meaning of Stewardship" is representative of the new thinking which is being done in this significant realm. In addition to this book attention may be called to Ralph S. Cushman's "The Message of

Stewardship" and "Adventures in Stewardship." The first is a book of daily devotions and class study which shows that the principle of stewardship underlies the entire message of the Old and New Testaments. In the second the argument for stewardship is not presented as such, but the actual experiences of people are told. Another indispensable study in stewardship is by Harvey Reeves Calkins, "A Man and His Money." A splendid collection of sermons by representative preachers is found in the volume, "Modern Stewardship Sermons." It is indeed a happy sign that so much worthwhile literature is being produced on this fundamental subject.

* * *

Two extraordinary bequests have recently been made to the Disciples of Christ, totaling approximately three million dollars. One is made at the death of Robert H. Stockton, who devises the bulk of a fortune of two millions to his denomination; the other is made by R. A. Long, whose total gifts will amount to one million dollars by 1928 at the present rate of payment. How much better to leave wealth thus than to leave it a handicap and stumbling-block for one's children! Have you made your will? Do it now, and put into it some concrete expression to the love of Christ and his kingdom.

* * *

"World Comrades" is the name of a delightful quarterly magazine published by the W. M. U. Headquarters, Birmingham, Ala., in the interest of the young people's auxiliaries of the Missionary Union. It contains a wealth of material for Sunbeam, R. A. and G. A. programs, and much other inspiring and helpful matter. The subscription price is \$1.00 per year. Every young people's leader should receive a copy.

* * *

Have you read "From Strength to Strength," by Miss Margaret Lackey? It is the Home Mission Board's newest mission study book, and is full of information and inspiration. A new vision of the need and opportunities in the homeland will come from the study of this book. Pastors contemplating mission study courses will find in this volume the freshest and most helpful material available in print. Write to the Home Mission Board, Healey Building, Atlanta, Ga., for copies of the book.

* * *

The Baptist Missionary Society of England reports a total of 3,596 baptisms during the year, and no financial deficit at its close.

* * *

Reports for 1922 show that it was a banner year for American churches. More than \$60,000,000 was spent for church buildings. Gifts totalling \$40,000,000 were made to foreign missions. A substantial increase in the average salary of ministers was made. This, too, in the face of much financial depression. Surely the kingdom is coming!

* * *

The Catholic church now claims a membership of 250,000 negroes in the United States. In addition to the hundred and twenty-five parochial schools, the Catholics have eight negro schools of national importance. Plans are now being made for a new negro Catholic school in Maryland—the Cardinal Gibbons Institute. What a commentary on our neglect and indifference!

Matching God's Goodness With Our Faith

"We Can and We Will"

Frank E. Burkhalter, Publicity Director

At no time since 12,000 Southern Baptists went up to Washington in May, 1920, to celebrate the success of their efforts in subscribing more than \$90,000,000 to the 75 Million Campaign, has the prospect for raising in cash at least \$75,000,000 of that amount been so encouraging as it is today.

And this prospect owes much to the developments of the Kansas City Convention, recently concluded.

When the Baptists began to assemble at Kansas City the majority of them were far from optimistic. The Campaign collections had fallen far short of the original Campaign standard up to that time. The Home Board had been seriously crippled in its operations for a good while and was facing an embarrassing debt because of the failure of the receipts to come in in larger amounts. The Foreign Mission Board, after denying its missionaries on the field \$2,000,000 in needed equipment during the past two years, passing up the most challenging opportunities in many fields, came up to the Convention with a debt of more than \$400,000 at the banks and outstanding letters of credit in excess of \$1,000,000, and had about concluded to tell the 75 young people asking to be sent out as missionaries that they would have to remain at home. Various other interests embraced in the Campaign had not been able to attain anything like what they had hoped for.

But when the Convention opened for business, the popular opinion in relation to every phase of the Campaign began to change. The Conservation Commission submitted its report, summarizing the marvelous progress that had been accomplished in every department of Southern Baptist work directly related to this forward movement at the same time the sum of \$44,000,000 cash had been realized on the pledges. The messengers then began to realize that the Campaign had accomplished a great deal more than they had thought it had. And when the encouraging reports of the Home and Foreign Mission Boards, the Relief and Annuity and the Education Boards, direct beneficiaries of the Campaign, were presented, showing how their work had gone forward at a marvelous rate despite the fact that they had not received everything that would have come to them by that time had all our people paid their pledges promptly, the conviction grew upon those persons who heard the reports that the Campaign had succeeded far better than they had thought, and that had it not been for the Campaign in the years of depression through which we have recently passed, all our organized work would, in all probability, have suffered untold reverses. The Campaign, instead of being a failure, proved the means of forestalling disaster in all our general work.

The report of the Sunday School Board showed such evidence of marked growth in numbers and in every department of organized Baptist activity that the Convention hosts came to feel that God had done His part in blessing Southern Baptists, and if there was any failure at all it was on their part in failing to match God's goodness and generosity with their faith and devotion.

By this time the morale of our forces had grown to the point that they began to feel the task could be accomplished if our people could be reached with a challenging motive to sacrificial, heroic service, and that by the expiration of the Campaign period in December, 1924, our more than 3,500,-

000 white Southern Baptists could lay \$31,000,000 more in cash upon God's altar for the promotion of the missionary, educational and benevolent enterprises of His kingdom.

The thought of ultimate victory brought hope to discouraged hearts. Doubts began to give way to faith. Hesitation was supplanted by resolution, and instead of the messengers saying the task could not be done, they began to cast about for methods which they believed would make it possible for it to be done.

As a result of deliberation the Conservation Commission was instructed by the Convention to put on an intensive campaign of enlistment and education, looking to the setting up of a plan of regular, systematic and proportionate giving in the local churches to both the local interests of the churches and the general causes of the denomination, and the development of the individual members of the churches in the practice of Christian stewardship.

After prayerful consideration of the matter the Conservation Commission elected to lead this special church budget and stewardship campaign Dr. O. E. Bryan, who as state secretary for Kentucky had a large part in the inauguration of the budget system in that State, and as secretary of enlistment and evangelism for the Home Mission Board for the past two years, has greatly set forward those departments of work. Dr. Bryan has accepted this task and has already entered upon it, thus dedicating his life to the building up among Southern Baptist churches of a more stable system of financing the interests of God's kingdom. Virginia and Kentucky, among the largest givers to the Campaign in proportion to their numbers and resources, have the budget system well established in a large number of their churches. It is believed a similar system throughout the South would mean much for the progress of the Kingdom, as represented in the general missionary, educational and benevolent enterprises fostered by Southern Baptists.

Here are some of the considerations that brought our people to realize that Southern Baptists cannot afford not to complete their original 75 Million Campaign goal by the end of the five-year period:

1. It would discredit the Baptist name at home and abroad.
2. It would permanently weaken our own morale to enter upon a task and fail to complete it simply because the task proves hard.
3. It would mean the repudiation of our vows to a God who has never failed us in any hour of need.
4. It would retard the ongoing of the Kingdom at home and abroad for many years to come, simply because it would make it necessary that our general boards and other agencies turn their backs upon the most inviting and challenging opportunities they have ever known.

Having taken all these matters into consideration and being led of God's Spirit to realize that the task is not an impossible one, the Baptist messengers at Kansas City pledged themselves by a rising vote to perform the task, thus going on to a glorious victory. And one of the reasons for resolving to see the Campaign through to a successful conclusion was that the way might be cleared of all obstructions and prepared for going on to a still larger program for God when the Campaign has been concluded.

Some of the other achievements which the completion of the 75 Million Campaign will make possible were indicated as follows:

1. It will relieve the secretaries and members of our various general boards of the great mental stress that confronts them now and leave them free to plan forward steps rather than backward ones.

2. It will enable these boards to enter in vigorous fashion the new fields of challenging opportunity that confront them everywhere but which will soon be closed to them if the opportunities are not seized and improved.

3. It will save the morale and the very lives of our hundreds of faithful missionaries at home and abroad who have labored under heavy handicaps all these years and who are pleading that before they are called home to God they shall be privileged to see physical reinforcements that will enable

their successors in the work to achieve larger results than they have been able to do.

4. Such a victory will greatly increase our own morale and better fit us for doing the things God would have us do.

5. It will give to Southern Baptists a taste of the genuine joy of sacrificial service, for we will not put \$31,000,000 new cash into missions, Christian education and benevolences in eighteen months without many of our number making genuine sacrifices.

6. Such an achievement will convince the world in general that Southern Baptists are a people who perform as well as promise to do great things for God.

With such possibilities looming up before us in the successful completion of the 75 Million Campaign, who is there among Southern Baptists who does not crave a vital share in this Christ-honoring undertaking?

A Memorable Midnight Hour

The Significance for Foreign Missions of the Convention's Greatest Session

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

Foreign Missions was given its main chance before the recent Southern Baptist Convention on Friday evening, May 18. Beloved missionaries were heard and past ten o'clock something extraordinary happened in the Convention. Someone said that the Lord decided that He would take a look in on the Convention. Certainly there seemed to come over the body a sense of the Divine Presence, and a great company of men and women were under the spell of this Presence until past midnight.

AN INTERPRETATION OF THE HOUR

I am asked to give HOME AND FOREIGN FIELDS' readers an interpretation of that meeting and its significance for Foreign Missions. This interpretation will be in the terms of my own experiences of that hour and in terms of the experiences of others as they were expressed to me by scores of those who passed through the experiences of that Friday night service.

First. I am compelled to believe that the incidents of that hour were of God. First, there had been prayer for the Convention and much prayer for Foreign Missions in particular. The morning before I left for the Convention I was in the Ministers' Conference of Richmond and the closing period of that Conference was one of earnest importunity that God would go with His servants to Kansas City, that He would preside over them, and that relief might be found for the Foreign Mission Board which was carrying the burden of a great debt to the Convention. A dear friend of the Convention and of Foreign Missions, who lives in Kansas City, who desired that the Convention should be a blessing to the city, and who felt a deep concern for our foreign mission work, had, before the Convention convened, rented a room at one of the city hotels for a day of imploring the Lord to be in the Convention and to save Foreign Missions from failure before its marvelous world opportunity. I have been told that during the Convention groups of brethren in rooms at the hotel were engaged in earnest and concerted supplication before that Friday night meeting. My interpretation is that what happened was in answer to prayer.

Second. The human element seemed a small incident in what took place. It is true that the missionaries spoke and spoke well, though for lack of time they were compelled to speak briefly. The Convention heard them gladly, and they told things about their work which all ought to know. Following the talks by the missionaries, a dear brother in the audience, a choice spirit with a fervent love for his Lord and Foreign Missions, proposed that the day of prayer which had already been agreed upon should be followed by voluntary offerings to relieve the debt. There developed what seemed to be some danger of misunderstanding if this suggestion were carried out, and it seemed best to some of us that we should, in the interest of complete understanding and unity of effort on behalf of the Campaign, close the session at that point. But the messengers present would not have it so, and doubtless they were given a wisdom from the Divine Presence. Their wishes prevailed. Soon with amazing unexpectedness there broke out such a spirit of hilarious sacrificial giving as one does not often witness in a lifetime. Men and women, many of them with little of this world's goods, felt that they must in that holy hour subscribe the salary of a missionary, or some considerable part of it. No one had anticipated such a response to the Board's needs. No one had planned it, and no human element in the situation could explain it. It was manifestly of God and this is our consolation in the whole incident. It is certainly safe to let God have His way and to follow where He leads. This is true or else all our planning comes to naught.

Third. I interpreted the incidents of that hour as being of the Lord upon the testimony of many of the most godly men and women in the Convention. One good woman from Kentucky, who with her husband, a business man, gives with an open hand continually and joyfully to the Lord, said to me the next morning something like this: "I have never in my life been more conscious of being in the presence of the Holy Spirit and under His influence." An aged servant of Christ who had been attending the Convention for something like fifty years said that he had never seen such an hour in the Convention. Many were the similar testimonies. Following

the Convention, I heard Dr. L. G. Broughton report that hour to a great congregation, and he called it a "Midnight Hour in Heaven." I must give credence to the testimonies which my brethren and sisters give of their spiritual experiences, and especially when these testimonies are given by men and women who have through long years of Christian service learned how to appraise their own experiences. If that hour and those subscriptions and experiences were not of the Lord and those who testified are deceived, then I do not know how we may hereafter validate our experiences.

Fourth. The experiences are being confirmed by many letters which are now more than two weeks later coming to my desk from those who made the subscriptions, and some who did not make them. I wish that there were space to publish the full text of these letters. These brethren and sisters do not seem tempted to discount in the least the experiences of that midnight hour and not one expresses or intimates regret that the subscription was made. The fruits of the experience of that hour seem to be fruits of the Spirit, and to confirm the conviction which fell upon a thousand that night that God was in that place.

THE SIGNIFICANCE OF THE HOUR

Now, what is the significance of that hour for Foreign Missions?

First, this: Southern Baptists love Foreign Missions. They are concerned about the millions of their fellowmen who have never heard the gospel, who are living, bearing their sorrows and facing eternity, without God and without hope. They want to help Foreign Missions; they want the Foreign Mission Board to have a larger support; they love missionaries and they want missionaries to have reinforcement, equipment for their work and the chance to make their lives fruitful on the mission fields.

There is, too, among Southern Baptists a fine intuition which leads them to believe in the language of one of our editors: "Foreign Missions is the tide which lifts all the ships in the harbor, and whatever helps world missions will help everything else." Those who love Foreign Missions love everything else that Southern Baptists are doing, but they recognize the magnitude of our foreign mission task, its sole dependence upon its one source of income, and they believe that if we can get the world into the hearts of our people, these hearts will be opened to every other good cause. They realize, too, that there is no other such unmet need as this.

Second. I put down as another significance of that hour the confident belief that it will as much as anything which took place during the whole Convention help the 75 Million Campaign. I do not hesitate to say here nor anywhere that for the present my first chief concern is the success of the 75 Million Campaign. I do not believe that any temporary relief for any single department of our work could compensate for impairment of the Campaign. Holding this view, however, I am compelled, in the light of a large correspondence which has come to my desk since the Convention, to say that the Campaign is going to be helped much more largely than Foreign Missions has been helped directly by the subscriptions made on Friday night of the Convention, and that the larger help which Foreign Missions is to receive is to be from the Campaign and the impetus which it received in that hour. Letters which are coming from the subscribers are uniformly in harmony with the following from one of them:

"I fully understand that this subscription is in addition to my Campaign pledge, and it shall not in any way interfere with the payment of my Campaign pledge."

A moment's reflection will show that if such assurance were not given, the hurt to the Campaign would be almost insignificant for the reason that the number of individual pledges was

but 84. What is that among 3,464,761 Baptists in the South? The number of church subscriptions were 44. What is that among 28,731 churches in the South? The number of associational subscriptions was 12. What is that among 982 associations of the South? Distribute the total of these subscriptions among the respective states of the Convention as they are distributed, and there does not seem any ground for alarm in any state even if the subscribers had not assured us that these subscriptions were plainly understood to be above their Campaign pledges and would not interfere with the payment of these pledges. Then for every one of those present in the Convention and making a subscription there were hundreds who did not feel able to make these subscriptions but who gained the inspiration of that hour and the sacrificial gifts of others for use in the Campaign. Perhaps a thousand preachers went home from that meeting to report the Southern Baptist Convention to hundreds of those of our people and to relate the incidents of that hour to quicken the spirit of our people for the service of Christ. In some cases we are assured by those who have subscribed that their pledges have already been paid for the entire five years, that this subscription is additional and that *they will continue to pay to the 75 Million Campaign.* Surely the Lord knew what He was doing, and those of us who are wisely zealous for the Campaign need not be nervous lest the Campaign should be hurt when the Lord is among His people.

Third. That Friday night hour indicates that those present at least realize that the Foreign Board absolutely cannot maintain its work, use the men and women whom God has called to foreign mission service, and meet the marvelous opportunities of the hour, without larger support. If all our people can be made to realize this, a great point will be gained. We confidently believe that Southern Baptists are getting ready to take better care of their greatest and neediest enterprise. That Friday night in the Convention seems to indicate this.

In telling what I think to be the significance of this hour for Foreign Missions, I must add that while it has encouraged the Foreign Mission Board to send out a large number of new missionaries who declare that God has called them to this work, who could not go without such help as has been given, and for whose service the missionaries on the field are pleading plaintively, the Foreign Mission Board has not, in matter of fact, had its financial burden lifted by this beautiful outburst of sacrificial giving. We will, I think, undoubtedly get enough money out of the subscriptions to pay the salary of every new missionary whom the Board will feel that it ought under all the circumstances to appoint. But the Board will be left with the necessity of incurring a large expense account in getting these missionaries to China and Japan and Mexico, South American Republics and elsewhere. Sending them to the field puts the Board under obligation to furnish residences for them and this will cost a large sum of money. Add all the increased expenses to our present large indebtedness and the Board staggers under the burden. Had not that Friday night service seemed so plainly of the Lord, we would not advise sending these missionaries to the field even on the strength of these subscriptions, but we welcome the breath of God in Foreign Missions as we do in all our work, and we believe that if He has led His servants to make these subscriptions, and led these missionaries to go to the dark corners of the earth, He has it in His plans to take care of the Board and its increased necessities. We trust God and we trust Southern Baptists. We should not like to be betrayed into running ahead of Him or away from our brethren. We were cautious on that Friday night, perhaps over-cautious, but now that the Lord has led and His servants have responded to the leadership of His Spirit, we feel stronger for the tasks of the Kingdom and more hopeful.

On the Trail of Twentieth Century Apostles

"Advancing on China"

Rev. W. O. Carver, Th.D., D.D.

"China's millions" present the largest mass challenge which Christianity has ever faced, and the largest that can ever meet the missionaries of the Saviour. Never again can one-fourth of the human race in one national block stand waiting for the apostles of the cross to make their religion the master influence in the life of the people. Already much has been done, in the last one hundred and sixteen years, since Robert Morrison planted the first outpost of the evangelical faith on the border of "the central Empire." It is but eighty years since missionaries might first openly offer Christ Jesus to men in five coast cities. Now 350,000 in China "bow the knee to confess that Jesus Christ is Lord to the glory of God the Father." But what are they among so many? Not one in a thousand as yet. They are the first fruits. "And if the first fruit be holy the whole lump is the Lord's." Paul tells us that one man in Christ is the pledge of a new creation. On that basis we claim China, and the world, as material for the "new humanity." The task is stupendous—and glorious.

Thus far I am the veriest novice of even a mere traveller in the land. Five days in Shanghai and twenty days in South China are only the beginning of an introduction to personal knowledge. I have three months more in my itinerary for China, during which I hope to learn a little where there is so much to see. In this letter I speak only of Shanghai and Canton, the two great cities, and besides Peking the most important of all the country.

It was a fine, clear morning when we steamed slowly up the Huang-pu, twenty miles from Wusung, where it joins its own filthy mass with the yellow waters of the Yangtse. Five miles before we came to the landing jetty we rounded the point where Shanghai Baptist College proudly displays its twenty acres or so of campus, with seven fine buildings for dormitories and workshops, numerous dwellings, and sites awaiting other urgently needed structures. More than a third of the area has just been claimed from the river by building dykes and pumping in silt from the river's ever filling bed. In this reclaimed territory the great four-story Woman's building was approaching completion, and a fine athletic field coming on to readiness for use.

My home in Shanghai was with the Wileys on this campus, although all our Baptist missionaries, Northern as well as Southern, opened homes and hearts to me until my greatest problems was to find time to eat or sleep in all the places so cordially inviting me. Into this college plant our Conventions, Northern and Southern, have put fully half a million dollars, and as much more is needed to carry it to completion.

It is developing splendidly. It is not without its problems. What growing institution could lack them? But God is so manifestly in the enterprise; its spirit is so loyal, its evangelistic tone so true, its contribution to China so important and its value to the whole cause of kingdom growth in China so great that President White and his large faculty can confidently lay all their problems before the Lord and the brotherhood. Wisdom and support will be given. Already the school is equal to the test and is prepared to grow to meet advancing need and opportunity.

It is no easier in China than in America to command respect and honor for scholarship and sound learning, and at the same

time to deserve all confidence as an exponent of the faith of Christ and an instrument of his gospel.

Nor are suspicious censors any more lacking or any less useful in one land than in the other. But God works while knowledge grows from more to more.

St. John's College (Episcopal) enjoys a great reputation based on a noble history of high gifts of educated leadership to modern China. Our younger school is now a worthy compeer and has a gratifying ambition to be the training ground of a spiritual leadership sorely needed.

General missionary work in Shanghai, so far as Baptist responsibility goes, belongs to Southern Baptists. For this we have three important centers, each revolving about a strong, autonomous, self-supporting church. Each includes a remarkable educational work, which is also supported and conducted in surprising and gratifying degree by Chinese Baptists.

The North Gate center is a great memorial to Matthew T. Yates and others who have entered into his labors. Besides the immense main building, two full stories, with parts of it divided into three stories, there are buildings accommodating 200 or more day-school pupils and a Bible Women's training school, a public reading room with an evangelistic worker. Miss Willie Kelly is sort of patron saint for this great church, but they run their own affairs, meet their own bills and have their own pastor and teachers. They have a commercial and other night schools. Their first floor was used for several weeks early this year as a meeting place for the congress of the Korean Republic, which of course could not assemble in Korea. Our Board provides in Miss Priest and Brother Whisenhunt some help. Otherwise the churches defray their own expenses.

In another section, North Szecheun Road, is Grace Church and the Mission Compound. In the compound are three large missionary residences, well appointed; the Eliza Yates School for Girls; and the Boys' School. These schools, crowded with enthusiastic students and teaching as far as high school, are mission property and conducted by the Mission. In addition to these the church conducts day and night schools and a commercial school. Pupils range from kindergarten to high school. Provision is made for those who pay and those who cannot. The boys of the mission school conduct a mission school in the church for children whom they get from the streets. I have never known any church building so constantly in use. It is used day and night all the week. It is large, with many rooms. The Sunday school uses all this building and the school buildings. The splendid auditorium is crowded for preaching services.

From Canton and its regions tens of thousands have emigrated to Shanghai. Among these were numerous Baptists, who have a great church in which are many intelligent, forceful men. Half a dozen or more of the members have American university degrees. The church has its schools. All its interests are housed in a large, rather ill-adapted and defective building, reconstructed from two old residences. Misses Lyne and Marlowe conduct the schools for them. More room and better buildings are urgently needed.

Shanghai is the chief center of missionary operations for China. Here are centered the headquarters, or important branches of nearly all forces of missionary impact on China.

It is a great cosmopolitan city with the enterprise, the vice, the tremendous influence of all such cities. There are two foreign cities and the Chinese city all in one topographical and economic unit, but with three organic and racial units. Besides, a great Japanese quarter is growing up within the Chinese city. The foreigners have all the best locations, but the Chinese are pushing them hard in business progress. Here one sees in all lines the high capacity of Chinese for all that is progressive, for all that is good and for all that is bad. Here is the old China transforming to newness. It has its aspects of tragedy and its inspirations to highest hope. If only Christ may find expression in China!

Canton is far more definitely Chinese than is Shanghai. It is the first center of foreign contact and influence in modern times and has responded more normally to that influence than have other cities and centers. It is the largest of China's cities and one of the great cities of the world, with no fewer than two million souls. South China has always been the most progressive section, and readiest for independent thinking and action. Here modern missions began and progressed most rapidly until recent years, when such advances have begun in other sections.

The cession of Hong-kong to Great Britain about 1840 and the building there of a great foreign city, eighty miles from Canton, has served to leave the Chinese more free for normal development into modernism than was possible with the immediate contacts of Shanghai. The British have commanded the entrance to the waterways of Canton, and there is a foreign section in the city. Just now it is very evident that British policy is seriously hindering the natural development of Canton as a great independent world port. Canton should have her own harbors, docks, ship-yards. These are inevitable in the course of time. But this development would destroy the commanding importance of Hong-kong, and thus far the British are of no mind to sacrifice temporary material advantages to the natural rights and ultimately inevitable claims of the Chinese. In spite of the necessity for depending on British and other foreign good-will and of paying tribute to British leadership and ability, Canton is growing wonderfully in the things of modern business and enterprise. One item will indicate the changes that have come and the prophecy of the future: Five years ago there were perhaps five miles of wide streets in the entire city. These have not been peaceful years when growth would be easy, yet there are now twenty-five miles of such streets. In order to make them it was necessary to tear down the old walls of the ancient city, to cut right through great sections of private properties, often leaving a man no more than four or five feet of the lot that was his home and business place, to tear down temples and destroy ancient landmarks. I can imagine no surer sign of a people with the essentials of progress in their souls than the submission to these changes. Along the principal new streets one sees many buildings whose first story is just wide enough for a little store and a stairway leading up to other stories which are built out over the pavements; sometimes there is no room for a shop at all but only for a very narrow stair leading to the house above. There are great department stores, banks and businesses of all sorts. One new business house of large capital and enterprise is made up almost entirely of Christians and chiefly of Baptists. The China Baptist Publication Society owns a majority of the stock in a five-story building on the Bund (the river front), which has doubled in value since it was erected. Here is the home of the South China Christian Book Company.

I may not take space to discuss material conditions and promise of the great capital city. Dr. Sun Yat-sen is now in the city, as his capital, and his forces have within the last few days been driving his enemies, with prospects of further successes. What the final outcome may be no one

can say. There is at present no unified China. All is chaotic and in suspense, politically. Unity must come, but by what means is not yet clear. In any event South China will be the foremost factor in the progress of the new order.

Meantime the Christian work goes on in Canton, the great center for the two big provinces of Kwong-tung and Kwong-si. Here are the Canton Christian College, in which many denominations co-operate, and the only school of college grade in South China; the Union Theological School, supported by eight organizations; the Hospital of the China Medical Missionary Society, founded by Peter Parker in 1838, one of the greatest blessings that Christianity has sent to China, on whose Board of Managers Drs. Graves, Simmons, Greene and Chambers have served in the past; and the American Bible Society, with office in the Mission Building. Besides these general works various denominations have important missions here. Southern Baptists began early in South China, and we have no more important and prosperous base in this or any other mission country. The Publication Society, in which the Northern Board has helped heretofore, is a large success financially, which signifies that it is a means for extensive distribution of Christian literature. Our Mission is located in a section of the city that was poor, despised and dangerous when we began to develop it several years ago, but which has now become one of the most desirable parts of the entire city. Both the Board and the Chinese Baptists have important and very valuable properties here for schools, orphanage, residences, church, publishing house, office building for the Chinese denominational boards, etc. Our schools, native and foreign, have between fifteen hundred and two thousand pupils, including the forty-five in the theological seminary. To see all these young people in classes and on the campuses, to realize that they are under Christian training, that they represent the hope of the New China, stirs one to the depths.

The South China Baptists are a great body, with amazing capacity for progressive undertakings. They astonished me by what they are doing. They have their own schools, hospitals, orphanages, office building, churches, general boards for missions, Sunday schools, education, etc., which they support with funds proportionately far beyond what we provide at home for the same causes.

They number among their membership men of the highest ability and standing in business and political life. The mayor of the city is a Baptist, and the son of Dr. Sun Yat-sen. One is frequently running upon graduates of the foremost American universities among them.

And Canton is only the center of a widespread work, with limitless possibilities. It is not my purpose to tell now of the work up the West River, with important stations at Shiu-hing, Wuchow, and on three weeks by boat, at Kwei-lin; nor of that up the North River, where one enters the great Hakka region in which we are building a base at Shiu-chow; nor of the prosperous fields to the south and east of Canton, and along other rivers and canals.

One is glad to find a fine sense of responsibility for the evangelization of their country in these Cantonese Baptists. They are seeking and winning souls and training them. Last year the baptisms surpassed all previous records. Their general secretary, a lay preacher for many years, told me that there is great need of an abler, more resourceful ministry. It must be recognized that it is at this point we have made our worst failure in policy in this Mission. We have fine schools up through the high school grade, having reached this standard only in recent years. We have a theological seminary, whose students have usually not had education beyond the grammar school standards. We have as yet no provision for college education in our own schools; and our policy has discouraged our students from attending the Canton Chris-

tian College, so that such as did attend suffered some loss of sympathy with their own people. It is at this important point that we must find a way to meet a serious need in our work.

I have had great joy in seeing the great, independent Baptist churches in this city. Only tonight, when I am writing, one of the brethren has been telling me how his church has within the last few days purchased an acre of ground in the heart of the city, at a cost of ninety-five thousand dollars, on which they purpose to erect an adequate church building and buildings for their schools, which are operated as branches of the central schools.

I am leaving Canton tomorrow. I have but scratched the surface in studying the situation. I have visited most of the regions except distant Kwei-lin, which I omit with great reluctance because of the practical impossibility of my going there. Besides the determinative time factor, opposing armies now lie along the West River, and pirates and robbers infest the route.

I go away with my previous estimates of the profound importance of this region more than confirmed and with an interest which only personal observation can make so vivid and vital.

Chile, a Country of Contrasts

Rev. W. D. T. MacDonald, Temuco

This republic, which is the most southern of all the republics of South America, extends through nearly thirty-nine degrees of latitude, is exceeded in length in its coast line only by Canada and Brazil. In my travels and conversations with the people with whom I come in contact I find that there are a few people outside of the Chilians themselves who know the beauty of this long strip of about three thousand miles of land on the Pacific coast, from the rainless regions of the north, through the rich agricultural heart of the country and on through the magnificent forests, and river valleys of the stalwart Araucanian Indians, to the enchanting regions of mountain and lakes in the Swiss Chilano region of Llanquihue. This is without doubt the most beautiful and picturesque section of all South America, and is the admiration of travelers and tourists, so much so that when ex-President Roosevelt saw it, he said, "Chile without doubt is the prettiest country in the world." The long agricultural valleys of Chile alternating between grain fields and vineyards very much resemble some parts of California, and its climate resembles very much the Golden West.

The central zone which I am describing is more densely populated than any other part of the Republic. Here we have nearly all our Baptist work, which consists of twenty-nine churches, with about thirty outside preaching stations, which will become churches in the near future.

I am often asked if the Chilians are a black race. No; they are not. Generally speaking, they are a good-looking race, and perhaps the most progressive people in all South America. More American capital has been invested in Chile than in all the other Republics of South America put together. The Chilians are a mixture of Spanish and Araucanian Indian blood. Chile's chief source of revenue is nitrate of soda, in which it has a world monopoly. The nitrate deposits lie from ten to ninety miles inland from the coast line at an altitude varying from 3,000 to 1,300 feet, and it is supposed that these regions in the northern zone contain sufficient mineral to last from two hundred and fifty to three hundred years.

Alcoholism is doing its diabolical work in sapping the vitality of the Chilian workmen. In the Colonial days the Spaniards brought the vine from Spain and it is now cultivated throughout South America, and is used extensively. Few of the natives (except the Protestants) have their meals without wine. I asked a wealthy gentleman not long ago, "How is the water in your well?" and he replied by saying, "I don't know, I never drink water," which gave me to understand that he drank only wine.

Concepcion is the third largest city of the Republic, and it is here we have a flourishing Baptist work, consisting of two churches under the direction and care of Brother R. C. Moore. This important city is on the north shore of the Biobio River, and about six miles from the sea, where lies the seaport of Talcahuano, one of our safest and best harbors. A little south of Concepcion there are the ports of Coronel and Lota, where there are vast coal mines. Chile is the principal coal producing country of South America; coal is found in different parts of the South. Only a few weeks ago they discovered large deposits of coal in Puerto Montt, one of the Southern provinces. It has been calculated that there are two billion tons.

Further south beyond Concepcion, we have the romantic territory known as the "Frontera." This territory was once the domain of the Araucanian Indians, the strongest and most stalwart of all South American tribes, for centuries unconquered by Incas, Spaniards or Chilians. Here we have the city of Temuco with its 38,000 inhabitants, founded in 1881, the only town in the Republic that has doubled its population every ten years. It rose from five or six houses to its present grandeur.

Temuco is the centre of our Baptist work, with its different branches of railroad, making it easy to travel north, south, east and west. Here we have a good church, Sunday school, young people's society, woman's society, perhaps the best organized church in all southern Chile, a good pastoral residence, and missionary residence of Brother Hart, where we have our seminary or Pastors' Institute.

Here also we have our Girls' School, which in the near future will consist of three blocks or departments. The administrative department was finished last October, and occupied for two months last year with 93 pupils. This year we have about 200 pupils—of these 20 are boarders. The fame of our school has spread far and near until today we could fill three schools of its size. It is under the able direction of Miss Agnes Graham, and through her tact and energy it is one of the best educational institutions in the country. The building is handsome and commodious. It is built on an orchard consisting of nearly seven acres, on a height of some twenty feet above any other part of the city. It is really "a house on a hill." Our Baptist work is a progressive work. We do not confine ourselves to the cities as the other missions do, but penetrate into the country and even into the forests. We are like Paul, making the cities the centre of action, and from there extending to the remotest parts of the rural districts, so much so that at present we have some strong progressive and well organized churches in the country districts. But alas, alas, there are many important cities still without the knowledge of Jesus Christ and the gospel of free salvation. In the Isles of Chiloe with its 82,000, and many other important places, they are yet without the knowledge of the gospel.

We need consecrated workers to carry the message to these dark regions of vice and degradation. Who will volunteer? The country is beautiful and healthy, but its people have been polluted, degraded and made to stumble by a false religion with a corrupt priesthood.

The Unified Budget

The Way of Success in Completing the Campaign

Rev. O. E. Bryan, D.D., Budget Director, Conservation Commission

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.

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 co-operating 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 equitably finance 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 great principles that govern any righteous budget.

First, the unification, correlation and co-ordination 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.

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.

The churches, associations and states that have been successful in the campaign have, most of them, strictly conformed to the co-ordinated budget system as expressed in the 75 Million Campaign.

The Conservation Commission has failed to follow up the delinquent subscriptions of the Campaign in a systematic way. We are now making special effort to place new emphasis on systematic financing in the churches so that we may come to the end of the Campaign with a systematic budget organization that will function in any campaign that is equitably adjusted.

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

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.

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

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 Baptist Convention. Surely we have no right to break this designation after the cards are signed.

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.

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

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. 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.

The Church School of Missions

J. Marcus Kester, Educational Secretary, Foreign Mission Board

At the recent meeting of the Southern Baptist Convention, the Church School of Missions was recommended as a practical means of spreading information and creating greater enthusiasm for Kingdom work. The Woman's Missionary Union adopted the recommendation in their Workers' Council which met on May 21. In order that the idea may be more fully understood this article is written.

WHAT THE SCHOOL OF MISSIONS IS

The Church School of Missions is the whole church organized into graded classes for the purpose of studying missions. The plan of grading is similar to the graded Sunday school, and also to that now used in the organizations of the W.M.U. for mission study. The classes study the books best suited to their age and need. In every case there ought to be three classes, one for adults, one for young people, and one for the boys and girls. In most cases there ought to be more than three classes; for the men and women in the adult and senior grades ought to be in separate classes.

The time of meeting and the number of meetings per week will have to be decided by the local church. In most cases, the school meets one night each week for a period long enough to complete the books studied, ordinarily six to eight weeks. Often the time of the regular mid-week prayer meeting is used for the school. Instead of hindering it has been found to give new life to the prayer meeting. The program of a session usually begins with a period of devotional worship lasting some fifteen minutes. The people then separate into the various classes for a forty-five minute period of study and recitation. After the class period, the members of the school re-assemble for a closing period of inspirational worship. Of course, some other hour than that of the prayer meeting may be used, and the churches may intensify the study, having more than one meeting per week, or more than one class per night with supper served between class periods.

HOW TO SET UP THE SCHOOL IN A LOCAL CHURCH

First of all some one must get the matter in mind and heart. The person or persons interested should study the proposed plans carefully and seek the co-operation of the pastor and leaders of the church. If there is any person or committee charged with the task of missionary education for the church, these should be conferred with at once. Then the matter should be brought definitely before the whole church, and some one charged with the duty of directing the school. A special committee, composed of representatives of the various organizations of the church and elected by the organizations, might well be chosen to co-operate with the director in selecting the teachers, the courses to be studied, and the time for the school.

The director, the special committee, and the teachers should meet together a number of times for prayer and to outline definite plans and aims for the school. Special effort should be put forth to enroll as far as possible every member of the church for the school. In so far as the school fails to reach every member just so far has it failed to reach its possibilities.

Publicity should be given to the plans and aims for the school. Emphasis should be placed upon the urgent need for missionary information on the part of every member of the church. Frequent announcement should be made from the pulpit, in the Sunday school, and in the W.M.U. organizations of the church. Suitable posters should be placed in conspicuous places in and outside the church building.

ADVANTAGES OF THE SCHOOL OF MISSIONS

The Church School of Missions presents many possibilities and opportunities to the church. In the first place, it will give the whole church a greater vision and a keener realization of its main mission—to give the gospel to all the world. About all the mission study that has been done in our churches has been done by the women and girls. What they have done has been of great service. But it is as important for one Christian to know the missionary needs of the world as for another. The men have not been reached with mission study, and this has greatly hindered the work of missions. The men have failed to study missions not because they are not interested, but because no definite effort has been put forth to enlist them. The Church School of Missions is for the entire church membership, and so will give the men a chance to acquaint themselves with the greatest work of the church.

The school will also create a missionary atmosphere within the church. Just as an army must have a certain morale in order to do its best fighting, so the church must have a missionary atmosphere in order to do its best service for the Lord. There must be information and impression before there can be inspiration and expression.

The School of Missions will unify the work of missionary education in the church. The women can study the special

courses offered by the Woman's Missionary Union, and so get their certificates, seals, and awards as before, and also will be able to reach a larger number of women and girls. The men and boys will have an opportunity to study missions in any special fields in which they are interested, and thus become intelligent as to the great onward movements of the Kingdom of God in the world. In this way the entire church will become unified in its endeavor to bring in the Kingdom.

It is needless to say that the School of Missions will give to the pastor a very great opportunity to make his people intelligent in the work of the Kingdom, and also to apply the plain and powerful teachings of the Scripture about missions, and also about profession and practice. Hence the pastor will co-operate and lead in the work in every possible way to make it a success.

THE COURSES TO BE STUDIED

The selection of courses to be studied will have to be worked out by the local church. Some classes will want to study one book, and others will want to study other books. It would, therefore, be unwise to attempt to give an outline of courses in this article. The writer is preparing a folder on the Church School of Missions which will contain a suggested course of study for all ages and grades, and for men, women, young people, and boys and girls. This folder and any other information concerning the school may be had upon request to the Educational Department, Foreign Mission Board, Richmond, Virginia. A suggested list of books is given on the cover pages of this Magazine.

The Church School of Missions has been tried in various sections of our country in churches large and small, and where consecrated and enthusiastic leaders willing to put their best efforts into the plan have been found the results have been gratifying. It is hoped that the school may have a wide testing and great success among the churches of the Southern Baptist Convention.

Fuel For Missionary Fires

Mrs. B. D. Gray

The Woman's Missionary Union on Friday morning during their annual session at eleven o'clock presented a unique program under the guidance of Miss Emma Leachman, Home Board Field Worker. "Fuel for Missionary Fires" brought by our women home missionaries proved most contagious in interest and enthusiasm, manifested by the large and appreciative audience of delegates and women visitors. Seven Home Board workers were seated upon the platform and introduced in order by Miss Leachman. This was a proud moment for her as evidenced by the light of joy and happiness in her face.

MEXICANS OF WACO, TEXAS

Miss Carolyn E. Miller, missionary to the Mexicans of Waco, Texas, gave a graphic description of the beginnings of this work fifteen years ago under the able leadership of Mrs. A. J. Barton (then living in Waco), assisted by Mrs. Fitzhugh and other godly women of Waco who began their work of Americanization by teaching the Mexican Sunday-school children and others to speak English. It was a labor of love and wholly volunteer work on the part of these good women. The work grew and was taken up by the local churches who employed a kindergarten teacher from the Fort Worth Training School. Later the work was transferred to the Co-operative State and Home Board supervision. For

five years Miss Miller has worked as missionary of the Home Board. The outlook is very bright. Our entangling relationships with Mexico will be largely solved when we Christianize the one million Mexicans now residing in Home Board territory!

ITALIAN MISSIONS, TAMPA, FLORIDA

Miss Leachman then introduced Miss Mary Hunter, Home Board worker among the Italians at Tampa, Florida. Miss Hunter is associated with Miss Kate McLure, Miss Dabney and Miss Taylor. The message brought by Miss Hunter seemed to touch the hearts of all present as she told of these dear Italian children cast upon our hearts by a Divine Providence. While the mothers and fathers make cigars for the big factories, our precious missionary girls gather these dear children as driftwood and try to train them in American citizenship and Christianity.

MOUNTAIN MISSION SCHOOLS

Next came Miss Martha Sullinger, the beloved lady principal of Fruitland Institute, Home Board school near Hendersonville, North Carolina.

Miss Sullinger is a dynamo, and radiates personality. For twenty years she has lived, labored and sacrificed for Fruitland. During the World War ninety boys from Fruitland volunteered for service. Miss Sullinger corresponded with these ninety. Some made the supreme sacrifice, others now hold captaincies in the United States army. Miss Sullinger still writes three and four letters annually to each of two hundred and fifty graduates. The foreign field is lighted up by the faithful work of some of these graduates of Fruitland Institute who came under the guidance of this godly woman.

Mrs. F. W. Wriggle, daughter of Rev. J. W. Michael, Home Board Missionary to the Deaf, was introduced and showed her father's new book published by the Board, "Handbook of the Sign-Language of the Deaf." God speaks of the deaf in his holy Word in Exodus 4:11, and in Isaiah 42:18. Again in Isaiah 29:18, he declares that "the deaf will hear the word." When we think of what Helen Keller has accomplished we feel more deeply the urge of our duty to the deaf.

FOREIGNERS IN CHRISTOPHER, ILLINOIS

Miss Leachman next introduced Miss Mary E. Kelly, of Christopher, Illinois, who pled that her threescore years should exempt her from a speech. She is held in high regard as a most efficient worker of long service to the foreigners in her city. She is working in a "Good-Will Center" and her report says in that section this summer a new community high school building will be opened by the city which will be of great aid to the foreigners.

FOREIGNERS IN HARRISBURG, ILLINOIS

Miss Pearl Marie Baugher, Home Board worker of Harrisburg, Illinois, gave a short but inspirational account of her work among the foreigners in that city. The story of "Tony" (a leaflet written for the W. M. U.) would melt any heart.

How long will Christians in America be blind to the dangerous consequences of neglecting the foreigner in our midst? God grant that Southern Baptists may awake to the necessity of saving the heathen at home before they destroy us and our cherished institutions and civilization.

INDIAN MISSIONS

The last Home Mission worker to be presented by Miss Leachman was Miss Mary P. Jayne, missionary to the Pawnee Indians in Oklahoma. Seldom has missionary enthusiasm reached such heights in the Woman's Missionary Union meetings as seemed to be evident while Miss Jayne talked of the

triumphs of the Cross as she goes among these wards of our nation. She presented two Indian women, who are godly and efficient Christians in their own homes and communities.

Our people must take note of a people among us who furnished seventeen thousand volunteers for the World War and who proved their citizenship by purchasing \$25,000,000 worth of Liberty Bonds and \$2,500,000 War Saving Stamps, and whose native tongue (the Choctaw) furnished a language for military communication in France, effectively safeguarding against the perilous practice instigated by the Germans of "listening in" during our late World War.

Let not the nearness of the Indian rob him of our missionary enthusiasm in our efforts to convert him!

"Come Over and Help Us"

Miss Marie Leonard, Montevideo, Uruguay

The world today is passing through a great religious crisis. Everywhere people are thinking and wondering about religion in some form or another. What part are you having in this crisis? Is your influence counting for or against the extension of the gospel of the Lord Jesus? Every Christian must play some part in this great enterprise. We can not be indifferent. Indifference means progress for the opposing forces.

Uruguay, although very small in size, is one of the leading nations in South America. No other country on the continent has separate Church and State, still the Catholic forces are very strong. According to the constitution, Protestants have the opportunity of spreading the gospel here in a way which can not be recognized in the other South American countries. To what extent are we grasping this opportunity, with only five missionaries and one native preacher among the Baptists in this entire country?

Uruguay is progressing educationally and industrially. We can have a great part in moulding the moral and educational life of these people if we work while we have an opportunity. Shall we permit this country to progress in atheism? People are constantly turning from Catholicism in disgust, and, not having anything better offered to them, are becoming atheists. Now is our opportunity as Southern Baptists. We must have more forces and work while we may.

Our work in Uruguay is included in the Argentine Mission. Argentina, also a great republic in size and in national progress as well, has few workers in comparison to the vast area of the country and the great population.

I have known some young people who, perhaps in some consecration service, have dedicated their lives to God for definite Christian service. Then as the days and weeks passed by they forgot that promise they made to God, to the church, to themselves and to the souls calling for their service. It is a serious matter to make such a vow and not keep it.

Some of you have not yet settled this question. No one can be called to go to the foreign field or to do a definite work at home who is not willing to go or to do whatever God would have him do. Dr. Love, in a message to the students of the Southern Baptist Theological Seminary, once said, "No one will be called to go to the foreign field who is not willing to go. That does not mean that you will be called necessarily, but it does mean that if you are willing God can call you if he wants to."

Surely if God has some place for you to fill in this great universe of his, he will take care of you. He is willing to trust you. Are you willing to trust him? God is calling you, the souls of Uruguay and Argentina are calling. "Come over, and help us." What will you do?

Retrenchment, But Not Discouragement

The Annual Meeting of the Home Mission Board

Rev. B. D. Gray, D.D., Corresponding Secretary

The Home Mission Board held its annual meeting June 5, 1923. The attendance was large and the work undertaken with great seriousness and prayer. We were confronted with the serious problem of our heavy debt and the many urgent and worthy appeals for help.

The Corresponding Secretary presented a clear and full statement of our financial condition in order that the Board might know exactly how we stood financially and govern themselves accordingly in considering the work for the new year. It was manifest at once that further retrenchment would be necessary, however painful it might be, in view of the many urgent and worthy appeals from every direction.

MOVED BY A SPIRIT OF PRAYER

We have never had a meeting of the Board which was pervaded by a more prayerful spirit than was the one just held. The seriousness of our situation called for prayer, and more earnest and importunate pleas for Divine guidance I have not witnessed. This spirit was dominant in the various committee meetings as different phases of our work were considered. It continued with intensified feeling to the end, when the various reports were presented with a view to concluding the budget for the new year. The members of the board and the State Secretaries set forth the crying needs in the various fields, but when retrenchments began there was a most generous spirit of concession on the part of all. There was a feeling at the close of the meeting that the Spirit of the Lord had been in our midst directing and moving on the hearts and minds of all, bringing us to a beautiful and cordial unanimity of opinion.

In all my experience of twenty years of annual meetings of the Board we have never had a more thoughtful, prayerful and harmonious meeting. We believe the Lord led us in laying out the work and that He will be with us in the doing of it.

THE HOME MISSION OUTLOOK

Retrenchment does not necessarily mean retrogression. It means rather the getting ready for a forward movement. Our burdensome debt must be removed during the rest of the five-year campaign in order that we may be ready for greater things, for entering wide-open doors that may soon be closed, for strengthening weak places that may soon become self-supporting and aggressive centers, for better facilities in the growing work in every department and for increase in our forces.

REGULAR AND SYSTEMATIC GIVING

The most crying need financially is prompt and regular remittance of funds. From the first of May to the first of November, 1922, the first six months of our last fiscal year, our receipts were \$206,611, whereas our expenditures were \$604,009, our expenditures being nearly three times as much as our receipts. The interest on this increase of expenditures over receipts in the first six months of the year amounted to thousands of dollars and our credit at the banks was sorely tested. We call upon our brotherhood to come to our help with prompt and regular giving, and we call upon all collecting agencies to forward funds promptly each month.

THE REMOVAL OF OUR DEBT

If we realize 75 Million Dollars in cash during the five-year period and the Home Mission Board gets its due propor-

tion of collections from now until the close of the campaign we will be able to pay off our debt and increase our work over the present scale of operations at least 50 per cent. Can we realize the Seventy-five Millions? Yes. How?

First—By seeing to it that pledges are paid wherever possible.

Second—By enlisting 500,000 new members added to our churches during the campaign.

Third—By additional gifts on the part of the present subscribers.

Fourth—By securing subscriptions from hundreds of thousands who did not subscribe to the campaign.

With all the forces thus enlisted we can close the campaign with our obligations met, with the campaign brought to a glorious conclusion and our people inspired to greater things for the future.

THE LOSS OF DR. BRYAN

The resignation of Dr. O. E. Bryan, as Superintendent of Evangelism and Enlistment, brought sincere and deep regret to the members of the Board. He had been with us only a short time, but brought to his task his rich and successful experience as State Secretary of Kentucky, an intelligent grasp of the problems and the far-reaching power of his work and had gone steadily, persistently and wisely about his task. It had been our hope that he would be with us indefinitely, but the Campaign Commission called him to be Budget Director and he felt, after much study and prayer, moved to accept their call.

The Home Mission Board unanimously and most cordially adopted the following report of the special committee appointed to express the Board's appreciation of Dr. Bryan and his work:

"WHEREAS, Dr. O. E. Bryan has offered to the Home Mission Board of the Southern Baptist Convention his resignation as Superintendent of Evangelism and Enlistment; and,

"WHEREAS, he has accepted the position of Budget Director of the 75 Million Campaign,

"Therefore, be it resolved—

"1. That in behalf of the Home Mission Board we express our deep appreciation of the geniality of his nature, the sterling worth of his character, and the splendid ability and high efficiency he has brought to bear upon the prosecution of his task as Superintendent of Evangelism and Enlistment.

"2. That we recommend him to the Baptist brotherhood of the South in his new capacity as Budget Director of the 75 Million Campaign as the outstanding figure in this type of work, when, during his term of office as Secretary of State Missions in Kentucky, it was successfully put into operation in that state; and furthermore, that while we deeply regret the loss of Dr. Bryan as an official of the Home Board which he has so well served, we rejoice that his fine talents are to be enlisted in a work so badly needed in our Southland, and whose successful accomplishment is so vital to the interests and welfare of the Kingdom of Christ among our Baptist people. That a copy of this resolution be handed Dr. Bryan and copies provided the press."

CHAS. A. DAVIS,
J. L. JACKSON.

Notwithstanding our burdensome debt and the fact that we have had to decline so many urgent calls for help which will prevent our entering so many open doors, we look with confidence to the future, believing more than ever in the magnitude and meaning of the Home Mission Task.

Away From Theory—Up Against Facts

Rev. Frank M. Purser, Rio de Janeiro

There are many theories about God's call to man. You no doubt hold your own theory of how the call must come, how clear it must be, how definite, and how enduring. I, too, have had theories. I have theories now. But this is not a dissertation upon theory.

From observation, brief though it may be, I know somewhat of the need in Brazil.

Ugliness—the ugliness of impurity; the ugliness of want; the ugliness of misery; the ugliness of physical suffering; the ugliness of sin; all to be found here in Rio de Janeiro. Disgusting, abhorrent, detestable, hateful, yes, all of this in a city which is called one of the most beautiful cities in the world, which is said to have the most beautiful natural harbor to be found anywhere. But does God call you to come to such a place and preach the Beauty of Holiness as it is to be found only in Christ Jesus? Never mind your theory about the call, here is a fact.

Slothfulness—Blame it on the climate if you will, or put the blame where you please, but here it is. They take three months to inform you that you have a package in the custom-house. Nine things out of ten will be done "to-morrow," and the tenth one will be done "in a few hours," never "now." But did God ever call you to preach Christ who alone can give activity, vitality, energy, life, abundant and overflowing life? Theorize if you will about the call, but here is a fact.

Dirt—Dirty streets, dirty huts, dirty hearts. Does God ever call you to preach the Gospel of Jesus, of Jesus who alone can make whiter than the snow? Hold on to your theory about how God must make his call known to you, but here is a fact.

Indifference—the indifference of many of those whom you long to reach. Coldness, cynicism, utter neglect on the part of many leaders in the country. But does God call you to preach the Gospel which is the power of God unto salvation? Does God call you to preach the word of God which is sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, and which can cut away all indifference? Your theory of the call of God may be right, but here is a fact.

Courtesy—They will tell you of the great courtesy of the Brazilians. Some of the missionaries will even say the Brazilian is far more courteous than is the man of the United States. Yes, no doubt, courtesy of a sort. Bowings and scrapings enough, to be sure. Some real courtesy. Yet when a large percentage of the men of a country are eaten up with venereal disease, you can fairly well count on it that those same men know little of what real courtesy means. But did God ever call you to preach a Gospel which pierces through formalities of all sorts and shows forth realities as the only things worthwhile? Continue to theorize, Brother, about that call from God, but facts remain facts.

Race—In the book "Brazilian Sketches," the author, Dr. T. B. Ray, says that the people who live in Brazil are the "descendants of the Cæsars—of the race that ruled the world for fifteen centuries"—Yes—but the majority of the members of the Baptist churches in Rio de Janeiro are also descendants of a mixture of races, which mixture includes a strong element of blood from the blackest of negroes. And many of them still have far to go up the ladder of civilization. But does God ever call you to preach to those who are far off,

preaching the message of Christ who alone can make of all one new man, through whom alone we all must have our access in one Spirit unto the Father, and through whom alone any of us can enter into the household of God? Theories about calls are good, but here is a fact.

Children—Children running on the streets, naked; not only with their bodies exposed to the filth, the grime, the contagion of unmentionable diseases—but with their souls exposed to the blindness of superstition, and with their minds and hearts exposed to the chilling and killing winds of unbelief. You say you have not been called? Sister, brother, does God ever move on your soul, pleading through his Spirit with your spirit, that you go and help meet the needs of the children of a great Latin-American city? Theorize about the call, to be sure, but face the fact.

Longing—New converts longing for light. Some young, some old, as years come and go—but all new in the faith, and bringing with them old thoughts and habits, hard to put aside. They need training. You Sunday School and B. Y. P. U. experts, you Y. W. A. and W. M. U. specialists, does God ever call you to go to a country thronging with such young converts, and there spend your talents? Never mind your theory in respect to the call of God, face fairly the facts.

Not Called?—You say you have not been called to Brazil? Hear me! Don't come because of the beauty of the country, because of the romance supposed to be attached to the work, because of any emotion of the moment. You are right. If God does not call you, then, for your own sake, for the sake of the work, and for God's sake, stay away! Don't come because any man calls you. But if God sees fit to use the voice of a man to express to you His, God's, call; if God sees fit to use any of these facts here presented as a means of expressing to you His call; then, for your sake, for the sake of the world and for the sake of the work, and for Christ's sake,—**COME!**

Reports continue to come from Russia of growing reaction from the atheistic teaching of the Bolsheviks. Man is incurably religious, and is thrown back on God in a time of disaster and death. The Baptist movement in Russia is one of the most remarkable of modern times. All over this stricken country the people are seeking and reading the Bible, and by the thousands they then turn to Baptists as possessing most nearly the characteristics of the New Testament model. The greatest stroke of missionary strategy of which we could be capable at this juncture would be the flooding of Russia with the Scriptures, or even portions of the Scriptures, in the native tongue. Russia is destined to become some day one of the greatest of Baptist lands. From the outbreak of the war to the present time Russian Baptists have increased from approximately 100,000 to more than 2,000,000.

The prohibition fight is not over by any means; in a sense, it has just begun. We have an immense advantage in that law and government are on our side, but every day witnesses subtle and powerful attack to break down the law and restore the whiskey traffic. The most determined effort is being made to bring back "beer and light wines," which would reopen every saloon in the land and in ten years bring about the very condition which existed before the eighteenth amendment was enacted. The liquor crowd knows full well that when it makes a wine bibber it secures a voter. Let us not be deceived into a foolish complacency.

Winning to Christ on the Foreign Field



RIO BAPTIST COLLEGE, A MIGHTY FORCE FOR EVANGELISM IN BRAZIL.

The Gospel, the Power of God Unto Salvation

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

"Didn't the *padre* come?" anxiously inquired the first lady of the island, known as Fernando Noronha.

"No, *senhora*," was the positive answer.

Sorrow was noticeable on the good lady's face, although a smile of satisfaction could be seen on the face of her husband, the governor of the island, as well as that of some of the attendants, especially that of the military commander.

The reason of all of this is easily explained.

A religious discussion had been running through the public press between the Baptist missionary stationed in Pernambuco and a Capuchin monk, Celestino by name.

Anxious to stop the wonderful growth of the work of the gospel, the Catholic elements in the state had combined and organized an Anti-Protestant League whose chief object was the expulsion from Pernambuco, within a year, of every Protestant, especially the Baptist missionary.

As usually happens, the greater the persecution the greater is the growth. The work of the Lord kept on growing and multiplying during that period in a most wonderful way.

One of the elements used by the Anti-Protestant organization against the Baptists was the daily paper. A Capuchin friar was selected, and over his name the most virulent attacks were directed against the missionary.

Nothing daunted, and rather glad of the opportunity, the missionary took advantage of the same instrument, and twice every week published articles explaining

the Baptist position, calling special attention to the Bible, closing every article with an appeal to the reader to examine the Word of God for himself and, if the reader did not possess a copy, to write to the missionary who would gladly see that he had an opportunity to get one.

This public discussion was closely followed by every intelligent man, woman and child all over the state. The articles, especially those of the missionary, published in the daily paper that represented the dominant political party and that served as the official organ of the government, stirred up religious discussion and inquiry in every nook and corner of the great state.

If you will look at the map of Brazil you will find a tiny speck of an island about two days' journey to the east, named Fernando Noronha. It belongs to the state of Pernambuco and is used as a convict settlement. Besides the governor and his family, the military force and a few English employees of the Western Telegraph Company, the whole island is occupied by condemned prisoners who are sent over from the mainland.

This island is visited once a month by a small steamer that brings mail and supplies, delaying usually two or three days. Every time the steamer makes its monthly visit, a Catholic priest visits the island, to celebrate mass and exercise his priestly functions in whatever way needed. This priest was usually entertained in the home of the governor during his stay on the island. The governor himself was not very religious, although nominally a Catholic, but his wife and children, especially his oldest daughter, were devout Catholics and naturally submissive servants of the

priest whenever he appeared on the island.

The religious discussion that was then being carried forward on the mainland naturally reached this island and the governor, anxious to wean his family away from the influence of the priest, called attention to the articles written by the missionary.

These articles made a deep impression upon the lady of the house, and upon reading the appeal of the missionary to examine the Word of God, she looked around for a copy of the Bible, but none could be found anywhere, and she was determined, the next time the priest made his appearance to ask him to bring her a copy so that she might see with her own eyes whether those things the missionary referred to were really so.

Now it so happened that the military commander of the island, a bright young lieutenant of the Brazilian army, had heard the gospel preached and happened to possess amongst the books that he had taken along to read while on duty on that island, a copy of the Word of God.

One day the lieutenant heard the governor and his wife discussing the religious question and heard the lady express a desire to read the Bible and thus verify the statements published by the missionary. Running to his quarters he got out the Bible and presented it to the lady.

"*Aqui esta a Biblia*," he exclaimed. "Here is the Bible, and I will be glad to make you a present of this book," he said.

She took the book, but was afraid to open it.

"Is this the true Bible?" she asked. She had heard that there were false

Bibles and the friar Celestino, in his articles against the missionary, had repeatedly warned them not to read the Protestant Bibles, and she, an intelligent, cultured, refined lady, was afraid to open the Book.

"The steamer is expected in a few days," she said, "and the *padre* will be coming and I will ask him if I may read this Bible."

And thus she waited, patiently, submissively, with her heart yearning to read that wonderful Book, her Heavenly Father's words, but being afraid to commit a mortal sin, she did not dare open it.

Finally the day came and the boat was docked and the room made ready for the priest.

A special messenger was sent to the boat to welcome him and help him with his baggage.

But soon the messenger returned and the news reached the good lady of the house that the priest had not come.

"The *padre* didn't come!"

The priest had sent his baggage on board but, when the boat was due to leave, had not made his appearance. Later it was discovered that he had over-dosed himself with strong brandy that is made in Pernambuco, and having fallen asleep, had missed the boat.

The good lady, hearing about the accident that kept the priest from coming, and not wishing to wait another month for him and unable to withstand her heart's desire to read the Word of God, took courage, opened the book and began reading it, and it was not long before she discovered the truth as it is in Jesus Christ our Lord.

As it often happens, those who are zealous and sincere Catholics, when converted, become yet more zealous Christians and great workers for the Master.

Accepting the Lord Jesus Christ as her Saviour, she became a burning and shining light for the Lord. With her came her daughter, a lovely cultured young lady, both won for Christ. Helped and encouraged by that young lieutenant, they began spreading the good news, and a visit of the Baptist missionary was requested.

This, however, did not suit the governor, and the change wrought in his wife and children was not at all to his liking. He had ridiculed Catholicism with the object of making his wife less fanatical as he said, and lo and behold! she had become a yet greater fanatic than ever before, as he considered it.

What angered him most was her anxiety to be baptized and to join that despised sect that was being attacked and ridiculed in the daily press. That would not do at all.

And now who should receive the priest and set up the idols and help him with the mass, but the governor himself, as his wife and daughters absolutely refused to have anything more to do with the idols!

Learning that his wife had invited the missionary to visit the island and baptize her and her daughter, the governor wrote him a scathing and insulting letter, telling him that if he dared set his foot on the island that he would be shot like a dog. This would not have deterred the missionary from going and doing his duty. But no one was allowed to visit the island without a special permit, and as the Lieutenant Governor of the state was brother-in-law to the governor of the island, no permit could be obtained.

However, the first opportunity she had, the young lady visited her sister in the city, and later on made public profession of her faith and was baptized in the presence of a great crowd.

But before her baptism her uncle, the Lieutenant Governor of the state, at whose house she was stopping, had her taken to a Catholic convent and turned her over to the nuns with the object of convincing her of the evils of Protestantism and the greatness of Catholicism. Every time she referred to that experience she would shudder with horror. A nephew of hers, a boy of about twelve, who happened to go with her, became so indignant, that he doubled his little fist and threaten-

ed to knock the nun down if she persisted in mistreating his aunt. With tears in her eyes, but a face radiant with heavenly smiles, she explained that when she left those so-called "sisters of charity" she was more than ever determined to follow the Lord Jesus in baptism.

Soon after that her mother visited the mainland, and after waiting some time also resolved to be baptized. A letter reached the missionary from the island, written by the governor, threatening all kinds of punishment, death included, if he dared to baptize the lady. But this did not keep him from administering that beautiful rite to the good lady, after a public profession of faith that touched every heart present.

It would have filled your soul with joy and thanksgiving to watch that beautiful, cultured face, framed with silvery white hair, beaming with happiness and joy that seemed to come direct from the throne of God, come up out of the watery grave, happy, supremely happy. It was a never-to-be-forgotten scene, worth all the toil and suffering a missionary has to go through.

The young lady married an excellent young Englishman who is trying his utmost to make her and her beautiful children happy. Her mother is living with them, since the death of her husband, both ladies full of zeal for the Master and prominent in the Lord's work.

And thus the Gospel entered into one of the finest families of Brazil, attracting heart-sick and heart-hungry souls to the great Physician who also is the Bread of Life.

Evangelizing in Argentina

Rev. Robert F. Elder, Buenos Aires

Dissatisfaction is usually the first step towards achievement. The self-satisfied sinner never grasps the truth of salvation through Christ. The self-satisfied missionary never achieves great things for his Lord. Dissatisfaction with past achievements and pessimism as to future endeavors formed the opening chord in the Buenos Aires District Association meetings held in Banfield in June, 1922. We were not reaching the crowds and we did not seem to have the resources at our command to do it. There was some wailing about the smallness of our congregations, the inadequacy of most of our buildings and the poverty of the results. There was even a little sarcasm from under a curling lip.

Suddenly the note was changed. The minor was abandoned for the major. The wail was lost in a joyous expression of



AN EFFECTIVE EVANGELIST.

Senor Escobar, Pucon, Chile, whose vital experience and earnest message are winning his countrymen to Christ.

hope which was later raised to an enthusiastic manifestation of faith.

It was pointed out that in Don Juan Varetto we possess one of the most eloquent and experienced evangelists in South America, but that we did not know how to use him. We were confining him to our small unattractive halls; "gloomy as underground caves," he himself had styled some of them. A bolder policy must be initiated. Don Juan must have his opportunity and the churches must provide it. The atmosphere became electric with spiritual enthusiasm when it was proposed to ask the churches of the Association to provide a large tent. The vote was unanimously affirmative. All felt it to be a God-inspired proposal.

A committee was appointed to raise the money and secure the tent. Over \$2,000 was needed, and pessimism on the part of some who had not been at the meetings threw buckets of cold water on the committee and thus threatened to enervate action. But the churches responded nobly and quickly so that the committee acted at once. The tent was secured locally and is a fine bit of work with room for over 400 people.

The Richmond Board, ever ready to encourage local effort and recognize local sacrifices, responded to an appeal to help with running expenses and thus the scheme became a fact.

In January the campaign was opened in Velez Sarsfield, a suburb of Buenos Aires. It was fine to see the people crowding in. Most of them were new. We are reaching more new people in a week here than we would reach in a year in the hall, was the verdict of pastor Manuel Garcia. It is a quiet, residential suburb where middle-class people live, and we were reaching them. There were splendid order and eager attention. It was mostly ploughing and sowing, but there was some reaping too.

From there the tent was moved out to Nueva Chicago or "Mataderos," where the public abattoir is situated. It is neither an aristocratic nor an aromatic neighborhood and some feared trouble. Long-faced prophets had visions of the tent going up in smoke and the preachers being mobbed. They proved to be false prophets. The tent was crowded out from the first. We soon found that there were high-grade peace-breakers in the crowd, but a firm hand, an interesting, live meeting, prayer and the co-operation of the police curbed all rowdy tendency.

It was thrilling to be in those meetings. How soon the people learned to sing! And how heartily and lustily they sang! And how they listened! Bro. Varetto was in his element, and I revelled in it, as we preached. Pastor Juan Martinez

seemed to be transported to and transfigured with glory. "What did I tell you? What did I tell you?" was his expression almost every night. The tent became the talk of the district. Hymns and choruses were being sung in the streets. The Holy Spirit was working in some hearts. Souls were passing from death into life. The pastor has a long list of those who professed conversion. When the time was due for the tent to be moved to La Plata the people petitioned us to stay on longer.

In La Plata, where the campaign has just been closed for this season, they have had a great time also. Brother Varetto wrote me yesterday saying: "The closing meeting in the tent was magnificent. There were over 400 people present who were eagerly attentive. Here the campaign has been very good. The subjects dealt with have aroused much interest."

The permanent results will be better known in ten years' time. Hundreds of new people have been evangelized, and evangelized in no superficial manner. The subjects dealt with have been the heart of the gospel, doctrinal rather than topical, those that are vital to salvation. Old prejudices have been rooted up. Lying misrepresentations concerning our teaching have been nailed to the counter. Superstitions and errors have been unmasked. The truth has been proclaimed. Christ crucified has been clearly presented, and souls have been not merely pointed to but brought to Him.

This is but the beginning. Next season we are to see greater things than these. The prayer waves from the millions of Southern Baptists should make the campaign an irresistible force that will carry thousands into the place of salvation.

Touring Among the Hak-kas of China

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

Soon after we returned from America and were settled in our home, a number of our Hak-ka missionaries were selected to make a tour or survey of the Hak-ka field. Much of this field is still unexplored and wholly unoccupied by Christian forces. We are planning to establish a new Mission for the Hak-kas, hence it is very important to understand the extent of the field and the condition of the people religiously before we lay definite plans for the enlarged program. This tour was made with these objects in mind.

The Members of the Party

The party consisted of three missionaries from America and two Chinese fel-

low-workers—Hak-kas. These missionaries are Rev. Arthur R. Gallimore of North Carolina, who has had three years of work among the Hak-kas, Rev. M. J. Scott of Texas, a new arrival, who has been on the field about three months, and the writer, who has labored with the Hak-kas for twenty years. The Chinese workers are two of our leading Christians of wide experience and good judgment. The party was a most congenial one with one common objective, which we strove to attain with joy and blessed fellowship from the day we started until the end of the journey. We spent almost three weeks in strenuous traveling regardless of difficulties, only part of the night being allowed for sleep.

The Extent of the Trip

Traveling in the interior of China is slow and difficult. We feel we have broken all records in the territory covered in the interior, yet the distance was only about 750 miles. The greater part of this distance must be made on foot over difficult roads. In spite of sedan chairs, we had to walk from fifteen to twenty-five miles each day on the land trips. In my twenty years of missionary work I have done much walking for the Lord's work in China, but this tour broke all records as to the extent of walking, giving us two solid weeks of walking without an interruption except one Sabbath of rest. We found the greater joy in the constant driving ahead as we remembered our Master and His disciples. We were "walking in His steps," and as the Father sent the Son, so He sent us to look over the field and help lay plans for His conquest.

The Condition of the Country

We found many happy surprises as we went from section to section. We passed over a prosperous country abounding in natural wealth, densely populated with cities of great importance. Wide valleys and rich plains for farming and immense beds of mineral wealth greeted us day by day. The farther we entered the interior the more trees appeared on the mountains and less nude here the hills and uncultivated plains.

We reached one mountain where streams of people were carrying, in small baskets and sacks, materials used for ammunition in the West, much of this reaching America and the countries of Europe. We were told from this distant mountain in the interior of China thousands each day could be seen carrying their loads of mineral wealth towards the coast. One day we marched thirty-five miles toward the mountain, meeting along the highway over two thousand people with their loads. How our hearts longed to see messengers of the eternal wealth of heaven meeting these throngs of untouched millions with

no knowledge of the world's Saviour! The only knowledge of the West they have comes to them through business.

At another place we met a woman missionary who had entered the interior from Shanghai, spending weeks in reaching the most southern station of the China Inland Mission. She worked among the Mandarin-speaking people. She had reached the border of the Mandarin territory and was in the Hak-ka country. She was surprised at what she found among the Hak-ka people. The women did not bind their feet as in other sections, were bright and quick to learn. The men were better educated and more ready to hear the message of redemption. She found large buildings two and three stories high, immense apartment houses, many of these as well as ordinary dwelling houses built to themselves and not in villages and towns as in other sections of China. We knew these to be the characteristic of the Hak-ka belt. They form a unique opportunity for Baptist work in a land of wonderful possibilities and unparalleled needs.

The Religious Life of the People

After we left our own Baptist work one day from Canton, we found no other Protestant work except now and then a worker belonging to the Lutheran Missions and the Seventh Day Adventists and a few workers of the China Inland Mission. The German missionaries and the Seventh Day Adventists were the only ones laboring among the Hak-kas, the China Inland missionaries giving their time to the Mandarin-speaking people. Two weeks of solid travel among the Hak-kas revealed a field practically untouched by Christianity. The Germans and Adventists have done something, but we often wondered if they had revealed Christ, since we saw as the distinctive marks of their work an ancient ritualism and legalism that have ever been the burden of real Christianity if not its destruction. These poor, if not false, representatives were few in number and scattered over a broad field. The people, religiously speaking, were wholly untouched with Christianity. They knew everywhere of our country, but not of our Saviour. The influential men were proud to tell us that they knew of our country and her long record of noble friendship for China, but they knew nothing of the One who has given to America its best.

The Worst Outruns the Best

We never reached a town or crossed a mountain or walked along a public highway without seeing sign-boards advertising the American cigarettes. We also saw the Standard Oil tins and the sewing machine. Many would ask us after they heard we were Americans, "Do you have cigarettes?" We would tell them that we were messengers of the Saviour,

and they would say, "Yes, you are Seventh Day Adventists. We have heard of these." How long will the worst of our civilization go ahead of the best and make the entrance of the truth more difficult? We ought to sow the land down with the Word of God. Across the mountains and over the fertile valleys and broad plains of surging human life there ought to be scattered in the most attractive forms gospel tracts and Scriptural portions, and from the seeds of the kingdom would spring up a rich harvest in the days to come from the waiting hearts. The high degree of intelligence of the people and the aggressiveness of the leaders in modern life and reform make the opportunity all the greater for true Christianity. With the Word there should go the messenger to explain and incarnate the message in life so the people could understand that which they read.

The Opportunity for Christianity

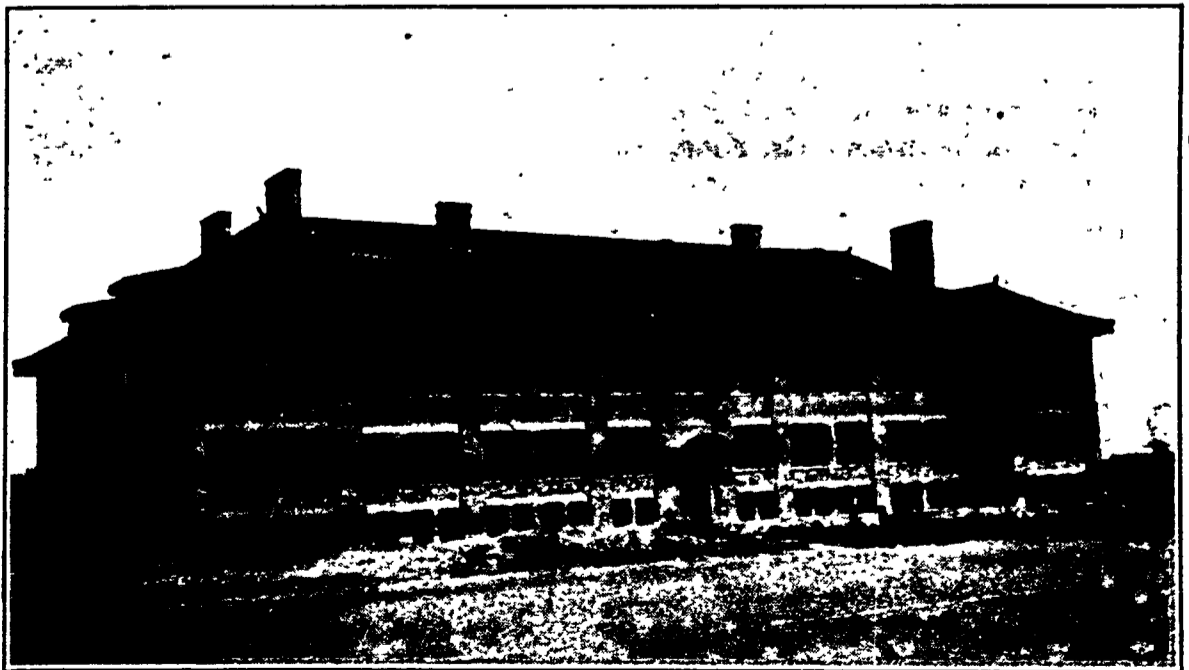
The Hak-ka field being situated mostly in the interior where the early efforts of the missionary have not been seen makes this field one still of virgin soil for the laborers of the kingdom. Much of the Hak-ka territory is bounded on the south and east by the Cantonese work and the north and west by the Mandarin. Christianity first reached China through the Cantonese, but soon found its way to the Mandarin section in Central and North China. However, the Hak-kas have had to wait many years for the truth. In the early days preachers from the older fields would reach the border of the Hak-ka country, but never reach out into the interior and give the message in "their own tongue" as the Holy Spirit meant we should all hear. The greater number in China speak the Mandarin dialect, yet the Hak-ka comes in for the second place in numbers and importance as far as we can ascertain.

The Hak-ka field has been left mostly to the Baptists of America by the Protes-

tant denominations. The opportunity is ours if we are prepared to occupy the field adequately. It is an immense task with glorious possibilities for the kingdom of God in the Orient. To meet this task we must lay large and definite plans and work these out speedily. Failing to do this the opportunity would pass from us. The opportunity to influence much of China and the Orient greatly for Christ is now ours. The consecrated giving and the fellowship of sacrifice with our Saviour have come to our people in the homeland at the opportune time. If they will but give as they have pledged so our Board can advance as we at home and in the foreign fields have planned, we can lay well the beginnings of our work in this new and untouched field. We ought to occupy in the next year two or three great centers for strategic warfare in the near future. A quick attack is worth much in the battle. Never have there been more good reasons for pushing out into the interior and planning for a speedy attack.

Our Great Need for this Field

We need workers aflame with the passion of our Saviour for lost souls. Evangelists of the good tidings ought to enter this field in large numbers who find great joy in sacrificing and enduring hardships as good soldiers of the King. These men and women ought to find their chief joy in representing Christ—His life and message—as the Master taught us. The first need is to sound out the Word in the cities and throughout the country calling the people to turn from vain idols to the living God, and, then we could follow this by teaching them all things which He has commanded us. Evangelism should be given its primacy in the beginnings and as the work advances, yet we need those who can "teach all things whatsoever" the Master has commanded, and doctors to prepare the hearts of the people for a friendly reception of the message.



NEW RECITATION BUILDING, KAIFENG BAPTIST COLLEGE.

Some Present-Day Heroes of Faith



GEN. FENG'S ARMY ON PARADE.

This army, commanded by one of China's outstanding military leaders, who is likewise an outstanding Christian, is said to be the best trained in all China.

How Mr. Ku Stood the Test

THE SEQUEL TO THE STORY OF THE CONVERTED CONFUCIAN SCHOLAR

Miss Cynthia A. Miller, Laichowfu, China.

We told in the January HOME AND FOREIGN FIELDS about the conversion of Mr. Ku. He was the haughty, self-important Confucian scholar who refused to teach the missionary the Chinese language until she first promised not to try to lead him to believe on Christ. She promised not to talk it to him; but he did not know about the power of the Holy Spirit and of God's Word in which he was to teach her the Chinese characters and how that she needed only to pray for that power to change him as he read the Scriptures day by day. Soon he was convicted by the Holy Spirit and asked for instruction how to be saved, and was gloriously converted.

A few weeks after his conversion, Mr. Ku went to see his friend Mr. Kiang, the one who had engaged Mr. Ku as our teacher. Mr. Kiang was then preaching to the dispensary patients at the hospital and did not have much time to talk with Mr. Ku, who had stopped this morning on his way over to his student's study, to tell his friend Mr. Kiang about his conversion, and ask him how he should go about becoming a member of the church. Mr. Kiang said, "You will have to be recommended by some one—I will do that—but then you will have to stand an examination, and the church will have to take a vote on whether or not they will receive you." All this was plain to him, for

they have all sorts of societies in China which have such rules, but when Mr. Kiang said, "And you will have to be baptized," he did not understand what that meant. Just then some patients had arrived and Mr. Kiang had to receive them, so he said to Mr. Ku, "You are going over to the missionary's study now, and you can ask her to explain to you what baptism is, how it is done, etc."

When Mr. Ku reached his student's study that morning, the first thing he said to her was, "Mr. Kiang has just told me that if I should unite with the church, I would have to be baptized, and told me to ask you to explain baptism to me." "Why," said the missionary, "have you never been present when the ordinance of baptism was administered?" "No," he said, "the first I ever heard of it was a few minutes ago when I told Mr. Kiang I wanted to unite with the church and he told me I would have to be baptized. Now will you please explain to me what that means?" It occurred to the missionary at once that this would be a good chance to test what the Scriptures would teach a man who knew absolutely nothing about baptism if he read it without any explanation or comments. So she gave him a Bible, saying, "Now, this Book will tell you about baptism; read all the references I give you." Then without a word of comment she gave him every Scripture reference to the ordinance of baptism. When he had finished reading the references, she said, "Now please, Mr. Ku, you first tell me what you understand about baptism from what you have read in this Book." "Well," he said, "it seems they are buried in water. How long do they have to stay under the water? Isn't there danger

of them being drowned? I guess I am not ready to join the church; I am afraid of this being buried in the water!"

The missionary then advised Mr. Ku, after instructing him all she could, to wait until we had another baptism and for him to be sure to see it. He did, and soon after united with the church and followed his Lord in baptism, although it was an open confession that would be almost sure to lead to persecution for him, because at that time no one in the city of his social and business standing had joined themselves to the "foreign people's Jesus doctrine," as it was called.

Soon after Mr. Ku was baptized, the tempter, as is his custom, began to try to make him deny his Lord. The missionary, while visiting in the suburb where he lives, heard his neighbors talking, and this was what they were saying: "Did you hear about the awful times the Ku family are having in their home on account of number three (he was the third son, and that is the way they are designated in speaking of them) having gone after this foreign doctrine? His father and brothers beat him, and he had to lie out in the field one night to escape their cruelties; and his wife went back to her father, declaring that she would live with him no longer." "It is good enough for him," said another neighbor, "he knew that a family like his could not afford to give up the native religions, and he had no business doing it."

The missionary was distressed when she heard that her teacher, the new convert, was being so sorely tried, and the next time she saw Mr. Ku she said, "Mr. Ku, is it true that your people are persecuting you?" The Chinese seldom answer a question as we do, direct, but begin by asking another question. The more educated the more they do that. It seems to be an indication of learning. So Mr. Ku answered as follows: "What kind of grain makes the finest bread?" She answered, "Wheat, I think, is considered the best." "Indeed," answered Mr. Ku, "and what time of the year is wheat planted?" "Autumn." "Yes, and it stands through the long winter and endures the cold freezes, snows and winds, and is trampled upon all winter. Then in the spring after a particularly hard winter it will come out and bear more and better grain because of what it has endured all winter. Now, what if I do suffer a little persecution, will it not make me bear better and more fruit for my Master?" He never did tell her whether the story she had heard about his family having persecuted him was true or not.

It was about eight years later, during which time Mr. Ku had grown in grace and had become a very trustworthy Christian, that the missionary could no longer keep him as a language teacher; he was in demand to fill one of the most important

places that a Chinese man is called upon in a mission station to fill—to be a teacher in the girls' boarding school. Mr. Ku was chosen by the School Committee to fill the important place of teacher of Chinese classics in this school, and to fill that place meant that he was trusted as a Christian gentlemen not only by that school board, but by the parents of those girls as well as by all the missionaries in that station.

One morning at chapel Mr. Ku got up and asked that all the faculty and students join him in praying for a great burden, which he had on his heart, to be lifted. Then he told them what this burden was. His old father had a very valuable vegetable garden, and recently some surveyors had come through surveying out a motor road soon to be built through there, and the survey had cut the old gentleman's garden right through the middle from the northeast corner to the southwest corner, thus completely spoiling the plot for a garden. They paid him something for the right of way, of course, but that didn't satisfy the old fellow. He was so heart-broken over it that as is the Chinese custom under such circumstances, he just refused to eat or sleep and gave himself up to grief until they feared he would die of grief and starvation. Mr. Ku said, "The surveyors have already gone on several miles and it is all settled that way and there is no hope of changing it, but won't you help me to pray that in some way my poor old father's heart may be comforted so he will eat and sleep?" They then had prayer for the old man, and Mr. Ku went back home that night to find no change in his father, except, if anything, he was more desperate over his loss than ever, but the son didn't lose hope. He believed that the Heavenly Father could and would hear his prayer, so he continued to pray all that night, and still the old father continued to grieve.

Next morning just after daylight Mr. Ku felt impressed to go out and look down in the direction of the garden, and there he saw two men. Going to them, he asked the men what they were doing there at that early hour, and they said that they had just discovered it would be best to make a little change in the road, so they had come back that morning to a certain place just below old Mr. Ku's garden and begun to resurvey the road through there. Upon investigation he found that this resurvey had cut off only a few feet of the northwest corner of the garden—just enough to give them the right of way fee but not enough to hurt the garden.

A few days later when we were having a day of prayer and testimony in the church, Mr. Ku said that he believed in prayer because he knew that God did hear and answer the prayers of his children. Then he told about the garden, and said

in closing, "Now my old father says that surely the Living God which Number Three worships does answer prayer." Then he added, "Brethren and sisters, I want to ask that all of you join me in praising God for this manifestation of his love and mercy, and in praying that my old father may yet put his trust in Jesus before he leaves this world."

A Chinese Christian Hero

THE STORY OF FUTZE AND HIS FAMILY

Rev. James B. Webster, Shanghai, China

The Boxer Rebellion in 1900 was a critical experience for China and for Christian missions and missionaries. Two hundred missionaries and thousands of Chinese Christians were massacred. Many thrilling tales have been told about the heroism of both missionaries and Chinese Christians during those exciting months.

While that frail little American woman, Miss Morrill, was facing the Boxer mob and almost in the words of her Master was asking for which of her good works they sought to put her to death, in another city not far distant, a Chinese pastor and his family were being hunted to death for their faithfulness to this same Master.

For weeks the family had listened to the wild rumors that were being circulated against the foreigners. Marvelous tales passed from lip to lip of how the bullet-proof Boxer warriors were going to drive the hated "foreign devils" from the country. Pastor Chou and his family reminded the speakers that not all foreigners were

alike, that Christian teachers were not there to rob them of their wealth and lands but to bring them health and happiness.

At first these neighbors listened attentively. Then they grew suspicious that this Christian pastor was a paid spy and that the kind deeds of the missionaries were only tricks of the foreign powers to deceive the Chinese into granting concessions. Old friends shunned this Christian family or urged them to forsake their faith in the "foreign doctrine."

Rumors grew wilder. Tales of foreign aggression were magnified out of all bounds of reason. The excitement was intense but suppressed. Then these old friends and neighbors began to persecute the pastor and his family, but they bravely and patiently endured these hardships.

Suddenly, on the appointed day, the signal for the wholesale massacre of all foreigners and Christian Chinese was given. No mercy was to be shown. The Boxers led the wild mob that quickly gathered to the little "Gospel Hall." The door was barred and shutters were closed. They ordered the pastor to come out. Getting no response they began to batter down the door.

The first hoarse cries of the mob struck terror to the heart of the father and mother and five children huddling around them. What should they do? What could they do? The houses were so close together and the streets so narrow that they would surely be seen and recognized. They knew the fierce cruelty of that crowd and dared not ask for mercy.

Pastor Chou thought quickly. If they could get out and he could be separated from the family, the mob might chase him and so give the mother and children a chance to escape. He took four-year-old Futze in his arms, his wife took the tiny baby and they slipped out the back door into the alley. The three older children, too frightened to cry, kept close to their parents, as they hurried down the alley to a cross street.

They knew that they would be seen and recognized as soon as they appeared on this street. Word would quickly be carried to the leaders. Their one chance of escape lay in dashing ahead across this street and out into another that led out into the country. As they covered the short distance on this market street, a yell of derision and anger told them they were discovered. They pushed on to the little street ahead and were relieved to find it empty as they had hoped it would be. The father pressed Futze to his breast in a final caress, put him down and bade them run for their lives. They were barely out of sight when the howling mob came in search of them.

The leaders saw the pastor walking calmly down the street and began to curse



DR. WONG, RAMSEUR MEMORIAL HOSPITAL, YINGTAK

him. The crowd shouted "Kill him! Kill the traitor!" As the mob drew near Pastor Chou quickened his pace. When he was sure they were well past the street that his family had taken, with a prayer for the escape of his loved ones, he started to run in the opposite direction from that which they had taken.

Finally exhausted, he fell by the road. With a hoarse cry of victory the mob bore down on him. They tortured him cruelly but he refused to deny his faith and they struck off his head with a big knife and left his body where it fell. So perished a Chinese Stephen.

The father was not the only heroic one in the family. The brave little mother tried to save the five children but was too frail to carry both Futze and the baby. Futze's little legs soon grew too tired to go on, so the mother laid her little baby by the roadside, praying that someone might find him and take care of him. She picked up Futze and, with aching heart for the two she knew she would never see again, she hurried on and finally made her escape to a place of safety.

When the Boxers had been defeated and the foreign troops had restored order and safety in the city, Mrs. Chou bravely went back to what had been their happy home. She had learned of the death of her husband, but she repaired the chapel and carried on her husband's work as best she could. She continued to tell the old, old story whenever she had a chance. At first the chances were few. The people could not understand her courage and spirit of gentle forgiveness. She had put some of the children in the mission school but Futze was with her to comfort her in her loneliness.

After a few years a fine young American doctor came to help in the work at Changli. He was greatly interested in boys and had been very successful in winning American boys. Doctor Merrill heard the story of Pastor Chou and his family and was deeply touched. He decided to find a way to help the widow educate the children. Futze, who was now a sturdy boy of ten years, won the doctor's heart completely. Finally the mother consented to let Doctor Merrill adopt Futze for his own, to care for and educate.

Futze early decided to be a doctor, like his "Uncle Doc," as he called him, because he greatly loved and admired his adopted father. The story of the years they spent together is interesting, but cannot be told here. The time came when Doctor Merrill was to go to America on his furlough, and Futze went with him. It was not easy to leave his mother, brothers and native land and go to this new strange country. But he was made of the same heroic stuff as his father and mother, and he went with a smile.

At preparatory school and college, Futze carried off scholarship and athletic honors. He was a fine tennis player. He completed his medical course very successfully and the time came for him to turn toward his native land.

More than twenty years had passed since that terrible day when he had been saved from the angry mob as by a miracle. Those scenes had been indelibly stamped on his mind by the terror of those hours. Now Futze is back in China ministering to the physical and spiritual needs of his people. He has a wife and children of his own. He and his mother are both giving their lives for those who would joyfully have put them to death, and in this service they fulfill the law of Christ.

And These Among the Faithful

Rev. A. R. Gallimore, Tung Shan, Canton, China

If a new chronicle of the "heroes of faith" should be written, no doubt the one who would be called of God to perform this glorious task might select several names from among the faithful ones in the Land of Sinim. Indeed, many would be worthy of places in the list of those who have lived their faith and have been faithful even unto death. We are thinking now of some of these who have impressed themselves upon us as a people of wonderful faith.

Mrs. Tsen is the mother of Dr. Tsen Oi Ming, who was formerly the Chinese physician in charge of the Ramseur Memorial Hospital at Ying Tak, South

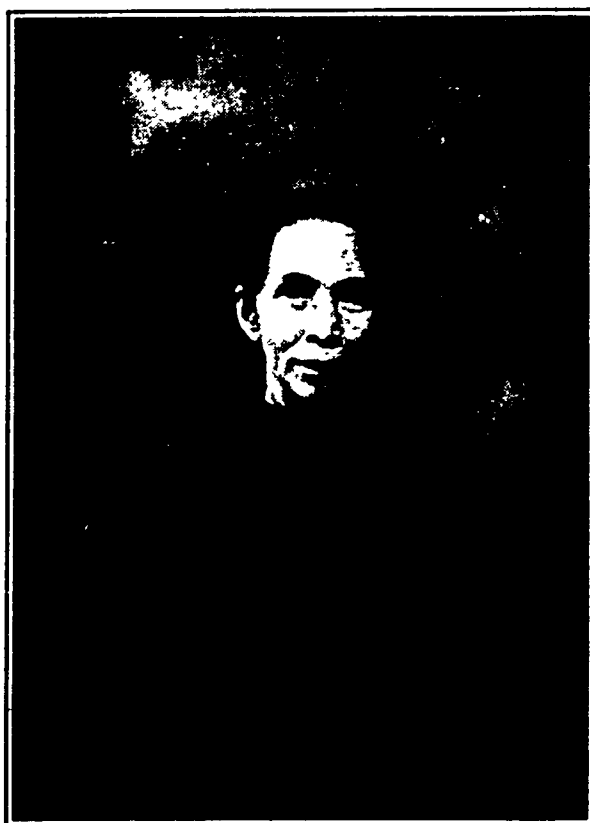
China. She is of the second generation of Christians in her family, of course her son comes of the third.

Dr. Tsen had been planning to give up his work with the hospital at Ying Tak and go into business for himself in the lower part of the province. He had set a particular day to start on his trip to make final arrangements for this new venture, and the morning when he expected to board the train for Canton had arrived. The humble writer wanted the young Chinese doctor to perform some little errand while passing through Canton, and he had gone to see Dr. Tsen to ask this courtesy of him. You can imagine the surprise that came to him when he was told that the doctor was not going "down province" that day and that he had decided not to make this move. And why? It was all for the sake of his mother's faith. The night before, as this mother lay thinking and dreaming of her son's welfare, an unseen voice spoke within her soul and said, "Don't go; this is not best." The decision was final.

So here is an example from conservative old China. A young man with an abiding confidence in his mother's faith, a fine expression indeed. But the faith of this "mother in China" had been tried before and it had been found true and worthy of reliance. In former years, in the midst of some misunderstandings in the family or clan, affairs had come to a serious stage, there being probable danger of violence or bloodshed, and this good old lady was distressed in mind and soul. But she trusted. And He spoke peace to her heart.

Young Dr. Tsen remained with the Ying Tak Hospital a few months longer and later accepted a position with the Two Kwangs Hospital, which is at the foot of the hill in sight of our little temporary home in the suburbs of Canton. He is now in Canton City, where he has his own office. We have not seen him for some time, and quite a while has it been since we saw his mother the last time. A beautiful face that is. We are trying to get her photograph to send with this story. Dr. Tsen's picture has appeared in Home and Foreign Fields some time previously.

Mr. Lu is one of the strongest preachers among the Hakka workers of the South China Mission. He is now teacher of Bible in the Boys' School at Shiu Chow. A fine face has he, the face of a saint, when we compare it with others. But we saw that face once when it writhed in anguish and was distorted with violence. This young preacher is very intense in what he does, and he takes his tasks seriously; he is just the kind that breaks down under his load. And that is just what happened. His health gave way and along with that his mind failed. Yes, we saw this promising young preach-



MRS. TSEN, A HEROINE OF FAITH

er chained to a pillar in a big ward of the hospital at Ying Tak. The panes in the windows had been broken by his unguided hands. Again we saw him in the home of his mother, a dweller on the wall of the city, and when we gave him the milk which we had taken for him, he laughed the laugh of an idiot. Indeed his friends were afraid lest his life be taken by his neighbors.

But the Christians had not failed to pray for him that he might be healed. And one day there was a knock at our door and when the writer went to receive the visitor, to his delightful surprise there stood Mr. Lu. Could we believe our eyes? Our surprise must have been something like that of the friends of Peter when he was delivered from prison. It was indeed Mr. Lu, neatly dressed and clothed in his right mind. We invited him in and we engaged in a friendly conversation for a few minutes, and then he excused himself, saying he must go on to see other friends. Not long after this a little church up in the field across the mountains called him as their preacher, and wherever he has served since he has been used of the Lord. Is the hand of the Lord shortened that it can not heal?

One more we want to mention, and he is a doctor. And what a blessing are the doctors who hear the call of the Master! He called Luke, the beloved phy-

sician, who became a great evangelist and one of the saints of the Lord. Dr. Wong Mien is the faithful young doctor in charge of the Baptist Hospital at Ying Tak. A very unassuming young fellow he is, but we have said often that we would trust ourselves under the care of Dr. Wong just as readily as we would under any one so far as his training and experience go, and farther than some, for where doctor Wong's knowledge ends his faith begins. Greater than all, his faith also begins with his knowledge and these two elements in his character work side by side. We like to look at Dr. Wong's gentle face. When Dr. Wong had several patients who were delicate propositions so far as his skill was concerned, not to mention the fact that he had more than he could do during that time of ministering to wounded soldiers, he was heard to say, "Well, the Heavenly Father just helps me."

And who are the saints? Surely, most of them in the world have never been "elevated" to that position in the eyes of men. Paul wrote his letter "to the saints which are at Ephesus, and to the faithful in Christ Jesus." Also, in writing to the Corinthians, he says, "it is required in stewards that a man be found faithful." Hidden away in China there are many such. On the other hand there are those who suffer hardships for the sake of Christ and claim the victor's crown.

W. M. U. Items

Attention is called to the 1924 topics as published below in this department for use by the societies at their monthly missionary meetings. This list is just a wee bit different from the list published by the Union two months ago. It is hoped that the changes will not inconvenience even those societies which have already made out their new year books. It is needless to say that the changes were not made until the need for doing so seemed very urgent. Along with these 1924 missionary topics is also given the Bible study subjects for that same period of time. It will be seen from them that one month each quarter will be devoted to a study of Bible teachings on stewardship. Such study can but yield large returns.

When one "goes a-visiting" it is often customary to take a present to the hostess or, to change the figure, when one goes into a strange land it is wise to take identification papers. Viewed from either angle the following plan is justified: The plan is for the W. M. U. corresponding secretary, when she goes to Japan and China in August, to take with her a long roll of names of Southern Baptist women and young people. This roll of names will be presented and, therefore, in a sense will be given as a present to the Japanese women and young people as a guarantee that all those who thus inscribed their names purpose doing their best to redeem their pledges to the Baptist 75 Million Campaign. It is hoped that there will be at least 500,000 names on the roll. This can easily be done if one woman in each society will get the signatures in that organization, and if each leader of the Y. W. A., G. A., R. A., and Sunbeam Band will do the same. In order that the roll may have a uniform appearance it is suggested that white paper 6x9 inches, be used for the signatures, with two names to a line and with the names on both sides. If more than one sheet is needed for a society, do not paste them together. Please send the list as early in July as possible, certainly before August, to your state W. M. U. corresponding secretary unless she writes you to do otherwise. In order that each state may have its proportionate part in securing the 500,000 signatures, the following tabulated ideal, state by state, is given:

Alabama, 32,000; Arkansas, 18,000; District of Columbia, 1,000; Florida, 19,000; Georgia, 54,000; Illinois, 9,000; Kentucky, 26,000; Louisiana, 11,000; Maryland, 3,000; Mississippi, 27,000; Missouri, 15,000; New Mexico, 2,000; North Carolina, 46,000; Oklahoma, 22,000; South Carolina, 40,000; Tennessee, 23,000; Texas, 49,000; Virginia, 52,000.

At the Kansas City Convention in May, the W. M. U. sermon was preached by Dr. R. T. Bryan of Shanghai. In the audience were also Rev. and Mrs. John Lake of Canton, Rev. and Mrs. E. F. Tatum of Yangchow, Miss Florence Jones of Pingtu, Miss Cora Caudle and Miss Susan Anderson of Abeokuta, Rev. H. H. Muirhead of Pernambuco, and perhaps other foreign missionaries. Certainly the emphasis of the hour was upon missions, the theme of the sermon being "Vision Brings Provision." As exhilarating as a breeze from the mountains came the thought, confirmed by Bible and foreign field illustrations, that those who really get the vision of God's plan for their lives are his provision for the carrying out of those plans. Very practical, therefore, did this new "vision" make the Union watchword for the new year seem: "He that wrought us for this very thing is God"—2 Cor. 5:5. Clearly also did the year's hymn call: "Come, Women Wide Proclaim." This hymn (see copy above) was written ten years ago by the Union's lamented president, Miss Fannie E. S. Heck. The occasion for the writ-

From the Woman's Missionary Union

MISS KATHLEEN MALLORY

Hymn for the Year

Tune: "Come Thou Almighty King"
Come women, wide proclaim
Life through your Saviour slain;
Sing evermore.
Christ, God's effulgence bright,
Christ, who arose in might,
Christ, who crowns you with light,
Praise and adore.

Come, clasping children's hands,
Sisters from many lands,
Teach to adore.
For the sin-sick and worn,
The weak and the over-borne,
All who in darkness mourn,
Pray, work, yet more.

Work with your courage high,
Sing of the daybreak nigh,
Your love outpour.
Stars shall your brow adorn,
Your heart leap with the morn
And, by His love up-borne,
Hope and adore.

Then when the garnered field
Shall to our Master yield
A bounteous store,
Christ, hope of all the meek,
Christ, whom all earth shall seek,
Christ, your reward shall speak,
Joy evermore.

FANNIE E. S. HECK

Watchword for the Year

"HE THAT WROUGHT US FOR THIS VERY THING IS GOD."—2 Corinthians 5: 5.

*Order copies of words with music from W. M. U. Literature Department, 1111 Jefferson Co. Bank Bldg., Birmingham, Ala., price 2 cents per copy; 10 cents per dozen.

ing of the hymn was the twenty-fifth Jubilate Anniversary, and now during the thirty-fifth Coral Anniversary Union workers will loyally sing this hymn, as they build ever higher upon the missionary foundations which Miss Heck and many others provided with infinite patience and limitless vision.

Most missionary throughout was the Kansas City W. M. U. annual meeting. The very first session was a foreign mission night when representatives from the distant fields told of Woman's Missionary Unions in their countries and brought through glowing incidents "Fuel for Missionary Fires" in many societies. Similarly one morning there was a home mission hour, a very interesting feature of which was the introduction of two Christian Indian women who are active W. M. U. workers among their race. The "native" touch was also prominent in the W. M. U. Training school hour when Miss Lucy Yao, one of the 58 graduates this year of the school, unfurled its great service flag. Miss Yao and a host of other Training School alumnae also took part in the young people's beautiful missionary pageant on the closing night, their very dramatic part being the display of a rainbow, showing how "hope" has sprung up in myriad lands because of the going forth to them of students from the school.

Missionary, also, were the reports rendered at the Kansas City W. M. U. annual meeting. What could, except larger totals, be more missionary in its potentialities certainly than the reporting of 11,220 W. M. U. organizations among the young people? Mighty for missions also is and increasingly will be the list of 10,889 women's societies. The treasurer's report showed a cash and box total of \$2,827,086, much of which was for missions. Over and above these gifts was the record of personal service—the local missionary work. Hear it in part: 2,706,716 Christian visits; 51,423 religious services; 7,508 conversions, 13,328 Bibles distributed and 649,307 garments and baskets of food given to the needy. Wonderful also was the record of mission study classes, the total being 19,364, the number of small seals awarded being 73,568, and official seals, 3,350. An added missionary touch is found in the fact that 158 Honor Certificates were awarded for the teaching of mission study classes.

PROGRAM FOR JULY

Evangelistic Agencies of Foreign Board

Hymn for the Year—"Come, Women, Wide Proclaim." (Order words with music for 2 cents a copy, 10 cents a dozen, from W. M. U. Literature Dept., 1111 Jeff. Co. Bk. Bldg., Birmingham, Ala.)

Prayer of Thanksgiving for God's Daily Mercies

Scripture Lesson—Bible Imperatives for Evangelism—Preach the Word: 2 Tim. 4: 2; Tell—what things ye have seen: Luke 7: 22; Pray ye: Matt. 9: 38; Give ye them to eat: Mk. 6: 37; Take up his cross daily: Luke 9: 23; Bear ye one another's burdens: Gal. 6: 2; Come unto me, ye that labor: Matt. 11: 28; He that is athirst, let him come: Rev. 22: 17; Go ye—make disciples—baptizing—teaching: Matt. 28: 19, 20.

Hymn—"I have a Savior, He's Pleading in Glory"

Reporting of Slogan—"The Lord is long-suffering—wishing that all should come to repentance."—2 Pet. 3: 9.

Repeating of Watchword for Year—"He that wrought us for this very thing is God."—2 Cor. 5: 5.

Prayer of Praise that "God so loved the world"

Talk—Why Have Foreign Missionaries?

Discussion—Which is the most important phase of foreign mission work? (1) Education. (2) Publication. (3) Medical Work. (4) Church Building. (5) Evangelism.

Hymn—"There is a Fountain Filled with Blood"

Reading of leaflet—"Evangelism in China." (Order leaflet for 3 cents from W.M.U. Literature Dept., 1111 Jeff. Co. Bk. Bldg., Birmingham, Ala.)

Talk—Southern Baptist Evangelists in the Orient

Prayer for God's blessing on all S. B. C. missionaries in China and Japan

Repeating of Slogan—2 Pet. 3: 9.

Repeating of Watchword for Year—2 Cor. 5: 5.

Reading of Leaflet—"Why Evangelize Romanists?" (Order leaflet for 2 cents from W.M.U. Literature Dept., 1111 Jeff. Bk. Bldg., Birmingham, Ala.)

Talk—Southern Baptist Evangelists in Catholic Lands

Prayer for God's blessing on all such missionaries.

Hymn—"Jesus Calls Us O'er the Tumult"

Talk—Preaching the Word in Africa

Prayer for all S.B.C. missionaries in Africa.

Repeating of Slogan—2 Pet. 3: 9.

Repeating of Watchword for Year—2 Cor. 5: 5.

Business Session—Reading of Minutes; Recognition of New Members; Reports from Young People's W.M.U. Organizations; Report concerning Summer Assembly; Plans for Participation in Associational Meeting; Explanation and Marking of Campaign Clock (See new Union Year Book); Report of Stewardship Chairman; Report of Literature Committee; Reports of Other Committees; Offering.

Hymn—"Come Every Soul by Sin Oppressed."

Lord's Prayer.

Priced Leaflets for Month's Program

(Note: The leaflets listed below are to be ordered at the quoted prices from the W.M.U. Literature Dept., 1111 Jeff. Co. Bk. Bldg., Birmingham, Ala. The earlier they are ordered the better.)

	Cents
A Camouflaged Prescription	5
Evangelism in China	3
Blessed Are They That Hunger and Thirst (Pageant for Y. W. A. and G. A.)	10
The Pearl Divers	3
What One Tract Did in Argentina	2
Why Evangelize Romanists?	2

W. M. U. Monthly Missionary Topics for 1924

January—Mexico
February—Cuba and Canal Zone
March—Our Southland
April—South America
May—Sisterhood of the Americans
June—Europe
July—African Mothers
August—The Negro in Our Midst
September—Our State
October—The Lady of the Kimona
November—China's Homes
December—Our Girls—Here and There.

A YEAR'S FINANCIAL RECORD

MAY 1, 1922, to MAY 1, 1923

Woman's Missionary Union, Auxiliary to S. B. C., Mrs. W. C. Lowndes, Treasurer, As Reported by State Treasurers

STATES	Foreign	Home	Bible Fund		Training School			Other		Cash Total	Cash and Box Total
			Fund of S. S. Board	Margaret Fund	Current Expenses	Endowment & Enlarg't	Scholarship Fund	Campaign Objects	Cash		
Alabama.....	\$31,985.91	\$21,539.69	\$100.00	\$425.00	\$1,220.00	\$1,570.12	\$600.00	\$111,707.48	\$169,148.20	\$175,461.02	
Arkansas.....	14,948.24	13,022.37	50.00	216.00	690.00	1,150.08	1,200.00	66,389.73	97,576.42	97,576.42	
District of Columbia	4,074.00	3,090.00	30.00	212.00	245.00	298.76	400.00	4,150.00	12,499.76	12,499.76	
Florida.....	10,534.53	9,744.44	40.00	100.00	300.00	498.26	800.00	30,655.42	52,672.65	56,850.65	
Georgia	62,574.42	41,716.28	.....	720.00	1,000.00	2,914.60	1,000.00	149,107.00	259,032.30	259,032.30	
Illinois.....	7,736.06	5,903.16	.....	230.00	400.00	161.28	400.00	18,434.18	33,264.68	33,264.68	
Kentucky.....	85,203.68	48,828.98	150.00	650.00	3,000.00	5,265.00	1,181.00	157,487.27	301,765.93	311,158.34	
Louisiana.....	11,993.64	9,271.57	35.00	142.00	320.00	895.60	.....	58,768.85	81,426.66	81,426.66	
Maryland	6,719.00	3,150.00	100.00	150.00	250.00	600.00	200.00	13,572.00	24,741.00	24,741.00	
Mississippi	28,275.59	17,826.98	100.00	400.00	1,100.00	1,636.10	900.00	69,034.21	119,272.88	127,326.70	
Missouri	14,456.94	8,463.20	.....	330.00	840.00	93.82	918.55	28,789.16	53,891.67	53,891.67	
New Mexico	1,781.06	1,781.06	.....	25.00	50.00	228.44	.....	16,621.21	20,486.77	21,580.48	
North Carolina	66,651.12	43,078.29	.....	.....	1,775.00	1,670.50	2,410.00	186,625.52	302,210.43	303,721.79	
Oklahoma	28,883.41	18,052.14	.....	250.00	800.00	651.10	300.00	131,189.80	180,136.45	195,607.10	
South Carolina	63,738.37	22,879.63	220.00	500.00	1,675.00	2,075.22	2,000.00	153,837.54	246,925.76	254,406.00	
Tennessee	40,377.28	28,739.71	160.00	440.00	1,000.00	2,362.60	600.00	77,124.86	150,804.45	151,817.09	
Texas	65,574.00	52,283.00	200.00	910.00	500.00	4,058.00	.....	188,235.00	311,760.00	311,760.00	
Virginia	92,855.06	60,807.72	150.00	900.00	2,600.00	3,776.12	3,370.25	188,208.71	352,667.86	354,965.30	
Total Gifts.....	\$638,362.31	\$410,178.22	\$1,335.00	\$6,600.00	\$17,675.00	\$29,915.60	\$16,279.80	\$1,649,937.94	\$2,770,283.87	*\$2,827,086.96	
Gifts for 1922 ..	\$668,062.88	\$452,751.55	\$1,623.55	\$8,304.67	\$18,752.51	\$20,163.43	\$19,072.55	\$1,974,884.70	\$3,163,615.84	*\$3,238,072.92	

*This column includes \$56,803.09 in Boxes.

From the Laymen's Missionary Movement

Secretary J. T. HENDERSON

More Thoughtful

While the recent meeting of the Southern Baptist Convention was characterized by a fine spirit of harmony and much practical business was transacted with commendable dispatch, it is evident that there were some conditions that call for improvement. The matters referred to do not imply any unfaithfulness or inefficiency on the part of the presiding officers. In calling attention to these things, this writer must also frankly admit that his own Convention manners have not always been above censure.

In the first place, two or more members of the Convention often engage in conversation that greatly disturbs those sitting near; sometimes those who are vitally interested in certain measures are unable to hear because of such confusion. This is bad manners and a great injustice to others.

In the second place, some of us engage in loud talking about the door and in adjoining rooms, thereby rendering it impossible for those in the rear of the building to get the benefit of the discussions. Most of those who attend the Convention are people of culture and should have a high sense of justice and propriety, but for some reason they are not always thoughtful. A quiet and reverent spirit in a religious meeting is always to be commended. "Holiness becometh Thine house."

In the third place, the Convention is very much disturbed by the large numbers that frequently leave just before adjournment. In some cases a period of five minutes would enable all to unite in the closing prayer and adjourn in good order. Such orderly and reverent procedure would be in keeping with the object of the meeting and well pleasing to our Heavenly Father. If all would remain quietly in their places, not even collecting their wraps, umbrellas, etc., until the final word of benediction has been offered; the impression would be most wholesome.

In the matter of applause we should also be law-abiding citizens; it is certainly not in good form to show disrespect for the presiding officer who is seeking conscientiously to discharge his duty.

Such behavior in our churches or homes would be considered rude and would not be tolerated.

It would be a great asset to the Convention if all of us would be more thoughtful.

Meatless Days

It was gratifying to see that Dr. Dickson's resolution, providing for a day of concerted prayer by the Baptists of the South, on behalf of our great program, was endorsed by a hearty and unanimous vote. June 1 of this year was mentioned as the day, and was quite generally observed.

In earlier times God's people observed seasons of prayer and fasting jointly; during the World War American citizens were glad to observe meatless days that the soldiers at the front might have adequate equipment. Why not have seven meatless days, attended by fervent prayer, that the soldiers of the cross may be better equipped? How would December 2-9 suit? This would represent the fourth anniversary of Victory Week and would be at a season when people are in the habit of using considerable meat. It should involve self-denial and at the same time bring in the largest revenue practicable.

A Wise Use

The reference in this heading is to such a use of tracts as will render them fruitful. It is suggested that one tract be handed *in person* to each member of the church and a time announced to hear reports. When this hour arrives the pastor may call for a show of hands by all those who have read the leaflet. At the Sunday evening hour it would be very profitable to spend some fifteen minutes in hearing brief reports. Each could take a minute or more to tell of some feature of the tract that especially impressed him. This plan would lead the membership to read with an objective.

Valuable tracts are often wasted because of unwise distribution.

South-wide Convention

During the meeting of the Southern Baptist Convention in Kansas City, in response to a simple announcement, a large company of representative laymen assembled in Parlor C, Baltimore Hotel, for an informal conference. It was a most delightful hour; all the men met each other and in the freest manner discussed some vital measures.

The matter of a great South-wide Men's Convention, similar to the Chattanooga meeting in 1913, was considered

and the suggestion met with hearty and unanimous approval.

The plan contemplates the assembling of a large number of capable men from every state of the South, and would provide for a large amount of conference work and free discussion, and arrange for some great addresses by men of national and international reputation. Such a meeting should send back to their homes a band of strong men aflame with enthusiasm for the Southern Baptist program.

Practicable

Thorough every-member canvass and systematic giving are practicable with the country church; this has been thoroughly demonstrated. The General Secretary visited the Surgoinesville and McPheter's Bend churches in Tennessee during February and did a little preliminary work. The first of May he returned for a campaign of four days, closing on Sunday with an every-member canvass. While these churches are thirteen miles apart, the work of organization and training was conducted simultaneously. Pastor Watson and W. R. Hamilton, a zealous layman from Knoxville, were valuable helpers. The churches were responsive, the goal in each case was more than reached, and everybody concerned was happy over the outcome. Some of the choicest laymen in the land are found in these churches.

The Surgoinesville church is located in the border of a small town, but claims the honor of being a country church.

Attractive Field

Pastor Padfield of Hopewell and Lamont Churches, Tennessee, claims to have about the most attractive field in the south. Like Luke he is an active physician and at the same time is pastor of these two strong country churches. The General Secretary spent Sunday, May 13, at Hopewell, to his own delight, speaking both morning and afternoon to a full house, composed of representatives from several churches. The dinner served on the grounds at the noon hour was bountiful and attractive. The brotherhood of the Hopewell church is now engaged in the study of a book on stewardship. This should occur in every church in all our territory. These churches have installed systematic offerings as a vital feature of worship.

Orlinda

The Baptist Church at Orlinda, Tennessee, approaches the ideal in several most important respects. Orlinda is a town of less than five hundred people and yet the Sunday School has almost four hundred in regular attendance. The church conducts weekly study classes for all the membership. It is therefore little wonder that it contributes more to outside causes than to local support and that it kept its pledge to the 75 Million, paid up while engaged in the erection of a \$40,000 church building. Rev. T. W. Gayer retires from the pastorate with the esteem of all; he becomes Stewardship Secretary for Tennessee and has fully demonstrated his fitness for this position. Orlinda has a company of loyal and capable laymen that are a great joy to their pastor; almost without exception these laymen are conscientious tithers.

Cameron, Missouri

The General Secretary was one of that company that scattered out from Kansas City on Sunday, May 20, and went everywhere throughout North West Missouri "preaching the word." Rev. C. C. Cunningham's invitation proved popular and two or three scores of churches had visiting speakers. This is a wonderful country in

agricultural resources and strong effort should be made to strengthen the Baptist cause in this rich section.

The General Secretary had a delightful day with the saints at Cameron; while this is a Methodist stronghold, because of the influence of their college located here, Dr. W. E. Davis is an able leader and the Baptists are becoming a distinct force in that community.

Albertville, Alabama

On Sand Mountain in Northern Alabama is a table-land from twenty-five to thirty miles wide and about one hundred miles long. The climate, especially in summer, is delightful, and the plateau is densely populated with thrifty husbandmen. Albertville is a live town in the center of this section and has a prosperous Baptist Church.

The General Secretary was glad to accept the invitation of the brotherhood of this church, endorsed by Pastor Black, to spend Sunday, May 27, as their guest. The activities of the day opened with a talk to about 65 men at a joint meeting of the two men's classes; this was followed by a discussion of "Life a Trust" at 11 a.m., to a fine audience. At 3 p.m., a large company of men, representing a half-dozen churches, came through the rain to attend a conference on the budget and systematic giving. It was a joy to note the interest of these men.

The teacher of the young men's class and the Superintendent of the Sunday School are both lawyers of ability and consecration.

A Great Step

The Laymen's Missionary Movement is in heartiest accord with the action of the Southern Baptist Convention at its recent session, authorizing the Conservation Commission to institute an intensive campaign to induce all the churches to adopt a worthy budget and install systematic offerings, both for local support and the denominational program. It is also pleased with the election of Dr. O. E. Bryan as director of this work and it is hoped that the leaders of the movement everywhere will co-operate with his policies.

The Conservation Commission recognizes that education in stewardship is essential to the success of this effort and much attention will be devoted to the distribution of tracts, public addresses, study courses, and to a large use of the denominational press.

The Laymen's Missionary Movement has stood for this policy through the years and welcomes this great forward step by the Convention.

Stockholm

For more than a year the General Secretary has been planning to attend the Baptist World Alliance, and before these notes are in print, will have sailed for Europe. The objective is not pleasure but such recreation and education as shall make for larger and more effective service. The headquarters will be kept open during these two months and the office secretary will give prompt attention to all applications for literature.

The Executive Committee, of their own initiative, are furnishing the money for the expenses of the trip from voluntary gifts of generous laymen. The Secretary was loth to accept this bounty, for two reasons: First, he had planned to pay the expenses from his own savings; second, the enterprises of the Kingdom are so much in need of funds that he was unwilling to be the occasion of diverting a penny from these causes.

These laymen claim, however, that the visit is made in the interest of their movement and also that the contributors to it will not lessen their offerings to the Kingdom. In any event this generosity is thoroughly appreciated and the Secretary takes this means of expressing his gratitude to every one that helped.

In Virginia

The closing days of May find the General Secretary in a Stewardship Conference with the Baptist men of Hampton and Newport News, Virginia. The Conference opened on Wednesday night, May 30, and continues through the following Sunday. The laymen of the several churches agreed in advance to arrange their engagements so they would be able to attend these meetings. The different phases of Stewardship, the weekly offering, and the layman's relation to the Kingdom are considered in the freest manner.

These churches have laymen that are qualified to help install the budget and systematic offerings in other churches.

PROGRAM FOR JULY

BROTHERHOOD MEETING

Spend about 15 minutes in a song and Praise service, selecting in advance those who are to lead.

Missionary Miscellany

From the FOREIGN MISSION BOARD

Ruth Barol Nix was born April 27th, 1923, in the home of Rev. and Mrs. W. V. Nix, of Fukuoka, Japan. Congratulations and welcome into the missionary family.

On May 26th, Rev. A. B. Langston and family, who have been on furlough for some time, sailed from New York for Rio de Janeiro, Brazil.

On the same boat with the Langstons was the family of Rev. R. J. Inke, who is returning to Brazil as a teacher in the Rio College and Seminary.

Mrs. Janie L. Graves sailed on the Empress of Australia on May 31st for Hong Kong, China. She is returning to Canton after a brief furlough.

Mrs. C. A. Hayes, of Canton, China, arrived in America on May 26th. It was necessary for her to come home for medical attention. The examination made by her physician is more favorable than she anticipated. At present she will be located at Mars Hill, N. C.

Rev. D. L. Hamilton, of Pernambuco, Brazil, arrived on May 29th, and will be with his family at 723 James St., Waco, Texas.

W. M. U. Bible Topics for 1924

January—Stewardship
February—The Crowned Life
March—Obligations to a Book
April—Tithing
May—Partners in Grace
June—The Signs of an Apostle
July—A Planned Life
August—Christ's Healing and Delivering Ministry
September—Awaiting Orders
October—Consecration of Wealth
November—Possibilities of Intercession
December—Cure of Human Longing

The business session follows, when reports of committees should be heard, new members received, and other business transacted.

TOPIC, *The Budget and Systematic Giving.*

1. The two-fold objective in church finances.
2. Speak of the items that should enter into the two-fold budget.
3. Scriptures bearing on this topic.
4. Who should support the enterprises of the church?
5. When should the offering be made?

The laymen who discuss the above five points should not consume more than five minutes each.

Voluntary Discussion.

Remarks by Pastor.

Prayer.

The Headquarters of the Laymen's Missionary Movement will be glad to furnish literature for this program on application. This discussion will be continued in August.

This program is exactly in line with the Stewardship and Budget Campaign authorized by the Southern Baptist Convention.

We are hearing many echoes of that memorable Friday night at the Kansas City Convention, when the audience gave a most decided expression of its appreciation of the work of the Foreign Mission Board by making it possible to send out new missionaries that we have been hoping to send during this summer. One trembles at the thought of our not being able to send out these missionaries. What a discouraging note it would have sounded, not only in the homeland but particularly on the foreign fields. The Lord took care of us in Kansas City, and turned the discouragement that had encompassed us over our large indebtedness into a hymn of praise. The thrill due to the Spirit's manifest presence on that Friday night has been felt throughout the entire denomination.

"Beginning the last week in March and running for four weeks, we had a tent meeting right in the busiest part of Tsingtao. Thousands attended the meetings and the entire city seemed greatly moved by the Gospel message. There were 350 men who gave their names saying they desired to become Christians. We now have night classes in three different centers and are following up the work with as much care as our limited working force will allow. The prospects are good for a large number to be ready for baptism by the time we can finish our new church building."—S. E. Stephens, Tsingtao, China.

"There has been a marvelous increase of interest in Christian literature in Japan during the past two years. Since my return I have been collecting the books, more or less directly related to Christianity, which were published during my absence. There are 175 volumes, occupying twelve feet of shelf room, and my collection is not yet complete. Over 200 editions of one of these books were published during the two years. This phenomenal growth has taken place in spite of the fact that the selling price of books is treble that of 1914. I am having to pay yen 1.40 per page for type-setting, as compared with 15 sen six years ago."—E. N. Walne, Shimonoseki, Japan.

"School is almost out. Commencement begins Sunday. I have never seen a people with so many fiestas. There is an average of two national holidays per month. Everything they have is a fiesta. The missionary program that the girls put on at the school was called a fiesta. There must be a season of playing after everything. My wife did not intend to have any games after the missionary program, but the girl who had the closing prayer, announced before her prayer that we would all go to the patio of the parsonage and play some games."—*Chester W. Branch, Saltillo, Mexico.*

"Dr. Nogueira Paranagua had an experience a few days ago that was extremely interesting. A man in a drunken revel some twenty miles from here had been stabbed with a dagger in the stomach. This happened some two weeks or more before he was brought to Corrente for treatment. When Dr. Paranagua examined him the place had already been infected for some time and had not only inflamed, but had a large accumulation of pus. The old doctor told me that he did not know what he ought to do. To let the man die without medical aid seemed cruel, and could not be thought of, yet without another physician to help, without a trained nurse, and without hospital facilities for the treatment after the operation, and even without the necessary surgical instruments, it seemed impossible to do anything. Yet he attempted it. He called in one or two that he showed how they could help and started the operation, opening the stomach cavity to take out the pus and disinfect that old sore. Before doing so, he had all join him in a prayer, asking God's blessing upon the result. He told the man that the chances were few. The doctor is old and nervous, but did the operation satisfactorily and the man went back to his home a few days ago apparently well. The old doctor used the opportunity to talk to him and his relatives about the harm of drink and immorality, and preached the Gospel to them all, receiving the promise of the man to never touch liquor again. They carried with them tracts and New Testaments, promising to read and study them. This is one example of what he is doing here in this section almost without physicians. The old man, however, is suffering from heart trouble and says that he cannot last but a short time. I trust that the Lord will send us another to learn the language and be prepared to take up the work that Dr. Paranagua is beginning."—*A. J. Terry, Corrente, Brazil.*

"We have just launched a plan which will almost double the work of our seminary in the near future. The idea of improving the present forces in the service of evangelization has been on our hearts a number of years. We have just worked out a plan which will give fine results in a few years in making more efficient the present working forces in evangelization. There is a mountain town called Nova Friburgo near Rio, which is admirably adapted for the establishment of a Summer School for Pastors and Teachers as well as other workers. The climate is splendid and everything is much cheaper there than in Rio. Our plan is to co-operate with the Flumenense field and combine plans so that we may have a well-organized summer school for six weeks on the intensive plan, beginning about the fifteenth of December and ending toward the close of January. This is the time of the year when the pastors can best come and take six weeks' work. It is also the best time for the teachers who are in their vacation at this time. The plan was presented in the Association of the Flumenense field a few days ago and met the most hearty reception by the pastors and all the people. On the intensive plan with six classes per week in each subject the pastor can in six years get the equivalent

of the two years' Pastor's Course as organized in the Seminary."—*J. W. Shepard, Rio de Janeiro, Brazil.*

"We have finished the first two of the Sunday School Institutes. The first had an attendance each night for ten nights of from sixty to seventy-five. Sixty odd took the examinations and fifty-seven passed. Four of these had already done work in the Normal Manual and so received diplomas. We teach all three parts of the Manual but one pupil can take only two parts of it during one institute. Fifty-one received certificates for the work they had done and can change their certificates at the Publishing House for seals.

"The second Institute was also a success. It was composed of five churches instead of six as the first. Seven pupils from the first went to the second, and five of them were from the farthest church. They finished their Normal course and got diplomas. We gave eleven diplomas and 28 certificates at the end of the second institute. Twenty-one from the second will go on and study in the third; although it will be held in the suburbs."—*J. J. Cowser, Rio de Janeiro, Brazil.*

"I wish to call your attention to a matter to see if it is possible for anything to be done about it. The folks in the homeland send articles by mail to missionaries in Brazil. These go to the Custom House and the poor missionary spends hours of time and more money than the articles are worth, to get them out. The home folks do this out of their kindness and love, little thinking that they are putting a burden and embarrassment upon the missionary. In these past weeks I have seen sums paid out from four milreis to 500 milreis and hours and hours of time to unwind all those miles of red tape. It is a delicate question and may wound some people in the homeland to have it said that missionaries don't want their presents. They do appreciate their thought, of course, but a check would be so much more acceptable. A B.Y.P.U. or a society makes up a box of articles worth \$50, sends them to the missionary, who spends six hours (lucky if he doesn't have to make three trips), and another \$50 which he can ill spare, and gets a box of miscellaneous articles which are very likely things that he does not particularly need. Perhaps the loving thought makes the missionary forget the money and time he spends. I myself have not been a recipient of this kind of Christmas gift, at least not for a long time, so perhaps I am exaggerating the embarrassment that it is to the folks who do receive them. But I can't suppose that the folks at home would send a box to a missionary if they knew that the recipient would have to spend almost a month's salary to get it. One young lady, in addition to the duty, had to pay full letter postage on the package because a Christmas card was inside in a sealed envelope. This cost her \$33. Expensive Christmas greetings!"—*Ruth M. Randall, Rio de Janeiro, Brazil.*

"I have never seen the work more hopeful, taking the field as a whole. We sometimes thought that we had built too large a place here in the southwest district. It is a pleasant surprise to see frequently every seat occupied. Just recently some sixteen have made a profession of faith in Christ. This will be the best year the Boys' School will have had, and the Publication Department is doing a work the effects of which will be felt all over South America."—*Robert M. Logan, Buenos Aires, Argentina.*

"A tour of all the centers in our lately acquired field, in company with Mr. Leonard, in the interest of our, \$50,000 Campaign, greatly encouraged us. There, where our famine relief work has been done for more than a year, we

found those dear brethren and sisters giving out of their poverty in such a way as to make us ashamed. It went far beyond all we had faith to expect."—*J. V. Dawes, Tsinan Fu, China.*

B. Y. P. U. Work in China

Rev. Eph Whisenhunt, Shanghai

Our hearts were made to rejoice a few weeks ago when we read that the B.Y.P.U. work in Georgia had unconsciously raced with the days for a few months. Being from Georgia made us appreciate the good news even more. You know about the good B.Y.P.U. work in the South.

A few years ago several unions were organized in China but as there was no literature for use, these did what would be expected of them, they died. Several times since I have been in China I have heard, "Well, we organized once but it soon died." We could not keep our Sunday schools going if we did not have literature for their use.

In February, 1922, Mrs. Whisenhunt got the courage to organize the juniors into a B.Y.P.U. in Old North Gate, the mother church of Central China. She did not have literature but with the help of the native teacher they prepared the literature for this Union. The work proved to be a great success, the Chinese like the work.

Later in the year Soochow organized, and the work there is meeting a need for training. By this time B.Y.P.U. work was being talked throughout our own mission. In the meantime the Baptist Publishing Society sent out a few extracts printed from the *B.Y.P.U. Manual* and others became interested in the work.

At the meeting of the Central China Mission actions were taken to organize the work in this mission. A committee of three was appointed to make plans and report to the meeting next May.

In the early fall another Union, the Senior, was organized in Old North Gate Church. Within a few weeks the church in Chinkiang organized and later divided into Unions. By the time this is in print Chinkiang will have the third Union, if the interest continues to grow.

We were not long in finding out that the people in Kaifeng were busy, and they report a thriving B.Y.P.U. there. A letter comes from North China asking about B.Y.P.U. literature. Interest breaks out in Canton. With Unions showing their heads in all parts of China something had to be done to meet the conditions. The Baptist Publishing House's attention was called to the fact by more than one.

It was clear to some that it would be perhaps a year before literature could be made available for all the work. A group of four got together in Shanghai and decided to prepare the material for use in our own churches. Then we thought it good to let the others know about it. The leaders in Chinkiang asked to be allowed to get in on the proposition. Week by week the programs are printed and mailed out to be used the following week. We notified the Publishing House of our intentions. In reply they told us that a representative would soon be in Shanghai to talk over B.Y.P.U. plans.

It was voted by the committee in Canton to furnish literature for all our work. Plans have been made to print the Senior Manual in Chinese at an early date. At the meeting of a special committee in Shanghai appointed by the executive committee of the Publishing House an arrangement was made by which the quarterlies for 1923 will be adapted and put into Chinese for our use in 1924. It will be impossible for us to use the material at the same time it is used in America. Much of it will have to be rewritten to meet our needs. At the same time

it was suggested that if it were possible for the program writers to prepare the material for the last half of 1923 it will be published for general use among the Unions. It seems now that the material can be prepared and by the third quarter it will be ready for use.

The editor of "The New East" has kindly given one page for B.Y.P.U. news, so that the work will be made known among the missionaries. The promises are bright for the work but it will meet many oppositions. The way is not clear. The Christian Endeavors have been in China for years. They have made progress. In many cases the B.Y.P.U. will have to overcome this organization. At one of our strong churches where they had an Endeavor organization it was suggested that there was no place for B.Y.P.U. work and it would be best to do away with the B.Y.P.U. and all join the Endeavors. When the work was explained, in a small way, to the board of deacons, the chairman suggested that the Endeavors disband and join the B.Y.P.U.

Let each of the readers of this article join us in prayer that the work shall prosper in China where it is so much needed. This work will train the people in the great doctrines of the Bible and prepare them to stand in the face of unionism which is at work in China.

Progress and Need in Wusih

Rev. P. W. Hamlett, Wusih, China

It's been a long time since you have heard from the Wusih Station! Wusih was opened as a main Station by the Central China Mission in January, 1922. The opening of this great commercial and manufacturing center was made possible by gifts from the 75 Million Campaign.

Wusih is located on the famous Grand Canal about eighty-five miles west of Shanghai. It has a population of about 275,000, and is the largest shipping center on the S. & N. R. R., except Shanghai.

Wusih was opened as an out-station from Soochow by Rev. T. C. Britton more than fifteen years ago. For several years he preached on the streets, and in the tea-shops. In 1908 he organized the present Baptist church which is still worshipping in a rented house very near the old shop in which it was organized. Mr. Su, one of our first seminary graduates, was put in charge of the little flock. Since those days the church has grown in numbers and in grace, notwithstanding the large number of serious drawbacks.

At present the missionaries composing the station are Rev. and Mrs. T. C. Britton, Mr. and Mrs. P. W. Hamlett, and Mr. and Mrs. J. E. Jackson.

We are all rejoicing together in our new field of opportunity, and are making plans for enlargement in all directions.

The resident compound, including sufficient land for lower and higher primary school work, has been bought at a very reasonable rate. The homes of the Brittons and Hamletts are already under construction, and will be ready for occupancy in the summer.

The evangelistic work is most encouraging. Though the church is yet in the kindergarten stage, there are indications of real life and progress. We have good gospel meetings every night in the week except on Saturday, which is reserved for Sunday school teachers' meetings. The church members and inquirers meet twice a week for Bible study. The attendance at these classes is remarkably good.

The boys' school has done very good work. There is an enrollment of eighty with good prospects for next term. The big handicap is the need of a good sanitary building.

There is a large out-station field around Wusih. Much of it is virgin soil. Mr. Jackson and his Chinese co-workers have conducted suc-

cessful meetings in several of the towns. Large numbers have heard the gospel, and many have confessed Christ and are enrolled as inquirers. There are four out-station churches, one of which is being aided by the Chinese Home Board. One of these has just completed a new church house and parsonage through the aid of the Church building fund, which also was made possible by the 75 Million Campaign. The other three are making great efforts to secure similar plants for their work.

There are many urgent needs in the city and country which we hope can be met in the near future. In Wusih the growing work, and the difficulty in renting a suitable house, necessitate the building of a church house as soon as possible. The present chapel is not only too small, but is dark, unsanitary, and not reparable.

There is also great need for two day-school buildings, one for boys and one for girls. At present our pupils are cooped up in the dark rooms of the chapel.

In addition to church and school houses, we also need more recruits, both Chinese and missionaries, in order to evangelize this populous section of China. There is immediate need for two single women to do a much-needed work for girls and women in city and country.

More than anything else we need your daily petitions to God for his blessings upon the Wusih work.

The Growth of the Girls' School, Temuco, Chile

Miss Agnes Graham

Our opening of the Girls' School had several visible immediate results. In the first place, people began coming in numbers to enroll their children though we were entering the last quarter. We received all that we had sufficient teaching force to accommodate. On the other hand, priests and their followers began preparations for defence. Within a block of our school they began building a new Catholic school, but people have to hunt for it; whereas ours is like a "city set upon a hill which cannot be hidden." They also began trying to force parents who had transferred their children from their school to ours to send them back to them; but all of this only served to advertise our school more than ever. We closed the first year's session December 15, with an enrollment of 85.

A few weeks before the close of school we began the building of the gymnasium and class rooms in connection with it. On account of the unusual width of the building, it was very difficult to get lumber long enough to make a span for the roof; hence the work was delayed and is just now being completed. It is just a frame building without ceiling or lining, but it has sufficient space for large classes in gymnasium and for organized games such as basketball, handball, etc. We are very grateful for the extra appropriation which has made this building possible, for we feel that it will make our school work very much more efficient. It has another possibility, that of being used as a social center in our church work. Last Friday night we had our first meeting in it, a B.Y.P.U. social; and it did one good to see these young people enter into the games we were teaching them.

Now for the beginning of our experiment in co-education. The parents were delighted when we announced in our Chilean Convention that the Board had granted sufficient money to allow us to have a boys' boarding department in connection with our school; you know we had had boys as day pupils the first year. As in the case of the girls, there were many more applications among the boys than we could accept, hence we were forced to choose carefully the

twelve boys who are to compose this year's boarding department. There is one notable difference in the attitude of the parents in regard to their girls and boys. They seem much more ready to make an effort to pay for their boys than for their girls, and are also much more anxious to send them. This gives me a bit of anxiety regarding the future of our girls' school. Even among the day pupils the boys outnumber the girls. I fear that if we do not limit the number of boys there is a strong possibility that our school will become primarily a boys' school. This is just my impression after one week of school work and I may find that it is a groundless fear.

We have twenty "internes" (boarding girls) which is double last year's boarding department; several of these, however, are full pay pupils and we are using every effort possible to train all of our parents to pay to the limit. We see some progress too. Our day pupil enrollment has reached 128 and we are considering closing matriculation because we cannot manage more with our teaching force.

We are grading our school this year according to the "Liceos," the state high schools, and are adopting their books as texts as far as possible. We are going to ask to have our school examined by the state examiner. If we succeed in getting our school thus recognized we shall be the first mission school which has done so. The chief drawback of the schools of the other denominations is the use of English in all their class work. We, of course, are going to use our own methods and supplement some of the subject matter which we do not consider adequate in some of the state texts. The religion which they teach in the state schools, of course, we are going to replace with our Bible study courses. This, however, will not hinder our being recognized by the National Educational authorities. They admit any religion but do not require any in their state schools.

We are hoping for the success of the special efforts to be made in behalf of foreign missions in the remainder of the Convention year. It does seem to us who are trying to man the outposts that the people in the homeland would realize that our comparatively small man power, in comparison with the home base, should be offset by a greater proportion of means for equipment and local reinforcement. Our small group of missionaries can never win Chile for Jesus Christ; but, if we are not hampered by lack of means, we can soon train enough native Christians, both men and women, who will be able to do so.

First Impressions of a Sunday School Man in Brazil

Rev. T. B. Stover, Rio de Janeiro

There has been but one chief activity since my safe arrival in this port on the sixteenth of October last. That one activity has been language study and then more language study. Up to the present moment I am fairly well certain that I have progressed into a knowledge of a few Portuguese phrases, therefore I judge that it is time to report. The fact is that I am just getting enough to give me a thirst for more.

Perhaps I passed through the stages which every newly appointed missionary passes through the first five months on the field. I refer to the stages of encouragement and discouragement which naturally seem to come as day follows night. But I am very grateful to be able to say that since my arrival I have had very little of the discouragements or seasons of depression—in fact none worthy of note. On the contrary I have been as happy here as I have ever been in my life in any place. The one thing which

bothers me most is the ever-present desire to get into the work for which I came, even though I haven't sufficient basis for the language yet. Yes, I remember the admonition to stick to the language school and I am more and more convinced that the advice was and is good. For if I am to do my work as it should be done I must have a knowledge of the language as these people speak it.

I have already made some little talks at different places, but I really didn't talk, I read. In reality they were little more than exercises in writing the language, having it corrected by a Brazilian and then familiarizing myself with the correct phraseology by reading it over many times to myself and then before the people. I was invited to the State Sunday School Institute which Dr. Bratcher held in Campos last December and attended for a day and a half just to get an idea what they were doing, although at that time I could hardly understand a word of the language. Then I attended the Convention of the State of Espirito Santo, in Victoria. There I understood more of what was going on and spoke a little through an interpreter.

The one thing I was able to do there was to get acquainted with many of the natives who are interested in developing the Sunday-school work throughout their state. The president of the convention said to Brother Reno that he thought I would get along all right because I seemed to be just a friendly, ordinary sort of a fellow who knew how to mix with the people. Well, that may sound like a doubtful compliment, but he said the very thing that I want them to feel about me—that I do not feel too good or too distant to mix and mingle with and understand them.

Brother Deter gave me a cordial invitation to attend the convention in Parana, and once again I accepted for the purpose of getting acquainted with the people and what they are thinking and doing, as well as to let them get acquainted with me. There I was able to understand practically all the work of the convention, and again I made a little speech, or rather I read it. The natives were courteous enough to vote to have it printed in their state paper, so I presume it wasn't so bad after all. I enjoyed every minute of the time and it wasn't lost from language study, because I was entertained in the home of a German family who spoke Portuguese. They had a son just about grown and he spent all Monday morning after the convention taking me about the city of Curitiba, showing me the places of interest, explaining everything in Portuguese. He is anxious to attend college here in Rio, so I gave him all the encouragement my knowledge of the language would permit.

One thing which has filled my heart with encouragement and eagerness to be up and at my task is the success of the Sunday School Institutes which Brother Cowser has launched here in Rio. Perhaps he has written you about it, but I will give you the outline of the plan, anyway. His plan is to make the work city-wide, but the city covers too much territory to make it possible to find a central point which would be within the reach of all the churches. Consequently he planned to have three institutes or training schools consecutively, each in a different part of the city, yet each projecting practically the same program. Well, the first of the series (which was two weeks in length) came to a close with a special program last Sunday afternoon. There was special music by choruses from different churches, a discourse on "The Duties of Teachers and the Place of Teaching in the New Testament Plan of Evangelization," by Brother Christie. The meeting closed with the delivery of diplomas and certificates, I myself having that pleasure. There were four Normal Manual diplomas and fifty-three cer-

tificates delivered. The certificates, of course, were to those who had either completed one section of the New Normal Manual or some other book in the Normal Course. What do you think of that for a beginning?

One young man said that he had been a Christian since 1914, and that this Institute was the first opportunity he had had to make any definite study of the Bible. He was a member of the class studying the third division of the Normal Manual, which takes up the study in outline of the Bible as a whole. That class was taught by Dr. Watson and he certainly held their attention closely.

My greatest impression gained from observing the people who attended the classes was that they were hungry, even almost famishing, for real instruction about the Bible and the means of taking the message of salvation to others. They were people who worked hard all day and then came out every night, and were always eager for all the teaching they could get. In short, they meant business and came with a purpose to get all the good possible from an unusual opportunity which had presented itself to them. There were even some of the missionaries who were a bit dubious of the outcome of the effort to hold a training school, but I think the result of this first one is sufficient to answer all opposition or pessimism concerning the ultimate results of such work. The individuals are greatly benefited and the churches themselves are drawn much closer together, thus laying the foundation for greater co-operation among them in the future. The second of the series begins the 9th of April and promises to be as successful as the first. Some of those who attended the first are going across the city to attend the second. It makes my heart glad to see how the Lord is blessing the work which is to be my field of labor.

News from Tsinan

Rev. John W. Lowe, Tsinan, China

I have just returned from a visit to Tsining and the country stations near that important centre. My experience in and around that city were very kaleidoscopic. The boys' and the girls' schools are full of bright eyed pupils to whom I had the privilege of speaking several times. I can assure you that the money appropriated for Tsining city has been wisely expended. We may reasonably expect large returns.

The Connelys are leaving for America. They have worked faithfully and have earned a much needed rest. Miss Watson and the Littlejohns will carry on successfully, I believe. Their responsibilities will be heavy, and they will need our prayers. We hope that some of our missionaries will be able to lend a helping hand occasionally. I hope some friend will see the need of giving that station a Ford. A Ford would enable the missionaries to multiply themselves at least four times. The roads are comparatively level and very suitable for a motor. Leonard, Connely, Littlejohn, Pastor Yu and I made the trip on bicycles.

The property which Frank Connely has secured in three cities visited is admirably located.

The attendance at our meetings of the Christians was not large, but there was some generous giving to our fifty thousand dollar fund. As a rule the poor gave far more than the well-to-do. Leonard is making a fine campaign director. He is a fluent speaker of Chinese and is easily understood by all the people. He makes them see and feel the joy of giving to the Lord's work.

Our work here in Tsinan still shows signs of life and some progress is being made all along the line. At our coming Mission Meeting we

shall request the Mission to vote for an appropriation for a girls' school building here on this compound. There are now thirty girls in attendance at our boarding school. I wish you might see them. Several are from the famine region, and were in the school here last year for a period of three months. There are one hundred pupils in our local schools of which there are three.

News from Nigeria, Africa

Rev. S. G. Pinnock, Abeokuta, Africa

Rev. and Mrs. G. W. Sadler, with their children, sailed for America on the S. S. "Appan," May 11. They expect to spend a year in the homeland. Although only two and a half years have passed since they came out, they are going on furlough at this time so that continuity of service may be secured for the college work. Rev. and Mrs. W. H. Carson will be prolonging their term of service, and so the balance is struck and the end gained.

The Abeokuta Industrial Institute, of which Rev. S. G. Pinnock is the honorary treasurer, has furnished quite a large proportion of the equipment for the hospital and the missionary residences at Ogbomoso. The latest order is for seventy-five chapel chairs.

On May 18, Captain Ross, C.M.G., opened the Virginia Hospital at Ogbomoso. After waiting sixteen years, Dr. Green has a very fine hospital plant which will be the centre of healing and salvation to large numbers of people. Miss Kersey, nurse, is watching the daily progress of her new home, which is being built under the direction of Brother H. P. McCormick.

The new church at Oke Lerin, Ogbomoso, is the first of its kind in Nigeria to be equipped with class rooms for Sunday-school work.

The new church at Saje, Abeokuta, has been roofed in and is now safe for the rainy season which is upon us. This enterprise is one of faith on the part of the faithful Baptists of that section of the town, for it is being built without financial aid from the Foreign Mission Board.

Plans are being completed for the new Girls' School, Abeokuta, and it is hoped that in two years the school and residence will be ready for use. There are forty-eight girls in the residence in the cramped quarters of the present school, but accommodation for two hundred will be provided in the new school. Mrs. Lumbley, the principal, lives in hope of seeing the new buildings completed before she goes on furlough.

The *Nigerian Baptist* is the official organ of the Nigerian Baptist Convention and is destined to do a great work among the churches of this country.

The Glory of Work

"Every mason in the quarry, every builder on the shore,
Every chopper in the palm grove, every raftsmen at the oar,
Hewing wood and drawing water, splitting stones and cleaving sod—
All the dusty ranks of labor, in the regiment of God,
March together toward his triumph, do the task his hands prepare.
Honest toil is holy service; faithful work is praise and prayer."

—Henry Van Dyke.

Young People's Department

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

Leader's Note Book

A Primary teacher who is endeavoring to teach benevolence in her class has a short missionary talk once a month in place of the regular supplemental work. On this day a missionary offering is taken up, and from five to ten minutes is devoted to some particular missionary and his field. The children all welcome this day. They enjoy hearing the teacher's story. They like, too, to see the missionary's photograph, and to ask questions about his or her work. The teacher has been trying this plan for over six months, and so far the result has been increased interest and liberality on the part of her scholars. Said the teacher: "In work of this kind, one must be specific, as the children do not care for missionary talk that is vague or general. I find, too, that they like best to hear about the two missionaries whom they themselves are helping—the one a lady teacher in the foreign field, the other a faithful worker in the home land."

During the summer have the children save up scraps from their summer clothes. Then watch this space in August to find what to do with them.

A CHRISTIAN Church is a body or collection of persons voluntarily associated together professing to believe what Christ teaches, to do what Christ enjoins, to imitate his example, cherish his Spirit, and make known his gospel to others.

The Gospel is manifesting its power in Central China. The woman evangelist in the Yangchow Hospital is an ex-Buddist nun. One of the best students in the Chinkiang Bible School is a man who served as a Buddhist priest for twenty years. Pastor Mio has been called to become College Pastor and Religious Work Director in Shanghai College. As a student in college he was very much opposed to Christianity. He experienced a remarkable conversion. He was an ardent Buddhist and propagated his belief, but after his conversion he became one of the most efficient personal workers in the school.—(1923 Minutes.)

Nothing to Do

FIRST GIRL

Nothing to do in this world of ours,
Where weeds spring up mid the fairest flowers,
Where smiles have only a fitful play,
Where hearts are breaking every day!

SECOND GIRL

"Nothing to do?" Thou Christian soul,
Wrapping thee round in thy selfish stole,
Off with the garments of sloth and sin!
Christ, thy Lord, hath a kingdom to win.

THIRD GIRL

"Nothing to do?" There are prayers to lay
On the altar of incense day by day;
There are foes to meet within and without,
There is error to conquer, strong and stout.

FOURTH GIRL

"Nothing to do?" There are minds to teach
The simplest forms of Christian speech;
There are hearts to lure with loving wile
From the grimest haunts of sin's defile.

FIFTH GIRL

"Nothing to do?" There are lambs to feed,
The precious hopes of the Church's need;
Strength to be borne to the weak and the faint,
Vigils to keep with the dying saint.

SIXTH GIRL

"Nothing to do?" There are heights to attain,
Where Christ is transfigured yet again,
Where earth will fade in the vision sweet,
And the soul pass on with winged feet.

ALL

"Nothing to do?" and thy Saviour said:
"Follow thou Me in the path I tread."
Lord, lend Thy help the journey through,
Lest faint we cry: "So much to do!"

Evangelistic Agencies of the Foreign Mission Board

(Exercise for Sunday Schools or other organizations.)

Hymn—"O Zion Haste."

Leader—1. What is evangelism?

Ans.—1. The spread of the gospel of Jesus Christ.

L.—2. Who were the early evangelists?

A.—2. Prophets who foretold the coming of Christ and the extent of His kingdom. (Read Is. 9: 6, 7.)

L.—3. Who proclaimed the good news at the Savior's birth?

A.—3. Read Luke 2: 10-14.

L.—4. Unto whom did Jesus entrust the good news when His earthly ministry ended?

A.—4. Repeat Acts 1: 8.

L.—5. By whom has it been spread since that time?

A.—5. By those who believed in Jesus and desired that others also should know and love Him.

L.—6. By what name do we call those who proclaim the good news in other lands and in destitute places?

A.—6. We call them "missionaries," meaning that they are sent for a special purpose.

L.—7. What is the special purpose for which they are sent?

A.—7. That all men might believe that Jesus is the Christ, the Son of God; and that believing they might have life through His name. (See John 20: 31.)

L.—8. In what ways do these missionaries carry the good news?

A.—8. They go as preachers, teachers, doctors, nurses and workers of all kinds.

L.—9. Can you give me some examples of the work of preachers?

A.—9. The work of the preacher is of the greatest importance in the evangelization of the world. Southern Baptists have always put this first, for the greatest number of people are reached through preaching. All other branches of mission work are side lines to draw hearers under the influence and instruction of the preachers. Mr. Edgar L. Morgan, of North China, writes: "Even veiled brides and bashful bridegrooms in China suppose they are the center of all observation on the bridal day; they hope they are. When this bridal party found they were unable to compete with the preachers they sent a request, 'Please stop long enough to let the wedding proceed.' The people had left the wedding to see the preachers. At a meeting for Christians, the evangelists were reporting the changes in the attitude of the people. Why, the people just crowd our tent. They say to us, 'You do not have to play that graphophone any more; we have had enough of the music; stop it, and preach the gospel to us.' See how the wedding party had to beg us for the right of way. Never have we seen it on this fashion. Why this change?"

L.—10. It is indeed hard to give instances from the vast amount of material before us of the effects of preaching the Word. From some of our newly opened mission fields we note the following in the 1923 report: In Spain there were one hundred baptisms; in Hungary, 1,015; in Roumania, 3,007. Total baptisms in all our foreign work was 12,611, an increase of about 5,000 over last year. Can you tell anything of the work of the native Christians?

A.—10. We now have 574 native preachers. Many of these have full charge of churches and are doing wonderful work in leading their own people to Christ. Each year more churches become self-supporting. In Africa, one-half of the churches are self-supporting, and all of the churches in one field in Brazil now take no help from the Foreign Board.

L.—11. Are there other workers beside the native preachers?

A.—11. There are 1,952 native men workers and 294 women. These are helping in churches, schools and hospitals. They are Bible teachers, visiting the homes and leading men and women to a knowledge of Christ.

L.—12. Are there other agencies among the native Christians not counted in these figures?

A.—12. Yes, there are the native Christians who are in their homes and places of business. They are often instrumental in the conversion of others both by the examples of their daily lives and by their earnest efforts to influence those about them. This is the story of one boy: "Jonah is in the boys' school. He was appointed to lead one of the meetings of the Royal Ambassadors, in fact, he was the president. To their surprise he read the story of Jonah, and asked if they would like to know how he came to be called Jonah. All became alert to hear the story.

"When I was a baby our house caught fire and was rapidly being destroyed. I was left in an inner room, and my mother was unable to reach me to take me out. An uncle braved the smoke and flames and, pressing through all danger, he rescued me and gave me to my anxious mother. She at once dedicated me to God and gave me the name Jonah. I learned of this story as I grew up. This summer again was my life spared. It happened thus: My brother and I were standing on the high bank of the river in front of our home. For hours the river had been rising in a flood. We stood watching the swift current as it rushed by, tearing at the banks. We were unaware of our danger, when suddenly the bank on which we were standing broke and both of us were thrown into the

water. By a strange providence my brother was drowned while I was saved.

"From this, my schoolmates, God is teaching me this lesson. Twice has He spared my life; it must be for some good purpose; He must have something for me to do. If He can use my unworthy life, I now dedicate myself to God."

"This story with the confession of faith and surrender made a profound impression on his audience, and some of the Royal Ambassadors prayed very earnestly that God would use their leader for His glory. With nine others, the boy Jonah was recently baptized." (*Southern Baptist Minutes*, 1922.)

L.—13. Name some other evangelizing agency of our foreign work.

A.—13. No agency could be greater than the school work. Not only are the pupils taught the Bible and thus led to become Christians, but they do much Christian work. Some of their activities are as follows:

"The students in the North China Baptist College are being trained to serve. Many from both the faculty and student body gave their time last summer to organizing and teaching Daily Vacation Bible Schools. Twenty-three schools with 478 pupils were organized. Between 40 and 50 people were engaged in these schools. The schools were for the education of the masses. This service may be better appreciated when we remember that there are seventy million children of school age in China and only five million of these are in the schools. The North China Baptist Association made the college the center for its work of this kind. The students also go out to preach on the streets and in the homes along the way-side every Sunday."

"Students of the Ming Jang Boys' School conduct a free night school for poor children, which meets five nights a week. Seventeen students take part in the teaching. These students also conduct a Sunday evening service for children, which is held in the Grace Church. The Christian students of the school are organized into a personal workers' band which meets once a week. Another notable development of this sort is the day school which is conducted entirely by the students of the Yates Academy at Soochow, who volunteer their services. They have entire charge."

"The Pooi To Girls' School at Canton, our leading girls' school in South China, enrolled 792 girls in all departments, and was a religious force in the community. Most of the teachers, the high school girls and some of the primary girls taught in various Sunday Schools, in a night school for servant girls and women and in voluntary week-day Bible classes. They opened a village day school and supported it. Last summer they collected \$1,600 for this work. About 40 of the girls have been baptized into Baptist churches of Canton during the year."

(*Southern Baptist Minutes*, 1922.)

L.—14. Can hospitals be counted as evangelizing agencies?

A.—14. Proof of the power of hospital work is given in the following story from China:

"A home of wealth, an indulgent mother, a spoiled daughter who learned to pout and indulge her temper, transplanting this tender sprout to the soul of another home, a mother-in-law—there furnish the setting for the tragedy."

"Death came into that home three times in one year; the daughter-in-law dutifully undertook her share of the weeping, so that she nearly ruined her eyes. Then came a day when she heard these women proclaimers of good news, comfort and salvation of Jesus. How pleasant, how comforting it all sounded. One day she went to a neighboring town to hear the preaching and stayed longer than she should. On her return an angry mother-in-

law met her at the door and refused her entrance. Away she went to her own mother, pride offended, angry in heart, cherishing her grudge. At her mother's home she took her mad spell out in copious weeping; floods of tears did not assuage her wrath and served to bring the already overtaxed eyes into a dreadful condition. This time she nearly went blind.

"In this condition she was brought to the Christian hospital. For a month she feasted on the gospel, and the treatment gave her relief to her eyes. While she was willing to work, her sight would not permit. She had no place to go, as her brothers objected to her returning to her mother's home. Discouragement and despair followed her track; demons whispered to her that she ought to kill herself. Thus she would be avenged; she would show them she was not afraid to go the limit. 'Die, die, die,' they whispered. What had she to live for? She yielded and, drinking poison, she made her way to the evangelistic quarters. These two women rushed her back to the hospital, and there a great fight was made for her life; in the end the rescuers brought her back from the gates of death.

"The mother-in-law has taken her back, and wonderful, she hardly knows her for the same daughter. In Chinese women temper and anger bring them into terrible bondage, wreaking havoc in their bodies and minds. This indulgent disposition was something that rasped on the mother-in-law. What had happened to make this changed woman? Somewhere along that bitter road which she had traveled the Son of God had given her victory over that spoiled and perverse heart. She is gentle, obedient, and winsome. No wonder the old lady does not know what has happened. Our Christian friends are hoping that Jesus, through this young woman, will find His way into that home, there to rule and reign."

L.—15. Do the hospitals reach the patients only?

A.—15. No, the hospital influences the friends and kin who bring the patients. The doctors and nurses are evangelists in their daily telling of the story of Christ. The patients who are converted become evangelists in their homes and villages. So the good news spreads.

L.—16. Can you think of another means of evangelism in our foreign mission work?

A.—16. I can think of many. The Sunday Schools; organizations for young people; woman's missionary societies, Christian homes; business conducted on Christian principles; Sunday observance; and even Christian funerals. All of these impress those whose lives have been built on different ideals and spread and strengthen our foreign mission work.

From Interior China we read: "Every society fostered by the Convention at home has its equivalent possibility of development in China. Our W. M. U. in Chengchow uses its offerings to support a Bible woman. The Kaifeng W.M.U. now has four circles, each having its own president and secretary. These circles are at Double Dragon Street school and chapel, at the women's industrial school, both under Mrs. Sallee's care, at the church, under Miss Walker, and at the South Suburb school, under Mrs. Harris' direction. The total membership is about one hundred; the offerings amounted to more than \$55.00, of which \$41.00 was used in spreading the gospel to country places, while another portion was used to pay the expenses of 19 women at the summer Bible institute. Our B.Y.P.U. has about 25 boys in each of its four groups at the college. They have their own officials and carry out their programs weekly by groups, under Mrs. Braun's leadership. No. B.Y.P.U. in America can boast of young people more willing to take the part assigned them on the programs. Not all the members are Christians, but those who are not are becoming more and more inter-

ested through these meetings, while those who are Christians are coming out splendidly and are showing real leadership. The same is also true of the R. A. band of the younger boys in the college under Mrs. Sallee's direction. The R. A.'s started a character-building society among themselves wherein for each breach of their high standard of ethics a member is fined a certain number of cash which, at the end of the year, along with the collections, is used in buying tracts and Gospel portions for their own distribution. In Kaifeng we also have two Y.W.A.'s and a G.A., each one progressing equally as much as the corresponding boys' societies. Miss Hare is the leader, or at least the one who helps the girls with their programs, etc. Miss Hare and Mrs. Braun each have two Sunbeam Bands with a total weekly attendance of nearly 200. Mrs. W. Fielder leads a Sunbeam Band at Chengchow. Sunday schools, of course, are held in all of our schools and chapels throughout the Mission. The International lessons are taught but we use our own Baptist quarterlies and lesson leaflets. Daily chapel services are held in our schools, and every student knows before he enters our schools that Bible study is required in all our curricula." (1922 *Minutes*.)

L.—17. There is another agency you have not mentioned. What about the printed page?

A.—17. The distribution of Bibles has always been a means of leading people to Christ. The following story from Brazil is an example:

"Brother A. J. Terry in telling about the organization of one of these new churches, said the work was begun in that place by someone selling a Bible to a resident many years ago. The man studied his Bible, became interested and invited others to join him in the study. He was converted and finally appeared at Barra, where he was baptized. Months afterwards others were converted. Some went sixty miles to Barra to be baptized, and others went to Corrente, one hundred and eighty miles, to be baptized. When the church was organized the evangelist found that the believers had brought a young lady from a long distance to open a school to teach their children." (*Minutes*, 1923.)

The printing of religious papers, tracts, and books has brought far-reaching results. In Brazil, Italy and China this work has developed into large Publication Boards similar to our Sunday School Publishing Board in Nashville. These Publication Boards in our foreign fields print Bibles, tracts, Sunday School and B.Y.P.U. literature, and in some places religious newspapers and magazines. These papers and magazines in Italy are especially important. There is a cry of "Italy for the Italians" and persecution has arisen against the Baptists because their teachings are counted foreign. Therefore it is most important to state our Baptist principles clearly in printed form.

"Bilychnis," now in its 11th year, has made for itself a name in Italy and in fact in Southern Europe, which fills us with "humble pride" and gratitude to God. It is probably the most widely read and quoted religious review in Italy. Only two weeks ago it was noticed by five different dailies within four days! Some of the finest intellects in Italy are among our contributors, including senators, deputies, university professors and others of marked influence. Recently ex-prime minister Luigi Luzzatti said that he read every number with profit and pleasure. Many other such testimonials could be produced.

"Conscientia" is a weekly and appeals to all those who believe that the salvation of Italy depends on its spiritual rebirth and a reformation of existing Christianity. Already many instances of a need for such a paper

and its usefulness among the masses have reached us.

Two other periodicals are church and propaganda papers designed to develop church life and lead people to Christ. They have a wide reading and one has a circulation of 8,000 copies.

Pope Benedict did us the honor to put our two periodicals, *Bilychnis* and *Il Testimonio* under ban. It is the first time he had noticed any ecclesiastical Protestant publications. He evidently thought our two were the only ones worth considering. It may be said without boasting or fear of valid contradiction that our Baptist publications are more widely read than those of all other evangelical denominations combined. As a consequence, Baptists are becoming better known than any other non-Catholic confession and the good name which Protestants enjoy in Italy, especially among the intellectual classes, is due more to our publications than to any other agency. (*Minutes* 1922.)

This word comes from South China: "The True Light Book Room at Kweilin had a unique experience during the year. Kweilin has changed hands several times, and at certain times the stores of the city were closed, but our book room has kept open constantly. The soldiers of all the armies have used it freely. Robbers fully armed would come into the reading room for the purpose of reading the literature. Much literature has been distributed amongst them. Perhaps seed were sown more widely through this agency than through any other in that section." (*Minutes* 1923.)

L.—18. Another evangelizing agency in foreign mission work is within the power of every Baptist.

This is the agency of prayer. No missionary ever makes an address without this appeal for prayer. Instances are recorded every year of the wonderful answers to prayers of Christians in the home land. I would therefore suggest that each Sunday school class adopt some form of evangelism as mentioned in this program and pray definitely for it during the month.

(Read slips bearing the following titles and have class volunteer to take one or more: 1. Preachers; 2. Native Preachers; 3. Native Workers, 1,952 men and 294 women; 4. Native Christians; 5. Schools, Colleges and Seminaries and Student Activities; 6. Hospitals, Doctors, Nurses, and Attendants and

Patients; 7. Sunday Schools, B. Y. P. U.'s, Woman's Societies and Junior Societies, Christian Homes, etc.; 8. Publication Boards, Editors, Writers and Readers; 9. Baptists at home that they may be more constant in prayer. In large Sunday schools these titles may be subdivided.)

Prayer, that the evangelizing power of the School may be felt around the world.

Hymn—"Send the Light" or other missionary hymn.

(Note—If classes adopt special work or workers, it would be advisable to secure 1923 Minutes of Southern Baptist Convention for information. Also "news agents" appointed to report items relating to the work as they appear in "Home and Foreign Fields.")

Elizabeth N. Briggs.

Our Puzzle Corner

PUZZLE No. I

A missionary in Canton, South China, one who has been on the field many years and known and loved by all Mississippians.

FIRST NAME

1. A high priest and one last mentioned in Old Testament.
2. Philistine to whom David twice fled for safety.
3. Seventh of Minor Prophets.
4. Uncle of Moses.
5. First residence of man.

MIDDLE NAME

1. Site of Bethel.
2. A constellation.
3. An emblem of joy before the captivity.
4. A valuable gem.
5. A sleepy youth of Troas.
6. Something Solomon had brought out of Egypt.

LAST NAME

1. Hebrew name of the spot where Christ was crucified.
2. A Midianite King slain by Israel.
3. A prophet of Antioch.
4. Wife of King Ahasuerus.
5. Mother of Timothy.
6. The daughter of Herodias who danced before Herod.

Sent by Mrs. Mary Reed Pegues, Tupelo, Miss.

PUZZLE No. II

A missionary in Soochow, Central China.

FIRST NAME

1. The mother of Ishmael.
2. The first shepherd lad.

3. The widow of Elimilech.
4. The city to which Jonah was sent.
5. The woman who gave food to David.
6. The mother of Samuel.

INITIAL

A wicked heathen queen.

LAST NAME

1. The disciple who denied Jesus.
2. Jacob's first wife.
3. The man who hid the hundred prophets.
4. First word in Psalm 114.
5. Who had Uriah killed?
6. The first garden.
7. A man who found grace in the eyes of the Lord in a time of great wickedness.

Sent by Mrs. J. H. Capitaine, Richmond, Va.
Send answers to Miss Elizabeth N. Briggs,
214 West Edenton St., Raleigh, N. C.

Answers to June Puzzles

PUZZLE No. I

Missionary in Central China.

1. Thomas; 2. Herodias' Daughter; 3. Orpha;
4. Moses; 5. Aaron; 6. Solomon (Thomas).

INITIAL

Christians (C).

1. Belshazzar; 2. Rainbow; 3. Isaac; 4. Tarsus; 5. Tera; 6. Obed; 7. Noah. (Britton.)

Answer, Thomas C. Britton, Wusih, Central China.

PUZZLE No. II

A missionary in Africa.

FIRST NAME

1. Caiaphas; 2. Lehi; 3. Abijah; 4. Rhoda;
5. Amorites (Clara.)

LAST NAME

1. Kedar; 2. Elijah; 3. Ithmar; 4. Tebeth;
5. Hezekiah. (Keith.)

Answer, Clara Keith, Oyo, Africa.

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Illinois—Leona Keller.

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