

HOME ^{and} FOREIGN FIELDS

Vol. X

DECEMBER, 1926

No. 12



CHRISTMAS IN THE MISSIONARY HOME

Missionary J. Griffin Chapman is telling the story of the Christ-child to one hundred and fifty children gathered in his home in Japan. Only one of these children had ever before heard the story of Jesus.

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HOME AND FOREIGN FIELDS

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THE MISSIONARY PILOT

December 5—Topic, "How to Spend the Sabbath." See page 30, "A Picture of African Heathen Worship." Let the leader close the program by describing the Ogun worship of the native African, and contrast it with the spiritual worship which we are taught to give to God in his house on his day.

December 12—Topic, "Responsibility." Let several members tell briefly of the burdened condition of our Home and Foreign Mission Boards, and show how we, as church members, are responsible for these debts and their payment. See especially the articles on pages 2 to 9.

December 19—Topic, "Faith." Close the meeting by having read items from the "Missionary Miscellany," pages 25 to 28, which illustrate the faith of the missionaries in the face of almost insuperable difficulties.

December 26—Topic, "General Feng, the Outstanding Chinese Christian." In addition to the material furnished in the Quarterly, be sure to use some of the stories about China on pages 13 to 19, particularly the article by Rev. J. R. Saunders, on page 16, in which he tells of the work and influence of General Feng.

SUNBEAMS, G.A., R.A., JUNIOR AND INTERMEDIATE B.Y.P.U., AND OTHER CHILDREN'S MEETINGS

The leader should make generous use of the material in this number on China, having some of the stories on pages 13 to 19

read and commented upon. See also the suggestions in the Young People's Department, pages 28 to 32.

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

The skeleton program on page 23 can be clothed most attractively with material from the many stories in this number bearing on China's condition and spiritual awakening. See especially the articles, "New China in the New World," page 9, "What Next in China?" page 13, and "The Present Situation in China as It Bears on our Mission Work," page 16.

SUNDAY SCHOOL

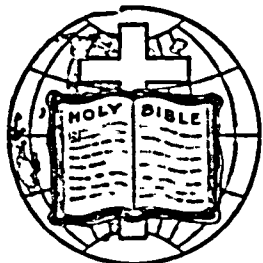
Dr. Carver's interpretation and illustration of the Sunday school lessons in missionary terms will give the superintendent vitally interesting material for the opening or closing worship of the school. Have a different teacher each Sunday present this missionary application of the lessons.

PRAYER MEETING

In every prayer meeting in every Baptist church in the South the articles by Drs. Love and Gray, relative to the situation of the Boards which they represent, should be read and prayerfully discussed in the meeting for prayer. Pray especially that Southern Baptists may rise to meet their responsibility between now and the Southern Baptist Convention's session next May.

HOME AND FOREIGN FIELDS

THE MISSIONARY JOURNAL OF THE SOUTHERN BAPTIST CONVENTION



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L. J. VAN NESS, D.D., Corresponding Secretary
G. S. DOBBINS, Editor

DECEMBER, 1926

Christmas Around the World

"God so loved that he gave."

Herein lies the secret of the Christmas spirit. The proof of the love of God is in the gift of his Son, Jesus Christ. Not otherwise could we have known this love in its fullness. In a world where nature is often blind and destructive and man cruel and heartless, it would be impossible to believe in a God of infinite tenderness and love had he not incarnated himself and come to earth to demonstrate and forever prove it. When faith grows faint and cold unbelief grips at the heart, men turn to the manger and the cross and are convinced afresh of the everlasting love of God the Father.

"Christ Jesus came into the world to save sinners."

Herein is the ground of our rejoicing. Love could go no further than this—that the spotless Son of God should come into a world of sin, taking the form of a servant, being made in the likeness of men, emptying and humbling himself, becoming obedient unto death, even the death of the cross, that through him men might have eternal life. The love of God was made perfect in the obedience of his Son, and the barriers between sinners and God broken down for all those everywhere who through faith accept the salvation thus provided. The best, the most precious gift any human being ever received is this gift of life through Jesus. Is it any wonder that we turn aside to celebrate as the greatest day in the calendar that day on which Jesus is supposed to have been born?

"We love him because he first loved us."

We do love him! In spite of all our failure and all our selfishness, our hearts reassure us that we love him. How could it be otherwise? He first loved us, and gave himself for us! Love must beget love. The human heart is so made that it cannot refuse love in return for love, if that love be wholly self-forgetful. The only reason anybody does not love Jesus is that he does not really know him, he has not fully understood his sacrifice, sin and ignorance have blinded his eyes to the heart-compelling picture. It was the calm confidence of Jesus that if he be lifted up he would draw all men to him. Yet multiplied thousands have never seen him in his loveliness, to countless millions he has not yet been lifted up that they might behold him. There can be no Christmas in these millions of hearts; they love him not, because they do not know he first loved them.

"Love not the world, neither the things that are in the world."

Christ has but one successful rival—the world, and the things of the world. When an occasion is agreed upon among followers of Jesus on which he is to be honored and loved in an especial way, immediately the world steps in and claims that occasion for itself. Thus it has come about that Christmas, Christ's day, has grown to be the climax of the most worldly single season of the entire year. During the month in which this day falls there is an orgy of spending, of pleasure-seeking, of extravagance, unequalled at any season of the year. Love of the world, and things of the world, quite eclipses love of the Saviour for the majority even of professing Christians in this the most nearly Christian land on earth. Is it not passing strange, and the most cruel irony imaginable, that at this time when we are supposed to celebrate the birth of the Saviour, we give gifts to every one except him? Is it not a triumph of the Evil One that on the Saviour's birthday, year by year, we spend many times more on ourselves than we give throughout the year for the spread of his gospel among those who have never heard his name? Perhaps at no time in history, the earth around, has there ever been a more complete domination of human hearts by the love of the world as will be true at Christmas time, this first year of the second quarter of the Twentieth Century. Yet the Beloved Disciple says, "If any man love the world (i.e., the world of things as opposed to Christ's kingdom) the love of the Father is not in him."

"If God so loved us, we ought to love one another."

Yes, we ought; and we ought to show our love, as God did, by our gifts; and, like God, we ought to give our best gifts to those who are neediest and least deserving. What is our best gift but the gospel of Christ? And who are the neediest and least deserving? The sinful, the lost, the unrepentant, at our own doors and unto the uttermost part of the earth. A round billion of people—think of it, ten hundred million—are at this blessed Christmas time without a saving knowledge of our Lord. Before another Christmas a vast multitude of them will have passed from this earth to where we can never more give them the message. For the great masses of earth's population another Christmas will have brought them a year nearer to a Christless eternity. Can we still call ourselves Christians if our hearts are not touched by this unspeakable tragedy? The uppermost thought at Christmas, as well as the supreme joy of this happy season, should be the showing of our love to the Christless by providing for them the message of the gospel.

"If ye love me, ye will keep my commandments."

We will keep them, we will want to keep them, we will delight in keeping them, we will find our highest joy in keeping them. And what are his commandments? Listen: "Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." Again: "Go ye into all the world and preach the gospel to the whole creation." And again: "Thus it is written, That repentance and remission of sins should be preached in his name unto all the nations, beginning at Jerusalem." And yet again: "Ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." What a day of opportunity it is for effective obedience to these high and binding commandments! Everywhere the doors are open, everywhere men's minds and hearts are ready for the message, everywhere ancient superstitions and barriers are crumbling. Yet the tragic fact is that those who profess to love him are refusing obedience at this greatest crisis in modern history, and spending on self what would take the gospel to every living creature in our generation!

When you think of Christmas, don't think of the little circle of friends and loved ones on whom you would delight to lavish tokens of your affection: think of Christmas around the world. And resolve that you will give to Jesus, on his birthday, first place in your love as you make a "white gift" for the spread of the gospel to the ends of the earth.

* * *

"Do Right and Go Forward"

When the late Dr. J. B. Gambrell, completing four years of service as president of the Southern Baptist Convention, was unable, on account of illness, to attend the session of the Convention in Chattanooga in 1921, from his sick room in Dallas he sent his fellow-Baptists this characteristic and sufficient message, "Do Right and Go Forward."

How we need to take that message to heart today! And what an excellent challenge there is afforded us to do so in the coming of Dr. A. J. Barton, of Missouri, to the general directorship of the Cooperative Program.

Dr. Barton comes to this position of leadership at a time when our mission boards are crippled as mission boards have never been before; when our educational and benevolent work is hampered everywhere by lack of adequate resources; when hundreds of young people who have fitted themselves for mission service in response to the call of God, find themselves retained at home because the boards are unable to send them out; and, most distressing of all, thousands of our churches have apparently lost their missionary zeal and passion and are concentrating almost all their contributions upon their purely local work.

If ever a man faced a stupendous but challenging task for his denomination Dr. Barton faces it today. What a service to the denomination will be his if he succeeds in bringing back the vision, zeal and purpose which our churches need in order to produce an adequate support for our great world program of missions, education and benevolences! And in the discharge of that task, how he will need the sympathy, the prayers and the cooperation of the 3,700,000 white Baptists of the South.

To his work with the Cooperative Program Dr. Barton will bring an experience in denominational and civic service that has fallen to the lot of but few men to render. He knows Southern Baptists and their affairs quite as well, perhaps, as any other man among us. But whatever his knowledge of people and methods and affairs may be, he can not succeed unless the masses of our people, like the Israelites of old, have a "mind to work" and co-operate in their particular communities and churches in helping build the wall, which today means an adequate support for our missionary, educational and benevolent enterprises.

We have never had a more auspicious time for going forward than now. Doctrinal issues that have claimed so much attention in recent years were clarified to the satisfaction of everybody by the recent Houston Convention. There has been more or less debate upon the wisdom of the plan of the Cooperative Program and the maintenance of the Headquarters office. An overwhelming sentiment in favor of both the plan of the Program and the maintenance of a Headquarters office for the unification of the work and forces, prevails among the representatives of the interests embraced in the program, the State secretaries, who, under our present plan of organization, are charged with the collection of the funds; and by the pastors and churches which are contributing most generously to the support of our denominational work.

Members of the Cooperative Program Commission turned unanimously and enthusiastically to Dr. Barton as general director, and when he declined the election the first time, they

turned to him again. Now that he has finally accepted that election and is entering upon his duties, would it not be a glorious thing for all our churches to turn their attention unanimously to the matter of their duty in the support of missions and benevolences and see to it that from henceforth they will support our great kingdom enterprises according to the needs of the work and the ability of the churches!

A recent survey of the record of the gifts of the local churches for the associational year of 1925 reveals the fact that 5,927 churches listed as cooperating with the Southern Baptist Convention gave absolutely nothing to missions and benevolences that year; 12,319 other churches, or slightly more than one-half of the total number, consumed from 76 to 99 cents out of every dollar passing through their treasuries on their purely local work; 1,665 churches kept at home from 67 to 75 cents, and 1,565 churches from 51 to 66 cents out of every dollar contributed; whereas, only 501 churches in the entire South gave 50 cents or more out of every dollar coming into their possession to the great causes of missions and benevolence beyond their own borders.

When we realize that, taken as a whole, Southern Baptists gave only \$2.26 per capita to all missions and benevolences last year, while they put \$8.43 per capita into their purely local work, there is every reason why we should begin to carry out Dr. Gambrell's injunction to "Do right and go forward."

Southern Baptists are well able to go forward in the matter of their gifts to missions and benevolences. While many of us are persuaded that the tithe should be the minimum of our gifts to religious work, our gifts to missions and benevolences last year did not measure up to one-twelfth of the Southern Baptist tithe.

But there is a feeling everywhere that we have reached the bottom of our depression and that the time is favorable for a distinct advance. That advance will come, however, only in the proportion that the individual churches make it. Let them see to it that the every-member canvass is made for the Cooperative Program as well as for local expenses and that a fair proportion of all money coming into the church treasury is forwarded promptly to the state treasurer each month for the causes embraced in the Program.

* * *

Foreign Missions Imperilled

The annual October meeting of the Foreign Mission Board is always an occasion of great significance and interest, for at this time the appropriations for the ensuing year are made. With utmost care the requests of the missionaries are considered, the actual and prospective resources of the Board analyzed, and a budget determined upon accordingly. Some of these meetings have been high tides of spiritual power, when new missionaries have received appointment, new fields and enterprises entered upon, and plans made for advancement in carrying out the commission of Jesus.

The recent meeting, however, was characterized not by exaltation and optimism, but by deep anxiety regarding the very future of our Southern Baptist Foreign Mission work. The Board faced squarely the hard facts which every Southern Baptist ought thus to face, the high points of which may be briefly summarized as follows:

1. *A steadily declining income for Foreign Missions.* For the year ending May 1, 1920, the Board received \$2,360,909.68. Next year this income was increased to \$2,529,155.63, representing the largest gifts ever made by Southern Baptists to this great enterprise in a single year. Next year, 1922, receipts suddenly fell to \$1,784,344.76, due primarily to the deflation and consequent financial stringency which the entire country suffered. The Board, ordered to lay its work out on the basis of its former receipts, found itself compelled

to borrow money in order to do so. Everybody thought the falling off would be temporary, and that within another year the old level would be restored. Instead of this, receipts have steadily declined, the total from the Cooperative Program last year, aside from the Love Offering, being \$1,049,517.87—less than half what it was in 1920-1921.

2. *A burdensome and undiminished debt.* It was obviously impossible to adjust expenditures to receipts on such short notice in an enterprise like Foreign Missions. Missionaries having been appointed and sent out, their support could not be suddenly withdrawn. Fields having been occupied and building and other contracts having been entered into, they could not be abandoned and cancelled on a moment's notice. There was no alternative but debt. Rigid economy has served to keep the debt from increasing materially, but before adjustments could be worked out it had grown to a million and a quarter dollars. Interest on this borrowed money is a heavy drain on the Board, and is seriously handicapping its work.

3. *The necessity for still further retrenchment.* The Board, made up of thoughtful pastors and business men, facing the record of last year, did not feel encouraged to go beyond the receipts of the previous year, and so laid out the appropriations on a basis of \$1,300,000. This meant the cutting off of \$441,000 from the missionaries' requests for the ensuing year, on top of heart-breaking cuts which had already been made. For five years this process of denial to the missionaries has gone on, each year the hope being held out that by another year the reaction would have occurred, making possible advance and re-enforcement, the disappointment being especially keen this year because of improved financial conditions which ought to have made possible an income comparable to that of five years ago. Few will realize what a crushing blow this is to our faithful and over-burdened missionaries, who have been looking forward with prayerful anticipation to long-deferred approval of plans to forward the work at points where irreparable loss has already been suffered, and where disaster awaits further delay. One of the most distressing announcements made by the Board is to the effect that "missionaries on furlough be frankly informed that unless receipts of the Board have substantially increased before their furlough periods expire, the Board will not be able to return them to their fields."

4. *A time of unequalled opportunity.* What makes retrenchment peculiarly hard is that the doors of opportunity in all our foreign fields were never wider open, and the prospects for gloriously successful work were never brighter, in all the history of Southern Baptist Foreign Missions. The record of achievements for the past year in our foreign fields is almost without parallel in modern missionary history. New difficulties have developed, to be sure, but they have been challenges to the faith and heroism of the missionaries and native Christians, and have served for the furtherance of the gospel. We are beginning to reap the fruits of the faithful and sacrificial labors of our pioneer missionaries, and it is tragedy unspeakable that at just the time when their toil bids fair to yield a mighty harvest, we have too few reapers in the field to gather it! Add to this the fact that there are many splendid young men and women eager for appointment, ready and anxious to give their lives to this holy service, and Southern Baptists are confronted with a responsibility which should make them tremble if they fail to meet it.

5. *A time of arousing and awakening.* The note sounded is not one of pessimism and defeat, let it be understood. It is the trumpet-call to duty, to an aroused conscience, to an awakened responsibility. We have been drifting in our mission work, at home and abroad. This neglect has not been of deliberate intention, but has merely followed the line of least resistance. When the churches are made really to understand the gravity of the situation, they will respond. Let no one believe that Southern Baptists are prepared to let Home and Foreign Missions disappear from their program. If that day

should ever come, Southern Baptists would disappear. We are beginning to adjust ourselves in worthy fashion to the budget support of all our causes, and the fact that so significant a sum as was given last year came from a comparatively small circle of budget churches without high-pressure "campaigns" is ground for high hope. If the number of churches giving one-third to one-half as much for the Co-operative Program as they spend on themselves can be doubled during the next twelve months, we shall see the income of our Boards gradually mounting to the level of adequacy; and when it has been established thus it will not be subject to the fluctuations of "drives" based on sentiment and changing financial conditions, but will be steadily maintained with ever-increasing volume as more and more churches join the honored list.

* * *

The Home Mission Board's Crisis

There are two kinds of pessimism: that which sees nothing but the dark side, and that which sees the dark side and the bright side also. Likewise there are two kinds of optimism: that which refuses to face the facts and therefore is blindly hopeful, and that which is hopeful in spite of the facts.

Blind pessimism and blind optimism are equally disastrous as practical attitudes. This is particularly true in our mission work. If we see only the dark side of the situation we grow discouraged and hopeless; if we shut our eyes to the difficulties they increase with neglect until disaster becomes inevitable. The logic of the situation is to look fairly and sanely at both sides, and map out a plan of attack accordingly.

Dr. Gray, corresponding secretary for the Home Mission Board, in a thought-provoking analysis of the Home Board's situation, points to the effort on his part to refrain as much as possible from depressing emphasis on the financial embarrassment which has overtaken the Board within recent months. He feels that this has been the part of wisdom, but declares that the point has been reached when it is no longer possible to keep silent regarding the Board's crisis. Hope had been held out that increased receipts last year and during the current year would make possible the funding of the debt, so that in the course of two or three years it would be wiped out, but such hope has not been well founded. With decreased income, to deduct \$117,920 as payment of interest and principal on the debt (the plan agreed upon with the banks), would mean nothing less than retrenchment to this extent in the Board's work. With appropriations already cut to the bone, this spells disaster with such terrible certainty that our good secretary is compelled to appeal to the brotherhood for advice and help.

What is to be done?

The women are going to help. Just as they are making sacrificial love gifts for Foreign Missions in December, so in March they plan to unite in a week of prayer followed by special gifts for Home Missions. It is their earnest hope and expectation that the amount given will cover the sinking fund demands of the Board, and more. So systematically, carefully, and prayerfully do our Southern Baptist women plan their special offerings that we may, with practical certainty, count on them to do what they undertake to do.

The men should join with them in this laudable effort. There could be but one finer thing than the women of our churches uniting in a week of prayer and giving for Home Missions in March, and that is that the men should do likewise. And why not? Is there any insuperable difficulty in the way of bringing together the men of the church for an hour each evening to consider during a week of prayer and discussion the compelling subject of making the South Christian? The primary concern would not be that of raising extra money; but just as certainly as that the soil is fertilized and cultivated through prayer and information, just so certainly will it yield

the fruitage of liberality. Let the pastor and his deacons confer with the men of the church, and in co-operation with the women put on a special week of prayer and study for the men in the interest of this great cause.

The churches must increase their offerings to the Co-operative Program from now until May 1. This is the heart of the matter. Home Missions is a permanent business. It must be supported by a permanent, dependable income. Such an income will be made possible only as a sufficient number of churches set aside a sufficient amount of their budget for the support of all our causes, thus guaranteeing to Home Missions an amount which it can confidently proceed to appropriate, knowing full well that these budget churches are going, month by month, to put the money in the treasury.

Why should not every church in the Southern Baptist Convention be included, eventually, in the number that are thus supporting in just proportion all the enterprises fostered by the Convention and approved in Christ's commission? No church is too small to set aside a part of its weekly or monthly gifts for this purpose; and none is too large to be exempt from such appeal. Too long we have substituted spasm for system, with the disastrous consequences which we now confront.

Shall we continue to look upon the debts of the Home and Foreign Boards as *their* debts? These debts are *ours*, they were made by these Boards as our servants, at our command, and are as really the debts of our churches as the bills they owe for coal, or for building repairs, or for pastors' salaries. Have our pastors sought to make the people see it thus? Have we grown a conscience concerning the obligations of our churches which head up in Boards which the churches have created and instructed to act for them? It would seem that we have not. Let every pastor put this situation into which our Boards have been forced fairly and squarely up to his people, that there may be no misconceptions, no foolish pessimism nor blind optimism; and men and women working together, let us put into our denominational treasury between December and May enough money to care for these imperilled interests, as we are abundantly able to do!

* * *

Now is the time to organize carefully for an every-member canvass. Many churches wait until too late to perfect the organization, the result being a sporadic, hit-or-miss effort which does not reach half the membership. There are two uppermost points in the every-member canvass: One is that nothing short of the ideal of *every member contributing something* should satisfy; and the other is that the church should undertake to give as much for others, through the Co-operative Program, as it raises for itself. These two principles, in actual operation in all our churches, would solve both the local and the denominational financial problem, and in the proper solving of these problems a solution would appear to nearly every other difficulty which our churches confront.

* * *

It has been a strange spectacle—Protestant America honoring as it has honored few persons the Catholic queen of a country in which non-Catholics (Baptists in particular) are persecuted and discriminated against in shameful fashion. Perhaps Queen Marie is not to blame, but if she has any sense of the fitness of things and any influence with the authorities in Roumania, surely she will see to it that the disabilities under which our Baptist brethren are laboring in that country are removed and religious liberty restored.

* * *

Our Baptist women have set \$300,000 as the goal of their Christmas offering for Foreign Missions. This is to be in the nature of a "love offering" that will not interfere with the regular giving to the budget. We could make it a round million almost as easily as the amount proposed if every church in the South would share worthily in the offering.

Baptist Conferences in Europe

Frank E. Burkhalter

Southern Baptists who are especially interested in our foreign mission work in Europe (thoughtful students of world missions say Europe promises larger returns upon money invested, insofar as helping to evangelize other parts of the world is concerned, than any other continent) will be glad to know of the large contribution made to the Baptist cause on the Continent, by the series of regional conferences recently completed under the auspices of the Baptist World Alliance.

Some of the helpful things that have come out of those conferences, according to communications from Dr. Everett Gill, European representative of the Southern Baptist Foreign Mission Board, are a new conception on the part of the struggling Baptist groups of Europe of their oneness with the great Baptist family of the world, now numbering 12,000,000 or more; a new consciousness of their own power through the necessity of their making arrangements for the several regional conferences and the overcoming of obstacles in the matter of their attending these meetings; and a fresh interpretation of Baptist principles and the Baptist task in the world at the hands of such outstanding Baptists as Dr. E. Y. Mullins, president of the Southern Baptist Theological Seminary and of the Baptist World Alliance; Dr. J. H. Rushbrooke, Baptist Commissioner for Europe and secretary of the Alliance; Dr. Everett Gill; Dr. W. O. Lewis, holding a similar position for Northern Baptists; and Dr. M. E. Aubrey, secretary of the British Baptist Union.

With the exceptions of Russia and Bulgaria, every Continental country in Europe where there is any Baptist work—and there is Baptist work in all of them except two—was reached by this series of conferences, held at strategic centers, and reports from all of them are most gratifying as to attendance, spirit and future possibilities. This is true despite the obstacles that are yet being encountered in such countries as Spain, Italy, Roumania, and Russia. The Russian conference at Moscow was called off because of the hostile attitude of the Russian government; an attitude assumed by reason of unfriendly diplomatic relations between Russia and England. Several times during the preparations for the initial conferences of the series for Latin lands at Barcelona, Spain, it looked as if that would have to be foregone, also, but diplomatic representation by Great Britain saved the day there and this conference passed off successfully despite the fact that the dictatorship in that country has served notice that all Baptist propaganda in that country must cease. Preaching houses in Spain have recently been closed, missionaries have been stoned, and other Baptists fined and imprisoned for no other offense than the singing of gospel hymns in their own homes. But the Spanish Baptists are loyal; such persecution makes them more determined than ever to propagate the truth, and as a result of the enheartening effect of this conference upon them, they are expected to go forward to still greater achievement. It was significant also that only one Italian was permitted to leave Italy to attend the Barcelona conference, so tight is the censorship of Mussolini, and so prejudiced his attitude toward the truth and religious liberty as espoused by Baptists.

At Budapest, Hungary, where the second conference for the Slavic peoples of Southeastern Europe was held, the Baptists were welcomed most cordially by the public at large and the government, high official representatives attending the initial session to bid the visitors welcome; while the daily secular papers gave large and unbiased notices to the proceedings of the conference. It was significant that during this session the new Baptist Theological Seminary, a beautiful site on the banks of the Danube River, opposite the Parliament building, was formally dedicated, with Dr. Mullins delivering

the principal address. Many of the visitors were cared for in the seminary building, which after several years of waiting for funds on the part of our Foreign Mission Board, was made possible through a special contribution from Miss Varina Brown of Anderson, S. C. This seminary promises to make large contribution to the Baptist cause in the near future through the training of capable young Baptist men and women to carry the gospel message to others.

The Hungarians are a particularly evangelistic people, laymen as well as preachers giving largely of their own time without remuneration to personal soul-winning.

Two other seminaries were represented in the conference for Baltic provinces at Riga, Latvia, one of them being located at Riga, and the other at Kezel, Esthonia; while there is another Baptist seminary and a hospital at Lodz, where the Polish conference was held. The German seminary at Hamburg and the Swedish and other Scandinavian seminaries were represented in subsequent conferences at Berlin, Koenigsberg and Stockholm. While all these institutions are small, in comparison to those we have in the South, their significance for the future of Baptist work in Europe can hardly be realized by those of us who are not thoroughly familiar with the situations existing in the various countries on the Continent.

One Russian Baptist messenger, after having paid \$160 for a passport, was permitted to attend the conference at Riga (this exorbitant charge is intended to have the effect of keeping Russians and Russian money at home) and he brought the information that the prospect is excellent for the Soviet government to give its permission for the opening of the proposed Baptist seminary at Moscow, a school being already in operation at Leningrad.

The European Baptists are duplicating, in many ways, the experiences of the Baptist pioneers in America. They are thoroughly loyal to their convictions as to the teachings of the Bible upon the fundamental Baptist principles, and remain true to their convictions in the face of severe persecution. And the chances are that "the blood of the martyr" will again prove "the seed of the church" in those countries as it did in America. In that event, we have seen only a small beginning of the Baptist work on the Continent of Europe.

Perhaps the only distressing situation regarding the Baptist work in those countries for which Southern Baptists have recently assumed responsibility—Spain, Jugo-Slavia, Hungary, Roumania and Russia—is the fact that we have done so little for the reinforcement of those valiant servants of the Lord, our near spiritual kinsmen. They are rich in their spiritual resources but poor as yet in their material wealth, and they could do several times what they are doing for kingdom building now if Southern Baptists would get a new conscience upon the subject of missions and so reinforce their Foreign Mission Board, through the Cooperative Program, that it would be able to provide more adequately for the seminaries and publication work and for supplementing the salaries of the struggling pastors and evangelists so they could give their whole time to the proclamation of the gospel. As it is now, they have to follow secular occupations to make a living for their families and give only their spare time to preaching the gospel. But, as it is, the membership in several of these countries shows a net gain of ten per cent each year.

The illustration of the Esthonian Baptist Seminary accompanying this article, indicates the high intelligence and culture of these European Baptists. May we speedily reinforce them in their significant task!

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Have you read "Cuba for Christ," by Mrs. Una Roberts Lawrence? It is charmingly written, replete with information about Cuba and her people, and full of stirring stories of our Baptist work in this wonderful little island. The book would make an ideal study course this winter. Order from the Home Mission Board, Atlanta.

* * *

Read Dr. Love's sobering interpretation of the Foreign Board's action, and then in public and in private intercede at the Father's throne for a great revival of interest in and prayer for this enterprise closest to the heart of Jesus—the carrying of the gospel to the lost who have never heard it before.



STUDENTS AND TEACHERS OF THE ESTHONIAN BAPTIST SEMINARY

"While these European institutions for the training of Baptist ministers and workers are small in comparison with those we have in the South, their significance to the future of Baptist work in Europe can scarcely be realized."

Foreign Missions at the Cross-Roads

An Interpretation of the October Action of the Foreign Mission Board

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

I have been asked by Dr. Dobbins for an interpretation of the above action of the Foreign Mission Board. I do not know that I can add anything to what the Board itself has said, but I offer a few comments upon this action.

For several years there have been two things affecting our foreign mission work which we have greatly desired that Southern Baptists would see, and we have done our best to get them to see these two facts. Failure to get Southern Baptists to see these facts, or even to get some of the most intelligent and sympathetic of our brethren to see them, has been the most poignant agony of our soul for these years. These two facts are, first, the deepening financial shadow which has been creeping over this Board; the other fact is the new need and opportunity which the world offers Southern Baptists for a winning foreign mission work and the new claim which such a world makes upon Southern Baptists with their providential preparation for this hour, with their numbers, their wealth and organization.

From the Jacksonville Convention, five years ago, until this last October meeting of the Board I have seen great peril to our foreign mission work in the steady and disastrous decline of foreign mission receipts. There was a rift in the cloud last Christmas when our churches made their beautiful and great response in the Christmas "Love Offering," but following that the improvement in the Board's financial condition was so slow from the regular receipts that this rift has been closing up and the shadow has been deepening. The Board has, from 1922 until now, cut down the requests of the foreign missionaries each year, but has held on to the hope that the next year would bring relief to the Board and to the missionaries. This relief has not been forthcoming, and in consequence the Board last October and last January cut more disastrously than ever into the necessities of the work, closing many of our schools and making necessary the discharge of many native evangelists. This action was, on top of the action of the Board, repeated year by year, by which the appointment of new missionaries was suspended; building operations discontinued, and budgets for bare maintenance were slaughtered.

Now we have come to another annual October meeting and to dealing with the requests of the missionaries for another year. The case is no better, but worse; the missionaries themselves had anticipated the Board's predicament and had cut their request far below any requests that they have made in recent years. Now the Board is forced to cut from these reduced requests \$441,000, notwithstanding the disastrous course we have already pursued with regard to schools and evangelistic work.

Attention is also called to the fact that while total receipts credited to the states for the current work of the Board show a gain of \$3,519.05 as compared with the figures of the same date last year, there is a loss of \$10,846.18, where "miscellaneous" receipts for the two years are shown. It is also noted that while receipts from the states showed a gain of \$42,771.66 on September 1, as compared with the same date last year, that gain has dropped back to only \$3,519.05.

But the most heart-breaking thing that the Board has done is the notice which it has been compelled to serve on approximately 100 missionaries that unless the finances of the Board

improve substantially, these missionaries will not be sent back to their fields at the end of their furloughs. It is on this action that I wish to offer brief remarks.

1. I wish, in the first place, to ask the denomination to reflect what will be the meaning to these missionaries if the denomination forces this warning into effect. These missionaries have no other plans for their lives. Many of them have reached, and some of them have passed middle life. They have rooted their lives in mission fields. They have their plans for service there. If the denomination cancels their appointment, may our dear heavenly Father have mercy upon us and give his sustaining grace to these missionaries!

2. But not only these missionaries but their comrades in service across the seas will be affected by this action. In recent months we have had many deaths and consequent gaps in our front lines. Many of the missionaries who are not on furlough are striving desperately to hold the lines until their comrades on furlough can return to relieve them. My heart is aching every day as the news of the October meeting of the Board is speeding across the seas to the missionaries in the trenches.

3. But there are others to be affected. There is an army of native Christians—great numbers of whom have endured ostracism, and many of them outright persecution for the name of Christ and in order to associate themselves with these missionaries. How their enemies will gloat over the action of Southern Baptists, and how they will taunt these native Christians! Indeed already many of these native workers have been dropped and are carrying the brunt not only of a suspended livelihood, but of criticism and reviling. Some of the missionaries feel that this action of the Board will be interpreted by some of the native Christians as the action of the missionaries taken in spite and revenge for the course which some Chinese have pursued in recent months. Is it right that devoted Christian men who have endured hardship for Christ should have these additional burdens added?

4. We shall, moreover, miss the full significance of this action of the Board if we lose the effect of it on Southern Baptists themselves. I do not for one moment believe that we can go on spending thirty million dollars a year in institutionalizing our Christianity at home at the expense of evangelizing a lost world. As I see it, it is inevitable that following such a course a chill will creep into the spiritual life of our home churches which will paralyze them. What, too, of the prestige of Southern Baptists when they take this last disastrous step in retrenchment in their foreign mission work, and take it in the face of a world opportunity such as never existed before?

5. Again, I call Southern Baptists to reflect that, notwithstanding the declining receipts of the Board, and the necessity of borrowing money to save complete disaster, the successes of the work have, in view of the marvelous world situation, been cumulative through this very period when it has been maintained on borrowed money. Last year was the greatest year in the history of our foreign mission work, if we count converts to Jesus Christ as success. Southern Baptists have never received such spiritual dividends on any foreign mission money that they have ever expended as they have received on the money which the Richmond banks have loaned them to save their foreign mission work from disaster. There

is not time here to recite the marvelous achievements of the past five years. They are verily staggering in their magnitude and glory. If anything could inspire Southern Baptists to a larger support of Foreign Missions, it would seem that the magnanimity of the banks in making these loans and the blessing of God which has fallen upon them as to make them yield the richest dividends, would do it. Personally, I should think that in the face of these things, the paying back of this money to the banks of Richmond and the re-enforcing of the work which God has blessed would be a most joyful service.

But the case is now in the hands of Southern Baptists. The Foreign Mission Board has reduced and reduced and reduced its appropriations; the missionaries have waited with beautiful patience; the work has been cut to the quick and other gains which might have been realized have been lost. Now we have come to the place where the denomination will have to save the situation or it cannot be saved. We have seen the black cloud of this disaster lifting above the horizon and lengthening its shadow over our foreign mission work increasingly for the past five years, but we could not get our people to see it. Evidently many good people have felt that we were sounding a false alarm. Whether the denomination will now be warned and act with sufficient promptness and energy, we shall see.

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The Home Mission Situation

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

Our Home Mission situation is serious in the extreme. I am sure our Southern Baptist brotherhood does not realize how critical it is. Possibly we are at fault in not having had more to say about our debt. Many brethren in official and unofficial positions have said: "Talk about debts is depressing. Do not stress the matter of debts." We have been influenced in a measure by such advice, but we are led to question the wisdom of it because a number of interests have made constant mention of their indebtedness and the brethren are distressed about these debts and are calling on the brotherhood to rise up and lift the indebtedness and free these interests from this terrible burden. In a number of instances in our papers, debts on our Foreign Mission Board and other interests have been mentioned and our Home Mission debt has been overlooked. Doubtless this was unintentional, but the point is that silence about our Home Mission debt has failed to secure the sympathy and help that we need.

APPEAL TO THE CONVENTION FOR RELIEF

Our two great mission boards—the Home Mission Board and the Foreign Mission Board—reported their distressful situation to the Southern Baptist Convention in Houston and asked for relief. The Foreign Mission debt was \$827,522.85; the Home Mission debt \$1,343,275.04. The Foreign Board's debt had been reduced by \$1,051,957.16, through extras which were a little more than its regular receipts from the Cooperative Program. These extras were through designated funds and the campaign known as the "Love Offering," the two combined making \$1,051,957.16.

The serious question presented by the two Boards to the Convention was: How can we pay our debts and continue our operations without such drastic retrenchment as would almost bring collapse to the work? Could this be done from the receipts of the Co-operative Program, which for the calendar year 1926, was put at \$5,000,000 for Southwide objects? The percentage allocated to Foreign Missions was fifty per cent of the \$5,000,000, or \$2,500,000; for Home Missions the percentage was twenty-two and one-half per cent or \$1,125,000.

From the foregoing it will be seen that our Home Mission debt was nearly double that of the Foreign Mission debt and that Home Missions will get less than half as much as Foreign Missions from the Cooperative Program. It ought not to be difficult to see the desperate condition of the Home Mission work.

The Convention offered neither Board any relief outside of the regular Cooperative Program, the judgment of the Convention being against extra campaigns.

EXTRA CAMPAIGNS

The Home Mission Board has never had an extra campaign for funds either during the 75 Million Campaign or since. We have stood by the Cooperative Program, we have kept the covenants—and that much to our hurt, since numerous special campaigns have been made for various interests.

The Cooperative Commission said at the Convention:

"It is evident that our general boards and institutions cannot take care of their regular work and retire their debts gradually without larger revenues from the Cooperative Program than they have received the last few years and we are faced with the absolute necessity of increasing our distributable receipts in which all objects embraced in the Cooperative Program shall share upon the established percentages."

As just stated, we have kept the agreements but our receipts were so affected by these extra campaigns and the failure to raise the full objective in our Cooperative Program that the Home Mission Board presented the following plea to the Convention at Houston:

"We have presented a plea to the Cooperative Program Commission for relief from our present burdensome debt. We must retrieve some of the many severe losses we have sustained during the past five years. We have begged for an increase in the percentage allocation for Home Missions. Second, while not primarily in favor of extra campaigns, unless the percentage for Home Missions is decidedly increased we see no relief outside of a special campaign for Home Missions. We leave it to the wisdom of the Convention to decide what remedial measures shall be adopted for relief from our desperate condition of debt and for the prosecution of the Home Mission task on a scale worthy of this great enterprise. But we do entreat, with an earnestness incapable of expression, that the Convention bring immediate relief to the cause of Home Missions."

There was an overwhelming sentiment at the Convention against extra campaigns which found expression in the adoption by the Convention of the following recommendation from the Cooperative Program Commission:

"That in the future such parts of any reports to the Convention as make recommendations for appropriations of money from the general budget for specific purpose shall be referred to the Commission so that any action taken may be duly considered with reference to other objects in the Program; and that the Convention instruct its Boards and agencies not to launch any special campaign for funds until such campaigns shall have been submitted to this Commission for its consideration and approval."

DEBTS ON THE BOARDS

As to the debts on the Boards, the Convention adopted the following recommendation of the Commission:

"That the Convention instruct the Boards and activities to proceed immediately with arrangements for carrying their debts over a reasonable period if this is necessary, if by extending their obligations over a period they can be taken care of gradually without the necessity of too great curtailment in the immediate operations of these Boards and activities."

The Home Mission Board, before the Convention, had of its own accord, adopted that plan and made arrangement for bonding most of our indebtedness over a period of years, thus doing beforehand what the Convention instructed all the Boards to do immediately.

This means, of course, that a portion of our bonded indebtedness annually with the interest added thereto and the interest on our floating indebtedness must be taken care of

this year, all of which amounts to \$117,920, which has cut down to this extent our appropriations for the present year.

The Board at our annual meeting last June made drastic retrenchments in various departments of the work in the face of pitiful pleas for help from every direction. We are confronted with this situation:

Our indebtedness is \$1,343,275.04. In our appropriations for this year we had first to provide for the annual interest and a portion of the principal on this debt, amounting this year to \$117,920. Our regular work was thus cut short by this amount.

To meet this situation we must rely upon the receipts from the Cooperative Program for 1926, estimated at \$1,125,000 for Home Missions. How much of that has been received from January 1, to November 1, 1926? Answer: \$454,505.97; of this amount only \$128,533.44 was received from the first of May to the first of November, 1926.

Unless something extraordinary takes place during November and December in the way of receipts our plight will be

even worse. In that case, our only resort will be further retrenchment, whereas we should retrieve the painful losses of the last four years.

THE SUPREME HOUR FOR HOME MISSIONS

Our Board in the annual report to the Convention in Houston said:

"This is the greatest hour for Home Missions in the history of our country. The problems were never so acute, the demands so urgent, the opportunities so great and the obligations so overwhelming. This conviction is growing with thoughtful persons who realize the significance of America for the salvation of the world. America constitutes at once the greatest field and force in all the world for Christian civilization. Christian statesmen everywhere are beginning to realize this. Problems at home are as serious and complicated as those beyond the seas."

Only two months remain to wind up the 1926 Program. But what cannot Southern Baptists do in that time if we throw ourselves with unanimity, courage, confidence and sacrifice into this holy task!

New China in the New World

Shall Baptists Lose the Word "Missionary" From Their Name?

Rev. John W. Lowe, Tsinan, China

The Old China, with her glorious achievements, has passed away forever. The New China, like the New World, ought to be better than the old, for it has cost tremendously in both men and money. The martyrs have been Chinese Christians, Chinese statesmen, and missionaries. The funds have been contributed by lovers of foreign missions in many lands.

The merchants from the West, after carrying on an extensive trade in the Orient for a period of three hundred years, founded no churches, schools, or hospitals for the betterment of the social and moral conditions of the people. The early traders were welcomed by the Chinese to their shores, but owing to their overbearing attitude and unfair dealings the Chinese came to regard all foreigners with suspicion. Unfortunately China's early contact with outsiders were with traders and not missionaries. For this reason the impact of the West upon the East was not and is not now Christian. To Christianize our impact upon the East is our task today. The Opium War, the forceful occupation of Chinese ports, and the creation of "spheres of influence," foreign concessions, the exploitation of China by nationals of all countries, are pointed to by the Chinese as examples of indefensible aggressive attitude toward China by foreign powers. Since the powers have denied China tariff autonomy, demanded extrajurisdiction, and established foreign concessions, and yet refuse her a seat in the family of nations, assigning as a reason China's lack of a navy and an army, China is now rapidly becoming a military power, and is taking a belligerent attitude toward her aggressive military invaders who hail from so-called Christian countries!

The present anti-foreign movement is not a strongly anti-Christian movement. The anti-Christian attitude of mind in China is due to the fact that Christianity is regarded as a white man's religion and as such is to be rejected. The missionaries are regarded as sympathizers with their respective countries in their imperialistic program.

Formerly the Chinese regarded all white men simply as foreigners, making no distinction as to nationality, but not so now. This is a new day. Japanese and British subjects are hated everywhere, Germans and Russians are tolerated, while

Americans are everywhere respected. This attitude of mind toward Americans is easily accounted for. Mr. Burlingame was requested by the Chinese government to represent China at the court of St. James. John Hay and Woodrow Wilson are household names in China. The international conference that restored Shantung to China was convened in Washington. In the person of David Yu and Tong, Jesus knocked at the door of that conference. Their prayer was heard and Shantung Province was restored to China. This achievement the Chinese will never forget. Only a few years ago, out of eight college presidents of government schools in China six were American missionaries.

Christianity is receiving in recent years marked recognition by the people in the Orient. Out of fifty popular leaders chosen by vote of the people in China twelve were Christians, and of twelve selected from these fifty, four were Christians; namely, David Yu, General Feng Yu Siang and the two Wangs. Chinese leaders admit that the reform movement in China began with Robert Morrison. They know that recent reforms followed the reading of the Bible by the Emperor Kwang Su. And the demand for New Testaments by the Chinese soldiers is one of the most thrilling facts of modern missions.

The loyalty of our Christian students to Christ, and the missionaries, in the midst of bitter persecutions directed at them, especially at the Christmas season, has profoundly impressed the anti-Christian students as to the genuineness of their faith. This period of unrest, distress and fiery trial has mightily advertised the need for and the presence of a vital Christianity in China.

The gratitude of the people for our four-fold ministry of preaching, teaching, healing and intercession is never questioned by the missionaries themselves. Li Hung Chang said: "For your ministry of healing alone the Chinese will not be found ungrateful." But how about Southern Baptists? The world of a century is in peril, the labors of over five hundred missionaries and even their lives are involved. The worthy name "Missionary Baptist" is about to lose the adjective "missionary." As a denomination we may be put to shame before

the whole world, and saddest of all our Christ, the Saviour of men, shall be compelled to wait longer to see of the travail of his soul.

Some ask: "Are foreign missions a failure?" If there should be failure anywhere it will not be on the field. The missionaries have not failed, for they carry on the ministry of him of whom Jehovah said "He shall not fail." The presence of four hundred thousand Christians and a friendly constituency of several millions of people are witnesses to the fact that your missionaries have not failed.

Our pastors in pulpits without missionary passion preaching to people in pews without missionary passion are in danger of writing "Ichabod" over the door of every Baptist church house in the Southland, by the failure to make an adequate response in men and money to the call of God at this hour.

During the long period of four years your missionaries have been denied reinforcements, equipment and the necessary funds to carry on your work. The opportunity of the ages is upon us. The spiritual harvests were never greater. Our spiritual losses during these years are great and irreparable. Your work is imperilled, your missionaries are threatened with death and our Lord's work with disaster. Your missionaries at home have been told by the Foreign Mission Board that they may not be able to return to their fields for lack of funds to support them. This seems to me to be the darkest hour in the history of our work.

We need to be reminded of the apostles' thanksgiving and prayer for the early Christians. Thanksgiving for what God had wrought through them and a prayer for their *faith*, their *love*, their *hope*. Faith with power, love with discernment, and hope abounding, fulfilling.

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Spiritual Needs and Opportunities in China at This Hour

Rev. Chas. G. McDaniel, Soochow, China

A simple recital of the conditions in China will give one a vivid idea of the spiritual needs. I have just opened my morning paper and read in it something that ought to startle me, but it doesn't because I have become hardened by frequently reading such news.

"Word has just reached here of one of the most terrible occurrences in the history of Honan. Thousands of defenseless people in the city of Shekichen have been slaughtered in cold blood by bandits, the city burned and hundreds carried away into captivity to be held for ransom, two foreign women being included, Miss E. Poppins and one said to be Mrs. E. J. Davis, wife of E. J. Davis, who is normally stationed at this point.

"From meager descriptions brought by Chinese Christian runners, the carnage was terrible, the bandits sparing none who resisted and after thoroughly looting the city of the most portable valuables, went on an awful orgy of slaughter, killing right and left. It is not known whether the other foreign missionaries in the city escaped death, but it is certain that the China Inland Mission Compound was totally destroyed.

"No such catastrophe has befallen a city of Honan since the days of Ghenghis Khan and his Tartar hordes. It is feared that the details of the holocaust will be too terrible for human beings to contemplate."

Close akin to the bandits, if indeed they are not one and the same, are the soldiers. Military chieftains can buy whole armies of these mercenaries, making the helpless citizens pay the bills at that, but they do so at the risk that these bought armies may, in the midst of battle, sell out to the other side if sufficient pay is offered. Indeed, the chieftain himself is no better than, if as good as the common soldier, except in brain power.

Then there are labor uprisings, student strikes, anti-foreign movements, boycotts, and a general spirit of unrest among all classes, some desiring all things new, and some wanting to go back to all things old. What makes the situation all the worse are the many outside influences that are playing upon the country. Propaganda and exploitation of every imaginable description are at work. Atheistic literature is being published, rationalism is being preached, alcoholic liquors, opium and other narcotics are being handed out to the Chinese as though from friendly hands. Worst of all is the Bolshevism that is being preached throughout the country by Soviet agents.

It is plain to see that in China "The whole head is sick, and the whole heart faint. From the sole of the feet unto the head there is no soundness in it; but wounds, and bruises, and festering sores."

Perhaps the world has never before seen such a spectacle as we have here in this land, a great nation of four hundred millions of people trying to right itself, but for the most part trying to lift itself up by its own boot straps. Everybody realizes that there is something fundamentally wrong, but very few trace this wrong to its proper source.

THE OPPORTUNITY AND THE TASK

To the faint-hearted these deplorable conditions spell discouragement, but to those who are strong in Christ Jesus they spell *opportunity*. Wherever there is a spiritual need there is a spiritual opportunity, and, thank God, where sin abounds grace can abound yet more. But the task is great.

Certainly Christianity was never confronted with a bigger and more difficult undertaking. Perhaps the nearest parallel was when Paul set out to evangelize the Roman Empire. But the whole Roman Empire contained only about one-fourth the population of China, and, besides, throughout the length and breadth of this empire there were scattered Jews and proselytes who had the Old Testament as a background. These, however, made Paul's task both easier and harder. Easier in that those people at least had some knowledge of the true God; harder, in that there was more prejudice to be overcome.

But has not the work of Protestant missions in China for the past century and a quarter prepared a background for the work of the missionary for the present? Yes, a background and a foreground, and if I had time I should like to talk about "The Miracles of Modern Missions," but in that I am limited in both time and space, I shall have to content myself with the bare statement that I suspect that but for the influence of Christianity which has been at work here for the past century, China would be at this time a veritable pandemonium. Much has been done in the way of making real disciples, and much has been accomplished in the way of generally influencing the lives and customs of these people—but vastly more remains to be done, and the question is,

HOW SHALL WE DO IT?

If we were just beginning the work of foreign missions in China and had all of our past experiences to guide us, I am sure we should use some different methods. But since that is impossible, I believe that we should keep on in the kinds of work which we have been doing since we first began, evangelistic, school and medical work—as a matter of fact they are all evangelistic. In spite of all that is being said and written by the National Council and other such bodies about new methods and new types of men, I make bold to say no new methods are needed, but only continuity in our present efforts. The great difficulty is to keep missionaries sticking to their jobs. Patience in well doing brings results. We have to educate twenty boys to get one good one, preach to hundreds to gain one real convert, and heal ten to find one to come

back and give thanks. But these real results are worth while and are gradually filling China with Christians.

Just today I listened to a man who graduated from Yates Academy about ten years ago teaching a Sunday School Normal Class. He did it well. He will never be known outside of this city, but he is a deacon in our church, a Sunday-school teacher, and the principal of one of our very successful primary schools. He is helping to extend the kingdom more than some of our more brilliant graduates who are holding big business or political positions but who are working less at the business of disciple making. The Dean of Yates Academy, now an M.A. of Shanghai Baptist College, is another product of Yates Academy whose life to the cause has been worth a missionary's life-long labors. If we had ten thousand Chinese like him scattered throughout the land, China would be a different country. The only way to get them is for the schools to keep on grinding them out. Every year sees numbers of such young men and women going out from our schools to make their country better—more nearly Christian.

One of my doctor friends extracted a bone from the throat of a man, who on account of his inability to swallow food was in a dying condition. In gratitude this patient presented the doctor with a silver shield upon which was inscribed: "Every time I eat I think about you."

Whenever we open our churches or street chapels there are always people ready to hear—and whenever people listen to the gospel they generally divide into about the same groups as those who listened to Paul on Mars Hill. Some mock, others say we will hear thee yet again, and others cleave unto the preacher and believe, and among these believers there is almost sure to be a woman, even though her name may not be Damaris.

I do not expect to see again missionaries coming out to China in such large numbers as they came a few years ago, but I think I can still hear the trumpet sounding for volunteers to complete the great work which has been begun, and for those who answer this call there will be plenty of hard work and abundant opportunity for making disciples.

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The Missionary Message in the Sunday School Lessons

Rev. W. O. Carver, D.D., Professor of Religion and Missions

DECEMBER 5—RUTH AND NAOMI. Ruth 1: 14-22

General Topic: THE MESSAGE OF THE BOOK OF RUTH

Missionary Topic: THE MISSIONARY MESSAGE OF THE BOOK OF RUTH

Missionary Text (Golden Text)—Verse 16: *Thy people shall be my people, and thy God my God.*

Read the entire book of Ruth for the full story. A famine had caused Elimelech to migrate from Bethlehem into the land of Moab. There he died and his two sons married Moabite women and they all remained until, after some ten years, the sons both died, leaving the three widows. The older woman's heart turned to the home of her youth. The story is thence familiar enough. But we must not overlook the subtle way in which Naomi introduced the subject of religion when they reached the point at which the two young women must turn back or cast in their lot with Naomi and her God. See verse fifteen, where Ruth is definitely told to go back to her god even as Orpah was returning. Both this and Ruth's answer show that the religious motive was prominent in the heart of the beautiful and winsome widow. It is one of the classic speeches of all literature. The missionary applications and lessons are plentiful.

1. We can see how, in a heathen land and under adverse circumstances, love and true living can win to God. Evidently there was something in

the life of Naomi, and probably of Ruth's husband, that spoke of a superior God. That is the sort of evangelism and missions that there is most need of and most opportunity for.

2. Let us sympathetically enter into Ruth's situation and problem. To do this we have to forget the happy, glorious outcome of her going home with Naomi to Bethlehem, and think of her as leaving behind all her heritage and prospects for this life. Naomi held out to her no hope at all for this life. If she went, she went at the call of her heart and in response to a spiritual insight at the center of which was God. For the sake of his religion she would forswear her nationalism, her race affiliations and her ancestral religion. We need to sympathize more with what it costs for a heathen or a Mohammedan or a Catholic to become a Christian and be cut off from all that lies in the past. It is pioneer experience, an adventure of supreme faith. The returns for the sacrifice are infinitely great but they have to be taken by faith when one gives up and sets out to be a Christian in a heathen environment.

3. The adversities and the hardships, the hunger and the bereavement were amply justified. It all looked very hard, and the trip into foreign territory had seemed to issue in disaster, when Naomi set out for home forlorn and apparently forsaken even of her God. But it was not so. God's providence is gracious and faithfulness wins with him and for him.

4. Ruth turned out to be the great grandmother of David, and so the remote mother of Jesus. We saw in the lesson of November 21 how Rahab was introduced into the line of the progenitors of Jesus. In this connection we must also think of Bathsheba. This is one of God's ways of saying that his Christ is for all people. Rahab was a heathen and a sinner, Bathsheba, was guilty of serious immorality and was probably a Hittite, as her husband was. Ruth was a woman of beautiful character and person, but a convert from heathenism. Thus Jesus Christ could grasp in his thinking of his own lineage the love of all mankind. These women were from the bitter enemies of the Hebrews. Jesus was to teach us that there are no enemies for those who truly know God. He died for the whole world; and the enmity that separates men was abolished in his cross. Love took its place, and the sword of his Spirit takes the place of the swords of men.

DECEMBER 12—THE BOY SAMUEL. 1 Sam. 3: 1-10. 15-19

General Topic: HEARING AND HEEDING GOD'S VOICE

Missionary Topic: GOD AND THE CHILDREN OF THE WORLD

Missionary Text—Verses 7, 8, 9: *Samuel did not yet know Jehovah . . . And he arose and went to Eli . . . And Eli perceived that Jehovah had called the child.*

Let me begin with a reminiscence. It was Sunday, May 9, 1923, in Soochow, China. I had already spoken twice to groups of students in the Baptist school for boys, and visited classes in the Sunday school of the church on the school compound. At ten I went to another church our people have in the city for the Sunday school. I was to speak. I bethought me of the lesson for the day. It was just this one of the Call of Samuel. I was tremendously, and terribly, impressed with the fact that so few of the children of the world "yet know Jehovah." They are unable to recognize him when he calls. Just as in the case of Samuel, some one must help them to know who it is that calls and how they shall answer him. I spoke that morning on this subject, with three ideas to try to present: First, God calls children, even little children. Second, the children need some older and experienced persons to interpret God to them and make them know that it is he who calls. Third, the children may then hear God's messages and be led to understand his plans better than their elders have understood; and that thus God carries forward his work.

To my Southern Baptist readers I have a further point to emphasize. It is this: Who will interpret for the children all over the world the voice of God who is calling to them? Our missionary work testifies with eloquent appeal that God is in all the lands and speaking to the children. More and more our converts come from among them. But the vast majority of them, in most of the lands of the world do not know the Lord and cannot identify him when he calls and cannot get his message. It is to be noted that after Eli had explained to Samuel and instructed him, he heard God call twice in succession, not once as before; and by his attitude of receptive inquiry was able to receive the words which God would speak to him. Missions is sending the interpreters of God to men, and to children, all over the world, to whom God is

calling but who are unable to make out his message. It is as John says in the introduction to his Gospel of the spiritual Christ before the incarnation: He was the light and life of men, shining in the dark, and the darkness did not comprehend.

Another aspect of this situation is illustrated in another observation in China. This time it was in a Lama temple in Peking, one of the famous temples of the Thibetan Buddhism. I chanced to visit it on a day of a special service. Elaborate provision had been made for a feast for the gods of all sorts of sweets. There was a procession of monks and neophytes and a service in the great central hall. I waited, and when they all marched in ceremoniously, listened to them for half an hour chanting over and over the same monotonous line in praise of "Delai Lama." What especially touched me was some little boys from five years and up who were trying to follow the chanting. One of them was too small to know what to do or even to get up and down on the seat as was required in the process. His brother, about two years older, was helping him to try to do it right. Already these little fellows were entered as students for the monastic order. Their mothers had given them to religion as had Hannah her Samuel. Here they were in the temple trying to hear God. Not merely were they not being guided; they were being misguided.

These examples I could duplicate with variation all round the world. This lesson lends itself readily to a powerful plea for teaching the children of the world to hear and answer God who is calling to them.

DECEMBER 19—SAMUEL THE JUST JUDGE. 1 Sam. 7: 3-12, 15

General Topic: HOW THE LORD HELPS

Missionary Topic: TESTIMONIES AND MEMORIALS OF GOD'S BLESSING ON MISSIONS

Missionary Text—Verse 12: Samuel took a stone and set it between Mizpah and Shen, and called the name of it Ebenezer, saying, Hitherto hath Jehovah helped us.

All over the mission fields one finds the "Stones of Help" that bear witness to the presence, the grace and the prosperity of God in the missionary work. A most notable example is the stone in western China discovered a century and a half ago recording the work of Nestorian Missionaries a thousand years ago.

1. Sometimes they are the memorial stones at the graves of the missionaries. I risked the bandits to make a trip to Macao, China, to see the simple stone which carries the inscription that tells of the heroism of Robert Morrison, who gave his life, as the first pioneer of the evangelical faith in China.

Looking out over the sea just below the summit of a hill outside Teng Chow I photographed the tombstone of Dr. J. B. Hartwell, our great pioneer, in Shantung, where now, a Baptist church membership of more than fifteen thousand, and growing at the rate of almost ten per cent annually, constitute an even more impressive testimony that the Lord has helped us in that great mission.

In the midst of the thousands of Japanese graves that crowd the hillside overlooking Kagoshima I visited the beautifully beshrubbed grave of P. P. Medling, where the slab above witnesses to the grace and help of God in the midst of heathenism. I brought away a good photo negative of that Stone of Help.

If there were time it would be well to tell of the tombstones of Judson and Carey, of Schwartz who did such wonderful work for India a generation before Carey. And one would speak of the grave of Luther Rice, pre-eminently the father of American Baptist missionary organization. Until a few years ago his lonely grave was wholly unmarked down in South Carolina, but every missionary convention and board of the Baptists in America is a marker of the help of God in the work begun by this noble man.

2. Sometimes the memorials are schools and churches bearing the names of those whom the Lord has helped in the missionary work. Now it is a splendid university that bears the name of Carey in India. Judson is memorialized in many places. For one we may speak of the Judson Hall which is the administration building of our most developed missionary institution, the Baptist College and Seminary in Rio. The Roman Catholics have done well to memorialize Xavier in all lands where they have gone with their work, because he was one of the most

sacrificing of missionaries, for all his erroneous ideas of what a missionary should do for the people to whom he went in the name of Christ. The apartments for married students in the new Seminary plant in Louisville bear the names of Luther and Rice. Quite as often we find names of buildings and institutions that proclaim the help of God in a word or phrase, as in the case of Samuel's stone, with no human name. Such names are especially frequent in connection with the missions of the China Inland Mission, founded by J. Hudson Taylor. The native language names of Canton Christian College, the great university founded by Neesima at Kyoto, are examples.

3. Often the memorials are founded in Bibles translated into the now nearly seven hundred tongues into which the Word of God has gone. The British and Foreign Bible Society in London has taken great pains in this matter and has a wonderful library and museum of Bibles and Testaments that are all Ebenezers, and proclaim that God is in the missionary enterprise and has helped those who gave themselves to it.

4. In the use of this lesson there is a fine opportunity to trace the use of the Ark of the Covenant by Israel and by the Philistines, to show how futile it is to attach to material symbols superstitious values, and to depend on them instead of upon the presence of the living spiritual God of help.

DECEMBER 26—CHRISTIAN LOVE. 1 John 3: 10-18

General Topic: CHRISTIAN LOVE IN ACTION

Missionary Topic: MISSIONS THAT ARE NOT "MISSIONS"

Missionary Text—Verse 18: Let us not love in word, neither with the tongue; but in deed and truth.

The test of salvation is love; the test of love is helpfulness. Christian love is universal, and its helpfulness must be unrestrained by any consideration of indifference or exclusiveness. Benevolence is good if it leads to beneficence. Well-wishing has its genuineness tested by deed. If the deed is lacking the wish is deceitful.

1. In the organized missionary work of the Southern Baptist Convention and the States we have the three "Mission" Boards. But we have other great interests for building the kingdom of God in which we cooperate, through organization. Both in the States and in the Convention there are education boards or commissions. This is a part of our missionary work in the large sense. All these have special attention at different times in the year. The Sunday School Board is a great factor in building God's kingdom. We have come to give thought and help at Christmas time to three interests especially: providing for the sick in hospitals, for orphans in the orphans' homes, and for the aged and disabled ministry through our general Relief and Annuity Board.

There has been great increase in that concern and practical provision for the ministry, but there remains much to be done yet before even the majority are sharing in the loving care which the denomination should feel and express for them. Teachers and officers of Sunday schools can help to place this in the minds and hearts of the school at this time. The relief of orphans is, with us, wholly within the administration of the state organizations, and every one of our states now has its orphanage, Kentucky having two. This is the interest that most quickly and effectively reaches the hearts and gets response from the average Christian. In North Carolina there is a Home Service department that cares for orphans who remain with their mothers, under supervision and encouragement of a visitor who goes over the State in this interest.

Hospitals are also within the State administration, except the general hospital at New Orleans, and the older Tuberculosis Sanitarium at El Paso. A good many think that all this should be cared for by the States, but we have these two under the Southern Convention and they must be cared for; and they do a great work.

2. At the present time our chief attention and our special offerings for organized work rightly go to these interests of the orphans and the sick in our institutions. We are not to forget that in our foreign mission work we have, under the responsibility and administration of our one Board, all the phases of missionary and benevolent work that are included in our efforts to extend and establish the kingdom of Christ in foreign lands. We have many hospitals in our missions. As yet it has been the policy of our Board to use mission funds for orphanages, but to leave these to be developed by the native Baptists, with the direction and help of the missionaries. These have begun in China (two), Brazil, and Hungary. Chinese Baptists also have a hospital independent of the missionary work.

3. There are numerous organized relief and helping movements apart from Baptist work that appeal to many Baptists, as the Salvation Army, Y.M., and Y.W.C.A., and charities now coming to be grouped for support in Community Chests. The danger is that we shall use these combined movements for small contributions as immunity from appeals rather than as channels for a genuine expression for love of our unfortunate fellows. And no good Baptists will permit gifts to these to limit support of our own institutions.



BIBLE INSTITUTE STUDENTS, CHENGCHOW, CHINA

What Next in China?

An Interpretation, a Prophecy and a Stirring Challenge

Rev. Hendon M. Harris, Kaifeng, China

The ordinary reader of newspapers and current periodicals is confused by the apparent aimless and meaningless disorders in China. Reports of anti-Christian movements, displays of anti-foreign spirit, battles between leaders who rise and fall with meteor-like rapidity, the continuous shifting of provinces from one party to another, and the sometimes incoherent attempts at interpretation of the march of events in China, are likely to lead to bewilderment and uncertainty as to ideas and issues involved. Indeed, the thought may be expressed, by some, that there is nothing intelligent happening in China, and hence the situation is unintelligible. This article is an attempt to interpret present events there and to show that there is an underlying coherence and unity beneath the surface; also an effort will be made to relate this movement to our missionary effort and present some of the bearings of the issue on our work.

THE MATTER AT ISSUE

To this writer it seems that the meaning of the present upheaval in China may well be epitomized in a single phrase:

"China for the Chinese." Everything pivots on the desire and growing determination of the Chinese to have a larger control of their own destinies and to free themselves from external pressure and interference. The fact of this control and interference by outside forces cannot be denied though it may be explained as having arisen from the historical necessities of the case—the weakness and corruption of the Chinese officials, the innate conservatism of the population, the legitimate desire for commercial intercourse, and numerous other causes. But the present generation of Chinese is not concerned with the historical development of foreign interference; what concerns them is the practical problem of bringing such interference to a close. It is believed that this patriotic movement is the key to the understanding of conditions whether viewed from the international, the internal, commercial or missionary angle.

A statement of some of the basic factors may help to clarify the problem.

1. The vast area of China is fundamental to a consideration of the matter

we are discussing. Communications are often poor and distances great; hence, heavy fighting may take place in one section without disturbing other places; hence also, local officials may declare their independence and be comparatively secure owing to the inaccessibility of their positions. For this reason, movements tend to lose their momentum and the work of unifying the country is difficult. But newspapers, railways and telegraph are putting the Chinese in closer touch and creating a powerful and harmonious public opinion.

2. The dense population with an ancient civilization and proud history is undergoing a period of transition. The reason Chinese are difficult to westernize and modernize, is not because they are uncivilized, but on the contrary, because they have so thoroughly given themselves up to their own indigenous type of culture which has served them so well for uncounted generations.

3. This transition of the Chinese from age-long customs to the modern age, is taking place under tremendous pressure.

No liesurely adjustments are possible where outside interests are so powerful and insistent, and where the hundreds of inventions of this mechanical era pour in incessantly a flood of ideas which undermine the old order at many points. With such an acceleration of change and with the stupendous factors involved, it is little wonder that China appears confused. Is it not rather a cause for astonishment that this change is taking place with comparatively so little destruction and disorder?

4. There are now some 1,500,000 men under arms in China. These men are equipped with the latest instruments of warfare—machine guns, bombs and airplanes. Where did China get the idea that it was a good thing to have an enormous standing army? The answer is easy: she learned militarism from the West. The continual struggles in China are making the Chinese soldiers into better and better fighting material. The Chinese know that they are not prepared to meet the aggressions of the West with adequate resistance, but even now the Chinese could make it very uncomfortable even for a first rate power invading her territory.

ARE THE CHINESE DISUNITED OVER THIS ISSUE?

There are five outstanding military leaders in China now: Marshal Chang Tso Lin, master of Manchuria; Marshal Feng Yu Hsian, the Christian General, who is on the border of Mongolia; Marshal Wu Pei Fu, who has been in control from Hankow to Peking; and Marshal Sun Chuan Fang, head of five provinces around Shanghai; and Marshal Chiang Kai Shih, the Cantonese leader. The struggle in China now centers around the question as to whether leaders of the old type shall unify and strengthen China against foreign aggression or whether the more violent and radical measures of the Contonese-Kuomin Chun group shall prevail. It is interesting to note that it was an adherent of Marshal Wu who attacked the British at Wanhsien and Wu belongs to the more conservative party. Marshals Chang Tso Lin, Wu and Sun represent the tendency to go slowly and await occasions, though Chang Tso Lin is now striving to oust the Russians from the control of the Eastern Railway in Northern Manchuria. Marshals Chiang Kai Shih and Feng represent the tendency to assert the rights of Chinese as they conceive them, regardless of consequences and without delay. This is the real matter at issue in China now. Under this heading a few points may help to clarify matters:

1. Led by the students, all the politically-minded Chinese are now united in their conviction that their country is humiliated by its weakness and disorganization. They believe that this is partly due to external exploitation. In their expression of this belief, individuals may vary, but in the belief itself, the Chinese whose opinion count are as united as any people ever get to be on such a question. All of the Marshals named above resent foreign control, though they may make use of Russia, Japan or England to further their own private ends for the time being. Public opinion in China is solidly in favor of the assertion of Chinese rights.



TWO FINE BAPTIST BOYS

Cheo Su Teh (right) is attending the North China Theological Seminary; his brother, Cheo Su Tsai, the Agricultural College at Nanking University. Their father, once an opium smoker and gambler, is now an earnest evangelist.

2. The students and other agitators, in the heated expression of their patriotism, have often distorted facts and given out misleading statements. They have ignored the failures of China, emphasized the shortcomings of outsiders and presented many tabloid formulas for the salvation of their country. The situation is by no means so simple as some Chinese appear to believe. China's ills would not all disappear with the disappearance of the foreigners. But students of history understand that patriotic movements which fuse the national life usually begin with strong action against the enemies on the outside. A study of the methods of propa-

ganda utilized by both sides during the late world conflict ought to help one to understand how natural it is for the Chinese are for the most part simply using to overstate their case. It is not necessary to believe all that is said by Chinese students and foreign sentimentalists in order to sympathize with the efforts for the uplift of the Chinese nation.

3. In the belief of this writer, it is merely a question of time before the main contentions of the Chinese will be realized. Perhaps this will take longer than is thought; there are enormous internal difficulties. But the opinion of the world will not tolerate violence against China except in case of exceptional and wanton misbehavior on her part. The former "Concert of Powers" no longer play in tune in China, Germany, Austria and Russia having been detached. The weapon of the boycott has been used as in the case of Hongkong, with striking effect. Nor are there lacking native diplomats who know how to play the game with the western representatives with no mean skill.

4. What of Bolshevism in China? The influence of Bolshevism in China has been greatly exaggerated, it is believed. Unquestionably, the Reds are striving with might and main to stir up matters and intensify antagonisms. But the status of the Red agents is very uncertain. The Chinese are for the most part simply using them as pawns in the game and may fling them aside when the purpose has been served. Bolshevik representatives are poor insurance risks, one may well believe. Nor is it likely that a Marxian Social System will receive the assent of the Chinese as they are not class conscious and will never adopt it except as an expedient in the attainment of a practical end. Meanwhile these Bolshevik agents are creating trouble by their campaigns of hatred against capitalistic nations, so called, and also against religion.

HOW DOES THIS AFFECT THE MISSION SITUATION?

As Christians we are greatly concerned with the question of the effect of this movement on our mission work. A few observations on this phase follow:

1. One of the chief causes of the patriotic movement in China has been the teaching of the mission schools. These schools have emphasized the value of the individual, and stressed the rights of all to "life, liberty and the pursuit of happiness." In other words, Christian teaching leads men both to assert their own rights and respect the rights of others. It is encouraging to know that China is rising from its old lethargy and indifference even

though disorder ensues. There is an adage to the effect that, "one cannot make an omelet without breaking eggs." Therefore it is to be expected, the teaching of the missionaries being what it has been and human nature being what it is, that a time would come when there would exist profound dissatisfaction with old conditions. That time has now come and it is in large measure due to the work of missionaries. This is a cause for encouragement to us. Of course missionaries are not responsible for the excesses, nor do they preach violence.

2. The anti-Christian movement is a by-product of the nationalism of the hour. It should be kept in mind that this spirit of revolt against Christianity is not directed by other religious groups in China, nor is it motivated around a religious issue. The objection is based on political and cultural grounds. In their effort to discredit mission work, numerous objections have been raised by some students against it, but the real objection has been that it is under foreign control and gives foreigners an undue influence in Chinese affairs. Rightly or wrongly, they believe that Christian missions have been used as an instrument to screen western penetration of a political and commercial character. With the tense and sensitive condition of Chinese feeling, it is natural that a few should exaggerate every foreign failing or mistake, and they have often misunderstood and misrepresented missionaries and mission work. However, the vast mass of Chinese are convinced that Christianity is good for China and the missionaries are sincere friends of the Chinese. Only a few in the larger centers have been able to stir up trouble for mission work.

3. Recent persecution has had a number of beneficial effects:

It has unified the Christians in a striking way.

It has stimulated the Christians to begin thinking of native leadership, self-support and general responsibility.

Christianity has been widely advertised by its critics, and this will lead to an inquiry by many as to what Christianity really is. This is a welcome result.

Wherever Christianity has been under fire, its representatives have had to walk circumspectly and clear the churches of all abuses. We thank the critics for this.

The camp-followers, the hangers-on and those who do not have the root of the matter in them, will fall away. The churches will be purified. As one Chinese said, "Christianity was getting to be too popular." He meant that men were going into the churches for selfish and

material purposes. Opposition will sift out the chaff.

It has brought the missionaries face to face with the problems of shifting control to Chinese shoulders. To be sure, this question had always been in the minds of missionaries, but it is now acute, and calls for careful, patient and intelligent consideration.

4. The present era in China marks a shifting of emphasis in mission work there. It is as clear as can be that from now on the tendency will be to stress Chinese leadership and control, and the work of the missionary will be more and more of an advisory and training type. The work of the missionary is by no means done, and the process of adjustment will be gradual. Not all places and churches in China have arrived at the same stage of development. Large areas have very few Christians and in many places the Christians have not been believers for a long period of time. Still the impulse for native control has been greatly quickened by the spirit of nationalism.

WHEN WILL CHINA SETTLE DOWN?

This is a question often asked and difficult to answer. With a population eighty-five per cent agricultural and nearly ninety per cent illiterate; with the family as the social unit and the village nearly everywhere the political unit, it is not likely that China will "settle down" soon. Probably not during this generation. It took the Dutch Republic nearly a hundred years to win its independence; over eighty years after the founding of our own nation, there was a Civil War which lasted four years, over the question as to whether our country should be one nation or two nations. Even Japan has "settled down" only in appearance: with a political system based on feudal ideas and at the same time a growing industrialism and spirit of democracy, that land is, in a sense, sitting on a volcano.

As Christian workers vitally interested in the growth of the church as in that ancient and marvelous land, the practical task is to study and interpret conditions, at the same time keeping steadily before us the goal of making Jesus known to China. Changes, vicissitudes and even tragedy may lie ahead in the path. But let us not be diverted. Methods and emphasis may vary but the aim is ever the same. The seven thousand men and women missionaries in China are, with few exceptions, holding their true objective steadily in view.

The missionaries are not alone in their task. Christ has promised to be with them; the prayers of the people at home hold up their hands. No, the missionaries

are not alone, for over six hundred thousand Chinese converts are bound to them by the cords of Christian love and fellowship. Let us remember that there are Chinese families that have been Christian for generations; let us remember that there are Christian Chinese pastors whose fathers were pastors; there are thousands of children who know nothing of idolatry and heathen superstition. The Chinese churches are full of men and women who will, if necessary, seal their faith with their life's blood, climbing the "steep ascent to heaven through peril, toil and pain." Christianity is taking deep root in the Celestial Empire.

Let us not faint or be discouraged. The churches of Christ have had problems down all the ages and will, doubtless, have yet others to follow after we are gone. Our confidence is in God and his promises. Meanwhile, let our people give and pray and send of their best for China. Thus can we do our part in bringing to pass Christ's will on earth.

Our faith springs like the eagle,
Who soars to meet the sun;
And cries exulting unto thee,
"O Lord, thy will be done."

* * *

Reaching Home

Miss Olive Lawton, Chengchow, China

It was the day of the thirteenth anniversary of the founding of the Republic of China, that I landed in Shanghai. The shops and stores were closed and the whole town was in holiday attire. The Chinese streets were covered with flags and pennants.

Although the war in China had caused loved ones in America to warn me against coming at this time, I saw no signs of trouble until I reached the edge of the Chinese city. There sand bags and barbed wire made a barrier beyond which no traffic could pass, and around which no citizens could go unless they held a special pass. Quantities of food and clothes were being sent to the refugees inside the city to ward off, if possible, some of the suffering. China is still the same China. Beggars ran out from a side street, just a short way from the main part of town. Crowds gathered to stare at the foreigners as we stopped in front of a fruit stand, and the curious ones showed the same curiosity that the folk in far inland cities have always manifested.

War conditions delayed me two days in Shanghai, but they were days pleasantly spent. The Shanghai Baptist College, the lovely new compound on Pao Shing Road, and the beautiful new plant of the

Shanghai American School were each enjoyed in turn. Many happy moments were spent with old friends and school-mates.

Arrangements were made for the journey home which would take me one thousand miles inland. There was no train service between Shanghai and Nanking. That meant traveling by steamer, which would take an extra day, but the river trip is always delightful, so we did not object. We left Shanghai at three o'clock Monday morning on the China Merchants' Steamship *Kiangteen*. Aside from my cabin mate and fellow passenger of the *Asia*, most of the passengers were Chinese gentlemen in the full sense of the word. They maintained a perfect silence toward us, and sat around in their long robes all day, doing nothing at all.

When we reached Nanking my train had left. There was another day to wait, but with old friends, Mr. and Mrs. Wilson, of the Methodist Mission and Mrs. Napier of our own Mission, the time soon passed and the next day found me on The Blue Express, in war-ridden China, going northward to Su Chow Fu, which was half way to Chengchow. It was there, with rain pouring in torrents, that I met my father, and knew that I was all of half way home! The rest of the time flew by, and before I could realize it, we were, the next night, with mother and hearing the Chinese greeting *ping an* from servants and friends. "Commit thy way unto the Lord, trust also in him and he will bring it to pass."



LEADING CHINESE OFFICIALS AT OPENING OF BOYS' SCHOOL, SHIU CHOW

"Many of the real leaders of China are either Christians or are very friendly to Christianity. We must look to new leaders and men of large vision to make new China."

Time and Eternity

God spends a summer on a rose
Which plays a simple role;
An age—upon each stream that flows;
Forever—on a soul.

—Howard W. Pope.

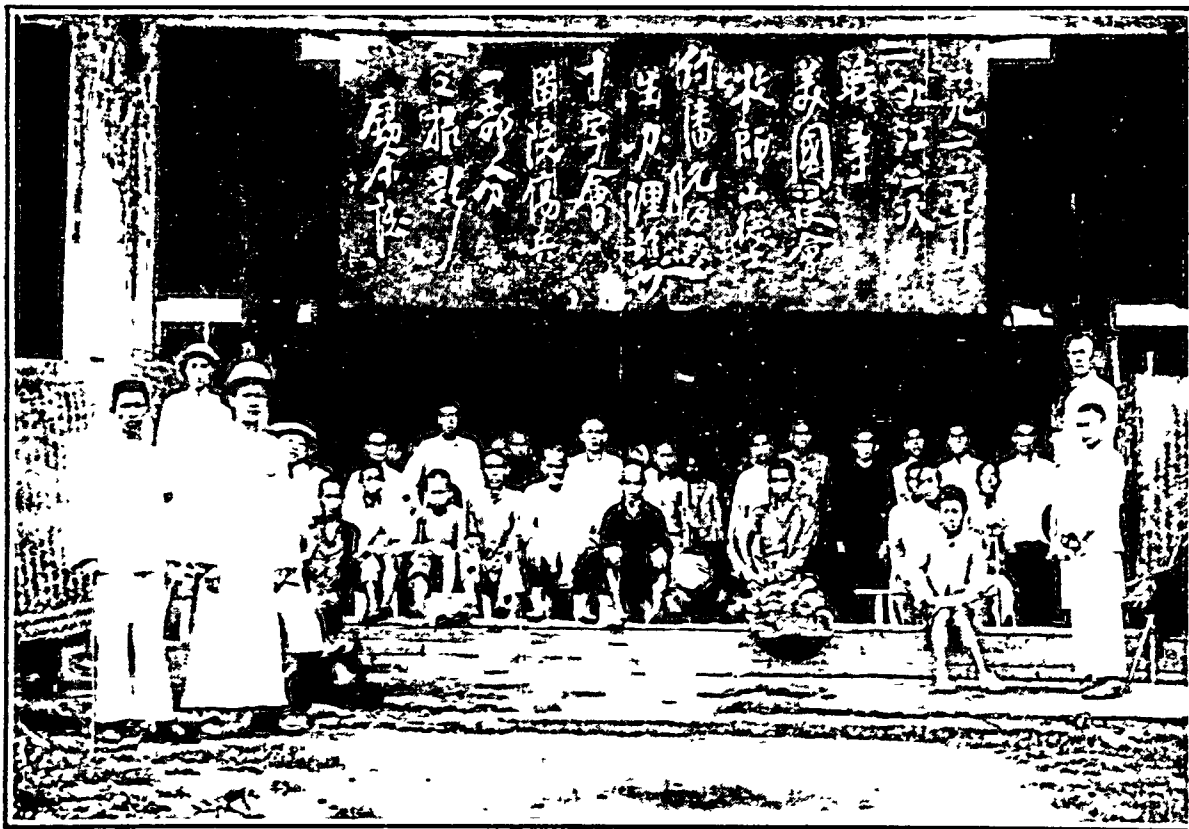
The Present Situation in China as it Bears on Our Mission Work

Rev. J. R. Saunders, Canton, China, (on furlough)

Wherever I go in the United States the people ask me what about the situation in China, the real cause and its bearing on our work. I seek to keep in touch with every phase of the present situation in China. I am just back from a long trip to the East and the North where I had many conferences with the leading Chinese who receive daily cablegrams giving the present status of the troubles in China. They are watching with keen interest every item of news and are seeking to determine the conditions from the changing scenes. I also get letters from the Chinese and missionary friends in different parts of that country. All these help us to interpret the situation as it bears on our work.

A WRONG IMPRESSION THAT IS HARMING OUR WORK

Many people think the Chinese have lost their senses. Everything is upset and even the Christians are carried away by the Bolshevik forces under the guise of patriotism and we ought to let things rest until they become stable. Such an impression never came from the Lord or his people in China. This is wild propa-



CHRISTIAN MINISTRY TO SICK AND WOUNDED SOLDIERS

"Most of our trouble has come not from the armies, but from the presence of bandits that use the disturbed conditions to rob and pillage, yet in spite of these troubles more Bibles and scriptural portions were sold last year than ever before, and more people have heard the gospel."



WOMEN IN THE HAK-KA FIELD

"These earnest Christian women are asking to be trained to win their sisters to Christ. We have had to stop this work because of lack of funds and workers."

ganda started by forces not friendly to Jesus our Lord. It is true that China is passing through a great crisis, a national upheaval greater than has ever come to that country. It is not against Christianity. Quite a number of the main leaders are Christians. It is not the result of Bolshevik forces, though these forces have tried to ride on the wave of patriotism to obtain their selfish ends. It is true the Southern forces have used the Russians as military advisers, but Chang Tso Lin is now using a British adviser in North China. He also uses Japanese advisers; but the Chinese in the North and in the South are not ruled by the advisers and declare they are fighting for their own ideals and use these advisers to help them in their aims for their own country. The mix-up at times is bad and the results are not wholesome; but the great aims of the real patriots of New China are that their country may be free to work out their own ideals in keeping with their needs as they see these. They want to be treated as a self-respecting independent nation by the nations of the West and not be forced to accept treaties that hinder their independence in commerce and political life.

OUR WORK HAS BEEN TEMPORARILY UPSET IN CERTAIN PLACES

Where there is so much war and strife our work will suffer as anywhere else in the world. Most of our trouble has come not from the armies, but from the presence of bandits that use the disturbed conditions to rob and pillage, yet in spite of these troubles more Bibles and scriptural portions were sold last year than ever before, and more people have heard the

gospel than ever before. All these things are going to work for the furtherance of the gospel. We can even see the signs of a new and better day approaching as the rifts appear among the war clouds. Comparing the work of Southern Baptists and a few workers of the China Inland Mission in the edge of the Hak-ka field, we have had more baptisms this last year than we have ever had in the history of our Hak-ka field. Reports from all sections of this field indicate the

Master is preparing us for a great revival and ongoing of his kingdom.

Christianity has been discussed by more people than ever before. It is true sometimes through contentions, but Christ has been discussed and the blessings that will come to those who follow him have been revealed in the midst of this strife. The enemies of the Master appear and then there are those everywhere who come to his defence by witnessing for what he has done for them and will do for all who will follow him. In the torn soil the seeds of the kingdom are being sown by faithful men and women—the Chinese Christians—and this is the hope of our work.

SOME HOPEFUL SIGNS

Many of the reports appearing in the papers are greatly exaggerated and would make the impression on the casual reader that everything is going to the bad and this is no time to push our mission work; yet the best students of Chinese affairs see many hopeful signs. I have had especially good opportunity to come in contact with these students recently. I will give a few hopeful signs, as these have come to me in my recent contacts.

1. Western culture and governments are no longer the pride of the Christians in China. They have learned that our Western culture is still far from the teachings of our Master and Western governments are far more concerned about commercial gain than Christian ethics. Too often we have preached the temporal blessings that would come to their coun-



A GROUP OF YOUNG HAK-KA PREACHERS

"These young men are the first class to graduate from the new Hak-Ka Seminary, and are prepared and eager to go into untouched fields, but cannot because there are no funds to send them."



GENERAL FENG,

the noted Chinese Christian General, who is one of the most hopeful men in China today.

try by accepting Christianity. We have gone to these people in the pride of Western culture and racial superiority. We are learning slowly that we were mistaken. Christ and Christ alone in all the eternal unchanging realities of the cross-life revealed in the divine truth and perfect Word of God is China's hope. Away with the shallow messages of Western civilization and unsanctified culture that often minimize and attenuate the realities of New Testament Christianity!

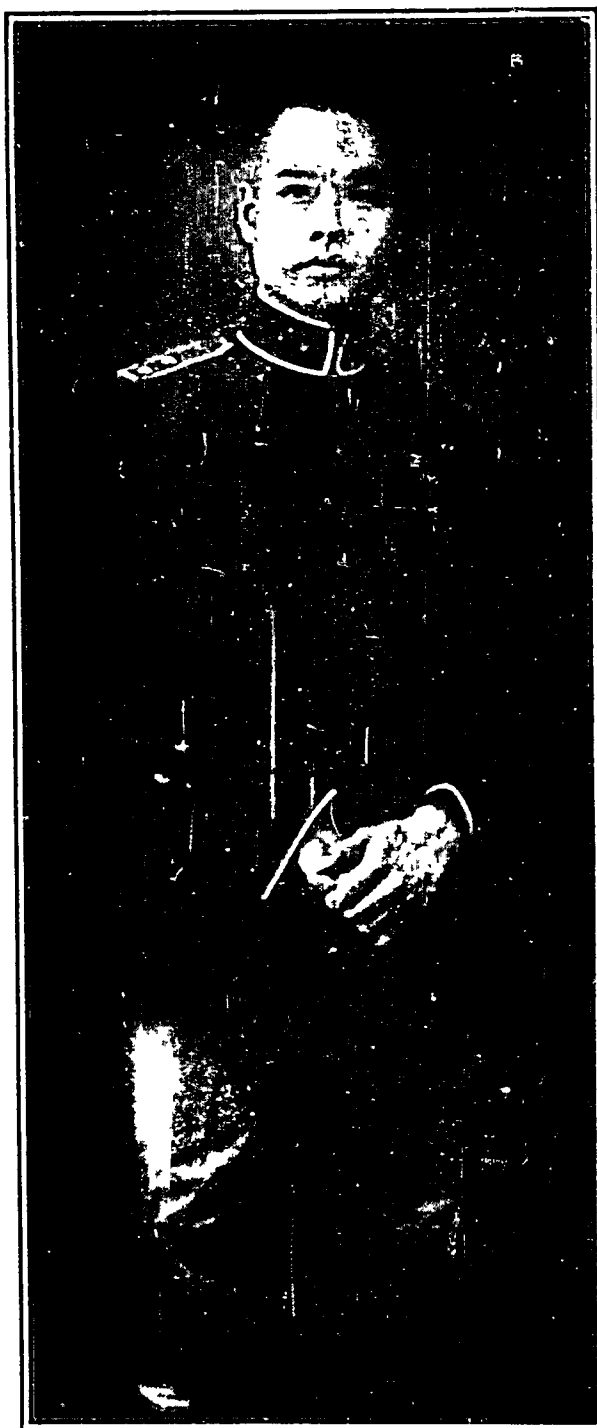
Southern Baptists should welcome this with ever-increasing thankfulness. We should rejoice and thank the Father for the removal of the extraneous accumulations of Christianity in its contact with the Western cultures and governmental forces in its path from the Roman Empire to this day.

Never have we had a better time to preach the gospel and depend on the Holy Spirit to take the things of Christ and reveal these unto the people and lay the foundation on Christ alone.

2. There are testings, but we rejoice in the fact that the gold tried in the fire is proving true and to the glory of the Father, and we rejoice in this. Great onward movements in the kingdom of God have always been preceded by periods of testings and suffering for the real soldiers of the Lord. The ease and popularity of Christianity produce much fungus growth that the trials of their faith will remove and fit these faithful ones to shine all the brighter by reason of the opposition, hence we do not feel that

the present opposition to Christianity is working a harm to the forces of conquest. It is preparing the Christians for a larger and more enduring work. China is the greatest unevangelized nation in the world. The whole world depends much on China to be won to the kingdom before our Lord can rule and make the kingdoms of this world his own. We, therefore, expect to see a period of the hardest kind of training that must be done before the masses are given the gospel.

3. Many of the real leaders of China are either Christians or are very friendly



A CHINESE HEAD POLICE,

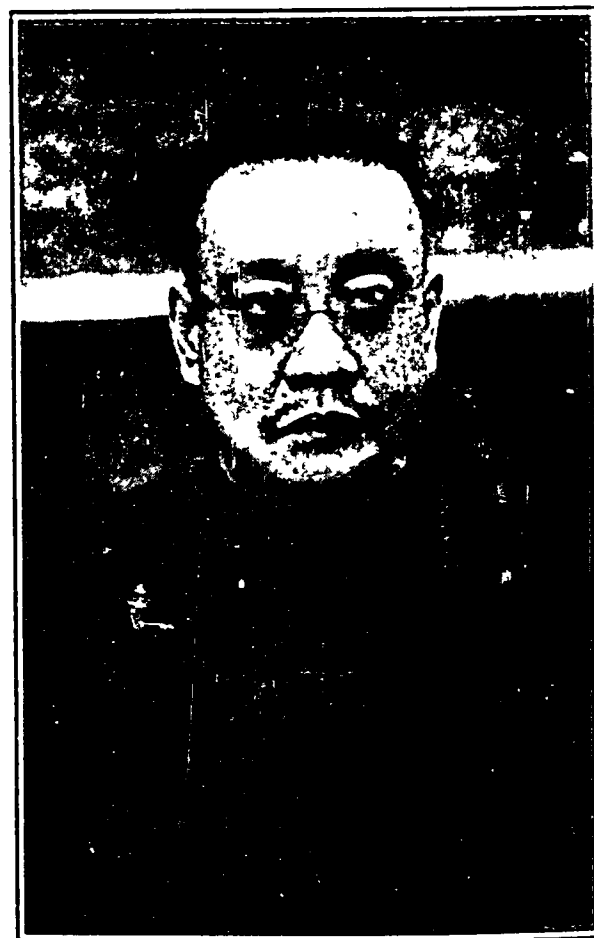
who came recently to the help of missionaries in need of protection in South China.

to Christianity. The young people in China have lost hope—and most of the Christians, too—in the reactionaries that are seeking to patch up the old order and preserve the *status quo*. A new day has dawned and we must make our adjustments. The sooner we recognize this and do it, the better for our work. We must look to new leaders and men of large vision to make new China. Many of these will be found among the Christians.

General Feng, the Christian General, still holds a large place in New China. W. W. Yen is one of the leading men in North China. Ten Yan Hoi is the greatest general now in South China. His interpreter told me that he believed General Ten is a Christian. I saw him just before I left China and he made a contribution of \$250 to our work and expressed much interest in our efforts to help China's children. Dr. Sut Yat Sen confessed on his death bed that he was a Christian and wanted to be given a Christian burial. Just before his death he and Mrs. Sun wrote us that they greatly appreciated the work we are doing for China. Dr. Sun's ideals have done more to inspire the young people in China than anyone else. We cannot accept all he did or said, but we must recognize that he was and is a great force in New China. I have been in many of the armies of South China and always found among the leaders many Christians and still more friendly to Christianity.

WHAT SHOULD BE OUR ATTITUDE AT THIS TIME?

The churches in the Southland should give as they never gave before to send the glad tidings of redemption to the Chinese people. It is no time to retrench. We ought not only to hold on, but go forward in a large way. We ought to enter into the spirit of sacrifice and send the messengers of full salvation in Christ for China. We ought to hasten to the great waiting fields and sow the seeds of the



GENERAL TEN YAN HOI,

South China's greatest General, who recently gave \$250 for our work, and is very friendly to Christianity.

kingdom before the evil forces gathering from the West to reinforce the powers of evil already long entrenched in China unite in confronting God's people. During December, when we shall think about China and make an offering to him who made possible the joys of Christmas and all other true joys that come to our lives, we ought to all make a real sacrifice for him who has done so much for us. Every man, woman, and child that knows the love of God in Christ Jesus should come to the help of our Foreign Mission Board and help lift the burdensome debt and say to our Board and to the missionaries in China. Prepare to move your tents and possess the land. You have too long waited and sadly watched the depleting army. We are going to stand by you in our prayers and gifts and give ourselves with you to the Lord to win China to Christ. We are going to give up the world and the pleasures thereof that we may help win China for the Father's glory that Jesus our Lord may see the travail of his soul and be satisfied. "Thanks be unto God for his unspeakable gift."

* * *

How the Gospel is Being Furthered in South China

Rev. A. R. Gallimore, Canton, China

We are persuaded that in the midst of all the turmoil and strife and uncertainty which characterizes present-day China, there are some of the seeming obstacles which will turn out to the furtherance of the gospel. God can use even the wrath of men to praise him. Very often the very opposition of Satan turns out for the glory of the Lord.

Only a few days ago we received a letter from a Chinese preacher, who has the great message of John 3:16 printed on the reverse side of all his envelopes. We were attracted by some extra characters written with a Chinese pen below the Bible verse. On closer examination, we found this expression, which is very commonly heard these days: "Hunting dog of the imperialist." Surely no one could have dictated such an answer to that great message from God to sinful man except Satan himself. But China is now having to decide the question, "What then shall I do with Jesus, who is called Christ?" So, many are saying, "We will not have this man rule over us."

Still there are those who are faithful, those who are steadfast and strong to stand against every adverse wind. The

kingdom depends upon these, not upon those who waver. A few days ago, in the session of the Five Districts Association, the question of Christian education came up, and it is today a very perplexing question. The government is saying that Bible and religion shall not be taught in the schools and that no religious exercises shall be held except in a voluntary way. This school was conducted for the most part by the association, but a small amount was supplemented from other mission funds. Of course our Mission Board would have no part in supporting a purely secular school, which it would finally become of necessity. Neither would the association wish to put its efforts into a



A YOUNG CHINESE PREACHER.

well trained, consecrated and loyal, ready to help make new China Christian.

school where the purpose of its establishment was defeated. After a long discussion it seemed there was no plan except to close the school.

However, this was followed immediately by another action of the association to reopen the institution as a Bible school, with the Bible as the principal text book, with gospel music and other related subjects as subsidiary. "If we cannot have a school under Christian control and with predominantly religious influences," they said, "we will have a Bible school outright." This is indeed hopeful, when the problem of Christian education is becoming one of our chief questions.

Along with this we think of an incident in another association. In some of their

discussions about matters of Christian experience and duty, the Hakka Association spent some time in thinking about the right attitude in prayer. The Chinese people are noted for their politeness and courtesy in their associations one with another. It is the custom for one to rise when others come into the room where an individual or a group is seated. The "kowtow" has, until more recently, been the mark of greatest respect to those in higher stations in life. So the brethren and sisters (though the sisters were fewer), thought that if we show such respect for human beings, we certainly ought to have much greater respect for the Lord when we approach him in prayer. This at a time when there is more or less a lack of reverence, not alone in China, but everywhere. We cannot but think of what Charles Lamb said: "There is only one person I can think of after this . . . If Shakespeare were to come into this room, we should all rise up to meet him; but if that Person were to come into it we should all fall down and try to kiss the hem of his garment."

On one of the trips we have had the privilege of making, during the year, we were traveling on a very crowded boat, and the boats are usually packed to the limit. It was just at the time when the anti-Christian feeling was perhaps at its strongest and there seemed to be a spirit of hostility to any foreigner, and we were the only foreigners on board. But we tried to be friendly, and that goes a long way toward breaking down antagonism. All day long we sat out on top of the boat to avoid the smoke from the pipes and cigarettes and the fumes of opium from the crowded quarters below. Late in the afternoon, just before we were held up twice by robbers who were collecting toll from the boat, a neat-looking young man came up and introduced himself, saying: "I am not a Christian, but I do not oppose Christianity." He showed himself willing to learn more of "the doctrine" which was being attacked so seriously; and we hope that what we said to him may have been a blessing. We further trust that he has since given his heart and life to Christ. But opposition and persecution always cause people to inquire more thoroughly into the Christian life. It also brings out the best in those who are true followers of Jesus Christ.

What Christmas Means

"Welcome to our wondering sight!
Eternity shut in a span!
Summer in winter! Day in Night!
Heaven in earth! God in man!
Great Little One! Whose glorious birth
Lifts earth to Heaven, stoops Heaven
to earth!"

Some Missionary Adventures of the Southwest

Una Roberts Lawrence

One of the most enthusiastic groups of workers of the Home Mission Board, is that band of missionary pastors and evangelists who are leading the Texas Mexican Association in an aggressive missionary enterprise among the million Mexicans of the State of Texas. The majority of the native workers are themselves Mexicans, but we have two very interesting Italian pastors in the group. Practically all of these workers were present at the meeting of the Texas-Mexican Association in Dallas last July and there held conferences with Dr. J. W. Beagle, superintendent of the Direct and Independent Missions Department of the Home Mission Board. The outgrowth of these conferences was the campaign which, through the fall months, has been sweeping in evangelistic fervor through all these Mexican churches in Southwest Texas. Up to the first of November there have been a total of 460 baptisms, and 290 awaiting baptism.

There is a stirring story back of the present activities of every one of these consecrated men and women. Two of the most interesting strikingly illustrate the seeking attitude which every missionary will tell you is characteristic of the thinking men and women in countries dominated by Catholicism.

From boyhood, Celestino Grisciotti sought for spiritual truth with an unsatisfied heart. Born in Rome, sent as a little boy by a devout mother to preparatory school for the education of priests, he entered the Vatican Seminary at twenty-one, for the last stage of his preparation. There an impression made upon him as a child by a picture of Chinese children being taught by a missionary priest, was deepened when one of his teachers told him the story of the heroic death of a young priest at the hands of the Boxers, for this was in 1900. He determined to go to China. But there was another impression made upon the mind of the young man. In the library of the Seminary he found a copy of the Bible. It fascinated him. Not being permitted to read it freely, he would slip it under his robe when library closing time came and take it to his tiny room where he might ponder over its contents undisturbed. This could not be managed often but he read enough of the New Testament to gain a clear and vivid conception of the person of Jesus Christ and to disturb seriously his thinking concerning the teachings of the Catholic church. He began to question its dogmas



TEXAS-MEXICAN BAPTIST ASSOCIATION

These aggressive Baptists are enthusiastically at work among the million Mexicans of the State of Texas, the majority of the native workers being themselves Mexicans.

and to discount its rituals, and when he was ordained a missionary he faced his future work with the attitude of a seeker after truth. He was stationed far into the interior from Shanghai where for six years he ministered to a large field under the direction of the Bishop of Shanghai. His missionary zeal won him favor with the church officials but his refusal to teach to the new converts some of the practices

of the church, such as worship of the images of the saints and particularly his refusal to require fees for the officers of the church, kept him constantly in trouble with these same authorities.

In the providence of God he was recalled to Rome by the death of his father, and there, when he was ready to go out again, he was sent to lower California. This time his beliefs were more crystallized and he made up his mind that when he reached his new field he would preach the gospel and that only, no matter what the consequences to him personally.

The crisis came when he burned a picture of the Father, Son and the Holy Spirit, in a fit of resentment against the false teachings it represented. The controversy that resulted between him and his superior drove him to search for a Bible and finally to a comparison between the Catholic version and a Protestant Bible which he secured by great effort. Finding that the versions were alike in all major questions, he came to the United States with a definite purpose to investigate Protestantism. Like a pilgrim of old his quest was one beset by many dangers and hindered by many difficulties, but finally during mass in a Catholic church, he was brought to his knees in earnest prayer and his heart was broken by a realization that the people worshiped without knowledge of Christ as a personal Saviour.

This is but the beginning of the story of Grisciotti, the Baptist Missionary, for there have been years of study and years of service in the new life to which he has come at the end of his pilgrimage. Today he is the pastor of the Mexican church at Runge, and ministers to a large field as a missionary.



PASTOR MATIAS C. GARCIA,

known lovingly to all Mexican Baptists as "The Grand Old Man."



TEXAS-MEXICAN PASTORS AND WORKERS, UNDER HOME MISSION BOARD

These workers have been conducting an evangelistic campaign this fall which, to the first of November, has resulted in a total of 460 baptisms, with 290 awaiting baptism.

Equally interesting and significant is the story of Matias C. Garcia, known lovingly to all the Mexican Baptists as "The Grand Old Man" of Mexican Baptists. Born in 1872 in Zacatecas, Mexico, he was brought up by a devout and sincere Catholic mother. Educated in a University, his brilliant mind was fascinated by philosophy and science and, following the example of his cultured and educated father, he turned from Catholicism and sought satisfaction in speculation and the doctrines of science. He became very active in politics, and was Consul in El Paso but being by inclination and training a teacher, he became General Director of Public Instruction for the state of Chihuahua, under Carranza. The turn of political fortune forced him to come to San Antonio in 1915. Separated from his family, his political fortunes wrecked and unable to establish himself in his profession in a foreign country, he began to think more than ever before of religious questions and to question the conclusion upon which he had tried to base his life.

One Sunday morning he passed by a little Mexican Methodist Church in San Antonio. The singing attracted him, but all of his life-long attitude toward religion rose up in his mind to prevent his entering the church. Only a few blocks farther he passed an old and very poor looking church building on which was the sign "Primera Iglesia Bautista Mexicana" (First Mexican Baptist Church). The sound of sweet music came upon his ears for the second time that morning. It was more than he could resist. The service was coming to a close but he was interested in all that he heard. He met the pastor, Rev. Felix Buldain, an ex-Catholic priest, who is now professor of Spanish at Baylor University.

He was charmed by the courtesy of this Baptist pastor and went again and again to hear him preach. Three Sundays later the pastor preached on "The Divine Teacher," using for his text John 11:28, "The Master has come and calleth for you." There was no resisting these words. Matias Garcia heard the call and unhesitatingly answered it. After



PASTOR CELESTINO GRISCIOTTI, the story of whose conversion reads like a romance. He is pastor of the Mexican Church at Runge, Texas, and ministers to a large field.

going to the pastor for a week of teaching, he was baptized and began a new life in Christ Jesus in the new year 1916.

Several months went by. He studied eagerly under the direction of his scholarly friend, then was called to the pastorate of a Mexican church at the munificent salary of three dollars per week—this highly-trained, cultured Mexican gentleman who had been honored by his government with one of its highest offices, carrying a salary of nine hundred dollars per month!

There have been overtures in these past few years from the Mexican government, offering him honors and riches if he will come back into educational work in Mexico, but he has always answered as Nehemiah of old, "I am doing a great work, so that I can not come down." Today he is pastor of Immanuel Baptist Church, San Antonio, in the largest center of the Mexican population of Texas.

Not all of these devoted workers are men. There are among the women of our Mexican churches, consecrated and gifted leaders who are doing even more than their share in the development of the churches. The gifted wife of Pastor Dominguez of San Antonio, Senora Eliza Dominguez, is president of the Woman's Missionary Union of the Texas-Mexican Association. Interesting indeed was this meeting when the women discussed the work of the societies for the past year, and their plans for the future. The note of evangelism was dominant in every discussion. "Let us be missionary—not just named missionary," was the theme with many variations of expression. Senora Garcia of Monterey, President of the W.M.U. of Mexico, came with a stirring message of the work of that group of Baptist women in the native land. With hearts attuned to sacrifice, these Texas-Mexican women set themselves to bear their part and move in the program of the churches.

The Simple Gift

O'er winding road, the way unknown,
The wise men traveled far—
They had no other guidance than
A lonely shining star.

To-day we have no unknown road
Where'er we seek—he's there;
And all about us guiding stars
Of love and faith and prayer.

To-day he asks no costly gift,
Yet oft we fain would part
With that which he desireth most—
The simple gift of heart.

O, stars of love and faith and prayer,
Help us to do our part
To cast before the Master's feet
The simple gift of heart.

—Shirley B. Wall.

A Growing Hospital in Africa

Miss Ruth M. Kersey, Ogbomoso

At Ogbomoso, Nigeria, West Africa, fronting on a motor road leading to the largest towns in this part of the country, stands a building with these words over the doorway, "Baptist Hospital, African Mission, U. S. A."

Should a stranger pass this way in the morning between six and eight he would be impressed with the large number of people around the front door receiving tickets. These patients are seated for the chapel service and afterwards are treated according to the numbers of the tickets.

Should this stranger pass this way again in an hour or so he would see, not a large crowd on the outside, but people on either side of the building. All the people coming from one side of the building would be wearing bandages on some part of the body, and he would notice a large number with their feet bandaged. The people coming from the other side of the building would, some, have an eye bandaged, or a piece of cotton in an ear, but most of them would be carrying a bottle of medicine. These people would be of all ages, but there would be many babies and small children among them. From their dress this same stranger could see that some of these patients were Christians, some Mohammedans, and some heathen.

If this stranger would visit the hospital he could see many people being treated, both in the medical and surgical rooms, each morning until noon, and often at other times during the day. Since our stranger seems to want to know all about our hospital we must take a few minutes from our busy morning to show him around. He sees that we have a private examination room, drug room, doctor's office, operating room, sterilizing room and dressing room. Then we go to one wing of the building where there are three wards for men, with four beds in each ward, and patients in some of these beds.

We visit the other wing and also find three wards, but on this side instead of having large beds in each ward, in one there are small cribs, and the women and children occupy this wing.

Our visitor marvels at such nice white beds out in Africa, and he is told that these are only some of the many nice things that our women at home give us, and that the beds were given by the women of Virginia, Texas, and some by our native Nigerian women. Also that our bed linens and other supplies are given by our women at home through their white cross work.

Our visitor sees patients being cared for in the maternity and children's wards and that there are also patients in the other wards with various diseases and injuries, and he is anxious to know how this work came about, for he knows that there had to be much seed sowing for the work to be what it is today.

Then the one who is with the stranger tells him the following story:

"Dr. Green was the first doctor in our Mission. He came to the field in 1907. He had very little money to begin medical work, but had his own instruments. At first he began his work in a room in his home. Later fifty dollars were given him and with this he built a small place with mud walls and a grass roof.

"When I got to Ogbomoso February 1, 1921, I found Dr. Green doing medical work in a two-room house with mud walls, a grass roof and a dirt floor. His equipment consisted of an operating table made by a native carpenter, another table to hold medicines, basins, etc., during dispensary hours, and two safes to store them in when not in use. There were other shelves in his office at his home for additional supplies."

The question might be asked, Could Dr. Green do any medical work under these conditions with so little equipment? Indeed he did. He was not sitting idly waiting for some great dream to be realized, but he was doing with his might what his hands found to do, and trusting in God to use Southern Baptists to bring about a better day in the medical work of Ogbomoso, Nigeria.

At this time Dr. Green had a faithful and capable native assistant, and one

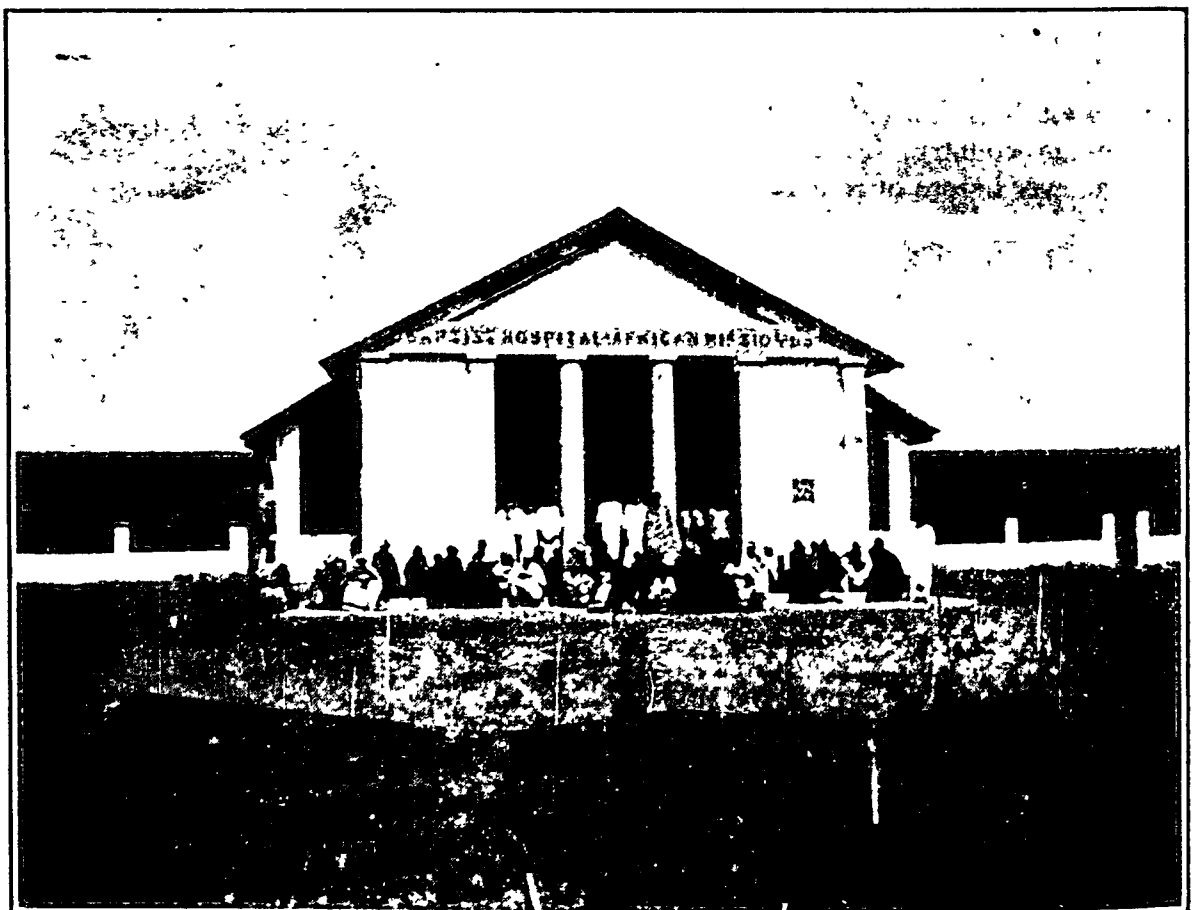
other native helper. Already God was fulfilling his promises to Dr. Green and others, for I am sure that many had been praying for a hospital and better equipment, for at this time the foundation had been laid for the main building of the hospital. Building work goes slowly in West Africa, as many other things, so it was not until July 4, 1923, that the hospital was actually opened. That was a happy day for us all, but especially for us medical folks.

Dr. Meredith had not been on the field many months then, but he was here ready for work and ready to relieve Dr. Green to go on furlough soon, and he was among those who rejoiced on that day.

We had so much to be thankful for, because we had a hospital, and it was equipped as best it could be with the use of native carpenters and the paint brush. In the wards there were a few cots made of bamboo poles, but no real beds. Now we have real beds, and our equipment is being added to gradually through gifts from our people at home, and we are trusting God and our people at home to give us all the necessary equipment to carry on this work in a way that will be pleasing to the Lord.

At present Dr. Meredith is on furlough, but Dr. Lockett has been permitted to return to Nigeria and has taken up his work here in Ogbomoso with Dr. Green. There is still only one nurse, but there is work enough for several if they were here.

We are trusting in God and taking courage, looking forward to the day when as Southern Baptists, each of us, shall do our duty and give in a way that will please him.



BAPTIST HOSPITAL, NIGERIA, AFRICA

"Dr. Green has been doing with his might what his hands found to do, and trusting in God to use Southern Baptists to bring about a better day in the medical work of Ogbomoso."

From the Woman's Missionary Union

MISS KATHLEEN MALLORY

Desiring a Debtless December

Business firms balance their accounts daily and monthly, but practically all of them have an annual audit at the close of the calendar year. Gratified indeed is the firm which enters the new year free of all debts. Perhaps there are some firms, even as there are said to be individuals, who do not worry about debts, but undoubtedly the big majority detest debts.

Many reasons may be given for such abhorrence, the chief ones being the dread of not meeting the final notes and the distress at not being able to advance in the meanwhile. Surely some such sorrow fills the minds and hearts of thousands of Southern Baptist men, women and young people as they reflect upon the deterring debt which is upon the Foreign Mission Board. It is cause for dismay to remember that the final reckoning-day must be met and in the meanwhile the delay to the work is disheartening.

The writer has had many recent evidences that this is so. Among them are messages from missionaries on furlough who have received notice from the Board that if the debt is not materially lessened it will not be possible to send them back to their fields. Have you talked to one of these heart-broken missionaries, have you read a letter or an article by one of them since they learned the distressing decision by the Board? If so, then you know how their hearts are bleeding in behalf of the far-away lands into which they have already poured much of their life-blood: thus you know that the work over there is like unto their very own child—the very begotten of their heart—and that they are like a mother separated from the babe of her arms. They would—don't you believe every one of them would?—rather die than see "these little ones perish."

Not only do they hear their cry but they remember also the unreached thousands whom they see being pushed into the deepening darkness by the debt. These missionaries—some very buoyant with the gleam of youth, some very mellow with the experiences of age—one and all know that in heathen lands people are dying daily without ever having even heard the name of Jesus, and this fact is crushing them, tied hand and foot as they are by the debt.

There is another unanswerable argument for the clearing of the debt this December. This argument is founded on the fact that December's Christmas Day commemorates the blessed assurance that

"Jesus paid it all,
All to him I owe;
Sin had left a crimson stain,
He washed it white as snow."

Therefore, will you, O W.M.U. member, do your utmost to show your gratitude to the Saviour of your soul by praying and giving toward the lifting of the debt this December? Its weight amounts per day to \$3,442; per hour to \$144; per minute to \$2.39; per second to 4 cents. You will know what portion you can bear, whether only a few seconds or so many minutes or an hour or two or a full day or days, but certainly every W.M.U. member, whether the tiniest Sunbeam or the most aged W.M.S. member, can certainly help to lift the debt if only for a portion of a day.

Have you ever worked the scheme of getting sixty people to help you form an hour or twenty-four people to form a day? Why not inaugurate such cumulative clock-work in behalf of a Christmas clearing of the debt? Surely the blessed Christ of the Christmastide is yearning for the complete clearing of the debt this December. Do we share his passion even as we accept his atonement?

W. M. U. Christmas Cards

Size—3 $\frac{3}{4}$ x7 $\frac{1}{4}$ Inches

Printed on Soft Grey Paper with
Envelope Decorated in Red, Gold
and Black Ink

*To be sent instead of
regular Christmas presents or
more expensive greeting cards*

The difference to be devoted to
Lottie Moon Christmas Offering

Price of Card with Envelope—5 Cents
from W. M. U. Literature Department
1111 Age-Herald Bldg., BIRMINGHAM, ALA.

Starlight in Lands of Night



"Let your light shine" by
Giving to
**CHRISTMAS OFFERING for
FOREIGN MISSIONS in**

Week of Prayer for World Wide Missions

Observed by Woman's Missionary
Union, S.B.C.

November 29-December 3 Inclusive

Since It Still Is Only

Starlight in Lands of Night

- 1—**C**ONSTRAIN every W.M.U. member to give to the Christmas Offering for Foreign Missions.
- 2—**H**ELP by making no personal gift greater than the Christmas Offering.
- 3—**R**EMEMBER in daily prayer the Christmas clearing of the debt.
- 4—**I**NCLUDE in Christmas gifts only Christ, children and charities.
- 5—**S**AVE each day to give on offering day.
- 6—**T**REASURE for the Christmas Offering an amount equal to total spent for others.

Program for December

TOPIC—CHINA'S SPIRITUAL AWAKENING

Hymn—"Oh Worship the King"

Prayer for the Spirit of Worship

Scripture—"Come . . . worship . . . bow down":
Psalm 95: 1-6; 1 Chron. 29: 10-17; Matt.
2: 1-11; Rev. 7: 9-12

Hymn—"While Shepherds Watched Their
Flocks"

Reading of Leaflet—"The Other Half of the
Christmas Message" (Order leaflet for 2c
from W.M.U. Literature Dept., 1111 Age-
Herald Bldg., Birmingham, Ala.)

Season of Prayer that the "Other Half of the
Christmas Message" may be remembered for
(1) the local community; (2) the State;
(3) the Southland; (4) the World

Hymn—"Love Divine"

Two Talks—Chinese Characteristics and con-
ditions Conducive to (1) Joy; (2) Sorrow

Prayer that Christians may help China to conserve
her worthwhile traits

Prayer that what is wrong in Chinese customs
and conditions may be speedily changed by
Christianity

Hymn—"Hark, the Herald Angels Sing"

Talk—S.B.C. Contributions to China (See arti-
cles on pages 13-19).

Prayer for all Southern Baptist work and work-
ers in China

Reading of Leaflet—"Evangelism in China"
(Order leaflet for 3c from address given
above)

Prayer that the Christmas Offering for Foreign
Missions may greatly help in the evangeli-
zation of China

Reading of Leaflet—"Two Sunny Hearts"
(Order leaflet for 4c from address given
above)

Prayer that many other Chinese hearts may come
to know the Christmas joy

Hymn—"Joy to the World"

Business Session—Reports concerning: (1) Week
of Prayer; (2) Christmas Offering; (3) ar-
rangements for redeeming all W.M.U. pledges
to 1926 Program; (4) plans for securing
member-wide participation in 1927 Co-opera-
tive Program; (5) Christmas personal service;
(6) W.M.U. work for young people of
church—Minutes—Offering

Hymn—"We Praise Thee, O God"

Silent Prayer for blessings of past year and for
guidance in new year

Week of Prayer Leaflets

For Woman's Missionary Society:

Thoughts on Prayer..... 3c
Stories from Hungary..... 4c
"As Lights in the World"..... 3c
The Cost..... 3c
The Light of Mexico's New Day..... 3c
Tsing Low's Trust..... 3c
The Man who Came to the Rescue..... 3c

For Young Woman's Auxiliary:

The Flowering of Weeds..... 5c

For Girls' Auxiliary:

A Mexican Girl..... 4c

For Royal Ambassadors:

The Story of Alfonso..... 3c

For Sunbeam Band:

Zung's First Christmas..... 2c

Write for these now, please, to W.M.U.
Literature Department, 1111 Age-Herald Bldg.,
Birmingham, Ala.

Trip Notes

As vivid as the many gay leaves of the
gorgeous autumn are the memories of the first
field trip of the fall. Leaving headquarters on
October 3, Virginia wanderings came first.
A stop at Virginia Intermont with the pro-
gressive Y.W.A. of the college and a supper
meeting with the girls of Bristol, then Lynch-
burg with a young people's rally of 250 at a
beautifully served banquet, a few hours at
Randolph-Macon and an evening at the Baptist
hospital, then "on to Richmond." Except for
the exceptionally successful city Y.W.A. banquet,
the three days were spent out at Westhampton
College where Young Woman's Auxiliary is
growing in influence for Christ on the campus.
At Averett College the Y.W.A. has come into
fine activity.

Next, turning westward, came the Kentucky
State Meeting at Winchester. In spirit of high
endeavor the first W.M.U. meeting of the fall
set a noble pace for the others which follow.
Attendance was up to capacity of the First
Church, Mrs. Stegar presiding well indeed.
Reports from Miss Bright, corresponding secre-
tary, and Miss Bourne, young people's leader,
with the state chairman of the various depart-
ments, brought encouraging reports. A special
feature of the meeting was the address of Miss
Eliza Broadus, showing the growth of Ken-
tucky W.M.U. since 1903, when it also met in
the First Church, Winchester. Several present
at that time were present again in 1926.

A peep at House Beautiful where "all is well"
and then into Ocoee Association Y.W.A. Train-
ing School at First Church, Chattanooga. The
young women of 17 Y.W.A.'s were zealous in
studying methods with Miss Rollow and also
"Cuba for Christ." For the week the attend-
ance averaged 90 each evening. The Women's

Missionary Societies served supper, while many
special musical numbers added a bit of recre-
ation to the evenings of study. Following
Chattanooga there was a similarly enthusiastic
week's study in Nashville—Juliette Mather.

Suggested Leaflets—Supplement to Program

DECEMBER—CHINA'S SPIRITUAL AWAKEN- ING

Cents

A Camouflaged Prescription..... 4
A Country Trip in China..... 3
Evangelism in China..... 3
The Chinese Country Day School Speaks... 4
The Wicked Wing Lu..... 3
Two Sunny Hearts..... 4
What my Becky Thinks about the Chinese.. 4
The Other Half of the Christmas Message.. 2

CHRISTMAS PLAYLETS AND PAGEANTS

A Dramatized Pageant of the Birth of Christ
(Young People) 10
Babies of Every Land (Women and Many Chil-
dren) 15
Christmas at a Mission Station in China (Adults
and C.A.) 10
The Christmas Candle (Four Adults, Four Chil-
dren, Large Chorus) 25
The Sure Thread of Prophecy (Adults, Two
Children, Chorus) 10
When the Christmas Star Shone (Boys and
Girls) 6

Order early, please, any or all of the above
listed leaflets, pageants and playlets from
W.M.U. Literature Dept., 1111 Age-Herald
Bldg., Birmingham, Ala.

From the Baptist Brotherhood of the South

Secretary J. T. HENDERSON

Concerning the Tithe

It is evident that sentiment for the ob-
servance of the tithe is growing; many of
the most loyal supporters of the kingdom
are deeply solicitous to see it grow faster.
The bringing of the tithe into the store-
house upon the first day of the week pro-
vides such a dependable source of increas-
ed revenue and so enriches the lives of
the contributors that many thoughtful
Christians think that it is high time that
we should discontinue the insistence that
it is a ceremonial requirement that long
since became obsolete.

It certainly is not anti-scriptural, either
from the standpoint of the Old or the New
Testament. Abraham observed it, Jacob
pledged himself to it, Moses taught it,
Malachi commanded it, and Jesus com-
mended it. The very best people among
us have made a thorough test of it and
bear united testimony that it has enlarged
their support of the kingdom, has brought
spiritual blessing, and that they have not
suffered in a material way. It will surely
bear the test of the Saviour's standard:

"By their fruits ye shall know them." It
would be difficult to find a progressive and
consecrated business man who would con-
demn it, after looking up the records.

No Christian should be content to ap-
propriate less—below the tenth is "no
man's land"; many should go beyond
this minimum standard. The Old Testa-
ment speaks of "tithes and offerings" and
Paul commands us to "abound in this
grace also." Five-tenths for one Chris-
tian may be no more generous and sacri-
ficial than one-tenth for another. There
are two classes that should "abound in
giving" beyond the tithe: first, those who
have a fair income and small domestic
obligations; second, those who are highly
prosperous.

It needs to be borne in mind that when
we have dedicated a tenth to the Lord
that the other nine-tenths likewise belong
to him and should be used in harmony
with his will. The Christian parents,
with moderate income, who sacredly set
apart one-tenth for the Lord, with oc-
casional free-will offerings, and judicious-
ly use the rest of their income in the proper

support and education of their children, are honoring him with *all*. Perhaps the second is as well pleasing to him as the first and may as effectually promote his glory. After these children are educated and self-supporting, these parents may consider it obligatory to invest a much larger per cent directly through the Lord's treasury.

Any emergency, such as a building enterprise or a heavy debt on a Mission Board, is a challenge for sacrificial giving, with many far beyond the tenth.

Such views of the tenth would seem to be in accord with reason and Scripture. It will be a great step forward if all the States will so organize and press this important matter that they may enroll their full quota of the half million tithers and likewise commit them to the scriptural plan of bringing this tithe into the storehouse on the Lord's day.

An Effective Agency

If the Every Member Canvass for the 1927 Budget is to be the success that is desired, there must be *thorough* preparation. In addition to a concert of prayer, the people must be informed about the needs, achievements, and prospects. The situation with our co-operative work will bear "turning on the light." Correct and full knowledge is safe; "a little knowledge is a dangerous thing."

In addition to sermons, tracts, study classes, four-minute speakers, personal letters, etc., I am making a plea for a large use of the Sunday school class as an effective agency in creating sentiment for generous pledges. Teachers have a large opportunity and a heavy responsibility in this matter. While the appeal is general it is intended especially for the teachers of men's classes. On the day of the canvass these teachers would be justifiable in giving only a brief survey of the lesson and then follow with a stirring appeal that the men may face their obligation that day in the Spirit of the Master. "Let this mind be in you which was also in Christ Jesus."

Quotations from Dr. Melvin's New Book "Royal Partnership"

The word used to describe that most sacred of all occasions in the believer's life, when he approaches the table of his Lord, is the same word used to describe partners in fishing; sharers in the covenant blessings of redemption and sharers in property; partnership in the sufferings of Christ and partnership in business.

Most writers who approach the problem of the relationship between Christ and the believer in the field of property avoid the use of the term partnership. It denotes a close co-operation and friendly association in the work of a common task that no other word can denote. It bespeaks an intimacy that the word steward does not suggest.

To rob any man is bad enough, but to steal from a trusting partner is the worst type of dishonesty.

With the partner attitude one can say to the Lord: "This is our business, and I need you today on a problem I cannot solve. Rocks loom up ahead, and I need your hand at the wheel."

Was it by accident that our Lord had so much to say on this matter of one's attitude to money, property and things? A very large majority of

the parables deal with it, and many of his sayings. In fact, he had much more to say about this than any other one thing.

Ruston, Louisiana

Ruston is a progressive town of six thousand inhabitants, located at the junction of the Illinois Central and the Rock Island Railroads, sixty-six miles east of Shreveport.

It has two white Baptist churches; the First has about six hundred members and a good building. The Temple was organized the first of September, 1926, and has to-day, October 10, two hundred fifty-two members. More than two hundred of these entered the new church organization by letter from the First Church, and the rest are Baptists of the community who had not affiliated with the First Church; it is claimed that there are still about four hundred unaffiliated Baptists in Ruston.

The invitation to the General Secretary was extended several weeks before the organization of the new church, while the Rev. Winston Borum was pastor of the First Church. Immediately following his resignation of this pastorate, he was elected pastor of the Temple Church and the Secretary's invitation to conduct a Stewardship Conference was transferred to the new church.

This Conference was composed of ten sessions, five of which were devoted to the study of "Financing a Church"; twenty-four members, all of whom are tithers, qualified for the Layman's Mission and Stewardship Certificate. These certificates were formally awarded at the closing session on Sunday afternoon. The other five sessions were devoted to the discussion of the duties of deacons, the obligations of laymen in general, and the different phases of Missions and Stewardship. This writer has never had finer co-operation or a more responsive spirit.

It was gratifying to note the Christian spirit so manifest in the membership of the new organization. Within three weeks from this date the Temple Church hopes to be worshiping in its own new building, a tabernacle that will be comfortable and afford accommodations for an up-to-date Sunday school.

It was also gratifying to find a Brotherhood already organized in this church and to learn of the purpose of these men to complete as early as practicable the other five books in the Brotherhood Study Course.

Best of all, the Temple Church has adopted a most generous budget for the Co-operative Program.

Bluefield, Virginia

This is a border city of twenty-five thousand inhabitants, with at least four-fifths of its population residing in West Virginia; the Virginia section was formerly known as Graham. The city gives every evidence of aggressiveness and growth.

Of the four Baptist churches, three are located in West Virginia and yet they affiliate with the Southern Baptist Convention.

Baptists were slow to install an aggressive policy in this strategic situation; with the four churches well located, with capable and wide awake pastors, and with the prestige Bluefield College imparts, the future for Baptists, however, is more hopeful.

Bluefield College for boys is a young and vigorous institution of Junior rank, well located, has a capable faculty, a capacity attendance, a fine Christian spirit, and is living up to its claims.

The Stewardship Conference of four days opened on Thursday, October 14, with the Memorial Baptist Church of which Rev. V. H. Harrell is the capable pastor. For the first three days two sessions were held each evening, with a praise service between; both the initial and

intermediate devotionals were conducted by laymen. The different phases of Stewardship, scriptural methods of finance, duties of deacons, and a layman's obligation to his church were freely discussed. Some two dozen qualified for the Layman's Certificate.

Sunday, the closing day, was a strenuous one; in addition to three performances at the Memorial Church, the visitor spoke at College Avenue at eleven A.M. and to a joint meeting at the First Baptist in the afternoon. At the latter, Pastors Stinson, Weeks, Tyler and Harrell were all present with a group of their laymen.

Some of the most intelligent and zealous laymen in the land live at Bluefield; limited space will permit the mention of only a few: T. J. Phelps, moderator of New Lebanon Association; George J. Burnett, present supply for First Baptist Church, Princeton, West Virginia; the Easley Brothers, Kendrick, Newton; Phelps Brothers, Pearson, Dudley, Graves and others of the same grade. The Secretary is indebted to J. S. Dudley for unusual courtesies.

Promiscuous

The activities of October included a day at the annual meeting of the Missouri General Association in St. Louis, which reported gratifying progress through Superintendent Barton; a historical address in connection with the Diamond Jubilee of Carson and Newman College, a high day on the calendar of this useful institution; a talk on the Stewardship of Money, Sunday evening October 24, at the First Baptist Church of Knoxville, looking forward to the Annual Every-Member Canvass the following Sunday, and attended by a good company of new tithers; a day in Nashville attending a good meeting of the Promotion Committee, at which Dr. A. J. Barton formally accepted the position of Director, and some valuable plans for pushing the Co-operative Program recommended.

Talladega, Alabama

This substantial town is located about seventy-five miles east of Birmingham, has eight thousand people, and two Baptist churches with a joint membership of nearly a thousand.

Both churches are handicapped by inadequate buildings; the First Baptist has purchased a choice lot and hopes to build in the near future.

Dr. Stodghill, an ex-physician, ministers to the second church in a most faithful manner, and Dr. J. M. Thomas has entered upon his sixteenth year as pastor of the First Baptist with continued evidence of confidence and esteem. The memory of Drs. Henderson and Renfro, former pastors and mighty preachers, is cherished most fondly by these people.

The visit of the Secretary was made in response to the invitation of the Brotherhood, which held a very successful banquet on one evening of the visit. The Conferences continued through a period of five days and were conducted in the hope of arousing a more general and intensive interest in making ample provision for the 1927 budget, covering both local support and the Co-operative Program, also to intensify sentiment for the building enterprise.

It is gratifying that the church has fixed a quota for the Co-operative Program next year in advance of last year's contribution. Most gratifying progress in securing pledges was made on Sunday, October 31, and the Director of the Canvass is committed to the policy of continuing the good work until the matter of personal responsibility is laid upon the heart of every member.

A Great Joy

One of the chief joys of the Secretary's strenuous life is the privilege of meeting on intimate terms, so many high-toned Christian laymen; the

number is growing. Only this morning he sat beside one of this class on a train; this man is chairman of the Board of Deacons in his church, vitally interested in every enterprise of the kingdom, and contributing twenty per cent of his income to the Lord's cause. He announced his purpose to devote all his income, above a reasonable living, to the kingdom when the value of his estate reaches a certain amount. He hopes to reach this goal the present year.

It was a spiritual tonic to hear this prosperous man express such lofty sentiments regarding trusteeship.

Diary and Budget Account

This attractive booklet, bound in red morocco, has the calendars of 1927 and 1928, a complete diary, twenty-four pages arranged in a simplified way for keeping the record of receipts and disbursements, Stewardship principles and other attractive features. It is intended to help one who is anxious to keep a correct record, that he may know just what his tithe is.

Such a book usually sells for at least sixty cents; order one for yourself and other members of your church at thirty cents each, postage prepaid. Write J. T. Henderson, Box 585, Knoxville, Tennessee.

Suggested Program for Brotherhood Meeting

A spirited praise service of fifteen minutes, consisting of Scripture, Song and Prayer.
Business Session.

SUBJECT: MISSIONS IN EUROPE

1. Some facts about the present situation. Five minutes.

2. Southern Baptist Work in Europe. Five minutes.

Song—

3. Progress in Jugo-Slavia. Five minutes.

4. Speak of the work in Hungary. Five minutes.

Voluntary talks of one minute each—

Remarks by the Pastor—

SUGGESTIONS:

1. For information on Topic one, read article of Dr. Gill and Editorial in November issue of HOME AND FOREIGN FIELDS.

2. For Topic two, read Dr. Love's article in the same paper.

3. For preparation on Topic three, read Article of Vincent Vacek, page 5, in this paper.

4. For Topic four, consult article on page 3 in same paper.

Closing Song and Prayer.

done—for I do want to go back and I must not doubt but that he will open the way."—Miss Mary C. Alexander of Canton, China, now on furlough in Austin, Texas.

Heart Aches.—"How our hearts ached when we read about the additional cut. No one but one that has spent time on the field knows what that means to our work. The Lord only knows what our few men on the field can do."—E. G. Wilcox, of Pernambuco, Brazil, now on furlough at Seminary Hill, Texas.

Face This.—"Do you think the circular letter sent out by the board will possibly affect us? I feel sure . . . cannot improve with this doubt in the future. You cannot know what it might mean to us with our large family, our best years gone already, nothing laid by for such a day as this, and small chance at our age for any lucrative position here in the states."—A Missionary, now on furlough.

Do the Baptists Realize It?—"The recent letter distresses our hearts. I am trusting God to guide me in my return or stay, but it would hurt to the quick to give up Argentina solely for lack of funds. Surely the Baptists cannot realize what it means."—Miss Azile M. Wofford, Laurens, S. C.

Not Discouraged but Grieved.—"We are not at all discouraged but are greatly grieved when we think of next year. If we do not receive a little more help, we will be obliged, it seems, to cut out our boarding department. This will be a calamity for our work. It is the only means we have of taking care of our young preachers. It is also practically the only means of doing evangelistic work in the school. We have to have our students largely free from home influences to be able to evangelize them. Dr. Sampey has just closed a short meeting in the church and in the school in which four of our young boarding students gave evidences of glorious conversions. If we can only keep our hands on them we believe they will become strong workers for the kingdom."—W. H. Berry, Curitiba, Brazil.

"Floored."—Your letter concerning what the board felt compelled to do for us next year just about "floors" us figuratively and actually. You good folks, however, are not at all to blame in the matter, if they, the Baptists of the South, leave you without straw to send out for the missionaries to make brick. However, we are not in mourning over it. Like that little story (whether true or not, I could not say) that is told about Luther's wife putting on mourning, and told her husband she did it, supposing God must be dead—his face looked so long and his faith seemed so shaken. From the last sentence in your own comments in the letter, I catch the gleam of hope sent out to us in the almost note of despair, when you say, "We are cast down, but not discouraged."—Frank Marrs Guaymas, Mexico.

Will the Denomination Permit It?—"I cannot tell you how distressed I am. I have faith to believe, however, that our denomination will not permit such a harmful policy as that of keeping all missionaries home on furlough here indefinitely—until financial conditions have improved—to be carried into effect. I cannot stay here realizing that some of the other ones, overloaded missionaries, are carrying a still greater load because they have my part to do also. And the work must suffer, too, because it is impossible for those who remain in the field to keep the work even where it now is. Now the biggest thing on my horizon is to get back myself and to help my fellow-missionaries, who are just as anxious as I am to get to their fields, to get

Missionary Miscellany

Secretary T. B. RAY, D.D.

Births:

Rev. and Mrs. F. T. N. Woodward of Kweilin, China, announce the birth of Mabel Elizabeth on August 13, 1926.

Rev. and Mrs. G. W. Strother of Pochow, China, announce the birth of Miriam, on September 8, 1926.

Arrivals on Furlough:

Rev. and Mrs. W. W. Stout, Hwanghsien, China. Home address, R. F. D. No. 1, Scottsboro, Ala.

Miss Mary Lawton, Hwanghsien, China. Home address, 903 Pendleton St., Greenville, S. C.

Miss Grace McCoy, Santiago, Chile. Home address, Ozark, Mo.

Rev. and Mrs. A. E. Hayes, Parahyba, Brazil. Home address, 200 W. High St., Lexington, Ky.

Miss Essie Fuller, Pernambuco, Brazil. Home address, 136 S. Lee St., Americus, Ga.

Miss Clifford Barratt, Pochow, China. Home address, R. F. D. No. 6, Greenwood, S. C.

Rev. and Mrs. F. W. Taylor, Jaguaquara, Brazil. Home address, Adamsville, Texas.

Rev. and Mrs. A. J. Terry, Corrente, Brazil. Home address, Lexington, Va.

Sailings for November:

On S. S. *Empress of Asia*, November 11, Miss Blanche Rose Walker, Kaifeng, China.

On S. S. *Vauban*, November 13, Miss Ruth Randall, Rio de Janeiro, Brazil.

Resignations:

At our October meeting the board accepted the resignations of three missionary families: Rev. and Mrs. Ben Rowland of Shiuchow, China; Dr. and Mrs. W. P. Meredith of Ogbomoso, Africa; and Rev. and Mrs. W. E. Davidson of Santiago, Chile. All of these missionaries are compelled to resign on account of sickness in their families. The board loses with great sorrow the field services of these tried and true missionaries. The strain forced upon the missionaries on account of our inability to sup-

port them properly is accentuating their bodily infirmities.

The Board's Drastic Cut:

The fixing of our budget for 1927 at \$200,000.00 below the amount appropriated for 1926, represents the most drastic cut the board has ever made in its appropriations. Last year we thought the minimum budget had been voted, but the board has dropped \$200,000 below what was considered to be the minimum. The amount appropriated for 1927 is \$1,300,000. Some hint at the effect of the action taken by the board can be gleaned from the expressions which we give below from a few of our missionaries:

Grieved.—"I have learned with grief the action of our Board which they felt they must take in your recent annual meeting. In asking for appropriations for the coming year we made all the reductions that we felt could be made without very serious harm to our work in Mexico. Now we are to make a further reduction of \$36,000. It is going to be difficult for us to comply with your request. But of course it must be done. Owing to the ever-increasing debt, and the lack of interest on the part of the Baptist people at home, we can see why such action was taken and do not censure the board for what they felt must be done."—W. F. Hatchell, El Paso, Texas.

Does the Board Mean It?—"Does the board really mean it? Will Southern Baptists permit it? My heart and my faith all but failed me yesterday when, in reading the report of the Foreign Mission Board, my eyes fell on the part about the possibility of missionaries now at home not getting back to the field. I have had a sort of benumbed, cold, chilly feeling in my heart. Such an idea had never entered my head. I can't seem to realize all it might mean. I can only trust in the Lord and go forward, expecting that he will make his will possible for all of us. May the Lord grant that it need never be

back. It seems unthinkable to me, that those of us who have been in the work, thereby creating a greater need for our lives and making it necessary that the others assume an extra load because of what we have laid down, should be kept at home."—*Miss Agnes Graham, Temuco, Chile, now on furlough at San Antonio, Texas.*

Needs in the Front Line Trenches.—"We, on the front line trenches and in Kweilin, have given our lives completely to God for service and intend to serve, but it is going to take the death of some of us to wake up Southern Baptists to the realization of the situation in China. I heard a missionary say the other day that he was willing to go. I don't want to do so yet for I have too many little ones to throw out on their own resources. We need your prayers and we need the hearts of the people at home."—*C. J. Lowe, Kweilin, China.*

Many Joys.—"The past few months have brought many joys. One of the boys that I have been praying for almost ever since I came to Japan, has become a Christian. Also a boy that I have been greatly interested in for about a year and a half. I have been helping both of these boys stay in school. Both were good students but had to stop or get help.

"Another boy came over a few days ago and told me he wanted something to read about Christ. I loaned him a book. A business man who is studying English with me said he wanted something to read about Christianity, for he knew it was a good religion. On the street car the other night one of our boys said he was going to the pastor of the church and talk to him about becoming a Christian. I have Bible classes in the home with some of the college boys now, and am teaching Bible in some of my reading classes."—*Miss Florence Conrad, Fukuoka, Japan.*

What the Boarding Department Means.—"We have had wonderful meetings here while Dr. Sampey was with us. The Sunday School Convention met at Curityba while he was here and he did some great work. He is a wonderful teacher of the Bible, and an evangelist who gets at the roots of sin and with wonderful sweetness gives the remedy so that men take it gladly. Almost every student of age to understand in the school gave his heart to the Lord. Brother Berry has a teaching force who just teach the word by words and their lives. All the teachers in the school are Christians. He is reaching through the school some of the best families in the state. I will baptize several students next Sunday, who come from the best families in Parana. All the results of Dr. Sampey's visit come from the boarding department. We are very happy here today, for a splendid revival spirit prevails in the school and in the church.

"I hope the board may be able to give the amount Dr. Berry has asked for the school, so as to keep up the boarding department. The school will be of but little help to the churches without the boarding department."—*A. B. Deter, Curityba, Brazil.*

Just So.—"The people are beginning to be gravely concerned about the condition of the Foreign Mission Board. The price of cotton has made the people rather despondent, but our people usually do better in adverse circumstances, you know. The tithing campaign seems to be getting folks to wondering if a lot of their troubles are not caused by disobedience along the line of giving to the cause. They know they have been robbing God, and he insists on collecting."—*J. R. Allen of Bello Horizonte, Brazil, now on furlough at Greenville, S. C.*

Can You Beat This?—"We did not know what to do with the girls this year because the hut out in the yard was so bad that we could not put them in it another year. The school committee wanted to rent a house for them but this would call for \$250.00 plus a matron. After the committee returned home I solved the problem by making us a dining room down in the basement out of two storage rooms, and gave our nice dining room to the girls. This leaves our little building pretty well devoted to the Lord's work. It will be divided up this year as follows: the basement will have the dining room, kitchen, room for two cooks, one storage room and bath and washroom together; the first floor will have Socaciu's apartment and a home for our 11 girls; the second floor will be the church for Roumanians and Russians; the third floor will have classrooms and seminary office; the fourth floor will have our own apartment plus a home for another teacher. Mrs. Hurley and I are dividing our apartment with a teacher. We did so last year and got through pretty well. This year we are trying to live with a Roumanian family. And the top floor will be a home for our boys."—*Dan T. Hurley, Bucharest, Roumania.*

Teaching on the Threshing Floor.—"I just wish you could have passed along the road through the little village of Tswangteo yesterday afternoon and seen seven of our women sitting out on a threshing floor right on the side of the public road, witnessing for Christ to the great motley throng gathered around them on the threshing floor and the crowds who had stopped in the road until it was almost impassable; all either standing or sitting flat on the ground listening. China is so changed! Twenty-one years ago, I remember, I tried once to sit outside on a threshing floor with a Bible woman and teach the women who gathered around, but we were soon asked to move on and a friendly woman invited us into her house then, and gave us a very good piece of advice, never again to attempt to sit or stand outside and teach this doctrine, for there would surely come along some bad man and insult us or maybe he wouldn't say anything to us, but as one had done that day, come into the crowd and attack his own wife or mother or daughter-in-law for listening to us. We do not have anything like that now. Both men and women and children sit or stand by the hour and listen most respectfully. We don't hear the words, "foreign devil," as we formerly did, only once in a great while we may hear a little child say-it."

Retrenchment Setting Students Adrift.—"When funds were cut off, and we were compelled to retrench, it was indeed discouraging. Here at our own station it was hardest on our boys' boarding school where we had such a fine class of large boys who had been in the school until now they were just where we had great hopes for them. They had become Christians, and some of them had expressed a desire to prepare themselves to preach and others to teach, but when the great cut came our boys' school had to give up the teachers that taught these older boys, and therefore they left. Most of them entered the Government School, and some were not even able to do that."—*Miss Cynthia A. Miller, Laichow, China.*

The Evangelistic Opportunity in the School.—"We had some fine services with the students of Rio College. It was a pity that because we had no place to gather them together Dr. Sampey had to speak three and four times a day, and then hardly touched two of the departments. How I longed for an auditorium where all could meet and unified work be done. Of the students about 100 in all, I think, took a definite

stand. If folks who insist that the educational work is one thing and the evangelistic another could just visit our school they would change their mind. Miss Landrum has a Sunday-school class in the college of sixteen boys, fourteen of whom are not Christians! Dr. Sampey said over and over that he considered the opportunity in the school the greatest single evangelistic opportunity in Brazil, and that the schools were the most fruitful source of the greatest evangelistic work."—*Mrs. Edith Ayers Allen, Rio de Janeiro, Brazil.*

The Kindergarten.—"We have two kindergartens. The one in connection with the school and used as a practice kindergarten for the teachers in the training class, has doubled in number since we started and we are quite proud in the change in the kiddies, too. We have gotten into their little heads a few lessons of cleanliness which helps their outward appearances. The great need of China in winter—handkerchiefs—are now being worn as our badges, for they come to the kindergarten with little white flags, as it were, tied to the left hand button of their little coats. They are taught reverence, too, in their daily morning prayers. Once, while visiting in a non-Christian home, the missionary asked if she might pray with the family. Immediately our little kindergartner spoke up, saying that he knew how since he had learned in the kindergarten. Folding his little hands, bowing his head and closing his eyes (as reverence is one of our first lessons in kindergarten) he prayed: 'We thank thee, dear Jesus, for bringing us to kindergarten today. Help us, we pray, to speak the truth, love our playmates and be good little boys and girls, for Jesus' sake, Amen.' Many similar instances cause us to feel that the time spent on these wee tots is not wasted but will bring honor to his name."—*Miss Mary E. Lawton, Hwanghsien, China.*

Glad to Be Back at the Work.—"If you could see Miss Majors and myself, you would call us happy. These few months away from home makes home the loveliest place anywhere. We ventured up the river alone. The river is very peaceful. We had no soldiers and not even a servant woman. We were in God's hands among strangers.

"We are here now, the only foreigners on our compound. We have had a hearty welcome. We have not even had time to eat because of callers.

"You can guess how good it is to be permitted to return to our places of work. I think in the future, I shall certainly have to be driven away if I go. Working is easier than waiting. The hardships of the fighting line are not so hard as those of the waiting time. We are going to stand by here and we know that the friends will not forget to pray. We are not in danger. God takes all fear from our hearts and so we are peaceful."—*Miss Hattie Stallings, Kweilin, China.*

Big Baptising in Africa.—"After the last baptismal service held in Sapele Church on August 9, 1925, several new candidates were received into both this and some of the out-station churches under instruction for baptism. Finding them well taught and capable for baptism, the service was arranged to be held on May 16. Before the first bell was touched at 8 A.M. on that day, the church building was overcrowded and all the windows were darkened with people. The service began at 8:45 A.M. Pastor A. Omatsola preached a remarkable sermon. He chose his text from Acts 10: 47. Before closing the service the waterside, which is just a few yards in front of the church, was overcrowded with both Christians of other churches and many heathen of the town. After closing, the choir marched down in good order

wearing their new robes, singing Sankey 248, till they took their stand on the right side of the waterside and the candidates in white baptismal dresses on the left. Then Pastor A. Omatsola went down quietly after them, wearing his baptismal gown, and immersed 100 souls. The scene was very grand and stimulating. Afternoon service started at 3:30 P.M. Pastor A. Omatsola preached again from Acts 1: 42. The hand of fellowship was given the candidates after the sermon."—From the "Nigerian Baptist."

Rains and Floods in North China

Rev. Frank H. Connely, Tsining

Since returning home I have been trying to get a chance to write you of the havoc wrought here by the rain and floods, but have been too busy trying to clean up the debris and get the work started. I have never beheld such a mess in my life as we have here now, and that is saying something. We have twenty-five kien of buildings wrecked by the floods and are busy getting the remnants carted off the place so we can get about. Of course, not only have we suffered, but the whole city and country have suffered bitterly. Houses are down by the thousands, many villages are wiped off the face of the earth, and the whole countryside is still one great ocean. People are in a pitiful shape for they have been so ravaged by the soldiers and other bandits all year, and now, absolutely all their crops and grain are washed out of existence.

Needless to say, our schools are in a bad way. We were in an awful fix for room before but now with over twenty kien taken from us, we are in a bad way sure enough. They can't be repaired but are entirely down and will have to be rebuilt. The girls are especially bad off. We have spent a large amount and repaired some of the other buildings that could be left standing, but even part of these will not stand another rainy season and the girls are even afraid to go into them as there is great danger of one especially coming down at any time. Miss Crawford has taken one classroom and converted it into a dormitory room and she has just one small mud-roofed building left to put the girls in. We have them scattered out in the rooms we formerly occupied, as best we can and are turning down pupils right and left and keeping a minimum enrollment.

As I told you in my last letter, I feared Mary Crawford would get discouraged with her school work and give up if we couldn't let her have a little something. Sure enough, she made the statement that she felt she would have to give up her work and go into something that would be worth her full time, for if she has to keep her pupils down to such a tiny number and work in such places as her buildings have developed into, she doesn't feel that she is justified in giving her full time to it, when there is so much that can be done in the evangelistic field. It would certainly be a great calamity to our work if we have to shut down our schools, for they are our hope for some native workers to carry on the work. Our greatest drawback at present is the fact that we have to import all our workers from the east part of the province instead of having local people. We are praying that the day will soon come when we have these locally-trained workers.

We are crowding our teachers into unsanitary rooms and buildings to live in and can't hope to hold them if they have to live under such conditions. The rains have so completely ruined our buildings that words can't describe, simply can't describe, conditions. We were very hard up last year, as I wrote you at the time, but it seems now as though the limit has been reached.

Abeokuta News Notes

Rev. I. N. Patterson, Abeokuta, Africa

Our work in the Abeokuta district is going quite well, though this is a hard field and there are many disappointments. Of course, we are devoting most of our time to the high school, which, we are happy to say, is making real progress numerically and we believe otherwise also. We have been here thirteen and a half months now. During the latter part of last year we enrolled 96 pupils. I went over the records yesterday and found that we had enrolled 146 this quarter, most of whom are in regular attendance. At our present rate of growth our building will soon be entirely too small, in fact, one of our teachers now has 67 pupils crowded into his room. Two of our classes are so large that they should be divided, but we have no teachers nor extra rooms available. Of course, at present we are doing quite a bit of elementary work here and we hope to remedy the situation by sending some of the lower classes back to the day schools and make this more nearly a real high school. The trouble there is that the day schools are as crowded as we are here. One school having 275 pupils crowded into two rather small rooms. But the growth is encouraging and we thank God for the crowds, although we cannot give them anything like what they deserve in the way of place and equipment.

Our church work is very encouraging also. In the last four months we have had 93 baptisms in the district which I think is the largest number ever reported from this field in one year. There should be quite a few others baptized before the year is out. Several new congregations have sprung up spontaneously, one of which we hope to visit for the first time on next Sunday.

As you perhaps have noticed, I am also trying to edit the *Nigerian Baptist* during the absence of Mr. Duval. It is rather hard to try to do all of this and still study the language, but we have not given the language up. We are thankful for having finished our first examination, and even if we have to give up most of the work here for a few months we mean to get our school examination off before finishing this term of service. Most of us new missionaries are really not given a fair chance at the language because of being pushed into responsible positions so soon after arriving, but the fault is not with the mission, but simply because of the shortage of workers and the urgency of the needs.

* * *

The Tsinan Field, North China

Rev. John A. Abernathy, Tsinan

Our field is one of the largest in the North China Mission, consisting of work in six different countries, including Tsinan, the Provincial Capitol, where we have our headquarters and five busy centers. Our work is scattered over an area of about five thousand square miles with a population of approximately two million people. I do not mean to say we are the only missionaries working in these six counties. There are several other missions at work, but we are the only Southern Baptists and our centers and outstations are so located that our work does not overlap that of other missions. Not only does it not overlap, but there are still hundreds of towns and villages where no work has yet been started and where the people have never heard the first word of the gospel. In our itineraries we are constantly meeting people who say it is the first time they have ever heard the gospel of Christ.

The work may be classed as evangelistic and educational, though we try not to separate the two, using the schools only as evangelizing agencies.

We have four organized churches with a membership of about six hundred. As yet we have no ordained native pastors, but each of these churches has an evangelist and some have Bible women. In the six counties we have eighteen preaching places, or outstations. Each of these places has a trained preacher or teacher who leads the meeting and gives out the gospel to the needy multitudes.

At the beginning of the year the churches took the responsibility of bearing three-tenths of all the expense for carrying on the evangelistic work this year. At first they thought this an impossibility, since most of the Christians are extremely poor and there are famine conditions in some part of the field nearly every year. But when the importance of independence and self-support was thoroughly explained to them they decided to make an effort to raise their three-tenths. Later when the cut made by the board was announced it was a joy to see with what courage and faith most of these people decided to swing out. They had been prepared for the shock and some of them felt as we did, that although it would temporarily cripple the work and make it next to impossible for us to go out into new fields which have been ripe for so long, they could, by bearing their share of their local expenses, learn to stand alone and become independent earlier than otherwise.

When the cut of \$850.00 on evangelistic work for this field was announced there was considerable murmuring on the part of many of the weaker Christians, but some of the stronger ones said, "It is all right, we have been helped all these years, it is time we were learning to help ourselves. We don't deserve any help. Whether we receive much or little, it is only grace on the part of the board, not that we deserve it, so we shall be thankful for any amount we may receive."

We have eighteen primary schools and a boys' and a girls' boarding school, all of which are a wonderful asset to our work. Before the "cut" came some of these schools were independent so far as mission funds were concerned. When it was learned that all appropriations for day schools were cut several others became independent. However, there are still more than half of these schools which we are continuing to help to the extent of eight-tenths of the teacher's salary. We felt that these schools held such a vital place in our evangelistic program that we could not afford to discontinue them under any circumstances. So by transferring some small funds and sharing our salary with the teachers the schools have managed to carry on. Through the students in these little schools we have access into the homes of the people, many of which would otherwise be closed to the gospel indefinitely. More than seventy per cent of the converts on the field were direct or indirect results of the schools. How we do need more funds to open up schools in new villages!

In the city of Tsinan we are conducting a girls' boarding school. This school had to be closed last spring owing to lack of funds. It was very hard to have to send the girls away when we were all convinced of the importance of the school, but there was no other way. This autumn we, by moving the Boys' Boarding School to the country where it takes less to run it, are opening the girls' school again. Mr. and Mrs. Littlejohn who came to us from Tsining in the spring have charge of the school, as well as the five centers here in the city. Because we have no funds with which to help poor girls pay their board this term, the students are somewhat fewer.

At each of the centers in the city we have a night school for poor people who work in the daytime. Many of these students are adults and we have a splendid opportunity for preaching to them. Much good is being accomplished in this way. Another evangelizing agency is the reading room at the different places. Here we keep a supply of good books and magazines and allow the people to come in at will and remain

as long as they please. The evangelist has good opportunity for personal work with these people.

We are greatly in need of reinforcements. It is mighty hard for six missionaries to spread out over so wide a field. We are praying daily that the Lord will restore the health of Brothers Lowe and Dawes and send them back to help.

Mrs. Abernathy and I often spend several weeks at a time on our itineraries among the country villages preaching and teaching. We usually travel on donkeys or crude farm carts pulled by cows. Did you ever ride a donkey thirty miles in one day? We do it quite frequently, but it is very trying. We do it because we have no better mode of travel.

In spite of the political strife, civil war and banditry which has occupied so large a part of the life of China during the past year, we have been kept and allowed to carry on the work, though at times under very trying circumstances. More than fifty converts were baptized during the spring campaign and two or three times as many inquirers were enrolled and are awaiting examination for baptism this autumn.

We earnestly covet your prayers for ourselves and the work the Lord has called us to do. Pray that we may still be kept from harm and be permitted to go on with the work.

* * *

In addition to the contributions below to the current work of the board, \$8,586.73 has been received on the debt of the board as follows:

Arkansas	\$3,000.00
Florida	1,095.21
Georgia	60.99
Illinois	690.00
Kentucky	113.40
Maryland	44.50
North Carolina	125.41
Oklahoma	10.00
South Carolina	201.18
Tennessee	90.00
Texas	2,901.04
Virginia	219.00
Miscellaneous	36.00
Total	\$8,586.73

Receipts of Foreign Mission Board from May 1 to November 1

	1925 Total	1926 Designated	1926 Program	1926 Total
Alabama	\$ 9,808.54	\$ 636.00	\$ 10,798.51	\$ 11,434.51
Arkansas	7,636.96	17,345.45	3,000.00	20,345.45
District of Columbia	3,171.76	1,700.00	980.00	2,680.00
Florida	19,820.97	6,540.40	8,552.64	15,093.04
Georgia	21,219.97	10,278.96	26,257.86	36,536.82
Illinois	262.20	412.15	1,888.50	2,300.65
Kentucky	51,086.97	6,360.41	39,459.85	45,820.26
Louisiana	7,417.56	293.18	8,574.90	8,868.08
Maryland	9,508.48	1,030.00	8,440.00	9,470.00
Mississippi	22,836.14	3,515.69	15,751.44	19,267.13
Missouri	19,723.10	1,642.47	13,444.24	15,086.71
New Mexico	779.35	71.40	437.50	508.90
North Carolina	30,003.28	2,442.91	27,987.78	30,430.69
Oklahoma	12,440.34	5,420.32	7,060.59	12,480.91
South Carolina	35,212.13	3,576.30	22,274.67	25,850.97
Tennessee	25,165.29	2,900.82	24,981.24	27,882.06
Texas	23,000.30	8,773.55	18,011.14	26,784.69
Virginia	60,404.05	6,032.72	46,142.85	52,175.57
Total	\$359,497.39	\$ 78,972.73	\$284,043.71	\$363,016.44

Young People's Department

Albin Stuart, Errand Boy

"Albin! Albin! Telephone!" called Mrs. Stuart.

Albin arose slowly from the hammock to answer his mother's call. He leaned for a minute against the piazza rail, finished the page he was reading, then went into the house.

"It's 'Albin! Albin!' all the time," he scolded. "I'd like to change my name; then you could tell 'em that Albin wasn't at home. Who was it this time, mother, and what do they want now?"

"Mrs. Randolph wants you to get her a yeast cake. She forgot to order it. That won't be heavy, son. And please look in her box at the post office, and bring the mail."

"Walk 'way down to the postoffice this hot day, just for a yeast cake! She doesn't want much, does she? Why doesn't she remember to order what she wants? She likes to keep a fellow running errands. And I've got to tramp all over town with my newspapers this afternoon. Well, I s'pose I can go!"

Snatching his cap, Albin started for Paxton's Corner, where the post office was in one corner of the village variety and grocery store.

He was gone a long time. Mrs. Stuart began to wonder what had happened. A thunder shower was gathering in the west, and Albin's papers were lying by the side of the road, where the motorman had thrown them from the electric car.

By-and-by Albin returned, red of face and disgusted.

"I'm going to print a sign and wear it on my cap: 'FREE ERRANDS—JUST HOLLER!'"

"Did you help many people on this trip, son?"

"I'd say! Everybody's helpless today; it's sizzling hot, and I guess they're all tired. I bought the yeast cake. Then the postmaster said he had a parcel post package for Miss Peck and she told him I'd be willing to bring it up. I took the package—it was as heavy as lead—and started home. I got up to the church, when I remembered I didn't get Mrs. Randolph's letters. Her box was nearly full. I guess she

hadn't been to the mailbox this week. Mr. Paxton's talk about the package made me forget to ask for those letters.

"I knew Mrs. Randolph would cross-question me if I didn't bring any mail, so I went back and got it. Then I had to go away up Bramble Lane with Miss Peck's bundle. She was so interested to open it and see if it was just what she sent for that she never even thought to say 'Thank you!'"

"On top of all the rest, when I was coming past Widow Paine's house, she was trying to chase her rooster and a dozen hens out of her flower garden and strawberry bed. Of course, when she saw me she called, 'Albin! Albin!' Well, they're in that hen yard—every last fool hen of 'em. I don't know anything that's more foolish than a hen. They flew and scrambled and squawked until the widow threatened to soup 'em all. I wanted to wring their necks. Now I'll peddle papers."

Mrs. Stuart went back to her sewing.

"Albin does seem to be a general favorite when people need some one to run errands," she sighed. "It is good for him to be helpful, but sometimes I wish that people would be more thoughtful."

The hot summer passed; late autumn brought the measles, a real epidemic, to Paxton's Corner. Albin peddled his papers from house to house, calling fearlessly upon his little sick friends.

"I'm not afraid; had 'em good and plenty when I was a little kid," he explained.

But one day he came home, with red eyes, a burning face and dreadful headache. He was very ill for several days.

"They're the regular old-fashioned, square-toed measles, my boy," said the jolly doctor. "You're having a second dose of them. But then, you might have expected it; lots of homely folks have measles twice—I did myself!" and he rumbled Albin's red hair playfully.

One morning, when he was better, his mother brought in some orange sherbet. It seemed to Albin that nothing had ever tasted quite so good.

"I think you must have made many friends since we moved here, son," smiled his mother. "Mrs. Randolph sent a whole freezerful of this sherbet. And here's a lovely carnation plant that Widow Paine brought while you were asleep. Just see these lovely red blossoms, and there are several buds."

"She knew that red carnations are my favorite flower," smiled Albin. "Maybe folks do like me, after all."

When he was able to go out into the lovely autumn out-of-doors, wearing blue glasses to protect his weakened eyes, Dr. Holmes took him for a long auto ride to the seashore, which was the crowning treat of all.

At Christmas time, fully recovered and whistling as he ran around town delivering papers, Albin was sure that he had many friends.

"Just look, mother!" he cried, his eyes sparkling with pleasure, "just look what's here! Two dandy neckties, one of Zane Grey's books, a new pocketbook, a flashlight, and ten shiny quarters! All presents from my paper customers. Say, mother, Paxton's Corner folks are all right! I used to think they were selfish—just wanted to use me for an errand boy—but I made a mistake."

"I've learned that when things seem dead wrong, it pays to wait a bit, instead of thinking bitter thoughts. Wait, son, and after a little we see more clearly. It's a pretty good, friendly world, after all," said Mrs. Stuart quietly.—*Nellie M. Leonard, in Sunday School Times.*

"Lighted to Lighten"

Four characters: One representing China; one India; two America. (Typical Chinese and Indian dresses may be worn or broad sashes lettered respectively,—India, China and America, worn from shoulder to waist. All hold candles, the two representing America having candles lighted.)

1st. "America":

Living in shadows of darkness and gloom,
Haunted by fears, superstition and dread,
Many are groping in darkness of night;
Souls that are longing for guidance and light.

While unto us favored ones have been given
Blessings untold and a foretaste of heaven;
How can we help these poor souls in the night?

Shall we not lighten their lives with our light?

*Then shall the hungry in China be fed;
Then little children be happy and bright;
Then shall the sinful to Jesus be led,
When we have carried to China the light.
*(Lights China's candle from her own lighted one and steps back into place.)

2nd. "America":

Lighted to lighten the lives that are sad,
Prayerfully seeking their hearts to make glad;

Sending the gospel to tell them of One
Jesus, the Light of the World, God's dear Son.

Lighted to lighten the load that they bear,
Making the heartache with sorrow and care,
Telling of him who their burdens will share,
Teaching them how they may find him in prayer.

*Then shall the caste-bound in India be free;

No more child-widows so sorrowful be;
Then shall be silenced their cries in the night

When we have carried to India the light.

*(Lights India's candle from her own lighted one and steps back into place.)
Then all with lighted candles sing, "Jesus bids us shine."

—Selected.

N. B.—Number of persons may be doubled; the "Americas" dividing the stanzas assigned, if desired, for more effective presentation.

Christmas Choices

Tell me, dear children, if you had lived
In beautiful Bethlehem town
When the Saviour left his heavenly home
And to our earth came down,
What part you would like to have taken then
In the joyous welcoming,
When shining star and singing host
Proclaimed the birth of a King?

THREE BOYS

We would liked to have been the Wise Men three,

Who traveled from lands afar,
And came to the place where Jesus was
By the light of the guiding star.

But we need not travel today as far

As the Wise Men did of old,
To seek the place where the Lord abides,
For he lives in our hearts, we're told.

A FAIR LITTLE GIRL LOOKING UPWARD

I should like to have been the beautiful star,
That shone so pure and bright,
And showed them the way where the Christ child lay,

On that first glad Christmas night.
But I can be now a beautiful star,
And guide other feet to him,
If I love him and pray, to our Father each day,
That my light may never grow dim.

BOY

I would like to have gathered with others there
In his birthplace strange and wild,
And offered my gifts of gold and myrrh
To the beautiful Holy Child.

But I can seek him, and give him today
An offering better far,
For a warm and loyal youthful heart
Is better than treasures are.

SEVERAL BOYS

We should like to have been the shepherds good,
Who heard the angels say,

While the heavenly glory shone around,
"Your Saviour is born today."

But we can set ringing the Christmas bells
And bid all the earth be gay,
Because of the message the angel brought
Long ago, on that Christmas Day.

ONE BOY

I should like to have been on that starlit night
A faithful shepherd boy.

To have heard, as I tended the little lambs,
The angels' song of joy.

But if I am always a faithful boy,
And bring little lambs to his fold,
I shall hear, in my heart, the angels sing
A song that shall never grow old.

A GROUP OF BOYS AND GIRLS

We should like to have been with the heavenly host

Who sang in the midnight still,
"Glory to God in the highest be,
And peace, and to men good will."

But today we can carol the same glad song,
In a chorus so loud and clear,
That the echoes shall travel till all the world
Of this wonderful Saviour shall hear.

—Selected.

The Story of a Bandit Victim

Miss Clifford Barratt, Pochow, China

You will be surprised to hear that I am on my way from Pochow, Anhwei, China now, rather than waiting until next June when my regular furlough is due. I had not planned to come home early, but owing to sickness in my family at home, I received a very urgent call to come now rather than next June.

Of course I hated to leave the work at Pochow, which is a very needy field, but thanks to the Lord this work is to be taken care of during Dr. King's and my absence, by Misses Attie Bostick and Grace Stribling. When I found that these two good workers could come to Pochow for a while, a great burden rolled off of my heart. There are many individuals there in that city for whom I am very much concerned, but I have committed them to the keeping of the One who keeps me from harm and danger, and to the dear fellow workers whom God has permitted to come and take up the work during our absence.

There is some good friend whom I have been wanting to thank for a long time personally, for a contribution sent to me for use in the work.

I have received \$40 gold from this person, \$10 at two different times, and \$20 at another time. Since no name accompanied the note, I have no way of knowing whom to thank, therefore, I am taking this way to make known to that dear friend that the gift was much appreciated and has been used in the work to the glory of the Lord, I hope. A part of this fund was used to help pay the salary of the teacher in the day school at Pochow, as all the funds for that school were cut off from the appropriations, a part used to help purchase an organ which will be used in the chapel and school as well as in the home, and a part used to help pay the hospital expenses of a dear little girl who was shot by the bandits when Pochow was captured by them.

I must tell you about this dear little girl. On the day that the bandits arrived at Pochow, she and her sister-in-law were hiding under the bed in a neighbor's house. Their mother was standing at the door of the house to see if she might protect the girls. The bandits demanded that these girls be handed over to them, and when the mother refused, a bullet was fired at the mother. The bullet went past the mother's head and glanced under the bed where the two girls were and went through the right leg of the eighteen-year-old daughter, and into the left leg, the bone of which was broken and splintered. The mother brought the girl to the hospital immediately but Dr. King, the only doctor available, was too busy with the bandits who were demanding attention for their wounds to give this young girl any help at the time. She was taken then to an emergency Red Cross organization in the city, and the bullet was probed for, but without success.

The dear girl suffered terribly during the whole eighteen days that the bandits were with us, and then later, after they were gone, the mother brought her again to see if Dr. King could do anything for her. Of course a wound such as that had needed attention long before Dr. King took her in to do for her whatever she could. After dressing the wound and cleansing it thoroughly she managed to get the bullet out. However, there seemed no hope to heal the place, and amputation was suggested. Therefore, Dr. Andreassen of another mission was consulted and asked to come to help. At the time both Dr. and Mrs. Andreassen were sick and could not come, and besides when amputation was suggested the mother and the girl both began to feel uneasy and went back to their homes.

I kept in touch with them, however, as the girl especially seemed interested in Christianity, as I had tried to tell her about Jesus during her stay at the hospital. She had never heard the gospel before, but seemed to lay hold on eternal life from the beginning, and Jesus gave her faith to believe. I am fully convinced that she was a real believer in the Lord before she went back to her home that second time. She had been to school for about four years when she was a little girl and remembered a great many of her characters, and when I gave her tracts and Scripture portions she seemed so glad. Not only did she read them but committed large portions to memory. She was an especially bright young girl and so sweet and patient and gentle even while suffering such terrible agony.

Her mother saw that the girl would be a cripple for life unless something further was done for her, and so later when I proposed that she go up to the Episcopal Hospital at Kweichow where there has been made preparation for operations such as we are not prepared for in Pochow, the mother not only consented, thinking that amputation might be necessary, but even urged the girl to go.

I said, "Do not urge her." I said to the girl herself, "You pray to Jesus and if he tells you

to go, you go, and if not no one will urge you." I then took my leave of her and after I had been gone not many hours, the mother came to say that the girl called her into the room and had said to her, "Mother, I have asked Jesus, and he has made me willing to go."

So we made the necessary arrangements and took her to Kweitchfu in the station car. Her mother went along on a wheel barrow, which was a pretty hard trip for her, as it took more than a day to go the forty miles to the hospital. When the mother arrived the preliminary operation was begun. The wound was cleansed and the pieces of broken bone were removed, and then a period of three weeks passed before another operation was attempted. The doctor had hoped that the bone, which had begun to grow back together, but in such a way that it would be too short and very awkward, could be separated again, pulled down to its proper position and reset.

Three weeks later, during which time the girl had picked up wonderfully and was bright and cheerful and looking forward to the operation when she hoped to be well, the operation was attempted. The operation would likely have been all right, but after a number of hours the dear child had a sinking spell, and she passed away. She had a sweet expression on her face, an expression of peace, and even the heathen mother who moaned pitifully for her beloved only daughter, said, "Oh, she does look so pretty." I was saddened very much by the going home of this little one, since we had worked so hard to get her well, but the heavenly Father knows better than we what is good and wise, and we must rest assured of his love and wisdom. I am sure that this little one has gone to be with Jesus, and I expect to see her in the Glory Land when the Master shall call us home. I do trust that the dear mother of this beautiful girl may learn to know Jesus and receive his salvation.

There is a further story in connection with this family in which you may be interested. The sister-in-law, who was under the bed with this young girl when the bandits came, gave birth, a month later to a fine little boy. The child seemed perfectly well in the beginning, but after seven days died. In the meantime the father of the child, who is not always just right in his head, went off to the army and the mother of the child, fearing that news of the death of his baby might make the old sickness return, did not tell him of the death of the baby. Her mother, finding that there was a woman about six miles away who had a nice little baby boy whom she could not take care of because of poverty and sickness, went that six miles on a wheel barrow and brought the baby home. It was a nice child, healthy but very thin because of lack of proper nourishment. The young woman took this child and is mothering it. Her own baby had been dead for about a month. I was able to secure for them a little condensed milk, and they say that saved the little child's life. They have been to see me a number of times and I am hoping that they will become regular attendants at the church. The young mother says, "If the Lord allows me to raise this child I hope that he will become a preacher of the gospel."

There are a number of my Chinese friends and acquaintances whom I should like you folks to pray for by name, but since you do not know them I will ask you to please include all the Christians and inquirers in that big city of Pochow and the surrounding country, in your prayers.

* * *

A Picture of African Heathen Worship

Mrs. Rosa Hocutt Powell, Oyo, Nigeria

Two or three Sundays before Christmas our afternoon service was interrupted by drumming

and the assembling of people on the grounds in front of the church. We were due to have a B.Y.P.U. meeting after the preaching service, but there was no use trying, so the Christian service gave way to the heathen service.

The Bale, or oldest man in the house nearby, and doubtless the chief priest of the god Ogun in this town, was dressed in his royal apparel and seated in the most conspicuous place among the crowd.

In front of him was a stump of a tree, Igi Egun, sacred to many of these people for their heathen worship. At the root of it was a black pot containing some cooked beans and a bottle of palm wine.

Six priests came up, took the beans, ate, and threw some at the tree, signifying the giving of same to the god Ogun. Then they took the wine, drank, and sprinkled the tree.

After this they tossed Kola nuts, the symbol of peace in this country. When the nuts had fallen to suit their fancy, the god Ogun was entreated to keep them and any child which should be born to them, from death during the year. They promised to give to this god Ogun these children, yet unborn, when they grow up.

After this the wine and beans were passed to the Ogun followers, particularly the older men.

A boy ran out pulling after him a dog with a stick tied securely to the dog's neck. When all was ready another boy grabbed the dog's hind feet and the two of them pulled until he was taut. One of the priests, always from Ilora, came along with a cutlass, touched the ground on either side of the dog's neck, and then cut off his head. The boy holding the hind feet, ran around the tree and made a circle of blood, and threw the dog in the distance. The other boy cut the teeth and tongue from the head to be used for medicine.

The six men danced around inside the circle and sang to their god. The chief priest and all followers danced outside the circle. They picked up the dog and went into the house where, several days later, there was feasting and dancing.

This Ogun is the god of hunting, and this was the annual celebration which takes place not long before the grass is burned. When the grass is being burned the hunters usually surround the plot, and with sticks, cutlasses, and one or two guns, kill all animals and creeping things which are driven out by the fire. After a hunt of this kind they assemble and divide the spoils, each group receiving a proportionate share, be it much or little. They have great fun doing this, and often burn before the Alafin gives them permission to do so. Their impatience usually costs them a fine and sometimes imprisonment, but they do not seem to mind either very much.

We are glad that they recognize God as their Creator, but we shall be glad when more of them trust him as their Saviour, and recognize and worship him as their Keeper.

We do so much need your prayers that our influence, and that of our native Christians, may count for good to this end.

* * *

Eliza Yates Girls' School, Shanghai

Miss Lilla E. Echols, Shanghai, China

Our registration overran the big new dormitory, and the overflow was happy up on the fourth floor of Price Hall, our recitation and class room building. Among our new girls were some zealous Christians, one outstanding one. Not only has morning watch been observed by a great number of our students, but they organized a special vesper service for 6:30 P.M., and the room was usually as full as it could be. Special services were held at Sallee Memorial Chapel

in April, and with the ground already under cultivation, you will not be surprised to learn of a harvest. Boys from Ming Jong, and girls from Eliza Yates, were baptized, and now our church membership of twenty-seven is more than doubled! Additions have been made to churches in town as a result of the work done here, too. Miss Hundley and I both are happy over the fact that several members of our Sunday-school classes were among the number baptized.

May 30 came and went—the anniversary of the student trouble and the strikes of last year, but the morale of the students has been very good. I'll venture to say that the spirit of no student body in any denominational school anywhere has been better. This year I have had the privilege and the pleasure of teaching the Senior Class Brook's "The Way Made Plain," and Dargan's "Doctrines of Our Faith." I have also had the pleasure of making my first real speech in Chinese—a chapel talk with only my "firstly, secondly, and thirdly" written in English. Leading prayer in Chinese isn't exactly the same as talking to the Lord in one's native tongue, either, but I even had the fun of going out into the country with Mr. Ware one Sunday afternoon, and in scatter-brain Chinese trying to teach the Sunday school lesson of "The Rainbow Promise" or "Noah and his Ark" to a bunch of youngsters. After the church service, while Mr. Ware was "mong—mong"—ing the people (as the Chinese say for greet), I got those youngsters around the little suit case organ and although there were no song books we had a great time singing to the people on the streets that "Jesus Loves me, This I know, for the Bible tells me so."

Our school library recently moved down into the room vacated when the physical education department moved into the new gymnasium. We already had about 2500 volumes in Chinese and about seven hundred fifty in English. I had brought out an Indian arrow head and a few other little things from America to start a museum. With some new reading tables and chairs, new bookcases and a magazine rack, we decided to celebrate with a library shower. The result was about seven hundred books, about a hundred magazines, a subscription to an English daily newspaper and five bookcases full of things for the museum where we have had one shelf full before. One set of books alone cost \$300 U. S. money, and several other valuable sets were given, not to mention valuable individual books. We have coins for the museum dating several centuries B.C., bugs and butterflies, stamps, clay and wooden models, chinaware and dolls, embroideries and jewelry. Outside of the invaluable ancient curios, the most expensive gift was a pair of vases valued at a hundred dollars, Mex.

Then, too, we have out the second volume of our Annual this year. "Fairly decent" is my verdict of it.

Our school Y.W.A.'s and G. A.'s contributed over a hundred dollars to Mrs. Zee's Industrial School in Quinsan. This school has been receiving some funds from the Soochow appropriation, I understand. We as individuals have helped other missionaries in the places where we saw the need was greatest. While the work has sadly suffered in a number of instances, the silver lining of the cloud comes in the fact that many Chinese Christians have been put on their mettle and have done more than they otherwise would have done. The Lord certainly is taking care of his work as I see it; but then I have much to be optimistic about, while probably many others have had hardships that I know nothing of.

Even though we are in debt and new recruits cannot be sent out to fill in the gaps made by death and resignation, we have much to be thankful to the Lord for. But I do hope that there may be a goodly slice of debts cleared away this

year after the Lottie Moon offerings have been made.

We thank you for your prayers. Of all things, we need most to be remembered as our people hold communion with our Father, for I know he hears. Nor do we fail to remember you daily, for the world needs the message that you are sending through us, and yours the more difficult task, perhaps.

* * *

Little Flower's Christmas

The street in Seoul looked very dreary. The rain came down in sheets. Little Flower sat on the doorstep of a house, wondering what she could do or where she could go.

All alone in the world was Little Flower. The woman who had cared for her since her dear mother died was very poor. She was sorry to send the little girl out into the streets to beg, but there wasn't any bread—what else could she do?

"Hello, Little Flower," said a man's voice.

It was the pottery carrier, with a load of reddish water-jars on his back and a broad grin on his face. Little Flower liked the pottery man. He always had a pleasant word for her or a bit of sweet bread.

She nodded and tried to smile. Instead a big tear rolled down her cheeks. She was so cold and hungry and did not dare to go home without money.

"I say," he began (of course, he was speaking in the Korean language), "why don't you go and knock on the door of that American school? I'm sure that they would take you in. It's some sort of a feast to-day. I smelled good things as I came by."

"Do they like little girls?"

"I'm sure they do. There are many children there and they all look happy. Come with me. I'll show you the way."

In one hand the pottery man had a big staff to help him on the rough roads. Little Flower took tight hold of his other brown hand. She felt afraid, but anything was better than being so cold and friendless.

"Will you take me in?" she asked timidly at the door of the American school.

"Come right in, dearie. We're pretty crowded, but it's Christmas Day and we cannot turn a child away."

Little Flower, in her quaint costume, her long full skirt of faded green, her short waist, once white—when mother was living—now dingy and dirty, found herself in the midst of a laughing group of Korean girls. How they chattered!

Little Flower did not say a word. She was just looking as hard as she could at the green pine and pretty red berries, at the mistletoe with its waxy balls hung around the walls.

"What is it all about?" at last she found courage to whisper.

"Don't you know? This is the day that Jesus was born and we are all very happy."

"I don't know who he was," answered Little Flower.

"You'll soon learn if you stay here."

In the center of the chapel was such a tree! Hung with colored papers and lighted with candles. Little Flower's eyes grew big with amazement. Her neighbor, squatted on the floor beside her, was a very elegant maiden. Her black hair was glossy, braided in little pigtales at the back. She had a bright yellow brocaded blouse with sleeves made of strips, twelve in all, each of a different color. Her skirt was of pink silk and came clear to the floor and her low shoes were embroidered. Little Flower wondered if she ever—ever—could have so beautiful a gown.

And then! Oh, joy! Each girl was asked to choose a dolly. Never before had Little Flower seen such a lovely thing.

The pink-silk child, a visitor, told her that they came from America.

"Could I—could I have one?" thought Little Flower.

Sure enough she could have a dear baby-doll. Little Flower held it close to her and kissed it lovingly. Her only fear now was that she might not be allowed to stay in this good home. It would be dreadful to be sent out into the cold and rain again.

The older girls began to sing. Little Flower thought it the sweetest sound she had ever heard, and the words she learned at once. When she was put to bed in the long dormitory she said them over to herself:

"Joy to the world! the Lord is come;
Let earth receive her King;
Let every heart prepare him room,
And heaven and nature sing."

Joy, joy! Yes, that was what this beautiful feast of the day when Jesus was born meant. Joy even for Little Flower, a poor, cold, hungry waif of the poorest quarter of the city.—*Selected.*

Gifts for the King

The wise may bring their learning,
The rich may bring their gold,
And some may bring their greatness
And glories new and old.

We, too, would bring our treasures
To offer to the King;
We have no wealth or wisdom,—
What shall we children bring?

We'll bring him hearts that love him,
We'll bring him thankful praise,
And young souls meekly striving,
To walk in holy ways.

And these shall be the treasures
We offer to the King,
And these are gifts that even
The poorest child may bring.

We'll bring the little duties
We have to do each day;
We'll try our best to please him
At home, at school, at play.

And better are these treasures
To offer to our King
Than richest gifts without them,—
Yet these a child may bring.

—J. Russell Howden, in *Sunday School Times.*

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may be given unto me, that I
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CHAP. 6.

22 Whom I have sent unto you
for the same purpose, that ye
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15 ^k The land of Zāb'u-lon, and the
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of the sea, beyond Jōr'dan, Gāl'i-lee
of the Gēn'tiles;

A. D. 31.

k La. 9. 1, 2.
l La. 42. 7.
m Luke 2. 32.
n Mark 1. 14.

2 And he opened his mouth, and
taught them, saying,
3 ^b Blessed are the poor in spirit:
for their's is the kingdom of heaven.

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