

# HOME AND FOREIGN FIELDS

Continuing  
The Foreign Mission Journal  
The Home Field

THE MISSIONARY JOURNAL OF THE  
SOUTHERN BAPTIST CONVENTION



SUNDAY SCHOOL BOARD OF THE SOUTHERN BAPTIST CONVENTION  
161 Eighth Avenue, North, Nashville, Tennessee

ENTERED AS SECOND-CLASS MATTER OCTOBER 26, 1916, AT THE POSTOFFICE AT NASHVILLE, TENNESSEE, UNDER ACT OF MARCH 3, 1897.

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# HOME AND FOREIGN FIELDS

A Missionary Journal  
Presenting the Work of the Southern  
Baptist Convention

Continuing *The Foreign Mission Journal* and *The Home Field*

PRICE: 50 Cts. PER YEAR

Published Monthly  
by the Sunday School Board of the  
Southern Baptist Convention

NASHVILLE, TENNESSEE

G. S. DOBBINS, Editor

L. J. VAN NESS, Editorial Secretary

## Editorial

IT IS well during the first month of the new Convention year that we should turn to a study of "Missionary Methods." Through the centuries God has worked by method, not by chance, and he means that we should take the fundamental principles laid down in Revelation and taught by history and experience and develop methods applicable to the changed conditions of life which confront us in this age. We have sought in this issue of HOME AND FOREIGN FIELDS to present valuable material for the practical study of missionary methods, and also to gather information that will enrich the meetings which have for their mission study topic, "Missionary By-Products." A careful study of the table of contents, and *The Missionary Pilot*, on page 32, will doubtless prove helpful to leaders intrusted with the preparation of programs.

NEVER was the hand of God plainer than in the events which have been transpiring with such startling rapidity in Russia, whereby at one fell stroke autocracy has been overthrown and religious liberty achieved. A passage from the story of William Fetter, the Russian Baptist apostle, shows the stuff of which our brethren in that country are made: "My energetic argument with the director of the department of the Ministry came to nothing. When I showed that Jesus Christ has explicitly commanded his faithful disciples to go into the whole world and preach the gospel to all creatures, His Excellency answered: 'Then you might do away with that passage of the New Testament, if the Imperial Government demands you to act differently.' 'We shall do nothing of the kind,' answered I, 'and though we are most loyal subjects of the Russian Empire, it is impossible for us to obey men rather than God.' The result was my exile."

A MISSIONARY writes: "A true zeal for missions will lead one to do something, or do without something, for Jesus' sake. It seems to me that the only money worthy to be given to missions is that which has been sacredly laid aside for that purpose, and laid aside at some cost."

WHAT will be the effect on missions of America's entry into the war? The question is on the lips of many whose burden of anxiety for the kingdom of God has grown daily in proportion as the distractions of war have multiplied. If any are in-

clined to panic, let it be remembered that in England, where perhaps the financial burdens have been greatest of all, and in Canada, where limited resources have been stretched to the breaking point, the cheering reports come that there has been no appreciable decline in missionary gifts, but rather actual advance in some instances. No one has ever believed that Amer-

ica will be called upon to make the sacrifices already made by the Entente Allies; and the spirit that has achieved a new national unity in the United States, and created a solidarity of interests, can well be counted upon to be laid hold on by the churches in the prosecution of a great forward movement for missions.

HAVE you ever been sidetracked, where you were compelled to wait interminably for the passing of some delayed local train before your "through train" could move on? It is not a pleasant experience for either trainmen or passengers. Yet, by analogy, this is the experience of many home and foreign mission workers and supporters. Delayed local matters cause these two great "through trains" to be sidetracked until it becomes a matter of physical impossibility for them to make their schedule. No great railway system will permit except under absolute necessity the side-tracking of its first-class trains. Let every

church in the Southern Baptist Convention revise its program so that there shall be no possibility of side-tracking home and foreign missions during the ensuing year.

THE missionary message is a message of peace, and its acceptance the only basis of lasting peace. Here are some texts that enforce the argument: "Be at peace;" "peace I leave with you;" "on earth peace;" "grace to you and peace;" "follow after the things that make for peace;" "God hath called us to peace;" "follow peace with all;" "love the truth and peace." How sweet the sound of this message on the ears of suffering, bleeding men!

MISSIONARY By-Products in the Ministry of Paul: (1) The home base strengthened (*Acts 15*). (2) Christian education emphasized (*Acts 18: 11; 19: 9; 28: 31*). (3) Superstition replaced by culture (*Acts 19: 19*). (4) The bodies of men healed (*Acts 28: 7-10*).

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THE same Christ who commanded baptism by immersion said, "Go ye in to all the world". The same Christ who set wise and necessary limitations upon the observance of the Supper, said, "Preach the gospel to every creature". The same Bible that provides for a simple democratic church government provides also a program of world-evangelism. The same revelation that teaches salvation by grace through faith also says, "Ye shall be my witnesses . . . unto the uttermost part of the earth." An anti-missionary or non-missionary Baptist is as truly false to the teachings of the New Testament as one who would accept sprinkling for baptism, open communion, ecclesiasticism, and sacramental regeneration.

THE new Convention year begins in the midst of world conditions the like of which history has never known. Never before has there been thrown down such a challenge to Christian faith and zeal. Heaven itself must be tense with interest as the clouds of witnesses look down to see how God's people stand the test. Surely we speak with calm judgment when we say that it is the greatest hour for pure evangelical religion since Jesus came. This means that it is an hour pregnant with possibilities for Baptist triumph. May God give us that humility and boldness, that self-forgetfulness and intense consciousness of responsibility, that will enable us to measure up to this marvelous missionary opportunity!

IN Latin-America there are fifty million people who can neither read nor write. Of the seventy-three million of population, seventeen million are Indians. One-third of the population of Brazil is made up of negroes. For years European immigrants have been pouring into South America, so that there is no less the problem of the alien than in the United States. All that the millions know of religion they have learned from Catholicism, and turning from this the great masses are out-and-out atheists. "If there is any moral need for Christian missions in the Chinese empire," says Robert E. Speer, after his recent world-tour, "there is ten times more need in South America."

ONE of the great missionary preachers of the age is Dr. G. Campbell Morgan of London. Since beginning his ministry, in 1904, the contributions from Westminster Chapel to missions are reported to have risen from £6 to £1,000 per annum. Four reasons are given for this increase: "The annual missionary sermon has been abandoned and a missionary sermon preached on the third Sunday of each month; the church gives to missions one-tenth of all its contributions; every member is asked to subscribe systematically; a missionary Sunday school is held each Sunday morning, the session being largely devoted to the study of missions."

THE place of home missions in the South is being recognized as never before in the face of the national crisis through which the United States is passing. Men of far-seeing statesmanship in the political and commercial world are addressing themselves in public appeals and through the mails to pastors of churches in recognition of the tremendous influence that can be brought to bear by them in the economic program that is being projected. Upon our Home Mission Board at Atlanta there devolves a mighty responsibility which ought to call out the finest and truest loyalty of Southern Baptists.

WHAT is the heart of "the gospel"? Perhaps the majority of us would instantly think of John 3: 16. Dr. Marcus Dods calls attention to another statement, found in John 6: 37: "And him that cometh unto me I will in no wise cast out." Properly understood, this means that the man who comes unto Christ must bring all his interests, large and small, with

him; and that no man ever comes thus in vain. Is it not the great source of missionary failure that so many have come to Christ for personal salvation, but have refused to come to him for the ordering of their daily lives?

A STROKE of Chinese genius was consummated when, in addition to the drastic prohibition laws against opium within her own bounds, the Chinese republic issued the edict closing all ports to the importation of opium from other countries. This followed on the heels of China's entry into the world-war in favor of the allies, thus shutting off effectually England's interference again with the enforcement of the law. The illicit sale of opium will doubtless continue for years, but the backbone of the infamous traffic has been broken, and our missionaries rejoice.

THE Missionary Review of the World reports that the London Missionary Society, the Church Missionary Society, and the Wesleyan Societies, of England, have received an income of about £8,000 each greater than that of any year immediately preceding the war. The Baptist Missionary Society for the first time in many years reports no deficit. In the face of war conditions the Wesleyans raised an old debt of £9,510. The sacrificial spirit of the nation is thus finding expression in a devotion to missionary ideals that is thrilling in its significance.

PAUL'S Missionary Methods: (1) A consecrated ministry to heathen destitution: "*That I should be a minister of Christ Jesus unto the Gentiles . . . in the power of the Holy Spirit.*" (2) The intensive preaching of a full gospel: "*So that from Jerusalem, and round about even to Illyricum, I have fully preached the gospel of Christ.*" (3) The extensive spread of an unknown gospel: "*Making it my aim so to preach the gospel . . . that they shall see to whom no tidings of him came, and they who have not heard shall understand.*" (Romans 15: 16-21.)

THESE words of Lloyd George's call to sacrifice ring no less true when applied to the foreign missionary enterprise: "Let no man, no woman, in this crisis of the nation's fate, through indolence, greed, avarice, or selfishness, fail. Let no money be squandered in luxury and indulgence which can be put into the fight and which counts—every penny of it; every ounce has counted in this struggle. Do not waste it, do not throw it away; put it here to help the valor of our brave boys. The more you give the more you will be enriched by your contribution, by your sacrifices of extravagance."

EACH day the drag-net of war is cast a little further, so that today nineteen-twentieths of the world's population is at war, either actually or potentially. The proportions which the conflict has assumed are beyond all comprehension. To this almost unbelievable outcome the programs and policies of men have led. Is it not possible that the words which Paul spoke of the Jews find application anew to a world that had left God out: "To fill up their sins always: but the wrath is come upon them to the uttermost"?

HAVE you ever undertaken to analyze your missionary motive? Dr. Bonar, a Scotch minister, tells of a dream in which an angel came, took his zeal, which weighed one hundred, and analyzed it, with the following result: Selfishness, 14 parts; sectarianism, 15 parts; ambition, 22 parts; love to man, 23 parts; love to God, 26 parts. He says that he awoke ashamed and rebuked. Alone with God, try the experiment, and see if it will not bring forth the earnest cry: "Create within me a new heart!"



# The Peril of Our Prosperity

President W. L. Potcat, Greenville, S. C.

A Frank, Incisive Challenge by a Christian Layman and Educator to Southern Baptist Business Men

WHO said "ghosts"? An American humorist tells us that he has heard all his life that wealth ruins men and he has all his life been wanting to be ruined. Are you afraid of prosperity? Or would you prefer to risk it? Is it not the basis of all progress? The Germans have a saying, "One is what one eats," which is to say that social, aesthetic, and religious activities are only allotropic forms of bread and meat.

## THE BLESSING OF WEALTH.

Material prosperity is the foundation and condition of all other kinds. It provides, in the first place, *comfort*. Energy is distributed and lost amid physical discomforts and anxieties about tongue meeting buckle. Only the energy of genius can drag after it to its inevitable goal such heavy handicaps, only the blaze of genius can burn its way through such obstacles. It is economy in every field to make the worker comfortable.

Moreover, prosperity provides *leisure*. It releases more men from providing the primary necessities of food, clothes and shelter, to serve the higher interests of life. Leisure supplies opportunity to enrich the individual life, to establish permanent fellowships in the realm of intellect and permanent alliances with the redemptive forces of the time, and makes it possible to give personal attention to co-operative enterprises in restraint of evil and in promotion of the common welfare.

Prosperity provides also *resources* for all such enterprises. Educational and religious enterprises are only beginning to recover tone and vigor out of the paralysis with which the Civil War poverty struck them. I know that poverty sometimes abounds in the riches of liberality, but its gathered pittances cannot finance the world-wide Christian movement as it is now conceived and projected. The disaster of the European War throws upon America a new weight of responsibility for this movement, and the prosperity of the South will be tested with a large share of this added responsibility.

## THE NUISANCE OF WEALTH.

In the first place, you never can want as much as you can buy, if the range of your interests is limited to you and yours. You may sit down to a banquet ample enough for all the city, but you have but one appetite and that a little jaded. There is, accordingly, a "grotesque disproportion between your means and your power to use and enjoy them." Then there is the inevitable isolation of wealth. The art of getting rich has been defined as the art of establishing the maximum inequality in our favor. Inequality means isolation. We are made for one another and perish apart. An English critic informs us that the essence of American democracy is the denial of all superiorities save that of wealth. And yet even in America, to intelligent observers, while some millionaires are respected, others appear pitiful, some ludicrous, some disgusting; most, by their fate, are aloof. Besides, disillusionment comes sooner or later to the man of wealth. You dreamed of power in wealth, power in the sense of great personal honor and influence, but you have lived to discover that power is the exponent of personality, not possessions. Possessions go on multiplying themselves like rats in your barn and with as little expanding influence on your personality, which remains at the old level of culture and capacity.

## THE DISCREDIT OF WEALTH.

The possession of wealth may be discreditable. How did you get it? By withholding more than was meet? That tendency to poverty of soul and of respectability as well—tight-wad,

miser! By tips, leaks, corners, combinations, boosting tariffs, investments in poisons and colored water, privileges and franchises in resources which are the common property? By owning, not working? The unearned increment is a gift, out of hand, of society. Commercial wealth is power over labor. Has that power been oppression? Has the happiness of little children been ground up in your machinery and transmuted into gold? Does the poverty of the laborer stand still while your surplus grows?

And, then, it is proper to ask what are you doing with your wealth. Does your income surpass your service? Your town made your wealth. Does your sense of civic responsibility grow as the town's contribution to your wealth grows? Or do you keep all you get and add barrier to luxurious barrier to cut you off from all human fellowship with the social order which feeds your coffers? A special privilege which you have not earned by reciprocity of service is not a distinction, but a disgrace.

## THE PERIL OF WEALTH.

There are public dangers from great financial power in the hands of a few men who may be unscrupulous. Such power may block and control legislation and fix national policy in the interest of private persons, as seems to have been the case in the concessionaries in Mexico and munition manufacturers in the United States. Such wealth may appropriate natural resources, like water power, which ought to be controlled and operated by the public solely for the public advantage.

But I am thinking more of the private perils of wealth, such as affect individuals and spread like an infection throughout the community. Perhaps the most insidious is the fine wine of its intoxication, which cries like the horse-leech, "More, more!" forever. Not baseball, but making money is the great American game. It has all the excitement of the game and the precise aim of the game—the score, more, always more, than the competitor. And the competition is keener and the game fiercer and faster every passing day. Its mazes are already so intricate, its whirl already so furious that one wonders whether the social order will crack and part and give its elements opportunity to assemble in a new reconstruction on a different method and principle.

Selfishness is another private peril of wealth. It is a poor center of a man's actions, himself, says Lord Bacon. The self-regarding instinct, which threatens us all, is a special peril of the man who is growing wealthy. If it come to dominate, he is dead while he lives. Selfishness is suicide. The associative life is the only life. Commitment to the common good is the natural and imperious law of the individual life, no less than of community life. Whether you settle it in your heart to violate it or drift into its violation, you violate it at your peril. All your money cannot buy you back the happy fellowship and generous sympathies which the love of money lost you. An anarchist in society, rebel in the kingdom of God, you pass at length into the night of universal execration.

Let me remind you of certain general consequences of a prosperity which is not under the law of Christ. And first, I speak of the impression which our so-called Christian civilization makes upon non-Christian lands. It is not creditable and it does not promise much for the spread of Christianity. Some two years ago a cultivated native of Afghanistan and a descendant of Mohammed, wrote this fierce denunciation: "In material progress you Westerners have led the world for the

last two or three centuries. By the true prophet, all of three hundred years! And like all parvenus, you are so astonished at your success that you imagine your present hegemony to be a guarantee for the future. We taught you to read, to write, and to think. We gave you your religion and your few ideals and the first sparks of science and literature. We have suffered long enough a series of deliberate moral insults and material injuries at the hands of selfish, canting, lying Christianity, and we are still capable of tremendous energies when Islam is in danger." I do not say the criticism is just, for it appears to be indiscriminating; but the unscrupulous exploitation of the East by the wealth of the Christian West supplies some ground for it.

Consider another general consequence of prosperity uncontrolled by the Christian motive. Christian enterprises and agencies committed to social welfare and the coming of the kingdom starve in sight of plenty, like waifs watching through plate-glass the banquets of the Waldorf-Astoria. The United States has cleared \$15,000,000,000 in trade since the war began, and largely out of the war, and we have sent to the aid of its sufferers only two-hundredths of one per cent of our gains. What debts shame your religion and compromise the beneficent ministry of your foreign and home mission boards? Languishing causes need personal influence and financial support. Christian schools and colleges, toiling heroically at the foundations of a finer social order, lead a forlorn hope against a state policy in which their ultimate elimination is implicit. In Christ's name, there ought to be some softening up of the conditions under which the poor fight the endless battle for bread. Disease, degeneracy, divorce, vice, ought to be curtailed or forestalled. The labor of women and children ought to be regulated in the interest of the race. All redemptive and regenerative forces lift up their voices at the parting of the ways, and but one answers generously here and another there!

#### THE PARTING OF THE WAYS.

The abounding prosperity of the South stands itself at the parting of the ways. It must make its choice. If it accept the supremacy of Christ as the law of life, if it put itself full length and whole heart under the Christian demand, it will save itself in saving others. But if it own no superior allegiance, no purpose beyond itself, the curse of God will blast it, and the canker of a sordid and beastly selfishness will eat out together the happiness and the life of its victims. The test is begun. The response, what will it be?

One day a young Pharisee, noble and very wealthy, came to Bethany in search of Jesus. He found him in the road just as the missionary party had emerged for the day's journey. In spite of diligence in the works of the law, the young man was burdened and anxious. On sight he opened his heart to Jesus. "Good teacher," he said, "what must I do to inherit eternal life?" Jesus replied in a succession of challenges. "Do you really count me worthy of an epithet which belongs only to God?" "I do," is the implicit response. "How about the Commandments?" "All these I have carefully obeyed from my youth, but the record gives me no peace; I lack something my wealth cannot buy." The young ruler won the heart of Jesus by the frankness of his response. One test and then another he had stood. Would he stand a third and severer one? "Eternal life—is that really your supreme desire? I challenge your heart for its deepest allegiance: sell all, give to the poor, follow me." In astonished silence the young man's countenance blanched, fell, and slowly he turned away from the appealing, penetrating eye of Jesus. He made the great refusal and became for all future years the outstanding victim of the tyranny and the rot of riches.

It would be a gross misconception to suppose that in the last challenge of the ruler, our Lord imposed poverty as the price of perfection. He declared, rather, that the divine demand, stringent and inexorable, was for an undivided heart, no matter what rival interest disputed the claim. His prescription suits the case. The price varies with the customer.

To you he will say, "If you would be perfect, kill your personal vanity of physique, or feature, or dress, or social position. That littleness can hold nothing, much less the eternal life."

To you he will say, "If you would be perfect, conquer that intolerant domineering spirit, which first wants Christian work done your way, and afterward wants Christian work done."

To you, "Crucify your precious, pampered self, with its lust or gluttony or tippling or nerveless ease." To you, "Conquer your cowardice and show your colors in the drawing room and in the market place." To you, "Pay a living wage; get off the laborer's back and give him a share in the prosperity which he produces." And to you and you he will say, "If you would be perfect, run the knife round that cancer of the love of money, and out with it! Count not the things which you possess as your own, but hold them as stewards of the manifold grace of God."

## A Plea for the Teaching of Stewardship

Rev. J. W. Gillon, D.D.

A Comprehensive Definition and a Practical Plan

IT must be evident to all thoughtful observers that Christian people are not making progress in their gifts to the Lord's work in proportion to the prosperity the Lord bestows upon them. Some of those who have felt the disparity between blessings received and gifts made have, for a series of years, been trying to devise some means by which God's children can be induced to do more nearly their duty than they are doing.

Many things have been resorted to in order to reach the desired end. Some have counted the duplex envelope and regular gifts week by week for all of the tasks of the churches to be the sure cure for the penurious giving that has humiliated and disgraced God's children. As a result of this thought, much emphasis has been put on the use of the duplex envelope by the churches.

Others have added to this idea and so have emphasized the budget system, some contending for a single budget and others for a double budget. This just now is the one outstanding method emphasized by Southern Baptists. Some desirable re-

sults have been realized, but no general satisfactory results.

Others have emphasized the tithe as the minimum duty of every Christian. The tithe has been held up as the sure solution of the financial problems constantly facing the churches. Beyond any question, the tithe is the honor obligation of every Christian and sinner alike. No man can honorably neglect to pay it—and "pay it" is the correct putting of it, for it is in no sense a gift. But with all the emphasis on the tithe, we are not making worthy progress. Many are being led to tithe, some of them with the correct understanding of the relation of the tithe to God's ownership of material things, but many of the tithers do not understand what God's claim to the tithe is based upon. We will never have adequate progress until this is understood. The thing on which God bases his claim to the tithe is man's stewardship relationship to all material things. We must cease to emphasize all human makeshifts and we must also cease to preach tithing apart from the principle of stewardship. Tithing divorced from stewardship

has too much tinge of legality. Tithing preached in the light of stewardship becomes a high, holy and sacred duty. Stewardship understood, all other things will be easy.

1. *A stewardship consciousness is, therefore, essential to all right relationship to God and man.*

Life is not lived except in relationships. Relationship is not rightly observed except in conformity to principle. The principles of life are few and easily mastered. Principles cannot, however, be seen except in the light of fundamental facts. Stewardship is a principle, a great life principle. Its fundamentals are:

- (1) God owns all things which men seem to own.
- (2) God has entrusted men with all they seem to own.
- (3) God requires that men who handle his property shall be faithful to him in the use made of it.

Men can be faithful to God in administering what they hold for God only as they treat their fellowmen right. Men cannot have more than an indirect touch with God in all material things. They cannot treat God right with their money unless they treat their fellowmen right in money matters. They cannot treat God right in their vocations unless they treat men right in their vocations. They cannot treat God right in their families unless they treat their families right. They cannot treat God right in their time unless they treat all men right in the use they make of their time. They cannot even love God right unless they sustain a right affectional attitude toward each other. Stewardship is the principle which sets and keeps men right in all their relationship to God and to each other.

2. *The dire need of the world is, therefore, stewardship consciousness.*

The man who is conscious that God is owner and all men are stewards is safe in all life's relationships. He can be depended upon in his relationship to God in money matters or as to how he will treat God with money; in his relationship to men in money matters, or as to how he will treat men about and with money; to God in his use of the Bible, or as to the use he will make of the truths of the Bible; to men in his use of the Bible, or as to the chance he will give men to know the Bible; to men and God with reference to covetousness, or as to his attitude toward what he does not now have. Everywhere men, even men who profess to be Christians, are treating each other wrong, and so treating God wrong and dishonorably with reference to possessions. We are constantly shamed by the fraud practiced by one man upon another man. Too frequently we are made to blush at the revelation of the fraudulent actions of some professed Christians. Without blush for the guilt of the act, we witness men as they defraud God by withholding from God his own, thereby preventing God from doing for the world what he would do if men would only be honest with him in the use of material possessions.

For lack of stewardship consciousness, men in the business world covet the holdings of each other and use fraudulent means to deprive each other of their possessions. In international relationships, nations covet the possessions of other nations and plunge into war to secure the coveted prize. The present great bloody world-war would not have been possible if the nations had been conscious of their stewardship relation.

The truth of all this but serves to emphasize the dire need of creating a stewardship consciousness. This is one of the chief tasks confronting the church, the ministry and the individual layman.

3. *Some suggestions as to how stewardship consciousness may be created.*

Pastors may greatly foster the creation of this consciousness by frequently preaching on the subject of stewardship. It would greatly enrich every preacher's ministry if he would give as much study to the setting out of stewardship in the

Word of God as it is possible for him to give to any subject. It would then greatly enrich his own life and the life of his church to preach as he could preach after such study, at times, messages to his people on stewardship. We have not had half enough preaching on stewardship by our preachers.

It may be done by distributing among the people tracts bearing on the great subject of stewardship. We have a literature of no mean proportion in tract form on this great subject. These tracts may be had by asking any of our Mission Boards for them. Where they are too expensive to be given outright, a small purchase price will secure them.

This consciousness may be kindled by the pastors faithfully discussing the subject of stewardship with their people as they mingle with them in their homes on the occasion of their pastoral visits.

Perhaps the best way to stimulate this consciousness is through study classes in the churches. An admirable text-book was provided some years ago by the brethren of the Northern Baptist Convention. This book was written by Dr. Cook. The title of it is "Stewardship and Missions." This book is in every way a splendid book adapted to class study. There are eight chapters in the book. Each pastor could organize a class for the study of this book and the class could hold its sessions one hour each day for a week and thus complete the study of the book, or it may have its sessions one day in each week for an hour, continuing through eight weeks, studying one chapter each week. The pastors ought in every case to be the instructors of the classes. After one class has completed the course in the book, other classes ought to be organized and taught until every member of each local church who can be induced to do so has taken the course of study. No more genuine service can be rendered to the churches and to the cause of Christianity than to organize such study classes and thus create a stewardship consciousness on the part of all of our people. The price of the book is 50 cents in cloth and 35 cents in paper binding.

## ONE OLD WOMAN

*Miss Sophie Lanneau, Soochow, China*

I WAS giving out tracts from house to house. In a tiny shop before me sat an old, old woman. I explained that this tract was in the form of a calendar, and also had some "good words" on it. The old soul was friendly at first, and said, "I remember you. About seven years ago you used to pass here frequently." When she finally understood that I was offering her a Christian tract, she waved it away with no uncertain tone and gesture. My pleas were in vain. "No; take it away—I don't want your Jesus. I'll be dying of old age before very long. I don't want your Jesus." My heart is heavy when I think of that withered old body and that starved, withered old soul within it. When I used to go that way I was new in China and could not have talked to her, anyway. Even now there are many like her to whom I long to tell the gospel story. But one person cannot do all kinds of work. My time must be given now to the school. Who can come to help? Who will give the means to send? Because many an old crone "does not want your Jesus" is all the more reason why you should give and give largely, to help somebody show her that your Jesus wants her, and loves her, and that in spite of herself, she does want him, after all.

A GREAT preacher once said: "It is not God's way to do things by halves." Nor should it be God's people's way. Let us gird ourselves for the greatest year of missionary endeavor Southern Baptists have ever known.

# The Missionary Motive

Prof. J. L. Kesler, Baylor University

There are Many Counterfelts, as is Here Pointed Out. Have We, after all, a Sufficient Motive?  
Prof. Kesler's Answer is Convincing

NOT to purchase for ourselves a lift into heaven by missionary gifts is the missionary motive; not even to purchase a good degree of future bliss by unusual sacrifice. Not the lure of honor or preferment, a selfish goal, contradictory and antagonistic to every item of the kingdom of God, is to be considered for one moment as a proper appeal. Not good deeds but good hearts bear forward and interpenetrate the world with the flavors and aromas of the Christian life. Properly speaking, there are no good deeds which the urge of good hearts has not warmed into being. All others are shadows and shams, an impertinence and deformity.

Playing the game, tragic and illusory, whose stake is preferment among men—a business deal, a local notoriety—this is a motive still more sordid and subtle. "To be seen of men." "Verily they have their reward." A brief incongruity and a vanishing hope exhilarate those who watch the sun dial and lose no opportunity to advertise themselves. They are often caught in the snare of public favor, written up, and exploited pitifully. Two may play the same game. Those who want money may tickle human vanity, if they do not wink at human villainy, to get it. And heaven, in tears, looks down upon these motives, alien and remote from the missionary impulse, as they sometimes occupy the center of the stage. Meanwhile missions lie prostrate and exploited for business purposes and personal pride.

\* \* \*

Other motives there are not queered by selfish impulses, but which are yet superficial and inadequate. Among these imitation, passively following the fashion, plays a large part. To some degree this drift of circumstance and the urge of "everybody is doing it" is inevitable. We are imitative in religion as in other things. But while in this there is no gall of bitterness or bond of iniquity, still it is too colorless and purposeless, too much an aimless drift, to be considered a proper missionary motive.

Still another motive, superficial, not mean, is that of the mechanical tenth. Giving one dollar out of every ten, there is a subtle temptation to claim the other nine. Everyone ought to give, I believe, a tenth—some much more. Yet not a tenth, but all—every dollar one makes or spends—is God's dollar and humanity's, made at his work and spent in his service, if rightly made and spent. Jesus wants a whole man's heart and a whole man's life—no such division "as one-tenth is God's, the rest is mine". The heart cries out against it. Even as he gave all, he expects all. All that one possesses and all that he is must be open to the appeal and purpose of God and the needs of the people. When religion is denatured by demotionalizing its springs of action, it falls into the same formal perils as when mechanized in ritual and phylactery, in whose vortices of futile ceremony it has so often gone down.

Another superficial motive is that of the discharge of duty by an incomplete evangelism, when in reality Christianity is to save life, soul and body, and the long years of growth and service in which they are to abide together. This "other-worldliness" is good, and essential, but it often lacks perspective. It does not go far enough. It is too limited. It is negative. Christianity saves the whole life. It is positive. It includes soul and body, time and eternity, the individual and society, the life of the spirit and the life of service—it is the larger life. Jesus came to give life and to give it more abundantly. Our missionary enterprises will become faint and pale if the evangelistic fervor has not been supplemented sufficiently by ed-

ucational development and social interest and efficiency. We have failed often to see that the missionary task is bringing the kingdom of God on earth, where the will of God is to be done even as in heaven—a kingdom of human beings in human bodies devoted to human well being. We are just beginning to see and adjust ourselves to this larger spirit of the missionary enterprise and Christian responsibility.

\* \* \*

The true motive is identical with that which caused Jesus to give his whole life for the whole world. It was love; it was service; it was sacrifice—not a part, but all. Everything he was; everything he had; everything he did was incorporated in the missionary task. So it was with his life. So it must be with ours, if we are to be his children and are to do his work in the world. "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." Not by proxy but by participation is the kingdom to come. Every man is to be missionary in his place, every task made tributary, every enterprise redeemed and sanctified in its direct and social ministry where life touches life.

The missionary is the one whom love consecrates—what he is, what he has, what he does. The missionary is the one who finds God in his work and consecrates it to men—the whole of it. In this way the religious consciousness and the sense of world responsibility lift every common labor into noble dignity. The gifts he gives to missions come out of a task which is itself a mission to life. He is on good terms with his job because his job is human. It is linked to life and warmed by human ties of brotherhood.

Anything less than the love which, in its daily rounds of labor and of life, seeks to help and to heal, to lift men, to bring them a splendid hope, individual and social, does not reach or represent the missionary motive. This missionary spirit which lives for others because it loves them, which gives to others because it holds them dear, which shares with others because it lives in sharing, will bring the friendliness and fellowship of the ampler life.

This love of men *wrong* to make them right, of men *bad* to make them good, has in it the Master's mission. It is to bring in a new era of the fine art of living, living together the brotherly life. Any motive less than this kingdom of heaven falls short of the love and pursuit of the Master. His love, with the love of one another, is the central seat and spring of Christianity. It is also the central, and the only right, motive of missions.

*To see men blind and give them sight, to find them foul and make them clean, to meet them sick and leave them well, to seek them lost and lead them to the light, and to help all others in little and in large, to make this general human ministry prevail wherever the cry of want and pain wails out its piteous appeal for light and life, wherever life looks up and seeks its larger birthright in Jesus Christ, this is the missionary task; and the missionary motive lies warm within the glad surprises of its splendid possibilities.*

How blessed it is to help a little in this great adventure of saving a world to a finer life, to fill its morning with bluer skies, and to bring a richer rest and assurance to its evening time. The promises that gleam here by the altars of prayer enlarge the hope and exalt and multiply the sacrifices wherever men lift up their eyes and look on the fields white unto harvest.



## Seed-Sowing for the Kingdom

*Misses Madge Ramsey, Alda Grayson and Ellie Wofford*

Products and By-Products of the Louisville Training School

THE shrill whistle of the postman brought Mrs. A. to the door. "A card!" she exclaimed, "now who could 'a wrote to me?—Miss Leachman! Oh-h-h, listen, pa; they are goin' to give us garden and flower seed at the Mothers' Club at Good Will Center next Tuesday. Ain't that fine?"

"It sure will help out these hard times to have a little garden," said pa.

The postman little knew the joy he brought that bright spring morning to about forty homes, as he delivered cards telling of the distribution of seeds at the Mothers' Club of the Good Will Center.

On the given Tuesday all were present. Such excitement and such eager plans as were made. Some could take only flower seed to be planted in boxes, for they had no yard. Several who had not been there all winter wanted a lion's share, and one was so sorry the mustard seed was not red instead of white, but these were exceptions.

Several weeks later on, visiting in the homes, we found the seed up. How proudly the little gardens were shown to us! One little woman had only a flower garden, and it was made in a hard-packed plot of ground under a large tree. She was as happy as a child because the seeds were coming up. Many hours are now being spent in the fresh air and sunshine that used to be spent in dark and stuffy rooms, where the sun never penetrates.

Another had a large place and everything was growing nicely. "Yes," she said, "last year we planted seed in this very same spot, and don't you know, not a single seed came up. John said, 'You know Miss Leachman's seed would grow.'"

One woman was quite discouraged; her seed had come up, but too soon the neighbors' chickens had demolished them. However, she has tried again, with better success. Such joy as they are having now as they sow the seed and watch the growth, but later they will eat the fruit.

This is only one of the many things that the Good Will Center does for the people in its neighborhood. Here the Training School girls work in God's garden while they pursue their studies at the seminary, and almost every afternoon and evening clubs of girls and boys, young women or old ones, are at work or play. Each member is visited in the home and a personal interest shown in every individual. Ofttimes the most abject poverty and filth exist, and it is a joy to see these homes change and become nearer what a home should be. It is slow work, but worth all the time and labor it costs.

Not only do their homes become cleaner, but also their lives are changed. One woman when she joined the Mothers' Club about a year ago was very bitter toward her sisters who were not living as they should. Instead of influencing them for the better, she only antagonized them and made them worse. After

she had been a member of the club for a while her attitude changed. She began to be loving and to lead a sweet Christian life before them. Her changed life began to tell in their lives. Shortly one sister and the mother joined the club. The other sister, who had lived with a man for five years without marriage, came to the club, was interested and came again and again. She was welcomed, but not asked to join. One morning the little woman came into the office, her face shining and tears running down her cheeks. Her sister had married, and her joy was intense. Now, all her family are living good moral lives and all because she loved them instead of reproaching them. The next Tuesday the sister joined the club, and has made a good member. Another member of the club was found

to be intemperate and on being reprov'd became angry and stopped coming. She stayed away for several months, but the seed had been sown; she came back and has apparently quit drinking. A great many in our clubs are led to give their hearts to Jesus. When they do this we see that they join some church, and if possible lead them into active church work. One of our mothers is not only herself an active worker, but has led her husband and children into service.

The work is slow and at times discouraging. It seems often as though our seed has fallen in rocky, barren places and that

there will be no fruit. But we remember that we are to do the sowing and tending and God will give the increase. Many of the seed we sow now will be reaped by those who follow us, while we are reaping the fruits of the labor of others. So, after seeking guidance and strength from our Head Gardener, we start in afresh to make this neighborhood in Louisville a brighter, cleaner place, abounding in Christian homes.

\* \* \*

Down in the heart of Louisville, where sin and vice abound, there stands a little church. It is not much to look upon. In fact, passers-by would hardly notice it, for it looks like just another store. The only thing that makes it look different from its neighbors is the sign—*Bethel Baptist Church*. Even inside it is not so beautiful at first, for it is rather dark and gloomy, but it does not seem so long, for the Spirit of God is present. Here is a place where souls are saved. Men and women often at their first visit meet Jesus and surrender their lives to him. So this is a work-shop for God where even the most broken-down lives are mended for him and from wrecks have come forth workers.

But all the time is not spent in reclaiming wasted lives, for while it is good to save the broken pieces of humanity it is better to save the whole life. So down at Bethel much is made of the children. Every effort is made to interest them, and right royally do they respond. It is in this work with the children



Senior Class, 1916-17, Louisville Training School.

that the Training School girls have a great opportunity for serving. The sewing class is one great means of reaching these children. This is conducted by two of the Training School girls and meets every Tuesday afternoon. At each meeting there are from twenty to twenty-five girls to greet the teachers when they come, and when the hour for closing comes they beg to sew "just a few minutes longer." The whole time, however, is not spent in sewing, for there is an opening song followed by Scripture reading and prayer, or a story often illustrating the plan of salvation. There are several Catholic girls who come only to the sewing class, so the teachers strive earnestly to implant some truth that will lead them into the right path.

But that is not all. Should you chance to come into the little room outside you might find one of the teachers talking with a girl about her soul's salvation. Beautiful conversions have come just this way.

The Training School students visit in the homes with a three-fold purpose, viz.: to gain the love and respect of the child, the confidence of the mother, and to win the family for Christ. Before starting out on these visits these students ask God's direction, for they realize that "Christ's soldiers fight best on their knees."

For several hours in the afternoon you could see them with happy faces going into dirty rooms, and attics by way of rickety stairs to find mothers who with their little ones are living in one room—or two at best—far from God's sunlight and fresh air.

Go with them into one of these homes and catch a glimpse of their work and the sunshine they carry. One Saturday afternoon when the sky was dark and the rays of light almost faded from the horizon they went into a weather-beaten house of many years, up steps that were so dark that they had to feel their way, up to the third floor. There they found a door which was opened in answer to their knock. The air was foul and the room so dark they could not recognize anyone. In a few seconds an old woman, showing that the grim hand of filth had painted her with soot, greeted them. On a low, dirty bed lay her only daughter. Gently yet cheerfully the girls led the conversation and before leaving they knelt by her bed and lifted their hearts to God. In a few weeks they revisited this home. This time

the family had moved into lighter rooms and was cleaning up. The greeting showed how much good the first visit had done. Jesus had heard and answered their earnest prayer, for the little granddaughter had accepted Christ. The children and mothers look for these visits and often open up their broken hearts.

We will peep into their Sunday school room, for this is a place of great interest. Some of the children even come without their breakfast, so great is their eagerness. They open by an attractive five-minutes illustration of the lesson by black-board, object lesson or story. Then the main lesson is taught. The last five minutes is given to a short story, through which some Christian virtue or duty is taught. As a result of their work every girl in the Junior Department has accepted Jesus and most of them have joined the church.

## AN EVERLASTING MONUMENT

*Foreign Mission Board, Richmond, Va.*

BRETHREN:

I am enclosing check for \$20.00 for foreign missions.

On the 5th day of this month my dear wife was called home to heaven. For some time she had been saving the marriage fees with which to purchase her spring outfit. At the time of her death it amounted to \$20.00.

My first thought was to put it all in flowers for her grave, and then I remembered how soon they would wither and die. The next thought was to use it in part payment for a monument for her grave, and then I remembered that would last only for time. Then it was I determined to invest it in missions, thinking perhaps through it some soul might be won to Christ; and that through all eternity she might have her Redeemed Memorial with her.

My conscience would not allow me to use one cent of it for any personal benefit; so I am sending it in the name of, and for the glory of Christ to the Foreign Mission Board. It is a small amount, but invest it as the Lord may direct, and may the blessings of God attend it.

A PASTOR.



A Session of the "Mother's Club," Good Will Center.

## A Shelf of Best Books

Frank Moody Purser, Th.D., Educational Department, Foreign Mission Board

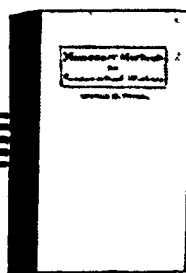
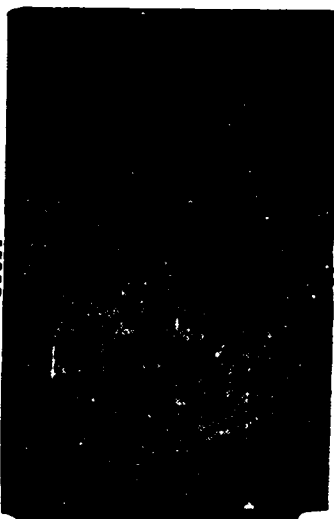
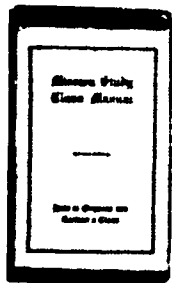
"Knowledge is Power," but Knowledge Must be Acquired. Here are Some Tested Books that will Meet Your Needs for Personal or Class Use

THE call of the hour is for a mighty missionary advance. "Humanly speaking," says B. Carter Millikin, in his pamphlet, *Mission Study Class Manual*, "the advancement of the missionary enterprise depends upon the intelligent interest of the church in action." Continuing, he says: "Our minds are so constituted that we act only in response to sufficiently strong motives. Knowledge of world conditions, needs and opportunities supplies motives for missionary activity, and tends to render that activity effective. The need and the opportunity throughout the world today are so urgent as to call for wide-spread missionary education."

### THE MISSION STUDY CLASS.

The mission study class is one answer to this urgent need. A small group, the members of which are in close personal touch with each other, gather once each week for a course of from six to ten sessions, and in a free, informal way go through a selected text-book. A leader—possibly the pastor—will enlist the desired number, and direct the study.

The place of meeting may well be the parlor of some home, or a comfortable room in the church building.



The *Mission Study Class Manual*, above

mentioned is a brief tract which gives many helpful suggestions about the organization and conduct of mission study classes. It may be had for five cents the copy, postage prepaid, and should be in the hands of all leaders who contemplate work of this sort.

*How to Get Missionary Books Read* is the title of another pamphlet containing suggestions on choosing, securing and advertising books and organizing a reading campaign in the local church. It will be sent for three cents, prepaid.

*Follow Up Work for Mission Study Classes* is a valuable tract giving suggestions for following up interest aroused in mission study. This may be had for the asking.

*Efficiency Points*, by W. E. Doughty, is a four-chapter book for men discussing the fundamentals of missionary efficiency. This book will prove of value in undertaking to enlist the men of the church in the matter of mission study. Price, 25 cents, postage prepaid.

*Church Finance*, by Frederick A. Agar, is a compact volume, perhaps the best book yet written on this subject, which goes to the heart of this vitally important problem, the correct solution of which lies at the heart of all successful missionary endeavor. It will appeal especially to men as being business-like and practical.

### MISSIONARY METHODS IN THE SUNDAY SCHOOL.

The mission study class ought so to be organized and its work planned that it will reach a large proportion of the more mature members of the church and congregation. But at best, the most significant groups for the future of missions will not be reached if this method is depended on entirely. The great

mass of children and young people can scarcely be included in even the most comprehensive scheme of mission class work.

In his introduction to the book by Mr. Geo. H. Trull, *Missionary Methods for Sunday School Workers*, Mr. Charles G. Trumbull, editor of the *Sunday School Times*, puts it thus strongly concerning the place of missions in the Sunday school:

"The true understanding of the church at work teaching makes it plain that the implanting of the missionary spirit so as to give it control of the life of every pupil may fairly be said to be the chief and sole purpose of the Sunday school. Therefore if a Sunday school fails here it fails not only as a powerful ally of the great missionary boards, but it fails as a Sunday school." This is a strong statement, but careful consideration will convince that its truth is hard to escape.

Many of our most thoughtful Sunday school workers have been seriously studying the matter of bringing the power of this great educational agency to bear upon the problem of adequately teaching missions. Perhaps no single book ranks higher than the one just referred to

by Mr. Trull. Quoting again from Mr. Trumbull's introduction, "Those who have thought that not much has been done in a practical solution of the study of missions in the Sun-

day school will be amazed at the enlightenment that these pages offer." Price, 57c, prepaid.

A companion book to the above, by the same author, is *Five Missionary Minutes*. This is a practical handbook for creating a missionary atmosphere in the Sunday school. It contains material for opening and closing programs, class exercises, etc., for fifty-two Sundays, and deals with home and foreign missions. The same idea is carried out further in the author's *Missionary Programs and Incidents*, which contains twelve complete programs and fifty-two incidents.

The price of each book is 50 cents, postage prepaid.

One of the newest and best books of the same character, but for use in elementary grades, is *Missionary Program Material*, by Anita B. Ferris. This gives specimen programs, stories to tell, dramatic exercises, recitations, games classified under different countries, etc. Price, 50 cents, postage prepaid.

A book along quite a different line, but of absorbing practical interest, is *Things to Make*, by Hutton. This is intended for the older boys and girls on hand-work and service. Scores of fascinating ways are shown in which children can co-ordinate their hands, head and heart to make things to share with others all over the world. Price, 50 cents, postage prepaid.

*Holding the Ropes*, by Brain, has been off the press several years, but has many valuable and helpful suggestions, including chapters on missionary training in the home, the missionary library, music for missionary meetings, and special problems. Price, \$1.10, postage prepaid.

*The Why and How of Missions in the Sunday School*, by Brown, proposes to be "A constructive, workable program for disseminating knowledge of mission methods among the scholars." Price, 60 cents, postage prepaid.

## Winning Men to Missions

A Symposium by a Group of Prominent Baptist Laymen in Answer to the Question: "How Enlist Men in the Missionary Enterprise?"

MR. T. O. LAWTON, of Greenville, S. C., goes to the heart of the matter when he says that the solution is to be found in personal appeals:

"Not less written matter, but more consecrated men presenting the cause of missions to business men personally, in business offices, in business days, and to the churches on Sundays. Only once in my twenty years of business life do I remember having a man personally appeal to me to give to missions, while hardly a day passes when other causes are not presented.

"I have agreed in writing to give as much to missions as I do to other objects, but the hardest proposition I have in reference to this matter is to keep from giving mission money to other causes, due entirely to personal appeals on the one hand, and a lack of personal appeal on the other."

\* \* \*

The question at once arises, "What appeal will be effective? How shall business men be approached, and what argument shall be used?" Mr. J. W. Leigh, of Memphis, Tenn., puts it thus:

"Appeal to the better natures of men for fair dealing with Christ. Ask them not to accept so much from him and give a little in return. Show them what can be accomplished with both small and large amounts, and get them to give such gifts as are worthy.

"Dispel the idea so long prevalent that the large portion of gifts for missions goes to pay salaries for the Board workers at home. Show them with facts and figures just where their money goes, and what it can be made to do."

\* \* \*

Mr. J. J. Darlington, of Washington, D. C., one of the leading lawyers of America, shifts the burden of responsibility from the busy man of affairs for not being interested as he should be in missions, and places it upon those who carelessly pass him by as being "uninterested." Such neglect wrongs him. "The average business man," Mr. Darlington believes, "will be reached through fidelity to him on the part of pastor and fellow-Christians."

\* \* \*

Mr. M. H. Wolfe, of Dallas, Texas, states it in clear-cut business phraseology:

"In order to reach men who are able to do large things for the kingdom it is absolutely necessary to show them specific results coming from funds invested in the cause for which the appeal is made."

\* \* \*

Mr. J. Calvin Moss, of Lynchburg, Va., has an idea all his own as to how best to make effective missionary information:

"I see nothing so powerful as appealing information," he declares. "Let us discard much of the printed matter upon which we are relying, and spend thousands of dollars in securing film facts in slums, destitute country districts, in Africa, Asia, Europe, etc. Let these films portray the homes and life accurately and fairly, however horrible they may be, as found before knowledge of Jesus has touched them—and then show the same life as uplifted through acquaintance with him and Christian teachers.

*The interview with a group of Baptist laymen, published in the May number of HOME AND FOREIGN FIELDS, as to the source of their interest in missions, revealed four fundamental reasons:*

1. They were won to a real and not a mere nominal discipleship.
2. They recognized, through study of the Bible and Christian history, that Christianity is fundamentally missionary.
3. They became informed, through printed matter, contact with the workers, sermons, and attendance on missionary gatherings, as to the needs and results of missions.
4. They were led to recognize the obligation of stewardship.

*Place a negative before each of these statements and an effective answer is given to the question: "Why are so many nominal Christian men not vitally interested in missions?"*

*But perhaps of greatest value of all are the answers to the further questions, "What plans and appeals do you think will be most effective in reaching and enlisting men for the cause of missions?" The heart of the replies in this symposium are here given.*

"Then let all the churches, Sunday schools, prayer meetings, Christian colleges, display—display—again and again—this photographic proof that Jesus can uplift an African home or community as surely as he has uplifted yours or mine.

"Supplement this with argument which shall give repeated emphasis to men of the truth that God has brought all the earth into closest and most vital relationship, so that wheresoever need and ignorance enthrall men, Jesus calls us to hurry to them with gospel news, as well as with bread and medicines and clothing, irrigation and railways and applied science."

\* \* \*

Mr. J. M. Crocker, of Frankfort, Ky., sees in the Woman's Missionary Society a force for missions which he thinks has done more for this cause in his church than any other organization. The development of men along parallel lines he believes to be a possibility, the results of which would be revolutionary for the cause of missions. "Get men to talking about the need of missionary work. If you can get one good man in the church really waked up he will wake the others."

\* \* \*

Mr. H. Z. Duke, of Dallas, Texas, strikes straight from the shoulder in characteristic Texas fashion:

"Bring men face to face with men for missions as they face each other for business. If men would face men for God as they do for money, we would have

as many men workers in our churches as we have women. Let the pastor, or some man who has the burden of missions on his heart, get these men off one at a time, and pray over the matter and lay the responsibility on them personally.

"Many good men are simply overlooked. Too many of our pastors are giving too much time to the preaching of big sermons, and too little time to teaching and training their men for kingdom service."

\* \* \*

Dr. J. P. Runyan, of Little Rock, Ark., sees the answer in the practical, persistent carrying out of the plan embodied in the motto: "Every member canvass in every church for every cause for which Baptists stand." Along with this should go the constant teaching and preaching of the doctrine of the tithe as an equitable minimum in the discharge of Christian stewardship.

\* \* \*

Mr. Ben Johnson, of Mansfield, La., voices the sentiment of the majority of the men who see the greatest need to be that of information when he says:

"Our men must have a vision. In my opinion there is no better place to get this vision than at our conventions, associational gatherings, laymen's meetings, and the like. The greatest of all needs is the deepening of the spiritual lives of the men, and this can best be accomplished in the warm, spiritual atmosphere of a meeting where men touch men and have their hearts fired and their sympathies awakened by great messages.

"This having been done, with HOME AND FOREIGN FIELDS, and the state denominational paper, in every home, the wheels of Zion will move steadily on."



## THE MAKING OF A MISSIONARY BAPTIST CHURCH

W. S. Squibbs, Jonesboro, Tenn.



LIMESTONE BAPTIST CHURCH is situated in Washington County, Tennessee, on the head waters of Limestone Creek, from which the church gets its name. The church was organized in 1842, and is located in a community noted for its progressiveness and public spirited citizenship. The Sulphur Spring high school, built at a cost of \$8,000 in 1908, by the community, and one of the best in the state, is in sight. Not over one-fourth of a mile is the camp-ground and Methodist Episcopal church, so that the

community is pretty evenly divided, religiously, between the Baptists and the Methodists. Limestone church has 204 members, only about half of which are in reach of the church.

Limestone possesses no advantages over most country churches, except those which she has developed among her membership by having live pastors and laymen who are always watching an opportunity to help, in word and deed, push forward the Master's kingdom.

It has a perennial Sunday school and a Ladies' Missionary Society. It has bought and paid for a church house in China, and supports a native evangelist on that field.

All this has been brought about by a unique method that the church adopted some eighteen years ago to raise money for missions. In 1898 the church reported to the Holston Association eight dollars for missions—home, state and foreign—which indicates that there was practically no missionary spirit in the church—at least, if there was, it was not manifesting itself. The pastor seldom ever said anything about missions, few read the denominational paper, a collection was seldom taken, the pastor received no stated salary, in fact, did not expect much, but worked at something else for a living—generally farming—and thus everything was just going along as scores of Baptist communities are today, with no object in view—satisfied if it could exist!

With this condition existing, one of its young members, who had brooded over the condition of the church and its lack of aggressiveness, attended a Children's Day exercise at a Presbyterian church some five miles distant, where the pastor had given to the children of the community who would take them, so many grains of corn to be planted and tended for the Lord. The grains had been given out in the spring, and now in November, at this Children's Day, the corn grown from these grains was offered by the pastor to the highest bidder, the proceeds to go to missions. The result was that the corn brought two or three dollars per bushel, and a neat sum was realized from the proceeds of the corn sale.

As this Limestone member rode home that evening pondering the situation, a happy thought came into his heart; shall I say the Holy Spirit prompted it? It was this: If only we could get each member of our church and their children to obligate themselves to give something each year for missions, if only a little, what a great showing we could make! And then, if we could get our people aroused to their duty along missionary lines, the problem of church activity would be solved, because they would then see their duty along other lines of Christian endeavor. And this has proven a correct view, for now we have no trouble about pastor's salary and church benevolences.

We wanted, however, to get a plan that would rid us of any feature of a church fair, and so make it as near an offer-

ing as could be. Accordingly, the plan, as matured, was to give every one in the community who would take it, a nickel, to invest during the summer, and in the fall bring in the proceeds, or any part of it they desired to, and give it for missions. The matter was put before the church, together with the details, and the church voted unanimously to try it, and selected the writer to carry it into execution.

I went to work in March, 1898, and succeeded in inducing thirty-six persons to take nickels and see what they could make. I recorded these names in a book bought for this purpose, and along in the summer the church set Saturday before the first Sunday in November for Children's Day, and the nickel collection. Dr. R. R. Acree was selected to preach the missionary sermon.

During the summer the children were busy seeing what they could make with such a wee thing as a nickel. Some bought eggs and raised chickens, some bought corn and planted it. One little girl bought lead pencils, sold them at a profit, and reinvested. Some did one thing and some another. One little boy induced his step-mother to sell him a setting of eggs and lend him a hen to put them under, for his nickel, and the result was twelve chickens hatched and twelve raised. He sold them in the fall for \$3.50. He said he never saw chickens do so well. The little girl that invested in lead pencils had nearly as much. All the children did well, and quite a rivalry sprang up among them as to which would be able to do the best.

Finally Children's Day came. The announcement had been made in the county paper, and a large crowd gathered. Dr. Acree preached a strong missionary sermon at eleven o'clock. The women of the neighborhood brought out a sumptuous dinner, and in the evening the children rendered a nice program of songs and speeches, after which I seated myself at the table and called the name of each one who had taken a nickel in the spring. As the name was called each would come forward with his or her offering and the amount was announced to the eager congregation. It was indeed inspiring to see the happy expressions of the little fellows as they came up with their offering. When the amount was totaled it was found to be over \$36.00, more than four times as much as the whole church had ever given before for missions, and an average of one dollar to each person!

I thought, What will this mean when we have gotten every member of our church to try the plan? Quite a few along in the infancy of the plan took hold cautiously, but by and by they came in, and now they are most liberal givers. The second year the proceeds amounted to over \$60.00; the third year to \$87.00; and the fourth year to more than \$100.

The church has made a steady climb each year. Never in a single year have we gone backward. In 1915 we received \$450, and it did look as though the church had reached its strength, but when November, 1916, came, with 136 nickels \$660.37 was given. Last year there were thirteen tithers.

Then, too, we generally have a letter from our native evangelist to read to the congregation, and this helps to keep our people awake to their duty. He sent us the picture of a paper god that a heathen Chinaman brought and gave to him, saying that he had no further need of it, that he had found the true God and he desired to worship him. This poor heathen and his family had been worshiping this paper god all their lives. We have hung it up in our church, not to worship, but as a reminder of our duty to send the gospel to the heathen, and of the wonderful transforming power of the Spirit of God.

Our church is happy in the thought that while we sleep here, over in China it is day and our worker is busy carrying the message to the lost and thus the work goes on twenty-four hours every day.

This, in brief, is a history of Limestone's great missionary day and nickel collection. But you must remember that this is only our great day, and that at every service a collection is taken for some of the benevolences.

## FROM HOD-CARRIER TO PASTOR

Rev. Chas. G. McDaniel, Soochow

The Remarkable Career of Lieu Paung Ze, as related by a Missionary Whose Life is Mightily Telling for God in China



Pastor Lieu Paung Ze, Soochow.

THIS morning our Zia Nga Zien Baptist church called Mr. Lieu Paung Ze to be their pastor. It was such a triumph of character and religion that I am going to tell the story of this man's career in Soochow.

In 1908 Mrs. Seaman gave the money to build a church in Soochow. In order to make the amount go as far as possible we decided to build the church by day labor. Soon after the funds were in hand we had a large gang of carpenters, masons and unskilled laborers busily engaged in the erection of the building. Among those applying for work on the church was a tall, strong and rather striking looking Chinaman from the country. He said he was an inquirer of the Old North Gate church in Shanghai. I told him that I had nothing to give him to do but making mortar and carrying bricks. The class line is so strictly drawn in China that I was greatly surprised when he said he would be glad to do even this kind of work. To make a long story short, he immediately set to work and served as hod-carrier and day laborer until the church was finished. He was strong, quick, industrious, faithful, and withal had a winning disposition.

When the church was completed Mr. Lieu applied for the position of janitor in our boys' school. He had a little education and seemed too good material for such ordinary work, but as he wanted the job I was only too glad to get him. As might be expected from his past services, he did the work of janitor well, not neglecting the most menial part of it.

In spite of the humble nature of the work Lieu Paung Ze was doing, there was something about him that made the students treat him very differently from an ordinary servant. Indeed, the students looked upon him as one of their own number.

From the first Mr. Lieu had been a faithful member in our church, and when by and by he expressed a call and desire to preach, the church gladly recommended him to the seminary in Shanghai. He entered the lowest course, a two years' course provided for men advanced in age and of limited education. His ability and faithfulness soon won for him the love and respect of teachers and students.

When Mr. Lieu had finished the short course in the seminary his teachers were so much impressed with him that they advised him to enter the regular course for further and fuller preparation. This he decided to do, although it meant three more long years of hardship for himself and family. In China,

as in America, it is no easy matter for married men to get along on what the seminary allows for students with families. Mr. Lieu was no disappointment in this regular course.

When he had received his diploma our Soochow station was glad to have him back in Soochow as an evangelist. He has spent one year with us in this capacity and has been steadily rising all the time.

Today our church gave him a hearty call to be their pastor. Thus he becomes pastor of the church which he helped as day-laborer to build. This is all the more significant when we consider the fact that the students and teachers of Yates Academy and our We Lin Girls' School worship in this church. Some of the teachers in Yates Academy, graduates of both our academy and the Shanghai Baptist College, whom Mr. Lieu served here as janitor in their students days, were the most enthusiastic in extending him this call.

## HAPPY IN THE LORD

Rev. S. E. Stephens, Pingtu, China

THE final test of faith is the call to leave this life. This is a time of intense fear and great anxiety to the non-Christian Chinese, and a time of deep anguish and most bitter weeping for the relatives left behind—pathetic beyond the power of language to tell. Oh, the sadness of these hopeless hours!

It was not so with Brother Du. For years his faith in Christ had caused him to brave all sorts of weather to be at the Lord's house on Sundays. His last hour was one of triumph and rejoicing. He had seen his wife and sons all brought to Christ. This man could not read, and he lived a half-beggar sort of a life, for he was very poor in things material.

A few weeks ago he came to see me and I noticed that he was not well. A little later his wife called and said he was very sick—could not live long. Another week, and she came, saying it was all over.

This last visit of a poor, ignorant woman was the most refreshing and encouraging experience I have ever had in China. There was no weeping, but constant rejoicing, which now and then expressed itself in song. The hymns she had learned to repeat at the Bible Classes taught by Miss Jeter (now Mrs. Comerford) were her mainstay. She had none of the tunes right, but her heart was in the proper key.

Poorly clad and care-worn, this old woman brought me a greater blessing than I have had from anyone else in many a day. She told in detail of the victorious death of her husband, and how she sang him out of the temporal into the eternal. Oh, the contrast! She rejoiced in the knowledge of the Lord, and of his salvation, and instead of weeping fanatically as the heathen do, she broke into song as her life-long companion was leaving her; and this is what she was singing:

"What though the tempest rage,  
Heaven is my home;  
Short is my pilgrimage;  
Heaven is my home;  
Time's cold and wintry blast  
Soon will be overpast:  
I shall reach home at last,—  
Heaven is my home."

Again and again she referred to the calm, happy expression on her husband's face after the spirit had departed. She said: "He looked so different from the unbelieving dead that it made a profound impression upon the non-Christian neighbors."

When the singing, rejoicing and praising God had been kept up for some time by this old saint in my study with her son and myself as the only hearers, she stood and said, "Let us pray." It was a wonderful prayer—full of confession, gratitude and many expressions which indicated her simple, child-

like faith in God. When she had finished, I said to her: "What are you going to do now, seeing you are left alone?" Her reply was immediate: "We have had a hard life and suffered much together. If God took care of both of us, why should I, being just *one*, be anxious? My husband is now out of all this trouble and suffering, and I shall try to be faithful and join him before long."

## AN ORDINATION

Mrs. T. C. Britton, Soochow, China

The Lord is Calling to Special Service China's Brightest and Best



Pastor Y. C. Ling, Soochow.

ON January the 28th, at the Bing Hwo Jao Baptist church, Soochow City, a presbytery, composed of two Chinese pastors and two missionaries, took part in ordaining Mr. Y. C. Ling to the full work of the ministry. The service was simple but very impressive, and a most interesting occasion to most of those present, for only a few of them had ever before seen one ordained.

Mr. Ling is twenty-six years of

age. Neither of his parents was a Christian when he was born. When he was about nine years old his mother became a believer, but was kept from joining the church for a time by the bitter opposition of her husband. By patience and prayer the opposition of the husband was overcome, and he, too, became a true believer.

The mother was called to her heavenly home nearly ten years ago, and when she knew she must go she called her son, her only child and her joy, and pleaded with him to consecrate his life to the service of his Lord. He then had been a Christian two years.

More than five years ago this young man felt that the Lord was calling him to service, and he weighed very seriously the various ways in which he might serve his Master. But it was while he was a sophomore in college that he was led of the Lord to see his duty to enter the full work of the ministry. Since then he has had no doubts as to his call to his life work, and has improved every opportunity to prepare himself for that work.

Mr. Ling enters the pastorate well equipped, having completed the courses of both our Baptist College and Seminary. It has been my privilege to follow him in the various steps of development since he was a small child, and it fills me with joy to see him now taking hold of his pastoral duties with such devotion and genuine delight. As I watch the fruits of his well thought-out plans and zealous efforts for the spiritual growth of his flock it is hard to realize that he has had just a short half year in the pastorate.

Our friends in the homeland will join with us, I trust, in praying for this consecrated servant of the Lord, that he may be used of him to lead many hungry souls to trust in Jesus, and to so instruct them in the Word that they may be able to drink freely at the fountain of God's love and consolation.

## A CHURCH STANDARD OF EXCELLENCE

Rev. T. J. Moore, Enlistment Missionary, Mississippi

THE enlistment man is in no sense a secretary. He is as truly a missionary as is the man who is first to open up gospel services in a community. His is a work of cultivation rather than planting. He waters what others have planted.

He is to make a specialty of no one line of church work to the exclusion of other lines, and yet his is a definite line of church work. His scope is to include every department of church work. Yet he is not to deal with these different departments in a general way. His is not a sheet-lightning performance. He must do definite work in a definite way. He cannot specialize along any one or two lines as do the Sunday school or B. Y. P. U. workers, but must be able to do and actually does, in a special way, any and all lines of church work as he finds them to be needed.

In this respect he is to be like a physician who is a general practitioner. A doctor of this class is to locate the ailments of his patients and be ready to treat them for whatever is the matter. He must carry all sorts of medicines along with him and a few surgical instruments also. He may call in a specialist when one is found to be needed and can be had. But if one cannot be had, he must tackle the case himself and do the best he can.

The most common need of our churches, as I see it, is a correct and uniform conception of a New Testament church organized and at work as a militant force in kingdom movements for victory.

A man who has that conception and is so charged with it as to be able to transmit it to others, along with practical and workable methods by which the conception may be converted into a reality, is good material for an enlistment worker.

The pastor and each member of every church need to have a clear vision of the work that church can and ought to do, and also along with that vision a clear vision of the method by which it can be done.

To aid in getting such a conception as this as a mental picture before every church possible, I am using a proposed "Standard of Excellence for Baptist Churches", containing ten points printed on cardboard in large enough letters to be read across the meeting house.

This is not put out as a standard of perfection. Its requirements are purposely placed rather low that more may be the number of the churches that will undertake to reach it.

Following is the proposed

### STANDARD OF EXCELLENCE FOR BAPTIST CHURCHES.

- I. Scripturally constituted.
- II. An adequate church house.
- III. A pastor employed for at least one-fourth of his time.
- IV. Sunday school with average attendance of at least 50 per cent of the resident church members.
- V. Regular weekly prayer services.
- VI. Financed according to 1 Corinthians 16: 2, through budget and duplex envelope system, securing regular contributions from at least 75 per cent of the resident membership.
- VII. B. Y. P. U. with average attendance of not less than 50 per cent of the young members.
- VIII. The denominational state paper and HOME AND FOREIGN FIELDS in at least one-third of the homes.
- IX. Teachers' training class work given constant attention.
- X. W. M. U. with 50 per cent of the women as members.

## MESSAGES FROM THE MOUNTAIN SCHOOLS

The Close of the School Year Brings Refreshing Reports of Progress and Prospect

### GAYLESVILLE ACADEMY, Gaylesville, Ala.

*Prof. John L. Ray, Principal*

Gaylesville is in the northeastern section of Alabama, surrounded by beautiful and fertile valleys, with rising hills and mountains and romantic scenery gathering gracefully around. The natural surroundings, combined with the Christian influences brought to bear upon the students, are well calculated to excite within the heart and life a love and appreciation for the true, the good, and the beautiful.

Gaylesville Academy is the successor of the Gaylesville High School, organized January 17, 1871, by Rev. S. L. Russell. The present management purchased the school property ten years ago, and made some improvements on the original property and erected a girls' dormitory and other buildings. Gaylesville has been a noted educational town for forty-five years. The people are industrious, prosperous, intelligent and religious. The Cumberland Presbyterians, Southern Methodists and Missionary Baptists have neat and commodious houses of worship, good congregations, live Sunday schools and other auxiliary church organizations. Gaylesville is free from many of the distractions, temptations, and vices and evils of larger cities. Gaylesville Academy stands for physical, mental, moral and Christian education. Every effort will be made to develop character according to scriptural ideals.

The members of the faculty desire to make of the Gaylesville Academy one of the very best in the Mountain Mission Schools of the South.

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### FRUITLAND INSTITUTE, Hendersonville, N. C.

*Prof. N. A. Melton, Principal*

Fruitland Institute, located seven miles northeast of Hendersonville, N. C., was established in 1899 by the Baptists of the Carolina Association, under the leadership of Rev. A. I. Justice. Many supporters have worked faithfully and given liberally for the institution. The Home Mission Board of the Southern Baptist Convention, through its representative, Dr. A. E. Brown, of Asheville, N. C., has co-operated in the work by making appropriation both for equipment and maintenance. The guidance of the divine hand has been recognized through all the years.

The school exists for the training of religious workers, and for giving Christian culture during the high school period. It meets college entrance requirements.

Fruitland Institute owns sixteen acres of land, and has six buildings, with a total valuation of \$30,000. For the session 1916-17 there was an income of \$2,800 from tuition, which was supplemented by \$800 from the Home Board, with \$300 from other sources. We have nine teachers in the faculty, and an enrollment of 180 students, of whom six are studying for the ministry.

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### SIX MILE BAPTIST ACADEMY, Central, S. C.

*Prof. S. E. Garner, Principal*

A money-maker; a young man, with a wife and three children, who made last year \$2,400 above all expenses, and who has fine positions within his reach at a salary of \$3,000 to \$5,000 a year, is now one of the pupils in Six Mile Baptist

Academy. No finer student than he in school, either. The only apology he has to make for being here, to his friends who regard his conduct as a waste of precious time, is: "I want to be a man able to do my own thinking. Money-making is too small a business unless there is a man behind it."

This school is too young to have young men and women out in the world forging their way to the front. You may listen for that later. We have a crowd of boys and girls here who were "country greenies" when they came, but who are now reading Latin and solving problems in Algebra and Geometry. How charmingly they entertain us on the rostrum with recitations and orations. How glorious it is every evening at 7 o'clock to listen to the boys in their meeting, the girls in theirs, talking out of their hearts to God.

God be praised for the work the Home Mission Board is doing in making a work like this a possibility!

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### MOUNTAIN PARK SCHOOL, Park Mountain, N. C.

*Prof. R. O. Sams, Principal*

A conception of what value a Baptist school would be to their associational work made its first definite impression upon Surry Baptists in 1912. In the following year the Surry Association founded Mountain Park School for the purpose of more fully enlisting its membership in denominational enterprises. Finally, in 1915, after two years of struggle under local management and after a number of efforts to secure much needed help for maintenance, the school was favorably received into the system of mountain schools under the supervision of the Home Board. Dr. A. E. Brown, superintendent of the mountain schools, assisted the school to secure the services of Prof. R. O. Sams, who has for the past two years been associated with the school.

The school has the following equipment: Provision for a faculty of six teachers; seventy acres of valuable land, a commodious girls' dormitory of forty rooms; access to the use of a Baptist church, and two boys' buildings, containing thirteen rooms. Around the school property has grown quite a village, which is of considerable assistance to the school in its present stage of necessarily insufficient equipment. The school greatly needs an administration building and a boys' dormitory.

Surely the location of Mountain Park School in this field is strategic. Among a people largely Baptist, but mostly undeveloped, this school presents an opportunity for accomplishing great good. From a material standpoint Surry and adjoining counties are becoming very prosperous and progressive. Mountain Park School is situated here to direct the advancement of the people of this territory so that they may be utilized in the best purposes of the denomination.

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### DOYLE COLLEGE, Doyle, Tenn.

*Prof. E. M. Bartlett, President*

When we think of the great opportunity that we have to mold and shape the future of boys and girls of the mountain districts, our hearts quicken and our prayers go up to God for help in our great undertaking. In our mountain school at Doyle, Tenn., there are two hundred boys and girls who are the best of the land. As I watch them going to and from the school and as I see their development in school, I am made to thank God for the Home Board, which makes it possible for a great number of children to have an education who would be unable to get it any other way.

In the county in which this school is located there are only two other schools which run ten months. The public schools all close before Christmas, which gives us a good chance for the winter and spring terms. The average cost of tuition here



is ten dollars per year, and though that is a small amount, some are unable to pay it. An investment in these boys and girls will bring great returns, for they mean business.

With the equipment which we have, it would be impossible for us to accommodate many more pupils. But with a small amount of money, we could arrange to accommodate one hundred more. We could have the pupils if we had the equipment.



### HAZARD BAPTIST INSTITUTE, Hazard, Kentucky

*Prof. Charles Hatfield, Principal*

Hazard Institute was founded in 1901, when there was no public school at Hazard, and when the population of Hazard was about 300 or 400. Today the town has a population of over 4,000 and a graded school building which cost over \$30,000.

Hazard Institute deserves a big share of credit for the changes that have been wrought in the town. Formerly Hazard was a place of feuds. They no longer exist. The present enrollment of the school is 165. Many of these are pupils preparing themselves to teach in the county in which the school is located. The school has always had a large share in training the teachers of the county.

The strongest Baptist church in the Three Forks Associations is located at Hazard. The school has contributed largely toward making the church what it is. Many of the strongest members of the church are former pupils of Hazard.

Though the church is located in an anti-missionary section, it is nevertheless very decidedly missionary.



### MARS HILL COLLEGE, Mars Hill, N. C.

*Prof. Robert Lee Moore, President*

MARS HILL is a pleasant school village of some four hundred people. All interests center in the school. The people are here for the advantages of the school, and are willing to sacrifice for its success and progress. It is beautifully situated in the heart of the mountains of Madison county. The Great Smoky and Black Mountains are visible. Mitchell's peak is twenty-five miles distant; while a few hours' ride takes one to the Bald Mountains, on the Tennessee line. Our elevation is 2,330 feet.

Fifty-eight years ago last January, under the name of "The French Broad Baptist Institute," with Messrs. W. A. G. Brown (father of Dr. A. E. Brown), and P. W. Anderson in charge, the school began its work. The years preceding the Civil War were prosperous, students flocking here from a wide range of territory. In 1859 the first charter of the school was secured, and the name changed to "Mars Hill College."

During the war soldiers were quartered in its buildings, a large dormitory was burned, and the original school building was greatly damaged, practically unfitted for use. Pulled together after the war by a few brave men, it was again used for school purposes. Re-opened in 1866 amid the gloom and wreck and poverty following the ruin of war, school was carried on with varied fortune during the following twenty-four years. In 1890 the trustees took a forward step in the election of the late T. M. Hufham to the presidency of the institution. Later Dr. John E. White, now of Anderson, S. C., was associated with him. A second brick building, costing \$3,000, was built during their administration. This is now our music building.

A brighter day dawned when Rev. B. W. Spilman and wife, of Kingston, N. C., gave the school a deed to the property that has since borne the name of the Raymond Pollock Spilman Home for Girls, a New Year's present, given in 1903,

in memory of their only son. In 1906 the Treat Annex, costing \$4,500, and furnishing room for forty-eight young women, was completed. This building was made possible by a gift of \$2,000 from Mr. M. C. Treat of Philadelphia.

Other buildings and improvements have followed rapidly. Among these is the auditorium, with a seating capacity of 800, a library building costing \$10,000, a tract of four acres for athletic grounds, a splendid cottage used by young men, and the recently purchased Riddle property, consisting of a twenty-room hotel, a cottage, and a large store building, all of which have been converted to school purposes.

Mars Hill stands for positive training for work in the kingdom, and believes that such training can be given most effectively during school days.



### MOUNTAIN HOME COLLEGE, Mountain Home, Ark.

*Prof. H. F. Vermillion, President*

This school, situated in the heart of the beautiful Ozark Mountains, is about half way between Little Rock and Springfield, and also nearly equidistant from Memphis and Kansas City. The college was chartered by the state of Arkansas in 1891, and opened in 1893.

It could never be run for any length of time successfully because of inadequate financial support. Notwithstanding its varied and precarious course, it has accomplished much good.

Last year the Home Mission Board and the Arkansas State Board undertook to revive the school, but it was late in the season when this was undertaken. The writer came from New Mexico to take charge July 15th and found the building in bad repair, full of rubbish and poorly furnished. Every teacher had yet to be found, courses of study were yet to be planned, the catalog was yet to be begun and students yet to be sought. The school had to find a constituency.

With only two months to get ready for the opening, we have a faculty of six Baptist teachers, a student body of seventy-seven has been enrolled, and we seem to have revived hope in Mountain Home and to have found friends everywhere.

Eight ministerial students have been enrolled in the school, two of whom remained but a brief time. Three young men have entered the ministry since enrolling with us, and at least one young lady student plans to be a missionary.

Our students are mostly active Christians and it is a joy to see them pray and study and work and grow.

On two occasions recently I have talked and prayed in my office with young men who decided to heed God's call to the Christian ministry.



### NORTH GREENVILLE ACADEMY, Tigerville, S. C.

*Mrs. Walter E. Wilkins, Lady Principal*

Surely no branch of Home Mission work bears more fruit than the Mountain Schools. Happy thought that—conceived in the heart of Dr. Tichenor.

Those of us who are working in these schools feel that the situation can be expressed in the words of Dr. Thomas, of England, when he was telling that Kettering conference of the situation in India. "There is a gold mine there," he said, "as deep as the center of the earth. Who will go down and explore it." And we teachers want to cry out Carey's answer: "I will go, but remember, you must hold the ropes."

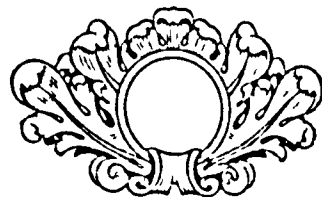
Yes; there is a gold mine here in the mountains of the strongest characters, the clearest minds, the most inflexible determination to be found anywhere.

You will hear from us in the future, too, as we now have a Mission Volunteer Band of seven. We meet twice a week to pray for missions and to study eagerly the work and needs of the fields.

From the

**Foreign Mission Board**

Richmond, Va.

**THE RECORD FOR 1916-1917***J. F. Love, D.D., Corresponding Secretary*

The books of the Foreign Mission Board have closed for the year 1916-1917, and the report, which is to be submitted to the New Orleans Convention, has, at this writing, gone to the printer. The facts concerning the record which Southern Baptists have made in their foreign mission contributions will have reached the denomination before this is put in print. It may not, however, be amiss to make some observations upon the work of the year.

First, therefore, I have to say that my hope and my prayer through many months have been that I might have the joy of presenting to my brethren in the Convention a report without a debt. The hardest work has been done, and the severest economy has been practiced in this hope. The secretarial force of the Board was greatly reduced during the year, and most scrupulous attention was given to office expenses. The treasurer's report shows that there has been an unprecedented saving in this department. That which does not appear in the report, and which the denomination cannot fully realize is the limitation fixed upon the expenditures upon the field. The Board has carried a great burden through the year in being compelled to deny importunate appeals from the missionaries and to ignore inviting opportunities for fruitful work. That the Board enters upon the new year with a debt of \$40,000 is not due to any lack of economy on the part of the Board, but to the necessities of the work. The Board could, of course, have withheld appropriations during the year amounting to \$40,000, but in doing so, it would have imposed such hardship upon the missionaries on the field and so imperiled the foreign mission work of Southern Baptists, that the Board would not have been willing to answer to the denomination for such a course. I do not believe that there is a right-minded Baptist within the bounds of the Southern Baptist Convention who would have been willing for the Board to save one dollar of this amount at the expense to the work and workers which would have been necessary in order to save it.

It must be observed that while a debt of \$40,000 has been left, a debt of \$180,000 has been paid, and that the total receipts of the Board for the year, including the Judson Centennial, reached the unprecedented figures of \$964,186.53. Not including receipts from the Judson Centennial, there was a gain over the previous year of \$234,033.19. Dr. C. D. Graves gave the readers of the May number of the HOME AND FOREIGN FIELDS some illuminating figures. He showed that the largest previous gain for any year by any mission board in the South was that which Southern Methodists made some years ago when in an effort to pay off a debt on their foreign mission board and carry the year's expenses, they advanced upon the previous year by \$138,000. Southern Presbyterians gained \$126,000 in 1913 when they paid off a debt of \$120,000. In a letter just received from Dr. Graves, he says of the increase which Southern Baptists made this year, not including the Judson Centennial: "This increase is greater than that of Southern Presbyterians and Southern Methodists for the years 1913 to 1917 combined." The year just closed, therefore, not only leads all the years of Southern Baptist foreign mission effort by a tremendously large sum, but leads all the

denominations in the South both in advance in contributions and in amount contributed for a single year. Deeply humiliated as I am at my failure to realize complete victory, I congratulate Southern Baptists upon their great year's work for this greatest Christian enterprise.

Dr. J. T. Henderson writes that he had estimated that the debt would be somewhere between \$40,000 and \$50,000. Dr. J. W. Gillon writes: "It is less than half what I thought it would be." Dr. C. D. Graves, who is a careful student of foreign mission statistics, told the Board at the beginning of the year that it would be impossible to take care of the work and pay the old debt without creating another large debt. He thought it would be more than twice as large as that which we have reported.

These opinions of my brethren are not given to palliate the failure of myself or anybody else, nor to justify a debt on the Foreign Mission Board. We could easily have made a much more heartening record. Thirty-six thousand dollars more in contributions this year would have placed to the credit of Southern Baptists a million dollars in contributions to foreign missions during 1916-1917, and left them without a debt on the Board. This would have been a surpassing record and, added to the joy which came from paying the \$180,000 debt, would have had great inspirational value for Southern Baptists. For months I had worked and prayed for this until hope has taken the form of faith, which did not fail until the last telegram came in. The Board kept its appropriations and expenses well within the apportionment made by the Southern Baptist Convention. That apportionment would have been reached and contributions would have gone much beyond it, but for the fact that educational and other state campaigns were on in nearly all the states connected with the foreign mission campaign in the two months which are usually set apart for home and foreign missions, and thus imperiled this great cause. Virginia had on a campaign for a million dollars for education; Georgia had on a campaign for five hundred thousand dollars for education and other causes combined; Alabama had on a campaign for one hundred thousand dollars; Tennessee was projecting its great educational campaign; Texas raised more than two hundred and fifty thousand dollars immediately preceding and during the foreign mission campaign. A similar story could be told of almost every state in the South. Some of these states have done well, some even remarkably well, under the circumstances. If we could have arranged the matter differently, the thrilling achievement of a round million dollars and no debt could have been the announcement made to the denomination at this time. As it was, North Carolina, South Carolina, Illinois, Arkansas and New Mexico reached their apportionments, and several others came close to it. The treasurer's report will show how excellently well some states did.

We have no word of censure for any state or anybody. We do, however, make the earnest appeal to the denomination that if we are to have two months during the year when this great object is in a worthy way to be set before Southern Baptists, we do not imperil a cause so great and so sacred by crowding other things than home and foreign missions into this period; not so near to it as to leave our people exhausted when they enter upon this campaign. We must remember that in the one appeal of foreign missions we have the doctrine of consolidation in actuality. We do not go out for this object with an

appeal for education, for sanitaria, for theological training, orphanages, church building, etc., but have consolidated all these in the one appeal. It is, therefore, hazardous for us to place any one of the numerous objects into which we have divided the home task on par and competition with this one great consolidated, comprehensive appeal.

I would, therefore, repeat that for which Dr. Truett pleaded at the Asheville Convention, that Southern Baptists set foreign missions in a large place and make that provision for it which its unique character and necessities require. If Southern Baptists will not do this, they must either withdraw from some fields now occupied and turn their work over to other denominations, or they must prosecute a feeble policy and continue to make debt upon their Board.

In the light of the world situation and the overwhelming proof of the world's need of our gospel which present conditions give, I believe that our people are ready to put on a program which will take care of this work, if we will show them its necessities in the light of present world conditions and the need of the world for our gospel so plainly revealed in the present hour.



## MISSIONARY NOTES

*T. B. Ray, D.D.*

A cablegram from Tsingtao, China, announces the safe arrival of Mrs. Emmett Stephens, who recently returned to her field in Pingtu.



Rev. F. M. Edwards and wife, of Sao Paulo, Brazil, arrived in New York the first of May. Brother Edwards' health collapsed recently and it became necessary for him to return to the United States in order to recuperate. We hope that he will soon be restored.



The following is worth passing on. A good woman who supports a missionary in China writes: "I look forward to no other day with as much pleasure as the 28th of each month, which brings me joy in sending the money for my missionary's salary in far-off China. I am enclosing my check for \$50 for her April salary."

Rev. D. G. Whittinghill, of Rome, Italy, writes: "Our work promises well, notwithstanding the war. There are 250 candidates for baptism in the churches and we shall probably have more baptisms this year than ever before. There is a wonderful opportunity to preach the gospel by means of the press. Our new tracts have been well received by all classes."



Here is an interesting sidelight on heathenism. Miss Attie Bostick, of Taianfu, China, writes: "We have had no rain or snow since the first week in last November and the people are greatly distressed. The official has proclaimed a fast and the heathen have been praying for rain for about a month. The south gate of the city has been closed, as they say that one controls the rain."



Mr. G. H. Miller, of Pleasureville, Ky., and a graduate of Georgetown College, who has been in the department of education in the Philippine Islands for some time, has been secured for service in our boys' school in Canton, China. Half his salary will be paid by the Foreign Mission Board and the remainder by the Native Education Board of South China. We are very happy over this good providence.



We have great pleasure in saying that Mrs. L. C. Quarles, who was quite ill when she arrived from Montevideo, Uruguay, has recovered from her illness very satisfactorily and is now enjoying good health.

It also gives us great pleasure to say that Mrs. C. A. Leonard, of Laichowfu, China, is recovering beautifully from the operation she underwent at the Baptist Sanatorium in Dallas.



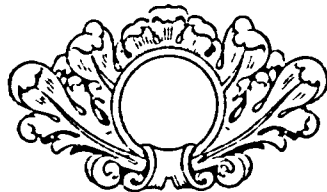
The kindly stork has made us frequent visits of late. March 25th chronicles the arrival of a daughter in the home of Rev. and Mrs. W. W. Stout, of Hwanghien, China. On March 29th he arrived in the home of Dr. and Mrs. D. G. Whittinghill, Rome, Italy, with Robert Braxton. On April 6th he left in the home of Mr. and Mrs. Thos. Spight, Buenos Aires, Argentina, Edwin Lindsey. On April 21st he brought to the home of Rev. and Mrs. J. W. Shepard, of Rio de Janeiro, who are now at Quitman, Ga., Rena Shepard.

Congratulations and good wishes to all these happy homes. May all these babies grow up into great missionaries.

From the

**Home Mission Board**

Atlanta, Ga.



## HOME AND STATE MISSIONS

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

THE writer has recently experimented before several unusually well informed assemblies in an effort to depict the difference between state and home missions. The good interest manifested suggests that the effort may not be amiss in these pages. Perhaps the attempt some of us make to write and speak the things which shall seem to merit the attention of our brethren may sometimes lead us too far from base. Just what in the Southern Baptist system is the relation of home and state missions?

State missions is that combined effort through which the denomination in a state seeks to supply the spiritual destitution within that state. It may and should include an endeavor to build up the implanted life, as well as effort to evangelize.

Home missions is the combined effort of our whole Baptist body to supply the spiritual destitution of our whole territory. Like state missions, this undertaking may and should seek intensive as well as extensive results.

If state missions in all the parts of our Convention territory was able fully to supply all the mission needs, there would be ground to argue that we could do away with home missions. But state missions is not in all the states competent for these

tasks, and, even if it was, there would still be some great arguments left for home mission effort.

If home missions could in all the parts of our Convention territory give that intimate and understanding attention to the local needs which state missions is able to give, a vigorous argument could be made in favor of having one central home mission board do all the mission work in our Southern territory. The advocate could conjure mightily with the word "efficiency," with the pestiferous religious significance it has in recent years come to have. But a home board cannot give the intimate and tactful attention needed in managing the details in thousands of separated and dissimilar communities. Moreover, as public sentiment stands among Southern Baptists, there is absolutely no prospect that anybody will believe he could get the various states to surrender state mission work. The strong movements among us are in the other direction.

What things are there which a state mission board can do better than a home mission board? Assuredly, it can grasp with a more intimate understanding the needs within its own territory. It can more readily adjust its methods of help to the needs in the various sections of its territory. It can also appeal powerfully to a certain state spirit, which has wrought wonders of good among our Baptist people, and which cannot work evil so long as the leadership of the state looks outward to activities and fellowship beyond, as well as inward to cultivate every resource both for the state's sake and the sake of those beyond.

What things can home missions do better than state missions?

(1) It can give aid to a weak state body. It can by bringing the aid of the whole Baptist body strengthen the state organization till it can with dignity and power command its own territory. Our Home Mission Board has done this for not a few states and is now doing it for others. Arkansas, Louisiana, Oklahoma, New Mexico and Florida would each give glad recognition of this, though they are being aided in degrees which differ largely.

(2) There are some large tasks which a state board is not able to accomplish. Our mission work in New Orleans has not been as large as it should have been. But the amount of money the Home Board has spent there for Southern Baptists in the last ten years is more than any state board in the South would have felt able to spend in a single city. There are other needs of this class which must be grappled with yearly.

(3) There are certain needs which may not be large in any state, but which total significantly in the whole South. Our immigrant work is a good example. A central board is able to develop an efficiency in dealing with such problems which would be difficult to attain by a state board, burdened with other local tasks which far outweigh this one. The same is true of our mountain school work.

(4) A home mission board, by presenting common tasks for all and keeping the needs of our whole territory before the brotherhood in each section, presents a mighty force to unify our whole spiritual body. Texas Baptists are better and broader for the sympathy and fellowship they have with Tennessee and North Carolina in the mountain school effort, and North Carolina and Tennessee are better and broader for receiving this aid. Virginia understands and fellowships Baptists of the Southwest better because of her liberality in helping them meet their frontier needs and in aiding to Christianize the Indians and Mexicans. And the Southwestern Baptists have a broader and truer fellowship for the Southeastern Baptists in receiving this expression of Christly fellowship in service.

(5) A home mission board has a certain unique opportunity and obligation to challenge the whole Baptist body to new forward-looking tasks. Without a home board, the denomination would suffer for lack of a voice equally well suited for such challenges. The large and successful Evangelistic Department of the Board not only voices the evangelistic

spirit of our Baptist body; it mightily challenges and urges it. The young Enlistment Department has not yet arrived at action adequate to the tremendous needs which it seeks to serve. But what other agency could so fitly or capably challenge the denomination to this effort, through the years, until, please God, we shall gird ourselves seriously to deal with the serious problem of the untaught members in thousands of churches?

There was once a time when the Baptists in one state (as was North Carolina) talked about doing away with state missions and turning the work over to the Home Board. That will not happen again in any state in the Convention. It could not possibly happen in North Carolina, than which no state in the South can show a more vigorous or better balanced Baptist state spirit.

There have been a good many times when some of our people talked about doing away with the Home Mission Board. Now and then such a voice is heard even now, though more seldom. The subject of board combination is taboo with this writer for expediency's sake. But no theory of combination which has been advanced, I believe, has embraced the idea of blotting out the work of home missions. I assert with perfect assurance that Southern Baptists will not forsake either the work of state missions or the work of home missions. To do so would be to go backward, whereas they are going forward.

Baptists have sometimes come back at the advocates of church union with the assertion that the Spirit of Christ does not produce uniformity but variety. We may for similar reasons declare that the more we grow in the spirit and purpose to serve our Lord and bring in his kingdom, the more various and adapted will be the agencies through which we will seek to render the service which our opened eyes shall see to be needed. We shall assuredly need state mission boards and a home mission board. Each will supplement the other. Each will need more and more departments of its own, as life and needs become more complex, and as the supporting body gets educated to the point where it also shall see those needs and will therefore not halt its boards, but will bid them in the name of Christ to go forward!



## CONCERNING VISION IN RELIGION

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

*SAYS The Christian Index:* "If there is one need in Georgia more pressing than another, it is for the Baptists of the state to have a unity of vision and a unity of conviction which will be followed by a unity of effort. The preparation of the rank and file of our people is the measure of their ability to do, rather than their numbers and financial strength."

This timely utterance applies to our denominational condition in every state in the South, as well as in Georgia. A vision of religious needs and opportunities is conditioned upon information. Information comes through hearing, reading, observing, and thinking. Instruments suitable to the accomplishment of religious information are religious newspapers, periodicals, and books; still more, hearing the gospel preached and applied and reading the Bible and applying its teachings to the problems and needs of our day.

Unity of vision is to be desired, but it is relatively less imperative than the creation of vision where there is none. Except among a few leaders, and among them only when the vision is marred by lop-sidedness, lack of unity of vision among Baptists has done relatively almost a negligible amount of harm. But the absence of a vision of kingdom needs and opportunities has been and is a tremendous clog on our progress in doing the Master's work in communities, states, the nation and the world.

The greatest means by which we may expect to bring vision to our people is through pastors who themselves have vision.



If we are to have such pastors, we must pay the price. We must magnify the rural service. We must as a denomination definitely repudiate and turn our backs upon the false popular idea that a young preacher confesses inferiority to his fellows when he has the courage to choose the country field, notwithstanding its small promise in the way of an adequate support.

To impart vision a pastor must have it himself. But many a country preacher bears an uneven burden. Some are unfit, but the typical preacher is not unfit. He needs, and a discerning fellowship and love will wish to provide, some help toward getting his churches out of the almost paralytic inertia of outworn pioneer customs. Can the denomination provide such help? Ought it not to try to do so? If it supports a specialist for this work in an association or other restricted territory, is there really any danger that this modest fellow-helper will swell into an obnoxious overlord? If there is a great work to be done in this direction, is there not some Baptist way to do it, which shall conserve democracy and local autonomy? Is our democracy, which is so capable in helping the churches and pastors in evangelism, after all incapable of devising some means suitable for helping them to develop the implanted life?

To ask these questions is to answer them. Vision will follow adequate teaching. Liberality will follow vision. We have tried the various near-cut ways, and should by now know pretty well their limitations. Are our Baptist people ready to take hold of some of the larger and more slow and tedious ways of securing the same results? It is my belief that they will be ready, but not until they come to value the work of developing the implanted life for its own sake rather than for the monetary fruits which it may bring.

We support evangelistic missions in order that we may serve and glorify God by bringing men to confess their sins and cling to the cross of Christ. Not that we may have the worldly advantage of great numbers. In the same way, God will bless us in our efforts to develop the implanted life in the converts, when

we have the vision to understand, the obedience to do it for his glory and for the worth of spiritual manhood, and not mainly because the developed Christians may be expected to give more money. The money is not higher than the third consideration, the first and second being the glory of God and the worth of a man or woman in whom the implanted spiritual life has been nurtured into strength, beauty and usefulness.

When our people come to see the matter in this light, they will do a great so-called "enlistment" service. They will be blessed with men and women who are "enlisted" in giving, because they have first been nurtured in Christian living. We will get vision to do the Lord's work, when we first get a vision of the value of a full, well-rounded Christian life. What right have we to expect it at a less price?



#### FOUR QUESTIONS WITH MYSELF

1. How long would it take to make my community really Christian if every other follower of Christ worked at it and prayed about it just as I do?

2. How long would it take to make my whole nation really Christian if all Christians gave their prayers and efforts and money toward it just as I am doing?

3. How long would it take to make disciples of all the nations if all other Christians were to give this great program of Christ the place in their lives that it has in mine?

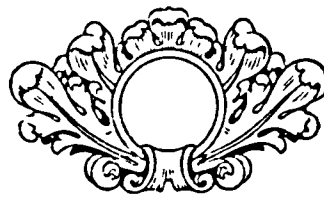
4. Have I any moral right to expect or demand of other Christians or even of preachers and missionaries any service or sacrifice for Christ that I am unwilling to give myself?

The work of winning the world to Christ is my work as really and as fully as it is the work of anyone else. Let me not avoid it nor shirk it.—*The Missionary Review*.

From the

## Woman's Missionary Union

Baltimore, Md.



### REFLEX OF THE MACEDONIAN CRY

Dr. Lansing Burrows in his manual, "How Baptists Work Together," explains the reflex of the Macedonian cry thus: "When help was rendered by Paul and when churches of believers actuated by the self-sacrificing spirit of the Master began to dot their Macedonian land, their cry was to be permitted to take upon themselves the fellowship of the ministering to the saints. This is the real Macedonian cry." A very modern and Baptist example of those who have been helped eagerly giving help is graphically told in the following incident from Miss Anna Hartwell of Hwanghien, China. May its cry find an echo in the heart of each of us and in proportion as we have been helped through our homes, our church and our salvation may we give that others may know the blessings thereof. Miss Hartwell writes:

"Our hearts were made glad and our faith strengthened at the last meeting when the society voted unanimously and heartily to make up the whole of the \$25.00 (Mexican) still lack-

ing on the salaries for the seven Bible women for the year, this after they, the Bible women, had made their offerings. That may sound very small, but I assure you it isn't small for these poor women. You see, in accordance with the earnest solicitations from the Board and our own desire to help as much as possible, we missionaries of Hwanghien, in making out our estimates for 1917, made a cut of 25 per cent. Then, at the Board meeting, when considering our estimates, they had to cut our appropriations still further, so that we lacked a good deal, about \$120, on salaries for our Bible women. We called together our committee of three Chinese and three missionary ladies and prayerfully considered the situation. What should be done? It was decided to write first to the Bible women and ask what they themselves could do to help. Their letters soon began coming in and amazing us. Some gave two months' salary out of the year, some three months and one offered six, but the committee just felt, if it were a possible thing, this dear woman must be given nine months' salary, anyway, like most of the others. So the committee voted, deciding to lay the whole

matter before the Woman's Missionary Society and, for that which they could not make up of that which was lacking, to make an appeal to the church. We even called the society together for its meeting on a Saturday, one day early, in order that we might know in time how much to ask the church for at the church meeting Sunday morning. Imagine how our faith, or rather our lack of faith, was rebuked, when there wasn't anything left to ask the church for! Last summer the papers came to us from home praising the noble and sacrificial giving of those who at Asheville had pledged themselves for one month's salary—and it was noble giving. What about our Chinese sisters giving up two and most of them three months' salary out of the year, in order that the strain may be met and the preaching of the gospel go on? It seems to me the very vaults of heaven must ring as the word is passed with angel speed from one to another, 'They count not their money dear unto themselves—their comforts, their necessities even—so that they may testify to the gospel of the grace of God.' What will not their reward be? Yet it is not with this in view that they give to the point of hurting, I am sure, but just with the willing heart to *suffer with him* if necessary, in order that souls may be saved."



## PROGRAM FOR JUNE

### MISSIONARY BY-PRODUCTS

#### "Sowing Beside All Waters"

*Lord's Prayer*

*Hymn—"Sowing in the Morning"*

*Bible Lessons on Sowing:* Matt. 13: 18-23, 36-43; Mark 4: 30-32

*Roll Call*—Let each answer with a Scripture verse showing that the gospel means, "good news" of peace, righteousness, healing, prosperity, etc.

*Prayer*, for all missionaries who have gone out from state

*Repeating of Slogan:* "Blessed are ye that sow beside all waters." Isaiah 32: 20

*Talk*—Christian Hospitals as Good Samaritans

*Two Talks*—Baptist Hospitals in: (1) The South; (2) Foreign Fields

*Hymn—"The Great Physician"*

*Talk*—Emphasis Laid by Jesus and His Followers Today upon Christian Education

*Two Talks*—Baptist Schools in (1) The South; (2) Foreign Fields

*Hymn—"Lord, Speak to Me"*

*Talk*—The Value of the Printed Page

*Two Talks*—Baptist Publication Work in (1) The South; (2) Foreign Fields

*Sentence Prayers* for God's blessing on all by-products of Christianity

Business; offering; reports of New Orleans Convention

*Repeating of Slogan:* "Blessed are ye that sow beside all waters"



## CORNERSTONE LAYING

Mrs. W. J. McGlothlin, of Louisville, Kentucky, writes that the cornerstone of the M. W. U. Training School was laid on the afternoon of April 5. She adds that, although all plans were made for an elaborate and impressive ceremony, the sky declared otherwise and at the appointed hour for the laying of the stone the clouds let their garnered fullness down. However,

those who braved the elements were not disappointed, for the large crowd was accommodated by the hospitality of the Broadway Christian Church near-by. The following program was carried out, Dr. Ben L. Bruner presiding, Dr. Bruner having been the interested, efficient chairman of the recent \$30,000 Louisville campaign for the school:

Doxology

Invocation ..... Dr. W. O. Carver

Sunday School Board in Relation to W. M. U. Training School ..... Dr. I. J. Van Ness

Foreign Mission Board in Relation to W. M. U. Training School ..... Dr. J. W. Porter

City of Louisville in Relation to W. M. U. Training School ..... Mr. George E. Hayes

Southern Baptist Theological Seminary in Relation to W. M. U. Training School ..... Dr. E. Y. Mullins

Hymn ..... Training School Students

O, thou, thrice happy, happy place,  
Adorned with wondrous grace,  
Thy walls of strength embrace thee round:  
In thee our hosts appear  
To pray and praise and hear  
The gospel's joyful sound.

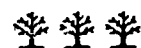
May heavenly peace attend thy gate,  
And joy within thee wait  
To bless the soul of every guest:  
The one who seeks thy peace,  
Who wishes thine increase—  
Great blessings on his rest!

My tongue repeats her earnest vows,  
"Peace to this sacred house!"  
For here my friends and loved ones dwell;  
And since my glorious God  
Makes thee His blest abode  
My soul shall love thee well.

Benediction ..... Dr. W. M. Seay

The Home Mission Board was represented by a letter from Dr. B. D. Gray and the W. M. U. Executive Committee sent a telegram from Baltimore. When Dr. Van Ness finished his address he presented a check for \$10,000 for the building on behalf of his Board to Mrs. George B. Eager. Mrs. Eager gratefully responded. It is reported that "this handsome check was touched by every member of the local board to make sure that it was a reality." The check, when cashed, will be framed as the other two from the Sunday School Board have been, and the three will be given to the school for exhibit in the new building.

At the close of the program, the elements were braved while Mrs. McLure laid the box with its important contents into its prepared place. Mrs. S. E. Woody, the first chairman and now co-chairman of the local board, applied the first shovel of mortar, then Mrs. Eager, the present chairman, put in the second shovel, each member of the board in turn adding one. On the cornerstone these Scripture words are engraved from Psalm 144: 12: "Our daughters as cornerstones hewn after the fashion of a palace."



## W. M. U. ITEMS

The closing of the year revealed many splendid achievements. When the year was young we took as one ideal that 4,150 societies should reach at least four points of the uniform standard of excellence. Imagine the joy at the Baltimore headquarters when the total was 4,879. Another ideal was that we should during the year organize at least 2,030 young people's missionary societies. We missed this aim by only 161. The mission study ideal was missed by only 530 classes, the total reported for the year being 2,970. Large victories are

reported by the W. M. U. treasurer. Every state except one gave more than its total apportionment for home and foreign missions, Bible Fund, Margaret Fund and W. M. U. Training School current expense fund. Kentucky gave more than its apportionment to each of these five objects. The combined apportionment for home and foreign missions was exceeded by Arkansas, Florida, Georgia, Illinois, Kentucky, Louisiana, Maryland, Mississippi, Missouri, New Mexico, Tennessee, Texas and Virginia. The apportionment for the Bible Fund was exceeded by Kentucky, Maryland, North Carolina, South Carolina, Texas and Virginia, the following states reaching theirs for it: Alabama, Florida, Louisiana and Mississippi. The Margaret Fund apportionment was exceeded by Illinois, Kentucky, Louisiana, New Mexico and South Carolina, while Alabama, Florida, Georgia, Maryland, Mississippi, Oklahoma, Texas and Virginia reached theirs. More than one-third of their three years' apportionment to the W. M. U. Training School enlargement fund was given by Alabama, Florida, Illinois, Kentucky, Maryland, North Carolina, Oklahoma, South Carolina, Tennessee and Virginia. The entire Union exceeded its apportionment for foreign missions and the Margaret Fund and its combined apportionment for home and foreign missions, and reached it for the Bible Fund: The Christmas offering was more than a ten per cent increase over last year's, and the thank-offering for home missions lacked only \$1,575 of being a ten per cent increase over that in March, 1916. The Auxiliaries exceeded their apportionment for foreign missions

and missed their combined apportionment for home and foreign missions by less than \$1,300. The Royal Ambassadors exceeded their apportionment for both home and foreign missions. The Sunbeams missed their combined apportionment to these two causes by less than \$700. All of the young people's organizations gave, as did the Union as a whole, more to both home and foreign missions than they did last year.

❖❖

Mrs. W. E. Sallee, of Kaifeng, China, says: "Opportunity is written on all about us. Everywhere we meet with open hearts and many willing to hear. To see so many ready and glad to hear makes us feel we must work the works of him who sent us while it is day."

❖❖

Mrs. J. C. Quarles, of Montevideo, Uruguay, writes of her joy in returning to the work. She says: "As this was our first furlough I was a little curious to know just how we should feel on our return. As we drew in sight of Montevideo we were just as excited as we were when we saw New York. I really felt that we were back at home and when I say that I have said all that is necessary. How good it was to see two of our members on the dock to meet us; one had been there most of the day, too. When at last we got ashore, how many questions we asked as well as answered! Oh, it was so good to be back once more and to find such a hearty welcome awaiting us on all sides!"

From the

## Laymen's Missionary Movement

Knoxville, Tenn.



### EMERGENCY MEN

Secretary J. T. Henderson

THE suggestion to secure a large number of Emergency men among Southern Baptists was first made to the Southern Baptist Convention in session at Houston, Texas, in 1915. The idea was most promptly and heartily endorsed; about 400 men immediately called for the card that they might become members of this elect company by signing the pledge.

The movement was most warmly commended by the Executive Committee when located in Chattanooga, and the present Committee is also enthusiastic in its support of the effort.

We give below the opinions of a few leading laymen regarding the movement:

BALTIMORE, MD., May 5, 1917.

I certainly do believe in the utility and practicability of the pledge card, and trust your committee will be able to secure thousands of subscribers to it during the coming year.

JOSHUA LEVERING.

\* \* \*

GRIFFIN BANKING COMPANY

GRIFFIN, GA., May 4, 1917.

You may count me as one of the 10,000 Emergency men among Southern Baptists. I consider it a most worthy cause and I hope that you may be able to secure many signatures to the card which you are circulating.

J. P. NICHOLS.

\* \* \*

BURT AND GRIFFITH,

Oil Producers.

HOUSTON, TEXAS.

I most heartily approve of the plan of the Laymen's Missionary Movement to secure 10,000 Emergency men among the Southern Baptists, and shall be glad to see it succeed.

R. E. BURT.

M. H. WOLFE & Co.,  
Cotton Exporters.

DALLAS, TEXAS, May 6, 1917.

It is my deep conviction that the movement to secure 10,000 Emergency men among Southern Baptists is the surest plan for safe, sane, and immediate relief in the present crisis.

M. H. WOLFE.

\* \* \*

MILLER STORE,

KNOXVILLE, TENN., May 9, 1917.

I believe most thoroughly in the movement to secure a large number of Emergency men, and I trust our Baptist laymen will rally to this effort. Let's push it; it is a great scheme.

J. H. ANDERSON.

\* \* \*

OWINGS & BOBO,

Fertilizers and Farm Supplies.

LAURENS, S. C.

By all means we should be able to secure ten thousand men who will sign the Emergency cards. No one will be hurt thereby, and it will be a great asset to our denomination.

C. B. BOBO.

### OBJECT.

As the card suggests, crises sometimes arise and the demand for urgent and immediate relief cannot be met from the ordinary sources. The unexpected prosperity of one of the mountain schools of the Home Mission Board or of one of our institutions in a foreign field might call for additional buildings; the apportionment of the two boards is fully appropriated to other worthy causes for the year and they are unable to meet such a demand, however urgent and important. If we had as many as 10,000 men pledged to respond promptly to such a worthy call to the extent of at least five dollars each, the crisis could be met and the usefulness of the school greatly enlarged.

This scheme might also prove of great value in relieving the Mission Boards of debt. To illustrate: When the books close April 30th, should there be a combined shortage of \$50,000 and a call be issued at once to the 10,000 or more Emergency men, provision might be made for this indebtedness before the meeting of the Convention about two weeks later.

While the card mentions five dollars as the minimum sum, a number of men would no doubt send their checks for a larger sum.

#### NOT BURDENSOME.

This is true for the twofold reason that the call can be made only once a year and the obligation involves only five dollars at a call. It should also be noted that a subscriber reserves the right to discontinue this obligation by giving notice.

#### OTHER CONSIDERATIONS.

First, when one renders timely service to a noble cause in an hour of unusual need, he is greatly enriched in his own life.

Second, he not only allies himself with a worthy enterprise, but he becomes a member of an elect company and such fellowship is most inspiring.

#### PLAN FOR NEXT YEAR.

Considerable progress has already been made in a small and unorganized way; the Executive Committee plans, however, to apportion ten thousand cards, the goal which has been fixed as the objective, among the several states of the Southern Baptist Convention according to relative strength, and push this cause with more vigor the coming year. Any layman that may receive some of the cards and literature is earnestly solicited to seek the assistance of his pastor and make a faithful effort to secure the number of signatures requested.

A little tactful work with the leading laymen of a church will bring results.



### A SUCCESSFUL EVERY-MEMBER CANVASS

*Reported by D. H. Wilcox, First Baptist Church, Wilmington, N. C.*

Our church has on its roll 929 names of resident members and 233 names of non-resident members.

I am able to report that of the 929 resident members we have secured definite and signed pledges from 915—or about 98½ per cent of the entire number. More accurately speaking, the percentage is ninety-eight and forty-seven hundredths. An increase of \$3,500 was made for current expenses and the pledges for missions about doubled.

There are fourteen of our members who have not pledged any definite amounts. These are accounted for as follows:

(1) Four are charity cases, and receive assistance regularly from the church.

(2) One is on the border-line between an asset and a liability, financially speaking.

(3) Three have grouches of one kind or another, and refuse to pledge. The deacons will treat with these.

(4) Two have signed subscription cards, I am informed, but the cards are not in hand and cannot be counted.

(5) Two say they will give, but they have not yet signed subscription cards.

(6) Two are in the city somewhere, but we have not yet been able to find them.

While this percentage of weekly contributions is higher than the average, I need not say to those of you who have had experience that the standard has not been reached by the efforts of a single Sunday afternoon, or of a single week. We checked our church roll again and again and again. We pursued our

brethren by day and by night—with the idea that not one guilty non-subscriber should escape; our goal being that the clerk's roll book should find its exact transcript, name for name, on the treasurer's record.

We began with a supper, at which a budget was presented and adopted. We took two hours to discuss it all. We then went into a general canvass on Sunday afternoon. Our brethren returned, foot-sore and weary at night-fall. They thought the field had been well covered, but a careful checking revealed the amazing fact that hardly more than one-half of our members had been seen.

We had another supper the following week, at which results of the canvass were made known, and names of other persons were assigned. Almost every day during the next month the church roll was re-checked, with the ultimate purpose that ours should be literally what it was intended to be—an every-member canvass. It takes persistence; the canvass must be thorough.

Invaluable contributing factors in our campaign were:

(1) The intelligent and sympathetic support of our pastor, Dr. J. J. Hurt, all the way.

(2) The untiring zeal of a band of men who love to fight for the kingdom.

(3) A church fellowship that knows no factional spirit and is intolerant of all discords whatsoever.

(4) An evangelistic fervor that runs through the entire body of believers and that has brought into our fold more than 150 members during the last six months, without outside help.



### LAYMEN'S RALLY, PITTSBURG ASSOCIATION, TEXAS

*Reported by P. G. Maness*

The above experiment was tried out for the first time on the afternoon and night of April 12th, at the First Baptist church, Pittsburg. Inspiring addresses were made in the afternoon by Mr. C. D. Fine, of Dallas; Dr. R. C. Traynham, Pittsburg, and Mr. Geo. C. Hart, Simpsonville. A most enjoyable banquet was served to men at night in the church parlors by the ladies. Toast Master Mr. W. C. Hargrove, president of the First National Bank, Pittsburg, proposed the toast, "Greater Efficiency in Our Baptist Work." Stirring responses were made by Mr. C. D. Fine, Missionary A. B. Jenkins, Prof. A. R. Anderson and Pastors M. A. Phillips, H. H. Drake, A. J. Holt, C. D. Coarson and P. G. Maness. Many laymen caught a vision of greater kingdom service.



### MOUNTAIN SCHOOLS

By invitation of the principals, the general secretary has recently had the privilege of speaking in connection with the closing exercises of two of our mountain schools—Wautauga Academy, Butler, Tenn., of which Romulus Skaggs is principal, and Buchanan Mountain School, at Council, Va., under the direction of R. A. Henderson. The former is conducted under the auspices of the Home Mission Board of Atlanta, and the latter is supported by the State Mission Board of Virginia. A visitor is bound to be impressed with the earnestness of the students; we have few agencies that do a greater service for the promotion of the kingdom. More young people are led to dedicate their lives to unselfish Christian service through the wholesome influence of this environment than in any other institution. These schools touch the boys and girls during the period when life schedules are being planned. It would be unfortunate for Christianity should they be crowded out by the state.



## "THE MOTHER OF GOD"

Rev. C. D. Daniel, Superintendent Mexican Mission Work, El Paso, Texas

A ROMAN CATHOLIC priest of Temple, Texas, touring in an auto chapel car, said to be equipped with the anti-scriptural paraphernalia of images, confessional, etc., is distributing Romish literature, such as "What think ye of Mary, whose mother is she?" A gentleman, who had read it, called my attention to some statements in it, and asked me what the New Testament really teaches with reference to Mary. I replied somewhat as follows:

The New Testament clearly teaches the virgin birth of Christ. But it does not in any sense authorize the heresy that Mary is the mother of the church, nor the queen of heaven, nor the bride of the Holy Spirit, nor the "mother of God," nor the Saviour, nor advocate, nor refuge of sinners. Nor does she possess any of the other attributes of deity attributed to her by the pope.

The Triune God is the eternal, uncreated, self-existent, omnipresent, omniscient, omnipotent Creator of all material objects; author of all immaterial conceptions that are pure, noble, true and good; therefore he has no wife nor mother. Mary was the mother of Christ's humanity, but she was not in any sense the mother of his deity. Therefore she was not the "mother of God." In Luke 8:21, of the Roman Catholic "Douay" version of God's Word, Jesus says, "My mother and my brethren are they who hear the word of God and do it," which clearly teaches that Mary sustains the same spiritual relationship to the deity that all other true Christians sustain to him. Mark 3: 35 and Matthew 12: 50 also contain the above words of our Saviour.

The pope's false reasoning, that because Jesus is the human son of Mary, and the divine Son of God, that she is, therefore, the queen of heaven, the bride of the Holy Spirit, the "mother of God," the Saviour, Advocate, Refuge of sinners, etc., is blasphemous and a deadly dagger's thrust into the heart of God's plan of salvation. Such reasoning does not explain the unfathomable mystery of the incarnation, nor does it satisfy the earnest, independent student of the New Testament, in search of truth. The student whose mind and soul Christ has freed from superstitious bondage knows that the New Testament does not teach that Mary was the "mother of God." He therefore knows that God has no mother. He knows that if Jesus or his apostles had considered Mary as the "mother of God" some of them would have mentioned it in the New Testament, which is an all-sufficient record of Christ's life, works, and doctrines. He knows that in his great epistles on the doctrines of Christianity, Paul would have expounded such relationship, if it had existed, for he did expound everything of importance pertaining to Christianity. But in his fourteen epistles, in which he discusses all the great doctrines of Christianity, he says not one word about the "mother of God." In his two great epistles, Peter says not one word about the "mother of God," nor does John in his writings, nor do any of the others. Rome is the author of the "mother of God" heresy, just as she is the author of the holy water, image worship, rosaries, papal infallibility, limbo for babies who die without christening, the inquisition, mass, praying to dead people called saints, worshiping images and dead people's bones, confessing sin to a priest, indulgences, etc.

The union of the human and divine natures in the person of Jesus is a mystery. So is the union of the human and the animal nature in man a mystery, but neither is incredible. We know that Mary, the mother of the humanity of Jesus, was as thoroughly human as is any other normal woman, and that the father of his deity is the eternal God. Because of this fact Jesus is as complete man as he is complete God. If Mary

had been in any sense different from or superior to any other good, normal woman, Jesus would not have been perfect man, therefore the world would have no Saviour. Rome teaches the immaculate conception of Mary, that she was born without taint of an inherited sinful nature. If this were true she would have been more than human. If she had been more than human, Jesus would not have been complete man. His Father being complete God, his mother must have been simply a human woman and nothing more. Else he would have been an imperfect Saviour, hence no Saviour at all. However, such is Rome's Saviour, hence the blight that rests on Mexico and other Romish lands.

The mother of God heresy, papal infallibility, superiority of priests, confessing sin to priests, worshiping dead people called saints, worshiping images and dead people's bones, indulgences, mass, holy water, etc., are not taught in the New Testament, therefore Rome never circulates God's Bible among the masses till driven to do so by evangelical Christianity. She then under various pretexts forbids her devotees making an independent interpretation of any passage in it. A good Catholic believes what the church teaches, even though it teaches that Mary is the wife and mother and daughter of God. You say this is too ridiculous for serious consideration. Indeed it is; yet it is the very thing that Rome teaches, and that every good Catholic must believe on pain of eternal damnation.

If this priest instead of images, confessional, etc., should load his car with Bibles, Testaments and other gospel literature for distribution, and should preach to the people repentance toward God, faith in our Lord Jesus Christ and regeneration by the Holy Spirit, as the only and the all-sufficient means of salvation, he would be excommunicated by Rome, which is the power that has doomed and damned Mexico and other such lands, but he would be in line with the gospel that has made this country what it is.

## THE 100TH YEAR

A Home Mission Review of 1916

L. C. Barnes, D.D., Field Secretary of the Northern Baptist Convention

At Cleveland in May the denomination is to celebrate one hundred years of Baptist Home Missions on a national scale, the old Triennial Convention having sent John M. Peck to the West in 1817. What were the outstanding features of progress in the year 1916? Perhaps the most significant thing is the fact that the same phase of work which was foremost in the minds of the fathers in the first year was still foremost in the minds of their great-grandsons in the one hundredth year, namely, Evangelism. There is no question about its primacy in either year.

The work for negroes made marked advance in the right direction. The Board of the Society and Dr. Brink, its superintendent of education, are guiding the educational institutions toward regional support. In 1916 Arkansas Baptist College raised over \$6,000 in cash from the colored Baptists of the state on rally day at the annual meeting of the State Convention; Selma University raised \$5,000 in cash from the colored Baptists of Alabama in a "rally" that closed December 1, 1916; Americus Institute of Georgia has completed a fund that enables it to wipe out an accumulated indebtedness of over \$10,000; Roger Williams University has perfected plans for a \$2,500 rally to culminate the third Sunday in March, 1917; Florida Baptist Academy has completed a \$25,000 building fund and has the money actually in hand; Morehouse College completed a \$25,000 dormitory fund and the building is already up and occupied. The year rounds out a full half-century of work for the

belated race. It is rapidly catching up. At the beginning only ten per cent could read and write, now more than seventy per cent. The current semi-centennials are of schools with most significant names, Roger Williams University and Morehouse College.

The year 1916 marked an era in missions to Latin-Americans. The Congress on Christian Work in Latin-America held at Panama City, February 10-20, brought together all that is known about it and thoroughly sifted the information so that the seven volumes of its reports become an authoritative source of wisdom and of inspiration. There never before has been anything like it in the interests of the higher life of the twenty Latin-American republics, one-half of which are within the field of the American Baptist Home Mission Society. Our Society took its full share in arranging, manning and following up the Congress.

On specific fields in Latin-America the conspicuous items of the year were, in Porto Rico, the consolidating of all evangelical periodicals under the editorship of our missionary, Juan Cepero, so that it now has a larger circulation than any other periodical of any kind on the island; in Cuba, the cheering and at the same time distressful overcrowding of our commanding school at Cristo; in Central America, the purchase of a good lot within two squares of the capitol in San Salvador and the sending of two new men and their wives into El Salvador; in Mexico, the greatest revival in the history of the Republic, conducted by our missionary at the capital, A. DeRoos, with some 700 conversions, and the practical completion of a splendid hospital at Puebla.

The foreign-speaking and city work of the Society had record experiences in 1916. A new racial group has come to us seeking our fostering care. Twenty Serbians of Detroit have formed the nucleus of a Baptist church there, and a man was selected to shepherd them. Another nationality of intense interest at the present time is the Rumanian, to which we alone minister. There has been remarkable development of our Rumanian work in Detroit. There are now three active stations with about 500 Rumanian Baptists. One of these groups has purchased a Presbyterian church building for \$20,000 and paid two-thirds of the cost in nine months. The National Baptist Slavic Training School in Chicago has leased Keyes Hall (of the old Congregational Seminary plant) and housed there 18 students, and the family of the Polish teacher. The Russian Bible Institute has just opened in the Second Avenue Baptist Church, New York City. This school is designed to give a general Christian education, and is not exclusively a missionary training school. Forty-two students have been enrolled, twelve of whom are from Canada. Three regularly employed teachers constitute the faculty. Provision is made here, as in the other schools, for additional lectures in English. The teaching of English is a prominent part of the curriculum in all of these schools.

With three million people in the United States who cannot speak the English language and one-half of the total population—soon to be more—living in the congested centers, our city and foreign-speaking work is looming larger and larger. Decided advances were made in 1916 in many places. For example, Hammond, Indiana, with its environs, is one of the new and great industrial centers of the nation. The Indiana Convention, in co-operation with the Home Mission Society, has been reaching out for several of the untouched foreign-speaking groups and also for the English-speaking population. There has been launched during the past year a survey to form the basis of one of the most important pieces of constructive advancement which the denomination has yet undertaken in a co-operative way in any city of size and importance.

When John M. Peck was plodding his way with his family in a one-horse wagon for many weeks in order to get to the Mississippi River, if

he could have seen even the few high points of home mission work a hundred years later glimpsed in the foregoing paragraphs and could have described them to the little groups of Baptists whom he found on the road, they would have called him insane in the magnitude of his conceptions, or at the very least a preposterous dreamer. No first-year visions could by any possibility compass the length and breadth and intensity of the one hundredth year home mission realities.—*Missions*.

## IS IT WORTH WHILE?

A Story from the Norfolk Baptist Settlement House

Miss Jennie Bright, Norfolk, Va.

ONE September evening last fall there was seen on a narrow street in one of our Italian districts an old spring wagon, in which dejectedly huddled sat an Italian family, composed of the mother and three small children, two little girls and a slight boy. In the rickety wagon with them was their entire household furniture as well as traveling effects, consisting of an old bed and two trunks, much the worse for wear. It appears that the family had come from the country, and all the mother knew was that she had rented a house, but did not know on what street it was located. None of them could speak English, and the hour was growing late. What were they going to do? They were strangers in a strange land and, handicapped by their absolute lack of knowledge of the English language, they knew not which way to turn.

It was in this helpless state that two of the Settlement workers discovered them, and they, aided by some of the Italians in the neighborhood, finally located for them their new home. Then their housekeeping in town was quickly begun by the simple process of setting up the bed and depositing the two shabby trunks near-by. This was the beginning of our acquaintance with this interesting family from the land of blue skies, and we have since learned to love them dearly, not alone because they are lovable, but also because they are so dependent upon us. We truly love most those for whom we do the most.

A few days after their arrival Miss Tweedy, who all of the readers probably know is in charge of the Settlement House here, took the two little girls to the public school and showed them just what they were to do. When they started in they had previously learned to speak only a few words of English, and one can scarcely imagine how interesting it was to hear them tell each day of the new things they had learned. All was so new and wonderful that it was like opening up another world to them, and to us, intensely interested onlookers, it was like watching the growth of a beautiful flower, the seed of which had been buried in the ground in the faith of the promise of old, and which had pushed its innocent head skyward toward its Creator.

Before a great while had passed the father, who had preceded them but was unable to meet them on their arrival in Norfolk, became very ill and was taken to the hospital. He grew steadily worse, and for a time all hope was given up, but finally he began to rally and grow gradually better, until in the course of a few weeks he was able to go back home. Oh, what a happy family it was when the father returned! The wolf had been kept from the door during the father's illness in the hospital by the kindness of some of the Baptist people in the city who had become interested in them and had kept them in food and wood.

Always now when the doors of our Settlement House are open the children are there. One day when we were having our club meeting for the older girls, we told Minnie and Mary (the two

little Italian girls) to run on home and come back the next day when their club should meet. About an hour and a half later, when the older girls left, who should come in but Minnie and Mary! They had been waiting out on the steps all this time for the club to close. It was a cold day, and in spite of the fact that the younger did not have a wrap, she went fast asleep. To such clinging devotion as this all the mother love in one's nature must respond.

The father is still an invalid, and their only means of support is what the mother can make by scrubbing and washing and what is given to them. The mother is always at the Settlement when her club meeting is held, and on Thursday night for prayer meeting. Although she can understand only a few words of English, she never takes her eyes off of the workers as they tell the simple Bible stories. And, oh, somehow she must understand at least something of what we are trying to tell of Jesus and his love!

Is it worth while to help these strangers as they come to our land and to make them feel that we are their friends and attempt through our work to show them the Master—who ever went about



Minnie and Mary.

doing good? If there is a reader who is in doubt whether it is worth while, let him put a little of his time and life into the barren life of one of these little ones of his and I am quite sure his own enriched life and the joy following the giving of oneself, not to speak of the gladness brought into the life of the little one, will make the answer unnecessary.

The little ones watch every movement we make; when we pray, they first look at us and when they see our heads bowed down, their little heads go down, too. Often they ask us what we mean by some simple word we have used, and when we have explained the word, they say it over and over to themselves until they have mastered it. Is it all worth while? If you could just see the light that comes to their faces as one of the workers goes to their door with a basket of provisions, and see the little ones peeping in it and hear the mother gratefully say, "Tank, ma'm," you, too, would think it worth while.

Dr. Guy C. Lamson has been elected by the Board of Managers to the position of Secretary of the American Baptist Publication Society. He succeeds Dr. A. J. Rowland, who completed in February his twenty-second year of service.

## AN ABLE WORK ON HOME MISSIONS

V. I. Masters, D.D.

"THE Task that Challenges" is the name of a new book on Home Missions by Dr. S. L. Morris, Atlanta, Secretary of the Southern Presbyterian Home Mission Board.

Dr. Morris has the distinction of having produced in his work, "At Our Own Door," the first book on Home Missions by a Southern author. In the present volume he has added to his fine reputation as an author of Home Mission works. In twelve chapters and 294 pages, in a cloth bound volume which sells for 60 cents cloth and 40 cents paper, Dr. Morris has given us a book which covers ably underlying Home Mission principles and also most of the great specific tasks of Home Missions in America.

We unhesitatingly commend this work to Home Mission students among our Baptist people. There are advantages which a book written for a denomination has over many of the so-called interdenominational books, though some of these have definite value. For one thing, the author frankly approaches the subject from the standpoint of his own Christian body, and does not by subtle thrusts seek to discredit the principle of denominational loyalty. For another, an author who is definitely responsible to some evangelical religious body will assuredly conserve the great fundamental tenets of sin and salvation and the deity of our Lord. Shocking as the statement may be to some, these fundamentals are not conserved in some of the books which have been issued. The writer has in mind a certain Home Mission book which is glaringly deficient in this respect. It is being used in some of our Baptist churches. If we do not name the book here, it is because we have done so in articles written elsewhere, and because we have no fondness for the task of censoring, unless it is really necessary.

"The Task that Challenges" demonstrates that Southern Presbyterians, whose leadership in the South in Foreign Mission gifts is a matter of common knowledge, are at last really awakening as to the magnitude of the Home Mission cause. Also the book will itself doubtless prove a significant contribution to that awakening. With such work as this by our honored neighbor in Home Mission service and with the magnetic and eloquent quality of service yearly in scores of Presbyterian pulpits by Dr. Homer McMillan, Dr. Morris' associate in the Presbyterian secretaryship, we take new hope and courage. It means that in the Presbyterians another virile body of Christians will awaken and will, with Southern Baptists and Methodists, be felt more in helping with all their strength, in the tremendous task of evangelizing and Christianizing our country.

China Inland Mission, which celebrated its jubilee last May, has carried the gospel into all parts of the empire, according to a statement in *Missions*. Its foreign workers (including the wives of missionaries), number 1,063; salaried Chinese workers, 1,694, and unpaid Chinese helpers 1,071. There are 754 organized churches connected with the mission, and more than 34,000 communicant members.

A story is told of the widely known Miss Lilavati Singh, a Brahman convert and a college professor. She went to a conference and heard an Indian preacher of fine presence preach a great sermon, and walking home from the service, Miss Singh remarked: "Blood counts; Brahmins can do it." She was much surprised when told that the preacher whom she had heard had come up from the lowest of castes. This illustrates very clearly what Christianity is doing for India's "untouchables".

# Messages from Our Foreign Fields

## Village School Work in Pingtu, Shantung

REV. WM. H. SEARS

FROM the very beginning the Pingtu Station has laid special stress on the evangelistic part of its work. The churches are the units of all our work, and no move in any direction is made without direct reference to the building up of the church of the living God. During the last three years, 752 from among the pupils in our village schools have been converted and have joined the churches.

It was several years after Pingtu Station was opened before even a lower primary school was started. Our policy has been to start no school until the need for such was felt by the Christians. From the very beginning no school has ever been started without first consulting in the most thorough way with a committee appointed by the churches. From this has developed our present policy.

Our educational committee is composed of the missionary in charge of the schools, the Chinese pastor, the school inspector and a member elected by vote from each church. Pingtu has eighteen churches, so there are twenty-two Chinese members on the committee, besides the missionary in charge. Whenever a new church is organized, a new member is added to this committee. All the members of this educational committee belong to our monthly helpers' meeting—*Chwan Dao Hwei*—composed of the pastors, evangelists, colporteurs, Bible women and two members elected by each church. At this monthly meeting any school business may be brought up and discussed, either by the whole body or only by the school committee.

After consultation with the local church and village committees, this school committee engages their teachers and fixes the salary. As a majority of this committee are evangelists, they are always on the field, and are in a position to vote intelligently on the teachers and the needs of each school.

Each teacher is required to stand an annual examination. During the summer institute is found to be the best time to hold this examination.

No school will be started unless there are at least fifteen pupils, ten of whom must be Christians, or from Christian families. There must be at least three zealous Christians in the village where a school is to be opened. There also must be some women Christians in the village. If no women in the village have been led to Christ, this indicates a lack of zeal on the part of the male Christians. All buildings, school furniture, etc., are furnished by the patrons of the school.

Each teacher begins the year's work with a Bible class lasting from three to five days, inviting all the patrons and villagers to attend. He is assisted in this by the zealous Christians of the village, and, where possible, aided by an evangelist or colporteur. The school building is used for a gospel feast rather than one of wine, as in olden times (the committee has lately dismissed a teacher for drinking wine with his patrons in the school building).

The teacher is required to conduct a Sunday school class, and preach every Sunday in his school room, if there is no one else to take his place. It is also the duty of the teacher to select one or two of the earnest Christians from the village where he teaches, and with them go every Sunday afternoon to the neighboring villages and preach the gospel.

It is the duty of the teachers to report twice a year—middle and close—on the success of their evangelistic work before our monthly helpers' meeting, where a committee is appointed to judge as to the merits of their work, and if they reach

a certain percentage of effective work, they are awarded a bonus of from one to two dollars, as a help toward traveling expenses. The fact that their names are all posted up in the order of their respective merit proves quite an incentive. Local committees consult this sheet freely, and thus are helped in the selection of their next year's teacher. Some teachers are dropped every year because they cannot stand the above test.



## Bernada Lydesma—A Brand From the Burning

MRS. DAISY CATE FOWLER, ROSARIO, ARGENTINA



THE subject of this sketch is, I presume, the oldest member baptized into our Baptist mission. In fact, she does not know her age, but from things she remembers and can tell, she must be nearing the century mark.

Some three years ago, as I was going into our preaching hall, I noticed an old, crippled woman standing

in front of the door, waiting for the street car. She came up to me very timidly and asked if it was there that the poor received help. I could truthfully answer, like Peter and John, "Silver and gold have we little," but I told her there in that humble hall we were trying to give something of much more value than bread and meat, and if she would come at the hours of our meetings she would find a welcome. She promised to come, and in a few days I saw her hobbling in.

Naturally, at first we had little faith in her, as we knew she was in great need of material help. She was faithful in her attendance, and in three years' time she has missed very few meetings unless hindered by sickness or the condition of the weather.



Dona Bernana Lydesma, Member Arenida Baptist Church, Rosario, Argentina.

I became very much interested in her, and visited her frequently. In time she gave her testimony of salvation and asked for baptism, but as she is a cripple we thought it would be impossible for her to climb into our "up and down-stairs" baptistry.

About this time she was taken seriously ill, and we sent her to the hospital; there she went through an operation, and as she told me afterward, the struggle of her life. She was in the hands of the priests and nuns, and when they found she had changed her religion, they tried to force her to confess, but she was firm.

She did not die, as they said, but recovered and has enjoyed good health ever since. She was soon back in her place in the meetings and still insisted on being baptized. We attempted it with fear and trembling. All went off beautifully and it was a very impressive service indeed. Her old face really shone with the love of God.

She has proven one of our most faithful members, not only in attendance, but also in her offerings. She has no means of support except the washing and odd jobs she can pick up, with the little the church helps her, but she never fails with her weekly contribution, and is one of the most liberal givers that I have in my woman's society. She is always in her place in Sunday school.

Poor old Bernada Lydesma will not be with us many more years, but are you not glad you made salvation possible for her? And are we not glad that God made it possible for us to bring the good tidings across the sea to her!



## The Little Deaf Boy of Soochow

MISS SOPHIE LANNEAU, SOOCHOW, CHINA

Readers of HOME AND FOREIGN FIELDS have no doubt read the tract issued by the Foreign Mission Board, in which was told the story of the little deaf mute, so strangely discovered by Miss Spainhour.

In a way quite wonderful he became attached, you remember, to our mission, and in spite of his affliction made himself so useful that we all came to love him. You remember how our prayers were answered that means would be supplied by which he might attend the school for the deaf at Chefoo, and then how we were disappointed in our hopes by the refusal of his parents to allow him to go. His father was afraid that the "foreign devils" would kill his little boy, and use his body to make medicine.

The tract was written a short while before my return to Soochow from America, where I had been on furlough, and closed with these words: "I hope to see him before long, but I have a better hope still, for the other news that has come is this: His father is beginning to change his mind, and he says that maybe he will let the little boy go to the missionary's school after all."

In June, 1916, the little deaf boy's mother came at last and told me that the child might go to Chefoo to school. In August an excited little boy, proud of his new clothes and his trunk full of a complete new outfit, boarded a steamer for the first time. A kind Chinese woman took charge of him and of another deaf mute, until they were safely past the rough voyage from Shanghai to Chefoo, and welcomed into the mission school for the deaf.

Our prayers were answered. So long the money had been promised to give him this great opportunity, and so long the parents had refused to let him go. We were overjoyed to get him there.

Now comes a call to yet more earnest prayer. The missionary teacher writes that our little friend is older than we thought and ought to have begun long ago. He does not remember from one day to the next. He seemed to us the brightest sort of child, but he does not study as he should. If he does not improve in the spring



and summer of 1917, she says that it is no use to keep him in school.

We cannot bear to give up the hope of his understanding the gospel and becoming a useful Christian man. How can we manage to give that deaf and dumb Chinese boy a memory for Chinese characters, an understanding of Christian teaching, a will to learn and to "make good"? There is only one way that we at our distances can help. God can wake up his mind to grasp ideas, and those mysterious symbols of ideas, the characters. God can make him learn to imitate his teacher, so that in time he may learn to talk even a little bit himself.

Who in America will help us in Soochow to pray for this? He is only one of all these millions, this bright-faced child, Lin Ben Sun, but he means a lot to his friends and family. His life could mean a lot for Christ. Please help us by this only means, believing prayer.



## A Great Open Door of Opportunity

MISS MARGIE SHUMATE, SHIU HING, CHINA



SINCE Miss North's return in January from half-furlough, I have spent a good deal of my time in doing evangelistic work among the heathen women of our country districts. Miss North really needs me to help in the school all the time, but because this other work is so needy, she is willing

to bear the burden of the school alone part of the time so that I can have some time to give to it.

I would like to tell you something about my last country trip, which was in the In Koo district. The boat which I took "walked" all day before it reached our destination. I could have walked the distance in much less time if I had not wanted to save my strength for my work. I, with my Chinese helpers, stayed two weeks and reached twenty-five villages, in all walking sixty miles or more. I am, fortunately, a good walker, and can walk astonishingly long distances.

In nearly every village we entered, there were large crowds who came to listen. Of course, most of them had never seen a foreigner, but nearly everywhere there were many who listened eagerly to our message and whose hearts seemed moved by it. How my heart went out time and again to the poor old women nearing the grave. The way some of them listened and questioned us about the way to worship the God who could save the soul was really pathetic. They have had to wait so long for the message, and their minds are so dulled, that it is very hard for them to understand it, though they listen, oh, so eagerly!

One woman learned that we had come to tell them something, and said, "Oh, I see, you have come to tell us the news." Thinking of the "news" as the latest happenings of the days, I replied, "Oh, no, I have come to tell you of something that happened many years ago," and I went on to tell her how the one true God had sent his Son to save us from our sins. When one claimed, "Well, that is news to me. When one first hears anything, it is news." She was right. And, brothers and sisters in the homeland, there are hundreds of thousands yet in this land who have not for the first time heard the "news" which Christ nearly two thousand years ago commanded his followers to spread to the uttermost parts of the earth.

In two weeks more I will have been in China two years. My first eighteen months were a period

of the greatest trial and discouragement I have ever passed through. The Shiu Hing heathen have heard the gospel for years, and in a sense are gospel-hardened. I thought all heathen had the same attitude toward the gospel—i. e., that they rejected it. The school was almost without equipment, no good Chinese teachers could be secured, and the matter of disciplining the students quite a problem. The whole outlook of mission work seemed quite hopeless to me, but since I have had the privilege of going into the untouched fields it has almost revolutionized my life.

I believe that there are thousands of heathen who would accept Christ if only given an opportunity. I believe that God will use my own weak efforts to win souls, though the harvest time may be years hence. Whether they believe or not, I have found the greatest joy I have ever known in telling the news of salvation to those who have not heard; if they are lost it will not be because they did not have an opportunity to know. But how many will never hear!

And my country work has helped me to see the school work in a different light also. In some sections about half of our Christian men have heathen wives, most of them bitterly hostile to the gospel. Our next generation will not be so, for even if the girls in my school do fail to live up to the standards I would set for them the large majority of them become genuine Christians and will in the future make Christian homes.

There are hundreds of villages in my field and not one foreign evangelistic worker. The larger half of them have never had a foreigner to visit them; the most of them have not one Christian living in them; I dare say that there are many in which a Christian has never entered.

I hope that before long the Board will be able to send us another young woman to help with the school work, so that I can give all my time and strength to this phase of our work which is much on my heart. Won't you do your part in keeping the Board out of debt, so that this station and the many other needy ones may have additional workers, so that we may advance and not have to retrench?



## Visiting a Japanese Out-Station

REV. C. T. WILLINGHAM, KOKURA, JAPAN



RECENTLY my wife and I visited Iizuka, my out-station, about forty miles from here. We always enjoy going there. The stay at the Japanese hotel is a pleasant change for us; the services are generally well attended, and our fellowship with the evangelist and other Christians is pleasant. Sunday morning we attended the "wor-

ship-service," hearing the evangelist preach. That afternoon he and I went to a near-by village, where he conducts a Sunday school every Sunday, and I preached at the close of the school. Only a few old women came, but many of the children stayed. My subject was "The God Concerning Whom Christianity Teaches." I thought it would suit the children very well. That night I preached to about eighty people in Iizuka, the subject being "The Life with God," from the text, "Enoch Walked with God."

The next evening we started in a chartered wagon for another village, where the evangelist goes about once a month. Arriving at the house where the meeting was to be held, we spent about an hour talking to a few of the neighbors, waiting for the time announced for the service.

Finally when the congregation had assembled, several talks were made, and I was introduced to speak. I again used as my subject "The Christian God." Some of those present had never heard anything of the gospel before. One was a young man who had been studying to become a Buddhist priest. After the meeting he asked some questions, manifesting quite an interest. I have since sent him a bundle of tracts and some books, one of which was a book written by Mr. Imai on "Why I Left Buddhism." Mr. Imai was formerly a priest, but is now a Baptist preacher in Tokyo. I hope from time to time to send this young priest literature on Christian subjects.



## What Conversion Does for a Chinese Woman

MRS. FLORA HALLOWAY BOSTICK, POCHOW, CHINA



IN the homeland, conversion often makes so little change in one's mode of living that it is possible to live near people a long time and not find out whether they are church members or not.

I have been thinking of what a vast change it makes in the lives of the converts here. For instance, Mrs. Ma, one

of our members here, was telling me not long ago of how she used to make her living. She was a widow and had to look out for herself, so she had no compunction of conscience for appropriating anything she could lay her hands on, if she thought she would not be caught.

They still have the custom here of the poor people gleaning in the harvest time. She said: "I used not only to glean, but every chance I got I would steal a handful here and a handful there, till I would get so much that I would have to hire a wheelbarrow to push it home for me. In this way I would get enough to supply myself for several months."

She said, however, that after she became a Christian her conscience hurt her, so that she tried to do honest gleaning, but that she got so little it did not pay her for the time, and thus she had to hunt another occupation. She decided on that of a peddler. Here the nice women never go to the stores. They depend on the peddlers.

The Chinese are great on a trade. It is usually the one that can tell the biggest lie that can make the most money. Everyone knows that the other fellow will lie when it is to his advantage, so it is nothing thought of among them. Mrs. Ma had not long been in this business before telling business lies too began to gnaw on her conscience. Often she has come to me almost exasperated, and said: "I have been out sinning again today. I have to eat and I cannot buy food without money and cannot make anything without telling lies, so what shall I do?"

Soon after she began peddling I had occasion to buy an article from her. I saw she was surprised when I took it, giving her what she had asked. A few days later she brought back the money and said, "I thought you would be like all the others and jew me down. The thing was not worth that and I have brought your money back." Since then she asks me, in the beginning, what she means for me to pay, and says that if all were like that she could be a consistent Christian and still make a living as a peddler.

Her conscience has become more and more keen, till she has practically given up peddling. She had a little laid aside for a rainy day. On the interest from this and by cultivating a friend's piece of ground, she manages to keep soul and



body together. She begrudges to eat one bit more than it takes for that, and has gotten so weak that it tires her to walk to church and back, about one quarter of a mile. When she peddled, she preached to the people as she went, and was generally burdened when the people were not disposed to listen. The burden of her prayer now is that the Lord will come quickly.

I have told this story, with the hope that those in the homeland, surrounded by so many things to help them on in the Christian life, may be led to pray more earnestly for the weak ones here, who have to pass through trial and tribulations for their hope in the gospel.



## Adam, Abraham, and Eggs

The Story of a Chinese Visitation

REV. W. E. CROCKER, CHINKIANG, CHINA



I MADE an engagement the previous Sunday to come to Chiao Tu to help Mr. Djen in visiting the members there and in the country near-by with the special Bible Study course we have arranged for them.

Wednesday morning it was cold, and the northeast wind was blowing hard.

The sun struggled through the wintry clouds, but the icy wind ripped my ears as I got off the train and started along the railway track to walk the four miles to the village.

The preacher was at the end of the village waiting for me when I arrived about ten o'clock. He took me at once to the home of one of the brethren in the eastern end of the town near-by. A man was sawing wood in the front yard, and the brother came out to meet us. The usual uncomfortable Chinese house with dirt floor and cobweb walls, and untidy people. The usual square table and wooden benches around it furnished a place for us to sit down. The wife ran out and got a pot of hot water for tea.

We plunged at once into our business. We had come to help them learn the Bible lesson, and to review the seven lessons they had already had. It began with Adam and went up as far as the promise of the birth of Isaac.

The wife said she could not read, so I gave her a lesson in reading. She showed a lot of interest in trying to read, and knew many characters. I asked her husband to help her read the Bible lesson itself in the chapter for the next Sunday in Genesis.

Several neighbors and people stood around while we went over the history of Adam and Eve, Cain and Abel, Noah, the Tower of Babel, and Abraham. The by-standers got about as much as the brother himself, probably. Then we closed with a short prayer for them and for their people. He did not have an Old Testament, so I sold him a copy of Genesis for about half a cent.

We next visited a woman farther down the street. She keeps a hot water shop, and has been a Christian for some years. She is very poor, but can read and is earnest in the gospel. When we went in she gave us a very cordial welcome, and gave us excellent Chinese tea, and then boiled four eggs, for we must eat also. We went through with the examination of the lessons, and she got them very well.

Next we went to another house a few steps farther along the street, and two men and one woman sat down to study at the square table. The lady busied herself about the house a few minutes and produced several hard-boiled eggs,

with a little salt in a saucer. We must eat! Tea was produced. One of the members here was quite intelligent, and knew his lessons very well. We gave the woman a lesson in reading, and helped her some, and told her the lesson story. We felt after leaving this house that probably there was a little more knowledge of Adam and Abraham on that street than had been before.

After a Chinese dinner (some more eggs, fried this time), with Evangelist Djen we started off to the country about a mile and a half away. Everything is dry, the hills are brown and wintry. The path led us by a village where the idol worship was going on with a great racket of crackers and tom-toms. Brother Dju was waiting outside for us, and his old mother was also outside the gate. We sat down in semi-darkness to the usual square table; the usual tea was forthcoming, and, alas! a bowl full of hard-boiled eggs! "Eat, eat," he said. I ate one. I had eaten eggs many, and eggs hard, and eggs fried, and now he said "eat more egg." Brother Dju Da Gao was sent for, and another member was present, so we went into the lesson again. By this time Evangelist Djen and I were getting full of Adam and Abraham and eggs! The village is a little place near the foot of the mountain, and the scenery is quite beautiful. Up at the temple near-by the tom-toms were going and we could hear the shouts of the multitude, and now and then the explosion of a gun. The heathen crowd had nearly all the young folks, and most of the people, and they were having a good time, just like a circus. We were a small company in a dark room, reading Genesis and learning about Noah and the flood and Abraham.



## Why He Believed

MISS PEARL CALDWELL, PINGTU, CHINA



HE was a faithful servant, and an earnest Christian. One day the missionary asked, "What led you to believe in Christ?"

"I had heard the the evangelist preach on the streets in my home town, and say there is only one God. I had seen him shut his eyes and say something which he said was praying to the true God. I

thought very little of what he said, and considered it only a foreign religion, for I knew, and had seen with my own eyes, many gods in the temples, besides those in our homes.

"By and by a friend and I went to Manchuria to find work, but finding very little, started home in time to arrive for the New Year's festivities. Our money gave out; we had nothing to eat, and were still many miles from home. It was bitter cold. We thought we would surely freeze and starve to death. Soon we were so exhausted that we could go no farther. I remembered the evangelist and his sayings about the true God, and seeing him shut his eyes and talk to him. I suggested that we pray to him, but neither of us knew how. I was not yet convinced that there was such a God. But I fell on my knees and said, 'Oh, God, if there is a true God, give us, we pray thee, something to eat; we are starving and cold.'

"We arose and continued our journey. About ten steps ahead of us, right in the road, we found a big piece of bread. I knew that the true God had heard my prayer and prepared that bread for us. From that time I determined to follow him. When I reached home, the same evangelist was still preaching the Jesus doctrine. I was deeply interested, and soon accepted this Jesus as my Saviour."

## A Chinese Sinner Saved by Grace

REV. G. P. BOSTICK, POCHOW, CHINA



ABOUT fourteen years ago I was living in a small mud hut here in a suburb of this great interior city of Pochow, Anhwei province, while building preparatory to moving here and opening this field. My nearest foreign neighbor was forty miles distant. My family was three weeks' journey from me, in Cheefoo.

Whenever I walked on the street I was cursed and not infrequently did I hear the expression, "kill the foreign devil," but my hope was in God and his promises. A year earlier I had baptized two men in a beautiful little stream here.

One day as I sat alone in my hut there walked in a poor but sturdy looking man in middle age, and began at once to ask questions that showed more than usual interest. For instance, he said: "I hear that when foreigners were fighting with our people last year (in the Boxer trouble) and caught one of our wounded soldiers they did not kill him, as our folks do. I hear that they would even doctor them and could replace a lost limb! I do not understand this." I explained to him something of the law of war among Christian nations (alas, not so well observed now, perhaps!), and that it was our love for God that begat this respect and love for even enemies. He listened so intently that I was led to kneel and pray with him before he left—a thing we rarely do with the raw heathen.

A few days later he returned, and without a word when he walked in, knelt where he had the other time and looked up and said, "Now, what is it I must say?" I thought he was playing pious, as they often do, so I said, "Get up, that is no way to do." But I learned on further talking with him that he really wanted to know how to talk to that great Unknown and Unseen One.

In his next visit he stopped at the gate and talked long with my old gateman, an earnest Christian who was among the first to believe at Kweichfu, forty miles from here. Presently the old man opened the door and they walked in together, the old brother exclaiming, "He is saved! He is saved!" and the new one saying, "I now understand; I have gotten the door open." That night I was writing to my wife at Chefoo, and I remarked: "When I looked for those few minutes into the countenances of those heaven-lighted faces I felt amply repaid for all I had endured or should endure in opening this hard field." (This was the last letter she received from me before going to her reward.)

This brother immediately broke off opium, whiskey and idolatry and was in the second lot baptized here. He has never yet learned to read, but the amount of gospel truth he has absorbed is remarkable. He is by no means perfect, but has manifested much zeal, having gone on frequent book-selling tours at his own expense, though he is very poor.

He has two sons who profess to believe, one of whom has graduated at Brother Sallee's school and is now teaching for us. One is a soldier on the borders of Mongolia and attends services at the mission place there, which is perhaps better than many of our Christian soldier boys at home do. His name is Wang Sio E. He has many weaknesses, but I thoroughly believe he is a saved man and will have a mansion above when this poor residence here can be occupied no more by him.

Pray that God may thus call many out of nature's darkness into the glorious light of his kingdom.

## Messages from the Home Field

### An Oklahoma "Good Will Center"

Miss Minna Preuss, Home Board Worker,  
Coalgate, Okla.



The kindergarten at "Good Will Center" here is very interesting. There are different nationalities represented in the kindergarten, but they all speak the English language, though some speak it quite brokenly.

This is a gospel kindergarten, and how they love "God's Book of Letters," as they call the Bible. They know many verses in this Book. One day a little girl repeated the verse: "He loved us and sent his Son." Then she said: "God's Son is Jesus, and he died and went up in heaven and some day he is coming again." I said: "Yes, he is coming again and all people who love him shall live with him some day." Then she asked: "Will my papa and mamma live with him?" I said: "Yes, if they love him." She is very devoted to her parents and I am sure that she raised the question with them. I hope and pray that it will cause them to think. The children sing the gospel songs and repeat the Bible verses and stories at home.

I left New Testaments in the different homes in their own languages, and the parents are reading them.

In the boys' classes in manual training the seed is sown. One day I told them the story of the Prodigal Son, and that Jesus told this story to show how rejoiced God is when a sinner is saved. I asked the question: "Boys, how do you think that we can be saved?" One said: "Go to church every Sunday," and I asked whether he thought that would save him. After a little thinking he answered, "No." Another one said: "Keep the Ten Commandments." I asked him whether he thought that he could keep them perfectly and he answered, "No." So he saw that that was not the way to be saved. Finally, one boy spoke up and said: "You must be sorry for the wrong you do." I said: "Yes, and more," and then I told them the way of salvation the best I could.

And so the seed is being sown, and I can but pray the Lord of the harvest to bring forth fruits for his own glory.



### Using the New Converts

Rev. J. W. Hickerson, Home Board Evangelist

It was while pastor at Grand View, Mo., that I became interested in a family in which there was not a Christian. The family consisted of a father, mother, six girls, also a son-in-law. The baby of the family was thirteen years old. She seemed to be the favorite of the household. I thought if we could reach her we might be able to reach the others.

At an appointed time by the church and pastor, Brother E. E. Lyon came to help in a meeting. It was during that meeting the Lord gave us the desire of our hearts. Near the beginning of the meeting the little girl was saved. We suggested to her that God could use her to win the other members of the family to Christ. In a few nights the sister next to her accepted Christ. Then came the mother. One night when the Spirit was working in mighty power on the hearts of the people, this little girl went to her father, a great, strong man. She took him by the hand,

cried, begged and pleaded for him to accept Christ. In a few moments the other girl went to him weeping. Then the wife went back, threw both arms about his neck and sobbed aloud. It was a sight to move the hosts of heaven to see that wife with arms about her husband and a daughter holding to each arm, pleading with and entreating him to accept Christ as his Saviour.

He was not saved that night. The next day as he was plowing he could stand it no longer; so, stopping the horses, between the handles of the plow he turned from his sins and accepted Christ Jesus as his own personal Saviour. Suffice it to say that before that meeting closed that little girl had the privilege of leading father, mother, four sisters and a brother-in-law to Christ.

I think oftentimes we make a great mistake by not putting the new converts to work at once. You remember when the woman at the well was saved she became so interested in others that she forgot her water pot and went to tell others about her new-found Saviour. She exclaimed, "Is not this the Christ?" The record is, that many believed because of the saying of the woman. Then many came and saw for themselves and believed on him. Give the new converts something to do. Oftentimes they make the best helpers we have in our meetings.



### Our New Tampa Worker

Miss Fannie H. Taylor, Italian Missionary

REV. JOHN M. BARRA has recently become pastor of our Italian Mission under the Home Board in West Tampa, Fla. He is a native of North Italy, having enjoyed splendid school advantages in that country.

He has taught Latin and other subjects in the colleges of Italy. He was for a time a Catholic priest and preached in many cathedrals of Italy. He resided in Rome twelve years.

Becoming dissatisfied with his religion, he came to South America and from there to Cuba, where he became a Baptist and took work as superintendent of Italian missions, under employment of the Northern Mission Board. Three years later he went to New Orleans, serving under the State Board of Missions of Louisiana. He organized Italian churches at Amite and Independence and six Sunday schools, working as missionary among the Italians throughout the state of Louisiana.

Though only three years in this country, Mr. Barra is speaking our difficult English language. He is ambitious, earnest and filled with the spirit of religion as taught in the New Testament. He is preaching it in this most difficult field of West Tampa in great love and fearlessness and we believe God will use his burning messages for the conversion of some of these Italian unbelieving socialists and anarchists, as well as Catholics. Men who will not come to church are listening to Mr. Barra in street meetings held one evening each week.

Christian friends, we covet your prayers for this Italian people, and that we as missionaries may "be strong in the Lord, and in the strength of his might, . . . able to stand against the wiles of the devil," clothed with "the whole armor of God."



### A Touching Scene

Rev. T. O. Reese, Home Board Evangelist

SOME days ago I was in a meeting with Pastor J. S. Judah, Blountstown, Fla. I met the Leonard brothers, wealthy turpentine operators and planters. They came from North Carolina, my

native state, and I found myself peculiarly interested in them. They attended the services day and night. Only one of the brothers was a professing Christian, and he was worldly, and had once or twice requested the church to exclude him or allow him to withdraw.

Mr. Sam Leonard, the oldest one of the boys, a very fine man, firm and stable, claimed to be a Unitarian. The younger brothers looked to him as a father. He was the key to the situation. He came to every service and would sometimes shed tears. I had preached on "The Deity of Christ," "The Wonderful Christ" and other themes I thought would help men to see that Jesus Christ is the only Saviour.

On Friday morning of the second week we had a sunrise prayer meeting. It was indeed a "sweet hour of prayer." Friends were presented as objects of prayer and then earnest prayers were offered for them. Pastor Judah prayed as I have seldom heard a man pray. With tears in his eyes, he prayed, "Lord, I will not let thee go."

That morning Mr. Sam said to his wife that he would not go to the eleven o'clock service, but changed his mind and was one of the first men on the ground. I had a few words with him before I went into the house. I preached from John 3: 16. When the invitation hymn was announced and the people stood, I saw Mr. Sam draw a deep breath, his eyes filled with tears, and he started forward to take me by the hand. He then went back in the audience and threw his arms around his worldly brother's neck. Then, together, they went to a third brother and he broke down and came, as did also a son of Mr. Sam. As they all came to the front to be received into the church, scores wept. Pastor Judah had to sit down and hold his hands over his mouth to keep from shouting. I have never seen a more touching scene in my experience as an evangelist.

The Blountstown church has been very weak, so the coming of these men of wealth and influence, together with sixteen or eighteen others, gives the little church new hope.



### A Little Missionary

Rev. Roy Palmer, Home Board Evangelist

WHILE I was conducting meetings, a little while ago, in Kansas City, Kansas, with the Armordale church, I saw, as never before, how God uses little children for his glory in the salvation of souls.

Little Lora Dudley, ten years old, a child of rare beauty and intelligence, went, to her old grandfather, who had lived in sin all his life. Lora climbed into his lap, put her arms around his neck, and said: "Grandpa, you haven't much longer to live. You should become a Christian now." The old man's heart was stirred, and he gave himself to Jesus.

One night, in our meeting at Armordale, I saw Lora lead her blind father back to Christ. He was a member of the church, but had gone away from God, and was living in sin.

A little while before our meetings his eyes had been blinded by the bursting of a steel spike. The night to which I refer, Lora went back to her father, in the after-meeting, took him by the hand, looked up into his face and pleaded with him for a long time. The father was greatly moved. He would pat the little girl on the head while his tears fell fast. He seemed to have a great fight with himself, but at last he stepped into the aisle and came to the altar, led by the dear child. He sat down and sobbed bitterly. Dr. F. L. Streeter, the pastor, took him by the hand. He arose and said, with a trembling voice, "I want to re-consecrate myself to Jesus Christ." It was one of the most pathetic and beautiful things I have ever witnessed in all my life.

Little Lora says she fully intends to become a missionary when she is grown. Is she not a missionary now in the truest and highest sense?

# The Heart's Best Corner

—Lucy Hill Cannon—

RUTH SEYMOUR precluded her answer to my question with a little sigh of resignation. "Of course, I shall accept the office if I am elected," she said, as we abruptly rounded a corner one snowy afternoon last winter, and headed due north on our long walk to her suburban home. "You don't think I would be so unmindful of my duty as to refuse, do you, Dale?"

What was there in that speech for anybody to object to? Yet for a moment the north wind seemed colder. I felt something wrong with it, but I couldn't put it into words. People who know things intuitively don't usually express themselves easily. It wasn't the hint of unwillingness in her voice, though that was unmistakably there. Neither was it the slight irritation my question had provoked, though that also was apparent. These things had impressed me only subconsciously; there was something else in Ruth's answer that gave me an indefinable sense of disappointment, just as if I had put my hand to something I believed to be a solid substance, and found it hollow.

Ruth and I had just left Corinne Bradshaw's. Mother and father being both in Florida, I was staying a month with Ruth, and our crowd had been having a jolly hour or two of "tea and talk" with Corinne. We often do that; Corinne's home being a good central meeting place, and Corinne herself a sort of human magnet. And at this little tea party one of the girls had informed Ruth, much to her surprise, that she was to be nominated for president of our foreign missionary society at its meeting on the next Friday. I was much rejoiced at the news, it being a hard wrench to give up the presidency myself; and loving and knowing Ruth as I did I felt happy at the prospect of leaving the society in her capable hands. And that I would have to leave it with somebody was a settled fact. For mother had not been well all fall, and November being unusually raw and disagreeable, father and I had just politely bundled her up and forced her off to Florida; then at the last moment mother and I laid our heads together in conspiracy against father, and likewise ordered him to accompany her for a month, as he had taken no summer vacation and badly needed a rest. So during their absence I was to be Ruth's willing guest.

But mother was in a worse condition than we realized, and the doctors having prohibited her return before spring, father wrote that I must join her when he came home. Therefore, as I was to be away all winter, there was nothing for me to do but resign the presidency of our missionary society, and, anyway, I had been president for so long that I felt it was best for one of the other girls to serve for a while.

Ruth and I talked of other things during the rest of our walk, and by the time we reached home I had concluded that I must have allowed my imagination too much scope, and I attributed my little worry over Ruth's answer to the fact that I had arisen that morning with a headache, and hadn't been feeling quite my usual self all day.

It was good to see the ruddy, leaping fire through the windows, and we stamped the snow from our feet and burst into the big square living room.

Miss Genevieve Willoughby, Ruth's lovely old maid aunt, had just risen and laid aside her knitting. "Aunt Gen," as all the girls call her, is the exact center of that household and just about the nicest person in the world. None of our crowd ever thinks of knowing anything without including her. So it would have been the most natural thing in the world for Ruth to an-

nounce her proposed nomination—*had it been an interest near Ruth's heart*. But she didn't. And I couldn't help noticing that she didn't. Yet once more I chided myself for a too nimble imagination, and blurted out the news myself.

Aunt Gen's hazel eyes fairly glowed. She adored Ruth. "What an opportunity, dear!" she exclaimed. "Of course you will accept?"

There was a distinct pause. So still that as Ruth pushed aside the water pitcher on the center table to make room for her hat, the tinkling of the ice inside sounded almost loud. Then she dropped her coat on a chair and herself on the davenport before the big open fire with the same indifference.

"I probably shall, auntie—what a question!" There was a touch of impatience in her voice. "I shall accept because it is my duty to accept."

With a little start Aunt Gen drew her knitted shawl about her as if Ruth's lack of enthusiasm chilled her. "Because it is your duty, child?" she repeated, wonderingly. "I had hoped you had a better reason."

There it was again! The same vague little disappointed, worried feeling that had visited me had apparently visited Aunt Gen also. It wasn't so much the presence of something in Ruth's answer that should not have been there, as it was the lack of something it *should* have contained. And what Aunt Gen said began to give me a glimmer of what it was.

She went out, closing the door softly. Ruth turned honestly puzzled eyes to mine. "Now, will you kindly tell me what she meant by that?" she demanded. "Could I have any better reason? I've always supposed that the person who did things from a sense of duty was the noblest type of mortal possible. Could there be any higher incentive?"

I leaned forward, clasping my hands about my knees, as I always do when thinking deeply. "I don't know, Ruth," I returned, dubiously, my troubled eyes watching the dancing lights the fire threw out into the increasing gloom of the room. "Perhaps—"

Just then my wandering glance was caught by the sparkle and gleam of the water pitcher on the table, and I suddenly knew that there was something higher than duty. The pitcher stood between me and the fire, and by an odd reflection the light shining through made it seem that a tiny golden flame burned in the very heart of the block of ice it contained.

That was it! Duty—what a cold, hard thing it was, regarded merely as a stern, rigid sense of what was right; as cold and hard as that lump of ice. But if love radiated from the core!—oh, wasn't love the little golden flame, without which duty might become merely a goad to drive our unwilling souls on?

I have put it all into words here; I couldn't then. The idea had come to me too suddenly; it was all so new and confused in my own mind. I sat there stupidly staring into the

fire, and wishing with all my heart I could find words in which to put it to Ruth. Then a moment later the supper bell rang, and I had lost my precious opportunity.

But not so Aunt Gen. The next Friday Ruth was elected, and that night, after we two had gone to our room, Aunt Gen poked her head in the door to nod good-night. "And, by the way, Ruth," she added, "I left a little book on your table there. I thought it might interest you. Thoroughly knowing a subject sometimes makes such a difference. It's the one with the red binding."

We read some in the book before we retired—just a little tale of benighted conditions in the foreign field.

"Oh, dear!" ejaculated Ruth, as she switched off the light. "It gets under your skin, doesn't it, when someone who's actually been there puts it to you as vividly as that?"

It seems strange, in the three weeks that followed, that I didn't find an opportunity to speak to Ruth of what was so near my heart. Yet I didn't. But I noticed that Aunt Gen kept right on leaving books on Ruth's table, depicting various phases of foreign work; sometimes calling attention to them, and sometimes simply opening them at certain graphic pages and laying them face downward on the table. And I also observed that Ruth never overlooked them.

I joined mother when my month was up, and my winter would have been a happy one but for the letters that began to come from the girls. I got so that whenever the clerk at the hotel handed me an envelope addressed to "Miss Dale Wenning" I fairly dreaded to open it. "How we miss you at the head of things, Dale!" Violet Martin wrote: "Our missionary society isn't by any means what it was last winter."

Comparisons like that made me wretched, because I knew Ruth to be finer in so many ways than I could ever be. Why wasn't she living up to her possibilities? Then Betty Malone's independent, straight-up-and-down chirography informed me that "something was wrong with the society, though for the life of her she couldn't put her finger on what it was."

Ah, but I could! The flame was missing! Ruth's time had been pretty well filled already, by charitable work and her own affairs, and I knew she didn't want the added burden of the presidency. There was the whole thing in a nutshell. At the urge of duty—and duty only—she had accepted it.

She was living altogether in one corner of her heart, for every heart has three corners, you know. One where duty, a cold, lumpish, insensate thing, prods us into action; another where love holds sway, and perhaps too often obscures our better judgment; and that best-of-all corner, the "heart's deep well," where love and duty work together.

At last, when my despondency was at its deepest, there began to be a different tone to the letters. Reports of the society began to be good, instead of bad. My spirits rose. I rejoiced in the significant fact that Ruth herself was too busy to write often, though when she did there was usually indirect mention of some new book Aunt Gen had left on her table. Once or twice I determined to write her at length of my hopes and fears, but desisted, afraid of blundering where my definite knowledge of the situation was so meager.

By this time mother and I were both fearfully homesick. One day in late April she came actually running up to our room. We could go home—the doctor had said so! And it was with joyful hearts that we fell upon father when he met us at the home station a few days later.

The next afternoon our society met, and the surprise of my life awaited me. Or, was it a surprise, knowing Ruth's real nature as I did? Yet I simply sat and thrilled at the enthusiasm and devotion with which she presided. Something had roused her. Her awakening probably had been gradual to the other girls, but to me

## THE "LITTLE MOTHERS" OF A GREAT CITY

HAVE you seen the little mothers?  
Have you looked into their eyes?  
When the daylight slowly dies,  
When time comes for lullabies?  
Child arms hold the tiny bundle,  
Child lips sing the good-night song  
As the dreamer slips along  
To the land where dreams belong.

—Selected.



it was almost a shock. She was a better president than I had ever dreamed of being. Her whole personality radiated something that kept the society fairly humming. What was it?

I had my answer that evening. Ruth had borne me off to spend the night with her. After supper Ruth herself proposed reading aloud from the same little red book Aunt Gen had placed on her table that first night. Presently a neighbor was ushered in—a frivolous, insignificant sort of girl who lived next door. Ruth greeted her cordially, and then asked if she would like us to continue.

Lillie Reed raised protesting hands. "I never could get interested in that sort of thing," she laughed, in her light voice. "Doubtless it's everyone's duty to, but it's all so vague—so far away—"

Ruth's eyes didn't exactly blaze, but they blazed just as much as politeness would permit. "Vague?" she exclaimed. "Far away? Why—when all those thousands of Chinese, with their

millions of wrongs and woes, are here"—she laid her hand on her breast—"right here in your heart, do you call that far away?"

Lillie stared at her uncomprehendingly. "Oh, well," she answered, indifferently. "I suppose it's all in your conception of duty. But as for ever bringing myself to love such work—"

It seemed to me that Ruth's eyes blazed the more. "Love it?" she cried, "Why—I—love—every—single—one—of—that—hungering—thirsting—multitude!"

You see? She had simply changed her abode, that's all. All winter Aunt Gen had kept her finger on the pulse of the situation, prescribing just the little accounts of moral and physical suffering that would work on Ruth's tender sympathies. So she had removed from that cold, remote corner of her heart where duty drives, to the warmest, sunniest corner where love and duty are one.

The flame had been lighted!

## Young People's Department

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

### TELL FORTH THE STORY

LITTLE tongues tell forth the story,  
Rich with age, but ever new;  
Kingly crowns have not the glory  
Jesus' love bestowed on you.  
Ring it out o'er this fair home land,  
Ring it o'er the raging sea;  
E'en the angry, lashing surges  
Waft sweet echoes back to thee.

China's towering walls are falling;  
Far o'er India's sunny isles,  
Brighter, softer, than their sunbeams,  
Smiles respond to Jesus' smiles.  
E'en o'er Afric's burning desert  
Streams of life are pouring fast,  
Ripening grain is standing ready  
For the harvest home at last.

Countless little hands are helping,  
Breaking up the hardened sod,  
Countless little feet are leading  
Blind ones in the way of God.  
Countless little voices singing,  
Countless little hearts aglow,  
Leading thirsty souls by Nations  
Where the cooling waters flow.  
—Little Worker.



### HOW MRS. TSANG DESTROYED HER IDOLS

Alice Rea Herring, Chengchow,  
Honan, China

PERHAPS the Sunbeams would like to hear about what I have been doing in the city this afternoon.

When dinner was well over, and while the sun was shining brightly, I took the old woman who lives with us and helps us with the washing and housework, and together we went to visit Mrs. Tsang, who lives in the city. Mrs. Tsang is an old lady—over fifty years old. All her life she has wor-

shipped idols in her home and burned incense at temples, too. Her husband is dead and she has three children. Two of them are going to Mr. and Mrs. Fielder's schools, and lately she has been coming to our meeting.

Yesterday, after meeting was over, she asked me if I would go to her house today, because she wanted to give up all her false gods; so we went there. It was a very dirty little house, with all sorts of old rubbish stuffed in corners, under chairs and table and nothing nice or comfortable in it, but it is her home, and she is glad to have it.

She began to tell me all about her naughty son, who has done some very wicked things, and who makes her very unhappy, and we talked together about Jesus and how he came to seek and to save naughty people, and I found she knew that great text, "He is able to save to the uttermost all them that come unto God by him, seeing that he ever liveth to make intercession for them." A Christian neighbor had taught it to her. Wasn't that nice? She did not understand it very well, so we explained it to her.

Then I asked her where her idols were, because I did not see them in the usual place; so she said, "Here they are; I've hid them away in the corner;" and, sure enough, behind the door, covered over by a big mat, was a kitchen god made of paper, pasted on to the wall, and a mud idol all painted up and gilded to make it look pretty. This was a god of wealth. I asked her what she wanted to do with them, and she said she didn't want them any more. Then I asked her if she was willing to throw them away and she said, "Yes." Afterward I asked her did she mean by this that she wanted to give herself forever to the true God to love and

serve him, and again she said, "Yes." Then I asked her if she would not want to worship them again at the end of the year, or if any one got sick, and she said, "No; I have done with them forever;" so then we all stood together in the middle of her little room and bowed our heads and asked the dear Saviour to come into the heart of this woman and live there and to save her son and all her family and to help her to break up her idols.

Then she took the god of wealth, which had been worshiped for years and years, and carried it out into the yard and broke it all to bits. She then emptied out all the incense, broke the pots, broke up all the queer little candlesticks which looked like mud horses with a spike in their backs to stick the candles on, so that there was nothing of them left. Then she tore down the kitchen god and set fire to an old cornstalk and burned him all up, and she told me she wanted always to trust Jesus.

Then I told her Jesus could save her and her son and all her family and for her to forgive her son and to remember that it was the devil who had stolen him away to do evil, and to pray to Jesus to bring him back. She learned a prayer and then we had to come home.

Don't you want to pray for Mrs. Tsang, too, and for her children?



### RIGHT HAND MEMBERS

It was the regular afternoon for the Mission Band meeting. The bright June sunshine seemed to smile upon the group of children sitting on the church steps waiting for Miss Margaret to come.

"There she is! There she is!" was the general cry as the leader came into view a block away. What a helter-skelter race followed! The boys with heads and shoulders bent forward, led the race. The girls were close behind them with flying curls, fluttering sashes and laughing faces.

"Am I late?" asked Miss Margaret from the midst of the merry, struggling group that surrounded her.

"We came early," explained the girl of the blue bows. "Mother and father wanted to take a nap, so we came on here. They are coming for us to go to ride after the meeting."

"Then we must begin promptly," said Miss Margaret. "We have ten minutes to get the room ready for the meeting. John and Hubert can get the hymn books. You girls can fix the chairs."

For the next half hour passers-by could hear the bright voices of the children in songs, in prayer and in readings, as the program progressed. Then there was a movement of chairs and a confusion of voices as the Band re-arranged itself and



settled for the story Miss Margaret was to tell. Each child must be as close to the leader as possible, certainly must be able to look into her eyes and to watch the motion of her hands as she used them to help act out the story. You would have to be there yourself to see just how she did this, for the story, as it is printed, is not half as interesting as she told it.

#### THE PAWNED HAND.

Little Chopola had gone for a few days to visit her aunts. There were several of them in this large family, for many relatives were living together, as is the custom of the Hindus. One day she found her eldest aunt, the mother of her Cousin Haru, sitting in a corner of the veranda in the women's quarters, taking her morning meal all alone. This in itself was strange, for after the men and boys have eaten and gone to work or school, all the women and girls in the house get together and have a merry time over their meals. But, stranger still, her aunt was eating with her left hand, "the unclean hand that defiles all food," as says the Hindu.

Greatly surprised, Chopola called out, "Aunt, why are you eating with your left hand?" Her aunt, without a word, pushed her plate aside, arose, and began to wash her hands. The other aunts and relatives who had seen and heard sharply reprimanded the child, saying, "See what you have done, now. Your aunt cannot eat again the rest of this day."

The little child-mind soon forgets, and when on another day Chopola saw her aunt doing the same thing, she called out again, "Why, aunt, you are eating with your left hand!" This time, those who heard it not only scolded, but slapped her, saying, "Don't you know you are making your aunt starve?" Chopola was only a very little girl and had not seen or heard of this thing before, but some of her older cousins told her all about it. Her oldest cousin, Haru, had been very, very ill with smallpox; "Mother Kali," they said, "has visited us." The Hindus believe that smallpox is a visitation from the goddess Kali, and must be spoken of very respectfully, lest Kali cause the death of the victim. So when it breaks out on any member of the family, they speak of it as "Mother Kali's favor."

Haru's mother, in despair for her only son, had made a vow, promising the goddess two golden eyes and a star of gold if she would be gracious to her son and grant his life.

Until she was able to get enough money to make the golden eyes and star, she would pawn her right hand or leave it with the goddess as a pledge. That was why she must eat with her left hand until she had fulfilled her vow. If any one noticed what she was doing and spoke about it in her hearing, she must stop taking her food at once and eat no more that day.

Little as Chopola was, she was greatly impressed and never went into the veranda again if she thought her aunt would be eating, for was this not a vow to "Mother Kali," the dread goddess, whom all fear, speaking of her in hushed, reverent tones, lest she be offended?

This same little Chopola is now an earnest grown-up Christian, having no fear of Kali and her visitations.

As Miss Margaret finished, the children leaned back in their chairs with sighs of satisfaction. One or two of the nine-year-olds giggled a little and began pretending to eat with their left hands. This only made their leader smile and suggest that all try it. A moment later she said:

"The children in the Beginners' Class sing a song about hands. You little folks come stand by me and sing, and we will let the others join in softly."

With the four and five-year-old children standing around her chair, they sang the old loved motion song:

"I washed my hands this morning,  
Oh, very clean and white,  
And lent them both to Jesus  
To work for Him till night."

After the song was finished and all were again seated, Miss Margaret said:

"We are so glad we do not have to be afraid of wicked spirits and unkind gods that are trying to do us harm. But if people who do not know better are willing to lend their right hands to these gods, do you not think we could give our right hands to Jesus?"

"Yes'm," responded the children.

"Well, if our right hands belong to the dear Saviour, what do you think he will do with them?"

"Be kind," answered one.

"Help people," said another.

"Not fight," suggested a boy.

"Yes," said Miss Margaret, "a hand that belongs to him will be kind to people and to animals; will find ways of helping those around us; will never, never strike a blow in anger or do any hurtful thing. And I am wondering if these hands cannot try some special work that will help people all over the world to give their hands also to the dear Jesus."

There was silence for a minute, then a timid voice suggested.

"Our hands could earn money to give to the missionaries."

"I believe they could," said Miss Margaret. "Let us put our right hands out like this on our laps. Each one of us is to tell what his or her right hand can do to earn some money this summer. My right hand is going to do some crocheting for a friend. What is yours going to do, Jimmie?"

Around the circle the leader went, touching here a chubby baby hand, there a hurriedly washed boy's hand, until each had promised to try some work suited to a

child's powers. There were plans to wash dishes, sweep porches, care for the baby, feed the chickens, gather vegetables, sell vegetables, water the bowers, all of those being written down in a book opposite the name of the one who promised.

"We will take June and all of July for earning this money, then we will have a picnic meeting in August to find out how well we have succeeded."

Then all joined in a short prayer that each little hand might be guided and kept faithful. This was followed by the "most favorite" song the children knew, and they sang it so lustily that they did not hear the honk of the automobile horn that was calling to some from the road.

E. N. B.



## OUR LETTER BOX

### MY DEAR BOYS AND GIRLS:

Do you know what a funny mistake was made in our Department? We thought our good friend who offered post cards for those answering the puzzles was Miss Mellichamp. After the May magazine was all printed and it was too late to correct the error, we found it was Mr. Mellichamp. We are delighted to think that a grown-up man is interested in our Department and likes to see us fishing in our paddling pool for answers to our puzzles.

Our missionary letter this month is from Mrs. D. W. Herring, of China, whose little daughter, Susie, wrote to me last month. We do thank them for their letters and hope we may hear from them again.

Are you working on your prize essay? One has already been sent, and another writes that she is going to try for the prize. Write to me for rules of the contest. Write me also how you are earning mission money during the vacation days.

Lovingly yours,  
ELIZABETH N. BRIGGS.



## OUR PUZZLE CORNER

### I. BEHEADINGS

1. Behead the opposite of borrow, and leave the very last.
2. Behead angry, and leave to scold.
3. Behead a low place between hills, and leave a narrow street.
4. Behead a high standard of perfection, and leave to trade.
5. Behead close at hand, and leave the organ of hearing.
6. Behead an entrance, and leave a part of the verb eat.
7. Behead a part of the verb sell, and leave aged.
8. Behead to plow, and leave very sick.
9. Behead to unfold, and leave an instrument for writing.

10. Behead pleasing or agreeable, and leave frozen water.
11. Behead the garden where Adam and Eve lived and leave the home of wild animals.

To solve this puzzle, cut off the first letters of the words indicated, leaving another word. The cut-off letters will spell the name of a noted missionary.

## II. A GREAT MISSION FIELD

1. The land we love the most.
2. A brave European republic.
3. A new European republic.
4. A beautiful kingdom of southern Europe.
5. A new republic in Asia.
6. A rich republic in South America.

The first letters of these countries spell the name of a great mission field.

## ANSWERS TO MAY PUZZLES

- I. Indians.
- II. What and Where Located: Home Mission Board, Atlanta, Georgia.

The following answered both puzzles in the April magazine:

- Virginia—Vernon P. Stallings.  
 Louisiana—Verda Mae Bagwell.  
 Maryland—Ethel Howard.  
 North Carolina—Sybil Myers.  
 Georgia—Charles Baldwin, Alice and Ossie Price.  
 Kentucky—Glenna Wheeler, George R. Howerton.  
 Mississippi—Mary E. Cook, Mae Parker.



## THE CROSS OLD MOTHER-IN-LAW

### An Old Chinese Story

It was a great day at the home of Choong Meng, for on this day the bride, the new daughter-in-law, had come to the home. The sedan-chair, all hung in red, had arrived at the door, the ceremonies of the wedding had been gone through, and the bride, Phu-to, "Grape," lonely and frightened, was being inspected by the many guests who were continually coming in.

"Are they going to be good to me?" she kept wondering. "Oh, I wish I were at home! The mother-in-law looks so cross, and if she is mean to me I shall be just as mean to her."

On this day Grape must be dressed in her best and do no work, but the next day her duties began. Early the next morning she rose, and began the long task of combing her hair, making it shiny, smooth, and neat as a Chinese woman's should be. But she was ready none too soon for her mother-in-law. Breakfast must be cooked by the little bride; then there was water to be drawn from the well in the courtyard, and a hundred things to be done.

The mother-in-law was very exacting. She never praised, but scolded instead; and Grape, on the lookout for unkindness, finally began to give sharp answers back to her. As time went on the bitter feeling between them grew. Choong Meng, however, who was always kind to everyone, had become very fond of his little wife, as he had always been devoted to his mother.

At last, one day Grape came to her husband in despair and said. "I just can't endure her any longer, the cross old mother-in-law. She scolds and scolds, and I can't do anything to please her." Choong Meng thought hard for a bit, then he said to himself, "I have it." So he turned to his wife and said: "I am going away for a month. All the time that I am gone you must be very kind to the mother-in-law. No matter how cross she is, you must answer her kindly; do everything you can think of to please her, just as though you loved her dearly. It will be for only a month. Then, if she is still cross and mean when I come back, I'll cut off her head."

Grape was very greatly surprised to hear her husband say such a thing, but she promised to do as he said.

Grape tried very hard to be good to the *a ma* (mother-in-law); even when a *ma* was most provoking, she remembered her husband's words, and did all she could to please, answering only in kind words.

Every day she did this until the *a ma* began to wonder. "Why is my daughter-in-law so pleasant and good-tempered? Really she acts as though she were very fond of me." And before she knew it she was answering her agreeably too.

When the month was over, Choong Meng came back from his journey. He noticed the happy, pleasant looks of his wife and his mother, and he was delighted. Yes, they were talking to each other as though each loved the other; Grape was bringing a chair for the *a ma* almost before the old woman knew herself that she wanted it, and the old woman was actually smiling at the little wife.

Early the next morning Choong Meng was stirring about in his room. Grape came in a minute from the kitchen where she was preparing the morning rice.

"What are you doing?" she asked, as she saw her husband sharpening a long knife.

"Why, I am getting the knife ready to cut off the cross old mother-in-law's head," he answered, scarcely looking up.

"You shall not, you shall not!" cried Grape, snatching at the knife. "She is not the cross old mother-in-law any more, but my dear *ma*, and I love her."

And so, delighted that his plan had worked so well, Choong Meng put the knife away; and the three lived together in peace and happiness the rest of their days.—*Wide World*.

## The MISSIONARY PILOT

The purpose of the Missionary Pilot is to assist those whose duty it is to prepare programs for the various meetings of the church and its societies by indicating the articles in HOME AND FOREIGN FIELDS which may be used to best advantage. Files of the magazine should be carefully preserved.

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

June 3.—Topic, "Learning to be Content." See page 25, "Bernada Lydesma;" also page 12, "Happy in the Lord." Two effective illustrations. Assign to good readers.

June 10.—Bible study, Acts 19. See page 12, "From Hod-Carrier to Pastor;" page 13, "An Ordination." Given as instances of modern missionary triumph.

June 17.—Topic, "What Has Confession to do with Salvation?" See page 27, "A Chinese Sinner Saved by Grace." Given to show that confession is the inevitable consequence of true conversion.

June 24.—Topic, "Missionary By-Products." See page 7, "Seed-Sowing for the Kingdom." See also page 27, "Adam, Abraham and Eggs;" page 25, "Village School Work in Pingtu;" page 26, "What Conversion Does for a Chinese Woman."

### JUNIOR B. Y. P. U.

From "Messages from the Fields" stories may be selected that splendidly illustrate the topics for the month. Seek to make the Juniors realize the need for and effectiveness of missionary labor today. Acquaint them with the names and stations of workers.

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

The mission study topic for June is "Missionary By-Products." See page 7, "Seed-Sowing for the Kingdom;" also Miss Mallory's special material in the W. M. U. Department, pages 19-21.

The Bible study topic is "Missionary Methods." See page 4, "A Plea for the Teaching of Stewardship;" page 9, "A Shelf of Best Books;" page 10, "Winning Men to Missions;" page 11, "The Making of a Missionary Baptist Church;" page 29, "The Heart's Best Corner."

### SUNDAY SCHOOL.

Reports from mountain mission schools, pages 14, 15, given by Intermediate or Advanced pupils in opening or closing exercises. Use stories from the fields as illustrative material. Study Mr. Squibb's article on page 11.

### PRAYER MEETING.

Leaders will find of unusual value the discussions on page 3, "The Peril of Our Prosperity;" page 4, "A Plea for the Teaching of Stewardship;" page 6, "The Missionary Motive;" page 10, "Winning Men to Missions."

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