

HOME AND FOREIGN FIELDS

Continuing
The Foreign Mission Journal
The Home Field

THE MISSIONARY JOURNAL OF THE
SOUTHERN BAPTIST CONVENTION



MISSIONARY HARRY BOCK READING THE BIBLE TO "SITTING BULL," CONVERTED INDIAN CHIEF.
(See Page 10)

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HOME AND FOREIGN FIELDS

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Baptist Convention

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NASHVILLE, TENNESSEE

L. J. VAN NESS, Editorial Secretary

G. S. DOBBINS, Editor

Editorial

FOR the month of July our mission study topic is "The Uplift of Two Races." Not so much is being said and written today about "the negro problem" as in past years, and we are beginning to think more of the brother in black as an asset than as a hopeless liability. Surely our protestation of love for the souls of the heathen in far-away lands becomes idle mockery if we turn with sneering lips from the study and help of these transplanted children of Africa. Too long, also, have we carelessly turned aside from our opportunity and duty respecting the native American—the Indian. In this issue of HOME AND FOREIGN FIELDS is presented material authoritative and valuable that will prove greatly helpful in the study of the two races in our midst for whom God has given us a peculiar responsibility.

WHAT should be the attitude of the Christian during the perilous times upon which we have entered? We should strive at least to keep alive the spirit of prayer; to keep steadily in mind the ends for which we are fighting; to cleanse our hearts of hate, arrogance and selfishness; to guard jealously against the lowering of moral standards; to strive as never before to uphold spiritual ideals among our young men and women; to recognize the supremacy of the missionary obligation; to offset our temptation to think too highly of bodily welfare by determined, heroic, self-denying giving. Upon these things ought every preacher to preach. We summon Baptists of the South to such missionary service as will prove an antidote for the terrible poison of materialism that threatens to sweep upon and engulf us. This is our day of judgment. May God give us grace to meet it.

THE story is told that a group of salesmen once overheard a woman, a member of a certain church, discoursing to an interested friend—not a member: "Yes, our pastor is a splendid, good man, *but*—" "The superintendent of the Sunday school is a fine worker, *but*—" "We have a live missionary society, *but*—" And so on and on. "Suppose," remarked one of the salesmen, "we should represent our goods thus, how long do you think our business would last?"

MISSIONS as a great business demands that there be business within the business. A fundamental principle of good

business is that receipts and expenditures must balance, else disaster is certain. For some years the necessities of the work and the resources for the work of our Mission Boards have been out of balance. This has inevitably brought debt. The apportionment committee, seeking to secure this adjustment, has asked for a sum from each state which represents an *absolute minimum*. This guaranteed by the State Boards, a mighty effort may then be made to exceed the apportionment sufficiently to meet the urgent, heart-rending calls for advance and reinforcement. The plan is wise, business-like, necessary, far-seeing.

CONDITIONS among negroes in America are not ideal, and there is much concerning them for which as a nation we are ashamed. But let us not forget that the gulf which separates the most destitute and ignorant negro among us and his brother in the wilds from which he came is an impassable one. The negro race owes to contact with the civilization of the white man a debt which it can never repay. A speaker once making this point, however, was interrupted by an astute colored brother. "Yassir, boss, dat's true; *but you didn't go to do it!*"

A NEW day of Protestant progress has dawned in Louisiana. With a membership of 70,000, Baptists lead in numerical strength. This militant host has attained unto a self-respect and consciousness of power that give promise of still greater things in making this state "a Baptist empire for world conquest." The endorsement of the Convention of the plan of missionary campaign through mission stations and Sunday schools, with a great training school from which to draw workers, ought to mean the revolutionizing of the situation for Baptists in New Orleans within the next two generations. The Crescent City won for Christ would be the mightiest home mission achievement of the century.

LET us cease to think of sacrifice as some hard, irksome, disagreeable thing, that yet must be done for duty's sake. This is not the spirit of the soldier who loves his country, and gives his life in her defense. Nor should it be the spirit of the Christian who is called upon to endure hardness as a good soldier for Christ's sake. Selfishness is treason. "I owe it to God, and to myself, and to my neighbor," one has said, "to sacrifice, to give up something, to give until I feel it."

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REV. J. D. JONES, writing in the *Record of Christian Work*, sums up the effects of the war upon the religious life of Britain as a case of "profit and loss." In the loss column he sets down the wholesale withdrawal from the churches of men of military age. Upon those at home he points frankly to a serious relaxing of religious habit and custom. While out of these two outstanding facts there has grown tremendous and irretrievable loss, yet there is something to be set down in the column of gain. One of these is the deepening and enriching of character which has come to multitudes of youths; and the other "a new respect for the church." "To us in our agony and distress, as to his people of the early days, our Lord is saying, "Look up, and lift up your heads; for your redemption draweth nigh."

A PROJECTILE hurled five miles through the air can be made to strike with unfailing accuracy upon a given objective. We say "impossible!" until we see the scientific apparatus and witness a demonstration. Now, prayer is as real a force as dynamite. But as the gunner did not fire aimlessly in the direction of his target, but with utmost care secured his range and with mathematical precision released the explosive, so he who prays should pray with intelligent, accurate definiteness. And spiritual power, released through prayer in your closet, in the handful of worshipers at prayer meeting, in pulpit or workshop, if thus directed, will with absolute infallibility strike home in Canton, or Nagasaki, or Ogbomoso, or Pernambuco—or in the home of your next-door neighbor!

WHEN is a dollar not a dollar? The answer is easy: When it will buy only fifty cents' worth. There are some who still have the hazy idea that an American dollar in China, Japan, South America, and other foreign mission lands has two or three times its purchasing power in this country, but such is actually not the case. We need constantly to remember that the salary of \$600 was fixed when money everywhere had at least twice its present purchasing power; that the advance in the prices of the necessities of life has been practically universal. One of the imperative duties that faces us is the increasing of these salaries, that not only the self-respect but the actual physical well-being of our missionaries may be preserved.

"WHAT sort of meeting is this, anyway?" demanded a breathless waitress, in New Orleans one noon. "It's about to work the devil out of us." "Exactly so!" responded the hungry delegate, cordially. "That is just what we propose eventually to do!" The plea of the St. Charles Avenue church for \$20,000 to aid in the building of an adequate house of work and worship is not the plea of vanity and pride, but of a need unspeakable. Why could not twenty thousand Baptists send a dollar each to help "work the devil out of" New Orleans?

ALONG with the propaganda for making country life more attractive is coming the insistent demand that the services of worship as well as the house of worship in the country be made more attractive. Not ritual, but richness, not incense, but good sense, are needed in the planning of the program. Instead of a paid choir, an expensive pipe organ, a soloist, there could be provided in many a country church a sufficient sum for good music and a paid director. Such a carefully planned service of song would greatly enrich the hour of worship.

OVER 2,500 delegates attended the Northern Baptist Convention, which met at Cleveland, Ohio, May 16-22. All of the five co-operating societies reported the year closed without debt, due chiefly to legacies received. A total increase of 7.6 per cent in gifts to all purposes, and an increase of ten per cent in baptisms, were gratifying indications of progress.

A MISSIONARY (not a Baptist) writes: "I feel strongly that at present we miss here in China the 'personal appeal' from the preachers in their sermons. I have rarely heard the appeal to 'come out on the side of Christ and confess him.' The great appeal at present is to 'study the doctrine': it is *the doctrine* rather than *Christ*, the Saviour from sin." Here is a subtle danger, at home and abroad, that leads to disaster. The Baptist message rings clear—not the church, nor the ordinances, nor the doctrine, but Jesus Christ, as personal Redeemer, saves from sin.

"WHAT is the use of a man?" A missionary tells how he has often startled his heathen audience and gripped their attention by firing at them suddenly this question. Not to know the use of an article makes it practically valueless. Even the veriest heathen will admit that wealth, name, "to pass the days," are not sufficient. Facing the issue squarely and finding the answer in Paul's sublime words, "To me to live is Christ, and to die is gain," is a mighty message that needs to be preached with burning earnestness and intensity the world over.

THE resolution adopted making HOME AND FOREIGN FIELDS the official organ of the Convention for all its interests broadens the scope of the task laid upon its publishers, and increases the opportunity as well as the responsibility of the magazine. We are planning for constant enlargement and improvement. The placing of the magazine in the homes of all Baptists is a missionary service of inestimable value.

OF the 149 students who have graduated from the Home Board Mountain School, 114 have gone to college. The \$38,000 which the Home Board put into these schools during the past year represents only twenty per cent of the total expenditure, the schools themselves having taken care of eighty per cent.

A STRIKING fact in the report of the Home Board is that during the year gifts and loans from the building fund have aggregated \$77,285, while the churches which have been aided by loans and gifts have contributed to missions and benevolence a total of \$183,000.

THE MISSIONARY IMPERATIVE

Rev. J. L. Rosser

A Logical Justification of Christianity's Supreme Task

FUNDAMENTALS remain fundamentals, and it is high wisdom for our minds frequently to revert to them. The artist tones his eyes by looking away occasionally from his work to pure colors and fresh lights.

REVIEWING THE FUNDAMENTALS.

Unless we review at times the essential grounds of missions, the primary motives may be subordinated to ones less worthy. We may be working for an organization or some human goal. Any separation from the foundations will ultimately weaken the rising structure. Even partial detachment from the vine will to that extent devitalize the enlarging and lengthening branch.

Then, too, the original reasons for missions are the dynamic ones still; and they strike with as vigorous impact, and arouse and release in the human soul as strong tides of energy in the present as in primitive days. The force that drew the sun from

under the horizon and started it on its pathway among the stars, is the same that impels it at noon.

Furthermore, people are held to clear vision and sustained zeal only as they retain freshness of conviction, and renewed contact with first principles feeds and freshens the springs of conviction. The best-built fires need to be replenished.

There are many in the kingdom who yet need to be taught missionary essentials. The young require knowledge that has long been the commonplace mental furniture of the older workers; and there are delinquents, mature in years, who need to be logically cornered; and thus their position may be shown absurd, or their participation secured. Therefore it is not too late to say, "Come now and let us reason together" from several points of view.

The central article of our faith is that for us the values of life are bound up with our relationship to Christ. "Other refuge have I none." "Simply to thy cross I cling." In him we have redemption, the forgiveness of sins. That truth is a despot in the theological realm. Without mental reservation, we proclaim that in no other name is there salvation. He is the way, the truth, and the life, and besides him there is none other. Without him we should have no hope and be without God in the world. And when we shall strike our frail tents here below, our expectation of entering the city above and having right to the tree of life, is that we shall present at the gate the name of Jesus as our countersign.

Now, the unevangelized portions of the race have the same needs as we have, because they have the same nature. God "made of one every nation of men to dwell on the face of the earth." Connect up all the lineal links, follow the divergent streams of individuality to their source, and we come to the last verse of the third chapter of Luke, "The son of Adam, the Son of God." There is the universal family tree. There is this world over but one kind of gold. Some of the metal is more mixed with quartz and silt, but, reduced to the pure state, there is absolutely no distinction. And there is but one kind of human nature. This statement is not contradicted by certain outstanding observable differences. In general, two influences determine the characteristics of a people: their nature and their history; but the variations are incidental, not essential. They are accounted for by the difference in degree of development, not by elements that constitute the *person*.

It follows as a necessary and just inference that the same needs growing out of the similar nature must be supplied from the one Source. If we could not save ourselves, on what grounds may we believe that other people have in themselves a self-saving power? The enlightened minds of all lands in all ages have, through ritual, ethical or legal means, pursued a tireless quest for a satisfactory way of life. The resulting despair or pessimism is commanding proof that, apart from revelation, the way cannot be found. The woman in the gospel story who had suffered many things of many physicians but was nothing bettered is a parable of the fruitless ethnic quest for life. Christless peoples shall continue to go hungering and thirsting up the years till they eat the Bread and drink the Water that come down from heaven. Then shall they be able to join us in singing:

"Thou, O Christ, art all I want;
More than all in thee I find."

THE LOGIC OF DEDUCTION.

The missionary imperative emerges clearly when the deductive process is applied to the subject. Christ in his death made redemptive provision for all people. Whatever the orthodox view of election means, it does not and cannot cancel any line in the divine program of universalism. Listen while the Book speaks: "He is the propitiation for our sins; and not for ours only, but also for the whole world." "Behold, the Lamb of God, that taketh away the sin of the world." "The bread which I will give is my flesh, for the life of the world."

"By the grace of God he should taste death for every man." And the truth set out in these texts is watermarked into the greatest passages of the Bible. Sit down a moment in front of those scriptures, look them in the face, and give an honest answer as to why they were expressed in such terms.

The inevitable conclusion is that the benefits of Christ's atonement were intended for every life. You prepare a banquet; you expect only ten guests to partake of it. Would you, with such a limited purpose in view, lay a hundred plates and make provision for a hundred guests? No sane man would convict himself of such a piece of folly. Neither would God. He is the great economist. Nothing he makes flies with purposeless wing nor walks with aimless feet. If Christ did taste death for every creature and did not design the benefits thereby made available for every life, there was a vast waste of redeeming grace, and the divine economy appears less wise than ordinary human arrangements. That such should be the case is unthinkable. The logic of the situation is, then, inexorable: Christ's atonement for the world anticipated the actual redemption of the world. We accept this fact or, parting company with reason, we make fallacy the man of our counsel.

THE LOGIC OF AUTHORITY.

A pure democracy on the human side, our religion is an absolute monarchy on the divine side. "All authority hath been given unto me in heaven and on earth." "Ye call me teacher and Lord, and ye do well, for such I am." And by exercise of that authority Jesus is seeking to bridge the chasm between the world's imperative needs and heaven's unwasting wealth. In that solemnly impressive hour on the Mount of Olives, when every heart was tense with emotion and eager with expectancy, when only supreme matters were relevant, he, the Crown Authority, commanded that the gospel be carried to every life. "Go ye therefore, and make disciples of all the nations."

The force of that imperial order cannot be broken by juggling with words. *Go* does not mean stay, and *all* does not mean a part. The inclusiveness of the divine intention cannot be escaped. It compasses the fringes of creation as surely as it does the centers of civilization, shores as inhospitable as barbarism can make them, and lands as dark as error's shadows can cloud them. "It is written . . . that repentance and remission of sins should be preached in his name unto all the nations." And souls that are too dull to be moved by a vital impulse, like unto that which functioned in the Master's own heart, can at least understand a plain command from headquarters. The logic of authority involves no intellectual intricacies and require no inferences. *Master* on one hand has its correlative in *servant* on the other hand.

FINALLY.

The gospel is for everybody or for nobody. There is no middle ground. God is no respecter of persons. Participation in missions more nearly exemplifies the utter unselfishness of Christ than does any other feature of our Christian program of duties. Local work is not wholly disinterested. We are generous that we may build for ourselves a beautiful edifice, and that we may sustain a worship worthy of our self-respect or that perhaps flatters our pride. Noble as it is, nevertheless it is largely for our own profit and pleasure. But no shred of earthly selfishness is mixed with that effort to save a mortal being whose face we shall never see in the flesh, and who shall never contribute one cent to that which ministers to ourselves. It is like Christ; and, in the last analysis, and in the best definition, being like Christ is being a Christian. The spirit of everyone who names the Name that is above every name should be—

"I thank Thee, Lord, for strength of arm
To win my bread,
And beyond my need is meat
For friend unfed.
I thank thee much for bread to live,
I thank thee more for bread to give."

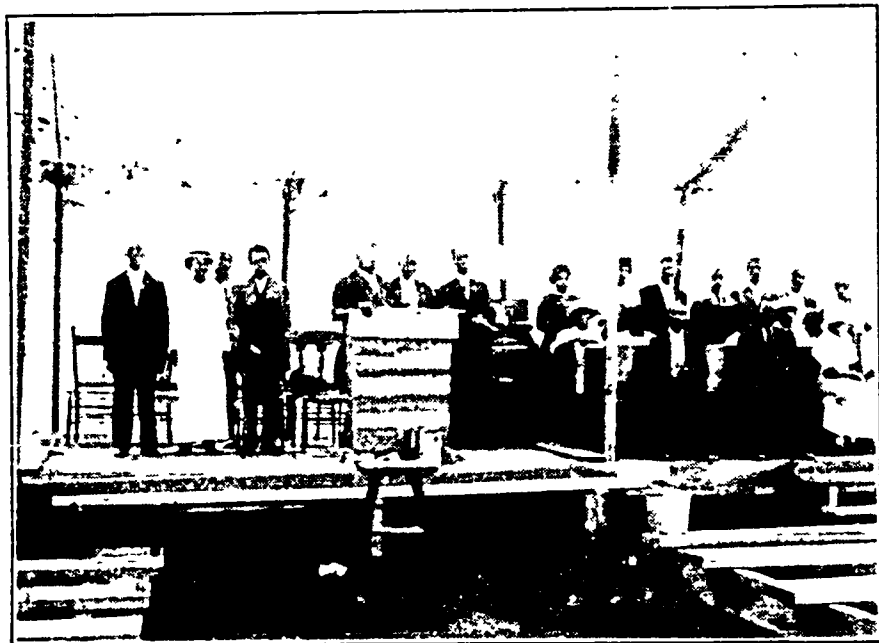
The Home Board and the Negroes

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

The greatest modern sin is the abstract love of humanity, the impersonal love of those who are somewhere out of sight.—Tolstoi.

No doubt Russian peasants, as well as Southern negroes, have been a sore test to the aesthetic sensibilities of some of those about them who have caught the modern idea of uplifting humanity, but have not attained unto that spirit of love and compassion which made our Lord at home in personal association with publicans and sinners—social "impossibles." This universal tendency must have suggested to Tolstoi the instructive statement quoted above.

The Southern negro has been and still is the supreme test of the Southern white man's religion, as it relates to other races. It is a test not simply of whether we are willing to pay men and women to go with the gospel to other nations socially and racially different from our own; it is a test of whether the rank and file of us have faith enough to deal justly and with the Christ-spirit of helpfulness toward a race different from our own, which is at our doors—in fields and kitchens and yards



Richard Carroll (standing at pulpit) and Chorus Choir, getting ready for a great tent meeting.

This is a severer test to the quality of our religion than is our support of foreign missionaries. Their contact with the annoyances of racial prejudice and customs is far from our own personal knowledge. But the good and the bad of the negro, his reactions upon the environment of the dominant white, are a part of our daily lot and life.

Has the Southern white man religion enough to look upon the negro as his brother in Christ, with all of the rights to receive help and patient forbearance and good-will that this implies? My own confident conviction is that the representative Southern white man does honestly and sincerely accept the responsibility of seeking by example and precept to help the negroes religiously.

Of course I am aware of the causes and instances of racial friction which receive so much attention in the newspapers. In common with every Southern white man, I am familiar with the foibles of the black race and with the danger points in the relations of the races. I am also familiar with those particular injustices which the weaker race is more likely to suffer at the hands of unscrupulous white men. In common with other white friends of the negro, I am also conversant with the parade that some unwise Northern friends of the negro, backed too often by the negroes themselves, make over certain wrongs and disabilities of the blacks which are frequently more fancied than real, and really have no large bearing on the welfare of the negroes.

More than counterbalancing the friction indicated in such facts, and gleaming with the beauty of a rainbow even athwart the terrible storm cloud of the lawless and cowardly deeds of the lynchers, is the truth that the Southern Christian white man has in his heart a kindly regard and affection for the negro, and that the Southern negro has won and merits this good will of his white neighbor, and sincerely reciprocates it. The stroke of the mob, which deprives of life usually a guilty criminal, causes the very foundations of social order to quake. Their deed is heralded to the country's ends. But the tens of thousands of instances go unnoticed in which white men and black men show kindness and helpfulness to each other in their daily lives.

The work of the Home Mission Board during all its history has embraced efforts to evangelize the negroes. There has hardly been a year since the organization of the Southern Baptist Convention in which that body did not re-affirm our obligation to the black people and instruct the Home Mission Board to prosecute this work with zeal. Convention action became even more mandatory in its instructions in the years immediately before and after the Civil War.

After the formation of the National Baptist Convention, our Home Mission Board effected a co-operative relation with the Home Board of the Negro Convention, in which our Board paid a part (usually one-half) of the support of negro missionaries in the Southern field. Other arrangements were and still are effective for the support of negro missionaries in certain cases and places, but the above arrangement has been and still is the characteristic mode of helping our negro brethren in missionary work.

This service has been blessed to the accomplishment of much good, but there is a growing feeling, both on the part of the Board and of the brotherhood in whose name it conducts the work, that the co-operative effort with the National Convention does not afford an adequate outlet for the missionary aid which is due from the Southern white Baptist to the negro brethren. For a number of years a certain amount, usually not more than \$15,000, has been set aside by our Board for the prosecution of this work, on the condition that the negro board complied with the terms and provided an equal sum for the service. There has hardly been a single year in which the whole of the appropriation has been used, even though it is so small compared with the needs in this field.

For a few years now our Board has performed a blessed service for the negroes through these negro evangelists, who are attached to the Board's evangelistic staff. This work is full of promise. It has been maintained at a gross cost of not more than \$4,000 annually, or a net cost of perhaps not more than \$2,000.

It is safe to say that \$15,000 annually will quite cover all Southern Baptist Home Mission expenditures for the 9,500,000 negroes, more than three-fifths of whose evangelical membership is Baptistic. That white Baptists have led all other denominations in evangelizing the negroes is much to our credit. The proof that we have done so may in part be found in the large number of negro Baptists in the South.

The negro Baptists themselves claim that they have 2,600,000 to 2,700,000 members, though Dr. Carroll, the Federal Council statistician, and our own Southern Baptist minutes keep on giving the number at about 500,000 less. Whether there are 2,700,000 negro Baptists, as they declare, not without corroborative evidence, or about 2,100,000, as the white statisticians have kept saying ever since 1906 (!), there can

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There is no doubt but that white Baptists in the South should find some way to do a larger service for them than that which may be accomplished by about forty co-operative missionaries and three evangelists, at a total cost to white Baptists of only about \$15,000 annually.

There have been and still are difficulties in the way of rendering a larger missionary service to the negroes. Through all the years the Home Board has faced these difficulties, and has understood their force. These, and not lack of a genuine interest and good will for the blacks, have accounted for our making haste so slowly in this field. White Baptists have recently had occasion to think on the dangers which beset democracy, on account of their own problems. But we have now composed our troubles. Our negro brethren, however, for two years past, have been rent in twain and have organized two separate Conventions, which seek to serve the denomination in the same territory. Up to the present, discussions in their press show a degree of divergence and party spirit which does not seem to hold out hope of an early settlement of their difficulties.

Undoubtedly these difficulties ought to be settled. While it is problematic what part white Baptists may wisely play in seeking to bring about a new union and fellowship, we are certainly under obligation to do all we can to that end. If the time shall come when the different groups are ready for it, we may through our new Convention Executive Committee or otherwise be able to render a great service by meeting with them in counsel.

Meantime, the Home Board has felt for years that it would be a happy thing if means may be found by which we can for white Baptists wisely do a larger missionary service for the negroes than we have been and are now doing. In the Apportionment Committee of the Convention at New Orleans, composed in large part of state secretaries, this subject came up for incidental discussion, and immediately developed a warm interest. It seemed to be the consensus of opinion that the work may best be enlarged by the Home Board and our various white state mission boards approaching the negro needs in a new co-operative effort, to be inaugurated for that purpose. I set down the idea here for what it may be worth, and close this article with the statement that the Home Mission Board, gratified at the success which has attended its efforts to help the negroes, has long felt that those efforts are not in their scope commensurate with the large needs and our white Baptist ability to help the negroes.

We pray that God may show us the way and make our people ready to back up a large advance in this Christly helpfulness to the weaker race group which lives everywhere among us in the South. The negroes are open to our approach, if we make it discreetly and considerately. Our black brethren believe in the disinterestedness of our friendship for them.

They greatly need our aid, but they do not need it more than our own race needs to nurture itself in that genuineness and sincerity which find beauty and worth in any duty, wherever Christlikeness and love lead the way.

After Fifty Years

Rev. C. O. Boothe, D.D., Birmingham, Ala.

This Ex-Slave, for Half a Century a Preacher and Leader Among His People, Gives His Impressions of Negro Baptist Progress in the South

My great-grandmother was born on the west coast of Africa, and was brought a slave to Virginia, where my grandmother was born. Before my grandmother had reached her maturity she was sold into Georgia, where my mother was born. While my mother was still a child she and her mother were carried to Mobile county, Alabama, by a Mr. Nathan Howard. In this county, on a lonely looking sandhill amid pine forests, on June 13, 1845, the writer made his advent into this world.

From the days of my earliest recollections freedom's shadowy forms moved before the eyes of the Southern slave. He felt or thought that he felt—he saw or thought he saw—the touch and visage of approaching liberty. In subdued tones it was whispered upon ears that could be trusted that slavery was soon to be a thing of the past. Praying bands were organized and met in groves to pray for liberty. And often—as with Daniel and his companions in Babylon—the God who reveals secrets to those that love him, uncovered before our minds coming events which caused us to laugh and cry. But we kept these things in our hearts.

Then came the fearful days of war. Contending armies were seen in battle, and the one favorable to liberty was seen to prevail. It was understood to mean liberty. At last the deadly struggle ceased, and emancipation was declared. It was only the dawning, and therefore the light was dim.

One of the saddest mistakes of the slave was that he thought so much of the pleasures of freedom, and so little of its weighty obligations. To him freedom meant mansions, lands, teams, money, position, educated sons and refined daughters, with the liberty to go and act as he pleased. If he might have burdened his mind with thoughts of his sore destitution of heart, of intellect, of purse; if he might have thought

of his poverty as to skill in the arts, sciences and professions of life, as to social status, as to domestic relations, as to opportunities to succeed in a wrestle for life by the side of the victorious white man—if he might have seen that to make himself a *strong manhood* was his first and most important duty—if his mind might have been full of these thoughts, it had been a thousandfold better for him. But, as his mind was on pleasures, he was disappointed when they proved only phantoms, and hence the bud of liberty was bitter.

Indeed, to those who had ability to discern, the first view of liberty was frightful in proportion as it was seriously considered. Naturally, as the shackles suddenly fell off there was such a forcible rebounding of life as in many cases made liberty mean license to live lewdly and idly.

I can never forget my first impression at the full view of freedom. Oh, what helplessness appeared in our condition! Every day for weeks shoeless and hatless men and women, with half-naked, hungry children, passed through the little town where I lived, not knowing whither they went, what were their names, nor what they sought. Long and anxiously I waited for the appearance of some *great* colored man to assume leadership and education, but I waited in vain. My heart ached as though it would break.

The change which the war had wrought as to the civil status of the black man, changing him from slave to freedman, affected his church standing, so that ex-master and ex-slave did not quite fit each other in the old "meeting house" as they had done in days of yore. There was restlessness on one side, and suspicion on the other. The black man wanted to go out and set up housekeeping for himself, while the white man in most cases feared and hesitated to lay on the negro hands of ordination. We did not know each other. The "negro preacher"

on one side of the river had but little opportunity to know his brother on the other side. Truly, our beginning was dark and chaotic.

It is said that necessity is the mother of invention. In all ages of the world, and with all peoples, want—a sense of need—has gone before human creation. The black man of the South was in this like the balance of human kind. When set at liberty he was for some time lost in looking upon the wonderful changes that had passed over him. But when he came to himself he began slowly to realize his needs.

He began, for example, to feel the need of church and school, and out of this feeling of want there arose thought, discussion, plan, action. Those who were of like faith and gospel practice began to meet for prayer and for conference, and at last to unite in church covenant, forming churches. Then churches, under the leadership of progressive men, were joined in associational compacts. They met at first only to sing and pray, and to listen to talks from white brethren. Wants increased; burdens increased; the horizon of duty and possibility widened. In many states, as in Alabama, it was soon felt that a general State Convention was both necessary and possible. With us the desire, plan and call for such an organization ripened among the brethren at and around Montgomery, the capital city. The Colored Baptist Convention of Alabama was constituted December 17, 1868, in the Columbus Street Baptist Church.

Not long since, a white merchant of this state said to me: "No people have ever improved so much in so short a space of time as your people have." I replied: "I think no people ever had a more faithful, self-sacrificing leadership." I think it may be said of us that we have done what we could. The work began when we had neither land for home nor land for church house—when there was no church, no association, no mission board to offer any pay for labor. True, there were

a few "colored churches" in slavery times, but what were they in the midst of such a vast population, scattered over so much territory? What could they do in their poverty and want of training to support four or five hundred pioneer organizers?

We went to battle at our own charges. With homeless mothers and fathers, with homeless wives and children, with all these burdens and much more that cannot be told, we bravely undertook the work of building the walls of Zion. The writer knows a colored minister who has endured some of the severest privations and performed some of the hardest toils known to the ministry, at his own charges. This case is only one in hundreds. Our ministers, whatever the faults and imperfections which have attended them, have wrought nobly and to good results.

We have done well, but we could have done better. We have suffered, and still we suffer. But as we remember that the Almighty can rule the hearts of men; that he has promised that only the meek shall inherit the earth; that the prejudices of our white brethren is not a human essence, but a mere accretion upon human life, arising from abnormal social conditions which are passing away; that disappointment, instead of cowering and disarming us, should rouse us to nerve ourselves with a firmer resolution to endure suffering, to toil, to economize, to increase in knowledge and skill, to fill our homes with love and beauty, to be still more pure in heart and upright in deed—as we remember these things, we must confess that we could have done better.

Our greatest needs now are: A closer walk with God; more love and peace at home; purer thoughts and more prayer in our hearts; a nearer approach to gospel plans in all departments of our church work; more race pride and race confidence; more of the spirit of Christ in our annual meetings; co-operation. We thank God for what our white brethren, and for what the Home Board particularly, are doing to help us supply these needs.

Theological Seminary and Training School for Negroes

Rev. T. O. Fuller, D.D.

SEVENTEEN years ago I entered upon my work as a pastor in the city of Memphis. I was trained at Shaw University, Raleigh, N. C., and studied theology under the learned and eminent Dr. Thomas E. Skinner, of sainted memory, who, after nearly a half century of service among his own people was influenced by the Holy Spirit to turn his attention toward the education of negro ministers, becoming the dean of the Theological department, at Shaw University. I had the happy privilege of being a student under him for four years. My mother was converted under the preaching of the late Dr. W. B. Wingate, at the time president of the Wake Forest College, N. C., and he immersed her. Thus my early life was shaped by the noblest Christian influences of the South, and I gratefully appreciate the inspiration received.

On reaching Memphis, I found a large negro population, a large number of Baptist churches, but not three of their pastors had as much as a normal education, although they called each other "Doctor." I found a needy field, but the conditions were far from encouraging. The value of ministerial training was not appreciated. "Ignorance was bliss and wisdom was folly." Howe Institute, poorly equipped and lacking support, stood as a beacon light that struggled against the menacing clouds. I met the ministers there, and after a short acquaintance was asked to give some talks on Bible topics. Many became interested and asked for private instruction. I consented, and the study of one of the churches in the northern part of the city was utilized as a class room. They met and selected a door keeper, who met all comers and kept the

fact of their study a secret, lest someone should discover that they didn't know how and what to preach and were going to school to learn. This private class continued until their improvement was so marked that the pupils were bold enough to venture out into the open; then the class was moved to the Howe Institute, and the number soon increased to fifty, most of them pastors of churches in the Memphis territory. These brethren were taught language and the spelling of words most used in conversation and in their pastoral work; the reading of the Bible, reading of hymns, church polity, the doctrines, corrective and constructive discipline, all in the simplest and most practical way. Talks on the high calling of the minister and the importance of an upright life were made a part of each day's work. For the purpose of clinching the interest and attention, I gave one or two sermon outlines and taught the Sunday school lesson every Friday. This was one of the most attractive features. The ministers looked forward to this, and the attendance on Friday was the best of any day. And, too, the teaching of the Sunday school lesson strengthened the ministers at a very important point. Many of them would remain away from or out of the Sunday school, because they were not able to cope with the teachers and bright pupils to be found in the schools each Sunday. As the pastors began to master the lessons their interest in the Sunday school correspondingly increased and new life was injected into the churches.

While the ministers were being trained, we also turned our attention toward the training of the women as Bible teachers for work in the neighborhood, in their churches, as Sunday

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school and Bible Band workers. Many of the pastors became alarmed when they saw large numbers of their members attending the Bible Training Class for Women. One of the brethren asked, "Are you sisters getting ready to preach?" "No," he said, "but we expect to learn so much about the Bible that nobody can preach to us but a preacher." The training of these women, who came to us from thirty churches and six denominations, did much toward creating a demand for a better prepared ministry. When the pastor saw sitting in front of him a number of women with open Bibles, he came to the conclusion that either the day of his preparation or of his departure was at hand.

These are some of the methods employed to popularize Bible study among the ministers of Memphis. And it may not be too much to say that we have taught more ministers who were in the actual pastorate than any other colored school in the South. Every Baptist pastor in the Memphis territory has been brought into helpful touch with our ministerial class, either in the day or the night classes. Many who did not feel able to attend either have come and secured their books and studied at their homes.

Our work has long since reached the point where there should be a better system, a more extended course and a more definite and thorough instruction. The thirst for knowledge and preparation has come and there is a crying need for better facilities. The Southern Baptist Convention felt that the South should give some attention to the religious training of the leaders of a people who lived among them and who were trying to interpret their civilization. In the ante-bellum days the white people of the South had a close oversight of the religious life of the slaves. At the family altar, in the galleries, and sections of white church houses, in special meetings for the slaves conducted by the ablest ministers among the whites—these were some of the agencies and influences that gave us 400,000 negro Baptists as a denominational asset, at the close of the war. And it was from this host of fervent negro Christians that our first leaders came and laid the foundation upon which we are building today. In going back where they left off, the Southern Baptist Convention has voted fifty thousand dollars toward the founding of a theological seminary for the training of negro ministers, who are the acknowledged leaders of their race.

In the establishment of this seminary, the Southern Baptists will be doing something conspicuous and monumental for the uplift of the negro, and something that will cause the chil-

dren and grandchildren of former slave mothers and fathers to rise up and call them blessed.

In selecting Memphis as a location for the seminary, the promoters selected a city about which hover many sacred Southern memories and traditions, and a city not effectively preoccupied by other philanthropic institutions. Thus, the institution will command wide attention from the very beginning. Under the inspiration of the generous act of Southern Baptists, a nucleus for the seminary has already been established which includes the ninety pastors and ministerial students enrolled at Howe Institute. These students came from Tennessee, Arkansas, Mississippi, Louisiana, Texas, Missouri, Oklahoma, Illinois, Panama and Africa.

A prospectus was issued, giving the aim of the Seminary and the courses of study, which are as follows: (1) An Original Language Course of three years; (2) An English Course of three years; (3) A Practical Course of two years for ministers of limited means and heavy responsibilities; (4) A Course in Missionary Training of two years for women. The work of the past year has followed these outlines. Our great need as a race is a sane, conservative, consecrated and well-prepared leadership. Men with proper ideals, pure morals, and sensible ambitions. Men who believe that the gospel is the greatest factor in race development and race adjustment. A seminary with proper buildings and equipment, with teachers thoroughly Christian and orthodox, is the great need of the negro Baptists of the South. Such an institution would be a perpetual educational and missionary agency—a mighty cementing force at work, at all times, among peoples of a different race, but who are better friends and have more interests in common than any other race similarly situated anywhere on the face of the globe.

THE words, "Go ye," of the Great Commission, tell us what we are to do; the words, "Ye shall be my witnesses," in the final parting command of the Acts, tell us how we are to do it. Here are our marching orders and manual of methods. How shall an individual or a church establish the right to be called Christian that refuses or neglects to "go witnessing"?

THE report of the statistician shows that in the South the total number of white Baptists is 2,744,098. The total membership reported last year was 2,685,552—a net gain of 58,546.

Our Unfulfilled Duty to the Southern Negro

B. F. Riley, D.D.

AT the first annual session of the Southern Baptist Convention, held in Richmond, Virginia, in 1846, this resolution was unanimously adopted:

"Resolved, That in view of the present condition of the African race (that of slavery), and in view of the indications of divine Providence toward that portion of the great family of fallen men, we feel that a solemn obligation rests not only upon the Convention, but upon all Christians, to furnish them with the gospel and a suitable ministry."

At that time the Convention was not even organized. No corresponding secretary had yet been chosen for the Foreign Mission Board, and the Domestic Board was in its infancy, yet in the action then taken was forecast a duty which is still, after seventy years or more, only discussed, with really not so much now done as was then. The adoption of this resolution was followed by a corps of strong white missionaries being placed in the field in all the slave states, while locally the associations took up the matter in a practical and most substantial

way. In more than one instance, pious and gifted men of the slave race were bought outright from their masters, and commissioned to preach among the plantations. This is the creditable record of the fathers in the long ago.

A sad period came to the ex-slave when he was victimized by unscrupulous political adventurers after the Civil War, including a chaotic condition for which the negro was not justly responsible, and yet he was so held, and since that time a deeply nourished grudge has been held against him which is sustained by highly painted, sensational novels, and by a certain film demonstration known as "The Birth of the Nation", on which the public has fed with avidity to the growing disadvantage of an unfortunate people, left without a syllable of appeal.

The question of the negro's condition, held apart from association with conditions that arouse antipathy, cannot fail to appeal to Christian conscience and a sense of obligation, but beyond this is anything rarely done. If ever plainness of speech uttered in truth were needed, it is concerning this people among

us. Independent of the bare obligation which we should owe to any race under similar conditions, are considerations of the weightiest character which infinite justice will not disregard though we may. They helped to make the original wealth of the country. Eight generations of them, in deep ignorance and slavery, labored to make possible the education of eight generations of our race, and there are none of us in the South who do not bear evidence in our station in life today of the labor and suffering of this people.

Intellectually and religiously the general condition of the negro is a pathetic conglomeration. It is a condition which often affords merriment when it should appeal to the heart. On far interior plantations in more than one state are to be met conditions that can be equaled only in heathendom. Filth, squalor, dismal ignorance of the commonest laws of hygiene or of sanitation, and totally without the slightest notion of virtue or of morality are some of these conditions. How some survive their environment is a mystery. Superstitious, depraved to the utmost, they die by the hundred from unmentionable diseases, while they are vicious and criminal to the last limit. Legally punished for much of this, yet they have never been taught or led. Whatever may be said of negro equality, he meets it in the courts, in the dispensation of punishment. Indeed, it not infrequently happens that he often exceeds his white neighbor in an undue application of the law.

In the remote rural retreats the negroes have their churches, where men of undoubted depravity pretend to preach. In truth, one of the menaces of the race is a certain class of the ministry. Neither is this class confined to these out-of-way regions. In some of the city pulpits of the race are men who are notorious grafters. Some time ago I was told by one of their number, by a man whom I have known for thirty years, and whose life is above reproach, of one of these fashionable colored pastors, who in arranging for the erection of a large church, compelled the contractor, in order to get the job, to name \$500 in excess of his proposed bid, in order to afford a snug rake-off for the pastor. This suggests a work for an elevated white ministry.

This, however, is the worst side of the situation. Among negroes are many of undoubted integrity of character, and the possessors of as lofty ideals of life as can be found among any people. In their conversations with me, not a few of these, with a minor note of despair, arising from a commendable race patriotism, speak of the attitude of their white neighbors to the race in general, and in pathetic appeal ask, "What is to become of our race in the long run?"

Prompted by a desire to learn, I have gone into many elegant negro homes where there were striking evidences of refinement and taste. Choice paintings, furniture neat and beautiful, carpets and wares, bright and attractive libraries, and an air of charm, and, withal, a courtesy so marked that would compel the respect of the most obdurate hater of the race. The same is true of many offices of professional men among them, and of those in places of business. With the delicate amenities and civilities of life they are perfectly familiar, all accorded without the least suggestion of obsequiousness. In many of their churches are found tasteful furniture, excellent music, the most orderly forms of worship, and superior preaching, all of which is the result of a struggle in which they have been compelled, inch by inch, to contest their way against the most obstinate barriers, not least among which is the attitude of their white neighbors.

What does all of this show? Simply this, that we have often underrated the race, judging the best by the worst, then dismissing all with a stoical indifference as the be-all and the end-all of our relations to them. The plane to which very many have attained by dint of sheer struggle, is a guarantee of what many others could reach if encouraged, instead of being disheartened, by a favored and dominant race to which much has been given and of which much will be required.

I write this with the utmost deliberation as a Southern man, one of the slave-holding ancestry, not in the exercise of a shame and prurient sentiment, but in response to the demand of a solemn obligation to aid those most in need. To be misunderstood and commented on, is to me a small matter, and thus I shall hope to go on to the end. I am doing no more than millions of others are equally under obligation to do, and could there come to our people a new conscience and a fresh consciousness of simple obligation, the outstretched hand of Ethiopia would no longer be disregarded, and the most primary obligation would be recognized. Awed, cowed, and doubting, the negro still stands in the shadows, waiting to be led into the light which is ours, and ours to give.

It is a compliment to the Southern people that God has imposed on them this serious duty. Had he audibly spoken in command, he could not have been clearer than he has been in providence. The negro is the most plastic character that God ever gave to a people to mold for himself. He is responsive to a friendly white, imitative, tractable, docile and deferential. It boots next to nothing to embody sentiment in high-phrased resolution and in wordy report, and then bury all in minutes rarely read. We need to go into the trenches and do duty. Who will do this? Who should do it? To deride an obligation as clear as this, and to spurn it as unworthy, is to insult Jehovah. Who will take the outstretched hand pleading for light and aid, extended from an age-long source of obligation, and who will grasp it with the lifting friendship of a racial Samaritan? We can afford to work for the brother in black, if Christ could afford to die for him. The stern obligation is ours. A duty shunned or a duty delayed, is a duty still.

FREELY GIVE

Miss Sophie S. Lanneau, Soochow, China

SOME of you are willing to give to missions, if you can know just how and where your money is used, on some preacher or helper or some boy or girl. That is all good, but there is a lot of work that calls for money, and that cannot be represented in one worker's salary. Our church here in Soochow is growing and developing now in a way that cheers our hearts. The young men of the church are astonishing us by their ability in Sunday school work, in the business work of the church, and in the leading of prayer meetings and even in preaching. Who are these young men? They are Mr. McDaniel's former school boys. They came to the school from heathen homes. They became Christians. They are fine Christian teachers in their old school, now that they are back from college in Shanghai. It is something worth while, the development of their Christian character, as we see it from year to year. We need more of such Christian character. Do you want to help? Freely you have received, freely give. Money is needed for a piece of land, a bit of furniture, a building, a teacher's salary—all sorts of uses connected with a school. Give it in faith. You can't always follow your dollars directly and know just what piece of character building was the result of the furnishing one more room in some school or hospital. But the result of true giving is sure—known or unknown.

THE distribution of ten thousand khaki-bound Testaments, bearing the imprint of the Sunday School Board, is a missionary service which doubtless will have a far-reaching influence. A simply-worded, straightforward pledge of acceptance of Christ as personal Saviour is included in the pages of the book. It is said that on the dead bodies of thousands of the soldiers of Europe this pledge has been found, duly signed and dated.

The Home Board's Indian Work

Victor I. Masters, Superintendent of Publicity

FROM 1855 to the present the Home Mission Board has had on the plains of the Southwest a mission work for the Indians. The Civil War played great havoc with the Indians and with our activities among them, but the blessed endeavor was resumed soon after the war period and has been sustained continuously.

Students of our home mission work are familiar with the thrilling story of "Father" R. C. Buckner, as he was lovingly called, how by river, on rafts and boats, in 1845, he made his way from Eastern Kentucky to the Indian country, where he labored for the Red Men till God took him in 1882. It was with the story of this great missionary, of his heroism and devotion and sacrifice and sufferings, that Home Board secretaries of the early post-bellum period were wont to thrill Baptist Convention audiences, and they succeeded, even when other great appeals failed.

Students of our work know, too, how, in 1876, Dr. A. J. Holt, nephew of the saintly Buckner, opened up the first evangelical mission work among the Blanket Tribes, at a place

government authorities in Oklahoma have shown to encourage the work of Rev. Robert Hamilton, of Shawnee, Oklahoma, who at the present time is our missionary to the students in twelve government schools for Indians in Oklahoma.

Indicating in part the popularity of the Baptist faith among the Oklahoma Indians, are the following figures, which are available through the courtesy of Dr. F. M. McConnell, our State Mission secretary in Oklahoma:

	Churches.	Members.
Blanket Indian Association	17	1,528
Cherokee Association	33	1,062
Creek Association	22	1,019
Chickasaw Association	10	189
Seminole Churches	10	365
Totals	123	4,591

In Oklahoma the Presbyterians have 1,279 Indian members in fifty-eight churches, and the Methodists 2,450 in eighty-seven churches. This is practically all the evangelical church membership among the Oklahoma Indians.

There are ten Baptist missionaries and a superintendent in service among the Five Civilized Tribes. These are maintained co-operatively by the Oklahoma State Board and the Home Mission Board. Last year these workers reported 186 baptisms and the missionaries collected for all benevolent objects \$8,720, or an average of nearly \$900 each, which is a good showing for the growth of the Red Men in Christian liberality.

At present the distinct work of the Home Mission Board among the Indians is the maintenance of mission activities among three Blanket Indian tribes—the Osages, Pawnees and Otoes—and the support of a missionary to the leading Indian government schools in the state. Our missionary personnel is as follows:

D. Noble Crane, Osages, Pawhuska, Okla.
Miss Grace Clifford, assistant, Osages, Pawhuska, Okla.
Orlando Kinworthy, interpreter, Osages, Pawhuska, Okla.
Harry Bock, Sr., Pawnees and Otoes, Pawnee, Okla.
Miss Mary Jayne, assistant, Pawnees and Otoes, Pawnee, Okla.
David Gillingham, Pawnees, Pawnee, Okla.
Robert Hamilton, missionary to schools, Shawnee, Okla.

There are four organized churches, the Osage church at Pawhuska, the Pawnee church at Pawnee, the Otoe church at Red Rock, and the Chilocco Student church at Chilocco College.

Rev. Robert Hamilton, missionary to the schools, has a monthly itinerary of twelve schools, in each of which he conducts religious services. This itinerary embraces the pastoral care of the Student Baptist church at Chilocco Indian College at Chilocco, Oklahoma. This church numbers seventy-four members and is a great force for religious training among the young Indians who will be the leaders in their various tribes. This Indian student church is in every way unique and it is full of blessed potentialities.

The Osages are pestered by their great per capita wealth, which is more than \$30,000. This, Romanist influences, and the unaccustomed vices of the white man, make it exceptionally difficult for the Osages to receive the Jesus way religion. During the last year, however, under the able and consecrated leadership of Rev. D. Noble Crane, who has had the unfal-



Missionary Bock, Deacons and their Wives, and Interpreter Gillingham, of Pawnee Baptist Mission, Pawnee, Oklahoma.

near Anadarko, Oklahoma, which was then an Indian trading post. The romance, adventure and suffering which attended Dr. Holt in his efforts were hardly less than his honored uncle had endured. The story of Dr. Holt and his work has been told several times within recent years in our Home Board publications, and must therefore be omitted here, though it rightly belongs to the repertoire of every devout woman who teaches the young people of the heroic deeds of those who have labored for Southern Baptists in the field of home missions.

At the present time, there are about 120,000 Indians in Oklahoma. There are 22,000 in New Mexico, and from 100 to 1,000 in practically each of the remaining Southern States; 150,000, or nearly one-half of the Indians in the United States, are in the South and Southwest. Oklahoma has three times as many Indians as are in any other state in America.

The religious preference of practically one-half of all the Indian students, as given by requirement in the government schools in Oklahoma, is for the Baptists. To this fact in no small part Baptists are indebted for the readiness which the

tering and devoted assistance of Miss Clifford, the Osage work is making better progress. The membership is fifty-five.

The church at Pawnee has for years been prosperous and popular as compared with most churches among the Wild Tribes. This in part has followed from the early conversion and the influential leadership of many of the chiefs and leading tribal families. The Christian faith is a precious thing to those Pawnee converts. But, like some of the churches established by Paul, they are fresh from generations of heathen traditions, and are beset by snares and temptations of which the churches of an established civilization are unaware. Unpracticed in the ways of the new life and of church organization, the Indian convert must not only fight the pull of personal sin, as every one must, but the customs, traditions and friends who make up the whole of the world in which he and his ancestors moved.

The Pawnee church has about 160 members, and during the last year gave letters to thirty who went into the organization of the Otoe church, twenty-five miles northwest of Pawnee, at the Otoe Reservation Agency. The present membership of the Otoe church is eighty-four.

Missionary Bock and Miss Jayne serve both the Pawnee and Otoe Missions, living at Pawnee. Each gives two weeks a month to the Otoe church, alternating in the time of their visits. Our Pawnee interpreter, Brother Gillingham, magnifies his office and is really a valuable missionary. Brother Bock is indefatigable and devoted, and Miss Jayne is a woman of rare gifts and large experience in Indian service.

Our Indian work has not prospered more since the Civil War than it is doing now. The Red Men are coming to Christ, and they are rejoicing with a great joy in the new-found faith. It is a work which presents all the characteristic phases of foreign missions, though it is at our very doors. Foreign missions is entitled to all the vogue and momentum it can create, and we would not seek to create sympathy for Indian missions or any other mission work in America by a comparison with foreign missions. Please God, we shall grow Baptists who will give their whole heart to the work of the Lord everywhere. When we do, we shall have no difficulty in presenting the appeal of the Red Man of the Plains for the aid of all who believe Christ can really save the heathen.

The Ghost Dance

Rev. Harry Bock, Missionary to Indians

The Origin and Effect Upon the Oklahoma Indians of This Strange and Degrading Practice

ABOUT 1890 Sitting Bull, an Arapaho Indian chief, journeyed to Nevada to learn about the Messiah that was to come to the Indians, and the dance they were holding there pending his coming.

Sitting Bull returned to his people in Oklahoma and told them that the Messiah had come to the white people, and had been killed by them; that he was going to return soon, and would with a wave of his hand, destroy the white man and all his ways and works, and that all the good Indians long since dead, and recently died, would turn to life again; the buffalo and other game animals would return and be abundant, and the good old days would return to the Indian, and he would come into his rights again, as before the white man came.

About 1895 a delegation was sent from the Pawnee tribe to Sitting Bull to learn of him about the Messiah. They returned and introduced the doctrine and dance among their people. Prior to this time the tribe had been living quiet and prosperous lives, but when told that the Messiah was coming to give back to the Indian his rights of long ago, and that the hated white man would be destroyed, they left the ways of progress and took up with the Ghost Dance and ways of heathenism and decline.

The Ghost Dance was the chief ceremony for this belief, and was so called because the dancers were all arrayed in white, or rather had a large white sheet wrapped, shawl-fashion, about the person when dancing.

The dance takes place in the open, and no matter what the condition of the weather, the dance continues until finished. The dance has been known to have continued during a severe snow storm and many times in heavy rain and wind storms.

The dancers stand in a large circle facing inward, and to the beating of tom-toms and drums sing the Messiah song, and slightly bending the knees impart to the body a bobbing and swaying motion. They will keep this up for hours until some fall exhausted to the ground, unnerved and in sort of a trance condition, brought about by the motion and song and by the waving of some animal skin or cloth in the hand of the chief dancer or leader.

While in this exhausted or trance condition the victim claims to be talking with some relative, and many claim to see Jesus and to hear him tell what he is going to do for them in the future.

The dance as originally practiced was very harmful to the participants, in that they did themselves bodily injury, so the United States government stepped in and prohibited all practices that worked bodily harm to the dancers. Still, as practiced today, it is working very much harm—morally, mentally, physically and spiritually—and it is hoped that legislation can be effected that will stop not only the Ghost Dance but all other dances that hinder the moral, mental, physical and spiritual advancement of our Indians.

When a Ghost Dance is called, all that are to participate drop all work they may be doing, however much needed to make a good crop, load their camp outfit on a wagon, and hasten to the dance grounds, set up their tents and camp from one to two weeks, or longer. The older people, being interested in the dance, give very little attention to the younger people, and being free from all restraint whatever, the boys and girls are thrown together in a way that works much harm. Much patience and teaching will be needed to offset this wrong influence of the dance camp and its life. The little children see and hear all that is taking place, and their young minds are poisoned by it, and made hard to receive and retain the teaching for good that the government and missionaries are endeavoring to give them.

There are smart, educated men among the tribe that know the Ghost Dance is working harm to their people, but in order to carry out their own base ends, are telling them that the Ghost Dance way was given to the Indian in which to worship God, and the Jesus way for the white man, and that the Indian need not take up with the white man's way to worship God.

The sanitary condition of the camp is frightful. Usually the Indians live in wall tents, cooking, eating and sleeping in the same tent. The tent is generally securely fastened to the ground on all sides except the door end, and when we remember that from eight to fourteen persons will live, eat, cook and sleep in that small tent, we may possibly conceive of the air that is breathed in by the occupants. This condition works terrible havoc for the Indian. Many are so weakened, physically, that tuberculosis is rife among them, and many are being carried away by this dread disease.

From a spiritual viewpoint there is nothing in favor of the Ghost Dance, as it gives nothing on which the spiritual life

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of a people can feed. It takes all the spirit out of them, and leaves them in total and absolute darkness and doubt. The Messiah was promised to the Northern Indians about 1880, to the Arapahos about 1890, to the Pawnees about 1895, and still he has not come.

Their only hope is in Jesus, and Sitting Bull, the one who introduced the craze among the Oklahoma Indians, speaking at the meetings of the Oklahoma Indian Baptist Association, held on Left Hand's place, Greenfield, Okla., July 23-26, 1914, said:

"I want tell you people I the man what give you the Ghost Dance. You all call me Big Prophet, you all give me money. I was a big man among you all. But now I want to tell you, I tell you all lies, there was no truth in what I told you then. Now I in the Jesus way, I tell you truth this time. I know what I talk about for I tried both ways. Ghost Dance way, devil way. Jesus way only way. I want you all listen to me now like you did long ago. Come out of devil way, and come into Jesus way. Seems like I in new world altogether now. Jesus make it so. It is the true way."

We are praying and trusting that this testimony of Sitting Bull's will be used of God to overthrow the evil of the Ghost Dance, and also that we may be able to impress upon the minds of our legislators and the Indian department the need of stopping this most evil of practices among the Indians. I am glad to be able to say that the Indian department has taken steps to stop this dance entirely, and are also taking steps to curtail the use of other dances that interfere with the advancement of the Indians.

It was my blessed privilege at the recent Oklahoma Indian Baptist Association to lead into the baptismal waters one of the strongest Ghost Dancers of the tribe. Just before the association she had held her dance contrary to the ruling of the agent. Her son, who is a Jesus man, remonstrated with her. She felt guilty, and promised that if I would consent she would attend the Jesus meeting at Greenfield, which consent was gladly given, and her attendance urged. She came under deep conviction, and surrendered to Jesus at the association.

Before going into the water she said to her son, "I am so glad all you children in the Jesus way. Now we all walk together. He make my heart glad. I know the old way was wrong. I want all you Jesus people pray for me so I get strong in Jesus ways."

After her return from the association she was laid low by disease contracted in her old life, and on September 30 she fell asleep in Jesus. Her last words to her son were, "I am not going to stay with you long. You will not see me any more in this life, but I am happy in Jesus, and not afraid to go, because I am going to him and will wait for you all to come to me. I want you all walk straight in Jesus way so he glad to have you come to him, too. Tell my people I sorry for the life I lived and hope they all turn away from bad ways to Jesus ways."

Jesus is the only hope for the Indian, as he is of all people.

STUDENT WORK IN THE INDIAN SCHOOLS

Rev. Robert Hamilton, Shawnee, Okla.

THE picturesque old type of Indian with his blanket, feathers and paint is passing, and the New Indian is everywhere in evidence.

The government operates thirty-four reservation or tribal schools for the primary grades, with an average of about one hundred each, and Chilocco, a non-reservation school, with an enrollment of 550, where the higher grades are taught, besides industrial training.

At the reservation boarding schools the little boys and girls of five and six years are brought in from the home and turned over to the matron, usually with loud and bitter wailing on the part of the child, and sometimes the mother hurries away to hide her tears, for the little one has never before been separated from her for an hour. Then come days of homesickness and sullen grief almost too terrible to be borne. At such times they must be watched or they will run away. Gradually the kindness of the matron and a student who is detailed to befriend them wins their hearts, and the adjustment begins. The use of the Indian language is strictly forbidden in or about the school, but the "strong friend" is allowed the luxury for a few days of using it to comfort the little one and explain everything. As the native tongue is spoken in nearly all the homes, the child knows no English. In a little while he must use nothing but English, and if he persists in using native words, the teacher pastes a strip of court plaster over his lips and makes him stand before the school. After this he seldom forgets his English, and his education has begun. After two years he makes a grade a year, and when he has finished his sixth year he is ready for Chilocco.

Chilocco is situated on a tract of 8,000 acres of fine prairie land in the north central part of Oklahoma, with splendid buildings and equipment. Farming, all kinds of stock raising, dairying, nursery, carpentry, blacksmithing, painting, shoe and harness-making, printing, engineering and masonry are provided for the boys, and domestic science, cooking, dressmaking, laundrying and nursing for the girls. On entering this school each pupil, with the aid of the superintendent, chooses a vocation, and half of each day is given to it under competent teachers. They are taught not only the theory but actual work in all these branches is furnished in this large institution, while their literary training is progressing. They regularly pass examinations and are graded in their industrial department, and at the end of from three to eight years are graduated and given a certificate of efficiency. They are then able to compete with skilled workmen anywhere. The graduates of this school are in demand. Many of them are given government positions; stores, banks and offices as well as the trades employ them. Many return to the farms, others enter politics and fill the various offices of county and state; each legislature since statehood has had Indian members.

In nearly all of these schools about 50 per cent of the students come from Baptist families. Were they to remain at home there need be no fear that they would continue in the faith of their fathers, but for from nine to fourteen years they are out of the home environment, taught in non-sectarian Sunday schools, Y. M. and Y. W. C. A.'s, which, while splendid in their way, must of necessity leave out of their curriculum all reference to denominational teaching and activities. The result is the obliteration of church differences and an ignorance of church activities.

All these schools, however, are wide open to the missionary to visit and preach vital Christianity to the whole school as long as he does not proselyte those of other faiths, and those of his own faith may be segregated for him that he may teach them the doctrines and activities of his church.

Among the schools of the Five Tribes and Chilocco this open door was wholly neglected by the Baptists until four years ago, when the Home Board added to their missionary propaganda the position of Student Missionary, and the writer was appointed to that position. About ninety have been baptized at Chilocco and a Baptist Students' church organized at the school. They co-operate in all the activities of the denomination and are a force for righteousness in the school. Many of the young men go out to the near tribes and do team work with good results. It is our ambition that all the students may go home not only Christians but intelligent Baptists, familiar with all the work of the church and the denomination, prepared to be leaders in the religious life of the tribes.

Two Kinds of Liberty Loan Bonds

Rev. L. B. Warren, Superintendent Church Extension Department

Two kinds of Liberty Loan Bonds are on the market.

The first is national, the second is denominational.

The first is to provide money to lend to European powers for the building of forts and the purchase of munitions.

The second is to provide money to lend to homeless congregations for the building of church houses and the purchase of pews and pulpits.

Upon the streets you see our governmental poster portraying the Statue of Liberty, anxiety upon her face, hand outstretched in appeal, and underneath the words, "Buy a Liberty Loan Bond, Lest I Perish."

National honor and national safety demand that every one of the governmental Liberty Loan Bonds be taken.

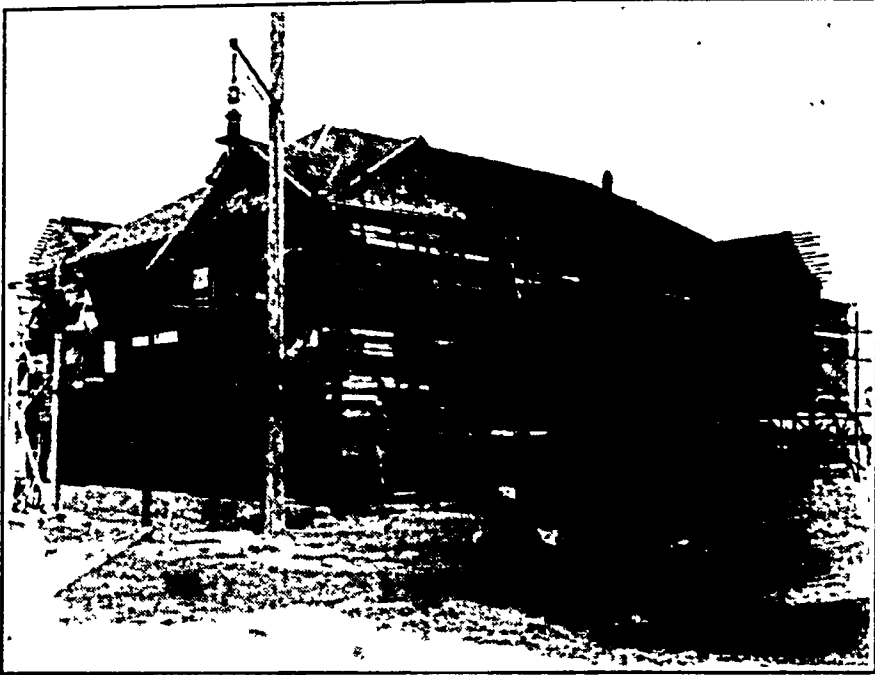
Baptist honor and Baptist safety demand the purchase of our Liberty Loan Bonds—and at once.

BUY A BOND AND ESCAPE BONDAGE.

That must be the slogan, national and denominational.

Look at that picture of the forsaken school house where the Baptists worshipped. The membership could not be proud of such a house. Baptists moving to the locality would not hasten to place their letters. Dilapidation and lack of enterprise seemed evident. But even under such conditions they were growing stronger and finally the indomitable Baptist spirit prompted them to build their own church home. With their own hands they laid the foundation and raised the walls and placed the roof. Then came unexpected disaster, and no more money could be had. The building stopped where it was, and must stand where it is until a little outside help is given.

Now look at that other church which a little band of Florida Baptists built. Their own architects and carpenters, they were busy building for God and for humanity. Then one night there came the freeze which cost Florida twenty millions of dollars, and the membership found the bare necessities of life almost out of reach. No more money could be raised for building material. A splendid little church house, almost completed,



Not a dollar has been spent for labor. The pastor and members have done it all. Now their labor of love will count for nothing unless aid is given.

stands forsaken. The labor of love will be lost unless we come to their assistance.

And that other church, a majestic monument to Baptist energy and a piteous appeal for Baptist aid. The pastor is a graduate of our Seminary in Louisville. He is a preacher of parts. In twenty-five years he has baptized twenty-five hundred souls. But he is the son of a contractor and has built many churches. In this case he has of necessity acted as contractor, foreman of the job, head carpenter, bricklayer, plasterer, cement worker, glazier, plumber, finance committee, walking delegate, water boy and building inspector. The

construction was started about a year ago, and during this time he has been on the job from early morning until late at night. The members put up the money for material, and help him with the construction when their day's work is done. The walls and roof are up, the lathing is on for plastering, the basement is partially finished, and the bottom flooring is down. But now the work has stopped because there is no more money for material. In their extremity, having done the best they can, our brethren call to us for aid. Their cry is: "Buy a Liberty Loan Bond, Lest We Perish."

THE BAPTIST LIBERTY LOAN BOND.

What is it?

It is an Annuity Bond which is sold by the Home Mission Board.

It bears a very high rate of interest.

It is not taxable.

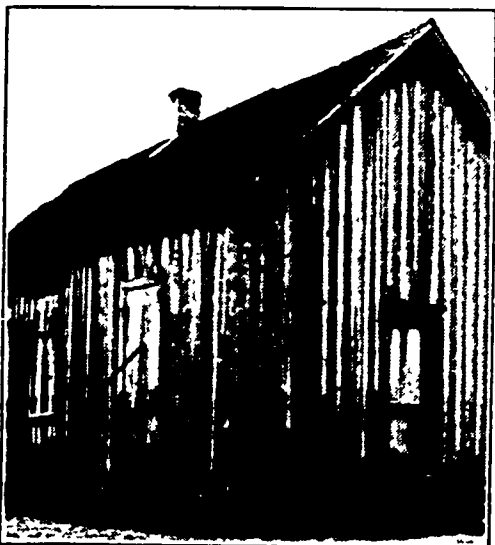
It is as safe as a government bond.

It is the best investment which can be made from a financial standpoint.

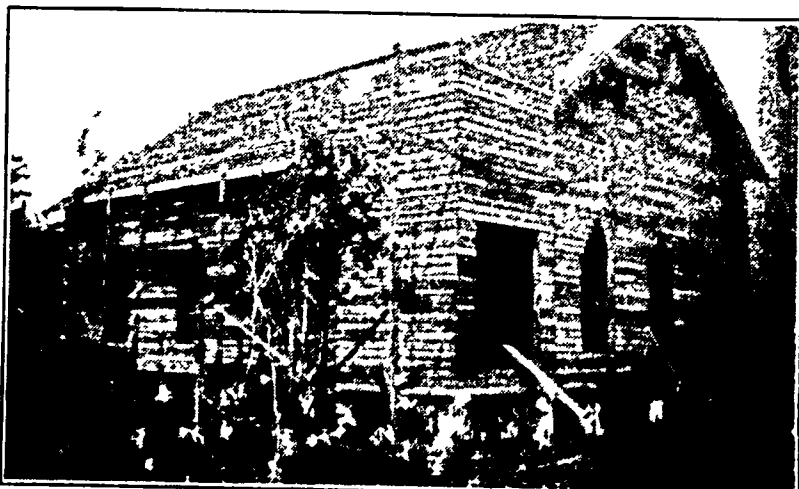
The money goes at once to the relief of such situations as have been described.

Two thousand dollars will bring to completion the three churches whose needs have been presented.

This is our appeal.



The forsaken schoolhouse where the Baptists worshipped. Even under these conditions they grew enough to attempt to build.



The work of their own hands. Florida's twenty million dollar freeze bankrupted the membership and and they can go no further without help.



The house they started building with their own hands. They have no money for material and their work is stopped.

The Apportionment for 1917-1918

Secretary *W. D. Powell, D.D.*

The Apportionment Committee was composed of state secretaries, leading pastors and strong laymen. Their report was the result of prayer, thought and thorough consideration. We spent an entire day in our deliberations. The general secretaries placed before us the needs of their respective Boards, the members stated what might be expected from each state, and the writer presented the receipts from each state for the past three years. We wished to base our action on facts instead of merely abstract ideals. We insisted that those states where the greatest deficits occurred from year to year should be more conservative in the estimates which they presented for 1917-1918. Alabama, Georgia and Texas made appreciable reductions in their apportionments but, in my opinion, they are still too high.

The apportionment submitted is as follows:

	Home Missions.	Foreign Missions.
Alabama	\$ 25,000.00	\$ 33,000.00
Arkansas	13,000.00	15,000.00
District of Columbia	3,000.00	4,000.00
Florida	8,500.00	8,500.00
Georgia	40,000.00	60,000.00
Illinois	4,000.00	2,000.00
Kentucky	37,500.00	55,000.00
Louisiana	10,000.00	12,000.00
Maryland	10,000.00	15,000.00
Mississippi	26,000.00	36,000.00
Missouri	15,000.00	25,000.00
North Carolina	37,500.00	55,000.00
New Mexico	2,500.00	2,500.00
Oklahoma	11,000.00	11,000.00
South Carolina	35,000.00	55,000.00
Tennessee	25,600.00	35,000.00
Texas	60,000.00	85,000.00
Virginia	45,000.00	85,000.00
Total.....	\$408,600.00	\$594,000.00

Let us note carefully these two paragraphs from the report:

"The actual need of the Foreign Mission Board to maintain the present work is \$645,000.00. This sum does not include the debt of \$40,000.00 reported to this Convention, nor does it include the \$30,700.00 necessary to increase the salaries of missionaries now on the fields, nor does it provide for any new work of any kind. The actual needs to maintain present work are, therefore, in excess of our apportionment by \$51,000.00.

"The report of the Home Board indicates that it will take \$412,011.00 to maintain its work on the present basis. This amount, however, does not include the Home Board's debt of \$36,000.00. Nor does it provide for any of the much-needed work that the Home Board has been asked to undertake. The amount needed to maintain the present work is \$3,411.00 greater than the apportionment we report to you for this year. This suggested apportionment for the states is all that we can reasonably expect to secure. To make the apportionment larger would create a fictitious basis on which our Boards would be expected to operate. We do not, therefore, think it wise to suggest more than we have reasonable expectation of securing."

The Apportionment Committee made some valuable suggestions: Let each state guarantee their apportionment; let the churches be urged to adopt the budget system of finances; let the general secretaries use freely the denominational press to acquaint the Baptists of the South of the discrepancy between the needs and the apportionment.

This background may look dark and gloomy, but it furnishes a setting for the rainbow of hope.

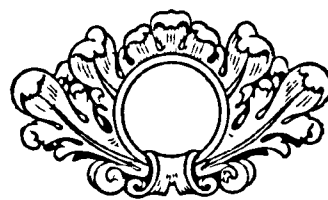
The ordinary gifts of the people will not furnish the amounts mentioned in the report, much less the sum indicated in the report passed on Saturday night of the Convention. The additional amounts can be secured through legacies and individual gifts of the rich.

Southern Baptists have a great task in developing our people in the grace of scriptural giving. Sacrifice must ever be the spirit of Christianity and the birthmark of Southern Baptists. There is no place for slackers in our Baptist program.

From the

Foreign Mission Board

Richmond, Va.



OBLIGATIONS AND NEEDS OF THE FOREIGN MISSION BOARD

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

At the recent annual meeting of the Foreign Mission Board a motion was made, "That a committee of three be appointed to prepare a statement to the denomination on the necessities of the Foreign Mission Board in the care of the present work." The following is the report which the committee made to the Board:

THE COMMITTEE'S REPORT.

Appointed by the Foreign Mission Board in its annual meeting to prepare a statement of the necessities of the Board, the undersigned submit the following:

It is greatly important that the Board and the denomination at large recognize frankly the conditions which confront the

Board at the present time. There are loud calls to Southern Baptists for a greatly enlarged foreign mission program. New fields and new opportunities challenge and invite Southern Baptists. On the other hand, the facts which your committee have faced force us to report that the Board is confronted with stern necessities. We are aware that there are many opportunities on the fields which we already occupy which Southern Baptists have not taken advantage of, and that present world circumstances have opened new fields to this Board. Southern Baptists are able and ought to embrace these opportunities and enter these new fields which are providentially open to them and which promise such large returns for prompt and heroic missionary effort. We must, however, call upon the Board and the denomination to reflect upon a situation which is already on our hands, and from which there is no escape except by greatly enlarged contributions to the work of this Board.

It is a matter of primary and fundamental importance that Southern Baptists shall distinguish clearly between missionary

needs, missionary opportunities and missionary obligations. We set down here under the numerals 1 and 2 certain facts with which the Board is called to deal. The first set of facts indicate necessities of the work already on our hands which constitute a denominational obligation. The second set of facts represents urgent needs on several mission fields which lie beyond the present ability of the Board:

1. *Present necessities of the work which amount to obligations and which the Board has undertaken to provide for:*

(a) Apportionment to the foreign fields made October, 1916, and going into effect Jan. 1, 1917, and running to Jan. 1, 1918	\$535,738.39
(b) Emergency appropriations, made for 1917, for sundry objects in foreign fields	10,863.99
(c) Probable additional emergency appropriations required during 1917	5,000.00
(d) Twelve new missionaries to meet imperative necessities ..	13,400.00
(e) Increase in missionaries' salaries as authorized by the Convention	21,000.00
(f) Field and office expenses, May 1, 1917, to May 1, 1918 ..	43,000.00
(g) Interest on borrowed money, May 1, 1917, to May 1, 1918 ..	13,000.00
(h) State expenses	21,199.15
(i) Debt brought over from last year	40,000.00
Total	\$703,201.53

It will be seen that to take care of the above the Board must have \$165,849.21 in new money this year above receipts from all sources for current support last year.

2. *Some of the urgent needs of the work concerning which the Board is importuned but which it cannot deal with at present, i. e.:*

NEEDS OUTSIDE THE PRESENT BUDGET.

AFRICA.

1. Missionary residence, Ogbomoso	\$ 2,500.00
2. Second missionary residence, Ogbomoso	2,500.00
3. Building for Boys' Academy, Ogbomoso	2,500.00

ARGENTINA.

1. Building for Once Church, Buenos, Aires (a city of 1,700,000)	\$ 20,000.00
2. Building for First Church, Rosario (population, 225,000) ..	10,000.00
3. Church Building Loan Association for smaller churches (Several missions are starting church building associations, which, with small assistance by the Board, will be able to raise large sums from the natives for church building purposes.) ..	3,000.00

BRAZIL.

1. Church building loan association, South Brazil	\$ 5,000.00
2. Church building loan association, North Brazil	5,000.00
3. School building, Bahia	10,000.00

CENTRAL CHINA.

1. Land for three residences, Soochow	\$ 6,000.00
2. Three residences, Soochow	7,000.00
3. Land for Yates Academy, Soochow	2,000.00
4. To start church building loan fund, Yangchow	500.00
5. Furnishing of Girls' School, Soochow	500.00
6. Residence for missionary, Shanghai	2,500.00

INTERIOR CHINA.

1. Second missionary residence, Pochow	\$ 2,500.00
2. Hospital equipment, Pochow	5,000.00
3. New Wing Girls' School, Kaifeng	5,000.00
4. Strip of land to road, Chengchow	400.00
5. Woman's Department Hospital, Chengchow	3,500.00
6. Second doctor's residence, Chengchow	2,500.00
7. Renovation of hospital, Chengchow	1,500.00
8. Equipment of hospital, Chengchow	1,500.00
9. City Mission plant, Kaifeng	5,000.00

NORTH CHINA.

1. Single woman's house, Tengchow	\$ 1,000.00
2. Normal school building, Tengchow	2,000.00
3. Two residences for missionaries, Laiyang	6,000.00
4. Boys' School building, Laiyang	3,500.00
5. Land for Pingtu Boys' School	2,000.00
6. Equipment of Pingtu Boys' School	6,000.00

SOUTH CHINA.

1. Lot adjoining new chapel, Wuchow	\$ 1,000.00
2. Building new hospital, Wuchow	25,000.00
3. To build kindergarten, Wuchow	1,200.00
4. Land for residence and church, Kongmoon	2,000.00
5. Building two residences, Kongmoon	4,000.00
6. Church building, Kongmoon	2,000.00
7. To furnish Primary building, now under construction, Canton	2,000.00
8. To furnish Pooi-To building, now under construction, Canton	3,000.00
9. To enlarge Girls' School, Shiu Hing	500.00

JAPAN.

1. Dormitory for Theological Seminary, Tokyo	\$ 5,000.00
2. Main building for Boys' School, Fukuoka	12,500.00
Total	\$184,600.00

The above calls for thirteen residences for missionaries; twelve school buildings or school equipments; five church buildings; four church building and loan funds; five hospital buildings and equipments, and six pieces of land to be devoted to various purposes.

The above list does not include all of the specific needs concerning which importunate requests have been made to the Board, but it is of sufficient length to show how vast are our unmet needs.

It is probable that we could get individuals to take some of these definite objects which are unprovided for by the appropriations. This, however, would not help us meet the obligations which we have already assumed. We express the hope, therefore, that all contributors will help us first of all to discharge our obligations, and thus help the Board into a position where it can take care of other urgent matters.

THE COMMITTEE'S RECOMMENDATIONS.

In view of the above facts the committee would recommend:

1. That the Board keep its expenditures at the minimum consistent with the care of the work already on its hands, as recited above, and in an effort to meet the obligations which that work has created for the denomination.

2. That a frank and full statement of the obligations assumed and of the unprovided needs be communicated to the brotherhood for information and for consideration pending the October meeting of the Board when the appropriations of the Board are made for the year which begins January 1, 1918, and when these needs will have to be reviewed again.

W. W. CHANCELLOR,
C. B. BOBO,
J. W. PORTER.

AN ANALYSIS OF THE SITUATION.

The above report of the committee appointed to look into the necessities of the Board will, we believe, receive careful and serious consideration throughout the denomination. Many who were present at the New Orleans Convention will recall that the Corresponding Secretary told the Convention that the embarrassment of the Foreign Mission Board was not simply that which was caused by inability to meet great needs and great opportunities, but inability to meet obligations already on hand, and which had been created by the growth and success of the foreign mission work of Southern Baptists. It will also be recalled that when the Convention had its feelings and sympathies greatly stirred by some of the urgent needs on one of our mission fields, they were told that what they were then facing was only a part of that which the Board was compelled to face month by month, and that a whole session of the Convention could be taken up with a recitation of great, pitiful and urgent needs similar to those which so profoundly stirred the heart of the Convention. The above facts will give some idea of what we were talking about.

July, 1917

Let those who seek to understand the above figures and the conditions which confront the denomination, understand first that, because of limited resources, the Board in its annual meeting, and acting on the report of the above committee, undertook to take care of the items in the first enumeration. These amount to obligations, and provision for them is absolutely necessary if Southern Baptists are not to lose much of that which they have already gained in their foreign mission work. It will be necessary, therefore, for us to raise this year \$703,201.53 for foreign missions to take care of these items alone, to say nothing about the needs represented under number 2, nor of glorious opportunities and new mission fields which promise so much if only we could enter them.

It will be observed, too, that while the Convention authorized sending out thirty-five new missionaries, the Board in its annual meeting ventured to send but twelve. More are urgently needed, but these necessities mount up so high that it was thought best to fill only twelve of the nineteen places which were made vacant last year by death and resignations.

As indicated in the closing paragraph of the committee's report, the Board will have another general meeting in October, when all the members of the Board are expected to be present to share the responsibility of the annual appropriations which are made at that time for the year beginning the following January. If there should be such a response to the needs of the Board as would justify the course, a few other missionaries who are greatly needed, and who are waiting to be sent to the front, could at that time be set apart for this work and some other of the pressing needs could be provided for. Responsibility for this must, however, be left with the denomination.

A CALL TO NEW VICTORIES AND ACHIEVEMENT.

That Southern Baptists could clear up this year every one of the above items and set the Foreign Mission Board in a great place for new victories and great achievement, no one who knows Southern Baptist resources can doubt for a moment. How greatly desirable it is that the spirit of true missionary heroism should take possession of Southern Baptists and en-

able them to do this, let those judge who read the above figures even without reading the pathetic and heart-breaking letters in which the missionaries importune us to meet these needs! There is not an item in the unprovided need recited above for which we cannot show correspondence through which faithful men and women pour out their hearts in importunate appeal. The Board and the secretaries of the Board have had their hearts tried by these appeals over and over and must continue to face them unless the Spirit of God conquers in the hearts of the brotherhood, and men and women whom God has blessed come forward with some such large gifts to this great enterprise as many have in recent years become accustomed to make to other and smaller Christian enterprises. Why should not Southern Baptists have some ten, and twenty, and thirty, and fifty, and one hundred thousand dollar gifts to foreign missions, which represents in one appeal all the needs of all the Christian enterprises which we foster at home, and these needs magnified and emphasized by long neglect and by the religious destitution in the midst of which they are set as compared with the numbers of Christians and the strength of Christian influence which surround every need at home?

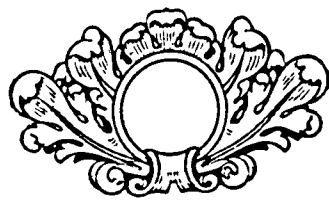
The Foreign Mission Board lays these facts before the brotherhood and sisterhood of the South, and in prayer that men and women of means may give them a Christian consideration, must leave them there.

Brother Joshua Levering, who last year gave us \$5,000 on the debt, besides his regular gifts, authorized me to say to those who are affected by these needs, that if individuals among Southern Baptists will this year contribute \$100,000 above their regular foreign mission contributions, he will give, above what he is already doing, \$1,000. There must be many of our people who can respond to an example like this. If the reader is one who can do this, or knows someone whom he can induce to do it, we should like to hear from him. If the above needs touch your own heart, my dear reader, help to voice their appeal to the heart and conscience of our great brotherhood and sisterhood. Southern Baptists face a great hour in their foreign mission work, an hour which is tremulous with the destiny of men, of this great enterprise, and of the Baptist faith in the world and in the future.

From the

Home Mission Board

Atlanta, Ga.



HOME MISSIONS—FACING THE NEW YEAR

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

WE have returned from our great Convention in New Orleans to take up afresh the task for home missions.

It was a great Convention—great in spirit, great in the work accomplished, great in the program for the future.

A GREAT DAY OF A GREAT GATHERING.

The Home Board had closed the year with a marvelous record, every phase of our work having gone forward. In the midst of extraordinary difficulties, we closed the year without any debt for current work and cut our former debt down by almost half. The ravages of the boll weevil, destructive floods in many portions of the South, the unsettled condition of affairs

throughout the country because of the great world war into which we have been drawn, the inauguration of many special financial campaigns at the very period of home and foreign missions, and other untoward conditions filled us constantly with anxiety as to our financial outcome. With great loyalty and unprecedented liberality from some quarters, we made the greatest financial record of our history, going some \$30,000 ahead of the previous year. We were, therefore, able to go to the New Orleans Convention filled with a sense of gratitude and with a holy purpose for larger undertakings.

Probably no Convention in our history was ever preceded by more earnest prayer and longing for harmony. The matter of consolidation of the Boards had been given full discussion so that the brethren were in a proper spirit and had thought through the questions at issue.

The program committee had made provision for complete and exhaustive discussion of the matter of consolidation. On

every hand it was manifest that the brethren were praying and desiring that the right thing be done.

The election of Dr. J. B. Gambrell, our great Commoner, as President was most fortunate. By his good sense, genial humor and far-sightedness, he soon had the Convention beyond the breakers, our great question of consolidation settled, and the Convention down to serious work.

Home Missions received a most cordial and enthusiastic consideration. The admirable report of Dr. J. R. Hobbs set forth our work in splendid shape. Following it on Friday morning were brief addresses by Home Missionaries and the service at that hour culminated in the massive and masterly address by Dr. W. J. McGlothlin. The tide was rolling high. Dr. McGlothlin drove to the very center of the home mission problem. The vast body were swept on by his glowing optimism and statesmanlike presentation of the great work of home missions. His address will be printed in pamphlet form, and it is being printed in our denominational weeklies.

That night, with other missionaries at the mass meeting on home missions, the tide began rising and reached its flood in the great address on evangelism by Dr. L. G. Broughton. All in all, home missions had probably the greatest day it ever had before the Convention. People got a new vision, a larger view. The scope of home missions was widened, its manifoldness went in on the people. Its basal character was signalized.

The sight of those missionaries from the Indians, the French, the Italians, the Germans, the Mexicans, gave a new conception as to the home mission task. The commonplace was dignified. The task nearest us, which frequently is the hardest, is likewise the greatest oftentimes.

After that day of home missions a great layman said: "I have had a new vision. Home missions is different, it is larger, it is more vital than I ever dreamed of." His wife, a noble woman, said likewise, that she had caught a new vision.

On every hand it was manifest that home missions took on a new meaning. Speaking of that day, a brother writes: "The greatest day I have ever spent in any Convention was Friday—Home Mission Day." Says another: "It was easily the great day of the great Convention." So, likewise, said many others.

THE APPORTIONMENT.

The report of the Committee on Apportionment was adopted by the Convention. They recommended a smaller apportionment for home and foreign missions than the apportionment of last year, and the Convention adopted the report. Later in the Convention, however, the imperative needs of foreign missions and of home missions being set forth, the Convention added to the apportionment for home and foreign missions. The Committee's apportionment for home missions had been \$408,600. This was increased by the Convention to \$505,193, making an increase over the apportionment by the committee of \$96,593, or ratio of increase of 23.64 per cent. This advance by the Convention after hearing the needs of home and foreign missions was significant. The Convention ordered the advance in the light of the facts and needs of the fields. The Home Mission Board, therefore, came to its recent meeting June 6th with the spirit of the Convention coursing through the brain and heart of the members.

"A HALF MILLION FOR HOME MISSIONS."

We had a full meeting of the Board. None were absent without good reason, either sickness or previous engagements. President J. B. Gambrell, Vice-Presidents J. T. Henderson and John D. Mell, Secretary O. F. Gregory and Auditor W. P. Harvey of the *ex-officio* members were present, as well as all the local members, and all but four of the state members.

The work by departments had been so prepared by the Corresponding Secretary that the Board was ready immediately to get down to work. Each member had a prepared copy of

all the work to be considered in every department of the Board's activities. No men ever went to their task with more seriousness, prayerfulness and diligence. It was soon seen that the numerous and urgent applications for help called for a much larger sum than the Board could appropriate, thousands of dollars beyond the apportionment by the Convention. In view of the tremendous opportunities, however, and the open doors, and the urgent appeals the Board, following the lead of the Convention as set forth in the apportionment for home missions, laid out the work on a scale of \$500,000 for the new year. This, then, is our slogan for this good year of grace, "*A Half Million for Home Missions.*"

Many worthy appeals had to be denied at the cost of much distress and regret on the part of the Board.

THE IMPERIOUSNESS OF THE HOME MISSION TASK.

The task before the Home Board was never so imperious as now. The opportunities were never so great. World conditions are such as to lay a call upon Southern Baptists that we must heed. Some claim that the great new foreign mission field is Russia. Others believe that South America in view of present conditions is the most inviting. Both fields are immense and inviting, but just now we cannot get to Russia. Our foreign missionaries are out of Mexico. War conditions in the other Latin-American Republics are such as to interfere seriously with our work in South America. Preparations must be made against the day when Russia can be reached, when our foreign missionaries can return to Mexico. We must give heed to 600,000 Mexicans on the Texas side of the Rio Grande River, and hundreds of thousands of other foreigners in our midst. Above all, we ought to be true to our Lord in giving the gospel to the German people in our country. Just now let us make it clear that though we fight imperialism in Germany, we love the German people, and especially those who are in our midst. Here is the finest field for the display of the Spirit of Christ and the winning of world confidence for our sincerity.

We are as poorly prepared for our task in foreign fields as we are for this foreign war. The world looks to America to become the deciding factor in the world war and yet we are found unprepared. We must drill our soldiers for a year before they are ready to cross the sea. We must build thousands of ships and aeroplanes, and support our own army and navy as well as supply the allies. The call for economy and thrift has sounded throughout the whole land. Everyone must do his bit, our women and girls as well as our men and boys must come to the rescue, if we are to help save the world from the domination of Kaiserism, and spread the gospel of justice, of equality and fraternity throughout the world.

So with us in our great home mission task we must have our forces enlisted as never before. This calls for development, for enlistment, for intensive work reaching into every church and every member. This is our great task. It conditions our success at home and abroad. Through this home mission agency we must win by our evangelistic forces the lost to Christ—must enlist them in his service, must equip them for work.

We must help struggling churches into life and vigor and efficiency. We have not yet come to realize fully what we could do if our homeless churches were properly housed and equipped and their membership intelligently led into active co-operation for our denominational progress.

THE SUPREME TASK OF SOUTHERN BAPTISTS.

We make bold to say the supreme task of Southern Baptists is the proper training and use of our vast forces, converting them into an army of conquest for Christ. We are impotent everywhere just in proportion as we are weak here. Religiously America holds the key as she does in the great world war. They say that if the war lasts through this year, then its final issues will depend absolutely on America, and that on Amer-

ica's munitions and food supply, and that in turn on the South, since other sections cannot materially increase their food supply. *In the last analysis, they say it will be the Southern farmers' fight.*

Now, a similar line of argument can be applied to the religious task that confronts us. The South last year sent \$700,000,000 elsewhere to pay for supplies that we ought to have raised ourselves. We must feed and clothe ourselves. And this doctrine must be applied in our religious life. We are as unprepared, even more so, to meet the spiritual demands upon us as our nation is to meet the exigencies of this world war into which we have been drawn. May we put into our task something of the vigor and bigness that our government is throwing into its job. Congress, with an overwhelming majority, voted \$7,000,000,000 for bonds as our first contribution to the world war. The figures stagger the mind, but in this mighty war nothing little will count. On the other hand, we must think in big terms in the war that we are waging for Christ. The testing day is upon us. There ought to be no slackers now.

Under the select draft, when the call was made by the President, ten millions of our young men registered for service. Hundreds of thousands had previously volunteered and were in training for the battlefields on the Belgian front. What a splendid exhibition of patriotism! What a fine body they constitute! The very best in the land! Young graduates from colleges and universities, splendid fellows fresh from their business, sacrificing their prospects for the future for the sake of their country and humanity!

The allies look to the United States to decide the issues of the war. Our first contingent under Major General Pershing has landed in France. The President has delivered to Russia a great message. It has stiffened the Russians, strengthened the other allies and startled Germany.

It is said by some of the British papers that in President Wilson's message to Russia he stated the case of the allies bet-

ter than they had ever stated it themselves. It was magnanimous. He claimed for the United States no indemnity, no territory, no reward of any sort but the rewards that come from a great fight for right and justice for all people throughout the world.

May we not gain a lesson therefrom? Let it be our holy task to save our own land and through it all lands by the saving gospel of our Lord Jesus Christ. Our day of destiny has come. Surely we will not fail to meet it.



RECEIPTS FOR HOME MISSIONS

May 1 to June 15; 1915-16 and 1916-17

States.	May 1 to June 15, '16.	May 1 to June 15, '17
Alabama	\$ 485.98	\$ 339.26
Arkansas	1,000.00
District of Columbia	28.68	52.72
Florida	410.52	234.03
Georgia	1,167.91	10.78
Illinois	3.30	16.60
Kentucky	2,498.91	3,213.46
Louisiana	1,213.97	687.50
Maryland	484.44	462.05
Mississippi	4.64	38.10
Missouri	1,482.32	1,454.25
New Mexico
North Carolina	274.77	24.00
Oklahoma
South Carolina	1,109.21	1,413.12
Tennessee	669.44
Texas	39.54	27.50
Virginia	747.20	1,700.00
Totals	\$10,620.83	\$10,678.52
Total receipts from Evangelists.....	\$ 1,596.42	\$ 1,969.07

From the
Woman's Missionary Union
Baltimore, Md.



WEARING THE BADGE

Kathleen Mallory, Corresponding Secretary

On June 5 the men who had registered for their country's defense, but who had not entered into training, bore around their sleeve the modest band of tan felt. It was a day that tried mothers' as well as men's souls, and the prayer of many was that no one would shirk registration whatever the consequence. What a reassurance, what a moral stimulus were these badges on the arm testifying that after registration the right arm of most if not all of them would willingly be bared for the task confronting the nation. Silently day after day these bands tell their story as their wearers go about their accustomed work till their "country calls."

Before the May meeting in New Orleans many prayers were ascending that everyone who possibly could do so would be there, and that once there they would faithfully attend the sessions. When they registered either as delegates or visitors they were given a modest but truly attractive badge which, day after day during that ideal week in New Orleans, they faithfully wore as a witness of their interest in woman's work for

woman. Seldom have there been so few "slackers" upon the business sessions straight through to the close.

The badge stood for even more this year: for victories and defeats of the past, for victories and if need be for defeats in the future, but for one big, united effort. It stood for definite Baptist principles there in pleasure-loving, Catholic New Orleans. Even the little Catholic waitresses in the cafes asked what it meant, and said, "Come again."

It stood for careful attention to detailed statistical reports and for advanced methods. This was notably true in the reports of the two commissions and in the W. M. U. Secretaries' and Field Workers' Council. It stood for deep love for the inspirational as evidenced by the reverence during the devotional services, the interest when the missionaries talked and when the president glorified fruit-bearing. It meant a new love for the social when the truly beautiful luncheon to our women missionaries was attended by 400 glowing hearts. It stood for Baptist work as a whole when for three nights the women attended in a body the interesting sessions of the Southern Baptist Convention. It meant more missions in the local church when about 2,000 listened to the Sunday morning sermon on "Saints from Every Nation." It stood for fearless undertak-

ings when state after state said they would during the summer redeem their pledges to the W. M. U. Training School enlargement fund, and then in October and November would do the same by their pledge to the Church Building Loan Fund. It stood for much that the Union means when it says that we are "laborers together with God."



PROGRAM FOR JULY

THE UPLIFT OF TWO RACES

Hymn—"There's a Wideness in God's Mercy"
Home Mission Lesson—John 13: 12-17; 1 Peter 5: 1-4
Repeating of Slogan—"Blessed are the merciful: for they shall obtain mercy" (Matthew 5: 7)
Prayer by Leader
Hymn—"Oh, Worship the King"
Roll Call—Let each one tell some blessing which has come into her life through a negro servant
Repeating of Slogan—"Blessed are the merciful: for they shall obtain mercy"
Two Talks—"The Negro". (1) "Before the Civil War". (2) "Of Today"
Talk—"Work of Home Mission Board for Uplift of Southern Negroes."
Talk—"Ensamples of Christianity to Local Negroes"
Hymn—"When I Survey the Wondrous Cross"
Sentence Prayers for Practical Christianity
Two Talks—"The Condition of the American Indian" (1) "Politically;" (2) "Spiritually"
Talk—"Work for Indians by Home Mission Board"
Repeating of Slogan—"Blessed are the merciful: for they shall obtain mercy"
Business. Plans for Summer Stewardship. Offering
Sentence Prayers for State and Associational Workers
Hymn—"Jesus, Keep Me Near the Cross"



WEEKLY PRAYER CIRCLE

SUNDAY

- I. Sunday School Board, Bible Work
- II. W. M. U., Y. W. A., Girls' Auxiliary, Royal Ambassadors, Sunbeam Bands
- III. Personal Service

MONDAY

- I. Home Board, Church Extension, Frontier, Indians, Mountain Schools, Negroes
- II. W. M. U., Alabama, Arkansas, Florida, District of Columbia

TUESDAY

- I. Cuba, Panama, Immigrant Work, Evangelism, Enlistment
- II. W. M. U., Georgia, Illinois, Kentucky
- III. W. M. U. Training School

WEDNESDAY

- I. Foreign Board, Italy, Mexico
- II. W. M. U., Louisiana, Maryland and Mississippi

THURSDAY

- I. Brazil, Uruguay, Argentina, Chile
- II. W. M. U., Missouri, New Mexico, North Carolina, Oklahoma

FRIDAY

- I. China, Japan, Africa
- II. W. M. U., South Carolina, Tennessee
- III. Margaret Fund

SATURDAY

- I. Church Building Loan Fund Pledge, Educational and Publicity Departments, Mission Study Classes
- II. W. M. U., Texas, Virginia
- III. W. M. U. Executive Committee

W. M. U. ITEMS

If any W. M. U. worker who attended either as visitor or delegate the Annual Meeting of the Woman's Missionary Union in New Orleans has not received a copy of the minutes of that meeting she may secure a copy free by sending her address to Woman's Missionary Union, 15 W. Franklin St., Baltimore, Md., with a request for the same. The addresses given by many at New Orleans were incomplete and many visitors failed to indicate on their registration card whether or not they wished a copy of the minutes.



Royal Service must, for the high-cost-of-living-time at least, be 35 cents a year for each subscription, and there can be no club rates. This was the ruling of the New Orleans meeting, since it was shown that to sell the magazine at 25 cents a year was really below cost. Beginning with January, the Calendar of Prayer will be published each month in the magazine and will not be sold in separate form as heretofore. This will be a net gain of ten cents to those formerly using both *Royal Service* and the Calendar. Unexpired subscriptions to *Royal Service* will be carried to their expiration without extra charge, but all renewals and new subscriptions must be at the rate of 35 cents. In renewing, please give same initials that were given in the original order, or, if the detail has been forgotten, please give both addresses: as Mrs. C. Z. Brown (Mrs. Mary E. Brown). This will save much labor in the Baltimore office, duplications and extra addressograph plates. It is further suggested that when anyone sends in a list of names to *Royal Service* she keep a copy of the list for reference.



One of the loveliest pictures at the New Orleans meeting was that of Mrs. W. S. Penick when she was told that her daughter, Mrs. J. P. Ford, would give in her honor a three years' scholarship to the W. M. U. Training School. Mrs. Penick was president of a missionary society in 1860 when her husband was pastor in a Virginia town. When acknowledging her daughter's gift, Mrs. Penick said that she just wished she could tell the Union how good God had been to woman's work during the 57 years. Mrs. Penick was once chairman of the Louisiana Central Committee.



Another charming feature at New Orleans was the desire of Mrs. J. H. Anderson of Knoxville, Tenn., to give \$500 for one of the three sun-parlors of the W. M. U. Training School. Joyous indeed, also, was the Arkansas delegation when Mrs. G. W. Bottoms announced that she would give \$1,000 to Arkansas for a W. M. U. Training School scholarship fund. It is easy to realize the far-reaching results of such a fund.



Too late to be announced at New Orleans came a letter from Mrs. George Green of Ogbomoso, Africa, enclosing four dollars for the new building at 334 East Broadway, Louisville, Ky. Mrs. Green said that she and Dr. Green, little Virginia and baby Lydia May each wished to belong to the "Dollar Club." May their gifts join other forces to the end that many young women may be taught at the school to go to the work in Africa.



When Dr. L. B. Warren, superintendent of the Church Extension Department of the Home Mission Board, was notified that the Union would endeavor during the coming October and November to redeem in cash and pledges all that remains to be raised of its \$325,000 Jubilate pledge to the Church Building Loan Fund, he expressed sincere appreciation and has promised the hearty co-operation of his department in the campaign. Literature, stereopticon slides and speakers

will be furnished during those months and the program for October in HOME AND FOREIGN FIELDS and in *Royal Service* will be on the Church Building Loan Fund. The eyes of the nation are turned in admiration toward the South at this time as its marvelous resources and unrealized wealth are being revealed. The eyes of the Baptists will be on our Union during October and November as we gather in our thousands of both large and small gifts for the redeeming of this too long deferred pledge.

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The W. M. U. Year-Book will be sent to the W. M. U. state headquarters early in July. There will be a free copy for each society and as far as possible for each circle of each society. The presidents of the societies and circles can make

these year books of great value in the development of their work by studying the book and explaining its contents to their members.

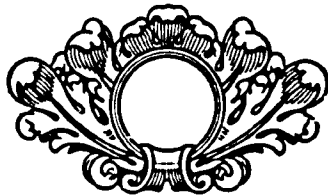
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Miss Pearl Caldwell, of Pingtu, China, has written thus: "I am now out at one of our churches. The county association is to meet here in two days (May 2). I came early to get in some work beforehand with the women. We are visiting in the homes and holding meetings with the Christian women and inquirers. This is one of the oldest churches of our Pingtu work. It is good to see here children of the third generation who are Christians. My furlough time is fast approaching and I am exceedingly busy trying to 'get around' before I leave. I sail from Shanghai June 27, God willing."

From the

Laymen's Missionary Movement

Knoxville, Tenn.



MEN'S MONTHLY MISSIONARY MEETING

Secretary J. T. Henderson

THIS meeting may be made thoroughly interesting and a most effective means of development. No doubt the pastor will see the wisdom of giving to it his hearty support and direction. It may be held in connection with the monthly meeting of the Men's Missionary Union, where such an organization, or a similar one, exists. In some churches it has been found satisfactory to have it take the place of one of the weekly prayer meetings each month. The most suitable time may be determined by the pastor and leading laymen in each church. It might be well, in some cases, to have such a meeting on Sunday night.

THE PROGRAM.

The pastor, as an ex-officio member of all committees, may be of invaluable help in the preparation of the program. It should be outlined with the view of giving each man, as often as practicable, some service suited to his capacity. One layman may select the songs and conduct the singing, two brethren may be chosen in advance to lead in prayer, another may read a short Scripture lesson, three or four may be selected to make talks, not exceeding five minutes each, opportunity may then be given for voluntary remarks of one or two minutes each, and the pastor should be invited to offer the closing words. A resourceful pastor and committee can arrange most attractive programs and by tactful effort may induce virtually all of the men to take some part. This means growth in grace. At one session some mission field may be considered, at another some valuable tract, at another some department of the Home Board work, as the Mountain Schools, etc.

SPECIMEN PROGRAMS.

I. MISSION FIELD—ARGENTINA.

Opening Services, as indicated above.

Talks by Laymen—

- (a) Location and Resources (three minutes).
- (b) Form of Government (three minutes).
- (c) Educational Facilities (three minutes).

Song.

- (d) Religious Condition (three minutes).
- (e) Our Missions and Missionaries (three minutes).
- (f) Needs and Outlook (three minutes).

Voluntary Remarks (one minute each).

Closing Words by the Pastor.

The necessary information may be secured from a tract issued by the Foreign Mission Board and from the minutes of the Southern Baptist Convention.

II. MOUNTAIN SCHOOLS.

Usual Opening Services.

Talks—

- (a) Name, Location, Date of Founding, Presidents, etc. (four minutes).
- (b) Why Should the Home Mission Board Support Mountain Schools (four minutes).

Song.

- (c) Some Fruits Produced by these Schools (four min.).
- (d) Voluntary Discussion (ten minutes).

Remarks by Pastor.

The minutes of the Southern Baptist Convention will furnish needed information, also tracts published by the Home Mission Board, Atlanta, Ga., and special articles in May and June numbers of HOME AND FOREIGN FIELDS.

III. TRACT—STEWARDSHIP, BY J. H. TYLER.

Devotional Hour.

Talks—

- (a) Meaning of Stewardship (three minutes).
- (b) Possession, Not Ownership (three minutes).

Song.

- (c) Experience as Tither (three minutes).
- (d) Life Insurance Man's Plan (three minutes).
- (e) A Merchant's Experience (three minutes).
- (f) Voluntary Remarks (three minutes).

Closing Words by the Pastor.

The needed information is found in the tract mentioned above which may be had from Laymen's Missionary Movement, Knoxville, Tenn.

These sample programs are only suggested.

DIFFIDENT MEN.

Men who have had no experience in public speaking may be asked the first time to read a paragraph in the Bible, a letter from a missionary, a selection from some informing article, etc. An enterprising committee will find something every man can do.

These suggestions may be modified and enlarged upon by the program committee with the help of the pastor. There is, perhaps, no meeting that will yield larger fruitage in the enlistment of men.

**LAYMEN AND THE SOUTHERN BAPTIST CONVENTION**

It was encouraging to see such a large number of business and professional men in New Orleans. It always signifies an enlargement of vision, a quickening of interest, and a new sense of obligation. The wise pastor uses every available means to secure the attendance of some of his most capable men.

If arrangement could be made to hear these men speak briefly on practical measures with which they are acquainted, even a larger number might plan to come. They are our main asset, have large latent resources, and if they could be given two hours to express themselves freely on Business in Religion, Religion in Business, different phases of stewardship, etc., it might be time well spent.

**LAYMEN AND THE LORD'S DAY**

There is need of creating a scriptural conscience regarding the observance of this day of rest and worship.

The preachers are usually sound both in theory and practice on this vital matter. Occasionally a preacher sets a bad example; this was the case with the preacher who inquired of a conductor on a Sunday train why his road operated trains on the Lord's day. The conductor replied, "Partly for the accommodation of the preachers." As a rule, however, most of the sinners are found among the laymen. The auto has added to the list of transgressors. A western preacher in a recent address to an association of automobile men, admonished them not only "to train up their children in the way they should go," but also "to train up their autos to go to church." Sabbath desecration by laymen, sometimes encouraged by women, is one of the greatest foes of the churches. Reform in this matter is one of the needs of the hour.

**HOPKINSVILLE, KY.**

The First Baptist Church of Hopkinsville, Ky., sent two of their men to the Atlanta Convention; they returned with a large stock of enthusiasm and succeeded in imparting it to the men at home. As a result, they soon planned for a banquet which was attended by about one hundred fifty men. The interest ran so high that they unanimously decided that steps must be taken to organize for more effective work among the men.

A committee was appointed to report on "Ways and Means." At the invitation of this committee, the Secretary had the privilege of spending a recent Sunday with this great church and pastor, speaking to fine audiences at both 11 a.m. and 7:30 p.m.

A very profitable conference was held with the committee in the afternoon. At the close of the evening service, the men

voted unanimously to meet the next night to organize a Men's Union.

Of the eighteen deacons, Dr. Thompson reported seventeen of them present Sunday night, and yet there was an exciting revival in progress at the City Tabernacle. These men have convictions and are loyal. It was a source of great inspiration to attend the men's devotional meeting immediately preceding the evening service; every layman present led in prayer.

**NEW LIBERTY, KY.**

The Secretary had a delightful visit of three days recently to New Liberty, Ky., the early home of Dr. J. M. Frost. At a banquet on the first evening there were about sixty men present out of a total male membership of some seventy-two. This was their first effort, but Pastor Howerton had bestowed a lot of tactful effort on the enlistment of his laymen for this occasion, and thereby won most gratifying success. There were two meetings each day during the visit, and at the closing session the men appointed a committee to report on a plan of organization for a Men's Missionary Union.

**EMERGENCY MEN**

On a recent Sunday the members of the Executive Committee of the Laymen's Missionary Movement, with the consent and endorsement of the pastors, presented this cause to the men of most of the Knoxville churches. While the final returns are not in from some of the churches, it is assured that Knoxville and community will furnish two hundred, or one-fourth of Tennessee's share of the ten thousand. Let interested men write for the cards and leaflets. Some encouraging applications have been received. One young banker applied for cards and in a few days returned ten properly signed.

**MISCELLANEOUS**

It is reported that Southern Presbyterians, with a membership of about 350,000 contributed last year to foreign missions \$570,856.

"Make me to remember, O God, that every day is thy gift and ought to be used according to thy command!"—*Samuel Johnson*.

There are 161,113 more negro Baptists in the United States than members of all other denominations of that race combined.

"Those who provide much wealth for their children, but neglect to improve them in virtue, do like those who feed their horses high, but never train them for service."—*Socrates*.

In one Southern city there are 30,000 Spanish-speaking people, and only one small Bible class in their behalf.

Considering our relations with Germany and Turkey, would it not be good patriotism and religion on our part to abolish the *German* and the *Turkey Trot*?

Should not loyalty to the Cross beget as much heroism as loyalty to the Flag?

Breathes there a man with soul so dead
Who never to himself hath said:
"My country's call I will obey
And buy a war loan bond today?"

Temperance and Social Service

REPORT OF THE COMMITTEE

FIRST of all, your committee on Temperance and Social Service would record its deep sense of loss and sorrow in the death, during the year, of one of its most faithful and efficient members, the beloved Dr. E. E. Folk, of Nashville, Tennessee. For many years Dr. Folk has been a member of the committee. He has rendered most faithful service, not only as a member of the committee, but as the wise, tactful, stalwart leader in the prohibition cause and in every other cause of moral reform and social uplift in Tennessee and throughout the South. In his death every good cause suffers loss and every heart which cherishes the good is deeply grieved.

* * *

During the year the great drive against the strongholds of the liquor evil has continued. For many years now, as we have brought to you our annual report, we have been able to say, not as a mere figure of speech, but in sober statement of fact, that the year has marked greater achievements than ever before. This year this is true in a larger degree than ever. Our triumphs have been increasing in geometric ratio. In our last report we recited the fact that we then had nineteen dry states, and that several other states would vote on the license question in the November elections, and uttered the prophecy that a number of them would banish the saloon. A larger number voted than we then knew, and a larger number banished the saloon than we prophesied. At the general election last November, six wet states voted. They were Michigan, Montana, South Dakota, Nebraska, California and Missouri. Of the six, the first four voted dry. Since that time Indiana, Utah and New Hampshire have come into the dry column by legislative enactment. This now gives us twenty-six states out of the forty-eight in the Union which have banished the saloon either by popular vote or legislative enactment.

* * *

It is a matter of profound rejoicing to your committee that the states included in the bounds of our Convention have led in this great reform. So deep are the convictions of the ministers and members, not only of our own denomination but also of sister denominations, and so forcefully has the gospel of temperance and prohibition been proclaimed throughout the South, that now there are only seven states wholly within the bounds of this Convention that are willing longer to barter the public peace, the public health and the public morals by licensing the sale of intoxicating liquor. These states are Maryland, Missouri, Kentucky, Florida, Louisiana, Texas and New Mexico. We would not urge a less sense of responsibility for the larger aspects of this good cause, but we would urge a larger sense of responsibility for the speedy and right settlement of this question in the states where we live, serve and exercise influence, and whose action it lies with us so largely to determine.

A number of other states are to vote in the near future, and we doubt not that many of them, if not all, will banish the saloon. Minnesota, Missouri, New Mexico, Wyoming, Ohio and Florida, now wet, will vote either this year or next. It is highly probable, almost certain, that nearly or quite all of them will swing into the dry column.

* * *

While our victories in the states have been great, our victories in the Congress of the United States have been greater. The Sixty-fourth Congress, which closed its session March 4th, enacted many important and far-reaching prohibition measures. Briefly stated, they are as follows: A prohibition law for Alsaka, which had

already voted for prohibition at a popular referendum; a prohibition for Porto Rico, which, according to the terms of the bill, will have a popular referendum on the question; a prohibition law for the District of Columbia, in which there is no citizenship, and in which a referendum would not have been feasible; a law to exclude all liquor advertising, from the United States mails in all states which prohibit such advertising, and a law to exclude outright from the channels of interstate commerce all liquor intended for delivery in the prohibition states. We stress the enactment of prohibition for the national capital and the District of Columbia. In the opinion of your committee this is a monumental achievement; the direct exercise of congressional authority for the destruction of the liquor traffic in a district for whose government Congress alone is responsible cannot fail to have tremendous and far-reaching influence.

* * *

In these marvelous achievements we do rejoice and will rejoice. The strength of the liquor traffic for the past fifty years has been its partnership with the United States government. Prior to the war between the North and the South a great prohibition wave was sweeping over the country. Many states had banished the saloon. The war cloud gathered and carnage swept the land. Revenue was needed; the shrewd and conscienceless liquor traffic offered itself as the lamb to be offered on the altar of patriotism; the revenue bill was passed; President Lincoln protested, but finally yielded to pressure and approved it upon the promise of members of Congress that it would be repealed as soon as the war was over. Following Appomattox the great American was assassinated. His wise, strong, patriotic leadership lost, the unholy partnership was perpetuated, and for these fifty years liquor has carried on a traffic in human bodies and souls far out-stripping the devastation of the war, and created a slavery worse than that abolished by the war. It is as great a sin for the Federal government to be in partnership with the evil as for the state government. As indicated by the enactments just recited, the United States government is beginning to get right. Any one of the foregoing enactments means more for prohibition than any possible enactment by any state. The day of doom for the liquor traffic is at hand.

The same condition which obtained before the Civil War has again arisen. The prohibition wave is sweeping the land. More than half the states in the Union have banished the licensed sale of strong drink, and now in the course of seemingly inevitable and irresistible events we have been drawn into the maelstrom of the great world war. What the outcome is to be none of us can tell; but the government needs revenue; the liquor traffic again comes forward, poses as a patriot and offers to furnish additional revenue by an increased tax on the manufacture and sale of its products. It claims that it could supply \$200,000,000 of the additional revenue needed; even if this claim were true, every dollar would come from the purses of its victims and at a frightful cost of human life and treasure. Europe starves and America faces the greatest food famine in its history, but the liquor traffic wishes to continue the consumption of more than six billion pounds of food stuffs in the manufacture of a powerful and deadly poison. The figures as to the amount of food stuffs consumed are those compiled recently by a group of Harvard professors after careful research. The people cry for bread; the liquor traffic would give them worse than a stone.

Your committee recommends that a telegram, setting forth the numerical strength of this Con-

vention and its constituency, to be signed by the officers of the Convention, be sent to President Wilson, Vice-President Marshall, and Speaker Clark, earnestly protesting against any increase in the tax on intoxicating liquors for revenue, and fervently petitioning the absolute prohibition of the manufacture, sale, transportation, importation and exportation of intoxicating liquors during the continuation of the war with Germany; that a brief, earnest memorial of the same nature and import be addressed to President Wilson and to the Congress, and that a suitable commission of five, representing this Convention, be appointed to visit Washington and lay this memorial before the President and the Congress.

* * *

In this recommendation we do not abate one whit our zeal and effort for the complete and permanent destruction of the liquor traffic. In our last report we expressed a hope for the passage of the Sheppard-Gallinger-Webb-Smith resolution, providing for a prohibition amendment to the Constitution of the United States. Undoubtedly this resolution would have been passed by the Sixty-fourth Congress had not international questions and conditions become so complicated near the end of the session. The resolution has been re-introduced in the Sixty-fifth Congress, and we doubt not will be passed, if not by the present extraordinary session, then by the regular session which meets in December. Never before in the history of the United States have there been such public sentiment, so many petitions sent in and such pressure brought to bear for any amendment to the Constitution of the United States. We do not believe that the representatives of the people at Washington will continue to deny the express will of the people. When once submitted by Congress the resolution will undoubtedly be ratified speedily by the necessary three-fourths of the states, and we shall have a saloonless nation and a stainless flag. We recommend that our people everywhere continue the pressure, both through the mails and over the wires; no congressman ought to be allowed to have any peace of mind or conscience while he stands in league with the great destroyer or refuses the rights of the people to amend their constitution.

* * *

Your committee has recently received communications inviting it to be represented at the formation of what is to be known as the National Legislative Conference. This is to be a conference consisting of representatives from the allied temperance and prohibition forces of the country. The purposes of the conference are undoubtedly wise. It is highly important that the friends of prohibition, good government and moral reform shall meet and confer, so as to be able to unite in petitioning such legislation as may seem best. Your committee has voted to accept the invitation, and to instruct its chairman to represent it in this conference.

We recommend that we give continued and hearty support to the Anti-Saloon League and the Woman's Christian Temperance Union; they are the two great nation-wide moral, religious, non-partisan organizations which stand for prohibition, and we regard them as the best means for the co-operation of the moral forces and the most efficient agencies for the overthrow of the saloon.

* * *

In devoting the most of this report to the liquor evil and its suppression, we have not been unmindful of the many other things that demand our earnest attention in the broad field of social service. At present this is the most acute phase

of social service and the solution of this problem will solve many others. The gospel is intended for the righting of every wrong human condition and the solution of every human problem, whether it be personal, domestic, social, civic or political. We urge that we be diligent and faithful, both as Christians and as citizens, striking evil wherever it lifts its head, whether it be licensed or unlicensed by the state.

We would especially urge a militant and truceless war upon the social evil which nests in the so-called segregated districts of many of our cities, and from these brooding centers sends out its poison and death both to the bodies and souls of multiplied thousands. Segregation does not segregate. Medicine and morals alike, in imperative terms demand the immediate suppression of every such district where it is now tolerated. Most of our states have laws that would accomplish this if they were righteously and fearlessly enforced; let us demand their enforcement. If there be any state that does not have adequate laws, let us demand that they be enacted and then enforced. The segregated district is both the cause and the effect of the false and pernicious doctrine of a double standard of morals which we urge our pastors and teachers and members ceaselessly to combat.

* * *

The great world war into which we have now entered imposes upon our ministers and churches unusual obligations and offers the

Christian spirit unusual opportunities to express itself in terms of social service. We recommend:

1. That we extend our utmost help to the Red Cross in its effort to enroll two and one-half million members.

2. That the women of our churches unite in the preparation of hospital supplies, sending them to the Red Cross for immediate shipment to our allies and for meeting the needs in our own land as they arise.

3. That the churches at once get into touch with the families of the enlisted men so that now they may offer comfort and encouragement to these families and later may extend needed help to the disabled soldiers.

4. That your committee be authorized from time to time to make publication about these matters in the denominational press and to distribute such literature and give such encouragement as it may be able to do.

A. J. BARTON,
S. B. BROOKS,
W. H. PATTEN,
J. M. DAWSON,
F. S. GRONER,
A. D. FREEMAN,
M. E. DODD,
G. H. CRUTCHER,
JOSHUA LEVERING,
W. D. UPSHAW,
Committee.

Newspaper evangelism is being employed effectively in China and Japan. During the special week of evangelism held recently in China thousands were reached with attractively written and displayed messages. In some cases the space was paid for, but in the majority it was given free. A Mohammendan editor defended his action on the ground that Christianity is "a serviceable piece of wood to hold up the falling house of China." The Methodist Board of Foreign Missions has taken up the matter in earnest, and is undertaking to raise a fund of \$50,000 for newspaper evangelism in heathen lands.

❖

In the *Year Book* of the Disciples (Campbellites), some illuminating figures are given which show what the writer calls attention to as "an alarming increase of preachers in business." In 1914 there were 519 preachers in this denomination who were also engaged in business pursuits. In 1915 this number had grown to 770. In 1916 the number had increased to 832. In 1917 the figures stand at 987. The writer suggests that these preachers evidently are so poorly paid as to make it necessary for them to do such additional work as will enable them to provide the necessary livelihood for self and family.

❖

Dr. Geistweit, in a recent address, called attention to a map which was printed in *Current Literature*. "I am accustomed," he said, "to maps of that sort—maps that say 'wet' and 'dry,' with the 'wet' in the black and the 'dry' in the white, but this map of black and white startled me more than any map I have ever seen. The black in it indicated the nations that are in conflagration, and the white in it the nations that are at peace, and I needed a magnifying glass to discover the white spot. And where will you find it if you study that map? You will find a little section in the central part of Africa, that has not yet been divided among the nations of the world; and where heathenism is greatest there is a white spot, and all the rest of us belong to the heaviest black spot."

❖

Congregationalists of Canada, in spite of the pressure of war conditions, are pushing steadily ahead in their plans for advance in mission work. A plan has been launched to raise immediately \$30,000 as a memorial to their honored Dr. Currie to equip the training school and institute in their West African Mission. "Purse-strings loosened for the support of the war have remained loosened for the support of charities, relief funds and religious undertakings," says *The Missionary Herald*. "The hearts of men softened and made generous, they have listened to the cry of need from whatever quarter. They have thought less of what they could get for themselves, and more of what they could do for others. The war has promoted generosity; it has stimulated a better support of Christian activities." Shall it be so in the United States?

❖

The Home Mission Society of the Northern Baptist Convention sets for itself the following "Ten Point Objective": For the city, for industrial centers, for the country, for the immigrant, for the Indian, for the frontier, for Latin North America, for education, for evangelism, for church building. In its ministry it sets forth its function as "the agency of the churches set for the defense of the gospel, for the wide-spread proclamation of the redeeming love of God in Christ vouchsafed to all men of every kindred and tongue and tribe and people, for a ministry of brotherly love to all who are distressed, for the establishment in the earth of the kingdom of God which shall overthrow every form of unrighteousness and bring under the dominion and sway of our victorious Lord the whole realm of our personal, family, community, national and international life."

Items of Interest from Many Sources

Methodist Sunday schools in the United States give annually an average of \$300,000 for foreign missions.

❖

The Jackson Hill Baptist church, Rev. Harold Major, pastor, was completely destroyed in the recent Atlanta fire. Much other church property was lost.

❖

The Methodist Foreign Mission Board has received the sum of \$220,864 from Mrs. Francesca Nast Gamble, daughter of the late Dr. William Nast.

❖

In connection with the four hundredth anniversary of the Reformation, Lutherans are planning to raise ten million dollars as a permanent fund, to include missions, education and ministers' pensions.

❖

Kansas Baptists have undertaken the raising of \$400,000 for Ottawa University. "This campaign," says a writer in the *Word and Way*, is the greatest awakening Kansas Baptists have had on the vital problems of education."

❖

The Education Commission reports that there are 114 white Baptist schools in the South, having 1,461 teachers and 24,788 students. The property values of these institutions total \$13,625,380.76. Their endowment funds amount to \$6,354,282.22.

❖

"Religious Education Day" in the Sunday school takes its place with the two missionary days which have heretofore been observed in 17,000 Baptist Sunday schools of the South. The fourth Sunday in June has been set apart for this special lesson.

❖

According to a report recently submitted to the Conference of Federated Missionaries in Japan, there are now some 2,500 Protestant Sunday schools in Japan, with an enrollment of 150,000; but this is only one in fifty of the children in the public schools, who number 7,500,000.

Rev. Samuel G. Neil, District Superintendent of the American Baptist Publication Society, reports that in a canvass of 63,000 American homes, 24,000 were found without a Bible. "If America is to be speedily evangelized," he urges, "it must be through Bible colporteurs spreading the gospel message in print."

❖

"April 4," says *Missions*, "will be a marked day in Russian history. On that day the Russian provincial government repealed all laws actually in force limiting the rights of Russian citizens regarding creeds and religions. Religious liberty in Russia! Surely we may thank God for this outcome of Europe's dreadful struggle."

❖

The summer encampment affords the threefold opportunity of recreation, inspiration and study. How far more profitable a vacation spent thus than one given over wholly to selfish pleasure-seeking! The missionary spirit dominant in our Baptist encampments sends one back home refreshed and invigorated, supplied with new-found power for work and leadership.

❖

The perfecting of a new method for teaching Chinese to read is fraught with great consequences, if claims made for it prove true. The method was originated by two missionaries, brothers, Dr. Ernest Peill and Dr. Sidney Peill, of the London Missionary Society. It is related that groups of illiterate Chinese men have been taught to read in as brief a time as three days.

❖

A writer in the *Chinese Recorder* calls attention to the growing usefulness of the postoffice as an evangelistic agency. Ten years ago, it is stated, there were about 1,000 offices throughout the empire; up to October 31, 1916, there were 8,528 offices, and many more have been opened since then. Through tracts, periodicals and personal letters effective appeals are made to thousands who cannot be reached ordinarily in preaching services. In our country of universal postal service we have too long neglected this great agency for soul winning.

Progress and Prospects of Southern Negro Baptists

Informing Figures and Facts Concerning Our Colored Brethren—Their Growth, Needs and Outlook

ALABAMA

Rev. A. F. Owens, Selma, Alabama

Professor R. B. Hudson, of Selma, Alabama, Secretary of the Baptist State Convention, is, perhaps, the best informed man in the state on statistics. His general statement is that there are 280,000 members in the state, divided as follows:

A State Convention, called the Alabama Colored Baptist State Convention, composed of four District State Conventions, 87 Associations, 2,000 churches, and 1,200 ordained preachers.

A State Sunday School Convention, composed of 2,000 Sunday schools, with 6,000 teachers and officers.

Four District State Conventions allied with the Alabama Baptist State Convention.

Seventy Sunday School District Conventions, allied with the Sunday School State Convention, composed of 170,000 pupils.

A Baptist Young People's State Convention, composed of fifty District B. Y. P. U. Conventions.

A Woman's State Convention, composed of two District State Conventions, with 25 District Conventions, and 200 missionary societies.

A State Convention, called "the New Era," with several associations, operating in the northern part of the state.

All these organizations have regular officers and hold annual meetings, the State Sunday School Convention and the State B. Y. P. U. Convention meeting jointly.

The Alabama State Convention, the "New Era Convention," the Woman's State Convention, the State Sunday School Convention, the B. Y. P. U. Convention, and their auxiliaries, unite in supporting Selma University, the central school of the 280,000 negro Baptists. These organizations contributed \$2,100 last year to Selma University. This amount is included in the \$18,000 expense of the school. The balance of that amount is contributed by the churches and other bodies, including \$1,150 donated to the school by the Southern white Baptists and \$1,000 donated on salaries of teachers by the Home Mission Society of New York.

In addition to this, the white Baptists of the South co-operate with the colored State Convention in paying the salaries of two missionaries and two instructors of negro preachers. The entire time of one of these instructors is spent at Selma University in the theological department. Part of the time of the other instructor is devoted to institute work among pastors of the state.

The Home Mission Board of the Southern Baptist Convention supports another instructor of negro pastors in Birmingham and the northern part of the state. This instructor is Dr. C. O. Boothe, one of the best informed preachers of the race.

The writer spends part of his time in Selma University, has organized some thirty classes of pastors in different parts of the state, which he visits regularly, and conducts systematic studies in the English Bible and methods of preaching. There are about 300 pastors in these classes.

Some of the large churches in the state contribute \$100 every year to home and foreign missions and educational work.

Selma University is now asking the Baptists of the state for \$15,000 to clear up its indebted-

ness and build a home for the president of the school.

In all the efforts made by the local churches to raise money to build churches and run their local schools, they are helped liberally by the white people.

The great need of the negro Baptists of the state is money to put Selma University in a position to do its great work and to support a larger

ciations, Sunday schools, B. Y. P. U.'s and W. M. U. Conventions, as well as other organizations for our own uplift.

Responsibility brings out the strong points in one's character if he will only take the discipline in the right spirit. While we were slaves, our whole racial development depended upon our masters; but when we were freed, this responsibility fell upon ourselves. How we have succeeded is demonstrated somewhat in the facts given above, as well as in changes for the better in our home life, and the moral growth exhibited by the majority of the members of our race.

We have profited by the industrial training we received as slaves. We have better ideas of home life because of our contact with white homes, both as slaves and as free men. We had the idea of service to God given to us by our former masters, but we have a clearer knowledge of God and of our duty to mankind because of the educational advantages given to the race after the close of the war through schools supported by Northern Baptists and their philanthropists, and the missionary work done by the Southern Baptist Convention.

We thank Southern Baptists for what they have done and for what they are now doing, but we appeal to them to help us move forward in our social betterment, especially in our educational work. We ask them to continue as they have begun, to keep missionaries on the field, to reach the less favored; to use their influence to curb the spirit that is causing friction between the races; to remember that the best way to influence people is to show interest in them.

If Southern Baptists will do their duty toward helping the negro educationally, if they will continue to keep missionaries on the field, to fix firm religious principles, if they will help the negro to see a verification of the principles of the Bible in their daily dealings with him, if they will help to lift him to a higher moral spirit and intelligent plane, regardless of color, the future outlook is bright, in spite of emigration, and religious dissension among themselves, and of the efforts of the devil to hinder and debase.

♦♦♦

ILLINOIS

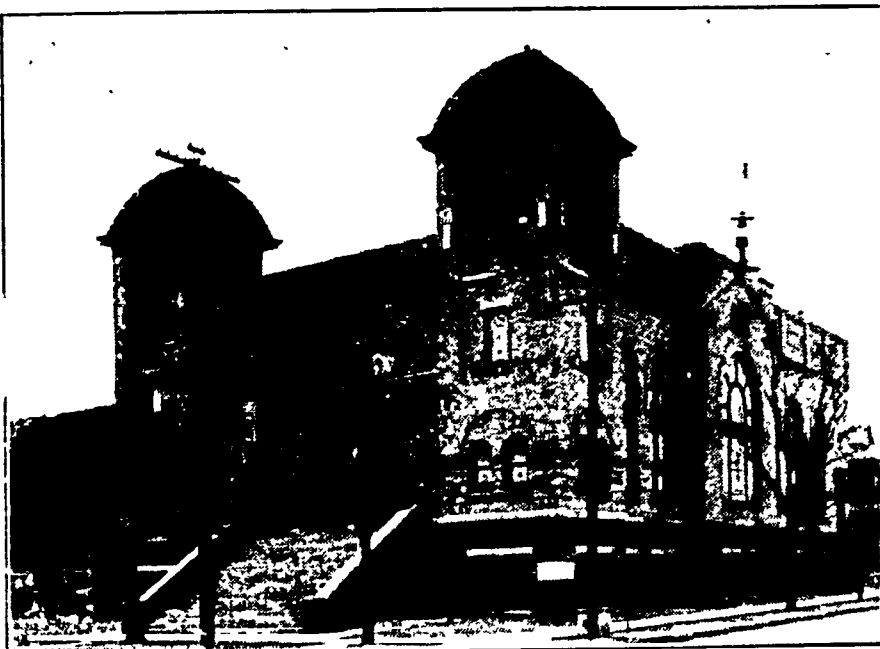
Rev. H. E. McWilliams, Elgin, Ill.

Negro Baptist church life in Illinois covers a period of eighty or more years. We had our beginning in a country district near Alton, known as Woodrider church. From this the number has increased to 230 churches.

In numerical strength our local churches range from ten to thirty-five hundred communicants. In the state there are about 25,000 negro Baptists.

Many of the churches of southern Illinois are in the country and small towns, among the farm class of my race. In central and northern Illinois all of the churches are in the towns and cities, as my people do not live in the country to a large extent in these sections.

Many of the church homes throughout the state have been very inadequate for worship and



Sixteenth Street Baptist Church (Colored), Birmingham, Ala.
Estimated Value, \$100,000.

number of Bible teachers among the pastors of the state who cannot attend school, and to support a large number of competent missionaries.

We have the organizations and other machinery, but we need more money, more competent workers. The white Baptists are helping us, but we need more help. May the Lord open the hearts of our wealthy white Southern Baptists to help us.

♦♦♦

GEORGIA

Rev. J. H. Gordon, Rome, Ga.

The first knowledge we have of the establishment of a negro Baptist church in Georgia was the organization of the First African Baptist church at Brompton's Barn, three miles west of Savannah, January 20, 1788, by Rev. Abraham Marshall (white) and Jesse Peters (colored). This was 169 years after the landing of the first negroes in the colonies, and 38 years after slavery was introduced into Georgia.

The first converts of this beginning were Andrew Bryant, his wife, Hannah, and their children, Hagar and Kate. These four constituted a nucleus around which the negro Baptists of Georgia grew.

From this humble beginning negro Baptists of Georgia have grown until now there are 3,121 churches, 120 associations, more than 4,000 preachers, 430,000 members, 52 schools valued at \$250,000, and church property worth around \$10,000,000.

Certainly this creditable showing is not due to negro efforts alone. It would be the basest ingratitude not to acknowledge the help given by generous Baptists of the North and by our own Southern Baptist Convention. Through their help and advice we have organized district asso-

service, but this seems to be the buying, building or repair age. In the last ten years two-thirds of the churches have been either buying or building houses. It seems quite a burden for the church to build locally and at the same time do state, home and foreign mission work, when a great number of the members are renting or buying homes for themselves and families; and yet this is the very work that many of the churches are doing, according to the ability of the pastor to see and teach the spirit of the Master in kingdom building.

Just here the hand of the Home Board can be seen plainly in three of the towns in northern Illinois, as well as in the general work throughout the state. At Elgin, Freeport and Kankakee the writer has, through the Home Board, been able to appear upon the scene at the psychological moment in the building and staying of the church, and these have become fixed stars in the church life among negro Baptists.

Again, the influx of negroes by thousands into Illinois from the Southland has given no little concern to the thoughtful and serious negroes of this state. This problem is many-sided. Three-fifths of the people are either Baptists or Baptist inclined. Therefore, three-fifths of the responsibility to train these people religiously and develop in them habits of thrift and honesty necessary to right living, rests in this state upon white and negro Baptists.

We need a loan or church extension fund that we may build a few churches in fields where the outlook is good for a prosperous Baptist church. I say "loan fund," for out of experience I have learned that negro Baptist congregations are best helped when given a chance to help themselves, and not by outright gifts.

Rockford, Ill., will illustrate my point: A population of 600 or 700 negroes; one established church (A. M. E.) with fifty members, one-third of whom are Baptists; a following of seventy-five unconverted and others—125 at most who get an idea of the Christian life; 500 at least who are left to the training of theaters, bootleggers and worldly amusements. Three years ago we organized a Baptist church with a membership of five, which has since grown to twenty-five. They have rented a house for more than a year, paid its rental, kept open its doors, with the above results, against the prevailing sentiment and many discouraging sayings of white Baptists of this city who hold church federation ideas. It is easy to see what a neat little house costing about \$1,200 or \$1,500 would mean to the Baptists' and Christ's cause here. This is typical of our need.

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KENTUCKY

Rev. P. H. Kennedy, D.D., Henderson, Ky.

The General Association of Colored Baptists in Kentucky was organized in August, 1865, and the first organized missionary work was begun in 1866. Since then the work has gradually grown in interest and there are now four missionaries engaged in the general work, and several of the district associations have missionaries on their fields.

The colored Baptist churches give generally to foreign missions, and last year our churches raised over \$4,000 for state missions. The missionary spirit is growing.

The co-operation of the Home Mission Board has proven very helpful to our people. Indeed, without its aid our work would be greatly restricted. In localities where the population of our people is the largest there have been few churches established, but in points of most need there have been six or seven new churches established this year.

One of the best evidences of growth of missionary spirit among the colored people is the fact that the churches are always open to the missionaries, and the people respond willingly of their small earnings to the appeals for missions.

The larger and more prosperous churches encourage the establishment of mission stations, and contribute frequently to building funds for church buildings where they are most needed.

Revivals conducted by the plans of the missionaries resulted last year in the conversion of several thousand souls, many of whom are active and earnest workers.

The development of the mining regions in eastern Kentucky has brought thousands of colored people to those sections in the last few years, and the most urgent needs in addition to the preaching of the gospel are houses of worship for these people. Four of the new church buildings mentioned have been erected in this section and the demands are daily becoming more urgent.

The white Baptists of Kentucky have been of value to us in establishing and supporting all our denominational enterprises, and the assistance of representatives of the Home Board has done much. The revival campaign a few years ago in Louisville, under the auspices of the Board, resulted in one of the most generous outpourings of the Spirit that has been felt in years.

What we need most, and what we plead for is the personal co-operation of the white Baptists of our state and the co-operation of Southern Baptists among whom we live upon the most fraternal terms.

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MISSOURI

Rev. E. M. Cohron, St. Joseph, Mo.

Before the civil war, the Baptists of my race belonged to white churches. The first negro Baptist church in Missouri was organized in St. Louis. Now we have 300 churches with 35,000 members.

Our first pastors had no special literary training, but were men of deep piety whose love for Christ made the salvation of men their chief concern. Notwithstanding the difficulties under which they were forced to labor, inspired and guided by the Holy Spirit they laid the foundation for a great work in Missouri. They organized churches and Sunday schools; erected houses

of worship; aroused interest in foreign, state, and home missions.

For a number of years the Home Mission Boards of New York, the Southern Baptist Convention, and the General Association of Missouri have co-operated in the support of a state missionary.

Four years ago I was called to this work. Inspired by the realization of a need, and stimulated and encouraged by the kind words of friends, I started out to do the work which had been given me. Efficiency institutes have been held in which classes in missions, B. Y. P. U. methods, Sunday school teachers' training, and for pastors are conducted. In the rural districts many come long distances to attend these classes. The interest manifested and the oft-repeated question, "When can you come again?" makes me know that the efforts of the Home Board are worth while.

A large part of my time is spent with our half-time and pastorless churches. The latter constitute a serious problem for our earnest and early consideration. I try to impress upon these leaderless flocks the importance of keeping alive their Sunday schools, young people's societies, missionary societies, and prayer meetings, because a failure to do so means low spiritual power and distance from God.

The majority of our churches have well-built houses of worship. A poor church house is rarely seen in Missouri, since it is a characteristic of my people to desire a creditable building.

In 1889, in Macon, Western College was established for the Christian training of our young people. This school, notwithstanding our inexperience and lack of funds, has greatly helped forward the work of negro Baptists in Missouri. From this institution more than 300 young people have been sent out. One young man has gone as a missionary to Africa. Many of our pulpits and other places of responsibility are now being filled by the graduates of this school. Some go to higher institutions and after finishing are in great demand.

The spirit of missions is arousing my people as never before. A deeper realization of the importance of trained Christian leadership and a developing prayer-life indicate that conditions are ripe for the achievement of greater things.

When we look back over years of strenuous work, consider the depths from whence our people have come, their unpreparedness, the many discouragements with which they have been confronted, and see what has been accomplished and the loyal friends we have found among the white Baptists, we are made to cry out, "Praise God from whom all blessings flow!" But a glance into the future shows us that the task is far from being finished. Our needs:

- (1) Trained and consecrated leaders.
- (2) At least one more missionary.
- (3) The prayers, counsel and financial help of the white Baptists.

Someone may ask, "Is the work among negroes successful?" That depends on what you mean by success. The results may not be satisfactory if you count only figures, but there are many men and women throughout this broad state who date their life in the church from the visit of the missionary.

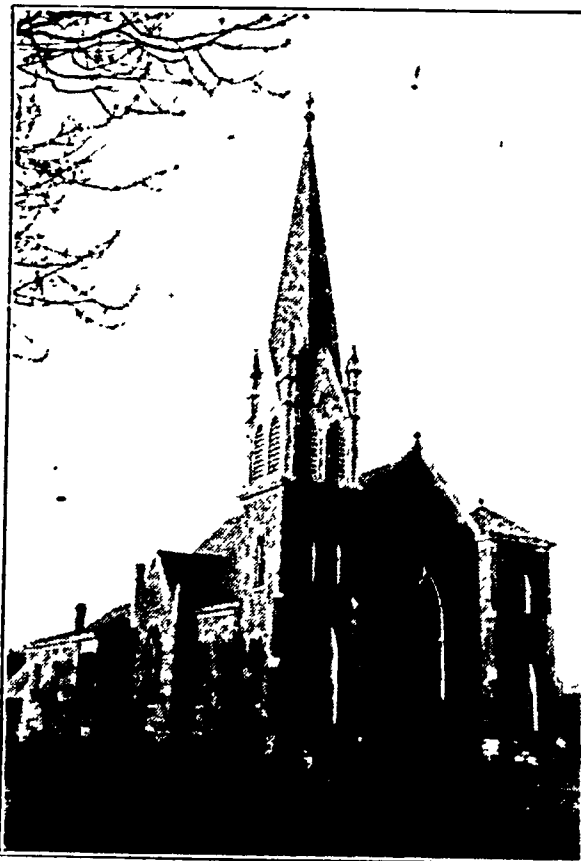
In the name of the negro Baptists of Missouri, I want to thank the great Southern Baptist Convention for all the help they have given.

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OKLAHOMA

Rev. J. W. Stewart, Oklahoma City, Okla.

There are about 400 negro Baptist churches in Oklahoma, with a membership of about 65,000. We also have 17 district associations, about 400 Sunday schools and 316 women's home and foreign mission circles. Of the above number of churches, 48 are at present pastorless.



First Baptist Church, Danville, Ky

60 per cent of the remainder have preaching twice a month, 12 1/2 per cent every Sunday, 27 per cent once a month. We feel encouraged because the home mission work done in the state through the Home Board has so developed the field that many strong, thrifty and intelligent negroes are moving to the state, buying and building nice homes; educating their children and building more churches. This, in turn, has brought and is bringing more able, well-prepared and consecrated colored ministers to the state.

We have organized a State Foreign Mission Convention to do foreign mission work exclusively. We have just entered into the organization of a Home Mission Convention for the purpose of doing effective home mission work, and to indoctrinate the laymen of our churches throughout the state.

Our State Convention has purchased and paid for forty acres of land with buildings at Muskegee, and one acre with building in the city of Sapulpa, both in rich oil fields.

The assistance which the negro Baptists of Oklahoma have received from the Home Mission Board of the Southern Baptist Convention has enabled us to do a more extensive work along missionary lines. As a result, 5,000 or more in the last two years have either been reclaimed or baptized, and we are hoping to show to the Baptist brotherhood of this country that over 70 per cent of the colored Christians of this state are Baptists.

The field is greatly in need of more missionaries. We need a trained woman, and we are, for the sake of the kingdom, greatly in need of two more consecrated men. This is a new state, and the needs are beyond our power to express. We have 109,570 square miles to cover in Oklahoma, with a population beyond our ability to number, since people from every state in the Union are pouring into Oklahoma every day by the hundreds. White Baptists of the state have done well their part in helping us, for which we are grateful beyond measure. Yet, because of the ill-prepared church buildings in our state and our inability to prepare them properly for worship, our white Baptist brethren can help us greatly in this direction.

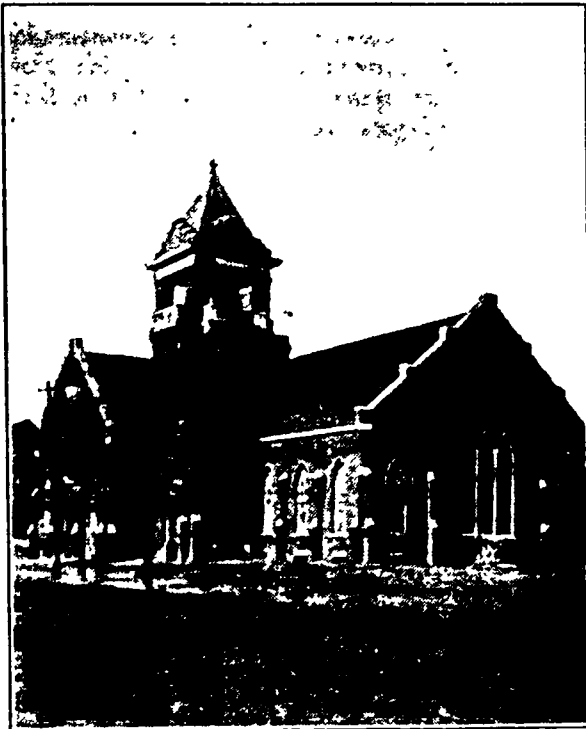


SOUTH CAROLINA

Rev. William Howard, Darlington, S. C.

The progress of the negro Baptists of this state has been noteworthy in four respects: (1) In the growth of membership. (2) In the building of meeting houses. (3) In school attendance and in building and maintaining secondary schools. (4) In evangelistic and missionary endeavor.

Our growth in membership has been remarkable. As to our numerical strength, no responsible person would dare try to be exact. On account of lax methods in the local church and the lack of expert statistical work, much allowance must be made in quoting figures found in minutes. The churches of Darlington county report, for 1916, 5,074 members. If we make allowance as intimated above and cut the number to three thousand; then take this as an average for the 48 counties of the state we get the first number that John saw, or 144,000. This estimate is very conservative. The negro Baptist preacher has been true to at least one point of doctrine—baptism. He has persistently preached it; and though this constant dwelling at the Jordan might be born of necessity due to the fact that other points of doctrine are not so conveniently handled, nevertheless he has preached baptism and the people have heard. This increase in membership, consisting chiefly of the untrained masses, presents a problem which we are without adequate means to handle. Here



St. Paul Baptist Church, Anderson, S. C.

we need the constant sympathy and help of the white Baptists of the South.

A desire for more and better accommodations has naturally followed this numerical growth, and the past fifteen years might be called our period of church building. During this time houses of worship have been built or repaired in nineteen county seats. Of these eleven are of brick. Many well arranged, substantially built houses have been erected in the rural districts. Here the sympathy of the white man has been shown in no uncertain way; he has counseled and advised, has given and loaned money freely and has exercised, in business transactions, an almost unbelievable leniency in dealing with our churches.

The negro's desire for education as shown by the number who attend school is so well known that no mention need be made of it here. The number coming from the schools to work in the churches is relatively small, yet there is a marked improvement in the work of the Sunday school and other auxiliaries of the church. But the most notable change is in the personnel of our ministry. Of course, we have far too many ignorant men trying to preach; but the vast change for the better in a large percentage of the ministry and the still greater change in the masses in demanding a better prepared ministry furnishes one of the most hopeful prospects for our future.

We have made substantial progress in building and maintaining secondary schools. These schools accommodate several hundred students each year. The work is mostly elementary, but they have been a blessing to many who would not have gone higher. They are also splendid tributaries to the higher institutions. The support of the white Baptists in the localities of these schools has been most cheerful. Morris College, our principal school, was brought to the attention of the Baptist State Convention (white) at its last session. The Convention pledged to give one thousand dollars annually for three years, to be used in the ministerial department of this school.



Saved through timely help of the Home Board.

As to the work of evangelism and missions, perhaps it is better to speak of our needs than of our progress, since progress here has been so slow. This field presents one of our greatest opportunities for service; but for obvious reasons is the most sadly neglected. Men who are best prepared for this work shun it for lack of support.

With the aid given by the Southern Baptist Convention some very effective work can be done. To illustrate: Last year, a church near-by was without a pastor and almost without a building. It was also suffering with serious internal troubles. Through the aid of the Home Board, the missionary was able to give some attention to this church. They gladly accepted the service offered. All differences have been settled, a building fund of over fifty dollars is on deposit, another rally is to be held this month, and they hope to have their building remodeled by winter. This church has a large, thickly settled territory to draw upon. The building is scarcely large enough to seat its present membership, which is capable of being greatly increased. The Home Board may rightly lay special claim to this church, for its timely aid contributed most in saving it. We have enough cases similar to this to keep a strong team at work all the time.

Perhaps nowhere is the Home Board more helpful than in enabling us to hold missionary and Bible Conferences. The special music, addresses and sermons have been of great benefit to the large number of ministers and members attending. The need of this kind of work for the masses of our people cannot be exaggerated.



TENNESSEE

Rev. A. D. Hurt, Nashville, Tenn.

In writing upon this subject we shall make no attempt to impress our readers with the idea that our progress as negro Baptists or as members of our race has kept pace with or is up to the standard of our past and present opportunities. Hence, whatever has arisen that might afford us a semblance of excuse for not possessing all the land allotted us, we are not willing that we should hide behind any kind of excuse as an apology for our limited progress as negro Baptists or as members of a race, but we believe that we see signs of progress which give us hope and cheer.

First, many of the members of our race have turned their attention to home building and home making as never before. Whereas they were once satisfied with inadequate and unsanitary surroundings, they now feel that it is their duty to make it possible for their children to be born, reared and trained under favorable conditions. In many places where adequate educational facilities are not being offered they are supplementing these conditions by personal sacrifices so that their offsprings may be prepared to go out under favorable circumstances and make their fight in the great battle of life.

Second, our race is beginning to feel as never before that they are citizens of this great country, and that it is their duty to help maintain the honor of this country, as is constantly being shown by their willingness to volunteer service for the maintenance and protection of our flag. We believe we see as much of this sentiment among the race in Tennessee as will be found among the members of our race in any state.

Our ardor is dampened somewhat by the removal of many of our people from this state to the North, East and West, but we trust that conditions will soon be changed so as to have us feel that this flood-tide of emigration will soon cease, for as we see it, it is this pent-up desire for further progress which has led our people to resort to this means as an end for what they desired to attain.

Third, we believe the moral status of our people is on the up-climb, for there are many signs

now that they are not willing to tolerate in themselves, nor in their fellows, many of the immoral traits of character which have heretofore had the effect of setting us back in the estimation of those who believe that good character is a priceless jewel. Here we are waging our fearless war and the number of those co-operating on this particular point are legion.

As we watch the trend of things we are led to the belief that the greatest asset in all our endeavors for the improvement of our past and for our present uplift is the missionary work which is being done by our leaders through the contributions made by the Home Board; for in the selection of our missionary workers we have been inspired to select from among us that class of workers who could be depended upon to fearlessly do their duty in bringing about these needed reforms. It is the duty of the missionary workers to strive directly along the line of the commission; to make disciples and to baptize them. The missionaries are now striving as never before, among our people, to emphasize the latter part of that commission: "Teaching them to observe all things, whatsoever I have commanded you."

Here is our drill ground which will give us, ere long, a trained people for service. Wherever this is done we find less of the old emotionalism and more of downright practical Christianity, which really does for the needy the things necessary for giving them the proper outlook.

Once we believed that the whole object for which we were saved was to become frantic over the fact of our salvation, but we did not for once think of doing the work of the good Samaritan. But wherever the missionary goes he is endeavoring to impress the idea that preparedness for service should not only maintain in the realm of war and bloodshed, but in the army of the living God as well.

This note being so constantly sounded by the men under the appointment of the Home Board is causing the contagion to spread; and we have a set of pastors who are taking up the idea and bearing it on, hence there is co-operation now between the missionary and the pastor such as we have not had heretofore.

As it appears to me, our most pressing needs are more workers, for the number we have falls short of the vast amount of work needed to be done and of the people needing to be reached, so that what we are doing seems to be but the touching of the hem of the garment.

As our people are becoming more of a reading people, and many of them seem hungry for good literature, colportage work among them is very essential. The enlargement of vision would help them to know more fully the relation they sustain to others and would send them forth to their God-given tasks.

If by some means the white Baptists of the state and of the Southern Baptist Convention would seek to know more about us and touch us more vitally, we believe that, knowing us better, their sympathies would be broadened, and a magnificent opportunity afforded for uplifting the negro race.

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TEXAS

Rev. J. E. Knox, Dallas, Texas

Texas is the largest state in the Union, and has the largest population of any other Southern state. There are more Baptist people, perhaps, in Texas than any other state in the Union. Texas has a colored population of about 750,000. There are at least 250,000 of these colored people who are members of Baptist churches. The state has grown wonderfully in the past fifty years in point of wealth, population, intelligence and religious influence.

In the early settlement of Texas, colored people came along with their white owners during

the period of slavery, and since emancipation a great many colored people have come from other Southern states into Texas because there was plenty of room out here for everybody.

The relationship between the races in Texas is splendid. The white Baptists have made progress by leaps and bounds—so have the colored Baptists. The progress of the colored Baptists may not seem so striking as that of the white Baptists because of the difference in the conditions of the two races.

In 1873 the Baptist Missionary and Educational Convention of Texas was organized to do missionary and educational work for colored Baptists. At that time there were just a few colored Baptist churches in Texas. The pastors of these churches, most of them, were unlearned and inexperienced men. They had just come out of slavery and were not adjusted to the changed conditions. But they wrought well in their day and generation. From the work of these early pioneer preachers and from the help received from their white Christian friends,



Eighth Street Baptist Church, Temple, Texas.

the colored Baptists in Texas today stand among the most vigorous and progressive of any of the negro Baptists anywhere in America.

There are about 2,000 colored Baptist churches, 49 associations, 45 district Sunday school conventions, two large State Conventions and one Foreign Mission Convention that does exclusive foreign mission work, and two State Sunday School Conventions.

The colored Baptists of Texas have six denominational colleges and two splendid district academies. These schools are more colleges in name than in fact, for most of the work done in these colleges is elementary work that is done in the graded schools. But these Christian schools are the concrete expression of colored Baptists concerning denominational schools for the training of their young people. Besides, these denominational schools give pride and self-respect to the colored race. These schools have been the rallying place around which the denomination could work.

The colored Baptists have two orphan homes that are doing much good in looking after those who are left alone in this world. They are doing all in their power to make useful men and women of these orphan children.

For the past forty years colored Baptists have been trying to do much missionary work in the state of Texas. This missionary work has been largely done through the Baptist Missionary and Educational Convention of Texas and various district associations. The Convention usually has from two to three state missionaries, who travel the state and conduct revivals and Bible

institutes. Nearly every association has its district missionary, who travels through that associational district and preaches and holds meetings wherever he finds a place and the necessity requires it. The financial compensation coming to these missionaries in most instances is very, very meagre. But they work along just the same, and great results have been accomplished. The Lord has greatly honored their work. Negro Baptists thrive whenever and wherever the gospel is preached to them in simplicity and purity.

The white Baptists of Texas and the Southern white Baptists in general have hardly touched the big population of colored people in the South. This is said not to deprecate what has been done and is now being done, but to show what yet remains to be done. The colored Baptist churches stand in need of better educated pastors. The colored Baptists have no seminary where their preachers can go and be trained to render efficient service to the great hosts of colored Baptists and the colored race. Therefore, a great service on the part of our white Baptists both in Texas and in the South, would be the building of a seminary for the negro Baptists.

The missionary work in the South among the colored Baptists is making progress. While many of the churches have done fairly well for missions, there is much more yet to be done. We need at least one dozen good, strong, well-educated, consecrated preachers as missionaries in Texas to travel and do work among colored Baptists. As colored people have grown more intelligent, they are making more demands for better service in all lines of church work. In many respects the pews are ahead of the pulpit, because public schools and private schools are turning out a number of fairly well-educated people, while a very few strong men, comparatively speaking, are coming into the pulpit to be pastors and spiritual leaders of that class of people.

The white Baptists of Texas and the Home Board of the Southern Baptist Convention could encourage and help keep up the institute work among colored Baptists. These institutes help to cultivate a better feeling and a better understanding between the two races. The white Baptists of Texas and the Southern Baptist Convention could help in negro uplift in a civic way. The Southern white Baptists have a splendid field to do great missionary work that will count for good wonderfully in ages to come. They are in the midst of a people who constitute about ten million of the population of the Southern States. These negroes speak the same language, and constitute very largely the laboring element of the South. These ten million desire to live on the most pleasant and friendly terms with their white neighbors and friends.

In the home life of the colored race, among many of them, great progress has been made. Industrially speaking, great progress has been made in the accumulation of property and business standing. But the great masses of the negro race are just now beginning to come into race consciousness and to adjust themselves to the new freedom and progress of the age.

We trust and pray that God in his providence will lift up both races to the high Christian standard, to the end that his name may be glorified and that both races may be blessed.

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VIRGINIA

Rev. P. F. Morris, Richmond, Va.

There are in Virginia 671,096 negroes. Of this number, 158,218 are in cities and towns, leaving 512,778 in the rural districts. The density of this negro population in Virginia is seen from the fact that in the 100 counties in the state, 37 have in them less than 25 per cent of

negroes, 32 have from 25 to 50 per cent, 31 have more than 50 per cent of negroes.

The illiteracy of the whole population of the state is only 15 2/10 per cent, but the illiteracy of the negroes is 30 per cent. This is so in face of the fact that the population of the whites is more than twice as large as that of the negroes.

There are nearly or quite 300,000 negro Baptists in Virginia. We must look to our white brethren, who are so close to us and we to them, for help.

The evangelization of the South, including both races, and their general uplift—for both must

AT WORK AMONG THE INDIANS

Miss Mary P. Jayne, Home Board Missionary

During March I spent three days on the Sac and Fox field. My special errand was to confer with a committee in regard to the program and plans for the fifth Sunday meeting which will be held with the "Only Way" Baptist church, which is the name given by the Sac and Foxes to their church. It was my first visit to that field, and as you are interested in that field, I understand, I thought you might like to have the story of my visit.

I was met by Deacon Orlando Johnson and his wife at Cushing. We rode out to their beautiful home in their own large, seven-passenger Reo, with Mr. Johnson as driver. He is also clerk of the church, and is a strong, spiritually-minded man of considerable ability, for he is a graduate of Carlisle. His wife is a relative to many of our best Baptist Ojibwa families. I think you may know that the two tribes are closely connected by marriage and friendship. They really ought to be more closely united in Christian work, and we are glad of the fifth Sunday meetings and association which throw us together.

Soon Brother Halvorsen and wife, the missionaries on this field, came, having had a sixteen-mile drive through the rain. We were busy until supper time with the program-making, and were glad when Sister Johnson called us to the dining room, where a well-spread table, with nicely cooked food awaited us. Everything was as neat and the appointments as refined as the most fastidious could ask for.

Other guests were present, and eighteen of us were cared for comfortably under their roof that night. After a season of devotion, we were on our way to Stroud, which is the present headquarters of the Mission.

I learned that at the very next house there was to be celebrated that day a heathen ceremony—a dog feast. As we journeyed we passed many loads of Indians, all on their way to the gathering. This is one of the most revolting of heathen ceremonies, and it seemed almost incredible that these interesting-looking and friendly-appearing people, having lived for so many years in the midst of civilization, could be on their way to have a part in such degrading ceremonies.

However, I realize to my shame that it is partly the fault of our own Baptist people. For over twenty years that little band of Christian Sac and Foxes petitioned to us for missionaries to come and help them, and we let the call go unheeded, and now it is very late, and our work is just getting started. Orlando Johnson is the grandson of that old Indian Christian, Brother Hurr, who gave his best in their behalf. The present missionaries, Brother Halvorsen and wife, are getting hold of the people. As we drove along, as every wagon passed, the people spoke pleasantly and with smiles, lifting their hats or waving friendly greeting.

On Wednesday at the chapel, which is twelve miles north of Stroud, I was with them in a good woman's meeting, where twelve or fifteen of the faithful ones had gathered for the day. They asked me to give them a Bible lesson, which I was glad to do. A bountiful dinner, of food which they had prepared at their own homes, was served at noon, and in the afternoon, Brother Harris, another of the deacons, carried me in his Ford to catch the train at Avery, eight miles away.

The chapel stands in a beautiful spot, but a parsonage is greatly needed. If our Board were to take the work, that would need to be the first consideration to get the workers where they could reach their people without so much wasted time and energy. Living there, it would put them in touch with the Iowas, who are also calling to us for the gospel.

FROM THE OSAGE BAPTIST MISSION

Rev. D. Noble Crane, Missionary and Students' Pastor, Pawhuska, Okla.

The pastor had made the talk on missions through the interpreter, trusting that the message had been simple enough to impress the people before him. Dear old Ne-wat-seh, our oldest and very faithful member, rose from her usual place on the front seat and raised her hand, signifying that she wanted to talk. The interpreter responded. She said she was interested in these things and wanted to do her part, and would bring her money the next Sabbath.

Promptly she came, and when the pastor made the appeal for gifts to Jesus to carry the glad news to other lands, and to needy heathen here at home, Ne-wat-seh rose and tottered to the platform, placing a five dollar bill in her pastor's hand. This is the way she always gives—cheerfully and promptly—a way which might be copied by Christian white people to advantage.

The dear aged woman lives alone, has no close relatives to be concerned about her welfare, so the missionaries try to keep in close touch with her, and she is always glad to see us. Last Sunday the pastor called on her for prayer at the close of the service, and after she had prayed, she stood, raising her right hand high for several minutes, the tears coursing down her wrinkled cheeks, and speaking in her plaintive way. She told how sorry she was that her people were so long in coming to Jesus, that she knew the "Jesus way" was the only way, and was so glad she was in the service and was trying to do something for him.

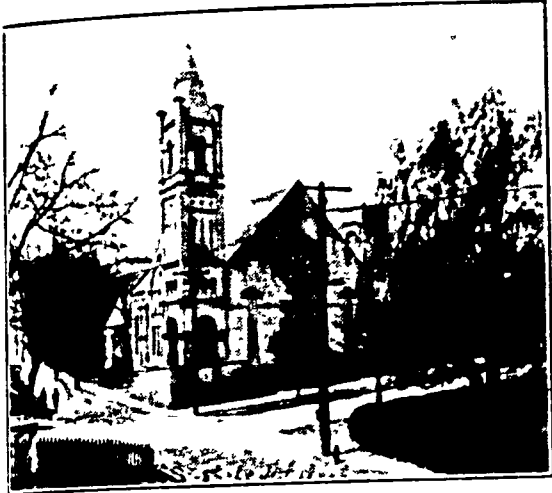
The wife of one of our deacons called the missionary to her not long ago and said something like this: "I've been so thankful these cold days that my children had warm clothes and a good home, and I want to give something for you to send to the Orphans' Home to help keep other children comfortable." She gave fifteen dollars.

Not all our members are faithful; not all give cheerfully or willingly, even a "mite"; not all speak a word for Jesus to their unconverted brothers and sisters, but do not our civilized white church members err in the same ways? Often our hearts are wrung with the knowledge of the wrong-doing of a member, the carelessness of some who have professed to love him, and the slowness of these people to respond to the gospel message.

We live isolated lives, come in contact with the grossest forms of life, and perfect indifference to any uplifting influence, but these associations and surroundings count as nothing if we can win even one Osage to Christ. We know some are interested in the all-important question, "What shall I do to be saved?" but fear of the ridicule or ill-treatment of their relatives has so far kept them from taking a bold stand for Christ. We ask your prayers for these timid ones, and for several of our members who are yielding to Satan's wiles and are a source of great anxiety to the missionaries.

Our greatest hope lies in the bright children, who are glad to attend our services and glad to hear the missionary read and sing of Jesus in the homes, and who often bring extra offerings to their class collections that we may send it to mission fields afar. The older children attend the government and Catholic schools, and are under these influences more or less, but when in camp, on Sundays, are faithful to our services.

The very worst thing that could happen to us would be for us not to have Jesus Christ—not to have our hearts right with him. The greatest disaster of life is to get away from him, to lose our heart's trust in him. It cannot fail to be right in the end, either in life or in death, with the soul that possesses him.—Charles Brown.



Eighth Street Baptist Church, Richmond, Va.

come up together, for higher Christian service, for the salvation of the world—constitutes the first and greatest duty of Southern Baptists through their Home Mission Board. And there is more responsibility resting upon them, we believe, than upon any other single body of Christians in the whole Southland.

The Home Mission Board has already rendered a great and signal service, and will no doubt continue in its task. We have the assurance that our missionary forces will be increased by three additional men for the ensuing Convention year.

I am praying and planning to have our forces increased in 1918 to ten in number. This will scarcely touch the surface of the opportunity and obligation of Baptists for the negroes of Virginia. The Home Mission Board is asked to pay one-fifth of the salary of these workers, the white Baptists of Virginia a like amount, the Home Mission Society of New York the same, and the negro Baptists of Virginia two-fifths.

Another branch of the work being done by the Home Mission Board deserves the highest commendation of both white and colored. I mention an instance that has come under my own personal observation. On the first of April a group of Home Board evangelists, white and colored, opened an evangelistic campaign in Lynchburg, Va., and carried it on for two weeks. Butler and Smiley were the two colored workers. Butler is a great preacher and Smiley a great singer. The meetings in the white and colored churches were carried on simultaneously, and notwithstanding that only two of the negro churches in the city took part in the meetings, yet hundreds were brought into the kingdom and added to the churches.

The Japan Evangelist reports that during the past year there have been held over one thousand meetings in different parts of the empire. The estimated attendance at these meetings was about two hundred and fifty thousand, and the inquirers numbered some nine thousand. The message of one of the leading evangelists is summed up in these words: "Japan has fallen upon evil ways. She is deteriorating along all lines. The old religions have not saved her, and cannot. We point you to Jesus Christ, the only Saviour."

BARRON RUBIDOUX

A Twice-Born Indian's Own Life Story

"I was raised in Oklahoma, born year 1884. Father had pass' away when I a little child. My forefathers were French on father side, but that not make me a white man, for mother is full blood Indian. So tell the truth about my true blood, I am genuine Indian, which I am proud of.

"I cannot relate the story as I desire for not having sufficient grammar to explain the full detail. My effort would be to tell the story in a simple way, as I know I cannot tell it no other way but simple way. I want tell you about my life past and present, or before and after converted.

* * *

"I would rather thousand time tell about the present, or my new life, than the old. Because I know there is not one man living would be proud to tell the history of his life if he had lived such a life as I had, and this is a drunkards' life.

"I was raised by my father's aunt. I was taught she was my grandmother, and I never



Barron Rubidoux and His Wife.

knew the difference. Grandmother gave me best of living as she could, but neglect to give me schooling. I rode ponies like all Indian boys do in their youth. I attend boarding school a short term. When I was sixteen years old I went to Haskell Institute at Lawrence, Kansas, where our government gives an opportunity to all Indian youth to fit himself for the world. I had this chance, but I was sixteen years old when I went there. I behaved good as I could, obeying the school rules. I am proud to say that I was never punished for misbehavior. There I learn what English I speak and write. By this time I had grown to be young man. Above all, I thank God for what training I got from Haskell Institute.

"In the meantime, while I was at school I began to get money from my land. Already I had some experience of worldly habits before entering school, such as taste for whiskey, tobacco smoking, and little of everything. After while these habits drew me in pool halls or theaters. Each time I take drink I want to see some excitement, or high time. At last I left school, knowing that I would be caught at my game soon.

"I thought then I would have a home. To my weakness as the slave of whiskey I went from bad to worse, after having a wife, a home and children. O that life—a miserable life—a

drunkard! How my loved ones at home used to suffer! Oftentimes I have seen my little ones and their mother in tears because their papa drink whiskey and do not love home. When sober I would think I never touch it any more, but as I say, being slave to it by practice, it would be same old story—drunk again. It nearly break my heart, and make me cry, to think of the horrible days of my drunkardness.

* * *

"Today I have different story to tell! At last I found I was devil's man. Devil made me do like he wanted to. Thank the good God that he has made good people, and good people are his men and women. They are the Christian people. I thank God he gave such good people as these Christians, and through their good work, and faithful to their God, with the help of good missionaries, my race coming to understand Jesus' love and his teaching.

One of the most remarkable conversions in the history of our work among the Indians was that of Barron Rubidoux. Rubidoux was looked upon as one of the most desperate and hopeless cases among the Indians of his tribe, when, under the influence of Missionary Bock, he surrendered his life to Jesus Christ, just a little more than one year ago. He is now a powerful and zealous ally of the missionaries. He here tells, in his own broken way, the story of his life and conversion.

"At one of their camp-meetings I was converted, one year ago this month. I gave my heart to Jesus, not part of it, but my whole heart. Since then I have walk with the Lord and Saviour.

"Since my new life Satan have set traps for me, but that make me fight harder to stand up for Jesus, and I am not only just trying, but I will stand as a brave Jesus man. My conversion has meant so much. My mother and wife have taken the same stand, also my sister, and many of my people.

"Bible tell us, 'For God so love the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' Today the Bible the best companion I have. I read it every chance offers me. My little family get around the table for meal. I pray to Father which in heaven. I ask for strength, knowledge in his grace, that I may understand more about Jesus and his love. At my home there is no more tears shed, but we are all happy, because Jesus is the head of our house. Of course my home is not beautiful as some, but I know I have a happy home.

"Today I would not give up my life with Jesus for highest education or world's riches. I am perfectly satisfied with my Lord. I know I will be cared for and guided in my path safe. I love Jesus because he first loved me. My love of God is more than tongue can tell. My heart is full of joy."

AN OTOE INDIAN'S STORY

Charlie McGlaslin Tells How He Came To Be a "Jesus Man"

I will write a few lines in regard to some of the experience of my past life.

I was a drunkard by trade. Nothing satisfied me but a drink, and I drank till I was down and out.

I took every chance and I drank everything that was intoxicating, from whiskey to drugs.

I was one that couldn't be trusted with a dollar, 'less it was one who was to drink with me, 'cause it went for a drink.



Charlie McGlaslin.

I was run down so bad in my reputation, 'cause I crave for nothing but liquor; and along side of this I used chewing and smoking tobacco and swear bad words.

I also was fond of music, especially music of a dance hall, and I love to dance both white and Indian dance. I would dance only to attract attention and stay on the dance floor as long as I could.

At war dances I was one who would take the cake. I was a great war dancer. I was with a show one season. I dance in the day and some in the night.

Then I came home among my tribe of Indians. I saw that they were trying to worship Jesus Christ.

I gave my heart and my whole physical body to Jesus, and live as near as Jesus want me to live. I have joined the Baptist church, and I know that Jesus will take care of me every way I let him.

I have overcome many stumbling blocks, and I feel that he has carried me through, and I leave him as my guide till I am called to depart from this sinful world.

I thank my Christian brothers who told me of what Jesus want of me, and so I have given myself to Jesus. There was four in our family. One child, a boy, taken from me as a warning. The rest of us three belong to the Baptist church.

I praise him for what he has done for me, and my duty is to help others who are far from him. May God help us all as we walk together.

The Home Mission Board has sent to President Carranza, now duly inducted head of the Mexican Republic, a statement relative to the principles and position of the Baptists, requesting him to prevent the unintentional but serious harm that may be wrought by the new constitution which sequesters all properties of churches and schools, giving right to use them for religious purposes only under government license, and requiring all teachers and preachers of religion to be native Mexican citizens from now on. Because of the far-reaching results which such provisions would have upon all our religious and educational work for the benefit of the Mexican people, the Board asks careful consideration by him of the principles, methods and relations of the Baptist groups everywhere. The arguments for not cutting off the American missionaries is clearly put and doubtless will have consideration. Modification or adjustment is asked for, so that right may be had as of old to own, control, sell or exchange property for purposes of worship, school or hospital.—*Missions*.

A Stranger Within the Gate

Maud Hamlett Perkins

THE occupant of the walnut bed suddenly sat up and remembered. Even as she slept exultation had filled her soul; now it was increased a hundredfold as she recalled that this Monday was the beginning of a new advent. The doctor had announced it only the day before.

(Only the day before! That was a million years ago; that was another world. It was a world of tonics and bandages, of massages and alcohol baths, of dieting and caution on every hand which had now become things of history.)

Added to the announcement of the new day were instructions for more exercise which must begin at once. She was to sit up in the cane rocker and at sundown was to have a drive. The prediction was made then that this would give her strength enough to attend the dedication of the new church on the coming Sunday and she fully meant that the prediction should be fulfilled.

Furthermore, she meant to wear the white voile dress which had been laid away for her to be buried in, and for which there had been no use after all. It was in the big wardrobe, and she would at once see about having it pressed.

"Julie Ann!"

"I is comin', Miss Jennie," answered the colored person who had given the mistress of the house this name by which she was known far and near. In another moment the doorway was filled with a black, lithe form, the owner of a pair of thick, red lips.

"The doctor says I may sit up. Lift me into the chair."

The command was obeyed. The occupant of the chair breathed quickly for a moment, smoothed out her kimona and rested a bit.

"Pull the chair over to the wardrobe."

This was also obeyed and the cane rocking chair, uncertainly but strongly guided by the hands of Julie Ann, started on its journey from the bed to the other side of the room. After some anxiety on the part of the invalid and a good deal of skidding by the improvised means of locomotion, the great black wardrobe was reached in safety.

"Open the door and get out my white voile."

The doors were flung wide and each hook was inspected. There was no white voile in sight.

"I am sure it is on the upper shelf," said the watcher. "Look carefully."

Each garment from the top shelf was removed by the capable hands of Julie Ann. Each one was looked at by her mistress before it was replaced. The dress was not there. Neither was it among those which hung on the hooks in the opposite compartment.

"Possibly I placed it in the trunk. Look there."

The hair trunk was rolled out from its place behind the door. The hat box was examined, likewise the tray. The tray was taken out and the bottom part looked into. No dress.

"Look in the top bureau drawer."

The attention of Julie Ann went to the bureau. The first drawer was drawn out. Stockings and gowns together with other articles of underwear were lifted, laid on the floor, then lifted and replaced.

"Try the next one."

Drawer number two was taken out and contents noted. Result the same.

"Open the last one and let me look."

The bottom drawer was searched by "Miss Jennie" herself. Not that she expected to find the dress there but, anyway, to make sure. Many odd and curious things were brought forth to the light of day. Old pictures, yellow albums, bundles of letters with faded writing were

tenderly lifted out. A daguerrotype of a blue-eyed, flaxen-haired child was wept over and kissed. A linen sampler worked by the dear, dead mother was lovingly caressed. Each was carefully packed again in its resting place, and as a matter of course no white voile dress reposed within their hallowed midst.

"Miss Jennie" straightened her slender body and looked into the black face beside her.

"Julie Ann," she said, "where on earth is that dress?"

"Deed, Miss Jennie, I doan no. Clar to goodness I doan no. I ain't seed it."

"Well, pull me over to the window, hand me my Bible, and go. I do not wish you to bring me any breakfast. I am too upset to eat."

These instructions were obeyed, as, indeed, were all instructions given out by the firm voice of the mistress. She did not at this moment intend to be brusque, but she, indeed, was upset. Where could her dress have gone? To be sure, it was of no great value, although she had spent much time on the handiwork of the garment, but she did so much want to wear it to the dedicatory service on next Sunday. Perhaps she was growing childish (she could not forbear a smile at this, as she thought of the thirty years which had not as yet brought her a wrinkle or a gray hair), but she wanted to wear that dress on the very next meeting day.

Presently a thought forced itself into her brain. Possibly Julie Ann had appropriated the dress! But this thought was quickly put aside as born of an antiquated prejudice for the colored race. Julie Ann had always been honest—always! She, of course, had not stolen anything from the house.

"Miss Jennie" opened her Bible. She could perhaps find help for her worry within its pages. She had so often found relief from its blessed truths. These were the lines which met her eye:

"The stranger that sojourneth with you . . . thou shalt love him as thyself."

Clearly these words were not for her. No stranger ever came to sojourn in the cottage. Everything was very quiet in the little house below the hill where she and Julie Ann and the good master of the home dwelt alone. She would have loved to reach others; indeed, she longed to be of some use in the world. She had spoken of this to her pastor, and his reply had been: "You do reach other people, and you do help them. Look about and see what you have done for this neighborhood. These children never heard of a Sunday school until you came. Think, too, of the little church you have helped them build."

She realized that a part of this, at least, was true. Years ago, when she had left the blue mountains of Tennessee and had come with the man of her choice to the country of the long-leaved pine, she had never in all her life seen such ignorance and so pitiable a condition. How she had yearned to help them! How her heart had gone out to the hearts of these whom she felt were diamonds in the rough! How she had sacrificed everything in her efforts for them! She recalled even at this moment how she had set forth to raise the standards and proclaim new ideals to those in the neighborhood about her. The little log cabin was made the center of attraction with its bright rag carpet, its old-fashioned piano, its books and magazines. Genuine hospitality was offered to these people who had little culture but big and generous souls. More, the Lord Jesus was given first place and held up as the one great pattern. The cabin had long ago given place to the white cottage, and although little wealth had come to those

who dwelt within, the ideals and the pattern remained the same.

She turned further in the Book and read aloud:

"But he said unto him, Go . . . tell how great things the Lord hath done for thee."

Clearly, this was not the message for her, either. She could not go. He had not seen fit to bless her with a great amount of physical strength and all her efforts had had to be made through much pain. No; she could not go.

"Miss Jennie" sat by the open window and sighed. She did not seem to be able to find peace from the pages of the Book. The morning which had begun so hopefully and which had ended in worry dragged into the noon hour. The July sun sent burning shafts across the fields to yellow the corn and parch the meadow grass; orchard fruits dripped their sweetness by the garden wall; sweet odors from wild plums mixed themselves with those of drying May-pops and waxey Bouvardias on the sill.

Noon passed and the long drowsy afternoon was spent on the couch awaiting word from the washer-woman to whom a messenger had been sent in regard to the missing dress. The garment had not been seen. It had not by any chance fallen into the regular wash.

By and by the shadows lengthened. Sundown came with a splendid flare, then twilight. Dolly was brought to the gate for the promised drive.

The convalescent was lifted into the buggy and the start was made. Up the long red road they went, past the church she had helped to build, past the school house, into the hollow with its cool dampness. The whang of some mysterious bird came from the shadows by the way, whippoorwills began calling, and great owls hooted in the bottom. A moon arose to fill the earth with beauty. Across the night there came sounds of shouting and singing and clapping of hands.

"The darkies have begun their protracted meeting. Suppose we drive over."

Dolly pricked up her ears as if she, too, understood the wishes of her mistress, and went carefully across the next branch. She then drew her burden cautiously up the rocky slope, past the cemetery and its wilderness of graves, past the grove of moaning pines and the haunted house behind them, to the Greely meeting house. A stop was made by the catalpa tree near the open door.

A strange sight within. On the sagging floor, on quilts of the log cabin and prairie rose-pattern and every other design known under the sun, lay sleeping pickannies and mongrel dogs. Rude torches of lighted pine flared up and about to make weird shadows upon the rough walls and partially illuminate the spider-webbed room. The colored minister stood exhorting, and influencing his congregation by some peculiar and extraordinary power with which nature seemed to have endowed him. On some this mysterious quality acted as a stimulant, resulting in shouting and clapping of hands. On others it exercised a potent spell, sending them into unconsciousness amid smothered groans. Spreading over all the confusion were the long-drawn-out stanzas of an ancient hymn which went on and on and on. In one corner, which seemed to be set apart for the purpose, those were promptly borne who had fallen into "the trance."

It was no unusual sight to those who looked on. They had always been accustomed to the negro meetings. But presently "Miss Jennie" gave a little start. She leaned forward. She bent a little further toward the building. Was it she? Yes. In the midst of the people, with kinky wool combed out to stand on end, with eyes well set in their sockets, shrieked Julie Ann! Moreover, as "Miss Jennie" gazed she saw (it was no hallucination) upon that writhing, twisting form, her dainty white voile dress! There was no mistake about it. She would have recognized that dress in the desert. Even in the uncertain torch-light she could distinguish the lace

at the neck and wrists and the lazy daisy embroidery at the bottom of the hem. It was the dress she had made to be buried in, in case her operation had not proved a success.

A feeling of revulsion swept over her, mixed with hot anger. How could this creature dare take that which was not her own? How could she stand and shout praises to God, clad in the stolen property of another? How could she?

Dizziness came, then nausea. Her whole being suddenly became unstrung. With a white face and whiter lips she turned to the master of the house.

"Tom, drive me home."

Strange days followed. Days in which she could not bear to hear the catlike tread of Julie Ann in the room. Days in which she dreaded contact with the guilty one, and for this reason caused the household machinery almost to cease its running. Days in which the parrot called in vain for his coffee. Days in which the oleanders withered in the tubs for need of water and attention. Days in which the sound of breaking dishes and rattling silverware told her as she listened that the capable and efficient servant was getting to be one whose sullen carelessness was unbearable. Days which were followed by nights of wild orgies at Greely meeting house, from whence the sounds drifted down to the tortured sufferer. Finally came another day—one in which there arose a question demanding an answer.

"Shall I tell Julie Ann that I know about her taking the dress, and try to hold up to her a higher plane of living?"

Common sense began to argue: "If you do, it will only arouse her anger, and she will leave. You know you are not able to do the work about the house, and there is no other servant for miles around. You cannot use the dress now. Leave the matter alone."

Another voice spoke within the soul of "Miss Jennie": "Jesus took no thought for himself. God has said that he will care for the sparrow. There are promises of strength for his children."

A resolution came. She would visit the back part of the house to see if anything else had been stolen. Into the side room she ventured, where disorder reigned; holding to the furniture and the wall, she went into the dining room, where dust lay upon everything and cut flowers were drying in the vases; a few more steps brought her to the passage way, and the old black trunk, whereon she rested. Sitting in full view of the pantry she decided to count the jelly and preserves, from which she felt that Julie must have feathered her nest well.

But, wait a minute. Someone was sobbing. She believed the sound came from the kitchen. She would see.

Tipping to the door, a strange sight met her eyes. On the floor, amid the pots and kettles, in an agony of prayer was Julie Ann. Words mingled with sobs presently became distinct.

"Oh, Gawd, hab mercy on dis nigger—I wants ter tell Miss Jennie 'bout dat dress—I cain't shout dat sin erway, kase I is tried it—oh, Gawd, I likes soft, purty things, but I know I orter not steal—"

As "Miss Jennie" heard the words a sudden feeling of pity swept all other feelings away. In her veins flowed the bluest blood of the old Southern aristocracy; she had been reared in a cultured home; she had been redeemed by Jesus Christ. What right had she to despise this poor, ignorant woman who had had no chance? How full of pathos the admission that she, too, loved pretty things! How deplorable that she knew no better than to try to shout the sin away!

"Oh, Gawd!" prayed Julie. "I doan kno' how ter act—noboddy lubs er nigger—noboddy sho' er nigger how to do—"

Suddenly the years rolled back as a curtain. The listener recalled the scene at the meeting house. A truth came that had been long in coming. She had been so filled in the past with her community work that she had lost sight of a nearer opportunity of doing good. Here was

the stranger within the gate whom she should love—Julie Ann! Here was a representative of a race which sadly needed to be uplifted. Here was an ignorant colored woman whose ancestors were aliens from another land, and before whom one must witness for Jesus Christ. It was for just such as these that great men like Livingstone and Mackay had given their lives in the dark lands of Africa.

As these thoughts went by others came and stood in one long accusing line. How poorly she had performed the mission toward Julie Ann. She remembered the time when Julie had been ill and alone in the little hut across the field. She recalled how Julie's little black baby had uttered one feeble wail and died, with no one

near to comfort. Did not this poor creature need the sympathy which she had utterly failed to give? Did she not need instruction and guidance as to how to live?

She waited no longer. Gathering up the folds of her blue kimona she went quietly in to tread the path of humility which her Saviour had often trod before. Kneeling in the dirt and disorder, on the bare kitchen floor beside black Julie Ann, she interrupted and finished the prayer which her servant had begun.

"Lord Jesus," she prayed, "forgive the sin that Julie committed. Lord Jesus, forgive us both. Lord Jesus, more than all, I beg thee to help me to be kind and to love the stranger within the gate."

Young People's Department

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

AMERICA THE BEAUTIFUL

Oh, beautiful for spacious skies,
For amber waves of grain;
For purple mountain majesties
Above the fruited plain:
America! America!
God shed his grace on thee,
And crown thy good with brotherhood,
From sea to shining sea.

Oh, beautiful for pilgrim feet,
Whose stern, impassioned stress
A thoroughfare for freedom beat
Across the wilderness;
America! America!
God mend thine ev'ry flaw,
Confirm thy soul in self-control,
Thy liberty in law.

Oh, beautiful for glory tale
Of liberating strife;
When valiantly, for man's avail,
Men lavished precious life;
America! America!
May God thy gold refine,
Till all success be nobleness,
And ev'ry gain divine.

Oh, beautiful for patriot dream,
That sees beyond the years;
Thine alabaster cities gleam,
Undimm'd by human tears;
America! America!
God shed his grace on thee,
And crown thy good with brotherhood,
From sea to shining sea.

KATHERINE LEE BATES, 1904.

(May be sung to "America, the Beautiful," or, "O Mother, dear, Jerusalem.")



A GREAT LIFE

A little boy was on the street tugging at a heavy piece of wood.

"What are you going to do with it, John?" he was asked.

"I am taking it to Miss Becky," was the reply. "She has no fire."

Soon it was found that this small boy, John Scudder, was helping many who were poor and sick by gathering sticks to make fires for them.

When he grew older and went to college, he did many kind and thoughtful things for the other boys. Afterward he became a great doctor in New York City, and all who knew him loved him.

One day at the home of a patient he read a tract on foreign missions. He was so impressed with the need for mission workers that he seemed to hear the voice of God saying, "Go and preach the gospel to the heathen." Because of this, Dr. Scudder, his wife and little child and a faithful colored servant, Amy, sailed from New York for the island of Ceylon. This was about one hundred years ago.

At first the people of Ceylon were so ignorant and wicked that it seemed impossible to teach them. When Dr. Scudder began to treat the sick many were cured, and the people began to go to him in great numbers. They said he was greater than their greatest idol. He preached to them as they came to him, and often he made long trips to preach in other places.

On one trip he was taken very ill, and his wife was sent for. She took her little son and started at once. One night in a thick jungle where there were many wild animals, the natives became frightened by the roaring of tigers and ran away and left her. She spent the night in prayer, hearing often the tramp of elephants and the roar of tigers as they wandered near her. God cared for her and the little boy as for Daniel, and when the natives came back in the morning they found them unhurt.

Dr. Scudder came to America for a short time to rest and get well. While here he preached often to children. Many who heard him grew up and became missionaries because of his words. After doing a wonderful amount of missionary work in Ceylon and India, Dr. Scudder died in South Africa, where he had gone for his health. His ten children and fifteen of his grandchildren became missionaries.

E. N. B.

July, 1917

THE VISIT OF FUN-SIN

Edith Taylor Earnshaw

Round and smooth, white and delicious, with nine candles flickering brightly around the edge—guess what! Yes, birthday cake. Donald Perry, his eyes very round, watched it come in. There was ice cream to follow. Mr. Coke, a visiting gentleman who was sitting next to Donald's father, looked up with great interest.

"Oh, ho!" he said, "someone's birthday, is it?"

Donald nodded. "Yes, sir; I am nine."

"I want to have a little part in this birthday celebration," said Mr. Coke, and he reached in his pocket and after fumbling a minute or two pulled out a shining new quarter. "Take that, Donald," he said, "and spend it just as you wish."

After Mr. Coke had been properly thanked, and after the cake was cut, and the ice cream, deliciously pink and cold, was eaten, Donald went into the front porch to discuss the spending of the money with his mother. A quarter seemed like a good deal of money to him.

"I need a new bell for my bicycle," he said, "and I saw one down at the store for fifteen cents this afternoon. And I don't know but what I'll spend the other ten cents for marbles—well, maybe five cents for marbles, and five for ice cream—I just love ice cream!"

"The money is yours, son. Spend it just as you like, but I remember hearing you say at dinner today that the Sunbeams are to have a special offering next Sunday for foreign missions. What about that?"

"Oh, I'll give a nickel to that, I suppose," said Donald, carelessly. His mother did not say any more, and so Donald played in the yard with his new ball for awhile, then went sleepily to bed.

He had not been in bed very long when someone knocked at the door.

"How funny!" thought Donald, "for anyone to knock at my door at this time o' night!" But he called, "Come in!" and then sat up in bed to see the funniest sight! It was a little boy of about his own age, dressed in a strange purple silk coat, with full trousers made of yellow, embroidered in rich design. His hair was plastered around his forehead in a fringe, and plaited in a little pigtail in the back.

"What in the world do you want?" cried Donald, forgetting to be polite.

"I thought I'd come to see you. My name is Fun-Sin," said the little boy.

"But where did you come from?"

"All the way from China."

Donald dropped back on his pillow, shaking all over with excitement. To think of a little Chinese boy coming all the way just to see him!

"How—how old are you?" Donald felt those strange, slanting eyes upon him, and he wiggled nervously. "How old, Fun-Sin?"

"Oh, I don't know."

Think of a boy not knowing how old he was!

Since tomorrow was Sunday, Donald asked this queer stranger if he would like to go to Sunday school. To his surprise the little fellow blinked, and said, "What is Sunday school?"

"Sunday school! Sunday school! Don't you know what that is? Why, it's where we learn about Jesus."

The visitor shook his head. "Who is Jesus?" he asked.

Donald sat up in bed.

"Oh," he said, in shocked tones, "you must be a bad boy, for if you read your Bible you'd know all about Jesus."

"What is a Bible?" asked the Chinese boy.

"Oh!" cried Donald. "I believe you must be one of those heathens Miss Letty was telling us about last Sunday. Are you?" he asked in great excitement.

"I don't know," said Fun-Sin, "and I don't know what you mean by all those things you are talking about. I came to see you because I heard you American boys were happy, always smiling and playing and having a good time."

"Of course we are," said Donald, "but aren't Chinese boys that way?"

"Sometimes, but not often. You see, we are always afraid of displeasing our gods. My mother is very unhappy; she cries most of the time, so we don't have much fun. My mother cries because my little brother died; we'll never see him again, you know."

"But you will see him again!" Donald almost sobbed, "for we are going to see my little brother Roger again, who went to heaven last year. Say, Fun-Sin, you say you are not happy—why don't you learn about Jesus? That would make you happy."

"Because there is nobody to teach us. Nobody ever comes to teach us. Nobody ever—"

Donald could not stand it any longer. He burst into tears, and then his mother was bending over him, the room was full of moonlight, and Fun-Sin was gone.

"You had a bad dream, son; it's all right; nobody's here but mother!"

"But where is Fun-Sin—that Chinese boy? He was here a minute ago!"

Boys and girls, dear; girls and boys dear,
How do your gardens grow?
"Big potatoes, red tomatoes,
And butterbeans, all in a row!"
Tell me, boys, now; tell me, girls, now,
How did they grow so well?
"We dug and sowed; watered and hoed;
And now we are ready to sell!"
E. N. B.

"You ate too much cake for supper, and it gave you a bad dream, that is all. Now, go to sleep again!" She leaned over and kissed his cheek. Donald dropped back on the pillow, which had been turned over, and felt cool to his hot cheek, and his hand struck something cold and hard. It was his birthday money, which he had brought to bed with him.

"Never mind, Fun-Sin," he mumbled, as his fingers closed over it, "never—you—mind. I'm a-goin' to send so-o-me-bo-o-dy!"



MARIANNA'S POPPIES

She was a little bit of a girl to have such a long name as Marianna, but grandfather had given it to her, and it was grandmother's name, too, so the little bit of a girl was very proud of being called Marianna.

When Miss Molly, the Sunday school teacher, spoke to her class about sending money away off to China in order that the poor little Chinese children might be sent to school and Christianized, Marianna listened eagerly, for she was the kind of little girl who always liked to help. "Just like her grandmother," people said.

"Everybody here," Miss Molly continued, smiling on her class, "can not only send a little money away off to China, but each little girl and boy can make the money."

"Earn it?" asked Willie Smith; and Marianna listened hard.

"Yes, earn it," said Miss Molly.

"How?" asked Ginny Snow, and again Marianna listened.

"Ask your parents," said Miss Molly, "to give you a little plot of ground in the garden. Let each boy and girl hoe and plant this little plot. Then take good care of the vegetables, whether they be cabbage or turnips, or radishes, or lettuce, or peas, or beans, or—" Miss Molly paused, and Bobby Wilson added, "Sweet corn." And everybody laughed in a pleased kind of way, thinking of the little gardens.

No, everybody did not laugh. There was one person in Miss Molly's class whose face was very solemn over the teacher's suggestion. This person was a little bit of a girl who answered to the long name of Marianna.

Marianna's papa and mamma did not have any garden.

The little bit of a girl went home with her trouble. Papa said he would give her as much money to send to China as anybody else made with a little garden; but the little girl was not satisfied, for she wanted to see things grow and to make the money her own self.

One day Marianna happened to think of the flower-bed in the front yard.

"Mamma," she said, and there never was a more eager questioner, "can I have

the flower-bed in the front yard for the Chinese children?"

"Vegetables in the front yard, Marianna!" cried mamma, aghast. "Darling, that would never do!"

"I don't mean vegetables," said the little girl. "I mean flowers."

Thereupon the mamma gave the flower-bed to Marianna.

The little bit of a girl planted scarlet poppies in her flower-bed. When the poppies bloomed, they were so big and so brilliant that everybody noticed them. After the flowers fell off, Marianna watched the seed until papa said it was ripe. Then she tied it up in neat little papers, and sold scarlet poppy seed from door to door.

That is the way the little bit of a girl managed to earn money for the Chinese children.—*Dew Drops*.



OUR PUZZLE CORNER

I. AN EARLY HEATHEN CONVERT

	10	7	1	11	4	
	12	7	2	11	4	
	4	13	3	6	14	
1	2	3	4	5	6	7
13	3	4	5	11	4	
	5	7	6	15	4	
	5	11	7	15	4	
	12	7	8	11	2	
	4	5	7	8	11	
	16	7	9	9	4	

Each row of figures represents a word: (1) Something girls like to eat; (2) Brambles; (3) A summer pleasure; (4) The name; (5) A lazy boy's work; (6) Two useful servants; (7) The upper part of bodies.

(1) A small candle; (2) The outer form; (3) Round objects.

1-2-3-4-5-6-7 and 8-7-9 spell the name of an early heathen convert. By what missionary was he taught? When and in what great river was he baptized?

II. THE FIRST LINES OF A HYMN

1. Psalm 117: 1.
2. Psalm 18: 35.
- 3 and 4. Psalm 34: 2.
5. Psalm 103: 2 (eighth word).
6. Psalm 81: 9 (third word).
7. Psalm 115: 14 (sixth word).
1. Proverbs 13: 14.
2. Proverbs 17: 17 (second word).
3. Proverbs 23: 29.
4. Proverbs 16: 2.
5. Proverbs 23: 25.
6. Proverbs 23: 29 (sixth word).
7. Bore.

The first words of the references (except where indicated) give the first two lines of the hymn written by the convert of Puzzle I. Can you find the whole hymn and copy the first stanza?

ANSWERS TO JUNE PUZZLES

I. Beheadings, Lend, Irate, Valley, Ideal, Near, Gate, Sold, Till, Open, Nice, Eden. Answer, Livingstone.

II. A great mission field. (1) America, (2) France, (3) Russia, (4) Italy, (5) China, (6) Argentina. Answer: Africa.

Answers to May puzzles were sent by the following:

Florida—Thelma Patch.

Louisiana—Mary Stewart.

Maryland—Ethel Howard.

Missouri—Mrs. S. C. Darnell.

Texas—Lillian May Smith.

Alabama—Florine Brooks, Pearl Thomas.

Kentucky—Douglas Durham, Floy Chancellor.

Georgia—Myrtis Whaley, Loraine Carroll.

South Carolina—Miriam Alsobrooks, Minnie Lee Stone.

North Carolina—Kate Morgan, Ralph Johnson, Irene Early.

Mississippi—Mae Parker, Stella Key Robinson, Cora Catherine McClellan, Elizabeth Brame, Paul Flowers.

Tennessee—Velma Davis, Rose Lee Perrin, Belle Williams, Hattie and Inez Kerr, Mary Jo Humpston, the Six McGregor Children.

Virginia—J. Glenn McNeil, Alice R. Hamilton, Margerie Collins, Georgia Knicely, Elsie Eubank, La Reine Kennard, Louise Warner.

No address given: Lillian Davis.

NOTE.—Will Lillian Davis and Rose Lee Perrin (Tennessee) please send their addresses that cards may be mailed them?



Sobbing With Her Pocketbook

Old mammy came in to see me the other day quite exercised in her mind about Sis Ca'line.

"Sis Ca'line was tellin' me 'bout some po' fambly," she said, "a sniffin' through her nose an' sayin', 'Hit's a sad case, Sis Mirandy, dat I has sho' shed a barrel of tears ober.'"

"Dat's sho' a lot o' tears," 'sponsored I. "But what yuh gib gat po' fambly, Sis Ca'line? Hit would be mo' comfortin' to 'em ef you'd quit cryin' and get busy cookin' fer 'em."

"But lawdy," said Mammy Mirandy, rolling her eyes, "Sis Ca'line takes out all her sympathy cryin' ober de afflicted. You ain't neber heard her *sob none wid her pocketbook*, has ye?"

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.

July 1.—Topic, "Appreciation of God's Forgiveness." See page 28, "Barron Rubidoux," and "An Otoo Indian's Story." These two stories, read by a skillful reader, will be very effective.

July 8.—Bible Study Meeting. See page 5, "After Fifty Years." Use the story of this negro preacher in illustration of paragraph III, "The Good Qualities of these Thessalonians."

July 15.—Topics, "Religious Preparedness." See page 12, "Two Kinds of Liberty Bonds." Also condense to brief statements the great facts and appeals from the messages of Dr. Love and Dr. Gray, pages 13 and 15.

July 22.—Topic, "Why Should We have the Right Kind of Faith in Christ?" See page 10, "The Ghost Dance," a remarkable illustration of a misled and perverted faith.

July 29.—Topics, "The Uplift of Two Races." See page 4, "The Home Board and the Negroes;" page 7, "Our Unfulfilled Duty to the Southern Negro;" page 9, "The Home Board's Indian Work;" pages 23-27, "Progress and Prospect of Southern Negro Baptists." A thoughtful selection and condensation of the material afforded for this missionary meeting will make it thrill with interest.

JUNIOR B. Y. P. U.

In addition to the splendid material furnished in Miss Briggs' Department, the Indian stories in this number will make attractive reading for the Juniors. For the missionary meeting assign to several members the task of searching out and bringing to the meeting items of interest concerning our missionary work among the negroes and Indians: Who are the workers, where are they located, and how many negroes in the South, how many negro Baptists, how many Indians, how many Indian Baptists, what work is being done for these two races in your state, what are the needs of the negroes in your state, what progress have they made, etc.? A contest at the close of the meeting, to see which side can answer correctly more of these questions, will prove interesting and profitable.

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

For the mission study topic, "The Uplift of Two Races," perhaps the most valuable and authoritative material ever gathered in a single issue of a Baptist periodical is to be found in this number of HOME AND FOREIGN FIELDS. See Miss Mallory's suggested program, page 18, and then with the table of contents, locate the material that exactly fills the needs of this outline.

SUNDAY SCHOOL.

A valuable and interesting exercise would be the presentation, in a five-minute talk, at the opening or closing services, of the vital facts concerning our negro and Indian brethren as shown in the stories and articles of this issue. Assign in advance to Seniors or Adults, one for each morning of the month.

PRAYER MEETING.

A splendid subject for study and discussion is presented in "The Missionary Imperative," page 2. Also, the essential facts and statements in the messages from our Boards should be presented for earnest thought and prayer.

"Naw'm, I 'spects dere ain't no cheaper way ob helpin' folks dan to cry ober 'em. An' de funny part of hit is, if you do cry over 'em, ev'ybody says what a-kind, symperthetic heart you has got; an' dey don't take no notice dat all you draps in de conterbution plate is a tear o' pity."—*Missions*.

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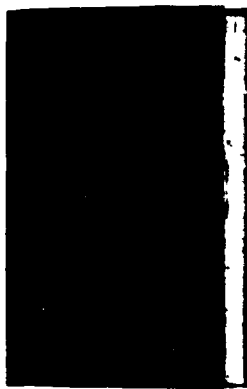
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Resolved, further, That the Sunday School Board of this Convention be requested by this Convention to publish this Manual, when prepared and approved by the Commission, and the Sunday School Board, at the lowest possible cost, and that the purport of this resolution be printed on the first page of the Manual as a recommendation of it to our churches as being an effort on the part of this Convention to afford them a means to better methods in their local work, and by which to bring to our great, mutual denominational enterprises a uniform, systematic and adequate support for the year round by our churches.—Item 71. Southern Baptist Convention Annual, 1916.

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