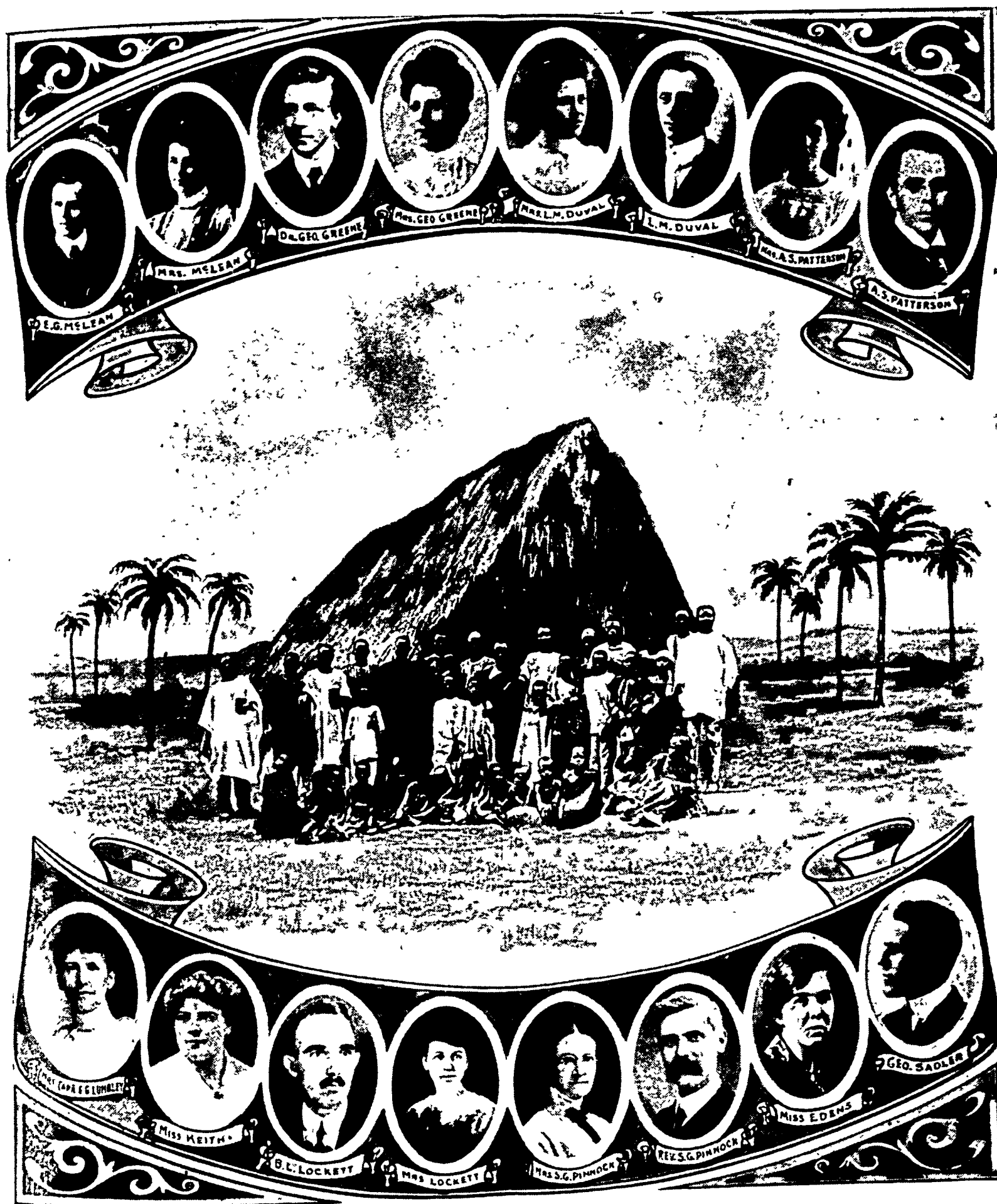


HOME AND FOREIGN FIELDS

Continuing
The Foreign Mission Journal
The Home Field



OUR MISSIONARIES TO AFRICA, AND ARA BAPTIST CHURCH AND CONGREGATION.

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

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

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An Earnest Word With Our Readers About "Home and Foreign Fields"

THIS number completes the first volume of HOME AND FOREIGN FIELDS. For twelve months the new magazine has been going into the homes of Southern Baptists, and has made for itself a place in the interest and affections of our people which assures its future permanency and growth.

The publication of HOME AND FOREIGN FIELDS is distinctly a missionary enterprise. It is issued without thought of profit, the desire being to put all its income—and more—into the production of a really great journal of which Baptists everywhere will be proud, and which will become a vital factor in the promotion of all the interests of the Southern Baptist Convention.

Every feature of the magazine is planned with great care. From the pastor to the Sunbeam Band, from the father and mother to the tiny tots, there is provided material of value and interest, fresh, brief, human, thought-compelling, accurate and wholesome. Pastors, W. M. U. workers, B. Y. P. U. leaders, Sunday school teachers, workers among children, parents in the home, shut-in—all write us constantly that they are finding the magazine a source of help and joy.

PASS IT ON.

We must depend upon our friends to make the magazine known, and to circulate it. Here is our appeal to you: When you receive notice of expiration of your subscription, instead of sending a single subscription as renewal, why not resolve to send a list of *ten or more subscribers*? The pastor can do this often by a simple announcement and appeal from the pulpit, followed by the distribution of envelopes and sample copies, and such personal work as opportunity affords. The W. M. U. worker can secure a list with an hour's work spent in visiting the members of the Society. The B. Y. P. U. leader can place ten copies in the hands of the leaders and officers by a five minute talk that shows the value of the magazine in the arrangement of programs. The Sunday school teacher that secures the magazine for each member of the class will do a service for missions that is beyond calculation.

WHAT IT MEANS.

It is not a strange coincidence that the readers of HOME AND FOREIGN FIELDS represent substantially the great body of givers to missions. They read the magazine because they are interested in missions; and they are interested in missions because they read the magazine. Recently in one department of our Home Board work a check for *ten thousand dollars* was received that came as a direct consequence of information and appeal in HOME AND FOREIGN FIELDS. None but God can estimate the good that may result from your having placed this magazine in the home of a Baptist family. Who knows how many missionaries may be called out by its stirring appeals? Who can foretell the consecration of life, talents and wealth that its presentation of needs and opportunities will inspire?

How to Do It.

The pastor first of all must get it on his heart and conscience. All else is easy when this becomes true. He then needs the

assistance of the workers in every department of the church. Some Sunday schools are ordering sufficient copies to supply each teacher and officer, paying for them as they pay for other Sunday school literature. W. M. U.'s and B. Y. P. U.'s are subscribing for enough copies to give all those who are responsible for the preparation of programs access to the magazine. Some churches are providing enough copies for distribution to each family in the membership, paying for them out of the regular budget.

In other instances consecrated men and women are making personal canvass of the membership, securing clubs of ten or more. To these we offer the special inducements, as follows:

OUR HONOR ROLL

The following is a list of states in the Southern Baptist Convention in the order in which they have the largest number of subscribers.

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11. Louisiana
12. Oklahoma
13. Arkansas
14. Florida
15. Illinois
16. Maryland
17. Foreign
18. New Mexico
19. District of Columbia
20. West Virginia

OUR SPECIAL OCTOBER OFFER.

In this number special emphasis is being laid upon the study of missions in classes. Three great Baptist books are just now claiming our attention, and will be in much demand for individual study and for class use. Each of these books should be in the hands of pastors and leaders, and the first two should be studied in thousands of Baptist churches. As an inducement to the reading of these books, and to stimulate the forming of clubs during October, we make the following offer:

For the first ten subscribers sent as a club, as stated above, we will give one subscription FREE to HOME AND FOREIGN FIELDS.

For each additional ten subscribers sent at the same time and under the same conditions, we will send one copy of Dr. Pinnock's "Romance of Missions in Nigeria"; or, Dr. Masters' "The Country Church in the South". (Retail price, 50 cents each.)

For each additional twenty-five subscribers sent at the same time and under the same conditions, we will send "The Life of R. J. Willingham", by his daughter—one of the greatest books of missionary biography ever written. (Retail price, \$1.50.)

The subscribers must be IN ADDITION to the first ten; they may be new or old; and money must accompany the list. THE OFFER EXPIRES NOVEMBER 1, 1917.

Sample copies, subscription blanks and envelopes, and circulars will be sent on request.

This is an excellent opportunity to add to your personal library three great books, or to secure for class use for W. M. U., B. Y. P. U., or the Sunday school, copies without expense, while at the same time placing Baptists' greatest missionary journal in the homes.

THE BAPTIST SUNDAY SCHOOL BOARD, 161 Eighth Ave., N., NASHVILLE, TENN.



"GEMS FOR HIS CROWN"

A Group of 1916 Missionary Babies, Whose Little Lives Form a Wonderful Link Between the Christian and the Non-Christian World

1. Ernest Euric Muirhead. Born Sept. 13, 1916. Son of Rev. and Mrs. H. H. Muirhead, Pernambuco, Brazil.
2. Mary Fay McMillan. Daughter of Rev. and Mrs. H. H. McMillan, Soochow, China.
3. Anne Carruthers Poteat and mother. Born Nov. 1, 1916. Daughter of Rev. and Mrs. Gordon Poteat, Kalfeng, China.
4. Stephen Lawton Watson. Born April 21, 1916. Son of Rev. and Mrs. S. L. Watson, Rio de Janeiro, Brazil.
5. James Meek Lacy. Born March 1, 1916. Son of Rev. and Mrs. G. H. Lacy, Saltillo, Mexico.
6. Martha Esther Webster. Daughter of Rev. and Mrs. J. B. Webster, Shanghai, China.
7. Clara Brown Taylor. Born Oct. 6, 1916. Daughter of Rev. and Mrs. W. C. Taylor, Pernambuco, Brazil.
8. Mary Emma Langston. Born April 2, 1916. Daughter of Rev. and Mrs. A. B. Langston, Rio de Janeiro, Brazil.
9. Hendon M. Harris, Jr. Born April 2, 1916. Son of Mr. and Mrs. H. M. Harris, Kalfeng, China.
10. Rachel Leonard. Born June 4, 1916. Daughter of Rev. and Mrs. Chas. A. Leonard, Lanchow-Fu, China.
11. David Greene Anderson. Born July 2, 1916. Son of Rev. and Mrs. P. H. Anderson, Canton, China.

HOME AND FOREIGN FIELDS

A Missionary Journal
Presenting the Work of the Southern
Baptist Convention

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

PRICE: 50 Cts. PER YEAR

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

NASHVILLE, TENNESSEE

L. J. VAN NESS, Corresponding Secretary

G. S. DOBBINS, Editor

Editorial

FIVE years ago plans took shape which looked forward to the raising of a million-dollar fund to be loaned to needy Baptist congregations for the purpose of building, or completing, houses of worship. Those who love all the interests for which our Convention stands, but who have had a love peculiarly intense for this cause, have waited patiently for the time to come when right-of-way might be given it for the pressing of a campaign that would result in reaching the coveted goal. Such right-of-way has been granted by common consent of Southern Baptists, and with the most fervent zeal of which we are capable we should mobilize our Baptist forces and resources for a great drive that shall place one million dollars in the hands of the Home Board for this fund. In this number of HOME AND FOREIGN FIELDS material has been gathered that will furnish ample opportunity for the effective presentation of the campaign in all departments of the church. Also we are devoting attention in this special number to Africa, material having been secured of exceptional value that co-ordinates with the plan of the Educational Department of the Foreign Mission Board for the stimulation of interest in this great mission field. Readers will find in this number a veritable mine of information and inspiration for use in the inauguration of fall plans for a great season of mission study and achievement.

ONE of the most discouraging facts ever faced by promoters of foreign missions has been that in opening the way for the gospel and for western civilization, we have also necessarily opened the way for the liquor traffickers and the ruin that follows in the wake of this awful curse upon undeveloped and unsuspecting native races. The overthrow of this iniquitous business in America will prove a blessing in our foreign work beyond all estimation. Not only for the sake of America, but for the sake of the newly-opened world, we must crush forever the sale and manufacture of intoxicants while the power is so near at hand.

RELIGIOUS enthusiasm is an asset of tremendous value. No great thing can be accomplished without it. But enthusiasm is an elusive quality, and cannot survive by itself. It is difficult for the carpenter to approach his work enthusiastically

with worn-out tools, or the farmer with warped and broken implements, or the merchant with a dingy store full of shelf-worn goods. The loss to the kingdom that results from sorry church buildings, poorly equipped, unattractive and uncomfortable, is simply incalculable. And when we think of the wasted possibilities of 4,000 churches that cannot even boast

a roof and four walls, we are made to know that the Lord in a special way guards his own, for no other than a divine hand could hold together enterprises sustained under such difficulties. There can be no appeal for aid more fundamental than that for the housing of these homeless Baptist congregations.

THE program of food conservation nowhere implies systematic under-feeding. This would defeat the very object which is meant to be conserved—the health and strength of the American people. What it does mean is a relentless war against waste and extravagance—a return to the simple living and high thinking of Daniel and his companions, who at the end of the testing time were found fairer and fatter than any of their pampered associates. It is not a cry of “hard times”, but of “war times”, not a program of poverty, but of power. If the Master's cause receives but a tithe of what

ought to be saved in America as a result of this campaign against waste, our mission treasuries will overflow and our work will be carried on to victory.

OUR home and foreign mission enterprises constitute a business requiring the constant expenditure of life and means. At a time like this there are always those who are saying, “Let us retrench—to carry on the work in full force is now impossible!” To them we would refer the words of General Armstrong, “What are Christians put into the world for except to do the impossible in the strength of God?”

EVERY great gain carries with it dangers of loss. We are today enveloped in an atmosphere of democracy, and men the world over are clamoring for the right of self-government and self-realization. In the dethronement of unrighteous autocracies, men in the first flush of their newly-found freedom will be tempted to refuse submission to any authority, counting the

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autocracy of God a thing likewise to be thrown off. In China our missionaries report that this feeling of revolt against religion of every kind is spreading. Its effects are felt first of all upon the pagan faiths, but extends immediately to a challenge to Christianity, questioning its rights of ethical restraint and its teachings as to the absolute power of God through Jesus Christ. This is a test that the Baptist missionary joyfully meets, for it opens the way to the heart of our gospel message—the right of every soul to access to God through Jesus Christ, which is the avenue to completest freedom. This is but another phase of the world-wide Baptist opportunity which God has thrust upon us.

THE word "romance" is often used in connection with the missionary enterprise. It is a beautiful and expressive word, to be sure, but let us not think that the missionary motive has its seat in romanticism. The missionary is, in the very nature of the case, a man who sees visions and dreams dreams. But it does not mean that he is an impractical dreamer and that his task is that of the visionary. In our contact with many missionaries who have returned from the field after long years of service in foreign lands, we have yet to find one broken in spirit and disillusioned in ideals. Back of the romance lies the reality, as deep as human need. Let us not disparage the spirit of romance in the enterprise of saving a lost world, but let us remember that this is only the bright light that shines through pure and radiant ideals upon the solid and sordid fact of sin and its consequent doom. Perhaps there is no more strengthening tonic for an anaemic Christian in the homeland than to come in contact with the marvelous combination of romance and reality embodied in the returned foreign missionary.

BILLY SUNDAY'S recent deliverance on the subject of missions rings true and is worthy of a place among the great missionary sayings of the hour: "President Wilson says that the whole country—every man, woman and child—must be mobilized for the war. So every Christian of every Christian church must be mobilized for the Christian conquest of the world. Don't wait to be drafted. Do your duty. Give your money. Pray for the men and women on the firing line in Armenia, China, Africa, India, and the Islands of the Sea. Take hold and help to clean up the whole world. If you leave a bad spot anywhere its filth will run over on the good places. To make any one part of the world really safe, we must make all parts safe. In order to be sure that one man is safe, Christ must save all. This is what the missionaries have always said. The great war has proved that they are right."

THAT it is more important to reach the source of trouble than to provide for the symptoms is illustrated in the story of the deacon, who in his praying had fallen into the expression, "Lord, brush away the cobwebs from our eyes." This petition, in due course of time, became irksome to another brother. At length he himself offered prayer. "Lord," prayed he, "our brother hath besought thee to brush away the cobwebs. For many years he hath asked this of thee. We beseech thee that thou wilt, by thy grace, enable him to change the form of his prayer. Let his voice no longer ask that the cobwebs be cleared away, but let his cry henceforth be, 'Lord, kill that spider.'"

COMING into the ownership of a home marks a distinct era in the life of a family, and gives to it a new standing and a new sense of solidarity. Homelessness has its effect on the character of growing children that is a marked characteristic of the roving, nomadic life of so many thousands today who never knew the blessed influences of a real home made possible by the ownership of a piece of ground and a building dedicated to the sacred purposes of family life. In no less marked de-

gree is the Christian character of men and women, and especially young people, affected for evil by church homelessness, or by the knowledge that what ought to be a church home is an inadequate, unattractive, discreditable house. There is a difference between a "home" and a "house" that is quickly recognized. Help make possible a church home for the thousands of homeless ones by an investment in the Church Building Loan Fund.

AS HAS been pointed out many times recently, the gathering together of great numbers of young men in cantonments throughout the South lays upon us as a Baptist denomination stupendous duties and unparalleled privileges of service. What we do must be done quickly. The souls of thousands upon thousands of young men are in the balance, and we cannot withhold our ministry of evangelism because the terms upon which it is to be rendered are not of our choosing. Southern Baptists must rally to the support of Dr. Gray and his workers in a great way if we make it possible for them to meet this unspeakably great opportunity for winning perishing men to eternal life through Jesus Christ.

AFTER speaking upon the subject of Christian stewardship, Dr. E. M. Poteat was asked the question, "How much, then, is a Christian man permitted to keep for himself?" His answer is illuminating: "Since love is the Christian law, and service is the Christian life, a man may have all that is necessary to maintain him in full efficiency as a servant of the general good, and that means that all the property he has must be a good for him while he has it, and at the same time, a good for every other member of the race to the ends of the earth."

THE picture of the needs of Africa presents still a dark and forbidding aspect, but we must not overlook the fact that during the past century the entrance of Christianity has given an earnest of what this great continent may become when it shall have been transformed by the power of Jesus Christ. As we look upon the pictures of our workers who are on the field to meet this need, and then look at the promise of him who commissioned us, we may well say with David Livingstone, "Nothing earthly will make me give up my work in despair."

A TEST case of practical interest was recently made in Indiana when comparisons were made between churches where the Baptist paper and the missionary magazine are taken. It was found that in every case there were more baptisms and more given to missions in those churches where the missionary magazine and the state paper are taken than was true of any churches where this has been neglected. It cannot be that this is a matter of coincidence.

OUR foreign secretary, Dr. Ray, records the home-coming of a group of our missionary workers from foreign lands. Again we enter our sympathetic plea that the furlough of these missionaries be made a real rest. In their zeal they are willing to accept every call that comes. We must safeguard their health and strength by seeing to it that their furlough is not made a strain and a menace to health and strength instead of a period of recuperation.

SOMETIMES the question is asked, "Which is preferable, the principle of the tithe or the principle of stewardship?" Robert E. Speer, in a striking sentence from a recent address, gives the following answer: "The underlying principle and privilege of the tithe is a working scheme of proportionate giving by which we can make the principle of stewardship actual and living."

THE KING'S BUSINESS

Rev. B. D. Hahn, D.D.

"We must work the works of him that sent me while it is day, the night cometh, when no man can work" (John 9: 4).

The application of this sentence is far-reaching. It implies worship, surrender and haste. It puts together God, man and the task. It translates the divine and eternal into the human and temporal.

The Lord sees a difference between what men are doing and what he would have them do. He speaks of a peculiar, heaven-born vocation. He has a special mission in mind. He talks of authority and labor and urgency. It is an enterprise of divine initiation, of human efficiency and of brief opportunity—*sent, must, now*. This text affirms divine authority, a world-enterprise and a human crisis.

I. HIS DIVINE AUTHORITY.

He was "appointed for us." Our minds need him. He is his own first message. Our scientific education induces mental creeping paralysis. One look at the stupendous heavens reminds us of stupendous forces, and masses and immeasurable time and distance. Reason is appalled, and imagination benumbed. Regularity and order we see, but such is the scale that thought flutters and falls. Disaster strikes the mind blind.

In August, 1914, civilization slipped her propellers and began to drift upon a lee shore. The planet seems about to fall into the hands of the wreckers. But for this authorized Jesus the mind would curl up and die like a hurt animal in such a world. Explain him away, naturalize his being, and you reduce the universe to an infinity of accidents. Order becomes a mental illusion. The mind itself becomes a quintessence of matter and a concurrence of the forces which it discovers. He is, therefore, the counterpoise of our thinking, our bulwark against intellectual despair. He is the light of the mind.

But he is sent to the heart as to the mind. He is warmth as well as light. He is a sacrificial messenger. He is the bearer of divine charity. Above the uproar of our killing we can still hear his words, "unto the least of these my brethren." He was an inspired orator who said to scoffing Athens, "He hath made of one all nations of men to dwell on all the face of the earth." That is the natural tie. But the Son of God speaks by rightful dominance. He makes the motive which he enjoins. He can say and make it so. He is born to the race, he is the Son of man. We unite in him. Needy men are no longer chance beggars at our doors. He certifies their demand and commandeers our resources. You will either honor his draft or hear his sentence. He is the authority for mind and heart. Our scientific research has bored deep and struck blood. Reason is prostrated. But the mind sees *him*. He, too, is to be taken into account, and the mind arises and brushes off the dust.

II. HIS WORLD-ENTERPRISE.

The Lord was a descendant of Abraham, but he calls himself the Son of man. He spent his life in Palestine, but claimed the world as his field. He did not establish a state, yet is his being the guarantee of final justice. He founded no science, but he is interpretative of them all. Of a little people, of ancient pedigree, he binds all races, stocks and strains into one moral, mutually responsible whole.

"The works of him that sent me," is a phrase which fits an industrial age. He was a carpenter, but he did not improve the trade. The works which he came to do are of a higher order. Jesus the carpenter is not as important as Jesus the Messiah. You see, I cannot think that the two callings are alike worthy. One is natural, the other is supernatural; one is secular and the other sacred.

This is the workman's day. Work and wealth are not bound together, they are riveted together. The supreme enterprise of civilization three years ago was commerce. Armies of disciplined workmen of a thousand trades worked the works which made modern industry possible. Then suddenly, as by the gesture of a magician, the world is momentarily transformed. In 1914 grim necessity sat down in the chancellor's seat of free parliaments, and the state became a military despotism. First, troops were mobilized, then industries. There was a swift census of classes, resources, trades and supplies. Nations in trench, foundry and store were set to working the works of war. The terrible ritual of enmity has touched every brain and compels every hand.

Our Lord was a teacher. He brought a new doctrine, and he insisted that men should receive his doctrine, but the doctrine is not the end for which he was sent. He is not the bearer of academic propositions to enrich our understanding and promote discussion. He was not sent to exalt aesthetics and improve our taste by provision of a grand epic for our refinement and leisurely culture. He is the maker of a business, an industry and a world-enterprise.

We have a modern word which helps us to understand his kingdom. It is civilization. But it is a new civilization, the civilization of a new manhood, of the Christian superman that Christ came to establish. When he announced the rules of the new life in his sermon on the mount, he prefaced his code with a portrait, in the beatitudes. It is the plaster-cast of the artist, the model of the finished work. The miraculous artist will put these characteristics in flesh and bone and thought and motive. "We are his workmanship." We work because we are wrought.

Now, the result of Greek wisdom and the aim of the sages was the school, but the object of the Christ is a kingdom. Before he came there were flashes of sympathy and occasional humanities in the world. Pharisees were devout almsgivers. But the work peculiarly his is a world-enterprise of beneficence and redemption. There is a difference between Christian sentiment and personal surrender. It is important to know if we are his novices, under instruction, or have put ourselves into his enterprise. "He that doeth the will of my father who is in heaven, he it is that loveth me." As the bruit of war created new industries while it laid its exactions upon every trade, his proclamation of the King's peace made faith a mission, and suffused every pursuit with a heavenly devotion. But his peculiar work is precisely this world-enterprise of the proclamation of redemption.

III. THE PRESENT CRISIS.

"While it is day, the night cometh." This urgency brings to mind another text, "For the Lord will execute his word upon the earth, finishing it and cutting it short." Where shall we look for his work that we may estimate our present situation? While he uttered the text of this sermon, "he spat on the ground and made clay of the spittle." Again he said, "And greater works than these shall ye do, because I go unto the Father." "These works are his miracles," say many. We work from him. We take his miraculous bread and send it in shiploads to famished China, India or Belgium. He healed the blind and lame, and we follow with knife and antiseptics. He cured Peter's wife's mother of a fever, we resort to antitoxins, sanitation and destroy the mosquito, fly and rat. We arrest the carriers of disease and stamp out the plague in its breeding places. He tells of the good Samaritan, and he persuades us that the benefits of civilization are not intended for our enlightened fraction of mankind, that we may feather our nest and ease our pains and ward off from ourselves the power "of him that had the power of death" a little longer. We take the disciples of his enterprise and give them a second schooling at the hands of Jennings, Morton, Koch, Pasteur, Lister and Carel, and establish them in hospitals at all the cross-roads and four

corners of the world. He began with miracle and we continue his works with laborious commerce, education and science.

The great outrage of childhood was the Arab slave trade. Livingstone prayed to God and cried to Europe. Stanley and the missionaries took up the plea, until the Arab was driven out. The Christian King Leopold II crucified a people and died in the odor of sanctity. He made the Congo a torture chamber of dismemberment and murder, while our own government refused to censure the crime. But the prayers and protests of missionaries awakened Europe. Uganda, the land of organized barbarism and frequent massacres, within a generation has become one of the most orderly and peaceful kingdoms of the earth. Caste, child-marriages, child-widowhood, foot-binding are yielding to the pleas and instructions of these our agents. The women of paganism, the prisoners of ancient distrust and contempt, stretch their hands to the Son of God to strike off their chains. When a Moslem saw a Copt woman keeping books, he was surprised to see that a woman could learn. He went home, took his little daughter by the hand and led her to a Christian school. Where we taught villages and transient audiences in the bazaars there are mass-movements. Our fathers never knew such opportunities. Our teachers are exhausted with importunities. Paganism is alarmed. They are paying indirect tribute to the success of Christianity. They, too, are trying to found hospitals and schools, and appropriate Christian instruction. Buddhist priests are forming Sunday schools, adapting our hymns by a change of names and denying their ancient doctrine and practice by singing, "Buddha, lover of my soul." The pillars of the house of darkness and despair are yielding. The keepers tremble at the approach of this western Christ. When the war came men fought to invest in "war-brides." Gamblers put in dollars on margin and drew out hundreds. There is more inviting stock. It yields dividends here, hereafter, and forever. The miracle he wrought we will extend until there is one spiritual climate for all zones, and demolish for the round world the institutions of ancient and sanctified abuse.

IV. THE URGENCY AND THE REWARD.

"We must work the works of him that sent me while it is day, the night cometh when no man can work." *Sent, must, now!* He is urgent and the world is importunate. Will you respond to his call?

Let me show you some magic in this our related, communicating modern world. As you sit here, if you should be moved to give to this world-enterprise, your gift can command the lightnings to notify an Oriental bank of a deposit. At your behest a man in Canton will go about the King's business. There is a child in the street of that wicked city, an orphan, a girl, a waif. Her face is pinched with hunger. Fear and despair are stamped upon her features and she is only six years old. She is a bundle of rags and misery at six years old. She huddles close. Her existence is an annoyance to the crowd, her plea a vexation. She sees only pitiless or angry faces. She knows the force of a wooden shoe, and she is only six years old. And with terror she sees one of those big, red-headed, "foreign devils" coming down the street. She shrinks close and looks away. She has heard of the evil eye, and all these foreign devils have it. This one has an eye—for misery. Here he is—talking to her. "Is she hungry? Would she be clothed and fed?" An empty stomach seconds his invitation. At last she puts out a bird-claw of a hand. But a club foot makes walking slow when you are six years old. He persuades her to be carried. Before this sun goes down she is in a clean home and another "foreign devil," a woman who walks like a man, is fussing over her, has her washed and in new clothes and fed. One day another man comes and looks at her poor little deformed foot. He takes her to another house, where there are many beds and sick people. And they put something over her face, and she thinks she will smother. She wakes in a

bed as big as an acre of snow. Her foot hurts, and a woman comes and stays with her, and comforts her and tells her her foot will be straight. Within the month she will run and leap and learn love and truth and righteousness. This is the King's business.

Some day one of you will be standing "where flowers immortal bloom," and you will say to a shining companion, "This tall lily here, what is it?" And he will say, "You planted the bulb when you helped a man who was old and poor." "And that rose, there, with the morning in its bosom and the dew of eternal freshness upon its ruddy petals?" "That," he will say, "you planted when you saved a woman from her shame." "And that golden orchid, swinging by its thread, did I plant that, too?" "Yes, its seed was the gift that saved a baby child, a waif of the streets of Canton."

Verily, this is the King's business!

ONE OF HIS LITTLE ONES

Miss Alice Huey, Laichow Fu, China

I OFTEN wish the friends at home could know some of the saints whom I know here in Shantung, China. I could send kodak pictures, but they would not do justice. It is the beauty of soul, of which we get glimpses, which one admires.

In the missionary society at Laichow is a tiny little old blind widow who furnishes inspiration for a whole month to us.

Last year her little all was destroyed by fire. Some Christian women helped her. One Bible woman being especially kind, secured her a room with a certain family. There she sits day after day plaiting straw braid. I, with two good eyes, wonder how in the world I could ever learn to do it. She, nothing daunted, when measles left her to grope on in the dark, went right on learning to do things more skillfully than before, because guided by another more delicate sense.

She thanks God that he enables her to work away into the night. She said in such a bright, chirpy little voice, "I have to work late at night because I wouldn't have anything to eat the next day if I didn't." Her daughter, contrary to Chinese custom, is allowed to help her a little.

This dear old saint makes her contribution each month. The widow's mite, it may be, but it is more than some who are not widows give.

If she is unable to come to meeting (unless someone leads her she cannot come so far), she sends her offering. One Sunday a friend brought it for her, saying, "She sold braid yesterday to get this money. Could she have waited, the price would have been better, but she said, 'I must have my 100 cash to send to the society.'"

One Monday morning, after a week's class and a busy Sunday, a tired missionary sat down in the class room to wait for another worker to get ready to go out with her. Presently she heard the tap, tap of a walking stick. The little blind woman, spending a few days here, was crossing the court. She came in and sought a quiet corner. The missionary, not caring to enter into conversation, kept quiet.

Pretty soon she found herself on her knees, feeling somewhat like Moses and Joshua when they were reminded that "the place whereon thou standest is holy;" while the little woman prayed. On and on she went, calling each missionary and Bible woman by name, telling where each one expected to be during the week, asking God's blessing on each one. Not one word of rebellious complaint for herself—only praise and adoration and intercession.

Then she arose. "Tap, tap," she went from the room, all unconscious that there had been a third party listening.

The missionary, too, arose, strengthened and heartened for her work. Some are prophets, some apostles, some teachers, and some—*intercessors*.

Stopping the Leak—Another Way

L. B. Warren, D.D., Superintendent Department of Church Extension

Southern Baptists Lose Over 40,000 Members Each Year From Leakage. What Is the Leak? Where Does the Leakage Go? How Can It Be Stopped? Dr. Warren's Answer Is Conclusive and Convincing

Dr. Jeff D. Ray, in a recent issue of *The Baptist Standard*, has a striking article "On Stopping the Leak."

He shows that in the Collin County Association, numerically the largest and in every way one of the best associations in Texas, 5,681 members have been lost by "leakage" in the past twenty years.

He reaches his conclusion by the following interesting calculation:

Increase in Membership.

By baptisms	10,758
By letter	8,682
By restoration	513
By statement	327
Total increase	20,280

Decrease in Membership.

By letter	8,203
By exclusion	1,333
By death	872
Dropped	907
Total decrease	11,315

Subtracting the total decrease from the total increase shows a net gain of 8,960.

Adding 4,991, the membership of the association at the beginning of his calculation, gives 13,951 which should be the present membership. But, as a matter of fact, the present membership is only 8,270.

A mighty total of 5,681 have disappeared—leaked away, leaving no record of their going.

Dr. V. I. Masters, in "The Country Church in the South," shows that we have lost in the same time and in the same way 865,000 members.

Dr. Ray suggests three things as responsible for the leak:

1. Carelessness in receiving members.
2. Slipshod methods in receiving those who join.
3. A lack of diligent pastoral oversight.

These three points are undoubtedly well made, but a fourth very important point must not be overlooked.

Texas has 800 homeless congregations.

Did some of the 5,681 who are lost to the Collin County Association move to one or more of the 800 places where Texas Baptists are homeless, and join other denominations whose attractive church houses and Sunday school equipment made it more pleasing to the children and more attractive to the parents?

Southern Baptists have 4,000 homeless congregations.

Did some of the 865,000 members who are lost to us move to these places where the Baptist congregations are homeless or else so ridiculously housed as to be the jest of the community and become merged with other denominations whose church extension work has been alive to their welfare?

The answer is a very strong affirmative.

WHERE THE LEAKAGE GOES.

One of our enlistment men, in a recent address to a great Laymen's Convention, said in one place in his territory twenty-eight Baptists had joined another denomination. In another place the Methodist pastor announced that thirty-seven of his best workers were former Baptists. In both of these places the Baptists were homeless and the other denominations had good buildings through church extension aid. In another place where a few years ago all the denominations had been upon a parity in the matter of homelessness, a great church extension society had given aid to its local members. As a result the Baptists are incorporated into the other congregation and "the goats are the only attendants" at the place where the Baptists used to worship. In another place where the Baptist shack was eclipsed by the extension activity of another church, he found the former Baptist meeting place "with broken windows, the floor inches deep in dust and cards scattered over the pulpit," and the members active in another congregation.



A TYPICAL "BAPTIST LEAK."

Our Baptist brethren are worshipping in the County Court House. They will be forced to vacate on August 1st, and then will join the ranks of 4,000 other "Open-Air Baptist" congregations in the South.



Many former Baptists are members here. The pastor urges his congregation not to attend the Baptist meetings lest "they have their minds disturbed about unimportant matters of doctrine."

In this congregation of 400 there are 75 who once were Baptists. The building cost \$15,000. More than \$8,000 was furnished by the Church Extension Board and a great deal of the balance paid by former Baptists.

Poor Baptists? Possibly. But are not we also poor Baptists who by our inertia thus give our brethren easy opportunity to fall away?

A little timely help in these places would have saved them to us. Now the members are gone, and strategic points are lost to Baptists, perhaps forever.

A TYPICAL BAPTIST LEAK.

The three pictures published show a typical Baptist leak.

Our Baptist brethren have been for some time worshipping in an "upper chamber" of the county court house. They have prospered there and now have their church lot paid for at a cost of \$900, and have \$1,000 in bank as the nucleus of a building fund. They are applying to the Department of Church Extension for \$2,000 aid, and the Secretary of the State Board of Mission writes, "Whatever else you are forced to decline, do not turn this application down."

Years ago the church extension societies of two other denominations entered this field. Two first class buildings, with pipe organs and Sunday school equipment, are the result.

Another result is that they have been strengthened by the Baptist leakage. Seventy-five former Baptists are now members of one of these organizations, and over forty are members in the other. Doctors, lawyers, the leading merchants of the city—men of affairs who became residents one after another and found the Baptists not on the map, and by degrees were incorporated into the organizations where something was being done.

STOPPING THE LEAK.

Dr. Ray opens his article with this striking sentence, "When water is scarce and hard to get, a wise man looks for and tries to stop all the leaks in his vessels."

The leaks in all the places mentioned could have been stopped without loss if a little care had been taken at the right time.

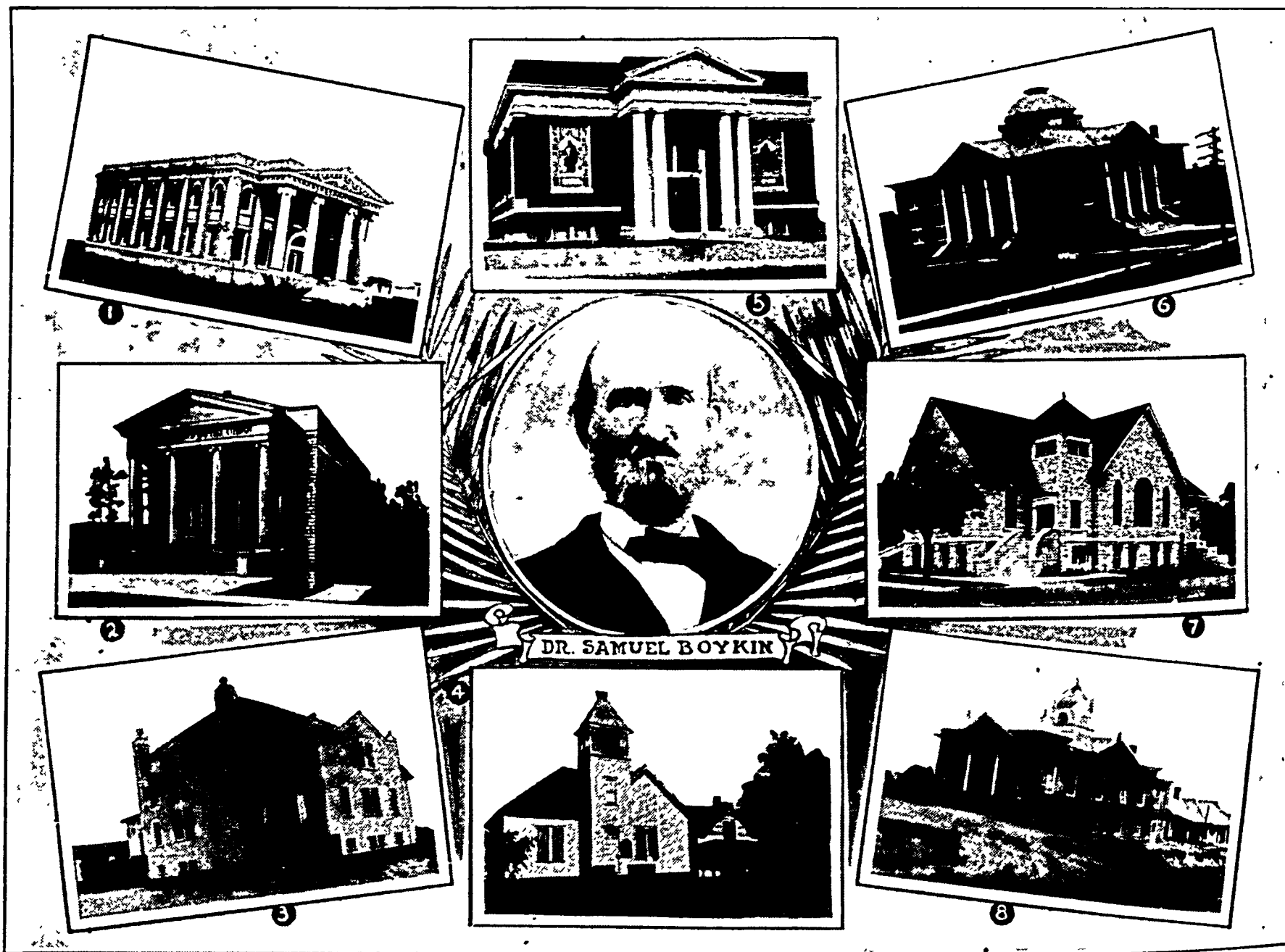
In many places it is too late. The situations are irretrievably lost to us. But in thousands of other places it is not too late, and this "Typical Baptist Leak" is one of them. The local congregation, struggling against awful odds, is doing the best it can. The lot is paid for. The basis of the building fund is in the bank. But they must have help.

You can stop this leak.

Draw some of your savings from the bank where four or five per cent is earned, and invest in one of our Annuity Bonds at a higher rate of interest. Stop paying taxes which reduce your income from two to four per cent, and invest with us in a non-taxable bond. Attain the perfection of Christian stewardship by a reinvestment of your money which will aid in stopping the 4,000 leaks which now cost us more than 40,000 members each year.

The money from your investment will at once be used to aid some field where immediate assistance will mean salvation.

The investment will establish a Memorial in the Hall of Fame, and link your name or the name of some one dear to you with the name of the church which is immediately aided, and with the names of a long line of churches which will be aided in the years to come.



CHURCHES AIDED BY THE SAMUEL BOYKIN MEMORIAL.

- | | | |
|--|---|--------------------------------------|
| 1. First Baptist Church, Bishop, Texas. | 3. First Baptist Church, Kirksville, Texas. | 6. Baptist Church, Louisville, Miss. |
| 2. Pulaski Heights Baptist Church, Little Rock, Ark. | 4. First Baptist Church, Areadarko, Okla. | 7. Baptist Church, Webb City, Mo. |
| | 5. First Baptist Church, Roswell, New Mex. | 8. Baptist Church, Haynesville, La. |

THE SAMUEL BOYKIN MEMORIAL, AND WHAT IT HAS DONE.

THE Samuel Boykin Memorial Church Building Loan Fund has invested \$5,000 in eight church buildings.

These eight churches last year contributed \$3,227.40 to missions. In one year's time they returned to the general work of the denomination more than three-fifths of the money invested in them by the Board.

The Sunday School Board, in the establishment of the Boykin Memorial, has done lasting honor to one of our greatest men. In addition, it has founded eight great contributory agencies which last year made gifts to every cause fostered by the denomination. It has further set in operation an influence which is only beginning to be felt, for the money invested in these eight churches will be repaid by them, to be reinvested in others, and so on until the end of time.

That the congregations are genuinely appreciative of the assistance extended in their time of need, is evidenced by their gifts and by their words. A letter was recently received from the treasurer of a church which was aided some years ago. He says: "I am sending you a picture of our splendid building and a copy of our associational minutes, that you may see what we are doing. We certainly appreciate the help we received when we were young and needed help to keep the spark alive in what has since developed into a church of 500 members with property valued at \$30,000 and now practically out of debt." This church, where at one time life was almost extinct, last year swelled the denominational contributions in the sum of \$4,898. The brethren, in common with the membership of the eight churches aided by the Boykin Memorial, are valiantly wrestling with local financial propositions which are far from solved, but by the extension of denominational aid in the time of their greatest need they have become unbreakably welded to all denominational enterprises, and the associational minutes show them to be contributors to every department of our general work.

THE BIGGEST THING YET.

A letter was received the other day from a noble Baptist woman in Virginia. She sent a subscription for \$500 in establishment of a memorial, and said: "This is the biggest thing the Baptists have undertaken. The Methodists have taken the West just because they have a great permanent fund. I am not sorry the Methodists are doing what they are, but I am sorry that the Baptists are at a disadvantage. I am glad for another child to do well, but I am especially interested that my own does not fail. It is not selfish to love our own the most."

The establishment of the Church Building Loan Fund is in truth the most important thing we Southern Baptists have undertaken.

The churches which have been aided by our Church Extension work contributed last year \$47,496 to missions. Had all of our churches contributed in proportion, we would have raised \$2,395,000 for home and foreign missions.

If we had the funds in hand today with which to extend relief to the churches which have reported themselves as homeless and inadequately equipped, we could count on them for an additional \$730,000 a year for missions if they did no more than contribute upon a parity with the gifts made last year by the churches which have been aided.

Much has been said recently about "The Home Base." The buttress on which the home base rests is relief of the homeless condition of our thousands of needy fields. Aid rendered to a homeless church means uncounted annual contributions for foreign missions, and for state missions, and for Christian education, and for every other item of denominational enterprise.

WHAT I HAVE IS GOD'S.

Another letter was received this week which bears a message to the Southern Baptist host. The writer says: "I have little of this world's goods, but what I have is God's. It is my wish to use it for his glory. My sister and I are absolutely dependent on the small income from our little investments. I will be glad to place \$500 in a joint annuity bond for her and for myself."

The joint annuity bond has been sent, and what is the result?

1. The money which was drawing 4 per cent now yields a larger income.
2. An income which was formerly reduced by taxation, now reaches the investor without any reduction.
3. An investment which formerly served only to increase the annual dividends of a secular corporation, is now at work for the relief of homeless Baptist churches, saving a multitude of souls and founding contributory agencies for the world-wide spread of the gospel.

Not many of us can do as our great Sunday School Board has done—lay down \$5,000 cash for the establishment of a memorial.

But thousands of us can do as this investor did, reinvest capital for the glory of God with the realization that all is his, and at the same time receive a larger income from the work of him who says, "Give and it shall be given unto you."

Write to your Home Mission Board in Atlanta, Ga., for sample annuity bonds and for the rate of interest paid at your age.

Establish a memorial which, like the Boykin Memorial of the Sunday School Board, will greatly honor an honored name and at the same time infinitely forward the work of God.

THE *Watchman-Examiner* protests against a "widespread propaganda of foreboding and darkness and woe," and insists that there is a way of escape for Christians from "distraction, hysteria, dread of the future, and all harassing anxiety." This refuge is to be found in prayer—prayer of confession, of thanksgiving, of petition, and of submission. Our need of confession is co-extensive with our guilt in falling short of the glory of God. Our reasons for thanksgiving are innumerable in the midst of all the terrors which may haunt our visions of the future. Our privileges of petition and importunity are increased by the dangers which lurk on land and sea, and intercession for friend and foe becomes a supreme duty as well as a source of peace and comfort. Our submission to the will of God should be after the fashion of that in Gethsemane as fathers, mothers, wives, sweethearts, brothers, sisters, friends are called upon to enter into the fellowship of the suffering of him who said, "Nevertheless, not my will, but thine."

DR. A. T. ROBERTSON, in a recent stimulating and scholarly analysis of the patriotism of the Apostle Paul, reaches this practical conclusion for the guidance of those who earnestly desire to follow Paul as he followed Christ: "So, then, with Paul patriotism is not the highest virtue, though it is very high. Loyalty to one's land is secondary to loyalty to one's God. To be sure, it is high treason, or rebellion, to refuse to obey the commands of one's government. One who takes this position must be willing to pay the price. That price is one's life. But the price is not too high when the alternative is to disobey the clear will of God. No Christian should have blind patriotism. Christ is above Cæsar. But Paul was not a peace-at-any-price man. His gospel is the gospel of courage that calls upon all soldiers of Christ to put on the panoply of God, and to withstand in the evil day the world rulers of this darkness."

"And the Women, Also"

Messages From the W. M. U. State Secretaries as They Prepare to Enter the Campaign for Their Share of the Million Dollar Church Building and Loan Fund

"For W. M. U. workers another big victory will, we believe, be announced the last day in November, when all the returns are in from our special October and November campaign which was agreed upon in New Orleans for the redeeming in cash or pledges of the Union's Jubilate pledge of \$325,000 to the Church Building Loan Fund of the Home Mission Board." This hopeful prediction of the *Year-Book* finds echo in the reports here presented, which will stir to renewed determination that the women, who have never yet failed in an undertaking, shall likewise succeed in this.

* * *

"Alabama's part of the Church Building Loan Fund to be given by the W. M. U. is \$20,200," writes Miss Laura Lee Patrick, corresponding secretary. "Of this amount, five thousand dollars for the Amanda Tupper Hamilton Chapel Building Loan Fund and several memorials of five hundred dollars each have been pledged.

"By an earnest, direct appeal to accessible societies, creating sentiment through the denominational paper and the messages of the state workers, emphasizing the movement at the Convention, as well as through Dr. Warren's campaign, we expect to win the victory.

"In her zeal to be prompt in supporting the foremost enterprise of the year, Alabama had made definite plans to have the campaign in September. Only the recent illness of the Superintendent of Church Extension prevented. In lieu of this, the month of February has been set apart for the campaign.

"The women of Alabama did nobly for the Judson Centennial and we expect to do our utmost to help establish a commensurate fund for our homeless churches of the South."

* * *

"As October and November are the months when all forces unite in stressing state missions—the foundation of even the "base of supply" (home missions), the Arkansas W. M. U. will wage the campaign for Church Building and Loan Fund in September, continuing in December till finished," writes Mrs. J. G. Jackson.

"The plan is to send literature and pledge cards, with an urgent letter from the state W. M. U. president and corresponding secretary, to the presidents of all societies, leaders of Y. W. A. and Junior organizations, also to district vice-presidents and associational superintendents, apportioning definite sums to the societies, and stressing personal pledges from individuals. The state leaders of the junior organizations have already indicated that they will try to raise \$500 for a memorial. Someone will be asked to present the subject at the association and district rallies. Two of the strongest pastors in the state have consented to make addresses at such places and dates as may be arranged by the corresponding secretary."

* * *

Miss Evelyn M. Campbell reports as follows for the Georgia W. M. U.:

"The Georgia Union will, in keeping with the plans formulated by the Southern Union, begin in October the campaign in the interest of the Church Building Loan Fund.

"Dr. L. B. Warren, superintendent, will help in launching

this campaign by meeting with as many of the associations as possible in their annual meetings during the month of October, and filling in the other days of the month with engagements in local Unions at strategic points.

"A special program will be furnished through *Mission Messenger* for the use of all societies. The aim of this program will be to crystalize the long-time plans of the Union for immediate action so that each society in the state will undertake a special memorial or a definite part in the organization of memorials to be established by the different grades of the Union.

"To avoid multiplication of machinery, the societies will be urged to present this appeal according to the plan outlined in the special program, and to determine the possible goal to be reached by the society, following up this step with an every-member canvass conducted through the circle leaders or a special committee appointed by the president, until the society has accomplished what the local executive committee feels is a worthy goal.

"Georgia's apportionment totals \$44,500. Approximately \$10,000 has been pledged and a creditable part of this has already been contributed, but the weakness of our approach to this task humiliates us. Though a multiplicity of obligations are upon us, we will to meet this long neglected need by heroic effort."

* * *

Miss Mary Northington tells of Illinois and the Church Building and Loan Fund:

"In the southern part of Illinois hundreds of towns have been built in the last few years as a result of the discovery of coal and oil in abundance. This has brought to the territory thousands of people from other states and also many foreigners from southern Europe.

"This wonderful opportunity has brought responsibilities to our Baptist people. The state board has furnished missionaries, and many have been led to Christ, but another task is before us, that of building suitable houses of worship. We hail with delight the million-dollar loan fund from our Home Board to assist us in needy fields.

"Illinois women have pledged their apportionment for this fund as a memorial to Dr. and Mrs. W. P. Throgmorton. Dr. Throgmorton is the editor of our state paper and chairman of the State Mission Board. Mrs. Throgmorton has been the president of our state Woman's Auxiliary since the second year of its organization.

"During November we hope to complete our memorial for these leaders. We believe in giving the flowers to the living. These living stones will be a blessing through the ages, and these friends prefer this memorial to any shaft of granite."

* * *

Mrs. Janie Cree Bose writes enthusiastically of Kentucky women's plans:

"Are we going to push church building in Kentucky? Yes, indeed! We begin a campaign October 1st, culminating in our annual state meeting, November 14th, in which we will stress the Church Building Loan Fund in every possible way, by personal letters, special literature, weekly messages in our

W. M. U. APPORTIONMENT FOR CHURCH BUILDING LOAN FUND

Alabama	\$ 20,200
Arkansas	5,950
District of Columbia	2,400
Florida	4,600
Georgia	44,500
Illinois	1,200
Kentucky	20,500
Louisiana	8,000
Maryland	4,200
Mississippi	21,500
Missouri	10,750
New Mexico	1,300
North Carolina	31,400
Oklahoma	7,600
South Carolina	37,500
Tennessee	20,000
Texas	34,500
Virginia	48,900
Total	\$325,000

denominational papers, and by urging every society in Kentucky to have one meeting day in October devoted entirely to church building. We are also planning to present this dear cause in the strongest possible way at associational and district meetings and to give it a very important place on the program of our state convention. In short, we joyfully and prayerfully undertake to raise our share of the \$325,000 W. M. U. apportionment, which is \$20,500."

* * *

Miss M. M. Lackey writes informingly of the Mississippi W. M. U.'s part in the Building and Loan Fund:

"Some years ago a Mississippi W. M. S. suggested to Southern Baptists the establishment of a Tichenor Fund. Our present building and loan fund is the outgrowth of this memorial.

"Mississippi realizes today, as much as she did in the past, the great need of this fund. But an accumulation of worthy causes has prevented her women from displaying their wonted liberality toward the building and loan movement.

"The state W. M. U., however, is formulating larger plans for the establishment of the fund during the coming campaign.

"The month of November is set apart for this work. At the annual meeting, which comes early in that month, the most important session will be devoted to this cause. From this center of information and enthusiasm workers will go out all over the state to enlighten and enlist our societies. A successful result is a foregone conclusion—for when our women *know* they do."

* * *

Miss Bertha Carroll sends an encouraging report, as follows:

"The W. M. U. Executive Committee of North Carolina recommended at the annual meeting of the Union last March that our state enter heartily into plans for the Church Building and Loan Fund during 1917. We are planning to raise \$33,000, which is our apportionment, within three years, raising \$11,000 each year. To do this, each society was asked to contribute an amount each year equivalent to one dollar for every member of every society. The recommendation was adopted and the societies are at work and will continue to be until the end of the year. Six churches and several associations have agreed to establish \$500 memorials. Every society contributing as much as \$10 will have a record of its contribution kept permanently in our state W. M. U. office.

"Though we have only made a beginning as yet, we expect to enter the campaign more heartily in the fall. The North Carolina Union has endeavored always to do her part in every Southern Baptist undertaking, and we do not expect to be behind in our efforts for the Church Building and Loan Fund."

* * *

"Although South Carolina W. M. U. has not officially accepted any definite apportionment for the Church Building

Loan Fund, we feel safe in predicting that our good women will want a large share in this great work, in which, of course, they are deeply interested," writes Mrs. J. R. Fizer.

"Indeed, many have already contributed to the Bailey Memorial, in memory of our former beloved secretary of state missions. We are hoping to complete this amount at an early date.

"The good work of giving publicity to this effort has been launched in our summer association meetings, and we are planning to stress it at our annual state W. M. U. convention in November. At that time, no doubt, definite plans will be formulated for the purpose of state-wide presentation of the need of this fund, with a view to stimulating gifts.

"Our state to be true to its past record must be able to stamp its gift to this object with success, and not failure."

* * *

Miss Margaret Buchanan tells of prospects and practical plans for Tennessee:

"The Tennessee W. M. U. will begin a special campaign November 1st to raise our share, \$20,000, of the \$325,000. We have the promise of Dr. L. B. Warren to present this cause at our annual meeting at Memphis, November 14th, preparing the way by sending out pledge cards and a letter to each organization, asking that they be prepared with cash or accredited pledges through their representatives, or sending the same directly to headquarters, urging organizations and individuals to give memorials where possible. We are credited in W. M. U. Minutes with \$873.76, from May, 1914, to May, 1917.

"The Y. W. A., of the First Church, Chattanooga, has a memorial (\$500). The first \$3,000 given will be called the Mary Bell Wheeler Building and Loan Fund of Tennessee W. M. U., in appreciation of Mrs. Wheeler's thirteen years of service as state president."

* * *

Mrs. Julian P. Thomas sends hopeful news from Virginia: "Virginia's apportionment for the Church Building Loan Fund is \$48,900. At the time of the Convention last May only \$6,682.42 of this had been paid in. Since that time a number of pledges have been made, among them two \$500 memorials from associations.

"The fund was stressed in every associational woman's meeting held this summer. The quarterly letter for the July-October quarter announced and urged plans for the campaign to be held in October and November. This letter also carried a leaflet on the Church Building Loan Fund. Another special letter will go out later with further plans and leaflets. In October the campaign will begin and it is hoped at the annual state meeting, November 13-17, most of our apportionment will be pledged.

"It should be said that a number of memorials have been pledged by churches and individuals."

On An Itinerary to the Out-Stations of Ogbomoso.

Rev. George Green, M.D.

The Typical Experiences of An African Missionary on a Ten Days' Preaching Tour in the Heart of Southern Nigeria

MAY 18.—All preparations for journey complete—bed, bed clothing, personal clothing, food, cooking utensils, stereopticon lantern and slides, etc., packed in six loads, ready for carriers. No hammock men being available at this time on account of the lateness of the rains and the men being anxious to plant their farms, I decided to use the train and motor van when available and to walk the other portions of the journey. Ejigbo, a town about twenty-one miles from Ogbomoso, was the objective of our first day's travel. I learned that the motor

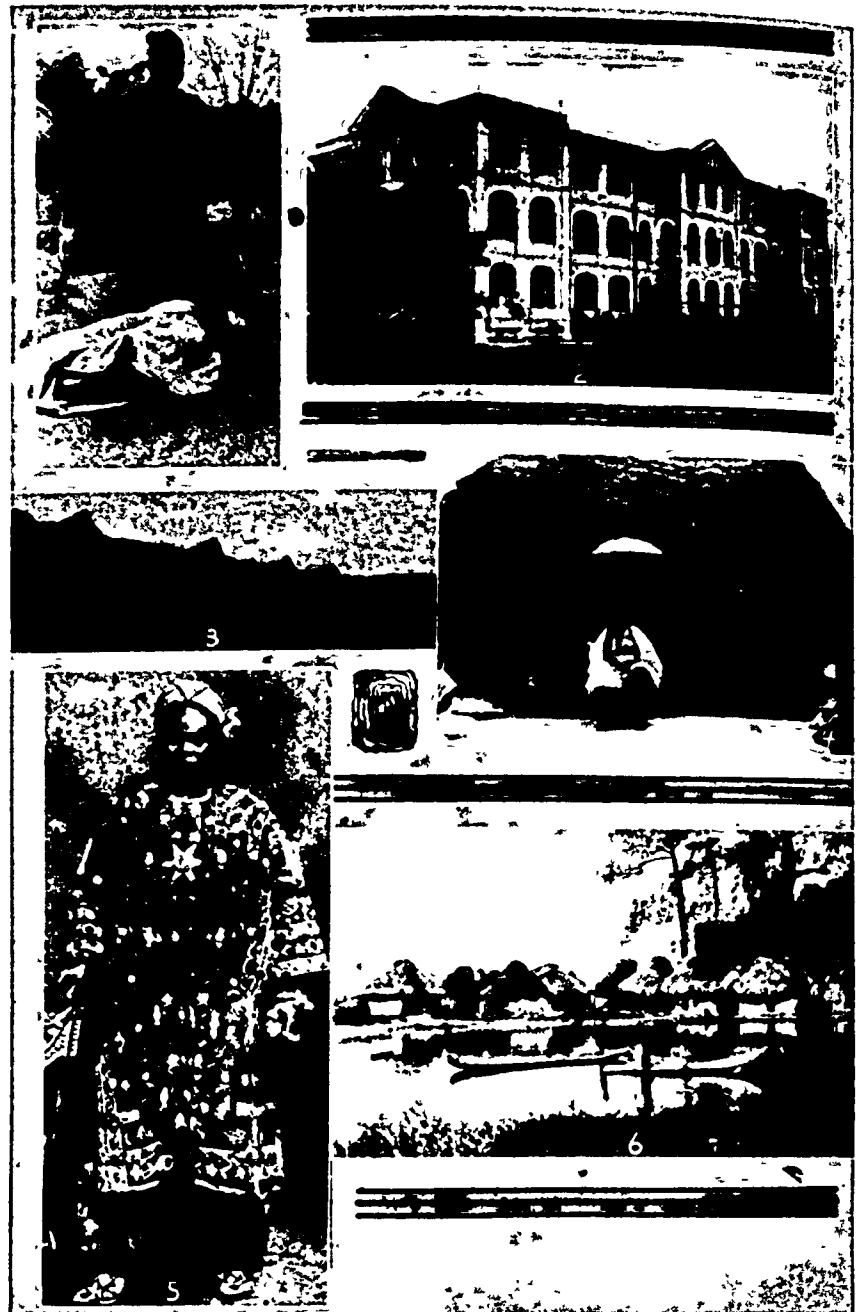
van of the Nigerian Government Motor Service was to leave at noon for Oshogbo, so I sent off my six carriers at 9 A.M., instructing them to wait for me at Oko, a village sixteen miles from Ogbomoso. I joined the motor van at noon, and instead of finding the carriers waiting for me at Oko, I had to wait two hours for them. While waiting, I had a conversation with the chief of the village. No Christian work is being done there, and after talking for a few minutes, in reply to a direct question, the chief said, "He would be glad if I could



RELIGIOUS CUSTOMS.
1. Devil Gods, Oyo. 2. An Egungun. 3. Mohammedan Mosque.
4. Shango. 5. Ifia (Coat). 6. An Egungun.



NATIVE SCENES.
1. Hauling Corn. 2. Drummers. 3. A Market Scene. 4. Baby's Cradle.
5. Pounding Yam. 6. A Dugout.



GOVERNMENTAL LIFE.
1. Saluting a Superior. 2. Government House, Lagos. 3. Afin (King's Palace), Oyo.
4. The Alafin (King) of Oyo. 5. The Alake of Abeokuta. 6. A Fishing Village.



FROM RAW MATERIAL TO FINISHED PRODUCT.
1. Mrs. Pinnock's School Boys. 2. Heathen Children. Mr. Duval and
Theological Class. 4. Teachers and Preachers.

send a teacher to his village." I replied that I would try to arrange for a student to come out and stay during the school vacation, and to come out myself for an occasional service. The carriers arrived at 3:30 P.M., and at 4 o'clock we started to walk the remaining five miles to Ejigbo, arriving at the church (my camping quarters) at 5:30 P.M.

MAY 19.—Spent the day at Ejigbo. Heavy rain fell from 7 to 10 A.M. Made sermon preparation for Sunday. It stopped raining about 10 o'clock, and I spent the larger part of the day visiting and talking with the people in the compounds, from which members and inquirers come to our church. I went to see the king of the town. He is a sorry spectacle, quite blind, the direct result of using native medicine in inflamed eyes. The district officer (a government official) advised him to come to me at Ogbomoso, but the tradition forbidding a king to leave his town has so strong a hold on his chiefs that it was practically impossible for him to come. A quick means of locomotion would make it possible for me to have a branch dispensary here and at several other towns, and what a great service could then be rendered to the sick folk!

MAY 20.—Sunday school and church service in the morning; congregation filled the church. I preached on the Parable of the Talents. Six persons stood up at this service, indicating their desire to become Christians. The ordinance of the Lord's Supper was observed at the close of the preaching service. I planned to meet with the Christians of Ara for the evening service. This town is seven miles from Ejigbo. We started at 2:30 and arrived at 4:30, just as the bell was ringing for evening service. A good company of young people had gathered. I talked to them on "What it means to be a Christian," and administered the ordinance of the Lord's Supper to the church members there. I encouraged them to begin to pay something on their teacher's salary, and they agreed to pay \$1.25 per month. This is one-third of his salary. A veranda in the king's compound was my camping quarters for the night. The king has been a soldier under British officers, and therefore knows how to prepare for the white man. He is a professing Christian. He has his Bible and can read, and when we had prayer he knelt reverently and joined heartily in the devotion.

MAY 21.—Rain detained us till 8 A.M., when we left Ara for Ede, a journey of about 14 miles. We arrived there at 1 o'clock. I saw and talked with a number of the church members, and at night used my stereopticon lantern (a gift from the Cofer Agoga Class of the First Church, Richmond, Va.), showing slides on the life of Christ, Pilgrim's Progress, and some native scenes from my own negatives. (A large number of these slides were a gift from two members of the Fifth Baptist Church, Washington, D. C.) During the afternoon I visited the king, exchanged salutations, and photographed one of his medicine idols.

MAY 22.—We took the train from Ede to Ikirun, and then walked seven and one-half miles to Ire, where I planned to spend the next day, as there was much for me to do in connection with the church there. I made my camping quarters in the bush house erected for the use of the British officials when they are touring in this district. A large company of the Christians came to greet me on my arrival, and I arranged for them to come up on the hill to my camp for a prayer service the next morning.

MAY 23.—It rained heavily from 6 to 8 A.M. When the rain ceased the members of the church came, and we had a good devotional service. I then talked with thirty-three inquirers and candidates for baptism and church membership. I had talked with eleven of them on a previous visit. These the church received for baptism, and the remaining twenty-two I expect to talk with again on my next visit. At 3 P.M. we went to the river and I baptized the eleven persons received at the morning service. Following the baptism we went to the church for the ordinance of the Lord's Supper. We had a

good service. About 6 P.M. a heavy rain commenced and continued well on into the night. The roof of the bush house, being of leaves and in bad repair, leaked like a sieve. There were two or three dry places in the house. I had my bed stretched in one of these, my chair and table in another, and I thought the cook and boys had found a third to sit down on, but while I was writing at my table they asked that when I retired they be allowed to stretch their mat in the place where I had my table, so a doubt arose in my mind as to the dryness or the size of the dry place where they were sitting. The location of the dry places did not change during the night, so we were not disturbed in our slumbers.

MAY 24.—While preparing to leave Ire for Iressi, a messenger came to tell me that a half crazy man had cut his throat, so after breakfast I took my box of medical and surgical supplies and went to see him, and did the necessary surgical work. While attending to this patient, a woman came in urgent need of medical attention. I gave her medicine and instructed her people how to care for her. On the way back to my camp I went to salute the king. At 9:40 A.M. we left Ire for Iressi, a journey of about twelve miles. A heavy rain caught us as we entered a town called Otan, about 11:30. Fortunately there is a good bush house there for use of government officials, and it afforded us splendid shelter. We had dinner and continued our journey at 1:30, arriving at Iressi about 3:30 P.M. Iressi is surrounded by great mountains of rock, the town lying in the hollow. Our church house is built on a high hill, and from the mountains surrounding the town it can be seen for miles in all directions. (I sometimes use this as an illustration of what the church worshipping there ought to be.) My camping quarters were in the church. It was cool and pleasant on the hill, and I had a good night's rest and sleep.

MAY 25.—I had service with the Iressi congregation and administered the ordinance of the Lord's Supper to the members of the church. I had conversation with twelve inquirers, and then gave them a ten minutes' talk on some of their difficulties as brought out in my conversation with them. I expect to see and talk with them again on my next visit to Iressi. This church has thirty-five members. They have had no resident native worker in their midst for several years, but they have done splendidly for themselves. They meet regularly for worship and prayer service; they have built their church, which is a good, substantial building. (It is not quite finished, and they need a good church bell.) Now they ask for a teacher. They are eager to finish their church building, but I believe strongly in the effort toward self-support, and they will begin to pay \$1.25 per month on the worker's salary if I can send them one. In the afternoon I came on to Igbajo, one and a half hours' walk over the mountains. I decided to spend Saturday and Sunday in that town.

MAY 26.—I spent the morning and part of the afternoon talking with candidates for baptism and church membership. Forty-two persons from among several hundred inquirers had been selected by the church as giving satisfactory evidence of being Christians. These were the ones with whom I talked; and then in the evening at a meeting of the church I presented them one by one, and after giving personal testimony they were accepted by the church for baptism and church membership.

MAY 27.—We had a baptismal service at 7:30 A.M. The members had prepared quite a unique baptistry down at the river, and I had the joy of baptizing forty persons on profession of faith in Jesus Christ. After the baptismal service we returned to the church for the morning service. Fully four hundred persons were present. We had a good service. I preached on the subject "Some Principles Baptists Stand For." At 4:30 P.M. the new members were welcomed into the church, and the ordinance of the Lord's Supper was observed.

MAY 28.—Arose at 4:30 A.M. and made preparations for an early start with our faces homeward. We left Igbajo at

6:10 o'clock and arrived at Ire at 9:30. Here I dressed the wound of the man I had attended surgically the previous Thursday morning. He was progressing satisfactorily; I left with our worker there a supply of surgical dressings and instructions for the further care of the patient. We then came on to Ikirun to take the train for Oshogbo, where I had planned to spend the night. We had walked twenty miles before 1 P.M., and were glad to rest when we arrived at the railroad station. We arrived at Oshogbo about 4 P.M. Here I was the guest of Rev. and Mrs. McKay of the Church of England Missionary Society. I had a very enjoyable visit with my friends of the sister society. I learned that a motor van was scheduled to leave in the morning for Ogbomoso, so I started my carriers off by road to this station. About 6:30 P.M.

I was called to go and see a European trader, who was sick with dysentery, and to prescribe for him.

MAY 29.—I had an early breakfast and in a heavy down-pour of rain made my way to the garage, stopping en route to see my European patient of the previous evening. (I have learned that he is now much better and back again at his business.) The motor van left Oshogbo at 7:30 o'clock, and arrived at Ogbomoso about 11:30; and in ten minutes I was at Oka Osupa, where I found the choicest lady and the two best little girls in all the world waiting to welcome daddy back home. (Our mission compound is in the section of Ogbomoso called Oka Osupa.)

Thus ended a very pleasant and I believe a profitable visit to the out-stations of Ogbomoso.

From the Heart of a Missionary

A Letter to the "Homefolks", Intended Only for the Eyes of Loved Ones, Which Will Carry Its Message to Our Baptist Family With All the Greater Effectiveness Because of Its Intimate Revelations of Faith and Need

"PERHAPS the folks at home do not quite realize how we yearn for letters from home—for, after all, our life is a lonely kind of life, though not at all unhappy. We have compensations in joys that are rarer than those folks have at home, but still we always hope that we shall not be forgotten. Compensations—yes, for instance, I have felt very happy today because of the prayer meeting last night. We had a good crowd, with many strangers in it, and they gave me such good attention that I talked on for about an hour trying to explain to them what Jesus Christ could mean to them. There is hardly any emotion comparable to that of telling the good news in a situation similar to that in which Paul spoke. I am taking them through the Acts, and so many times it is as if I were back in those beginning times.

"I spoke Sunday morning at the regular service for the first time on what it means to enter the church, my remarks having in mind the twelve who were to be baptized at the close of the service. The baptism was most impressive. I spoke of the ordinance as Christ's greatest parable, and its teaching seemed certainly to affect the quiet crowd, mostly made up of young men and women who stood about the court yard, some of them non-Christian students from government schools, who had come to see schoolmates baptized. I think that the chief reason why people of other denominations think us queer in our continuing the original ordinance is that they have never seen it. Mrs. Wheeler, of the Y. M. C. A., a Congregationalist, seemed quite moved, seeing it probably for the first time. You remember what the Episcopalian rector said when father baptized Chow at Blue Ridge—he wished the whole college of bishops could have seen that sight! The remark that it doesn't matter how much water you use is entirely beside the point—it isn't the amount of water, it is the symbol—the picture of death and resurrection.

"Counting the four who were baptized Sunday there are now thirteen, I think, who are members coming from Dr. Hargrove's school, one of them the brother of the principal of the school.

"Our monthly salary is now about seventy-five dollars less a month than it was last year, and with famine conditions around us, things are much more expensive, flour about twice the usual price. We don't talk about the scarcity of money to each other hardly at all, because we don't think it is a proper subject or helpful to our frame of mind. But I do think it is only fair for the people at home to know something of the conditions of life out here. It is best for us to go away for the summer—in fact, it is necessary, not alone physically but spiritually and intellectually. The fare, round trip, will cost about \$75 apiece. We are very thankful that we are to have

a house rent-free this summer, otherwise I fear we would have to stay here, for the summer rents are very high, as there is a great demand for rooms and houses, and you have to bid against business people often. About \$150 rent for a room for the summer is about the average, I should say; this not including board. Houses of four or five or six rooms go at \$400 and up, mostly up. This has to come out of our salaries, of course, which minus benevolence, amounts to about \$145 (Mex.), or a little over \$75 gold a month. Foreign food which comes from America costs much higher out here of course. We do not use much of it. We practically do without desserts, as we find that the eggs and milk and butter required make them too expensive. We have cut down our meat bill decidedly, but do not suffer physically thereby. This year we have done very well—as our clothes have lasted until now—but if things continue it will be pretty hard. I notice in the last *Literary Digest* that carpenters in some places in the United States get \$7.00 a day for eight hours' work. If worse comes to worst, we can start that. It ought to be that a missionary had a monthly surplus to put in a savings account, to buy clothes and books, etc. We practically eat up our money each month. Now, understand me, I am not worrying or complaining. Neither of us do much of that. I believe that we mortals are lacking in faith more than in anything else. I have been thinking today that perhaps what we ought to do is to trust in the Lord with all our hearts rather than worry that we cannot put by money for Anne's education. Do the best we can and trust it all to him. It is hard to draw the same distinction in the matter of preparation for the future. We have enough for each day—and Jesus said, 'Be not anxious for the morrow.' He who sent us will care for us and our children if we seek his kingdom alone.

"But our own affairs really do not concern us at all in comparison to the needs around us. How much we need help to prepare for larger work here, the rebuilding of the compound, the erection of a hospital, etc. I have only written of the above privately to you, because I think such facts ought to be known by at least some of the people. It will stop the mouths of those who make excuses that tell of the luxury of missionary life.

"I think we would be willing to divide our salaries if some more of the volunteers at home could come. The thought constantly comes to me—if we could get a theologically trained Chinese here, could we all live on my salary? I suppose the board will supply the money, but if this year brings another debt we shall feel like starting up a mission of our own—making tents or something to support us."

What An Organized Class Can Do For Missions

The Secretary of the Simms Baraca Class Describes a Movement That Might Well be Made to Sweep Through the Sunday Schools of the South

FOR a long time the teacher (R. N. Simms) and certain members of the Simms Baraca Class, of the Tabernacle Baptist Church, Raleigh, N. C., had been feeling that the class ought to undertake the work of missions in a definite way. At times the suggestion had been made in connection with the lessons that the class ought to come to the regular support of a foreign missionary. Finally, in May, 1917, when the class was considering the adoption of a financial budget, the objection was made by some of the members that it did not include a definite amount for foreign missions. The budget was referred back to the committee for reconsideration as to this matter. Some members thought that \$600 a year was more than the class could raise in addition to its regular budget of other expenses amounting to nearly \$1,000. It was decided to investigate the church mission treasurer's book to ascertain how much the members of the class were then contributing to that object. Such investigation showed a total of about \$250 outside of the contributions of Mr. C. R. Boone, a member of the class, who was and for several years had been supporting alone a foreign missionary at the rate of \$600 a year. Investigation of the mission field showed that the Tabernacle Baptist Church was supporting the wife of Rev. Wade D. Bostick, Mr. Boone supporting Dr. George P. Bostick, and Mr. R. L. Horton, also a member of that church, was supporting Mrs. George Bostick. The gifts of the church were being collected and transmitted by the Woman's Missionary Society. The total gifts of the members of the church for this object, all combined, amounted to \$1,800 per annum. It appeared that the church was supporting all of the mission workers at Pochow, China, one of the mission stations of interior China, except Rev. Wade D. Bostick. It developed that the field needed a medical missionary. It also developed that the most urgent need of the field was a dwelling house for Rev. Wade D. Bostick and his family.

This situation was laid before the Simms Baraca Class, with about one hundred men present. The challenge was put to the class to raise as much as the salary of one missionary and apply it upon the expense of building the dwelling house and to continue that annually until the building was complete, and

then to place upon the field a medical missionary and build a house for him. The pledges necessary for this purpose were quickly raised. Thereupon it was suggested that the class raise as much as the salary of another missionary—\$600—for the same purpose. The pledges poured in as fast as two secre-

taries could record them, and this double amount was quickly raised. It was then suggested that as the men didn't seem to be through responding to the teacher's appeal for this purpose, that they go ahead with a third missionary salary of \$600. The pledges continued until this amount was raised, making a total of \$1,800. The following Sunday the information was brought to the class through a letter from Dr. Love that the war had increased the expenses incident to the support of missionaries, and instead of \$600 it now took \$720 to support an American missionary in China. The men of the class thereupon said that they would raise the increased amount, and they ran their subscriptions on up from \$1,800 to \$2,160. They began to pay on these subscriptions with the

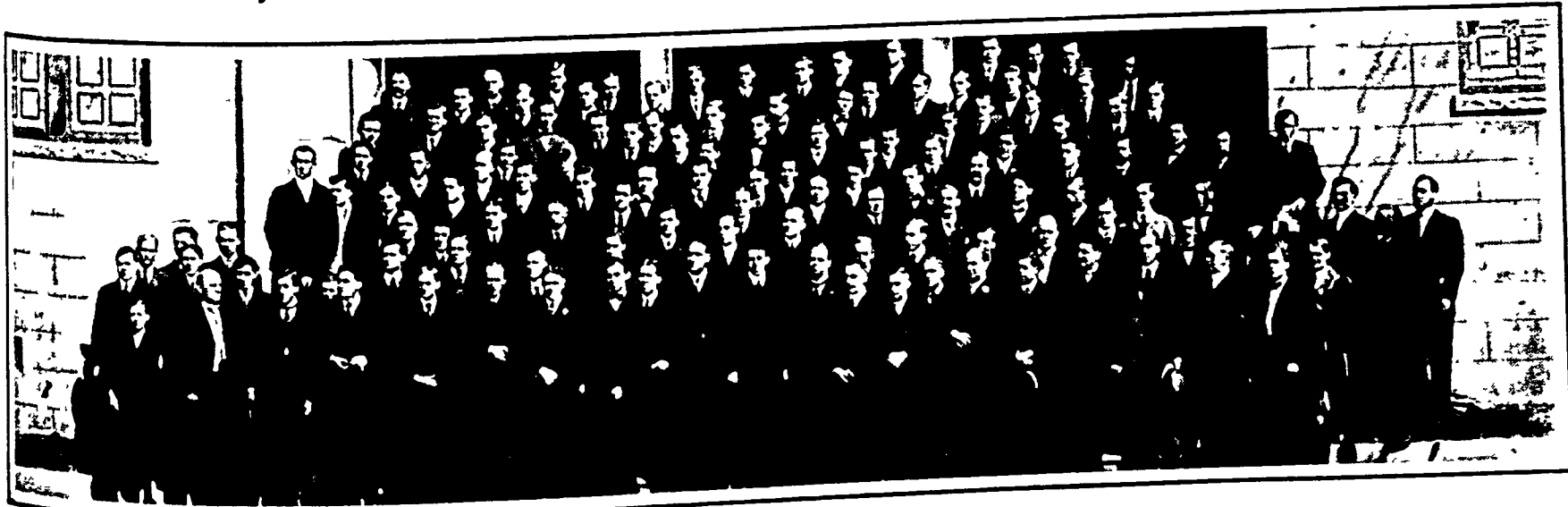
first Sunday in July, 1917, and from that date until and including the first Sunday of September, 1917, there has been paid in cash to the class mission treasurer the sum of \$545.26.

This money is collected by the class in envelopes of special color, specially printed for the purpose, which are distributed to the members each Sunday along with the envelopes for the regular class fund. Itemized accounts of the individual gifts are kept by Mrs. W. Reid Martin, the class mission treasurer, who is an employe in one of the leading banks of the city, and whose record book, prepared for the purpose, is admirably arranged. The members are expected to pay their pledges in installments on each first Sunday, unless it is more convenient for them to pay each Sunday. If any become in arrears they are systematically notified by the class mission treasurer upon a postal card prepared for the purpose, and they are expected to pay up the arrears with a small additional sum sufficient to cover the costs of the notice, so as to keep the mission fund proper clear of expense.

The class mission treasurer pays over the funds to the mission treasurer of the church, who remits the same to the treasurer of the state mission fund, and thus the money is all transmitted



Teacher R. N. Simms.



The Simms Baraca Class of the Tabernacle Church, Raleigh, N. C.

through the regular denominational channels. The class only reserves the right to designate the field and purpose to which the fund will be applied. It seems best that this should be done to maintain the highest interest on the part of the contributors, thus putting them as closely as possible into direct touch with the foreign mission field. Dr. J. F. Love, corresponding secretary of the Foreign Mission Board of the Southern Baptist Convention, has been kind enough to approve the work of the class in unstinted terms, substantially declaring that its plan would, if generally adopted by our adult classes, usher in a new day for the foreign mission work of Southern Baptists, and that it is especially timely now as offering a solution of the present pressing problem of financing the work.

He has granted permission to the class to name the cottage it will first build, and the class has by unanimous vote decided to name it the Simms Baraca Class Cottage. It is hoped that the building will be completed by next spring. The cost of it will be about \$2,000. Immediately thereafter the class will begin the erection, through the Mission Board, of another cottage and will send a medical missionary to occupy it, thus completing the corps of workers at this station and their equipment for work. Dr. George Bostick will give his time mainly to preaching and the oversight of the interior mission work. Rev. Wade D. Bostick will give his main attention to the school. Their wives will work as women missionaries and the medical missionary will minister in a large way to this great field. All three of the missionary families will be well housed, and the station is supplied with a good church house, erected by the Tabernacle Church. Grounds have been purchased for a good school building, soon to be erected.

The men of the Simms Baraca Class are highly enthusiastic about the work, being naturally and properly more interested in it than in anything they have ever undertaken before. Their experience in raising a larger fund for missions than the entire church had been giving before ought to inspire other classes to undertake such work. It was easily done. Preparation was made for it by earnest teaching to that end, by considerable personal work, by the stimulus of liberal giving, and by thoroughly acquainting the men with the facts as to the field, its needs, and their Christian duty and privilege in respect thereto.

There has long been a feeling that the men of our Baptist churches have not been active enough in mission work. They lack information and organization. They have seemed to need a men's missionary society, but the churches are so filled with organizations and modern men are so busy that the proposition to organize such a society has not found the favor it ought. The organized Bible classes of men seem to furnish an organization ready to hand to be used for the purpose of disseminating a more intimate knowledge of the mission fields, encouraging a more lively missionary interest and raising regularly funds needed for this work. The class is planning to enlist a hundred other Baraca classes. It is suggested that our organized adult classes throughout the South consider this matter and see if they will not fall into the movement and lend their aid to this mighty cause. They will find their own life vastly stimulated by the effort, and will gain a great blessing as they bestow one in helping to bring their Master's reign to earth.

THE self-starter is a great labor and time-saving device, whether applied to an automobile, an individual, a church, or an association. In our Baptist economy, getting started consumes entirely too much of our energy and time. We must determine more and more not to wait until the eleventh hour to make our start for missions. It would be a tremendous gain if we could get our home and foreign mission apportionments pledged and paid during the first six months instead of waiting until the last hour of the last week of the last month before the books close.

"MARY SLESSOR OF CALABAR"*

Desirous of Reviewing Each Month Some Notable Missionary Book, the Editor Selects This Fascinating Volume by W. P. Livingstone, and Urges Its Reading

FEW romances ever written have surpassed in interest the thrilling story of the life of Mary Slessor who died in Africa in 1915, after nearly forty years of pioneer missionary service in one of the most destitute fields of the Dark Continent. In many respects it is equal to "*Thinking Black*", and is justly entitled to the claim of its publishers to be "The missionary book of the period".

Mary Slessor was born in Aberdeen, Scotland, in 1878. Her father was addicted to drink, but her mother was a true gentlewoman and a consecrated Christian. Forced by poverty to become a factory operative at the age of eleven, she was denied the advantages of school and college, but with undaunted determination she secured the fundamentals of a good education. For fourteen years she toiled in the factory as a weaver, the main dependence of her family for support.

From early childhood Mary had been interested in missions. Her mother was a constant reader of missionary literature, and missed no opportunity for her children to come into contact with visiting missionaries. The story of Calabar impressed this girl as a mere child, and she never got away from the compassion that sprang up in her childish heart for the people of this tragic land. A cherished plan was that her brother, John, a gentle, consecrated lad, should become a missionary, but this was frustrated by his untimely death. The thought finally became a settled conviction that God wanted her to take his place, and when there came a call through the Presbyterian church of which she was a member for a worker for Calabar, she accepted it as the direct voice of God, and offered herself for the place.

Miss Slessor was twenty-eight when she sailed for Calabar, in 1876. The Foreign Board of the Free Church of Scotland had for years been doing missionary work in this field, but only the fringes had been touched. Acquainted as she was with what might be expected, she was appalled by the heathenism, destitution and misery that confronted her. The first sight she saw on entering her field was a human skull hung on a pole at the entrance of the village which was to be her headquarters.

"What a land was this she had chosen to make her dwelling place!" exclaims her biographer. "A land formless, mysterious, terrible, ruled by witchcraft and the terrorism of secret societies; where the skull was worshiped and blood-sacrifices were offered to *jujus*; where guilt was decided by ordeal of poison and boiling oil; where scores of people were murdered when a chief died, and his wives decked themselves in finery and were strangled to keep him company in the spirit-land; where men and women were bound and left to perish by the water side to placate the god of shrimps; where the alligators were satiated with feeding on human flesh; where twins were done to death, and the mother banished to the bush; where semi-nakedness was compulsory, and girls sent to farms to be fattened for marriage. A land also of disease and fever and white graves. There, too, lay her own future, as dark and unknown as the land. . . ."

But Mary Slessor was not dismayed. She began the performance of the simple duties that were first assigned her with a light heart, full of joy because of the knowledge that she was doing her Master's will. At first the children, with whose instruction she was charged, would run screaming in terror at the sight of this white "Ma". Little by little their fears were overcome, and a place won in the hearts of children and parents alike. The work of the mission was "like build-

*Published by Geo. H. Doran Company, New York; 347 pages, splendidly bound in cloth; \$1.50, net.

October, 1917

ing a lighthouse stone by stone, layer by layer, with infinite toil and infinite patience". Yet she often found it difficult to restrain her impatience. "It is difficult to wait," she said. One text, however, kept repeating itself—"Learn of Me". "Christ never was in a hurry," she wrote. "There was no rushing forward, no anticipating, no fretting over what might be. Every day's duties were done as every day brought them, and the rest was left with God." It was in this spirit that she worked.

Time would fail to speak of the evils that she faced. One in particular that held a terrible fascination for her, and to the overthrow of which she lent her every power, was that of twin-murder. A woman who gave birth to twins was regarded with horror. The belief was that the father of one of the infants was an evil spirit, and that the mother had been guilty of an unspeakable sin; one at least of the children was believed to be a monster, and as they were never seen by outsiders or allowed to live, no one could disprove the fact. They were seized, their backs broken and they were crushed into a calabash or water-pot and taken out—not by the doorway, but by a hole broken in the back wall, which was at once built up—and thrown into the bush, where they were left to be eaten by insects and wild beasts. The mother was then driven outside the bounds of decent society and compelled to live the remainder of her outcast life alone in the bush. The mother-heart of Miss Slessor went out in great pity to these helpless ones, and besides the rescue of scores of twin-babies from death, she succeeded in large measure in securing the abandonment of this awful practice.

Miss Slessor was essentially a pioneer. Whenever she saw the work well under way in a community she forthwith cast about for someone to whom it could be turned over, while she sought more needy fields. Gradually her work bore fruit, and as her sphere of operations grew she became an inestimable power for good in an area that included many hundreds of miles. She established trade with the coast agencies, broke up tribal feuds, introduced improved methods of building and farming, taught the people to work, and overthrew many of their wicked and degrading customs. She established a chain of schools, placing her "boys" whom she had reared in her household in charge as teachers. These schools became mighty powers in the lives of the people, there being often the chief men of the village and the little children in the same classes, learning to read and write, and repeating verses of Scripture. She brought to the people the love and knowledge of God through Jesus Christ, and witnessed the turning of hundreds to righteousness. Always and everywhere she was a soul-winner, with an unshakable faith in the transforming power of the gospel over the lives of the vilest and most ignorant.

Her visits to the homeland on furlough were one long ovation. Everywhere she was sought and honored. But her timidity and modesty were painful in the midst of public notice, and the severest tax on her strength of any labor was that of making addresses and visiting churches at home. As soon as her health would permit she would eagerly set out to her beloved "babies".

Recognition of her services was not wanting in her lifetime. She was awarded the Maltese Cross of the Order of the Hospital of St. John in Jerusalem by the Secretary of State of England. She was made magistrate and invested with royal authority as judge among the natives, in which capacity she served for many years. "The success that rewarded her toil was very great, and will multiply as the years pass," says a writer in the *Missionary Review of the World*. "Honored by government officials, loved by her fellow-workers and almost worshiped by the children, men and women about her, she gladly lived her life to the full, . . . showing forth the power of a life that was glorified and transfigured by a full devotion to her Lord."

SOUTHERN BAPTIST WORK IN AFRICA

Secretary T. B. Ray, D.D.

DID you know that the first Baptist church ever founded in Africa was organized in Richmond, Va.? Such is the case. In 1821, Lott Carey, Colin Teague and others were received as immigrants by the American Colonization Society, and were recognized by the Baptist General Convention of North America as missionaries to Liberia. Before going out to their new home, these pioneers formed a church in Richmond, Va., which, when transplanted, became the First Baptist Church of Monrovia, Liberia.

The Triennial Convention of the Baptists in North America fostered the Baptist work in Liberia. When the Southern Baptist Convention was formed in 1845, the interest felt heretofore by Southern Baptists in the work in Africa was not chilled. From the beginning of the Convention's history, a lively interest has been kept up in the African field. The Liberian Mission was turned over to the Foreign Mission Board of the Southern Baptist Convention by the American Baptist Missionary Union in 1856. In 1861 there were twenty-four churches, with a membership of 1,258. It had been one of the most fruitful fields the Foreign Mission Board of the Southern Baptist Convention had fostered.

During the period of the war between the states, it was impossible for Southern Baptists to care for the work in Africa as they desired and the work languished.

As far back as 1850, Rev. T. J. Bowen had explored the Yoruban field in Nigeria, and had made glowing reports of the opportunity for missionary service in that section. After much discussion and exploration, it was finally decided, in 1871, that it would be better to abandon the work in Liberia and press forward the work in Yoruba land, because the last named country seemed to offer a better approach to the vast interior Sudan region, which is one of the most largely populated unevangelized sections of the world.

The work in Nigeria divides itself rightly into three periods:

- (1) 1850-1875, the period of occupation;
- (2) 1875-1897, the period of reconstruction;
- (3) 1897 to the present, the period of development.

We hope we are at the beginning of another period, which we will call the period of expansion.

The first period was exceedingly trying. During the time eleven of the missionaries sent out remained on the field only one year. T. J. Bowen, W. H. Clark, A. D. Phillips, T. A. Reid and R. H. Stone were able to remain on the field long enough to do a genuinely constructive work. Perhaps the greatest service R. H. Stone rendered the mission was the training he gave to M. L. Stone, a native African, who served for thirty-five years as pastor of the First Baptist church at Lagos. This great native man rendered a mighty service to the cause. By 1870 the work was practically destroyed. Native wars had devastated it and the missionaries had retired.

The threads of the broken work were taken up by W. J. David, of Mississippi, who was appointed in 1875, and P. A. Eubank, of Kentucky, who was appointed in 1881. These two men drew together the scattered Christians and did much toward reorganizing the work that had been destroyed by native strife. David gave nineteen years and Eubank eleven years of service to Africa.

C. E. Smith, of Massachusetts, who gave twenty years of his life to Nigeria, arrived in 1884, and W. T. Lumley, of Mississippi, who served in Africa eighteen years, arrived in 1888. C. C. Newton, of North Carolina, served five years, beginning in 1889, and S. G. Pinnock took up the work in 1891. During this second period, the work was thoroughly reorganized, the old stations reoccupied and the length of missionary service was greatly extended.

The third period might be dated from 1897, because at that time the mission began to plan more adequately for the definite training of the natives. C. E. Smith, while alone on the field, began in 1897 a Theological Training School, and thus started a movement for the training of a native constituency to do the wider work of evangelizing the Nigerian field. Good progress has been made. The Girls' Academy was founded by Mrs. Lumbley in 1906, in Abeokuta; an Industrial school was started at Saki in 1906 by L. M. Duval, but the development of this Industrial school has been under the leadership of Rev. and Mrs. E. G. MacLean; in 1912 the Boys' Academy was established thoroughly by Rev. A. Scott Patterson at Ogbomoso. Day schools have been developed in all of the stations. In the meantime, the medical work has grown apace. Dr. George Green, our first medical missionary to Africa, arrived on the field in 1907. He has labored with great success at Ogbomoso. In 1910, Dr. B. L. Lockett was sent to Nigeria, and after a brief service at Abeokuta, established the medical work in Oyo, where he is laboring today with gratifying results.

God has greatly blessed the efforts that have been put forth in Africa. It is one of our most fruitful fields. Last year's statistics show that we have in Nigeria now 25 churches, with a membership of 6,573; we have 16 foreign missionaries, and 54 native workers; there are 45 schools of all grades, with a total enrollment of 1,601 students. Last year the baptisms numbered 656.

It has been commonly supposed that the climate in Africa has made it impossible to do successful work, but a glance at the history of the mission will show that while the climate has been difficult, it is by no means impossible. During the early days, the climate took heavy toll. Indeed, it has been fatal to a great many throughout the entire history of the mission, but over against this are the outstanding facts that A. D. Phillips, even in the early period, served twelve years; R. H. Stone, eleven; W. J. David served eighteen; P. A. Eubank,

eleven; C. E. Smith, twenty years. Of the missionaries who are now on the field, S. G. Pinnock has already served twenty-six years; Mrs. Lumbley, eighteen; L. M. Duval, sixteen; Dr. George Green, ten; E. G. MacLean, nine. The health of the mission was never better, and it is believed that with proper care the lives of the missionaries can be so safeguarded in Nigeria that missionaries go out to Africa with the assurance of being able to serve the cause a great many years.

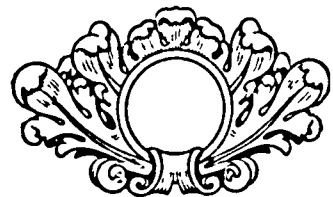
A most noticeable and gratifying thing about the work in Africa is the way in which the natives support their work. There are three self-supporting churches in Lagos and the one in Ibadan. These self-supporting churches are doing a magnificent home mission work, in which they support a number of evangelists and out-stations. The First Church at Lagos several years ago refunded to the Foreign Mission Board about \$5,000 which the Board had spent in erecting its building. There is a native association, known as the Yoruba Baptist Association, which is a vigorous body. The members of our churches gave last year over \$11,000 to the support of their work, and when their poverty is taken into consideration, this is a fine showing. They are a worthy people. Indeed, we have few fields in which we could hope to reap larger returns from an increased investment of money and missionaries.

Our work amongst them is filled with romance and heroism. The climate has been difficult. Sickness has often decimated and, at times, even destroyed our missionary forces, but the work has gone forward with great promise. If our missionary force could be doubled now, in a few years we should be able to reap a marvelous harvest. The gateway to the great unevangelized heart of the Dark Continent swings open to Southern Baptists through Yoruba land. The sin, the suffering, the need that lies beyond us, provoke us to put forth greater efforts. We have entered and laid good foundations. The great need now is for reinforcements, for which our workers plead insistently.

From the

Foreign Mission Board

Richmond, Va.



\$1,000,000

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

SOME of the thoughtful men in the denomination are realizing how serious is our present foreign mission situation. This was apparent at the Southern Baptist Convention, when the Convention itself gave consideration to the salaries of missionaries and to the question of larger income to enable the Board to take care of a situation which has become exceedingly acute.

The resolutions by Dr. Truett, which recited the exceptional necessities of the Foreign Mission Board and recommended an increase in the amount which the Board was to ask the denomination for, and an enlargement of the plans on which the Board should project its work this year, were voted through the Convention with great heartiness and unanimity. Since the Convention adjourned other men have been giving the situation sober consideration. Dr. R. B. Garrett, of Virginia, for instance, raised the question in the *Religious Herald*, and suggested that Virginia voluntarily raise her apportionment from the eighty-five thousand dollars fixed by the Convention

to one hundred thousand dollars. The district associations of Virginia have taken the suggestion seriously, adopted it, and have made apportionments to the churches accordingly. The *Baptist World*, reviewing the lead which Virginia had thus taken, has suggested that one hundred thousand dollars is Virginia's part of a million dollars by Southern Baptists this year for foreign missions, and that the brotherhood undertake seriously that amount to enable the Foreign Mission Board to pay off insistent obligations already upon it, and to get ready to enter the great and promising Baptist mission field of Russia at an early date. Those who are close to the Virginia situation believe that Virginia will raise every dollar of the hundred thousand dollars.

If other states can be made to realize the exceptional seriousness of the foreign mission situation at this time and be made aware of the challenge which present world conditions make to us, both as evangelical Christians and as the stewards of Baptist and democratic principles, it ought to be an easy thing for Southern Baptists to raise the million dollars this year. We lacked only thirty thousand dollars last year of raising this amount, including the amounts given to the debt and Judson Centennial.

Exceptional profits have fallen into the hands of many Baptist men and women of the South during the present year and made it possible for even these alone to make the necessary increase in foreign mission contributions to realize the million dollars. There are, however, besides these, thousands and even hundreds of thousands of Baptists who have never, for a single year in their lives, taken a worthy part in this greatest of Christian enterprises, which has as much of the Saviour's endorsement upon it and authority behind it as anything that a Christian undertakes. Cannot those Southern Baptists who are alive to the importance of the present hour, who love foreign missions and covet a world Empire for their Saviour, so set the appeal before those who have made large money and the greater numbers who, though they may not have made so much, still owe much to their Lord, that this ideal of a million dollars can be realized?

If this great task is to be accomplished information must be given to the masses of our people, and close personal work must be undertaken with individuals. Many men who have money will not give it unless faithful Christian workers get them into close quarters and exhort them to do large and worthy things.

Mr. Joshua Levering has given evidence of his steady loyalty to this great work by offering to give this year one thousand dollars, in addition to his regular gifts, if his brethren will go in for a great campaign. Our Northern friend, who has helped us for years, offers to give the salaries of five missionaries, if we can find ten men who will give each a salary (\$720). There are, I dare say, one thousand men and women in the South who could give a thousand dollars to match Mr. Levering's thousand, and another thousand who could give the salary of a missionary to meet the challenge of our friend in the North. There are some who could, out of the profits of the present year, give many times this amount, and in doing so make it possible for Southern Baptists to meet obligations which have been deferred from year to year until our foreign mission work is seriously impaired at strategic points, and in relieving these, help us get ready to enter a great mission field, where we can probably accomplish an unprecedented work.

No body of Christians in the world has such an opportunity for missionary achievements in Russia as Baptists have. We ought not to miss this opportunity, but we cannot take advantage of it unless the Baptist men and women of the South come forward in a great way to help the Board discharge sacred obligations. Let the Christian workers of the South speak out. Shall two and three-quarter million Southern Baptists this year give a million dollars to foreign missions? Let us have an agitation of this throughout the territory. Let those who are ready to co-operate in such a program make known their willingness and their readiness. We never saw such a day of foreign mission opportunity before, and now that the doors of all nations are off their hinges, it is certain that the opportunity will never be greater and the probability is that if we fail to meet these great providential conditions they will never so favor us again. It is an hour when the stewards of God's money should realize their stewardship and a time when the stewards of souls should faithfully admonish their brethren and sisters.



MISSIONARY NOTES

Secretary T. B. Ray

A cablegram was received September 8th announcing that the party of missionaries which sailed on the *S. S. Empress of Japan* August 16th, had arrived in Shanghai, after having enjoyed a fine voyage.



Missionary L. C. Quarles, of Montevideo, Uruguay, will teach Spanish for nine months in one of the Richmond high schools. It has been necessary to extend Brother Quarles' furlough on account of the health of his wife. During the remainder of his stay at home he will teach.

Missionary Geo. W. Sadler, of Oyo, Africa, has entered temporarily the secretaryship of the Young Men's Christian Association. He will be in war service and is to be located, for the present, at Camp Gordon, near Atlanta. It is not possible for Mr. Sadler to return to his field in Africa under present conditions.



Rev. W. C. Taylor, of Pernambuco, Brazil, writes of the great revival which has come to the First Church: "Bernardo preached mightily. Over one hundred saved this week; many of our students, one man high in the educational circles, the brightest senior in the Federal Law School, soldiers, business men, washerwomen—all classes. The interest is still deep.



Rev. and Mrs. Frank Marrs, who have served so long and so splendidly as missionaries in Guaymas, Mexico, have been granted a furlough. They have been able to keep a considerable portion of their work going until recently in spite of the unsettled condition of the country. They are in great need of a rest, which we hope will completely recuperate them.



Miss Mary Anderson, of the Pooi To Girls' School, Canton, has arrived at her home at 5 Luling Street, Mobile, Ala. We hope she will be greatly refreshed by her much-needed furlough. She reports she was able to witness the practical completion of the new building for the Pooi To School and also the building for the Primary department before she sailed for home.



We have received word from Prof. Edward Evans, who has been teaching in Shanghai Baptist College, that he is now somewhere in France, serving with the Canadian troops. Prof. Evans has been teaching for some years in Shanghai Baptist College. He is a Canadian by birth and was called to the colors by his government recently. We pray that he may be spared to serve with us again in Shanghai College.



Rev. W. E. Davidson and wife sailed from New Orleans on the *S. S. Alena* of the United Fruit Line on August 31st for Valparaiso, Chile. They went by way of the Panama Canal. The Davidsons will remain in Pernambuco for awhile, studying the language, and after that will go into the southern part of Chile and affiliate themselves with the Baptist work that has begun in that region. On their journey out they stopped with the Murray, Kentucky, church, which is to provide their salaries and expenses, where they experienced a most gracious reception.



It is with profound grief that we record the death of Mrs. R. E. Chambers, of Canton. She died at Pen Mar, Pa., September 6, 1917, and was buried in Hollywood Cemetery September 7, 1917. She died of cancer. Mrs. Chambers was born in Richmond, Va., July 29, 1869. She was educated in the city schools, and was sent out to China as Miss Julia Trainham, in January, 1901. She married Rev. R. E. Chambers February 28, 1906. Mrs. Chambers was a devoted worker. She was active in evangelistic and educational work. One of her notable achievements was in erecting the splendid kindergarten building in Canton. To this school she gave her last attention as a missionary. The splendid success she attained in this kindergarten was characteristic of her whole missionary career. Dr. Chambers will return soon to Canton, taking with him three of his children and leaving the other one in America. Our hearts enshrine him and his in affectionate sympathy.



RECEIPTS FOR FOREIGN MISSIONS

From May 1, 1917 to September 15, 1917

	Apportionments	1917	1916
Alabama	\$ 33,000.00	\$ 3,695.89	\$ 1,610.98
Arkansas	15,000.00	199.12	110.30
District of Columbia	4,000.00	322.24	307.60
Florida	8,500.00	804.67	1,217.30
Georgia	60,000.00	8,602.83	6,085.86
Illinois	2,000.00	27.50	102.85
Kentucky	55,000.00	19,126.90	18,330.43
Louisiana	12,000.00	3,282.80	3,000.00
Maryland	15,000.00	3,153.69	2,899.40
Mississippi	36,000.00	442.79	255.60
Missouri	25,000.00	7,033.53	7,621.34
New Mexico	2,500.00	10.00	
North Carolina	55,000.00	1,567.61	1,385.31
Oklahoma	11,000.00	711.92	400.00
South Carolina	55,000.00	8,633.80	6,881.85
Tennessee	35,000.00	1,961.79	1,926.24
Texas	85,000.00	2,400.34	911.87
Virginia	85,000.00	17,782.00	12,148.80
	\$594,000.00	\$ 79,759.42	\$ 65,194.73



Mystery—Danger—Courage— Tragedy—Triumph

Rev. F. M. Purser, Th.D.

PERHAPS there is no literature in the world which is so replete with the recitation of thrilling adventures in lands of mystery, as is that literature which has been written about missionaries and their work, mission fields, and mission problems. This literature is full of pathos, of truth, of romance, and of rich humor. It excels in its relation of unselfish deeds of heroism in the face of danger, trials, neglect and long suffering. It makes its contribution to scientific research, and to the solution of the world's great problems. It will strengthen your faith in the God of hosts who is still reigning, and who is giving his ambassadors triumph after triumph.

It is to the work of creating and promoting the study of such literature, that the Educational Department of the Foreign Mission Board, Richmond, Virginia, is applying itself.

We are recommending especially to members of your Woman's Missionary Society, Men's League, Young Woman's Auxiliary, or Senior B. Y. P. U., a study of

THE ROMANCE OF MISSIONS IN NIGERIA.

This is our leading mission study text-book for the year. It has been written for us by the Rev. Samuel George Pinnock, who has been a missionary of the Foreign Mission Board, S. B. C., to Yorubaland, Nigeria, Africa, for twenty-six years.

The Romance of Missions in Nigeria is about our own Southern Baptist mission work in West Africa.

This is an exceptionally fine text-book. The author "lures us out into the open, where the freshness of life is", and presents "a human story filled with high lights and low-lying shadows." Indeed, an unusual number of first class missionary stories are found in this book. Such chapters in the book as "Inducted into Service", "Customs and Religion", and "Typical Missionary Experiences", are full of life and interest.

Much helpful literature for parallel reading has been prepared in connection with this course. Our plan is that each member of each class using this book should own a copy of *The Romance of Missions in Nigeria* which will be used as a text-book. Then we recommend that each such class, as a class, secure, for reference and parallel work, one copy of each of the immediately following named books:

The Lure of Africa, by C. H. Patton;
An African Trail, by Jean Kenyon Mackenzie;
Mary Slessor of Calabar, by W. P. Livingstone.

The Lure of Africa is a good book for reference work. It gives a clear cut statement of the conflict between paganism, Islam, and Christianity. The zones of Mohammedan and Christian progress are well illustrated. The book contains many quotable passages. While we differ with the author in some of his suggestions made in the last chapter of the book, nevertheless we recommend that you use this book in your supplemental work.

An African Trail is written by one who herself is on an African trail. "Here is a fireside study—a study of the Divine visitation to humble huts." This is "a book about a tribe, one like many others of the tribes of the Bantu people of Africa. It is a book about an adventure—an African adventure which repeats itself wherever the Word of God

To some of this literature we herewith call your attention. From a selfish standpoint alone, and "not to please anyone other than oneself should these books be read—and, oh! I promise you—the long hours of pleasing!" But there will be more—there will be inspiration and action.

Our special mission study theme for the years 1917-18 is "The Light of Christ in the Life of Africa." A study of missions in Africa is abounding in a study of thrills, of dangers, of discouragements, of needs, of opportunities, of sacrifice, of tragedy, of romance, of triumph.

makes entrance into a neighborhood of those forests and addresses itself to those tribes." The book is about God's workings among the Bulu tribe in the Kamerun, West Africa. There are in this book many illuminating accounts. It will prove very helpful in reference work.

Mary Slessor of Calabar is the title of W. P. Livingstone's biography of Mary Slessor, that dauntless heroine of modern times. It is the life story of a simple Scotch girl who went through nearly incredible experiences, but who

emerged from danger after danger, and went on and on accomplishing a splendid task. The book itself teems with the throbbings of the great heart of Mary Slessor. It will do one much and lasting good to read "The Conquest of Okoyong", "The Romance of Enyong Creek", and "Onward Still". Selected passages from this book will add interest to the sessions of your mission study class using *The Romance of Missions in Nigeria*.

We may add that a special set of *Helps to Leaders of Classes* has been prepared for use with *The Romance of Missions in Nigeria*, and that these *Helps to Leaders* may be secured only from the Educational Department of the Foreign Mission Board, Richmond, Virginia. These helps will contain page references to *The Lure of Africa*, *An African Trial*, and *Mary Slessor of Calabar*, showing how these books may be used to advantage in supplemental work.

Classes studying *The Romance of Missions in Nigeria* will also find it worth while to file the October, 1917, number of HOME AND FOREIGN FIELDS, which contains special articles on Africa.

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For those who may want to study some book on some mission problems we again recommend the book by Doctor Victor I. Masters,

COUNTRY CHURCH IN THE SOUTH.

Dr. Masters, through his work with the Home Mission Board, S. B. C., has had opportunity to study the country church problem. He very wisely and interestingly outlines the problems and discusses among other things "The Country Minister", "The Once-a-Month Church", and "The Support of the Pastor". This book should be studied by many of our Southern Baptists. People in city churches as well as those in country churches need to know what is so attractively set forth in this book. As Dr. F. C. McConnell says: "It is not a country church problem. It is a Baptist problem."

The city and village churches are responsible for derelictions in rural churches quite as much as if the derelictions were in their own respective churches." This book presents an excellent discussion of a vital theme.

In case you have already studied this book and want a new book on home missions, it might be well for you to use

SONS OF ITALY.

Antonio Mangano, the author of *Sons of Italy*, speaks from the standpoint of one born in Italy. He is a Baptist, and is now Director of the Italian Department of Colgate Theological Seminary.

The book shows the life of the Italian in Italy and in the United States. The author discusses the problem of assimilating the Italian, and the promotion of Protestant churches. We cannot agree with his findings in every instance. But his statement, as a whole, is intensely interesting.

THE MOFFATS

is the title of a new biography of Robert and Mary Moffat, written by Ethel Daniels Hubbard. Those familiar with Miss Hubbard's book, *Ann of Ava*, will know what to expect when they read *The Moffats*. The book is written in a delightful style and is calculated to hold the interest of young people anywhere from 14 to 20 years of age. It is more suitable for reading than for study class work, though it could be used as a text-book.

For the Girls' Auxiliaries and Royal Ambassadors and all young people 13 to 16 years old who may not use *The Moffats*, we recommend either

UGANDA'S WHITE MAN OF WORK, or, LIVINGSTONE THE PATHFINDER.

Both of these books have been used before, but many classes have not yet studied them, and much is in store for those who may study either of these books.

For the Sunbeams and for all children 9 to 12 years of age we recommend a study of

AFRICAN ADVENTURERS.

The author of this book, Miss MacKenzie, herself is an adventurer in Africa. "She knows the girls and boys; speaks their language; and has journeyed far into the dark forest, even into the homes of the dwarfs."

The book will hold the interest of all Juniors. Some of the chapter headings are: "The Family of Akulu Mejo", "White Men and Their Adventures", "An Adventure with the Dwarfs", "Adventures of Assam and Mejo", "The Return of the Adventurers". We know our Juniors will enjoy a study of this book.

If the Juniors want a book on home missions, we recommend

BEARERS OF THE TORCH.

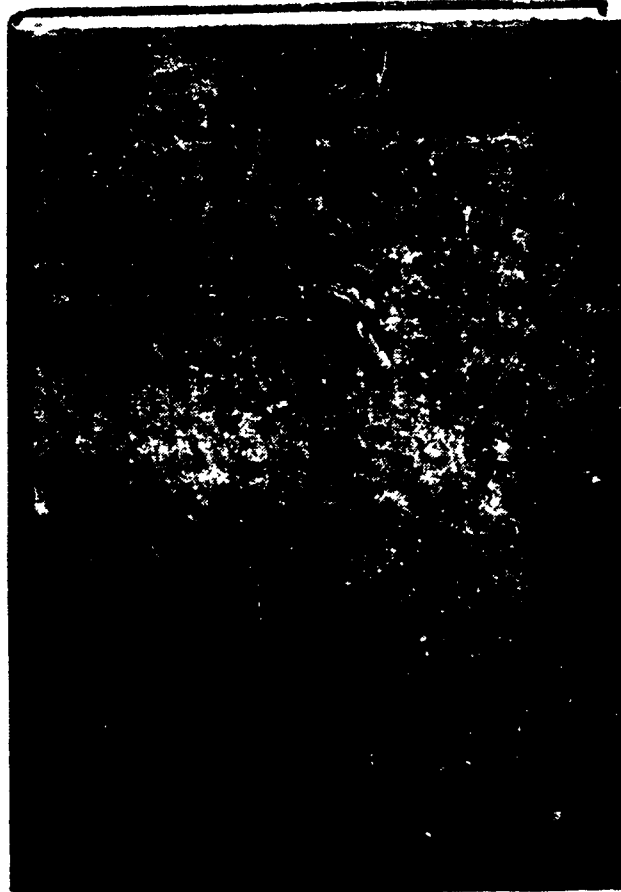
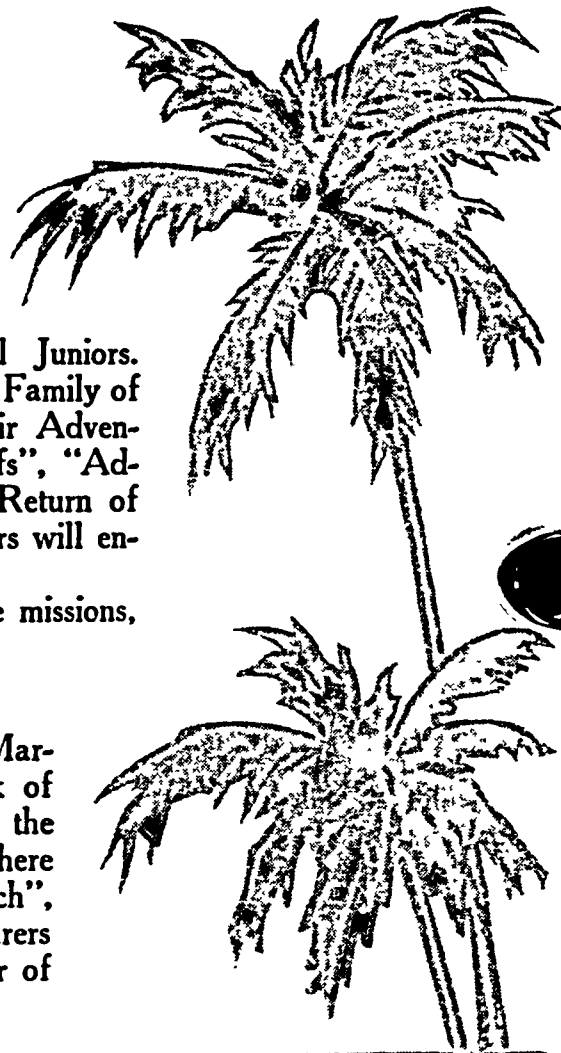
The keynote of this book is the story of Martin Luther, ending with his great work of translating the Bible, thus "Lighting the Torch" for the world. Among others there are chapters on "The Lighting of the Torch", "A Runner to New Mexico", "The Bearers of the Torch to Cannibals", "A Bearer of the Torch in the West".

For Beginners and Primaries, 4 to 8 years of age, we suggest African Picture Stories.

Or, if the Beginners and Primaries want something on home missions, dealing with the Italians in America, we suggest Italian Picture Stories.

We think it wise to tell you that you will find a more complete list of books on the outside back cover of this number of HOME AND FOREIGN FIELDS. We call your attention to the fact that any of the books mentioned in this article may be ordered from the Educational Department of the Foreign Mission Board, Richmond, Va., and that the same department will gladly furnish information about how to organize and conduct a Mission Study Class, and about any mission literature published.

Journey with us to Africa and see your Christ in Africa's Forests and Jungles.



From the

Home Mission Board

Atlanta, Ga.

**BAPTIST BUILDING NEEDS***Victor I. Masters, D.D., Superintendent of Publicity*

Dr. Louis B. Warren, Superintendent of the Church Extension work of the Home Mission Board, has diagnosed the Southern Baptist case concerning houseless churches. By a careful survey, in which he collaborated with state secretaries and other informed leaders, he has shown Southern Baptists that about 4,000 of their churches are houseless, or more than one in seven.

Dr. Warren has also developed a broad and adapted program through which Southern Baptists may remove the reproach of these weak bodies of Christ. He has wrought out from the experience of others and with adaptation to the genius of our own denomination a broad and adapted program for raising the \$1,000,000 loan fund which our Convention has authorized as a means whereby the denomination may participate in establishing a foundation through which in all the coming years our whole body may help the worthy and needy. Not only so, the superintendent has already made substantial progress toward bringing the realization of the denomination's purpose.

Of all people it would appear most appropriate for Baptists to be zealous for establishing such a fund. For of all people we lay most emphasis on the local body of Christ, the local church. Disbelieving in ecclesiastical courts and powers, we jealously look to the supreme authority under Christ of the local church. In every way we safeguard its autonomy. Our jealousy has sometimes led us even to the extreme of being afraid of co-operative kingdom effort, lest from the authority that some agency should have for administrative purposes it should manage to secure itself the authority to control or dictate to the churches.

We are learning that independent churches can co-operate in the spirit of Christ, that brotherly love and fellowship may lead a local church to increase its liberty by limiting it for Christ's sake and the kingdom's sake. That this can be done without forsaking local autonomy.

The logic of our position would make us of all denominations perhaps the most insistent in so strengthening each local body that it may in its own place stand for the power and spirit of Christ with something of stability and permanence. Unto these ends a house of worship is certainly necessary.

The figures for Southern Baptist houseless churches are larger than for any other considerable religious body in America. Confining ourselves, for comparison, to Southern bodies, this fact still maintains. The large preponderance of rural life in the South would lead one to expect more churches in small country communities which are unhoused, but, even so, it looks odd to see that Baptists are further behind at this point than others.

In order to show this, I will take figures from the religious census of 1906, because they are the last available for comparison. The figures show:

	Churches.	Houseless Churches.	Parsonages.
Southern Baptists	21,075	2,548	1,271
Southern Methodists . . .	17,683	1,885	4,566
Southern Presbyterians . .	3,086	364	942

A study of the figures will show that Baptist churches have a slightly larger percentage of unhoused churches than Methodists, and far larger than the Presbyterians. To remedy this lack the Methodists are now completing their \$1,000,000 loan fund.

Methodists also raise money to help build parsonages. Many Presbyterian churches have parsonages. Of the 1,271 parsonages of Baptists—six to each 100 churches—nearly all are in towns, though most of our town and city churches are without pastors' homes. They can far better afford it than country churches, for the pastor will live in the church community, with or without a parsonage. The Methodist superiority here is mainly in the country fields, where they have insisted that the preacher shall really live among the people he serves and give them his life as well as his sermons.

It will be a great advance when Baptists come to emphasize the value of more country parsonages. Greater still, though, and first in importance is the raising of the Million Dollar Building Loan Fund. It is being found that our people are glad to give to this great fund. The Home Mission Board rejoices in the evidences of interest and readiness developing in every quarter, and looks forward with faith to the completion of this great foundation for aiding in their need thousands of needy and hopeful churches of Christ.

**PARAGRAPHS ON MISSIONS AND THE KINGDOM****A GREAT MISSION PRINCIPLE**

Dr. W. F. Yarborough, of Montgomery, Secretary of the Alabama State Mission Board, writes in an article in the *Alabama Baptist*: "The State Board which does not look after the lost within its own bounds while evangelizing the regions beyond is like a man who devotes his time to providing for his neighbor's children while his own suffer lack. Or he is like a general who leaves unconquered strongholds in his rear while he presses on to take new fields. A man ought to help his neighbor's children, but he should not neglect his own. There is much in the value of reflex influence, but exertion beyond a certain point for a weak man is fatal. The missionary fires will die in any church which does nothing for the people in its own community." All of which is wisdom and mission statesmanship of a high order.

**WHAT IS "ENLISTMENT"?**

What is "enlistment" work? Is it an effort to get more money for home and foreign missions? No. Is it just an effort to impart information about home and foreign and state missions? No. Is it just an effort to get a lot of churches who give nothing to give something for missions? No. "Enlistment" work, if of the right kind, does produce more money, does impart more missionary information, does get give-nothing churches to join the give-something churches. It does produce other good fruits besides these. But it does not depend for its fruitfulness in manifold graces and gifts upon the reaction from giving. Its fruitfulness comes from digging around the tree and fertilizing the roots. A tree so treated will make the best possible headway in bearing fruit after its own kind. It could not by any chance become fruitful by hearing lectures on the value of good apples. The charter for "enlistment" work is: "Teaching them to observe all things," "Feed my sheep." The principle underlying "enlistment" work is that Jesus died to save the life as well as the soul. The motive for "enlistment" work is obedience to Christ and love for our disadvantaged and untaught brethren, babes of Christ. The method of "enlistment" work is that of helping the

anaemic program of retarded churches into vitality and of helping pastors and churches to more adequate self-help. The detailed program of "enlistment" work is more preaching services, more resident pastors, better pastors' salaries, more adequate community service by the church. Following and growing out of this more efficient local effort and fruitfulness, "enlistment" looks to larger sympathies for and more helpfulness toward the kingdom tasks beyond. Will Southern Baptists receive "enlistment" on this understanding? It takes no great wisdom to see that if we do not receive it for a service as deep and as comprehensive as the purposes of our Lord, we will never receive it at all in a large way. Our missionary work is very great and worthy, but before we can assume that it is all we must enlarge our definition of missions. How about Matthew 28: 19, 20, for a definition—including both verses?



THE IMMIGRANT MOVEMENT

For the fiscal year ending June 30, 1916, our net American increase of population from immigration was only 126,000. For eleven months of the fiscal year, ending in June, 1917, it was 213,000. In 1915, it was only 50,000. This will make a total of about 400,000 for three years, against 3,254,000 for the three years just before. That is, the influx is only one-eighth as large since the world-war began. Besides the war, wholesome legislation, enacted over four presidential vetoes, has added a literacy test as some help toward trying to get a desirable class of immigrants. This has cut off some. Surely the danger this country has suffered from alien enemies in our midst will make us ready both to do more to Christianize the foreigners who are here and who still come, and to rejoice that we now have an opportunity more adequately to accomplish a great task which was apparently swamping our American assimilation agencies, especially those of evangelical religion.



FELLOWSHIP AT THE DISTRICT ASSOCIATIONS

For more than a month the District Associations have been meeting in full blast. For another two months they will be meeting by the scores each week. It makes a well regulated Baptist worker hungry to think of all these occasions where fellowship and good will have high and wholesome expression. Here is one such worker who daily dreams of all these centers of the highest and best fellowship in our Baptist denomination, and feels keenly his loss in that his duties allow him to attend but few of them. The district association was to our fathers more exclusively a feast of fellowship among the churches than it is with us. But it is still far and away the best gathering Baptists have for nurturing that spirit of unity, of good will, of mutual understanding, we are trying to improve the association as a school in denominational activities, and this is well. But nothing should be permitted to cause us to undervalue the sweet uses of the brotherly love and mutual understanding for cultivating which our Baptist spiritual body has no other agency equally adapted.



DECLINING NEGRO ILLITERACY

Negro illiteracy in this country declined from 57 per cent to 30.4 per cent during the twenty years from 1890 to 1910. The mere ability to half-way read and write, which is all a lot of these possess, may not mean much from the standpoint of the learned, but it is a large per cent on nothing. The facts are even better than the figures, for the percentage of young negroes going to school is larger than the above figures show, the percentage of illiterates being kept up by older persons who are unlettered. Opposition to negro education is not all dead in the South, but the policy of the state and the uniform conviction of the religious bodies interested in negro improvement, is steadfastly turned toward improving the educational opportunities for the blacks. The state cannot afford to do less in the interest of the economic and social value of the blacks, and Christian statesmanship cannot do less than seek the best mental and moral equipment of this weaker race group, that it may work out its destiny not in helplessness and despair, but cheered and strengthened by worthy and realizable hopes.



THE ASSOCIATION IN TOWN

Looking through the South Carolina Baptist State Convention minutes, I find that seventeen out of the thirty-eight district associations are announced to meet this fall with churches in towns and cities on the railroads. This is in a state which by the 1910 census had only ninety-five railway towns of 500 or more population, and in which there are 1,125 white Baptist churches. It is odd that forty-four per cent of the associations are to meet with about twelve per cent of the churches in towns of 500 or more. We must rejoice at any influence which brings a nearer approach between the constructive forces of the town and country. The automobile and some other modern institutions are working powerfully in this direction. We will not rejoice, however, in any forces that tend to urbanize rural life. The country is never quite so pathetic as when it is trying to ape the ephemeral styles of dress and thought of some town. We are glad the country churches are willing to come to town to the association, but I ask permission to register my conviction that the

district association is essentially a rural institution and ordinarily it will lose more than it gains by going to town to meet. This is not to declare that it ought never to meet with town churches, but to suggest to the friends of the association that the environment which will most foster its spirit and usefulness is the rural environment, in which it has had its birth and its vigorous influence and growth.



HOME MISSIONS AND THE WAR

It is a mighty thing which has happened to America in her coming into the world war. That the people of this great republic, schooled for generations to believe themselves without the sphere of European politics, by tradition, religion and thought opposed to war—that they should within the last year find themselves drawn into the titanic struggle, acting under a selective draft which takes their sons to the horrors of European trench warfare, is a mighty thing. There are thousands to whom the progress of the forces which have produced these results has seemed as a dream, a nightmare. How do we justify it all to ourselves? Doubtless the great body of Christians do it on the ground of necessity. They are convinced that this is a war of liberty against bondage, of human rights against autocracy, of an opportunity for a spreading Christian faith against a sinister and arrogant philosophy which by educated brutality would make a god out of a man and proudly claim the blessing of heaven upon unspeakable cruelties. It is only a deep conviction that this is essentially a war of Christianity against a mighty and conscienceless foe that has enabled tens of thousands of America's best to enter heart and soul into it. Of immeasurable value in strengthening the power and influence of our nation is this blessed background of Christian faith. Its strength has become possible very largely through the inconspicuous and ill-paid labors through many years of thousands of obscure home missionaries. Now that we are in the war, and the changes and trials of the great ordeal are on us, the work of these layers of the moral and spiritual foundations of the nation becomes more important than ever. Not only in the army camps, but in thousands of churches and communities and tens of thousands of homes, the presence and counsel of these men of God will be invaluable. Of all times, this present year places for Southern Baptists a greater stress on home missions. Let prayer be made in every church for our soldier boys, for our armies, for our president, and for a speedy, righteous peace. Let our people pray for home missions and for wisdom and power to be given to the 2,500 workers who are wholly or partly supported by the Home Board, as they minister to the spiritual needs of tried hearts.



MOUNTAIN-TOP EXPERIENCES WITH HIGHLAND TEACHERS

It is not often in our religious activities that seventy-five busy men and women are drawn together in a conference with so little publicity that not one in five thousand of the people of their own religious body knows anything of it. I want to tell about a gathering of this kind.

By a happy chance I had the privilege of looking in on the teachers of the mountain mission schools of the Home Mission Board in their annual conference. I was for twelve days teaching a class in "Country Church in the South" at the Blue Ridge Y. M. C. A. Conference in the mountains near Asheville, North Carolina. About five miles away, by the around-the-mountain roads, and still higher up, at the top of the Blue Ridge watershed, lies Ridgecrest, and it was there on June 13th and 14th that the mountain school teachers met in their two days' annual conference.

On the first day I made my visit afoot, guessing that this time-honored and democratic mode of travel would not lessen the esteem of a body of teachers whose whole lives are spent in dealing with stubborn realities amid rugged life conditions.

It was the fourth annual meeting of the conference. Superintendent A. E. Brown, of the Mountain School system, was presiding. Practical problems which are confronted by the teachers in the schools, were discussed. These schools have in them about 6,000 students in the Highland section of seven states, in the Appalachian region and in the Arkansas Ozarks. Of the two hundred teachers in the thirty-six institutions, about one-third were present and only six of the schools were not represented.

On both days it chanced that during the hours when I was present the topics which were discussed were such as might be placed under the head of home economics rather than the supposedly weightier matters of teaching methods and courses of study which must engage the pedagogue. Those weightier matters are not slighted by these earnest men and women, but it was a delight to me to witness the keen interest which they are taking in all that may contribute to the completeness and usefulness of the lives of the mountain youth who come to them.

A teacher who was once the beloved president of a state W. M. U. organization—Mrs. I. W. Wingo, of South Carolina—spoke about teach-

ing the boys and girls the value of personal neatness and love of the beautiful. Her appeal was that the stamp of the Highland school would send back to the mountain homes girls and boys who would appreciate the beauty of flowers and fields and know how to make the home attractive.

There stands out distinctly in my memory from a program all of which was good, on the second afternoon, the paper of a little woman, whose thesis was on how the school girls may as a part of their tutelage be taught to cook and wash dishes in a way that would contribute to higher and better living in many a Highland home. I know not what the woman may think who honors these lines with a persual, but to me that address was positively fascinating, and in my heart I did homage to this woman who was giving her life to meeting the actual needs of the people—a very fine people—whose youth are given her to teach.

Art we must have, and refinements have a useful function, but one involuntarily saves his heartiest applause for those who have given their lives to tackling the interests of these at the bottom, where society's greatest needs are, instead of at the top, where the needs are fewer and of less significance. Washing dishes in the right way instead of slatternly, and cooking food so that it is nutritious and appetizing instead of an enemy and terror, became prose-poetry in the hands of that little lady, who spoke out the experience of her life's daily tasks.

The discussion developed that most of the schools have varying systems by which the girls are given lessons in home-making and the boys in suitable similar matters. There are thousands of Baptist women in the South who, if they could have heard Mrs. Wingo's plea for some simple table silver, instead of two-prong steel forks and coarse knives, would put themselves to the task of securing and sending suitable table furnishings to the mountain schools in their own states, or other states.

The matter of students working their way through school came up for discussion. Scores of boys and girls do this, but the demand for the opportunity to support themselves, by working while at school, is far beyond the power of the schools to satisfy. Dr. Brown spoke of the requirements in religious education in the schools. I do not mean to be invidious in the comparison when I challenge any equal number of Christian schools or colleges in the country to show a higher average of real work in the study of the Bible and of religious principles and work than these thirty-six mountain schools maintain.

Dr. Brown set forth that 136 out of 149 graduates in the Highland schools for the last year will enter college. This is another record-breaking situation. But—and this was brought out before the teachers amidst acclamations of approval—by far the greater service of these schools is and should be that which it renders to the boys and girls who go back to their own mountain homes to make life broader and better and stronger and higher. The mountaineer youth have, after school and college, furnished an exceptionally large proportion of their number for high service far beyond the bounds of their Highlands. The world needs them, and we pray the supply may continue. But it does not need them so much that there is not a task of equal merit and beauty for those of their number who return to the quiet and quaint community life of the coves to impart some of the vision which they themselves have acquired.

On the first day I made an address by request. On the second I was permitted to bring Dr. Wm. L. Poteat, of Wake Forest, and Dr. F. C. Edwards, of Howard, and these gentlemen made addresses which were warmly appreciated. At another session, Dr. W. F. Powell had greatly impressed the teachers in a speech.

The two days were full to overflowing with conference work. All day long and for several hours at night it went on, the tension broken now

and then by music led by Mrs. W. E. Wilkins, whose lamented husband was for years the Laymen's Secretary in South Carolina. On the last night, in the midst of an impromptu concert, the religious motive, which was so evident in all the meetings, swelled into a great wave of spiritual power, and it was as if those devoted workers in many an isolated field were in a revival meeting. The meeting was adjourned in the midst of this rich spirit, each worker taking back to his own place some thing of the strength and new light from those mountain-top experiences.

The following resolutions were offered by Professors J. A. Lowry, Lawson E. Brown, L. B. White and John L. Slattery, and adopted by the teachers:

"1. That our thanks are due and are hereby tendered Rev. J. R. Pace, Mrs. Lowder and Mrs. Moore for the splendid and comfortable entertainment provided.

"2. That we are indebted to Doctors W. F. Powell, of Asheville; V. I. Masters, of the Home Board; W. L. Poteat, of Wake Forest College, and F. C. Edwards, of Howard College, for their timely addresses; also to Brethren Olive and Roach for the splendid assistance rendered by them.

"3. That we express to the Home Board our gratitude for its continued support and warm interest in the support of the work we are endeavoring to do.

"4. That we extend our most heart-felt thanks to our large-hearted and efficient superintendent, Dr. A. E. Brown, for his untiring efforts and wise management of this department, and that we will earnestly pray for him to be spared for many years as the wise and efficient director of this work."



RECEIPTS FOR HOME MISSIONS

May 1 to September 15, 1916 and 1917

	1917	1916
Alabama	\$ 2,350.14	\$ 1,349.19
Arkansas	1,000.00	
District of Columbia	133.31	162.60
Florida	2,664.93	882.11
Georgia	4,477.40	2,854.61
Illinois	22.20	126.89
Kentucky	12,601.41	8,710.32
Louisiana	2,750.00	2,588.97
Maryland	1,986.70	1,693.20
Mississippi	102.58	5.04
Missouri	4,920.43	4,191.46
New Mexico	29.46	
North Carolina	99.55	374.27
Oklahoma	80.56	
South Carolina	5,084.82	3,423.23
Tennessee	1,480.37	1,007.71
Texas	143.95	71.29
Virginia	8,741.40	5,762.50
Total Home Missions	\$43,990.03	\$33,203.39
Evangelism	7,589.79	5,650.27



Mountain School Teachers in Annual Conference at Ridgecrest.

October, 1917

Woman's Missionary Union
Baltimore, Md.



NEXT May the Woman's Missionary Union will celebrate its thirtieth anniversary and many splendid achievements will be recited in telling the story of its thirty years. One characteristic will be emphasized especially, no doubt, and that will be that to a very marked degree the Union has been faithful in trying to meet all of its obligations. It will be told in heart-beats of gratitude to the God who redeemeth every promise that he maketh, that during these thirty years the Union has fallen short of its annual apportionments by very little, and that for the Judson Centennial it gave more than was asked of it. In order to try to help the Union to make a similarly fine report concerning its pledge to the Church Building Loan Fund of the Home Mission Board this article is written with the suggestion that the campaign in its behalf be called the "Thirtieth Anniversary Campaign," the ideal being that with the coming of next May the entire \$325,000 shall have been raised in cash or good pledges. Then truly will it be an anniversary of redeemed obligations!

There can be no more fundamental work than that of this Church Building Loan Fund, and therefore none which the Union can less afford to fall short in defending with its full apportionment. In Ezekiel the people are told that the watchman on the tower must sound the alarm when the sword approaches and that if he is faithful in so doing no blame will fall on him if the people do not heed the warning. The members of the Woman's Missionary Union are, as a whole, members of churches which are well built or, if they are in need of help from this loan fund, they are willing to make every sacrifice to quickly redeem the loan. In a large measure, therefore, it may be said of Union members that they are like the watchman upon the tower, and that from their high vantage ground they should sound forth relief to their less fortunate Baptist sisters and brothers. The relief needed for 8,000 such groups is to be rendered through the Church Building Loan Fund.

Fund.

In a Presbyterian church in Baltimore there is a memorial window to a little boy, the picture showing young Samuel as he replies to Eli: "Thou calledst me." As one looks upon the truly beautiful face of the boy, one remembers that it was in the temple that Samuel thus spoke, and that it was in the temple that he learned to know that it was God who called him. May the Union members, as they give to this fund, do so that many other boys and girls may in the church learn to say: "Speak, Lord, for thy servant heareth!"

Speak, Lord, for thy servant heareth!

In the days of chivalry it was the custom of the true knights to spend many hours in prayer before they went forth to fight. They would most solemnly keep this vigil as they spread their arms of holy warfare out before them. In the South, the days of chivalry will never cease, praise God, but the methods of winning the day for truth have changed, and men no longer sally forth on snow white chargers for the Holy Grail. However, the spirit is just the same as, in the churches, people gather to study and win in the fight against wrong. In these churches they pour forth their prayers even as did the knights of old in their solitary vigils. May Union members search their hearts and see what they can do to help make it possible for every Southern Baptist to have a church in which they may thus make known their petitions to God.

In planning for any anniversary, it is customary to think in terms of that anniversary, and so it will be well for the Union to think in terms of thirty as May approaches. How splendid if in this campaign for the needy churches every Union member would give in some multiple of thirty! The little Sunbeams could give thirty cents apiece; the R. A.'s and G.A.'s sixty cents apiece; the Y. W. A.'s, ninety cents apiece, and the women, some \$3, some \$6, some \$9, some \$30, some \$300, and so on, until the splendid \$325,000 is all raised. Many will also want to take as their slogan: "Thirty Members in Our Society Giving to the Church Building Loan Fund."

Once a Union worker was showing to her admiring friend a string of exquisite pearls which her husband had given to her on the thirtieth anniversary of their wedding. "We could not afford large pearls, but we did want genuine ones, so the jeweler persuaded us to get seed pearls." Tiny indeed were they, but each was a joy to behold in its richness. As the Union shall celebrate its pearl anniversary next May, among the pearls which shall be then shown there will be many small seed ones, but it is granted to all who give toward that anniversary that their gift, like the seed-pearl, may be perfect in proportion to their ability to give to this most worthy cause. Speaking of pearls, Jesus compares the kingdom of God to the pearl of great price for which a merchant will sell all that he has in order to possess it. As Union members shall plan in this campaign to give memorials, money on the annuity basis or in multiplies of thirty, or by transferring one or more of their Liberty Loan bonds to the Church Building Loan Fund, may they realize that in the churches which shall be helped by the fund many will no doubt find the Pearl of Great Price!



W. M. U. ITEMS

"Homeless churches mean Christless homes."

Daniel once had a vision and it was revealed to him that "the people that know their God shall be strong and do exploits". Whereupon one would ask in similar vein with the Apostle Paul: "And how shall they know unless they be taught, and how shall they hear without a preacher, and how shall they preach without a church house?" To help in the answering of these questions, the Woman's Missionary Union has set aside October and November for its Church Building Loan Fund campaign. Gratitude is a universal virtue and a distinct feminine grace. It is believed that, when the needs of the homeless churches are revealed to the Southern Baptists women and young people, they will give joyfully in remembrance of all that their "home church" has meant in their Christian development. It is believed that since largely through their churches they have come to know their God, they will be strong to help those who have no house in which to worship and those whose church homes are altogether inadequate. To be sure, it is a big task, but those who are strong in the knowledge of the Lord will do exploits.

"Churches unassisted mean churches unassisting."

October 2 will be a day long to be remembered, for on that day the young women students from all over the South will begin their work in the new "House Beautiful", at 334 East Broadway, Louisville, Ky. "A consummation devoutly to be wished" has been the coming of this opening day, and all W. M. U. hearts are full of thanksgiving to God for permitting it to occur. Truest gratitude is also felt toward Mrs. George B. Eager and Mrs. S. E. Woody and their co-laborers on the local committee in Louisville. Every woman knows the value of attention

to the minutest details. In the erection of this building Mrs. Eager and her committee have had regard for such details as the conveniences and harmony of the building reveal. It is a joy to thank them from our very hearts. Especial gratitude is also due the state trustees of the school for their uniform zeal in raising the enlargement fund apportionment in their states. Like a string of pearls in the rosary of our gratitude, we would tell them "one by one"—the young people, the women, the men, the Training School students, and alumnae and faculty—how the Union thanks them for this splendid new building. May it truly be a place "where God is wont to dwell", and from which he shall call many to go on deeds of mercy for him.

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"Churches helped today mean churches helping tomorrow."

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During October and November all except four of the state W. M. U. annual meetings will be held. The ones in Virginia, Tennessee and Alabama will be attended by the Union president, Mrs. W. C. James. In January Mrs. James will also go to the Florida meeting. The W. M. U. young people's leader, Miss Mary F. Dixon, will be at the Maryland, Georgia, South Carolina, Texas and Louisiana gatherings. In December, Miss Dixon hopes also to go to the Oklahoma meeting; in March to the one in North Carolina, and in April to the Arkansas meeting. The Union will be represented at the gatherings in Illinois and Missouri by the principal of the W. M. U. Training School, Mrs. Maud R. McLure, and at the Mississippi meeting by Mrs. George B. Eager, chairman of the school's local committee.

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"The establishment of a permanent Church Building Loan Fund at home is essentially a foreign mission project."

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Orders for the "Manual of W. M. U. Methods" should be sent to the Baptist Sunday School Board, Nashville, Tenn. The price, postpaid, is 60 cents in cloth. There will be no paper bound copies. In issuing the book, the Woman's Missionary Union would express thanks to a host of friends who contributed to it, either by their writings or in expert criticism. Dr. I. J. Van Ness was unfailing in his many suggestions concerning the mechanical make-up of the book. Dr. John Dagg Mell, of Athens, Georgia, vice-president of the Southern Baptist Convention, and author of "Mell's Manual of Parliamentary Practice", went carefully through the book's chapter on parliamentary usage. Mrs. W. C. James criticised the same chapter, and also the one on "W. M. U. Allies"; Miss Mary F. Dixon, the ones on the young people's work; Mrs. H. M. Wharton, the personal service chapter; Mrs. W. R. Nimmo, the one on mission literature; Mrs. Maud R. McLure, the W. M. U. Training School chapter, and Mrs. J. R. Fizer, chairman of the Margaret Fund Committee, the part devoted to that phase of Union work.

❖❖

*"In 100 years \$1 given to the Church Building Loan Fund will
Build 6 churches
Invest \$1,428
Increase to \$240."*

❖❖

The "Manual of W. M. U. Methods", being considered as a Union publication, goes forth without any author's name. Much of it is copied, without quotation marks, from the various W. M. U. organization manuals and folders, annual meeting minutes, year books, personal service literature, the methods department in *Royal Service*, Miss Heck's leaflet, "Eight Reasons and an Invitation", and from articles and outlines especially prepared for the book by members of the W. M. U. Secretaries' and Field Workers' Council. If the book proves to be of service to the workers, each one whose thoughts are embodied in it will doubtless feel that she has received full credit, "pressed down, running over".

❖❖

*"In 100 years \$100 given to the Church Building Loan Fund will
Build 600 churches
Invest \$142,800
Increase to \$24,000."*

❖❖

At the July assembly at Georgetown, Ky., Dr. W. O. Carver, of the Southern Theological Seminary, taught a mission study class which used a booklet especially prepared by Dr. Carver and Dr. W. D. Powell, of Kentucky. The booklet consists of thirty-six pages, comprising seven chapters, and is entitled "Southern Baptists in Kingdom Work". It is a clear, though necessarily concise, statement of Southern Baptist missions, and will be useful for mission study and assembly classes. The Sunday School Board has printed a large quantity of the booklets for free distribution by the states. Orders for it from W. M. U. members should be sent to their state W. M. U. headquarters.

❖❖

*"In 100 years \$500 given to the Church Building Loan Fund will
Build 3,000 churches
Invest \$714,000
Increase to \$120,000."*

Sleeveless sweaters are greatly needed for the soldiers and sailors. The Woman's Missionary Union of the Southern Baptist Convention has been asked by the Red Cross authorities to furnish through its personal service department 500 such sweaters by October, and as many more after that date as possible. An appeal is therefore made to the members of the women's societies and of the Y. W. A.'s to render this urgent and beautiful service. It takes two hanks of wool for each sweater, the color for the soldiers being khaki and for the sailors gray. The personal service department at 15 W. Franklin St., Baltimore Md., will be glad to furnish further information and to purchase the wool for any one who cannot procure it through a Red Cross chapter. The price for the wool is 65 cents a hank and for the needles, 20 cents, postage extra. When a sweater is finished, it may be sent through a near-by Red Cross chapter or directly to a soldier or sailor or to the Baltimore office from which it will be forwarded at once to the Red Cross headquarters. Any W. M. U. worker making such sweaters either by October or during the winter will confer a favor on the general Union work by reporting it to her state personal service secretary.

❖❖

Help to make the Fannie E. S. H. Memorial in the Church Building Loan Fund at least \$15,000.

❖❖

Miss Margie Shumate, a W. M. U. Training School graduate, who is working in South China, writes: "After journeying around all through the country districts of the Shiu Hing field, the furthestest point being four days away at the rate we went, I am convinced that there are some wonderful opportunities in my country field and I do wish that I could give all my time to the country work, for my heart is in it. We had many interesting experiences on the journey—danger from robbers, scenes with coolies, efforts to sleep on the wretched little sailboats, and the excitement in the far-away villages, most of whose natives had never seen a foreigner. All this adds spice to life."

❖❖

Encourage Y. W. A. members to make the Y. W. A. Memorial in the Church Building Loan Fund at least \$1,838.

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PROGRAM FOR OCTOBER

CHURCH BUILDING LOAN FUND—"PEACE BUILDERS"

Hymn—"We Praise Thee, O God"

Prayer, by President

Scripture Lesson—Psalm 27: 4-6; Haggai 2: 1-9

Repeating of Slogan—"In this place will I give peace, saith Jehovah of hosts" (Haggai 2: 9)

Hymn for Year—"Lord, Speak to Me"

Roll Call—Let each member respond with a verse of Scripture showing how churches were built in the Bible or how sorrow came when the temple was neglected or how the money was raised for its repairs or how the people rejoiced to enter into the temple or how they were warned not to neglect such attendance

Prayer, of Thanksgiving for Church Privileges

Talk—"Houseless and Needy Southern Baptist Churches." (Help for this talk will be found in other parts of this magazine; in its issue for February, pages 4-15; in its issues for May, pages 18, 19; and in the New Orleans Minutes of the Southern Baptist Convention, pages 326-333. The minutes may be secured from the state W. M. U. headquarters for 10 cents postage)

Prayer, that adequate help may be provided for these 8,000 churches

Hymn—"O Happy Day"

Talk—"W. M. U. Church Building Loan Fund Plans." (Help for this talk will be found in the leaflet, "Baptist Women Pledge \$325,000", leaflet being free upon application to state W. M. U. headquarters)

Prayer, that each state may reach its apportionment for this fund

Repeating of Slogan—Haggai 2: 9

Prayer, that the Fannie E. S. Heck Church Building Loan Fund Memorial may be at least \$15,000

Talk—"Annuity Bonds." (A leaflet by this name may be secured free from the state W. M. U. headquarters. Further help will be found in an article on page 12 of the July issue of this magazine)

Prayer, that Y. W. A. Memorial may be at least \$1,838

Blackboard Demonstration—"What \$1 Will Do." (Secure free leaflet by this name from state W. M. U. headquarters)

Prayer, that G. A. Memorial may be at least \$817

Reading of Leaflet—"If for Mother, Why Not for Jesus?" (Order free leaflet from state W. M. U. headquarters)

Hymn—"My Jesus, I Love Thee"

Prayer, that R. A. Memorial may be at least \$624

Talk—"Society's Plans for the Church Building Loan Fund"

Prayer, that Sunbeam Memorial may be at least \$3,794

Business. Offering. Securing Pledges for Church Building Loan Fund

Prayer, for United States Army and Navy

Repeating of Slogan—Haggai 2: 9

CONDENSED REPORT OF FIRST QUARTER OF WOMAN'S MISSIONARY UNION

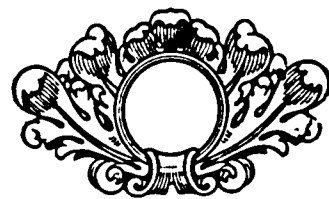
Mrs. W. C. Lowndes, Treasurer (Complete Report in October Royal Service)

States.	Foreign	Home	S. S. Board	Marg. Fd.	Tr. Sch.	Sch. Fund	Cash Totals	Boxes	Totals
Alabama	\$ 514.29	\$ 662.34	\$ 54.27	\$ 3.27	\$ 331.24	\$ 250.00	\$ 1,815.41	.....	\$ 1,815.41
Arkansas	820.23	801.98	4.00	7.00	110.00	1,000.00	2,743.21	\$ 5.00	2,748.21
District of Columbia..	47.50	50.00	.....	.....	24.50	.....	122.00	.....	122.00
Florida .....	.....	.....	.....	6.87	287.26	10.00	304.13	.....	304.13
Georgia	4,195.69	1,950.67	17.37	.....	5.00	.....	6,168.73	.....	6,168.73
Illinois	48.56	43.08	.....	6.60	314.46	54.92	467.62	.....	467.62
Kentucky	1,186.01	687.86	39.15	17.62	2,525.44	195.37	4,651.45	.....	4,651.45
Louisiana	93.19	169.30	7.00	5.95	35.50	.....	310.94	.....	310.94
Maryland	229.98	207.70	4.35	3.75	69.55	1.19	516.52	.....	516.52
Mississippi	1,026.59	1,053.90	24.84	60.00	542.64	.....	2,707.97	.....	2,707.97
Missouri	960.62	615.44	.....	25.67	349.49	83.47	2,034.69	.....	2,034.69
New Mexico .....	.....	.....	.....	.50	1.50	.....	2.00	.....	2.00
North Carolina	2,841.73	9,909.40	10.30	.....	285.54	.....	13,046.97	348.50	13,395.47
Oklahoma	259.27	93.11	.....	.....	8.20	.....	360.58	.....	360.58
South Carolina	2,331.49	1,996.98	95.69	60.66	818.17	64.35	5,367.34	.....	5,367.34
Tennessee	584.37	719.04	.....	.....	.....	.....	1,303.41	.....	1,303.41
Texas .....	.....	.....	.....	.....	1.25	.....	1.25	.....	1.25
Virginia	4,723.38	2,709.64	76.20	.....	3,875.00	75.00	11,459.22	216.27	11,675.49
Alumnae .....	.....	.....	.....	.....	12.00	.....	12.00	.....	12.00
Special Gifts .....	.....	.....	.....	.....	226.72	.....	226.72	.....	226.72
Louisville Campaign ..	.....	.....	.....	.....	8,843.47	.....	8,843.47	.....	8,843.47
Totals	\$19,862.90	\$21,670.44	\$ 333.17	\$ 197.89	\$18,666.93	\$ 1,734.30	\$62,465.63	\$ 569.77	\$63,035.40

From the

Laymen's Missionary Movement

Knoxville, Tenn.



THE TRUETT RESOLUTION

IN referring to the Truett Resolution, which urges that Southern Baptists raise \$734,000 this year for the current support of our foreign missionaries, I would also include the Hening Amendment, which provides for the same ratio of advance for the Home Board. The urgent demands of the cause and the abundant capacity of Southern Baptists both offer an unanswerable challenge.

DEMANDS.

The need of nineteen missionaries to supply the vacancies in our foreign list, due to death and resignation, the pressing call for enlargement, and the mighty appeal to enter Russia, all beckon us forward.

The Home Board likewise has had new responsibilities thrust upon it: The Training School in New Orleans, the work among the soldier boys, the Tuberculosis Sanitarium, in addition to the growth of the regular work, make a mighty appeal for enlargement.

ABILITY.

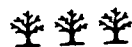
No informed man will claim that Southern Baptists are not abundantly able to make this advance; they have more money than ever before. Our ability is the more apparent when we note the achievements of others. Seventy-two thousand Seventh-Day Adventists in 1916 reported \$692,477 for foreign missions. Thousands of Southern Baptists need to make personal application of the prophet's question, "Will a man rob God?" Two million six hundred thousand Baptists in the South reported \$518,000 for the current support of foreign missions April 30, 1916. Seventh-Day Adventists averaged \$9.60 per capita, Southern Baptists, 20 cents.

Southern Presbyterians, who number about three hundred sixty thousand, give about the same to foreign missions as Southern Baptists, and yet we are about eight times as numerous.

The comparative showing for home missions is more favorable to the Baptists. While we cannot be expected to make the high per capita average of these smaller bodies, which can the more readily reach and develop their constituency, the disparity is too large.

STEWARDSHIP.

The masses of Southern Baptist men have no just conception of stewardship. Preachers and zealous laymen should "cry aloud and spare not" in stressing this Bible doctrine before their congregations. Most searching private interviews should also be held by wise counselors with hundreds of prosperous laymen. These business men will give an attentive ear, if properly approached by prudent pastors and by discreet and worthy laymen. This field, if properly cultivated, will yield a large harvest. It should be our main source of revenue in this crisis. While people of small income should not fall below the tenth, those of large revenue can better afford to observe the same minimum standard. There are men in nearly all of the leading churches that should have a private visit from some brother who is able in a fraternal and convincing way to enforce the needs of the kingdom and the obligation of stewardship.



EMERGENCY BAND

The following laymen have presented this cause at the request of the Executive Committee, and report as follows: R. F. Willingham reports twenty-five emergency men for the First Baptist Church, Macon, Ga.; D. H. Brown, eighteen for the Ruhama Baptist Church, East Lake, Ala.; and twenty-eight for the South Side Church, Birmingham; W. G. Hughes, seven for Jefferson Street, Roanoke, Va.; H. T. Stevens, eight for Belmont, Roanoke, Va.; T. E. Nalle, eight for Culpepper, Va.; J. M. Kidd, ten for Crewe, W. Va.; W. H. Mitchell, fif-

teen for Bowling Green, Ky.; John B. Payne, ten for Blue Ridge, Ga., and community; J. P. Nichols, twenty for Griffin, Ga.; Ben Johnson, forty-seven for Mansfield, La., and surrounding country; T. B. Ray, twenty for the First Baptist Church, Richmond, Va.; C. S. Bishop, thirteen for Jellico, Ky. In most cases this work is not completed and the figures will be considerably increased, in some cases more than doubled. This report does not include the scores of names added through the personal efforts of the secretary and through the campaign in Louisville, Ky.

EMERGENCY CAMPAIGN WEEK.

While considerable progress has already been made in securing the ten thousand members and while the work of enlisting volunteers for this band will continue with increasing vigor, the Executive Committee has decided to make the period from February 3-10, 1918, inclusive, "Emergency Campaign Week". By wide publicity and organization in advance, it is hoped to secure general co-operation during this week and thereby reach our goal.

FIRST EMERGENCY CALL.

While there are already more than enough Emergency Men, if all respond, to cover the six thousand dollars promised to the Boys' Academy at Fukuoka, Japan, the call will perhaps not be made until November 1, 1917. This will place it beyond the state mission period in most of the states. This announcement should serve as an advance notice, and it is hoped that every member will be ready for a prompt response, and that this call shall not detract from his regular offerings.



A GREAT CAMPAIGN

During last May, thirty-five Episcopal churches of Baltimore conducted a simultaneous educational campaign in the interest of deeper fellowship and larger offerings both for church support and missions. On the last Sunday afternoon of this campaign, sixteen hundred laymen went out, two by two, to visit the homes of fourteen thousand members. Among these canvassers were a former governor of Maryland, judges, lawyers, doctors, presidents of banks, and leading financiers as well as clerks, bookkeepers, mechanics and laboring men. On Thursday night before the canvass, a thousand men sat down at a banquet and heard thrilling addresses by inspirational speakers.

The following is a partial statement of results: Number of new subscribers to current expenses, 3,224, an increase of 65 per cent; number of new subscribers to missions, 3,216, an increase of 114 per cent; increase in pledges to current expenses, \$32,217; to missions, \$21,117; total, \$53,434. If our churches in the cities of the South would make simultaneous canvasses, after thorough preparation, we would have no debt April 30, 1918. Will not our church independence stand aside long enough to allow such a movement to organize and have the right of way?



ASSOCIATIONAL EVERY-MEMBER CANVASS

Jno. R. Dickey, chairman of the executive committee of the Lebanon Association, Virginia, at the recent session of this body, recommended an every-member canvass for all the churches of the association, and the recommendation was heartily adopted. The General Secretary has accepted an invitation to meet with the executive committee and an additional number of preachers and laymen to plan this campaign.

S. J. Watson, president of the Bank of Johnston, S. C., is planning a similar canvass for the churches of his association, the Ridge. Such campaigns, if made thorough, will work a complete revolution in the finances and spiritual condition of the churches.



JOHNSON CITY, TENN.

The secretary, by invitation, spent three days recently with the laymen of the Central Baptist church of this city in helping them to plan for an every-member canvass. Dr. George Green, the pastor, having accepted a position with the Home Mission Board in connection with its work among the soldiers, the direction of this campaign was intrusted to a steering committee of fine laymen.

Never have I found better spirit of unity and co-operation among a company of men. They have the matter well in hand and success seems assured. They furnished fourteen members for the Emergency Band, and others will yet volunteer.

PRINCETON, W. VA.

The secretary recently had a very delightful day with the First Baptist church of Princeton, W. Va., of which Rev. J. J. Parsons is the able pastor. The men furnished nine volunteers for the Emergency Band, and took steps to organize a Men's Missionary Union.



A BUSY DAY

The third Sunday in August the secretary had a busy day in Chattanooga. At 10 A.M. he spoke to the Baraca Class of the Central Baptist church; at 11 A.M. made a talk on stewardship at the Ridgedale church; at 3 P.M. took part in the dedicatory services at Chamberlain Avenue, and at night made an address at Highland Park. The men at Ridgedale furnished more members for the Emergency Band than had been allotted them and the pastor and laymen at Central gave assurance of a good response. The other churches were not asked for an expression, but will no doubt do their share.



DISTRICT ASSOCIATIONS

The itinerary of the secretary for the last month included visits to seven associations: The Nolachucky, Chilhowee, and Sweetwater, Tenn.; the Valley, Lebanon, Clinch Valley, and Powell's River, Va. The Valley impresses a visitor with the time and thoughtful attention given to the state of the churches. The Chilhowee appointed a committee of five laymen who stand pledged to visit the churches in the interest of personal evangelism, better financial methods, and deeper consecration among men, etc. B. L. Glasscock, superintendent of the immense aluminum plant, Maryville, Tennessee, is chairman, and reports his committee organized and a program that covers every Sunday afternoon until November 1st. All these meetings manifested a gratifying spirit of aggressiveness.



MISCELLANEOUS

Manual Quezon, president of the Senate in the Philippines, says: "We welcome your missionary enterprise most sincerely. We desire for it the largest possible development and expansion, believing it makes for a more virile race and for an advanced type among Filipinos, both intellectually and progressively."

The Knights of Columbus recently made this significant deliverance: "We owe allegiance to the president as chief executive of the United States, and regard him as supreme in all that concerns our civil and political life, just as we owe allegiance to the pope as head of our church, and regard him as supreme in all that concerns our religion."

The president has wisely said that the object in this great war is, "To make the world safe for democracy." It needs to be borne in mind, in considering any proposition for peace, that Germany is a part of the world and that the militaristic autocracy which precipitated the terrible world tragedy must be crushed before this end can be realized.

Nathaniel R. Cobb, a young man, made the following covenant:

"By the grace of God I will never be worth more than fifty thousand dollars.

"By the grace of God I will give one-quarter of the net profits of my business to charitable and religious uses.

"If I am ever worth twenty thousand dollars, I will give one-half of my net profits. If I am ever worth thirty thousand dollars, I will give three-quarters, and the whole after fifty thousand dollars.

"So help me God, or give to a more faithful steward and set me aside."

Mr. Cobb was greatly prospered and in a few years was worth the fifty thousand dollars; he was true to his vow. He was a Baptist.

When someone spoke sneeringly of Christianity in the presence of James Russell Lowell, he responded: "When the keen scrutiny of skeptics has found a place on this planet where a decent man may live in decency, comfort, and security, supporting and educating his children unspoiled and unpolluted, a place where age is revered, infancy protected, womanhood honored, and human life held in due regard—when skeptics can find such a place ten miles square on this globe, where the gospel of Christ has not gone before and cleared the way and laid the foundations that made decency and security possible, it will then be in order for these skeptical "literati" to move thither and there ventilate their views. But, so long as these men are dependent on the very religion which they discard for every privilege they enjoy, they may well hesitate to rob the Christian of his hope and humanity of its faith in that Saviour who alone has given to men that hope of eternal life which makes life tolerable and society possible, and robs death of its terrors and the grave of its gloom."

The Housing of God's People

Rev. J. R. Hobbs, D.D.

THE New Testament makes no direct or specific reference to the character of meeting house most suitable to Christian needs or most satisfactory to our God. There are indeed numerous references to the temple and to the various synagogues, but if Jesus or the disciples ever thought of any other places of worship for the Christians there is no mention of it, unless we except the language of the Lord in his conversation with the woman of Samaria. And this saying of his could hardly be interpreted as meaning that he disapproved of the established places of worship, but rather must be taken as pointing out clearly that worship, whether in house or grove, must be "in spirit and in truth" to be acceptable to God.

On the other hand, it is pointed out that Jesus was accustomed to worship in the synagogues, and that he regarded the temple as his Father's house, for he drove from its sacred precincts the money-changers and merchandisers on one occasion. After his ascension the disciples continued to worship in the temple and the growth of the church in Jerusalem was due in large measure to the preaching of the gospel in some portion of the temple. When the great persecution arose and the disciples scattered abroad, they invariably visited the synagogues when they arrived in the cities. In fact, it appears that it was their custom to visit the synagogues first, and to continue to preach in them until the jealousy of the Jews resulted in the disciples being driven forth without permission to enter again the Jewish places of worship.

It is the custom of Christians to accept the whole Bible as the Word of God, and where the New Testament is silent as to some important practice to seek knowledge on the question from the Old Testament. Thus, the New Testament teaches systematic giving, but vouches no information as to how much of one's income it is expected to be given. Now, the Old Testament is quite clear as to what was required of the Jews—"tithes and offerings". That is to say, the Jews were required to give regularly one-tenth of their gross incomes and also at certain seasons to make offerings over and above the one-tenth. Since the Christian enjoys a greater blessing in Christ than the Jews had in all their dealings with God, it is presumed that God doesn't require any less of the Christian than of the Jew. If any difference is to be recognized in the Christian's obligation, more should be required of him than of the Jew; hence, we generally recognize that it is a proper obligation of the Christian to give at least one-tenth of his income to the work of the Lord.

By the same process of reasoning, we may easily discover what sort of architecture God is best pleased with for the places of worship dedicated to him and where his Holy Presence is expected to dwell.

God had directly to do with only two buildings, as far as we know: The tabernacle, which was a portable structure, and the temple built by Solomon. The pattern of the tabernacle was received by Moses while on one of his visits to the summit of Sinai. It was a most interesting structure, not only on account of having been planned by Jehovah, but on account of its significance as a place of worship and its designation as the dwelling-place of God's glory, but also on account of its great cost. It was finished in the second year of the delivery of the Jews from Egypt and was designed to meet their needs as a place of worship while on their journeyings to the Land of Promise. It must of necessity be a portable structure, and for this

A study of scriptural principles upon which is based the appeal for better church buildings and the provision of houses of worship for homeless congregations. A careful reading of this thoughtful presentation will convince that there is a plain "thus saith the Lord" back of our church building loan fund campaign.

reason, if for no other, it would seem that little treasure and small care would be necessary for its construction. The contrary is true: A careful reading of the description of it and of the details of materials and workmanship would convince anyone that it was a wonderfully magnificent affair erected at tremendous cost. This writer has not been able to find any authoritative estimate of the actual value of the tabernacle, but is willing to risk the opinion that it was as much as or more than the very handsomest church edifices to be found in the South.

The other building with which God had directly to do was the temple of Solomon. David, who gathered the treasure for this great building and who cherished an ambition to build it, in his explanation of the whole plan to Solomon, said to the latter, that it was Jehovah who had showed him the pattern of it. The temple was planned after the order of the tabernacle, but was twice as large in all its dimensions. Its cost has been variously estimated at \$600,000,000 to many times that sum. One authority says that the lowest possible estimate on the treasure gathered by David was \$2,450,000,000, while it is possible the sum was as much as \$4,800,000,000. All this was not used in the construction of the temple, but that the larger part was used is evident. Vast numbers of workmen engaged seven years and six months in its construction; the elaborate ornamentation wrought in wood and precious metals; the huge amount of gold required to overlay the entire interior; and the tremendous amount of actual precious metals and jewels used in making the vessels and altars, to say nothing of the exquisite workmanship, all go to prove that the temple must have been an extremely costly building, and very probably the most costly building of all time.

The temple was the national place of worship for the Jews. Hither resorted the tribes to observe the rites and ceremonies connected with purification and other forms of national worship. After the erection of Solomon's temple, with few lapses, such continued the custom of the Jews until the destruction of Herod's temple in the year 70 A.D. But, after the dispersion of the Jews and the destruction of Solomon's temple by Nebuchadnezzar there came to be places for worship in all the cities and not a few of the towns. These places were called synagogues, and the name persists to this day. These places were not intended to take the place of the temple or to fulfill any of the functions thereof, except the one pertaining to the reading and exposition of the law. A wider knowledge of the law evidently was deemed a necessity, and, accordingly, places in all communities were provided where the law could be read and expounded. In connection with this it became the custom to utter prayers and to sing psalms. The buildings were especially designed to meet the requirements of the acts of worship above set forth and came to be considered the most important buildings in the communities. One of the Jewish writings declares that: "A city whose roofs overtop the synagogue is given over to destruction." Thus it will be seen that the synagogue was regarded as a most important house,

and by inference we may judge it must have been expensive in comparison with other buildings found in the city or town. The synagogue in its appointments resembled the old-fashioned church building of our times. The purposes and uses of both were similar, and it is not strange that there should have been a striking similarity in architecture and design. Indeed, it is likely that early Christian meeting houses were modeled after the synagogues, and thus the general form of Jewish synagogues has come down to our times in the auditoriums of our old meeting houses.

The peculiar style of architecture of the temple and the synagogues is interesting though not important. In general, their architecture would be placed in the category of what is now known as "classic architecture," including all the forms generally appearing under this head. It is declared by some authorities that the architecture of Solomon's temple was influenced by the "Graeco-Roman" and by others by the "Egyptian" or "Phœnician". Be that as it may, it still remains that the "pattern" was shown David by Jehovah, and thus must have had his approval. The synagogues as to their architecture were undoubtedly modeled after the temple for obvious reasons. Among us now the majority would doubtless think that the most churchly of all architectures is the so-called "Gothic" or "pointed-arch" style, but it is of much more recent origin and development than the "classic". This, however, is not important in church-building. That style which suits the means and lends itself most readily to the requirements or needs of the congregation is, of course, the most desirable.

* * *

The foregoing brief account suggests some practical points.

First: The tabernacle and temple had a twofold purpose: A place for the dwelling of the Divine Presence, and means for his worship by his people. Since these places were as handsome as human treasure and skill could make them under the guidance of God, it would follow that all places designed for his worship and the indwelling of his presence should be as handsome as the means and opportunities of the congregation can provide. God is "the same yesterday, today, and for ever," and we may readily conclude that money spent in building fine houses of worship is most pleasing to him.

* * *

Second: The synagogues were regarded by the Jews as the most important houses in the city. They permitted no house of any sort to excel the synagogue. This shows that the Jews considered the house dedicated to the worship of God as being more important than all other houses. If the Jews had this care for places of worship, how much greater care ought Christians to have for the places of worship dedicated to God. From this and the foregoing point, it may be inferred properly that church buildings ought to be the handsomest and costliest structures found in our cities or towns and country places. If this inference is true, and it is, we are far from fulfilling it in this land. Residences, bank buildings, store houses, court houses, government buildings, school houses, and even bath houses in many cases excel the house of God. This is certainly an unpleasant commentary on the loyalty of Christians.

Also, herein is the solution of many of the problems that face Christians everywhere, both in country and city. A meeting house of proper design and equipment, of beauty and attractive-

ness, in every country community, would solve most of the problems of the country church. It will do as much for the town or the city church. This is fundamental. To accomplish this ideal, consecration of Christian wealth is necessary. Men who claim to love God must be taught that the love of God is proved better in the consecration of wealth than in any other way, except the consecration of self. And the one implies the other.

* * *

Third: The funds for the erection of the tabernacle came from voluntary contributions, and the funds for the temple came from treasure and tribute gotten together by David, to which were added the voluntary gifts of the princes. The one-tenth or tithe was for the support of the worship in tabernacle and temple, and not for the erection of them. If we were as faithful as the Jews, we would see to it that our buildings and the cost thereof should be provided out of contributions over and above the one-tenth dedicated to the carrying on of the actual work of the church.

* * *

Fourth: That the tabernacle and the temple as well as the synagogue were designed to meet certain needs and fulfill certain requirements.

They were exactly suited to the purposes for which they were built. It would follow, then, that our meeting houses should be designed to meet exactly our present day needs. Such a house must have an auditorium for the preaching of the gospel. That auditorium should have good acoustics, comfortable pews, should be well-lighted and ventilated, well heated in the winter and cool in the summer. The Sunday school is most important in present day churches. Separate class rooms of adequate size and convenience should be provided, and an assembly room possessing all the requisites of a good auditorium as mentioned above. The social life of the church is now an important feature, consequently rooms for social purposes should be provided.

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Fifth: The houses which God patterned were highly ornamented. Beauty was considered an important feature. Every meeting house from plainest to costliest ought to be a work of art, as it well can be. Utility, proportion and beauty each should be well considered in preparing plans for a meeting house. If our brethren who are getting ready to build would exercise great care here, the many architectural monstrosities now to be found here and there would never be repeated.

Sixth: As the house of God is the most important in any community, no community should be without one both adequate and beautiful. If, for any reason, the community is too poor to provide one for itself, or if the people of God there are too few in number to have one, then clearly the obligation rests upon the stronger churches to provide these houses. The meeting house represents the congregation which owns it in its community. The world so regards it, and the world measures the people of God by their lack of such a house or by the poverty of the structure they do have. On the other hand, a fine church building stands as a perpetual rebuke to every sinner who sees it, and as an eloquent manifesto to the world of the devotion and loyalty of the congregation to their God and his service. Also, the world takes note of the failure of stronger churches to help their weaker and less fortunate brethren. Let us remember that sinners are quick to see our faults and slow to estimate our good points. It therefore behooves the saints to hurry to the rescue and see that every community in the Southland is provided with a meeting house at which no sinner will scoff.

Our Missionaries to Africa

First Group—Abeokuta, sixty miles up the railroad from Lagos.

REV. S. G. PINNOCK, born in England, 1868. Educated in local schools. Sailed for Africa in October, 1888, as Wesleyan missionary. Became a Baptist through study of New Testament, January 1, 1891. Appointed by the Board, July 6, 1891.

Brother Pinnock himself gives a very interesting account of his conversion to the Baptist faith. This account is found in "The Romance of Missions in Nigeria".

Brother Pinnock has served under our Foreign Mission Board for twenty-six years, and has rendered very acceptable service. Together with the other missionaries at Abeokuta, he has charge of seven churches, as many day schools, the Girls' School, and a dozen native helpers. The Egba Province, of which Abeokuta is the chief city, contains a population of 300,000, of which probably only 20,000 are Christians, and of these only 300 are Baptists.

MRS. S. G. PINNOCK, native of England, and educated in local schools. Went to Africa as a young lady to do missionary work. Married S. G. Pinnock January 1, 1892. Was soon after appointed as missionary of the Board. Has aided her husband in his evangelistic and educational work. Mrs. Pinnock has been a missionary under the Board for twenty-five years.

Readers will be interested to know that Mr. and Mrs. Pinnock now have two sons serving at the front under the British flag.

MRS. CARRIE GREEN LUMBLEY, born in London, England, December 29, 1869. Educated in city schools. Engaged in city mission work in London for four years. Married W. T. Lumbley January 17, 1899, and was soon after appointed a missionary of the Board. In charge of Girls' School at Abeokuta.

W. T. Lumbley died at his wife's home, in London, England, in 1906, and shortly after his death Mrs. Lumbley resigned. She was reappointed by the Foreign Mission Board in 1908 and returned to Nigeria in 1909. She located in her old home at Abeokuta, and gathered about her a few girls, who formed the nucleus of the present Girls' School. For eight years Mrs. Lumbley has carried on this work single-handed, and the results have been most gratifying.

Did you know that Africa is a continent of more than eleven million square miles; that its population is 157,645,000; that its people speak some eight hundred dialects; that its polytheism and animistic religions are being rapidly displaced by fanatical Mohammedanism; that the struggle is on between the Cross and the Crescent, between Islam and Christianity; that we have only sixteen missionaries in this vast territory to represent the cause of Christ through Southern Baptist effort? Do you know the names and essential facts about these soldiers of the Cross? Do you pray for them daily? Are you ready to stand behind the Foreign Mission Board in sending re-enforcements for which our workers are pleading? Read Dr. Ray's sketch of these workers, turn again to their pictures on the cover page, and see each one pleading with you for a share in your sympathy, prayers, and generous support.

MISS OLIVE THEODOSIA EDENS, born January 6, 1887, near Johnson City, Tenn. She was educated in Carson and Newman College and the W. M. U. Training School, where she graduated in June, 1915. She has always been actively engaged in church and Sunday school work. During her life in school she had missionary work in view, and all her preparations was made in that direction. She was especially impressed with the need of the work in Africa, and felt called to that field. She was appointed by the Board April 21, 1916, and sailed with Dr. and Mrs. Green and Miss Keith on April 22, 1916. She is assisting Mrs. Lumbley in her important school work at Abeokuta.

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Second Group—Oyo, thirty-three miles north from Ibadan, the nearest railway station, which is located one hundred and twenty-three miles from Lagos.

DR. B. L. LOCKETT, born Gallatin, Tenn., October 6, 1879. Moved to Texas in childhood. Baylor University, A.B., 1903; S. B. T. Seminary, Th.M., 1906. Medical Department, Tulane University, New Orleans, La., M.D., 1909.

Active in Student Volunteer work. Appointed May 27, 1909. Sailed October 1, 1910. Evangelistic and medical work.

In 1912 Dr. Lockett moved from Abeokuta to Oyo, and for a time carried on medical work on a small scale in a small building erected several years ago for this purpose. Larger plans are now being formed, and the money is in hand for a hospital. Just when these plans can be carried out depends on the termination of the war in Europe, for it is impossible to procure building material at the present.

MRS. B. L. LOCKETT is the daughter of Mr. and Mrs. William Lightfoot, of Fort Worth, Texas. She was born in Hayes County, Texas, April 8, 1887. She was educated in local schools and in the North Texas State Normal College, and attended the University of Chicago for the term. She united with the College Avenue Baptist church in 1913. She has been active in Sunday school and B. Y. P. U. work. For more than three years she felt called to do missionary work. She sailed with her husband December 18, 1915, for their field of labor in Oyo.

MISS CLARA UPTON KEITH was born at Upton, Hardin County, Kentucky, April 18, 1890. She received her education in the Upton public school, and two years in the State University of Kentucky at Lexington.

She taught two years in the primary department of the West Point graded school. It was her first year there (1911) that she was converted. Miss Keith early became interested in missionaries and their work. Desiring to go as a medical missionary to Africa, she entered the Louisville City Hospital Training School for Nurses in June, 1912, graduating in June, 1915. At the meeting of the Board, September 14, 1915, she was appointed to medical work in Africa, and sailed April 22, 1916. She is serving as a nurse in connection with Dr. Lockett's work in Oyo.

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Third Group, Ogbomoso, thirty-two miles north-east of Oyo. The nearest railroad station is at Ede, about thirty-five miles away.

DR. GEORGE GREEN, born near London, England. Educated in public schools. Came to Canada as a young man. Woodstock Baptist

College, June, 1900. Medical College of Virginia, M.D., 1905. Appointed November 17, 1906, and sailed January 19, 1907. Medical and evangelistic work.

Dr. Green was the first medical missionary to Africa appointed by the Foreign Mission Board. His ideal is to be an evangelizing physician, and he is doing a great work along this line. He has wrought wonderful cures—from painting a gland with iodine to performing a major operation. His medical work has opened the hearts of many people for his evangelistic message.

Under the Judson Centennial Fund, money has been raised for a hospital, and will be spent in erecting the same as soon as is possible.

Mrs. LYDIA WILLIAMS GREEN, born in Norfolk, Va. Educated in city schools and graduated from Norfolk College, 1900. Active in Sunday school and young people's work. Married Dr. Green January 9, 1907. Was appointed immediately as a missionary of the Board and sailed January 19, 1907. Has assisted her husband in evangelistic and medical work.

Rev. A. SCOTT PATTERSON, born Wellborn, Fla., February 7, 1885. High school, Jasper, Fla. Southland College one year and a half. S. B. T. Seminary, Th.G., 1910. Appointed June 3, 1910, and sailed September 15. Evangelistic and educational work.

Brother Patterson is doing a great work in the Academy, which is a secondary school for boys. He was appointed principal of the Academy in 1914, and has seen the school grow under his supervision. This school is becoming very popular and each year an increasing number from it enter the Seminary. Mr. Patterson is an enthusiast, and is doing excellent work.

Mrs. IONE GEIGER PATTERSON, born Clermont, Fla., April 26, 1894. Three and one-half years in Columbia College, Lake City. Her father was corresponding secretary state mission board of Florida for many years. Married Rev. A. Scott Patterson of Africa, March 13, 1914. Sailed April 22, 1916.

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Fourth Group—Saki, eighty miles northwest of Oyo, the nearest point on the railroad being about ninety miles away.

Rev. L. M. DUVAL, born St. John, New Brunswick, September 8, 1874. Horton Academy, N. S., 1896. Arcadia College, 1899. American Missionary Training Institute, N. Y., 1901. Appointed June 4, 1901, and sailed shortly afterward. In charge of evangelistic and educational work.

In 1906, Brother Duval was authorized to open an industrial school. This school was turned over to the McLeans in 1908, and in 1914 Brother Duval took charge of the Seminary and is now principal of the Seminary, which is temporarily located at Saki, but is to be moved to Ogbomoso, its permanent location. Brother Duval is doing a good work in the Seminary, and plans are being formed for carrying on the work when Brother Duval and his wife take a much-needed rest.

Mrs. ALICE SPRAGG DUVAL, born St. John, New Brunswick, February 18, 1875. New Brunswick Normal School, 1892. Northfield Bible Training School one year. Nurses Training School and Missionary Institute, N. Y. Sailed April 23, 1902, married L. M. Duval on her arrival in Africa, and was appointed a missionary of the Board. Has aided her husband in evangelistic and educational work.

Dr. E. G. McLEAN, Cambridge, New Brunswick, September 22, 1868. Educated in local schools. Baltimore College of Dental Surgery, 1901. Went to Africa to practice his profes-

sion. Appointed November, 1908. In charge of industrial school.

Brother McLean's supervision of the industrial school at Saki has been yielding excellent results. The boys receive a thorough course in English, carpentry and smithery.

Mrs. ANNIE BRIGGS McLEAN, born Cambridge, New Brunswick, March 5, 1875. Graduated from Provincial Normal School and taught school for nine years. Went to South Africa in 1902 to teach in Johannesburg. Appointed November, 1908. Married Dr. E. G. McLean soon after and went with him to assist in opening Industrial Mission.

The Saki schools, assisted by the ladies of the Mission, Mrs. Duval and Mrs. McLean, hold a very high record for the number of boys who have passed on to the Academy and Seminary.

Rev. GEORGE W. SADLER, born Laneview, Essex County, Virginia, October 10, 1887. Richmond College, M.A., 1911. S. B. T. Seminary, Th.M., 1914. Appointed May, 1914. Sailed July 16, 1914. Educational and evangelistic work.

Brother Sadler worked strenuously while on the field during his first term. He is vice-principal of the Theological Seminary and will probably continue in that position when the school is moved to Ogbomoso.

On account of war conditions it is impossible for Brother Sadler to return to the field from his furlough at the present time, so he is temporarily engaged in Christian work at one of the training camps in this country.

NEWS AND NOTES OF THE MISSIONARY WORLD

Missionary James V. Latimer, writing for the *Chinese Recorder* on "The Adequate Occupation of the Baptist Field in Chekiang," sums up the needs of this great field in which our Northern brethren are doing successful work as follows, this being typical of the rate of advance necessary throughout China:

"It seems that our plans might be fairly well stated by saying that to occupy the field now assigned to us we need at least:

"Forty new centers for country evangelistic work; more and better primary schools, for both girls and boys; a net increase in the missionary force of at least one family per year for ten years; an increase of 10 per cent in work appropriations for a period of ten years; certain large funds for building, equipment, and endowment of our schools; and funds sufficiently large to meet the growing demands of the city work. When we face this program of advance we are forced to our knees. The task seems to be humanly impossible. Both the physical and spiritual problems are tremendous. May we humbly learn and be led of him who said, 'Not by might, or by power, but by my Spirit, saith Jehovah of hosts.'"

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Mr. C. W. Barron, a distinguished journalist, in a recent book, "The Mexican Problem," throws considerable light on the so-called "problem" by revealing some of the essential characteristics of the Mexican. "The larger part of the good people of Mexico are children who want to be in debt, and at the same time care-free. If they cannot laugh as they work, fighting is the next best thing." The Mexican peon, he says, does not want financial independence, and if you try to give it to him he is fearful and rebellious. His conclusion is that the average Mexican is "the same child-like, dependent, trusting fellow, whether at work, play, or revolution. He is simply in need of a helping hand." This "helping hand" the missionary finds it his

joy to give, and in his service as he Christianizes Mexico is to be found the future hope of the peace and prosperity of this unfortunate country.

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The *Chinese Recorder* chronicles the death of Rev. Henry Haigh, D.D., secretary of the Wesleyan Methodist Missionary Society at Hankau, China, on July 14th. Dr. Haigh's great work was done in India, where he served from 1887 to 1903. He was visiting China as a member of a commission from the London Missionary Society when overtaken by the illness that resulted in his death. He was editor of the missionary magazine, *Harvest Fields*.

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In a wonderful way the war is causing men's minds to fall back upon fundamentals as they are forced to discard ancient and form-encrusted modes of thinking. This thoughtful statement from the editor of *The Spirit of Missions*, the missionary magazine of the Protestant Episcopal Church, U. S. A., is full of encouragement to those of us who welcome every evidence of return to vital New Testament Christian belief: "The effort to find means to quiet men's minds could not fail to influence the church in its teaching and so it is not to be wondered that there was gradually substituted a system like that of the ancients for the truth the church was sent to proclaim. Nor is it at all difficult even in this day to find those to whom Christianity means nothing more than the ancient religions signified to their votaries. That it might gain favor for them in the hour of adversity, and secure a safe entrance into the beyond, would sum up their understanding of and describe their interest in Christianity. To such of necessity religion is all of a piece, and from their point of view it would be difficult to understand why the church's mission is of paramount obligation since, as a matter of fact, there is no religion on the earth which does not claim to do for its votaries what these people expect Christianity to do for them. On such a ground as this what reason could there be for Christians trying to impose their religious opinions upon others? Ours may be best, but if theirs has the same intention and suits them better, who shall deny them the right which we demand of worshiping God according to their own conscience? But happily this is not Christianity. Herein is the amazing mark of difference between Christianity and every religion that ever brought solace to an individual. This task which the Body of Christ is sent to perform must be performed by mortals made alive again from above and enabled to become sons of God; who are joint heirs with Christ of his glory. Nor can there be any doubt that the day of opportunity has arisen for the church. Since mankind has apparently tried everything else, what remains to tempt the nations from at last turning to him?"

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In an exhaustive discussion of modes of travel best adapted for the missionary (particularly in China) Missionary T. B. Grafton arrives at the conclusion that the most practical and economical vehicle is the light-weight motorcycle: "The real light-weight motorcycle weighs about one hundred and twenty pounds, and can be laid down in Shanghai for about one hundred and twenty dollars, gold. It is made for light loads, but its margin of safety is considerable, permitting the taking of a twelve-year-old boy on the rear seat. Its vast advantage lies in the ease with which it can be carried over obstructions, rolled on to bad ferries or even up steep steps. In fact, over average Chinese roads the little machine will 'get there' ahead of either of its larger brothers. On the straight stretches it will lose, but it will trip over a single plank bridge or three plank ferry while the heavier machine is getting its squad of coolies around it."

Any brother in position to furnish a motorcycle to a missionary will do a great service through such a gift.

Messages From Our Foreign Fields

Sometimes we are tempted to have only a feeling of pity and sympathy for our foreign missionaries. True, theirs is a life of hardship and privation, but in return they are given experiences of spiritual joy that make them greatly to be envied. Miss Margie Shumate, of Shiu Hing, South China, gives an insight into the compensating happiness that comes from being one of Christ's witnesses in a land of darkness.

"While in the country last month, one of the Christian brothers gave four days of his time to accompany me and the Bible woman in our work. He went with us partly to show us the way to the various villages back among the mountains, for the road was unfamiliar, and partly to furnish what protection he could for us, because the mountains were full of robbers.

"One day he carried my baggage twelve miles or more over narrow, rough mountain paths in order that I might reach a cluster of villages which furnished a good opportunity for work. No foreigner had ever been there before. When we returned from that place, he begged me to go to his village. I at first refused, for I was afraid of robbers, but he told me that it was not nearly so dangerous as the district I had just come from, so I went with him, and spent three delightful days in his home, working in his village and others near-by. His mother was one of the most lovable old woman I ever saw; his father is a preacher, but is in charge of a field in another district. His young wife is not a Christian, but he sent her with me when I returned to Shiu Hing, and she is now in our woman's school. It was in this man's home that I had my first experience of sleeping in the loft over the cow, but I did not mind that at all, for it wasn't half as bad as some other places I have slept in. This has been a Christian family for three generations.

"There are many things about doing country work in China that remind one of the scenes which Christ witnessed in his earthly ministry. The same crowds constantly surround one until they have to be driven away in order to have time to eat, some with hungry, eager hearts, longing to know the truth;

**Stirring Stories and News Notes Showing
How the Struggle Goes on the
Far-Flung Battle Line**



many only after the 'loaves and fishes', asking if they join my 'Jesus church' how much rice will be given them; some seeking healing which Christ could give, but I cannot; many do not know what they want, only drawn by the crowd and the desire to see.

"At one village I recently had an experience similar to that of Paul and Barnabas at Lystra. The natives, seeing my 'yellow' hair and 'pale' eyes, decided that I was a supernatural being of some kind which had appeared suddenly in their midst. I was sitting a little to one side of the crowd, resting, when the women gathered around my Bible woman and asked her if they should each contribute a few cash to buy some incense and fragrant oil to burn before me, would I give them a blessing? She told them that they need not worship me with incense and fragrant oil, but only to listen to what I said and I would tell them how to get a blessing. They then turned to me, and I talked to them for a while, but the blessing they wanted was not that of the soul—they wanted it in a more substantial form—i. e., immediate prosperity. I am glad that I did not have to pass through an experience similar to the latter part of Paul's experience at Lystra.

"Our new church at Shiu Hing is finished, but will not be dedicated until later in the spring as we still owe a small debt on it which we want to raise first. But we have been using it for services for some time, and had our first baptisms in it last Sunday—five of those baptized being students in our school. We are needing money badly for a girls' dormitory. The new woman's school building, given by the Judson Fund, is not filled with women, so we have put a good many of the girls in with them, but we haven't room for them all even that way. At present there are three each sleeping in some of the beds! We are expecting some more pupils next week and haven't room for even one more bed in the school. We need additional class rooms also, and equipment of every kind.

"I am happy in my work, and I hope that God will give me many years of service here in China. It is a great privilege to be here; I wish more of you could have it. I am thankful that my health has been good since I have been in China."



YOUNG CHINA.

Babies Born in Maternity Ward, Laichow-Fu Baptist Hospital. Some Pupils in Pingtu Girls' School. Boy Scouts Belonging to the South China Baptist Academy.

Does God hear, and answer prayer? The faith of the weakest will be strengthened by this incident from Miss Attie Bostick, Taian-Fu, North China.

"Sister Lee is quite an ordinary Chinese woman, who is now sixty-eight years old, and has been a member of our church some twelve years. Her religious life has also seemed quite ordinary, sometimes even cold and indifferent, all just recently.

"She was suffering intensely with a rheumatic leg, and her family had prepared her burial clothes, expecting the end at any moment, when her daughter-in-law, who is not a member of our church and had never seemed to really believe, suggested that they all kneel down and pray for her recovery. The husband of Mrs. Lee, who is also a member of our church, said: 'Will it do any good with her in this condition?' but agreed to pray with them. They called up the children who had already retired, and they all knelt down out in the yard, and prayed for the sick one, at the same time promising if she were healed, the rest of the family would believe and turn to God. That was some months ago, and last week when I stopped in to see her in her home, fifteen miles out, she came out to meet me and began telling me of this blessed experience before I had sat down for the short visit I was to make her. She said someone tried to persuade her to send for what they call a 'god-woman', whom the heathen use a great deal in sickness, but anyone knows they are fakes and just after getting money out of the patient, and she told them 'no', she trusted Christ and she would trust him to the end, even in death. She has been to the tent twice, where she told of God's goodness to her to the women who came to hear the gospel in the villages near her home. Last Sunday she met with us for worship in the little church three miles from her home, her son pushing the wheel barrow on which she rode. We took the names of some inquirers that day, and her son's was one of them. She plans to come up fifteen miles next Sunday to be at our annual spring meeting. As we knelt down on her mud floor that day and thanked God for his goodness to her, I could not keep back the tears of gratitude. She said she wanted all her brethren and sisters to know of God's hearing and answering prayer for her, and so I thought you who are at home giving of your means to send the gospel to such ought to hear her story and be able to rejoice with her also. God's good promises are to his chosen ones here as well as in America, and they never fail."

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No small part of the foreign missionary's duty lies in his oversight of the day school work, which must be provided for the children of native Christians. In this report Rev. J. V. Dawes, of Laiyang, North China, tells of a week spent among the village schools of his field which gives us an insight into the wonderful transformation that is taking place in China with regard to the education of the Chinese youth.

"There were four of us in the party—Dr. T. O. Hearn, Mr. Dan, the writer, and Jesus, whose presence was very real to each one of us. Our outfit was very simple, consisting of two donkeys, a bicycle, bedding, books and medicines. We were somewhat prepared to preach, teach, heal and pray wherever we went. I certainly do need a motorcycle. A motorcycle for missionaries where the roads are suitable would enable them to do four times the amount of country work they are now doing.

"At Kaolan, while telling our school boys about the Billy Sunday meetings in Kansas City, I sang one verse and the chorus of 'Brighten the Corner where You Are' for them. They liked it. The boys do not know a word of English, but they were singing the chorus in less than five



Mesdames Wu and Chien, recently converted vegetarians.

minutes. They called for "Brighten the Corner" in every service after that—a very appropriate song in a land where the moral, intellectual and spiritual darkness may be felt.

"Our own schools met us with pennant and horn some distance from the villages. The little girls of one school wanted to give us a cordial welcome, so they met us outside the village. Six of them were scarcely able to walk on their newly-bound feet. The teacher told me that the bones of one girl's feet had been broken by the bandages!

"We were very anxious, however, to deliver our message to the pupils in the government schools also. We visited three of these schools, and spoke to all at the request of the teachers. Dr. Hearn and I sang 'Brighten the Corner' for them, and to our surprise they, too, wanted to learn the chorus. The teachers with forty boys attended our meetings on Sunday morning in response to our cordial invitation to meet with us. The Yang-kiaten church never saw so many children in Sunday school before. After Sunday school and preaching, these boys returned home, marching single file, singing, 'Brighten the Corner where You Are.' Wherever we or any of our teachers were acquainted with the teachers in the government schools there we found an open door for our gospel message.

"One of the largest advertisements I have seen in the interior is a large billboard advertising Pirate cigarettes. On the walls of an inn I saw a tract which spoke beautifully of 'The Grace of God for All Men.' Around this tract as a center were arranged several hundred cards advertising certain brands of cigarettes! In one of our schools, Mr. Dan, teacher in our middle school in Laiyang, told how one of our school boys had burned a large hole in his mattress by being careless with his pipe. Mr. Dan, who had been a smoker for many years, told the boys that he had decided to give up his tobacco and asked his students to join him in a pledge never to use tobacco in any form. This pledge they all took. The teacher and the boys of our village upon hearing of this action, took a similar pledge. "Dr. Hearn gave the medicines and I pulled teeth. Several of my patients, however, fled at the sight of the tooth-forceps just as I said, 'Open your mouth.' Those were the teeth I didn't pull!

"Dr. Hearn, who has given much time and thought to the building up of these schools, always asked the pupils whether they loved him. They always responded with a hearty 'Chin', and they did love the good doctor, teacher and pastor—'three in one'. I was a bit shocked, how-

ever, when the doctor put that question to the first girls' school and wondered what the big girls would say. They responded 'Chin' just as heartily as the little ones. These Chinese Christians and non-Christians do love us, and give us a large place in their hearts—a place just as large as they find for themselves in our hearts.

"Among those examined were some very bright men, women, boys and girls. In almost every village visited we found a few earnest inquirers."

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There is no investment equal to that of implanting the Word of God in human hearts. That the gospel is the power of God unto salvation finds illustration time and again in the work of the missionary. In this striking incident Mrs. C. T. Willingham, of Kokura, Japan, shows how the seed of gospel truth sown many years ago at last brought forth its abundant harvest.

"Several years ago, when Mr. Willingham was in Japan the first time, his wife was ill in a Japanese hospital in Saga. Her attendant was a bright-faced young woman who became very much attached to her patient. While in the hospital, the consecrated woman talked to her nurse about the one way of salvation, and gave her a New Testament. The nurse was impressed, but did not accept Christ then. The sick one, after a few months, had to return to the homeland in search of health, and God called her home before she could resume her work in Japan.

"The nurse finished her training at the hospital, and afterward married a young school teacher. To them came two fine boys and they lived happily. The seeds of truth sown were not lost; the Bible, though not often read, was kept carefully.

"After a few years they moved to another city. To this city, too, Mr. Willingham and I had come to work. In passing our gate one day she saw the familiar name and came in to call. Her interest was revived. Every day for nearly three years I've prayed for her; frequently visiting her and urging her to accept Christ. Although faithful in attendance at the Woman's Society, and coming to church from time to time, she did not decide to give herself to God until this spring. In April she asked for weekly Bible lessons; during special meetings in May she did decide to accept Christ as her Lord and Master. She said that she had been thinking for a long time that she ought to take this step, but it was hard to definitely decide to do so.

"Since I first received the Testament and heard the story from my friend in the hospital years ago, I have never forgotten, and felt that some time I must become a Christian, but kept putting it off," she testified. "Not long ago I was greatly troubled about a matter, and I could talk to no one about it, not even my husband. I thought that this was the time to talk to God, so I went into a little room all alone, and just told him all the trouble that was in my heart. I was surprised to find how much lighter my heart felt. I continued to pray, and after a few days I found that I had no worry at all. And now I pray every day. Frequently I awake at night and talk to God before I sleep again."

"Her bright little boys are both interested in Sunday school, coming every Sunday, rain or shine. The mother says that at almost every meal the younger son, not yet in school, tells his father the Bible stories he has heard from his Sunday school teacher.

"We cannot tell when the seeds we sow are going to grow and bring forth fruit. It may be after many years, and we may not know, but sometime, somewhere, they will grow. 'My word shall not return unto me void.'"

"UCHOA"

Rev. E. A. Nelson, Manaus, Brazil

Manacapuru is a small village about 60 miles from Manaus, on the main Amazon. The gospel entered the place through a paper, later a Bible. One family began to read, then they came to Manaus and invited me to come and preach. I promised to be there on Tuesday, but my boat kept putting off the day of sailing till Saturday. In the meantime other boats went and got there before me. I started, finally, Saturday night. But my little steamer tried to lug a big "barca" barge as well, and when we struck the main Amazon the current was too strong. We had to return to Manaus, and that ended my first attempt to reach Manacapuru. The first boat that got back brought us the news that the bishop and one of the priests were there, and had I landed that Sunday morning, they had determined that I would never speak again on this side of eternity. I did not know of any such plans at all.

A few months later I determined to try again. Three of our leading members went with me. We arrived, went ashore, and began to sing the first song at 8 o'clock in the morning, expecting to return at night. The first verse brought a lot of rocks on the tile roof. Rocks then began to rain on the roof, so we had to stop, or we would soon have been without roof on the house. We soon noticed that we were surrounded. Some fifty men, well-armed with knives, clubs, and guns, were keeping close watch to see that no one got away. A friend came in and offered to get the chief of police, but the chief was "not at home".

They were determined that not a song should be sung, nor a sermon preached. As certain as we started to sing or talk, the fun would begin. But one of those common rains came



"Uchoa."

pretty near drowning them out, so they filled up on whiskey. They would come close up to the window and yell like only a civilized drunken man can do when he is paid for it. They began to call to the family and to the Brazilian men who were with me, to put me out, as they wanted Protestant blood. They would draw their long daggers between their teeth and swear they must have blood before night.

Toward night the chief of police came and took us on board the steamer that would take us back to Manaus. The assassins raved, and tried to invade the steamer after the police had

left, but the captain of the steamer turned hot water on them and compelled them to leave the side of the boat. Then I saw my first picture of hell. It was dark by this time. The people came with torches, lanterns and all kinds of lights, sticks and tin cans, rockets and yells the most infernal: "Throw the Protestant out; we must have Protestant blood!" The steamer was tied to the bank of the river, the people were on shore—hundreds of them. What a sight! One man managed to get on board, and with his dagger was getting ready to plunge it into me when I noticed it. He lacked the courage and got back on the land. The steamer pulled out, and we were safe.

But take a look at the picture of Uchoa, with a stool under his arm, holding a book in his hand. He was the ring-leader that terrible day and night on the bank of the Amazon river. He has no voice to sing, no gift to speak; he drinks no more, so he does not yell. He is too old to work much and make money. But love is inventive. He noticed how hard it was for me to get a convenient place to stand when preaching on the streets, so he had a stool made. He follows me every time I preach in the open air; his stool is always ready. He does about the only thing under heaven that he can do. He is not ashamed of the gospel of Jesus Christ. He has found out that it is the power of God unto salvation.

One old lady of Manacapuru, over 80, goes from house to house in that village, asking the people to read the Bible so she can hear it. She is stone blind. She is the only preacher tolerated there after fifteen years. I have tried, others have done the same, without result. But she holds the fort, as a witness.

Passing the town one dark night, I resolved to visit her and the family. The rain was falling in torrents. I could scarcely see the hand before my eyes. I ran up to the house and knocked. Someone on board noticed that I got ashore. I had barely time to salute the family and offer a word of prayer, when all over town you could hear the cries, "Catch him! The Protestant is ashore! Kill him!"

I started for the ship through a narrow alley, and kept up my gait till I got back on board; the steamer pulled out, and—well, some day I will try it again. So far we have been victorious even there. Our first pastor came from there. He left a monument in the building of one of the best church houses in Brazil—the one here in Manaus.

BLIND LAU CHI GWONG

Rev. John Sundstrom, Kong Moon, China

It was a great and wonderful day indeed for poor, blind Chi Gwong when the long-looked-for day came on February 25, 1917, when he was baptized and joined the church at Tai Leung.

He passed a somewhat rigid examination, answering all questions promptly and unhesitatingly. His face lit up with joy when, in company with two other men, he came up to the baptistry, led by his father, who also was very happy in seeing his blind boy taking such a step.

Chi Gwong has not been blind from his birth, but when he was three years old he contracted measles and fell a victim to a Chinese doctor, through whose treatment he lost his eyesight. Not only did he lose his sight; there were more bitter things left in his cup of suffering. When he was six years of age, his mother was taken away by death. Indeed, this was a hard stroke for little Chi Gwong, for it made life more dismal still. Fortunately, his father is a Christian and loves his poor, blind boy, and he never grumbles over his sad lot.

At the age of eight, his father sent him to a school for the blind in Canton, where he studied for three years and learned to read his Bible fairly well. His father lost his position, but

secured another one as keeper of a gospel hall in Kong Moon field, at a salary of less than \$2.50 a month, United States currency, consequently he could not send him to school. A little later he heard of a school for the blind opened in Macao by the so-called Pentecostal Mission, and being practically a free school, he sent him there, where he studied nearly a year, but was then stricken with dysentery which lasted for several months. His father brought him home so as to give him all care possible, but he grew



Blind Chi Gwong.

worse until he was near death's door. Once in the middle of the night he called to his father, and said, "Daddie, there is not one chance in a thousand for me to get well, and if I die I don't know whether my soul will be saved or not." His father told him what the Bible said, and asked him to pray earnestly and God would forgive him, and perhaps raise him up to health, too. He began to pray, and soon all his fears vanished. Shortly after that he began to improve in health and was soon fully recovered. This sickness dates the time when he passed from death into life, and from darkness to light, and he has been looking forward ever since to the day when he could be baptized.

Now he sees Jesus only by the eyes of faith, but he knows that one glorious day he shall see him with eyes that shall never be dimmed.

It was fortunate, indeed, for blind Chi Gwong that the messengers of the cross came where he was. Suppose none had come. Then he would have had to live and die in this double darkness, and after that in eternal darkness. There are millions in China today absolutely ignorant of the One who can make even the valley of death light by his presence. And why are they ignorant? Just because there are thousands of church members who live only for themselves. They are content if they themselves can just escape damnation. That others, and especially the heathen, should go to perdition unwarned seems of little consequence to them. Therefore this great land is still wrapped in darkness of heathenism.

Blind Chi Gwong is now thirteen years old, but he is showing by his obedient and upright life and fine behavior that he is a follower of Christ. He loves his New Testament, which he can read quite well. He wants to go to school, but the one in Macao has disbanded, and the other is too expensive. Remember him in your prayer. He wants to improve himself, but lacks the means.

October, 1917

At Work in the Homeland

Progress of the Kingdom in the South as Reported by Our Missionaries

The Mountain Schools as Recruiting Stations

Rev. J. C. Owen, Home Board Evangelist

FOUR and one-half years of regular work in connection with our mountain mission schools has confirmed fully my conviction that these are the greatest recruiting stations for workers in the world-wide field which Baptists have so far developed in our entire land. While this may seem a sweeping statement, it is maintained by perfectly good reasons, a few of which I wish to set down here.

In the first place, we enroll in these schools a larger per cent of the strongest and bravest of our unspoiled country youths than is the case in any other Christian schools in the land. These boys and girls come from the simple country homes in which there are few other books than the Bible, and where the contact with nature, and so with nature's God, is most constant and intimate. For this reason they are more open to the appeal of the unselfish in life than are the youths in other communities.

But the second reason I wish to give is that they are enrolled and taught in schools which are freer from the lure of the world than are any other schools we have. These schools are located either in small villages or in entirely rural communities, usually a long way from the city. Only a very few of these schools are located where the moving picture has found a place. A circus made its way into one of these communities, and after its utmost efforts at advertisement, was unable to get even one patron, and so late on the second day loaded its materials and drove away in great disgust. The citizens of the communities in which our schools are located, as a general thing, have as their highest aim the building up of the school and the education of their children. They think and speak but little of the more selfish things of this world.

Another powerful influence which tends to enlist our boys and girls for the Master's service in any part of the world is the example of the consecrated, self-sacrificing teachers in these schools. Many of these men and women have imposed on themselves voluntary poverty for life in order to carry on this work. To the knowledge of this writer many of them are teaching for less than half what they could obtain elsewhere, and even at this, teaching a larger number of subjects and a larger number of hours than they would do elsewhere. Many of these men and women are planning to enter the foreign mission field by and by. They are now being kept from this work either by insufficient health or an empty mission treasury. When they appeal to the students to undertake the most unselfish things of this world, they are asking them to walk in the path in which their teachers lead the way.

These schools have a course of studies more definitely fitted for calling the students into the more difficult tasks in the Master's kingdom than is the case in other schools. In addition to a first-rate course in the Bible there are courses in personal evangelistic work, Sunday school teacher training, and definite mission study required in the regular curriculum. In these each student will find himself facing the greatest needs in his state, his nation, and the world in classes taught by men and women whose hearts are longing that these needs may be met.

But another reason for the advantages these schools possess over others as recruiting stations is that they have the students at the enlistment age. A careful study of statistics reveals the

fact that our missionaries, and ministers of the gospel at home, are called into this work by the close of the high school age. During the college age as many decide to leave the ministry as decide to enter it.

In these highland schools, surrounded by the most beautiful natural scenery in the world, under the influence of as self-sacrificing and consecrated set of men and women as the world has produced, away from the lure of the city, these fine young men and women are brought to look out on the world as a great field of labor in which they are to place their lives for the glory of God and the good of mankind. They are responding to this call in numbers so large as to cheer the hearts of all who are interested in them. In one school alone it was the privilege of this writer to lead one service in which 240 of these students surrendered their lives for any work the Lord may have for them in all the world.



Enlistment Evangelism

Rev. O. E. Bryan, Kentucky State Mission Secretary

ENLISTMENT is the pre-eminent idea among progressive Baptists today. How best to enlist the vast inactive throng of dormant Baptists is the imperative issue. This task, we believe, calls for a revival of enlistment evangelism.

A DISCREDITED CONCEPTION.

Our Master's commission is to make disciples and teach them. The evangelist who makes disciples and does not teach them or enlist them has done only half his duty. Some have an idea that the evangelist is to make disciples and the pastor is to train them. This theory accounts for much false evangelism. Some have an idea that the pastors are not to win souls, but train the individuals won by the evangelists. This idea has also been productive of much harm. The office of the evangelist and the office of the pastor do not differ in message, spirit or purpose, but only in relation to the field; the one is temporary and the other is permanent. Both should win souls and both should enlist or train them. The logical, as well as the spiritual time to enlist converts is when they are afire with the new missionary impulses which come with regeneration. No one can lead an individual into service easier than the one who led him to Christ. There is tremendous responsibility upon the soul-winner. Both pastors and evangelists are responsible for the individuals regenerated by the Spirit of God under their ministry. Believing that enlistment evangelism is sane and scriptural, we venture to suggest a few methods which have been helpful to us in evangelistic work.

STEPS IN THE CHURCH'S ENLISTMENT.

The first step in a true revival is to enlist the praying membership of the church in earnest prayer for a true revival. All spiritual revivals start in prayer.

The second step is to enlist the community in the attendance of the revival meeting. A house-to-house canvass is best to secure this co-operation. The pastor or his assistants should take a religious census of the entire field to be reached by the meeting prior to each revival effort. This means real, hard work, but is worth while. No pastor has a right to be a husbandman over a field which he does not work. By taking this census he makes a religious visit to each home. He has the excuse to ask leading questions con-

cerning the spiritual life of each individual in the homes. He has an opportunity to learn of the difficulties and grievances that hinder the individuals in each home. He has the opportunity to have prayer in the homes where this seems to be necessary. He has the opportunity to give a personal invitation to each individual. With a complete list of all unsaved people and a list of the Baptists in the community who have membership elsewhere, he is ready to organize his church for definite work.

Next comes the enlistment of the different organizations within the church, such as the Sunday school, B. Y. P. U., W. M. U., the laymen, the Royal Ambassadors, Girls' Auxiliary, Sunbeams and any other organization that may be within the church, to do personal work. These workers should be under the direction of the pastor and the evangelist, if it is necessary to have an evangelist in this campaign. Each department should have a short meeting among themselves with the pastor at least once a day during a revival to report the work done. This strenuous organization is pre-eminently worth while if the Spirit of the Lord is leading in the meeting.

THE CLIMAX OF ALL ENLISTMENT.

The enlistment of lost souls in accepting the plan of salvation is the climax of all enlistment. This is easy if the church is ready for the revival and the sinners have been enlisted in the attendance of the meetings.

After regeneration comes the task of enlistment in church membership. The best time to do this is while the heart is still warm with redeeming love and the soul yearns to follow the Master.

Then comes the task of the enlistment of new church members into the organized departments of church work. The entire membership should work at this task.

Finally, the enlistment of all new church members as well as the old ones in the financial support of the church and world-wide missions is imperative. This should be done while the Christian is yet young. If one gets started right he will have a splendid opportunity to remain right and grow up into a strong supporter of the Lord's work.



Why Our Schools Exist

Elizabeth Wharton, Mars Hill College

Years ago, by accident of travel, we chanced to be in conversation with Superintendent A. E. Brown. "Our schools exist for the upbuilding of the kingdom of God," he said. That Christian influence should be exerted in them as in all other places, we had not doubted, but till then we had failed to see the mainspring of their existence, "the upbuilding of the kingdom of God." Since then, through close association, we have realized how our best schools have caught the vision and are striving by direct and indirect influences to win souls for the kingdom. Notably here this year has this purpose been emphasized by a strong young teacher's chapel talk, by a trustee's address before trustees and faculty, and by a forceful orator in a literary address.

"Our schools exist for the upbuilding of the kingdom of God." For what other reason should they exist? The country is flooded with all varieties of institutions for all manner of education under the sun except explicit training for that highest faculty of man's endowment—the capacity for God. In many schools, such training is not altogether omitted. An old English school stood accused once of working an entire

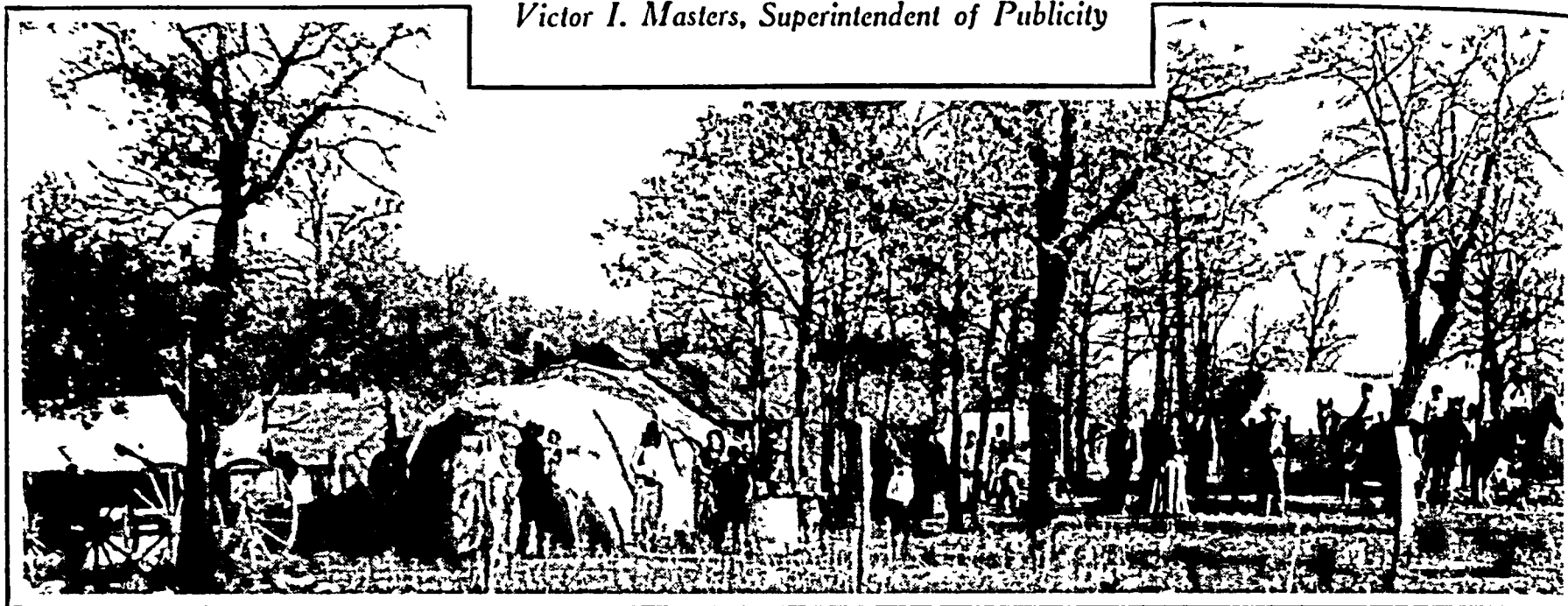
week in languages, sciences and mathematics, reserving one scant period on Friday afternoon for a hasty consideration of English. Too much like this, in school and out, is our treatment of our most vital study—the science of spiritual living. Religion is either a play, a farce, a pretense,

or else it is a matter of superlative importance; of eternal interest. Often in congregations faces unresponsive to spiritual appeal bear to us knowledge of the need of spiritual awakening, of religion lived in the innermost heart, influencing every thought, every word, every act. They

that worship God must worship him in spirit and in truth. Naught else avails. Naught else will upbuild that kingdom which is not the rush and roar of vast machinery, but righteousness, peace and joy in the Holy Ghost. To such purpose are our Mountain Schools dedicated.

A Cheyenne Appeals to His Osage Brothers

Victor I. Masters, Superintendent of Publicity



Christian Indians in Camp During Their Protracted Meeting.

"My friends, I want you to listen very closely. Last year we Cheyennes had the Association. It was then I began to pray for you Osages."

The stalwart Red Man spoke in English. He paused while the interpreters passed his message along in seven distinct dialects to the representatives of each of the many tribes seated in tribal groups under the Association tent. His face beamed and his eyes searched those of his audience with a directness which was not impertinent, for behind it was the motive of love.

The tent swayed and bellowed in the east winds which swept the prairies. A score of automobiles snorted and purred near-by, with that lack of fine courtesy for the rights of others which many are coming to regard as characteristic of this twentieth century machine. Mixed with all this, was a lively refrain by about half a dozen Indian babies under the tent, who protested against unwonted elements in the infantile environment with lusty cries which were in perfectly good and understandable English.

None of these things dampened the ardor of the speaker, who had come many miles to the Indian Association meeting at Pawhuska, Oklahoma. His heart was set on helping the Osages there, who of all the Oklahoma Wild Tribes have the most things to contend with which shut them out from seeing Jesus.

"From the time we met last year until now," continued the speaker, "I have been praying to the Father to save the Osages, and I pray that tonight."

While the interpreters wrestled with this he looked down from the platform to where were sitting some of the Osage chiefs and braves and their squaws, who had not come to the Jesus religion, along with some of the devoted little Osage band who have accepted the Lord and who worship each Sunday in the mission church served by Rev. D. Noble Crane and his loyal assistant, Miss Grace Clifford.

Speaking through an interpreter is a slow method of communicating thought, and the Indian converts have not yet mastered the principles of homiletics. But what may have been lacking in the words of the Cheyenne speaker was compensated for in his intense earnestness and in the psychology of the situation. For a number of

days a war dance of the Osages had been in progress at the Round House, only one hundred and fifty yards from the Association tent. The delegates who had come up from the churches in ten tribes, praying that God might bless their coming to the enlightenment and salvation of their tardy and difficult Osage brothers, for the past two days had had their ears incessantly assailed by the monotonous pulsations of a big drum in the center of the Round House. On this drum eleven Osage braves, squatted in a circle each with two sticks had been beating with exemplary industry. If their exertions for all these days could have been directed by Mr. Hoover in corn culture, they probably would have lessened the need of food conservation.

What strains of memory the all-day-long drum beating and the occasional chant of the dancers, borne by the winds to the Association tent, awoke in those Christian Indians, who but an Indian convert can tell? Whatever the struggle in their souls, it emerged in prayers and longings for the Osages, that they might forsake the vain and dark way of the dance and the drum, and seek the good way of Jesus.

"My friends," pursued the speaker, "the night I got on the train to come here I was praying God that the Osages might be brought to Jesus at this association. After awhile, as I sat there, I go to sleep, and then I wake up and I pray, 'Father, hear me. Help us, Father. We want the Osages saved.' And I prayed, when I wake up, after every nap I take on the train all that night."

"We been here two days now, and every time I hear the drum beat at your war dance over there at the Round House, I have prayed God. I wanted them to come here and I wanted to talk to them. Tonight some of them are here, and it makes my heart glad."

"My friends, all I know is to live near Jesus, and I want the Osages to take that way."

Then, turning to where Miss Mary P. Jayne sat by a sewing-table on the platform, acting as secretary, he took from her hands a copy of the Bible. Holding this up before the audience and patting the book with loving zeal, he continued:

"My friends, here is the Bible. It shows me the new road. This other road I was once on of dances, drum-beatings and old traditions is bad. This good road the Bible points out will take you up to heaven. I study it, I believe it, and I follow Jesus."

I know not what the reader may think of this discourse, as an appeal. But it had a spiritual elevation and a power far beyond the words which were spoken. Neither the clog of speaking through an interpreter, nor the impertinent, all-for-me noises of the automobiles, nor the remonstrant remarks of the Indian babies in Esperanto, were able to drown its effect. In fact, the babies presently became quiet, the winds made less noise with the tent, and the audience forgot the noisy autos under the spell of the speaker's appeal.



A Pawnee Indian.

That night and at later sessions other appeals were made to the Osages and other unconverted Indians. Before the association closed more than thirty-five had professed conversion. It was all

great in spirit. But in it all there was not an appeal which more impressed me for its moral beauty and spiritual earnestness than this one by that splendid Cheyenne Christian man.

When Two Were Gathered Together

Mrs. William H. Fitzgerald

It was late Saturday night and Dr. Stuart was tired. Worse than that, he was discouraged. From the heap of papers on his desk he took up Janie's letter and re-read it:

ABEOKUTA, NIGERIA, AFRICA,
April 29, 1917.

MY DEAR PASTOR:

I must have help—I say *must* advisedly. I mean it. I have come to the very end of my strength, and even God himself cannot help me until you back there get under the load. Please don't think I am giving up. My face is set like a flint.

There was a time when I almost went under, when the little flimsy building failed to expand with its growing family of pupils; when each morning I had to say to numbers of bright, dark faces, "No, there is no room."

Then I wrote to the Y. W. A.'s at home. I even wrote to the W. M. U. I received a courteous reply from each band promising help, and then—silence.

But—and this is what hurts worse—I can't make Uncle James understand. He is stoically unrelenting. In the three years I have been here he has never sent me a single line.

You remember when I volunteered for the foreign field back at dear old Carson and Newman he gave me until I graduated to retract.

When I sailed he paid my passage, engaged an elegant state room for me, but told me it was absolutely the saddest disappointment of his life. There was so much there in the homeland for me, he said.

When he left me on the steamer, he said: "Remember, Janie, if you ever change your mind, a line to me will bring money for your return to home and the duties of life; but until you shake off this romantic dream, expect nothing from me."

Perhaps no one knows better than you, his life-long friends, how, under that rough exterior is the kindest heart that ever beat. And, knowing this, you can realize what it means to an orphan, petted and spoiled by an adoring uncle, to know that something wider than the seas lies between us.

Though I have passed through the twilight of my earthly hopes, my star of devotion burns all the brighter. For while I have walked through this twilight haze, there has been with me one like unto the Son of God, and my trust is in him.

Now that you are wondering how I could be bold enough to take the time of a busy city pastor, I must hasten to explain my errand.

I have looked it up in the *Prayer Calendar*, and I find my day is just ten weeks hence, and falls on Sunday. It does seem bold to ask it, but love for my cause urges me on.

I am asking that you announce from your pulpit that it is my day and that you ask them to pray for me and my work away over here in Africa.

But, oh, my pastor, it is to you that my appeal comes! Won't you join me in prayer for Uncle James. He is the key to the whole situation.

I am trying to put myself out of it—to think only of what his help could do for us here and in the homeland as well. But is it wrong that I should long to know that the only one on earth who is closely bound to me by ties of blood should forgive me and love me truly?

How far away it seems! You on that side and I on this! But God is over us, and surely we can claim the promise, "Where two or three are gathered together."

Don't, oh, don't let them think they must cut on missions because of the war! Tell them how Judson carried the cross into India just when the war of 1812 was raging.

I am leaving it in God's hands. It is his work, and I am his, but how I shall await the outcome of my day!

Yours very gratefully,

JANIE MALCOLM.

Dr. Stuart folded the letter and replaced it in the envelope. Then he took up his carefully prepared sermon and thrust it into the waste basket. That was over, at least. He did not know what message he was going to bring to his people, but he knew that this discourse, well put together as it was, could not meet the need in a crisis like this. Then, in a mechanical way, he began sorting over the stack of notices and requests upon his desk.

The food commission had sent a strong request that all ministers of the city set apart a day to emphasize the importance of conserving the food supply. The president of the Federated Clubs called his attention to the fact that all ministers were co-operating in enlisting the women of their congregations in the war relief work. There was a request to remember the Red Cross. Dr. Love had sent an urgent appeal for heroic giving, so that another debt on the Foreign Board could be averted. Most of all, he caught the fervor of Dr. Warren's letter: "Can you not so present the cause of our Annuity Bonds," said the letter, "that the men of your congregation may see that it is not only a business investment, but an investment in souls for our Master? I do not believe the majority of our men really know of this way of—"

"My people are not interested in missions or this Annuity plan, either," groaned the preacher. "Red Cross, Liberty Loans, food conservation, and even the trenches are live topics with them—but missions—they have only a vague idea of boards that are always clamoring for money."

He drew himself together with a sharp gasp of pain. Why was one a living thing to them, the other only a vague conception? "Is it my fault? Are missions real to me?"

Suddenly he saw across the sea the figure of the little heroine silhouetted against an African sky, and like a flash came the vision of uncountable dark, hopeless faces—the lost world for whom Christ died.

"Elijah was a man of like passions as we are, and he prayed."

How long he remained on his knees in supplication, he never knew; but the first gray light of morning looked in upon a face from which all trace of worry had slipped away, and where—on victory shone.

Sunday afternoon he sat in his study thinking over the events of the day. It had been a great day. There had been unusual interest and a

great collection. Many had turned from the service to prayer. Two men had told him that they were interested in annuities for homeless churches. Several had telephoned after the service, saying that he had made missions seem like a real, living thing to them. One man said he would like to hear a series of sermons dealing with the various kinds of work fostered by our Boards.

Just then Mrs. Morris, the soprano soloist, came in. "I just want to know about the annuities you were speaking about this morning. Ever since my precious little Geraldine was taken from me, I have planned some kind of memorial to her. She had nearly ten dollars saved for missions. She had dreamed of doing something for the little children of the mountains. Since her death, I have added my earnings to the sum, until now it is something more than \$250. Now, if you will explain this plan to me, I think that is what I want to do with the money."

"Well, in the first place," began Dr. Stuart, brightly; "it will be a beautiful memorial for little Geraldine, for her name will be placed in our Baptist Hall of Fame. This money will be put at once to building a church for some homeless congregation—invested in *souls*, you might say. Thus it will be immediately blessing the present generation, and who can tell how far down the ages the little church may reach? Perhaps some golden-hearted little girl like Geraldine may catch the inspiration to carry the story into regions beyond, and though she has passed from our midst, her influence may go on as long as time itself."

"Oh, it is beautiful!" cried Mrs. Morris, with a sob in her voice; "how happy Geraldine would be if she knew it. I suppose there are some business features, securities, and all like that, which one should understand."

"The security behind the bond is perfect. It is backed by the Southern Baptist Convention, with more than one million dollars, and is underwritten by the good name and credit of two and one-half millions of Southern Baptists. It pays a higher rate of interest than any secular investment would. So you see you are both giving away your cake and eating it at the same time," he concluded with a smile. "Now, if you wish to understand it more thoroughly write at once to Dr. L. B. Warren, Atlanta, Ga."

"I think I understand it now, and I am so glad you spoke about it this morning. How Janie's appeal for prayer did tug at our heart-strings! The Y. W. A.'s are thoroughly waked up. They are having a call meeting this afternoon. How pathetic it was, though, that she had to remind us that this was *her day*! Well, it has brought Africa right to our doors, and I am going to write to Janie tonight, that Her Day has been our church's best day."

"Answer number one," mused the Doctor, as the door closed behind her. But there was a dull ache in his heart as he remembered the dull, impassive face of James Malcolm during the morning service. "Well, I have put it in God's keeping. Perhaps he means to reach him through some other agency. He has already blessed us wonderfully today."

A loud knock startled him, and before he could answer, Malcolm himself, big and brawny, stood in the doorway.

Dr. Stuart was about to speak, but the big man waved him aside.

"I am on business entirely, Stuart. You know that I don't have any pretty compliments at my tongue's end, but that sermon you preached this morning was a crackerjack! I have come to talk about our Baptist Liberty Bonds. Here I have been giving to the Red Cross and buying Liberty Bonds. Why, I canvassed one whole day for the bonds myself—and I never knew we Baptists had anything of the kind actually suffering for somebody to take hold of it."

"Now, I think I understand the plan, but to be sure I will go over it with you. Gilt-edged

security, interest higher than the banks, non-taxable. That right?"

"Perfectly."

"In addition to this the money is put to work at once building homeless churches. Works while you sleep, eh?"

"Yes," put in Dr. Stuart, eagerly; "and we have a Hall of Fame where the names are placed."

"I'm not caring for monumental business. I believe Janie will take care of my memory when I am gone, but I have been thinking today how my business cares have been growing on me since she went away—and I've come over here to tell you that I've decided to sell that warehouse on Market Square. It will bring \$25,000, and I'm going to put \$10,000 into your hands to invest in these homeless churches you spoke about this morning. The interest can go to Janie, to use as she likes. So Janie wrote you that she was in trouble, did she?"

"Well, hardly that. She has taken courage now and believes that God is sending help to his far-flung battle line out there. I read only a part of the letter this morning. Here, read it for yourself."

Slowly the big tears gathered and slowly they fell. Tears came awkwardly to James Malcolm, but his mouth set in grim, determined lines.

"She's got the Malcolm grit, Janie has," he muttered, "I've been thinking for some time she might be half-way right. And now she is needing equipment! How much money has the Board paid her since she has been over there?"

"Six hundred dollars per year, and she has been there three years."

"I see, I see; but since I think of it, I don't want any Board a-supportin' Janie. It's time for me to assert my rights. I'll pay her expenses from now on, and I'll just hand back that \$1,800. It might come in handy for the Board to use somewhere else."

"Now, as to these new buildings, I think I would rather see that heathen land myself before I invest any of my hard-earned money there. I need a rest from business, anyway, and I guess I'll just take a day off and look in on Janie and her little bunch."

"I've never sent a letter to these crazy foreign ports, but if you will lend me a pen and paper, I'll word a cablegram and you can put the finishing touches on it."

Big beads of perspiration stood out on his forehead as he awkwardly labored with his message:

"Hold on. Relief in sight. Expect me. Letter follows."

He rose to go. "I'll leave this for you to get across. I'll pay the bills, and—say, could you come around to my office by eight o'clock in the morning? I'd like to get those Annuity Bonds fixed up right away."

Dr. Stuart grasped both his hands.

"I can't tell you how I have longed and prayed for you to do something for the Master worthy of your mettle, but this is greater than I dared hope for."

"Why didn't you say so sooner, then? If you'd preached that sermon a year ago, maybe the scales would have fallen from my eyes then. I have just realized today how I've blocked the progress of this church for the last five years, but I think I'm started right, and," he added humbly in a husky voice, "if you keep on praying for me, maybe I'll turn out right yet."

The door banged. Dr. Stuart was alone. Swift tears blinded his eyes, but a prayer of thanksgiving rose from his heart.

Inside the church the choir had begun rehearsing for the evening service. He could hear Mrs. Morris' high, sweet soprano—

"There is a place where spirits blend,

Where friend holds fellowship with friend,
Though sundered far, by faith they meet
Around one common mercy seat."

Suddenly, to his sensitive temperament, the continents seemed to rock together; and the little African missionary, with her train of blacks, was kneeling with him before the mercy seat, while a Voice ineffably sweet was saying: "Where two or three are gathered together in my name there am I in the midst."

He also learned to be calm, to take things as they came, and not to fuss about them.

Another thing he learned was perseverance. The following incident proves it: He wanted a New Testament very badly. His teacher said that he should have one if he could or would recite the 119th Psalm on two successive nights with no more than five errors. David did it.

He did not shun hard work. He went to work in a cotton factory at the age of ten. He held the position of piecer. The first half-crown that he earned he gave to his mother.

Above all things, he wanted an education. He would study by putting a book on the spinning-jenny and by poring over every sentence that he read. In this way he would finish an average-sized chapter in about two hours. By working his Latin from eight o'clock until midnight, he managed to finish Virgil and Horace at the age of sixteen.

At twelve he began to have serious thoughts about the better part of life. But it was not until he had reached the age of twenty that he was converted.

Another thing that helped him along was the advice of old David Hogg, one of the village patriarchs. He said, "Now, lad, make religion the every-day business of your life, and not a thing of fits and starts, for if you do, temptation and other things will get the better of you."

David decided that he wanted to go to Africa as a missionary.

On December 8, 1840, he sailed for Cape Good Hope. From the Cape he went to Kuruman, his first station. He left Kuruman to locate Mabotsa. Near Mabotsa, a lion nearly killed him, crushing his shoulder bone and mangling his flesh in some places. A native diverted the attention, while his paw was on Livingstone's head. The man afterward asked him what he was thinking about while the lion stood over him. He replied, "I was wondering what part of me he would eat first." A little later, Livingstone married the daughter of Robert and Mary Moffat.

He built a house and laid a garden at Mabotsa. The savages tried to get him into a quarrel, but not wishing to cause friction among them he moved away. This shows his peaceful nature, another help.

He decided to send his wife and children to Scotland, away from the horrors of uncivilized Africa.

After their departure he went to Linyanti, three hundred miles north of the Cape.

On November 11, 1853, he started westward for the Atlantic Ocean. On the way he had thirty-one attacks of fever, was kept soaked by the rains, and was being continually harrassed by the savages. He arrived ragged, worn and ex-

Young People's Department

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

ALL THINGS BRIGHT AND BEAUTIFUL

All things bright and beautiful,
All creatures great and small;
All things wise and wonderful,
The Lord God made them all.

Each little flow'r that opens,
Each little bird that sings;
He made their glowing colors,
He made their tiny wings.

The cold wind in the winter,
The pleasant summer sun;
The ripe fruits in the garden,
He made them ev'ryone.

The tall trees in the greenwood,
The meadows where we play,
The rushes by the water
We gather ev'ry day—

He gave us eyes to see them,
And lips that we might tell
How great is God Almighty,
Who has made all things well.

REFRAIN.

All things bright and beautiful,
All creatures great and small,
All things wise and wonderful,
The Lord God made them all.
—C. F. Alexander, 1848.



OUR ESSAY CONTEST

FIRST PRIZE

What Livingstone Learned as a Boy that Helped Him as a Missionary

David Livingstone was born on March 19, 1813, at Blantyre, Lanarkshire, Scotland.

One of the greatest things that helped him through life was self-reliance. If there was something that he needed very badly, and if there was nowhere to get it, he would make it.

He arrived ragged, worn and ex-

hausted, only to find no message of any kind from home. Instead of sailing for Scotland, as most men would have done, he plunged back into the heart of the "Dark Continent" again. On the way he became nearly deaf from fever, and nearly blind from being struck in the eye by a low-hanging branch of a tree. Still, he continued on. All these things go to show his unfailing courage and endurance—two other things that his father had taught him.

In the month of August, 1836, he returned to Scotland and England. At Cairo he learned that his father had died, longing to see him again. He was received by men of science, the queen and the royal family. Honors of the universities of Glasgow, Oxford and Cambridge were bestowed upon him. And yet he was unspoiled by this flattery. Most men would have become conceited and would have said, "Well, now, as I have accomplished so much, it is not necessary for me to return." But not so with Livingstone. He sailed March 10, 1838.

Mrs. Livingstone accompanied him this trip. She died on April 27, 1862, at Shapunga, where she was buried.

In 1864, he went to India, and thence to England for the last time.

While in India, he learned of the death of his son, Robert, who fought on the northern side in the American Civil War, and lies buried at Gettysburg. While on his way to England his mother also died. He arrived home in time to fulfill her wish that one of her laddies should lay her head in the grave.

He died in an attitude of prayer at Chitambo's village, Ilala, Africa, on May 4, 1873. He was buried at Westminster Abbey.

Livingstone had the Spartan heroism, the Roman inflexibility, and the enduring resolution of the Anglo-Saxon.

GEORGE RUSSELL HOWERTON.

Age 11 years. New Liberty Baptist Sunday School, New Liberty, Kentucky.



SECOND PRIZE

What Livingstone Learned that Helped Him.

David Livingstone, who was born in Scotland, while a very small boy began to learn some important lessons which were destined to help him in later life.

While David was a very small boy, his father made a rule to bar the door at sunset, and all the children must be in by this time; thus David was taught obedience and promptness.

David also learned to take his punishment without a murmur. On being a little late getting home one evening, David found that the door had already been barred. Instead of making a fuss, David got a piece of bread from a neighbor

and sat on the doorstep to sleep for the night.

Another lesson he learned was to be accurate by being accurate at the factory where he had to work when he was only ten years old.

Among the many lessons David learned, one of the most important ones was to use every moment of time. He studied at odd moments in the factory, and went to school at night.

Another vitally important lesson was to plan beforehand. David took Dr. Gutzlaff, a medical missionary, to China, as his example, tried to model his life after Dr. Gutzlaff's. Later he took Jesus as his example.

On holidays he spent his time roaming in the woods. This gave him strength and probably taught him how to find his way out of jungles.

Having a Christian mother helped him greatly, for she taught him about Jesus and other characters mentioned in the Bible.

BERNICE TYSON.

Age 13. First Baptist Sunday school, Calvert, Texas.



ANNOUNCEMENTS OF AWARD

The judges in the Prize Essay Contest announce the following decisions:

First award: George Russell Howerton, New Liberty, Kentucky. Age eleven years; Sunday school, New Liberty.

Second award: Bernice Tyson, Calvert, Texas. Age, thirteen years. Sunday school, First Baptist, Calvert, Texas.

Third award: Louise Mulkey, 502 Woodward Ave., Atlanta, Ga. Age, thirteen years. Sunday school, Woodward Ave. Baptist.

Judges: Dr. F. M. Purser, Educational Department, Foreign Mission Board, Richmond, Va.; Dr. T. W. O'Kelly, pastor First Baptist Church, Raleigh, N. C.; Miss Elizabeth N. Briggs, editor Young People's Department, HOME AND FOREIGN FIELDS.



LIST OF OTHER CONTESTANTS

Floy Holloway, Griffithville, Ark.; age, fifteen years; Judson Memorial Sunday school.

Charles Raymond Nicholson, Barbourville, Ky.; age, thirteen years; Cumberland River Baptist Sunday school.

Gladys Lee Nicholson, Barbourville, Ky.; age, twelve years; Cumberland River Baptist Sunday school.

Henry Leighton, West Durham, N. C.; age, eleven years; West Durham Baptist Sunday school.

Aubrey Canon, Calvert, Texas; age, ten years; Calvert First Baptist Sunday school.

Leonard Allen, Calvert, Texas; age, eleven years; Calvert First Baptist Sunday school.

Mildred Smith, Peoria, Miss.; age, fourteen years; Gillsburg Baptist Sunday school.

Jack Elliott, Calvert, Texas; age, thirteen years; Calvert First Baptist Sunday school.

Ruth McCullough, Osyka, Miss.; age, eleven years; Gillsburg Baptist Sunday school.

NOTE.—All of the essays submitted are good, and we wish it were possible to mention the special merit of each. The judges based their de-

cision upon the number of characteristics shown by Livingstone the boy as brought out in the essays. The title offered for the contest indicates this. It was judged that the essays to which the prizes have been awarded contain the largest number of these character points illustrated by events in the life of Livingstone.



A SUGGESTION FOR B. Y. P. U. LEADERS

PRIZE ESSAY CONTEST.

214 W. Edenton, Raleigh, N. C.

DEAR EDITOR:

I enclose essays written by boys and girls belonging to our Junior Union; they also belong to the Baptist Sunday school. I signed the cards, as I had them write them, and as we had only one book, we studied it in the meetings together, without pencils and paper, then I sent them home to write essays. Yours truly,

MRS. E. A. INGRAM.

Superintendent Junior Union, Calvert, Texas.



PUZZLE CORNER

I. A GREAT MISSIONARY.

The first letters of the words which mean the same as the words given below will spell this man's name:

1. A precious jewel.
2. The brother of Moses.
3. Fierce.
4. A letter which is also a Roman numeral.
5. Man's most faithful friend.

1. Small.
2. The opposite of out.
3. The name of a famous volcano.
4. A letter meaning the same as me.
5. A reply in the negative.
6. Light-hearted, merry.
7. One of the senses.
8. Neckwear.
9. An exclamation.
10. A point of the compass.
11. Wicked, sinful.

II. A FAMOUS CITY OF THE BIBLE.

The first letters of the following words spell the name of this city:

1. A bird.
2. The opposite of difficulty.
3. A kind of vermin.
4. The opposite of down.
5. A large body of water.
6. Severe, sharp.
7. Freedom.
8. A bird of prey.
9. Angry.

NOTE.—The puzzles this month were sent by George Russell Howerton, Kentucky. You will also find his name in other places in the Department.

ANSWER TO SEPTEMBER PUZZLE

1-2, Mr. and Mrs. Pincock; 3-4, Mr. and Mrs. DuVal; 5, Mrs. C. G. Lumley; 6-7, Dr. and Mrs. Green; 8-9, Mr. and Mrs. Patterson; 10-11, Dr. and Mrs. McLean; 12-13, Dr. and Mrs. Lockett; 14, G. W. Sadler; 15, Miss Olive Edens; 16, Miss Clara Keith.

ANSWERING AUGUST PUZZLE

Georgia—Edith Whaley, Myrtle Whaley.
Kentucky—George R. Howerton.
Mississippi—Elizabeth Brame.
North Carolina—Inez Abbott.

His First Day at Sunday School

He came for the first time to Sunday school—a boy of about six years of age. He clung to his older sister, for he was afraid of the white missionaries. But how his eyes did sparkle, trying to see and understand the things around him, all were so new and strange to him.

I taught the Primary class and tried to have him come, but in vain. He would not let go his hold upon his sister. Someone suggested sugar. I went to the kitchen and getting a number of lumps gave one to him. By offering him more, he was reluctantly led into my class. I had no sooner seated myself before the little ones, when he jumped up and coming to me put his hands to my head and began feeling my hair. Then he laughed and laughed and wondered. Then down he got upon his knees and began feeling my boots. Then a hat near-by attracted his attention. He put it on his head and laughed. Each new discovery made him laugh until I wondered what was possible for me to do to get this child interested in the things of God. Some corn was near-by. So, getting a few kernels, I asked him, "Who made the corn?" He seemed puzzled and of course could not answer. He was told that God made it. In a short time the corn and other objects about him grew in interest and he left us understanding something of the words, "God made all things."



A Mission Church in Africa

The only evidences of the white man was the clock, which was placed in a wooden case to protect it and the bound books, the Testaments and Hymnals. These books were carefully put upon little racks made of pieces of board suspended from the roof by cord attached to each corner. Each person who owns a Testament has a little rack. The floor is made of a species of clay pounded smooth, and the platform by applying more clay. In the floor of the platform is stuck a long piece of board, and on this is fastened a flat piece to serve as a desk. The seats are rough native-hewn boards laid on stumps of trees stuck in the ground. The sides of the chapel are of the branches of the cocoanut tree massed closely together and tied to the straight branches. The roof is thatched with grass, as are all the native buildings and is a protection against heat, cold, wind and rain. Just a little to the left of the chapel is the bell, which calls the people to church morning and evening.—*Selected.*



African Money

When the first missionaries went to the interior of Africa to work, the largest part of their baggage was made up of "African money". The small change was handkerchiefs and red caps. Bales of colored and striped cotton cloth made the \$50 bills. Then there was bead money—bags of beads, large, small, blue, red, green, and white. The heaviest money was huge coils of brass wire. Handkerchiefs, red caps, cloth, beads and brass wire, together weighing hundreds of pounds, were all used as money.—*Adapted from "Uganda's White Man of Work".*



The Iron Donkey

Bicycles are very strange things in Africa. The children chase after missionaries who ride them, shrieking with delight. Amid yells of laughter they cry: "Look at the iron donkey!" Some of them call it "the road engine," "the ghost," or "the bird." Often the people will follow the missionary as he rides along. When

they reach the mission house or some shady tree, he will get off and talk to them about the love of their heavenly Father. So, you see, the "iron donkey" helps to spread the good news.—*Selected.*



Where Mite Boxes Must Be Large

An India Report says: "The villages gave a program and after it was over the people were given an opportunity to present any thank-offerings which they wished to make to the Lord. First came a man leading a big goat which he gave over to me, saying that he had lost two children and his only remaining child, a son, had been very sick, but the Lord had restored him to health, and out of gratitude he and some in his village who had enjoyed similar blessings, wished to render thanks by giving the goat. Several other grateful families gave another Billy. They had suffered greatly because they had no well in their part of the village. They had often dug for water but had failed to get it. So this time, instead of worshiping idols or consulting the Brahmins, they had spent all one Sunday in earnest prayer and had then begun to dig. Within a few days they had a splendid supply of water, and to show their gratitude to God they had brought this goat. Others for one reason or another were thankful and brought of the same tribe until I was surrounded by five goats. Then came the chickens. One was sent by a young man who is lame and nearly blind, but has learned to read and is so happy over it. Finally, ten chickens fluttered and squawked at my feet. Afterward the live stock was auctioned off and the proceeds were added to the money which had also been given.—*Selected.*

A WORKING PLAN OF CHRISTIAN LIVING

In "A Statement of Aims," as put forth by the New York Institute of Applied Christianity there occurs this concrete and suggestive outline of personal work required of those who follow the course of instruction laid down:

1. Practice of Christian courtesy, brotherhood in personal relations with all men, charity in judgment, caution in speech, avoidance of criticism, always consideration of others before consideration of one's self.
2. System in giving money. Definite annual budget. Giver himself to attend to the giving, whether appealed to or not.
3. Contributing one's self. That is, a given number of times per year putting one's self into seats in church, and public uplift meetings, not to get, but to give one's influence and personal support to the cause or causes in hand.
4. Telling to others, definitely and with system, facts, points, gained from sermons, addresses and reading.
5. Providing one's self with paper and envelopes, with name neatly printed, and writing letters of sympathy, commendation, support, doing so with discretion, with tact, and keeping record of work done in this way.

The ordinary relations of life, with their duties and responsibilities, with their trials and sorrows and joys, are the divinely appointed environment to develop character and to train disciples into robust vigor of life.—*Hugh Black.*

Mr. W. E. Doughty, author of "Efficiency Points," and editor of *Men and Missions*, has been made general field secretary of the Laymen's Missionary Movement, and Mr. Fred P. Haggard becomes his successor as editor of this splendid missionary magazine for men.

The MISSIONARY PILOT

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

SENIOR B. Y. P. U.

October 7.—Devotional meeting, "Our Confidence." See page 14, "From the Heart of a Missionary." A strikingly effective talk can be arranged, using quotations from this letter, illustrating the ground of the missionary's confidence. See, also, page 16, "Mary Slessor of Calabar."

October 14.—Bible Study Meeting, Titus 1. See page 5, "The King's Business." Summarize briefly the argument of this great message, and close with the last paragraph in full. See, also, page 17, "Baptist Work in Africa."

October 21.—Doctrinal Meeting, "The Church—Its Divine Place." See page 29, "The Housing of God's People." Reduce to five-minute talk, stressing particularly the last section, showing the place of the church building in the divine plan. See, also, page 7, "Stopping the Leak," making brief blackboard talk from facts and figures given.

October 28.—Missionary meeting, "Look on the Fields." This is a "World Survey," and may be made fresh and vital by having two members, working together, prepare a bulletin of missionary news from this number and back numbers of the magazine. Carbon copies of the bulletin distributed to the members, and a blackboard outline will make the meeting all the more effective.

JUNIOR B. Y. P. U.

During this quarter the Juniors study the Bible by books. Nothing makes the Bible more real than the parallel study of modern missionary history. Has your Union a missionary library? Now is a splendid time to introduce the boys and girls to some of the great books of thrilling interest mentioned by Dr. Purser on pages 20 and 21, and listed on the cover page. A small circulating library of such books will be an investment of incalculable worth. Get a book like "Livingstone the Pathfinder," and read a chapter each Sunday as a part of the devotional service. Then assign other of the books to be read, asking that certain thrilling stories be told by members. New life can be put into the Junior work by leaders who are alive to these possibilities.

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

In lieu of the "World Survey" the women's societies will this month use a program in the interest of the Church Building and Loan Fund. Special effort has been made to secure valuable material for these meetings. See especially Dr. Warren's "Stopping the Leak," page 7, and the messages from the W. M. U. Secretaries, page 10. Also, of course, see Miss Mallory's material and suggested program in the W. M. U. Department, and make use of her article, "Thirtieth W. M. U. Anniversary." The beautiful story by Mrs. Fitzgerald, "When Two Were Gathered Together," on page 37, may be used with much effectiveness. The launching of this campaign for a million dollars marks a great era in Southern Baptist life, and every effort should be bent toward making the program yield practical results.

SUNDAY SCHOOL.

Every Sunday school should have a missionary library. No books in print today will appeal to growing boys and girls like books of missionary history and biography. The school that has no library of this sort is missing one of its greatest opportunities for service. Take the matter up, and provide a small fund with which to purchase a dozen or more of the books recommended by Dr. Purser, of the Educational Department, as a nucleus of a great library that the Sunday school should some day possess.

PRAYER MEETING.

A prayer service full of interest may be arranged from material in this number concerning the Church Building and Loan Fund Campaign. Use especially Dr. Warren's article on page 7.

NAMES AND LOCATIONS OF MISSIONARIES

OF THE FOREIGN BOARD.

South China.

CANTON.—Mrs. R. H. Graves, Mrs. G. W. Greene, R. E. Chambers,* Mrs. Chambers,* John Lake, Mrs. Lake, P. H. Anderson, Miss Mary Anderson,* M. F. Buckner,* Mrs. Buckner,* C. R. Shepherd,* J. T. Williams, Mrs. Williams, Miss Christine Coffee, J. R. Saunders, Mrs. Saunders, Miss Paneuma Barton, Miss May Hine, Miss Flora Dodson.

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Africa (Southern Nigeria).

OGBOMOSO.—George Green, M.D., Mrs. Green, A. S. Patterson, Mrs. Patterson, Miss Clara Keith.

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*At present in this country.

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Italy.

ROME.—D. G. Whittinghill, Mrs. Whittinghill, Via Del Babuino, 107; Mrs. Stuart,* Casella Postale, 211; Everette Gill,* Mrs. Gill,* Via Antonio Guattani, 22.

Baptist Theological Seminary, Via Crescenzo, No. 2.

South Brazil.

RIO DE JANEIRO.—Caixa 352.—O. P. Maddox, Mrs. Maddox, W. E. Entzminger, Mrs. Entzminger, S. L. Ginsburg, Mrs. Ginsburg. Caixa 828—J. W. Shepard,* Mrs. Shepard,* A. B. Langston, Mrs. Langston, S. L. Watson, Mrs. Watson, Miss Ruth Randall. Caixa 1876—J. J. Taylor Mrs. Taylor.

SAO PAULO.—W. B. Bagby, Mrs. Bagby, F. M. Edwards,* Mrs. Edwards,* A. B. Deter, Mrs. Deter.

PORTO ALGERE.—A. L. Dunstan, Mrs. Dunstan.

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