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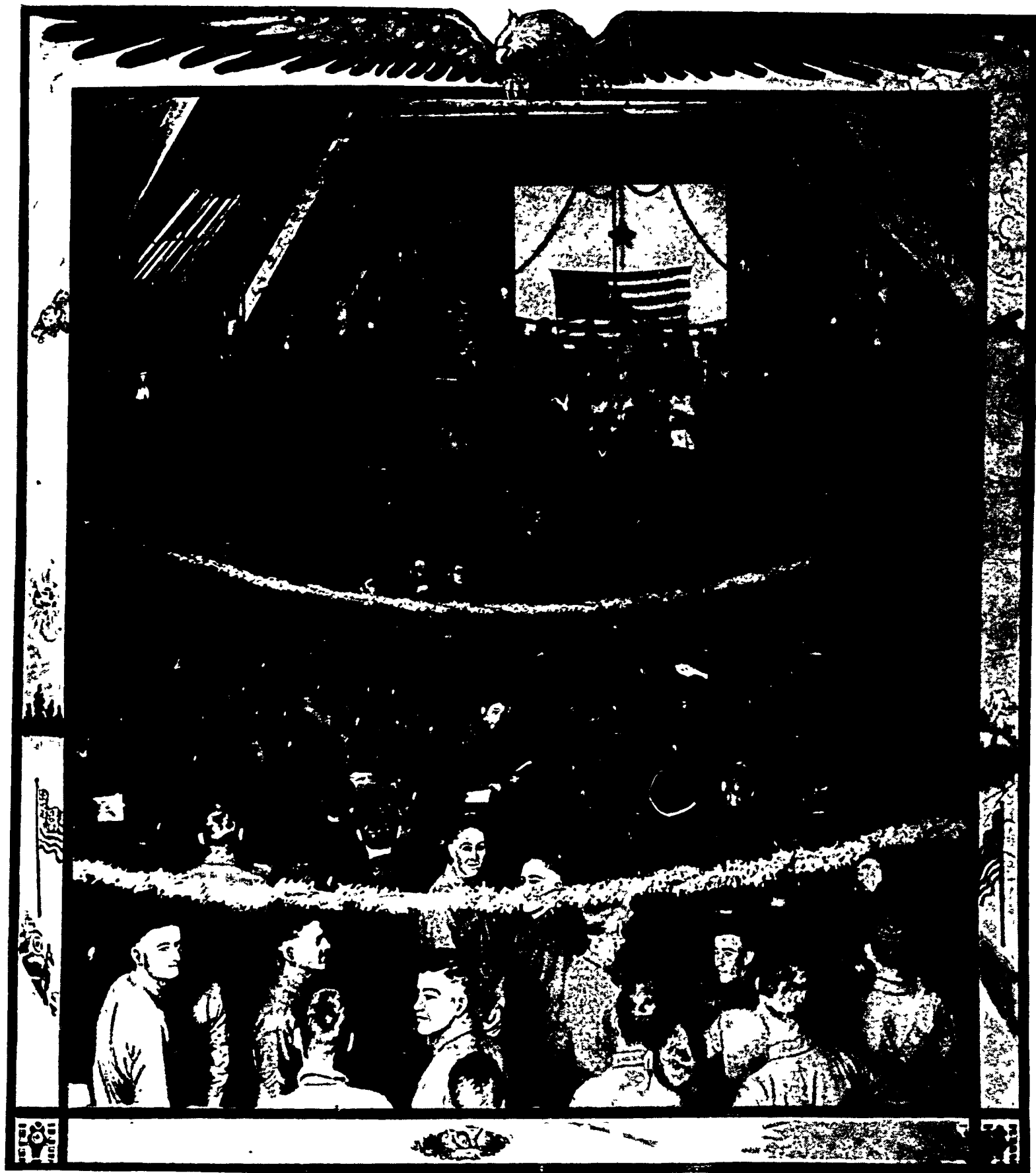
# HOME AND FOREIGN FIELDS

Continuing  
The Foreign Mission Journal  
The Home Field

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Editor



A THANKSGIVING SERVICE AT KELLY FIELD.

Under the direction of the San Antonio B. Y. P. U. 600 men were entertained in an hour of music and song, at the close of which, in response to an appeal by camp pastor T. S. POTTS, sixty men made public profession of their faith in Jesus.

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

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# HOME AND FOREIGN FIELDS

A Missionary Journal  
Presenting the Work of the Southern  
Baptist Convention

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

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## Editorial

THE dawning of a new year brings us face to face with conditions the contemplation of which throws us back in helplessness upon the power of God. If we did not have God the Father, as revealed through his Son Jesus, and made real to our hearts through the Holy Spirit—if we did not have these to lean upon we should surely stagger blindly into stark despair. But having the consciousness of the Eternal Arms about us, we face calmly our tasks. This month we turn our thoughts to the work of making America Christian. Perhaps this is the greatest missionary undertaking in the world today. In this number of HOME AND FOREIGN FIELDS material is gathered making possible a fine survey of Baptist home mission obligations and achievements. Untold good will be accomplished by the wide-spread use of this material from the pulpit, in the Sunday school, in B. Y. P. U. and W. M. U. programs, and in prayer services. God's call is upon us for the noblest response to the needs of the Home Board ever made by Southern Baptists. Information such as is presented in these pages will unlock the hearts and open the purses of thousands who otherwise will be preoccupied or indifferent. Reader, use your magazine! It can be made an instrument of tremendous power for the cause of our Lord.

THE Sunday School Board is undertaking to put forth its utmost effort to serve our soldier boys in supplying them with religious literature. Thousands of handsome "Flag Testaments" are being distributed, and in addition, tracts and Sunday school supplies are being furnished for the use of camp pastors and other workers. The Board's only plea for financial assistance is that all Baptists desiring to have a part in giving the Bible to the soldiers send their contributions direct to Nashville.

"To whom much is given, from them shall much be required." No bitterness of suffering can come to the Christian for which there is not the healing balm of Christ's love. But what of those who go down into the valley of the shadow with no guiding and comforting Presence? Surely nothing should permit us to do less than our supreme best to give the knowledge of Christ to those who have it not in this dark hour of the world's bitter need.

A CORRESPONDENT in the *London Times*, writing of "The Bible in War," concludes by saying: "It may be impossible to estimate the influence of the war on the religious aspirations of the men engaged in it. That this is difficult is proved by

the different conclusions formed by observers equally competent and equally candid. But that the Bible is becoming more familiar to our troops is significant. For more than three centuries the history of the Anglo-Saxon race has been shaped by the Bible. It has affected every part of the national life, nor has its influence been less powerful in America. It has always made for freedom in religion, government, and laws. Men of all religious opinions will agree that in a revived interest in the Bible we may find the pledge of a higher national life and a purer ethical standard for the individual, with a deeper conception of spiritual realities, in the new world that is approaching." It is no mere matter of "Baptist brag" to say that the Bible is a Baptist book. History proves our right to this quiet, unboasting claim. The Baptist opportunity and obligation created by this widespread reading of God's Word is enough to thrill the coldest heart among us to sac-

rificial living and giving unparalleled in our denomination's history. The word "Missions" should be the biggest word in the Baptist vocabulary today.

AT the annual meeting of the American Board of Commissioners for Foreign Missions (Congregational) held recently in Columbus, Ohio, receipts for the year amounting to \$1,247,715.99 were reported—a gain of \$40,489.45 over the preceding year. "Will this new liberality abide after the war?" the secretary of the Home Department asks, commenting upon the victorious year. "Has there been a permanent conversion to a world view of human need and of personal obligation?" The answer points to the possibility that American Christians are finding themselves at last through the bitter experiences of a world-war—that in learning to fight for a suffering world we are also learning to pray and give in its behalf. "If this be so," the report concludes, "the path to the goal will indeed be strange, but the outcome can hardly be in doubt."

MANY merchants have the custom of "taking stock" during the early weeks of January. It is a healthy custom, giving

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opportunity for a business review of the past year, and making possible a more accurate forecast of the new year's plans. Our churches need to adopt this wholesome custom. Spiritual values, it is true, cannot be measured in dollars and cents, but mistakes may be recognized and corrected, and forward steps taken for a greater service to the community, the denomination, and the world. A service might well be devoted to a brief survey in answer to certain leading questions: Is our church organized so as to utilize the spiritual, intellectual and material resources of its membership? Are we actually carrying out every item of our Lord's Commission to go (or send), to preach, to baptize, to teach? Have some of our church activities failed to show adequate returns? If so, what is the remedy, and how applied? Are there lines of activity along which we should work more earnestly? If so, how shall we make a practical beginning? What are the pressing needs of our denomination, as represented by the Foreign, Home, and State Boards, and what is our church's share in meeting these needs? A frank, informal congregational discussion of these and similar questions will bear rich fruit in the new year that lies ahead.

JAMES, that practical preacher whose plain common-sense all ages have admired, wrote these words at a time of bloodshed and horror almost if not quite equal to that which we today are witnessing: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." How may we be enabled to obey this injunction? Are we not saying that the calamities which are befalling the world are not only strange, but monstrous and inexplicable? The answer is given in the concluding words of the verse quoted: "But rejoice, inasmuch as ye are partakers of Christ's sufferings." The way of the cross is the way of agony, but the way of the cross leads home. Oh, that we, as Southern Baptists, may enter into the fellowship of our Redeemer's sufferings in offering up all that we have and are to him for the spread of his kingdom in this our hour of fiery trial!

DR. A. J. SMITH, general secretary of the Evangelistic Committee of New York city, in an article on "Why Laymen Should Preach," concludes with these startling figures: "In 1911 there were 95,000,000 people in the United States, of whom 22,000,000 were Protestants, 13,000,000 were Roman Catholics, leaving 60,000,000 people not members of any church. In the same year, 17,000,000 people were in Sunday schools and 2,000,000 more in Bible classes not connected with Sunday schools, leaving 76,000,000 not attending Sunday school or Bible classes. Not a record to be proud of exactly, but one that calls for drastic action." His remedy is the calling into service of large numbers of laymen who, as unordained preachers, shall set aside definite hours each week for Christian work. This is in the line of true biblical "succession," and needs only to be practiced to prove its power as a method.

NORTHERN BAPTISTS are concerned over the problem presented in the coming of an average of a thousand negroes a day from the South. No outbreaks against the negro in the South have ever equalled in brutality and ferocity the outrages perpetrated in Northern cities within recent months. Dr. Gilbert N. Brink, superintendent of education of the American Baptist Home Mission Society, urges the negro to stay in the South, on the reasonable ground that the climate is more hospitable! He also suggests a sensible plan of co-operation between whites and blacks in the prevention of future troubles, especially in large cities. God grant that out of it there may come a new understanding of the negro problem by North and South alike, to the end that the one solution may be effectually applied—the Christianization of the colored race.

ONE of the unusual developments in the art of war has been the practice of deception by means of painted scenery, behind which military operations are concealed. This is an old art which certain churches perfected years ago. When the time comes for a sacrificial offering for missions, they hide behind a convenient church debt, or arrears on pastor's salary, or needed building improvements. When this is out of the way they will do something for missions. If, perchance, the church raises its total indebtedness, there must be given time to rest awhile before anything else is undertaken. In the meantime, another debt accrues, and the process of hiding behind it is repeated. Let no pastor be deceived by members who make such arguments. "The mission of the church is missions," whether or not it is ever out of debt.

THE following figures are informing and illuminating: There was spent in 1905 in brewery equipments and buildings, \$14,449,078; in 1915, \$529,500. The churches invested for buildings in 1905 in the United States, \$5,159,940; in 1915, they invested \$16,458,475. For every dollar expended in church building in 1905 there was \$2.80 put into breweries and distilleries. On the other hand, for every dollar expended in breweries and distilleries and other liquor equipment for these concerns there was put into new churches \$38.20 in 1915. In the one case there was a gradual increase in church investments from 1905 until 1915. There was in the same period a gradual decrease of investments in breweries and distilleries from 1905 to 1915.

THE editor of the *West China Missionary News* points to a fact of deep significance for the future of Christianity in China, in the universal custom of the heathen worshipers offering valuable gifts and sacrifices, aggregating enormous sums, to propitiate their deities. "One is tempted to give the imagination rein and picture the schoolhouses and social centers that could be built in the cities and villages of China with the money used to sacrifice to some far-off god." When China becomes a Christian nation, as some day she certainly shall, her people will probably lead the world in practical Christian benevolence.

## HOW THE WORLD WAR WILL SAVE CHRISTIANITY

Rev. William M. Vines, D.D.

*Let us build us a city and a tower, whose top may reach unto heaven. Gen. 11: 4.*

THE strange incident of the building of the tower of Babel contains a truth which lies at the very heart of all history. Jehovah interposed to defeat a daring scheme by which men aimed to make themselves independent of him. In every period of time men have dreamed of a universal empire with a mighty city for its capital. They have fancied that, banded together, they could defy God himself and defeat his benevolent plans.

Nebuchadnezzar, Cyrus and Alexander failed in their ambition. Charlemagne and Napoleon repeated the attempt, but in each case God defeated the scheme. The kaiser will meet the same fate as is indicated by the conscience of the world which has risen to hinder and thwart the dastardly crimes, ambitions and schemes of the heartless and wicked Hohenzollerns. In the world-war which has startled and dazed mankind we shall see the manifestation of God's power to bring about the triumph of the right and the overthrow of monstrous evil under the guise of patriotism and religion.

Babel represents worldliness undertaking to achieve success without God—concentration, organization, co-operation, effi-



ciency, a combination of elements in defiance of the sacred rights of mankind and of the laws of the Almighty. This mighty Babel of wickedness will end in confusion and disaster. For God is in his heaven and all will be right with the world.

That the world-war will save Christianity may appear as an unwarranted and extravagant assertion. It is true that God is behind our holy religion, and as long as there are souls to feel and think and imagine and aspire there will be a response to the voice of the Spirit as revealed in Jesus Christ. But God uses human instrumentalities and performs his mighty deeds and accomplishes his righteous purposes through individuals and nations. I am profoundly convinced that this appalling cataclysm is an awful ordeal through which the world is passing which is necessary to bring about a renaissance of righteousness and a rebirth of Christianity. This will appear evident if we recall the conditions into which society was rapidly drifting prior to the beginning of this deplorable catastrophe. Civilization is being shocked back into life, back to God. What is religion? Fundamentally, psychologically, in reality, in its very essence, what is Christianity?

### I. SERIOUSNESS.

Prior to the war civilization was steadily and swiftly gliding into an atmosphere of shallowness, sentimentalism, softness and flippancy. Amusement was the master passion, not only controlling our social life, but creeping into and undermining the spiritual and evangelical and missionary power of the church. "Give me liberty or give me death," as a slogan has been superseded by, "Give me entertainment or give me death." There has never been a really great poet, orator, statesman, artist or any other person who has achieved pronounced success in any business or vocation who was not serious-minded. Humor has its place in life, religion included, but "life is real, life is earnest." An atmosphere such as I am describing is utterly destructive to high ideals, and to all that is sacred in human history, and Christianity could only shrivel and perish, like a wounded bird, breathing such an unwholesome air and living in such a vicious environment. Never in your lifetime or mine has there been such seriousness as today, and the world-war is producing this condition which will call Christianity to the throne of human life and of human history.

### II. DEPENDENCE.

This is another element of true and essential Christianity. Babel was built independent of God. German civilization has magnified efficiency and rationalism. Concentration, will power, believing in ourselves, has been advocated and emphasized by countless numbers of teachers and authors of an innumerable output of books until there was a tendency to leave out the supernatural and to forget God. "We hear much," writes Prof. Peabody, "of the reasons which lead men to abandon prayer, but in most instances the loss of the prayer habit happens because of sheer inertia. There are so many other things to do that one does not get around to his prayers." Too busy to pray, too busy to go to church, independent of God, this was the tendency prior to the war. A loss of the sense of the supernatural, of the reality of heaven and spiritual vision is an awful and irreparable ruin. The world is coming back to God and his truth.

### III. FAITH.

Here is another fundamental characteristic of Christianity. Is it not true that we are awakening to the fact that our plans and predictions are being demonstrated as failures? We had almost concluded that by an organized efficiency, material, intellectual and even religious, certain results would be forthcoming. Rudely as the awakening is we find ourselves walking by faith and not by sight. How long will the war last? We can't tell. As Victor Hugo exclaimed: "Who defeated

Napoleon? Wellington? Blucher? No; it was Almighty God." Who will defeat the conspiracy of the Potsdam gang? Jehovah. When or how soon we cannot tell, but we know that while for a time truth may be on the scaffold and wrong may be on the throne, "standeth God within the shadow keeping watch above his own." Have faith in God. "Be still and know that I am God. I will be exalted among the heathen, I will be exalted in the earth."

### IV. RIGHTEOUSNESS.

Matthew Arnold says: "There is a power that makes for righteousness." And to quote John Fiske: "The two underlying basal facts of all religion are these: Providence in human affairs and the fact that there is such a thing as right and wrong and that the power of Providence constantly moves toward right and is opposed to wrong." The overthrow of standards of life would plunge the world into moral chaos. Militarism is wrong. Autocracy is wrong. Lying is wrong. Murder is wrong. Adultery is wrong. The German government is guilty of all these sins and, in fact, has violated every law known to civilized man. For Germany to win the war means the defeat of honor and the overthrow of all the customs, rules and regulations precious to humanity and essential to the preservation of Christianity. There has been a steady loosening and a lack of keen discrimination in ethical standards, at least in some quarters, in recent years which is to be deplored. The world war is bringing us back to a recognition of the necessity of preserving standards of righteousness and of enthroning laws for the protection of humanity and innocence and purity and morality. In this respect it is clear that the great war is performing a mighty service to the church and to the gospel.

### V. SERVICE.

To live in ease and to get and keep all we can is one of the symptoms of our materialistic civilization. It is at least relatively true that the rich have been growing richer and the poor have been getting poorer. The ability and disposition to organize for gain at the expense of the suffering and the unfortunate is one of the diabolical crimes of the ages, calling down the wrath of the God of justice. To live in luxury and enjoy the best of life, indifferent and irresponsible to the calls of poverty and suffering, is no evidence of Christianity, but is a spirit too often exhibited by many whose names are enrolled in the church militant but not in "the Lamb's book of life." The war by its appeal to sacrifice and heroism is rendering a service to the cause of Christianity in turning the thought of the people away from riches, ease and luxury to the highest things of life. This is a real contribution to furthering the spirit of Christianity and will help create an atmosphere out of which men and women will be more inclined to hear the call to carry the gospel to the nations where the good news of salvation has never sounded forth.

We may see clearly, therefore, that Christianity is reinforced at every point by the conditions psychological, social, moral, spiritual and theological created by this great war—the tragedy of the ages. If "all things work together for good" to the Christian then we must believe that this will be the most magnificent illustration of this blessed promise in the history of Christendom. We are told that our English churches are contributing more liberally under the awful stress and strain and sacrifices of the war than ever before. Here is a signal proof that our missionary enterprises will rather be helped than hindered, though sometimes it may require a large measure of faith to see the outcome before the final consummation. To quote the great Christian poet, Robert Browning: "I hold not with the pessimist that all things are ill, nor with the optimist that all things are well. All things are not ill, and all things are not well, but all things shall be well, because this is God's world."

# Baptist Progress in New Orleans

A Review of Beginnings and a Survey of Progress and Prospect  
in this the Greatest City Mission Field in the South



FIRST BAPTIST CHURCH



ST. CHARLES AVE. BAPTIST CHURCH



GRACE BAPTIST CHURCH

IN the first half of the nineteenth century Mr. Cornelius Paulding was intimately associated with Baptist beginnings in New Orleans. He was a native of New York, but resided in Savannah, Ga., several years before he came to this city, which was just prior to the war in 1812. He was a Baptist, and a man of means, which he invested in real estate. He was successful and used some of his wealth in the cause of religion and in the interest of the Baptists.

It was during this same period that several prominent Baptist ministers visited New Orleans. In March, 1817, Dr. W. B. Johnson, a noted Baptist preacher from South Carolina visited the city. He preached several times in the Paulding "Long Room," on Derriere street. He preached also on board a ship in the harbor and by special permission of the curate of St. Luke's Cathedral, he preached in that building a sermon for the benefit of the Poydras Female Orphan Asylum.

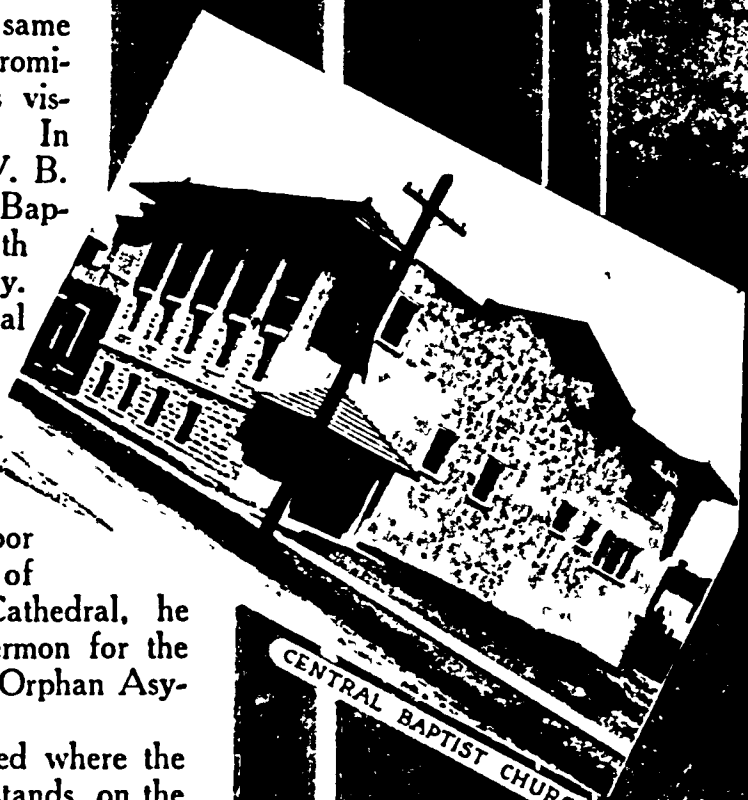
A tobacco warehouse, located where the First Presbyterian church now stands, on the southwest corner of Lafayette Square, was used in 1819 and 1820 for Baptist worship, with occasional preaching. The tobacco warehouse and site were purchased by the Presbyterians and a brick house of worship was erected, in 1856.

The Home Mission Board of the American Baptist Triennial Convention, the first session of which was held in Philadelphia in May, 1814, determined to begin mission work in New Orleans.

Rev. James Reynolds was sent here in 1816 or 1817. He taught school on week days and preached on Sundays in the Paulding "Long Room." A church was organized, the details of which cannot be ascertained. It is evident



VALENCE BAPTIST CHURCH



CENTRAL BAPTIST CHURCH



COLISEUM PLACE BAPTIST CHURCH

that the membership was composed of those who had moved into the city from other states. Mr. Reynolds continued his ministering here for two or three years. He seems to have died in Louisiana in 1848.

Another Baptist minister, Dr. Davis, came and gathered up the scattered members that remained and kept them together for a time. He preached in another building of Mr. Paulding's on Canal street, near Bourbon. The Episcopalians had a church (Christ Church) on the corner of Canal and Dauphine streets; and the Jews had a synagogue on the corner of Bourbon which was removed in 1850 to Carondelet street.

Dr. Davis had one conversion and baptism during his ministry. This candidate was a Mr. Davidson, father-in-law of Mr. Alfred Hennin, a distinguished lawyer of this city. He was baptized in the Mississippi river in front of the court house in 1820.

When Mr. Davis left the church in 1820 there were about sixteen white members and twenty-three colored members, but the church soon became disorganized.

Rev. William Randeou came to this city in 1826 from England, reorganized the church and preached for them for two years. He baptized two candidates and secured a membership of about twenty. He went to Kentucky, and the church soon became disorganized.

As the American population and the business of the city increased, the building improvements gradually advanced upward above Canal street. The first definite steps for a decidedly Baptist house of worship were taken about 1833. Mr. Paulding erected a large building opposite Lafayette Square, on St. Charles street, corner of Hevia, now occupied by Soule's Commercial College. The lower story was intended as dwelling or business houses and the upper portion was a very large hall used for the public worship.

Rev. Pharellus Church, from Williamsburg, New York, came to this city and preached for a year or two in 1834 and 1835. Perhaps there were no decided favorable results of his ministry. He returned to the state of New York, where he died in 1887.

We have no definite information of any other Baptist preaching in this house. The building was soon afterwards rented to the second municipality, the American extension of the city from Canal street to Felicity street, the upper boundary line. It was used for the recorder's court and some time later as a council hall.

A few years subsequent to the departure of Mr. Church, Rev. P. W. Robert, a member of the South Carolina Robert family, came to New Orleans from Rapides Avoyelle parish and labored for some time in an upper suburb, known then as the city of Lafayette, from Felicity street to Taledano street. While in 1852, in the consolidation of the city it became the fourth municipal district of New Orleans. Although Mr. Robert preached for some time, there was no church organized.

It was during this same time of unhealthful effort with an unsound basis that missionary operations were set on foot by the denomination at large. This renewed effort, under God's blessing, attained more satisfactory results and more vigorous growth than former movements.

After the political and financial disturbances in 1837 and 1841 had calmed, a period of renewed activity began in spiritual things. A revival of missionary interest was manifest by the American Baptist Home Mission Society of New York, which was the outgrowth of the Philadelphia Triennial Baptist Convention, and they decided to revive the nearly extinct Baptist interest in New Orleans.

This Home Mission Society appointed Rev. Russell Holman of Kentucky, to undertake the work in New Orleans. He came to the city in the early part of 1842 and gathered up some of the scattered Baptists remaining here. The upper room of the building, 66 Julia street, between Magazine and Tchoupitoulas, opposite the head of Foucher street, was secured and

used as a place of worship. A provisional organization was effected called the United Baptist Society of New Orleans. Worship was maintained here for over two years with much spiritual interest and happiness but with no record of conversions.

#### FIRST BAPTIST CHURCH.

In the latter part of the year 1843, the presence of two visiting Baptist ministers in the city afforded an opportunity for the band of brethren who had been worshipping together here to be duly constituted into a regular Baptist church. On invitation a presbytery composed of Rev. T. J. Fisher, from Kentucky; William Minter, of Grenada, Miss., and Russell Holman, the missionary, was convened Thursday, December 28, 1843, at 66 Julia street. Twelve members, eight men and four women, composed the membership. Rev. Russell Holman served the church as pastor while missionary in the city.

The next pastor was Isaac Hinton, of St. Louis, whose ministry began in 1845. Rev. Russell Holman and the new pastor were sent by the church as delegates to the first meeting of the Southern Baptist Convention, Augusta, Ga., May 8, 1845.

The convention helped to support the pastor and collected funds to purchase a lot and erect a building. Nine lots on St. Charles avenue, between Julia and St. Joseph streets, were purchased for \$11,000, and a house costing \$4,000 was erected and dedicated in 1846.

During the yellow fever epidemic in 1847 many of the members died. The pastor died August 29th. The membership had increased to 122 previous to the fever.

Mr. Paulding, the wealthy layman, died March 9, 1851. The church then owed over \$5,000; the members were despondent; they decided to give up the property. It was sold in 1852 by the sheriff. Small surplus was left. Church worshiped in 1853 to July, 1854, in the hall of Carrollton railroad depot, corner Baronne and Perdido streets. Rev. W. C. Duncan was pastor. Membership increased to 181, less 75 by death or removal.

From 1854 to 1860 life in the First Church became almost extinct. Activities were resumed, about the time of the outbreak of the war, in the upper Baptist Bible House. There a Sunday school and prayer meeting were maintained with occasional preaching services. The outbreak of the Civil War reduced the membership to about fifteen or twenty. These faithful members continued to maintain the services of the church as best they could, being assisted by Rev. John C. Carpenter. Under his ministry there was a large increase in membership, 95 being received by baptism from 1865 to 1870. The church experienced a steady growth from this time forward. From 1879 to 1891 there were 242 additions, 164 by baptism.

On April 3, 1899, the house of worship was consumed by fire. Soon after this Dr. John F. Purser became pastor. He led the church successfully for more than five years. Through assistance given by the Home Mission Board, the Garden District Theatre building was secured, and many members were received into the church. In April, 1899, Rev. C. V. Edwards became pastor and the church continued to worship in the theater building until March, 1908. The theater was sold and the Sophie Newcomb chapel was secured to be used while the new building, on the corner of St. Charles avenue and Delachaise street, was being completed. Mr. Edwards was succeeded by Rev. J. Benjamin Lawrence, who, after three years, was followed by Rev. Charles G. Alexander, who served for two years. Rev. S. W. Wesley was pastor for about one year, being succeeded two years ago by the present pastor, Rev. R. L. Baker.

The First Church is well located near the crowded thoroughfares of the city's heart. The building is new, modern

in every respect, and the activities of the church are well organized. The strategic location of this church gives it a remarkable opportunity, of which it is taking advantage splendidly.

#### COLISEUM PLACE BAPTIST CHURCH.

Coliseum Place Baptist Church, at Camp and Terpsichore streets, was organized in 1853, and immediately afterwards the church building was begun. Dr. W. C. Duncan conducted the organization and was the first pastor. He also built the church house, which still stands in good repair, a model of fine Gothic architecture. Mrs. A. E. Duncan, the widow of the first pastor, is still living and a member, and enjoys reasonably good health for one of her age. Her mind is clear and accurate, and when visited recently she took great delight in reciting in detail the things which have taken place throughout the history of Coliseum. She remembers distinctly the organization of one of the first Baptist Sunday schools in New Orleans. She was in the organization and a member of the school. This was in 1842, and the school met over a store in Poydras street. She recalls some of the first who were baptized in New Orleans. They rode in carriages out to Lake Ponchartrain, where the baptismal ceremonies were held.

Mrs. Duncan's father, John R. Juden, a venerable Christian man, served the church faithfully and actively. He was the first member and first deacon, a man beloved of all, whose example and influence are yet felt in the work of the church. One of the treasures of the church building is a tablet erected in the main auditorium to his memory. There is now in the church membership, his son, John R. Juden, who is one of the deacons.

Coliseum has stood, a beacon light in this wicked city, for sixty-four years, at the same location and in the same building. She has successfully withstood the ravages of war, of yellow fever, of flood, and the more terrible ravages of a pleasure-loving environment. In her present membership can be numbered some of the most consecrated Christian characters to be found anywhere. Her roll is continually being increased by additions not only from other churches, but the more-to-be-desired additions of those who present themselves for baptism in his name. The Bible school, with a consecrated corps of teachers, and with faithful officers, is vigorously pushing forward the work of advancing the kingdom, with encouraging success. The present pastor, Rev. L. A. Moore, has served the church since 1912, and is faithfully leading to new victories and achievements.

#### VALENCE CHURCH.

In the fall of 1882 Brethren Randolph and Gregory, members of the First church, organized a mission Sunday school in a room of a private home on Napoleon avenue and Water street. This mission was conducted successfully till 1884, when the present church building was erected at the corner of Magazine and Valence streets. The Home Mission Board enabled the church to erect this building. Rev. W. W. Merle was the first pastor of the new church.

Rev. D. I. Purser, D.D., succeeded him. Dr. Purser was the successful pastor for several years. He gave his life as a hero in the service of the city during the yellow fever epidemic. Rev. Edward Gay served as pastor only a few months, being succeeded by Rev. Tomkies, who served for only a short time. Rev. R. W. Merle was secured pastor a second time for a brief period. He was followed by Rev. Mahoney, who remained with the church only a few months. Rev. J. Y. Quisenberry became pastor for a brief time. Rev. R. L. Bolton then served as pastor for more than five years. His pastorate was a very successful one. Rev. L. A. Moore succeeded him, but after a short time he resigned to become pastor of Coliseum church. In 1914 Rev. L. T. Mays became pastor and served the church for a short time. Rev. I. N.

Earle served as pastor from September, 1914, to June, 1916. The church was then without a pastor until the following October, when the church called Rev. J. W. Boggs. Brother Boggs served the church one year. The Valence church, like the other New Orleans churches, has suffered from short pastorates. Rev. J. L. Wise is its present pastor. He has taken hold of the situation with a firm grip, and with the new impulse that has come to New Orleans Baptist life should be able to carry the work on with enthusiasm and success.

#### ST. CHARLES AVENUE.

On June 5, 1888, Mrs. Martha Haygood gave a lot at the corner of Maple and Cherokee streets for a church building. In 1889 the chapel was completed and a Sunday school was organized by the members of the Coliseum church. Mrs. M. E. Nelson, missionary of the Coliseum church, led in all this work. She came to New Orleans from Oxford, Miss.

A Sunday school was organized immediately and in a short while a sewing school was opened. Mrs. Nelson labored here about three years and then returned to her home in Mississippi. She did a blessed work during her sojourn here and the work prospered under her service. She was assisted in the work by Mrs. Lillie Eddy.

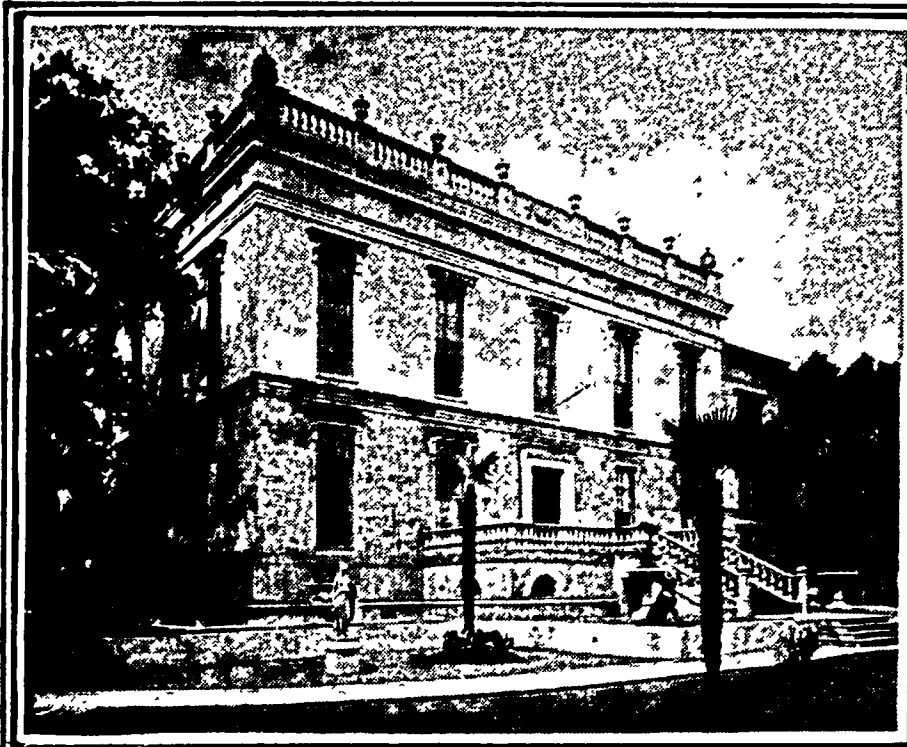
March 2, 1899, the original church lot was sold and the proceeds used in the purchase of a lot at the corner of St. Charles avenue and Hillary street, the purchase price being \$6,000. The church afterwards sold one lot on Hillary street and two lots on St. Charles avenue to enable them to pay the mortgage indebtedness on the property.

The original building on this lot was erected in 1901 at a cost of \$4,000, the church paying \$2,000 and the Home Mission Board \$2,000. The building committee was composed of C. J. Bell, A. T. Terry, F. C. Gregory, J. Mangano, W. Bartlett, R. K. Hackett, J. T. Nix and A. G. Mosely.

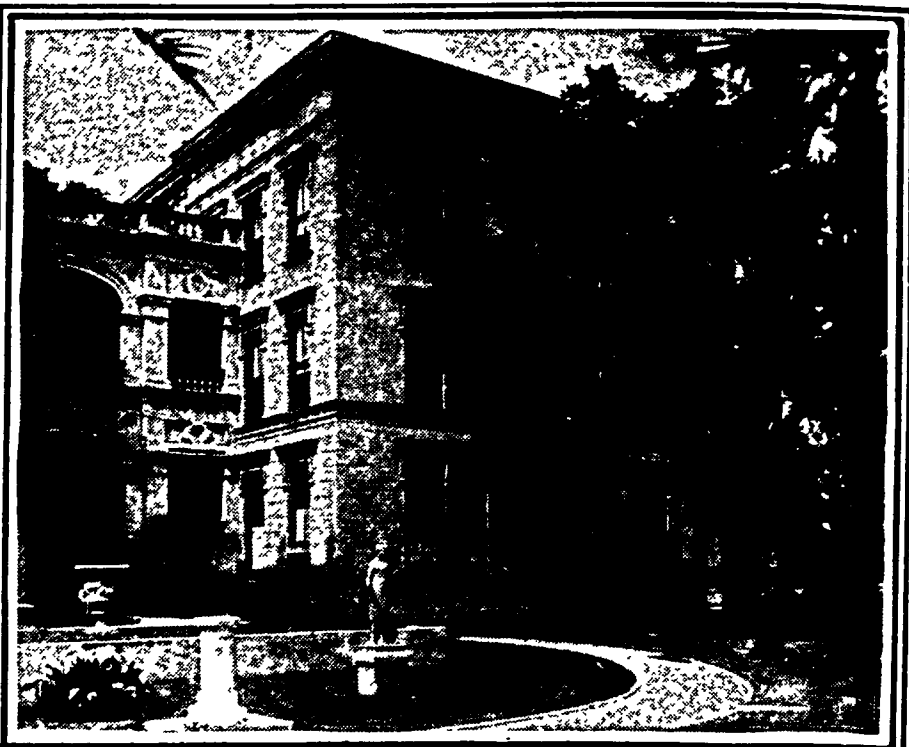
Rev. W. H. Brengle became pastor in 1905. During his pastorate the church prospered greatly. The addition to the building was made in 1910 at a cost of \$7,000. Dr. Brengle resigned the pastorate of the church in June, 1915. On the first of November, 1915, the church called Dr. B. P. Robertson, of Atlanta, Ga.

Dr. Robertson has been pastor for two years. During this time great progress has been made, 124 new members having been added to the church, giving to St. Charles Avenue a total membership of 340. Dr. Robertson is leading in one of the greatest efforts ever made by New Orleans Baptists in the erection of a church building. The present equipment having become entirely inadequate, it is proposed to build a house that will cost \$50,000. The membership of the church propose to raise \$10,000 in cash and will assume a debt of \$10,000. The Home Mission Board has promised to give \$10,000 for this purpose. About \$1,000 of the remaining \$20,000 has been received from the several states. The church is now asking for \$1,000 from each of the state conventions except New Mexico and Illinois, from whom \$500 each is being asked. If interested Baptists throughout the Southern Baptist Convention will send gifts of \$5.00 and upward the amount asked will soon be realized. Perhaps no greater opportunity ever presented itself to Baptists in New Orleans than that of making the St. Charles Avenue church a factor of commanding influence in the life of the city. The church is located in the prosperous resident section of New Orleans, near Tulane University, and Sophie Newcomb College. An investment in this building will doubtless bear fruit to the glory of God for generations to come. Dr. Robertson is leading this movement with great foresight and judgment, and deserves to see his faith and the faith and sacrifice of his people crowned with success. Contributions should be sent to Mr. O. L. Benway, treasurer, care of New Orleans National Bank.





**ASSEMBLY HALL**  
RIGHT WING OF MAIN BUILDING, TO BE  
USED FOR OFFICES AND LECTURE ROOMS



**MAIN SCHOOL OR CLASS ROOM BUILDING**  
LEFT WING OF BUILDING, TO BE USED FOR  
RECITATION AND DORMITORY PURPOSES

"The great need of the Baptists in this great city is modern trained workers, observing modern methods of Christian warfare, and using modern equipment in the work. There must be a sufficient number of trained leaders and workers on the field. Then these trained leaders and workers must have modern and adequate equipment for the work to be done, and these laborers on the field must observe modern and New Testament methods in doing the work.

"The founding of the Baptist Bible Institute in this city will be the means of supplying the trained leaders and workers for the field. The students attending the Institute will be required to do a certain amount of actual work on the field. This is following the method of Jesus in the training of the twelve. He would teach them what to do and then show them how to do it. Every student in the school will be graded on this work in the field just the same as on his work in the class room. So every student in the Institute will be a part time worker on the field.

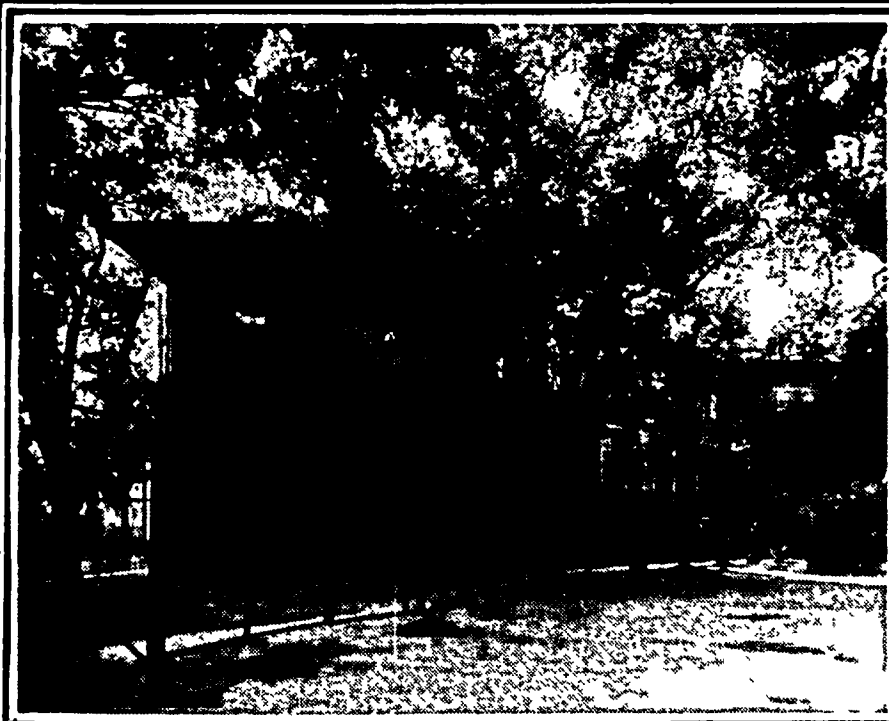


**SOPHIE NEWCOMBE CHAPEL**  
MAY BE REMOVED BY COLLEGE  
AUTHORITIES BECAUSE OF —  
HISTORIC ASSOCIATIONS.

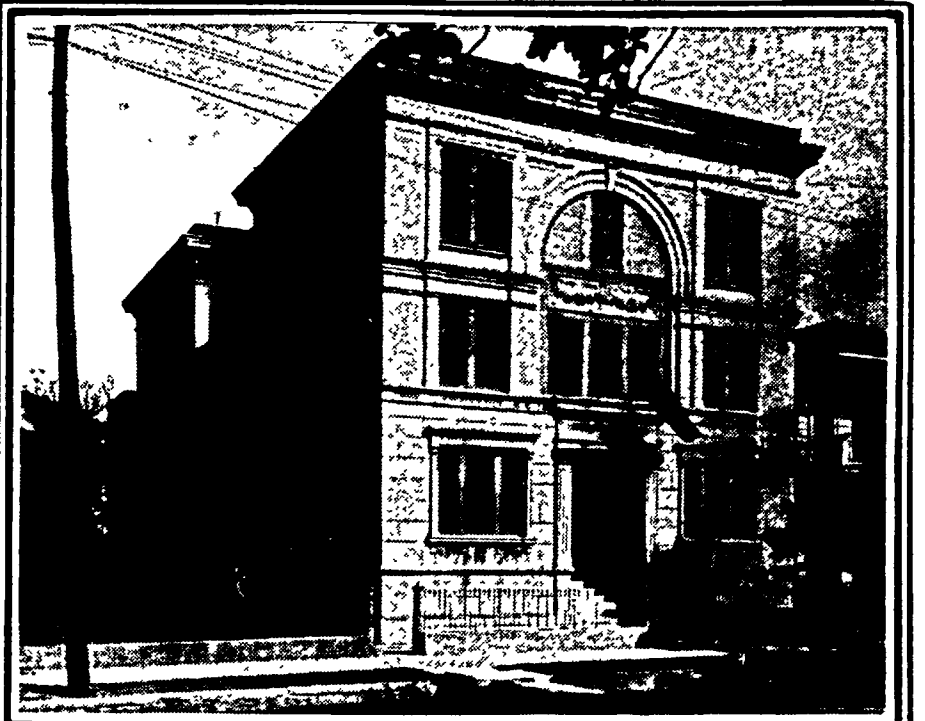
In this way we will be supplied with workers.

"We have not made progress worthy of note because we have not done this in the past. It will require a generation to make much showing in membership. We will have to sow the Bible seed, cultivate these seed in the hearts of the children, and then we will be able to harvest for Christ in church membership. To this end mission Sunday schools should be established in reach of every child in the city.

"The Baptists of the South to meet these demands should concentrate their interest on this city and invest at least \$25,000 a year for twenty-five years. It will require this amount to aid pastors and missionaries and to buy lots and build Sunday school chapels and houses of worship. This equipment is absolutely necessary for the work to prosper here. Other religious bodies have magnificent church buildings, and we Baptists must come in sight of them if we would make great progress."—Rev. B. P. Robertson, Pastor St. Charles Avenue Church.



**ART BUILDING FORMERLY USED FOR**  
ART AND SCIENCE DEPARTMENTS



**JOSEPHINE LOUISE DORMITORY—ACROSS THE STREET**  
FROM THE SQUARE UPON WHICH THE MAIN BLD. STANDS

## GRACE CHURCH.

On November 27, 1904, there was rejoicing in Baptist circles of New Orleans, for on that afternoon representatives from the four churches in the uptown section of the city participated in the recognition of Grace Church.

The scene of this memorable event was a small store building with residence attached at 5737 Dauphine street, previously occupied as a saloon.

This young church began life with twenty-four members on the roll and leaned heavily on the Home Board, which has encouraged every step of the way till the present day with its confidence and generous, substantial backing. The Board added to its strength, and lots were purchased, at the corner of Rampart and Alvar, fronting on McCarthy Square, with a view to building a house of worship.

In the summer of 1905 some of the workers left the city during the hot weather, and when the yellow fever epidemic frightened others away the church was in the valley again.

On June 17, 1907, plans for the present building, which cost approximately \$12,000, were adopted. On Monday, November 25, 1907, at 3 P.M., the sister churches united again with Grace at the ceremonies of ground-breaking. During the erection of the building the church held a tent meeting on the lot adjoining. Large crowds attended, and there were several additions, some of whom are now among its strongest members. The church took formal possession of their new building August 16, 1908.

Many of the young men members of the church have been called to special service, and in this the church feels honored.

Rev. C. T. Johnson is the present pastor. The prospects of the church grow brighter with the years. New life and courage are coming because of the efforts of Southern Baptists to strengthen the hands of their New Orleans brethren, and under the consecrated leadership of Pastor Johnson a new day of progress seems ahead of Grace church.

## CENTRAL CHURCH.

Central Mission was organized January, 1905, a mission of the Coliseum Place Baptist church.

Rev. Walter M. Lee was placed in charge and services were held in a small one-room building on Cleveland and Hagan avenues.

Through the Home Board five lots on the same corner were purchased, and after a series of protracted meetings formal organization of a church was made, April 4, 1907.

The church was organized with these members. Rev. C. V. Edwards, as chairman of the organization committee, welcomed the new body into the Baptist fellowship.

Rev. W. M. Lee served as pastor from 1907 till November, 1908. The church remained without a pastor till January, 1909, when Rev. J. Tinnin took charge and served till June, 1909.

Again the church was without leadership, and was on the verge of disbanding, and would have done so but for the courage and faith of the women, who refused to give up; and in November, 1909, Rev. F. C. Flowers was called. He accepted and served till April, 1916.

During this pastorate the Home Board in 1911 built the \$10,000 Sunday school building where services are now held.

From April, 1916, to November, 1916, the church remained without a regular pastor, but was supplied by visiting ministers for the regular services until Rev. W. A. Jordan was called and accepted in November, 1916. He is now pastor and under his leadership the church is hoping to be able to see their church auditorium built.

Pastor Jordan is a leader and preacher of rare ability. The church is well located, and is steadily growing in membership and influence. It bids fair to be one of the great churches of New Orleans in the very near future.

## The Baptist Bible Institute

President Byron H. DeMent, D.D.

The growing sentiment of many thinking brains and fervent hearts was crystalized in the action of the Southern Baptist Convention last May when it instructed the Home Mission Board and the Sunday School Board to co-operate with the Louisiana and Mississippi Baptist State Conventions, in establishing a school for the training of efficient leaders. The Bible will be central in the study and work of the institution, yet necessarily a variety of kindred courses will be offered to secure symmetry and efficiency in the educational program. The institute commits itself unreservedly to the supremacy and authority of the Scriptures, to the theory and wisdom of graded religious instruction and to the thorough equipment of all Christian leaders for service—pastors, missionaries, evangelists, teachers and all other intelligent workers, whether men or women.

The strongest possible appeal will be made to the average Baptist preacher and worker who desire more biblical and practical knowledge in order to increase their efficiency in their respective fields of labor.

Acting on Christ's principle of adapting truth in substance and method of presentation to the capacity, experience and mission of the learner, we deem it wise to divide much of the work into elementary and advanced grades. This will be especially necessary in the study of Christian doctrines, homiletics and pedagogy.

"Personal Service" will be made one of the most useful courses offered, and in the "Weekly Report Period" special attention will be given to the ways and means of doing Christian work as seen in the light of experience, observation and the Word of God.

No hard and fast rules can be laid down as to courses of study and methods of procedure. An institution that has any right to exist must, like good seed, be permitted to grow according to God's law of progress.

The purchase of the celebrated Sophie Newcomb College property for \$100,000 (worth a quarter million dollars) has caused the Baptist stock to leap forward, especially in New Orleans and Louisiana. A small program for New Orleans spells certain failure, while a worthy program means magnificent success.

The signal providence that enabled us to secure the Newcomb property calls for enlarged plans and more thorough preparation before the school is opened if it fulfills its highest mission. Hence, the directors have decided to postpone the opening of the Institute until the fall of 1918. The very success of the new enterprise demands this postponement.

The president was given a most cordial reception at the Mississippi, Louisiana and Texas Conventions. He is greatly encouraged at the response of the people in both a sympathetic and financial way, and hopes to make the coming months effective in establishing the institute on a firm and useful foundation.

We hope to have a hundred rooms in the dormitories furnished before fall; the approximate cost per room being \$60. The name of the donor will be honored by being perpetuated with the room furnished. It is imperative that we secure as much of the purchase price of the building in cash and good subscriptions as possible in the next few months. The Home Mission Board and the Sunday School Board have made the initial payment of \$10,000, to which must be added \$15,000 cash July 1, 1918, when the deed is to be secured. Some changes will be made to adapt the property to our use, and two dormitories must be furnished. Several brethren have already volunteered generous subscriptions. Let the good work go on in this noble fashion. The opportunity is great; so is the obligation. May all of us prove equal to this providential hour.

## French Louisiana, the Acadian Land

Rev. M. E. Dodd, D.D.

A Baptist Mission Field Where Our Work is Being Wonderfully Blessed

FROM where the rolling Red enters Louisiana in the north-west corner, to where the turbulent Mississippi goes out in the southwest, and from the black delta of the northeast to the everglades of the southwest, is as fine a country with as productive soil and salubrious climate and cosmopolitan people as the sun shines on. But this "X" made by the above converging lines of these rivers is a cruel cross upon which has been crucified many of the finest ideals and purest teachings of man and God. The old Latin elements and ideals are predominant in a large section of this territory.

This "X" is, however, as it lies athwart the state, symbolic of some of the most heroic efforts and noblest achievements of God's ancient and accepted people. The upper left-hand prong of the "X" marks Shreveport, the home of the Executive Board of the Louisiana Baptist Convention, which employs over eighty missionaries annually; and which handles over \$100,000 annually for missions and benevolences. At the end of the lower left-hand prong of this "X" is the Louisiana Baptist Orphanage in Lake Charles, with \$75,000 worth of property and seventy-five children. At the lower right hand end of the "X" is the pluckiest and most dauntless little band of Baptists in all the Americas. They occupy the Alamo of Southern Baptists in New Orleans. They are only a thousand strong. They have held on, these years, sending out now and then calls to their fellows; but all the time holding on, courageously, heroically holding on against tremendous odds. At the center of this "X", "Ale" on one side and "andria" on the other, is the home of the Louisiana Baptist Sanitarium, presented to the Convention two years ago by some Alexandria physicians. Upon an additional half block recently purchased the Baptists are now erecting a four-story modern sanitarium. From this center also goes out the *Baptist Chronicle*, our state paper. Just across the river from Alexandria is Louisiana College, which started ten years ago in a board shack with nineteen students and today has nineteen teachers and \$150,000 in assets.

The upper right hand of this "X" has no denominational institution as yet, but offers a tremendous denominational opportunity.

The territory in each section of the four triangles of this "X" presents separate, different and difficult problems socially, economically, religiously. The upper triangle is predominantly Baptist and Protestant and is not unlike the Carolinas religiously or their twin sisters to the west—Tennessee and Kentucky. The left hand, or western triangle, presents a dense Baptist population but quite backward and undeveloped. The southern triangle is Baptistically the black spot of all the South. It is the Acadian land of golden gleams, orange blossoms and silver streams; the land of Evangeline; the home of the Creole with long, wavy black hair. And yet in vast sections of this triangle no gospel message has ever been heard.

Until five years ago only two French missionaries had ever been sent to these 400,000 French speaking people. Today there are a dozen missionaries among them who bring the largest returns to the King's glory, for the amount invested in them, of any missionaries on the face of the round earth. This

is not a figure of speech nor an enthusiast's extravagance; it is cold facts backed up by some of our foremost missionary statesmen.

A French Academy, opened at Church Point last October, has enrolled 125 students, has three teachers and \$10,000 worth of property presented to the denomination by the community. President J. H. Strother is realizing the dream of a lifetime.

The eastern or right hand triangle covers the Louisiana delta, dense with darkness, racial and religious. Some of the parishes have as high as eighty-five per cent negroes, and some of them have no white Baptist church.

Five years of noble achievement by Louisiana Baptists would make thrilling reading if properly and fully written. In this time they have grown in numbers from 60,000 to 75,000, they have grown in annual contributions to state missions from \$9,000 to \$23,000. During this time they have raised \$150,000 for Louisiana College equipment fund; enlarged and equipped the orphanage \$12,000; acquired and opened a \$10,000 Acadian academy; acquired and improved a sanitarium to over \$100,000, and achieved many noble victories in spiritual conquests.

There are now two Italian missionaries with two churches and several missions for the 60,000 Italians of the state where there was none a few years ago. One of these churches has a beautiful house of worship dedicated free of debt, and the other has the money in hand

for their home. Under the magic touch of our noble missionaries new churches are springing up all over the territory and the cause is going forward by leaps and bounds.

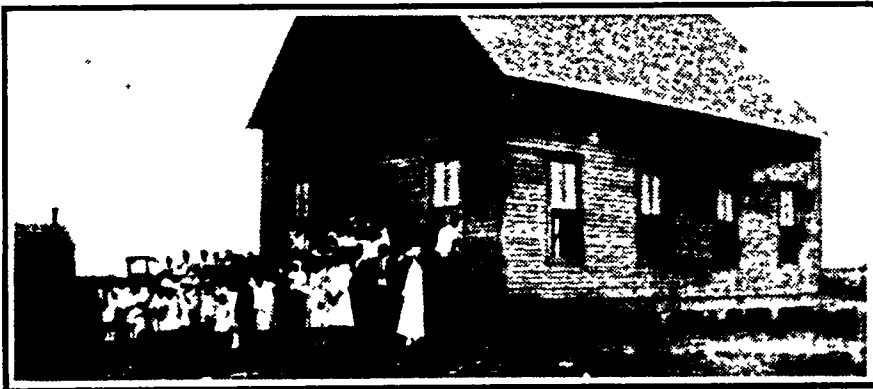
Louisiana Baptists have had the motherly love and fostering care of the Home Mission Board through all these years, for which they are deeply grateful. They have acquired over a million dollars' worth of church property and contribute annually over three hundred thousand dollars to all church purposes. They are no longer as grasshoppers to the enemy.

And yet this state is still a mission field for Southern Baptists. There are three essential elements necessary to constitute a mission field. First, there must be people. Long distances are nothing if they stretch out over a desolate waste of arid sandhills. There must be people. These people must be destitute of gospel opportunities and devoid of gospel knowledge. Then, for it to be a good mission field, these destitute people must be responsive to the gospel appeal.

If we measure Louisiana by these requirements it certainly presents a most prolific mission field.

Two million people and over one million of these Catholics, more superstitious and fanatical than their forebears in Europe! But ten thousand of their men have joined Masonic lodges in the last five years, which means that at least fifty thousand of these people have broken with Rome. The baptism of twenty-three hundred by our missionaries last year indicates further the reachableness of the people.

The rich soil, the rapidly growing industries, the balmy climate, the throngs of reachable people, the heroism and faith of our Baptist people in Louisiana, all conspire together to make this one of the most inviting mission fields in the world.



Nunez Baptist Church, in Vermillion Parish, La. A few converts travelled 65 miles to attend a Bible institute, where they were baptized and organized into a church.

# “The Baptist Bit”

Rev. George Green, Director Baptist Camp Activities

Everybody is Doing a “Bit.” “Bit” is a Contraction of “Best.” What is the “Bit” the Baptists Must Do to Help Win the War?



Rev. George Green.

EVERYBODY will do something for the soldiers. All the national organizations for directing activities which make for the comfort of the soldiers should have hearty support from all Baptists. The varied appeals come with more or less force to different individuals. Some people will make much of certain efforts while other people will spend all their energy in some other direction. What is a worthy task for all Baptists if we all do our best? In what way shall we work?

The Baptist “bit” should be to bring Christ to the soldiers. Also, there must be an earnest effort to bring the soldiers to Christ. Let the Baptist major endeavor gather about the preaching of the gospel. We will help in every other way, but our chief concern shall be the spiritual welfare of the soldiers.

The chaplain is appointed by the Secretary of War and assigned to a regiment to care for the religious needs of the soldiers. The task assigned to the chaplain in the regiment varies. Sometimes the chaplain is postmaster for the regiment. Sometimes the chaplain is in charge of the post-exchange. Sometimes he is steward of the officers’ mess. Sometimes he has all these positions, and the details give him little time for his real assignment of caring for the spiritual needs of the soldiers.

A Roman Catholic chaplain does not easily understand the needs of a Baptist boy, and it puts a Baptist chaplain to his wits’ end to care for a Catholic boy in the way the Catholic boy wants to be cared for religiously.

In the army—everywhere for that matter—the big question is: “How can one be rid of sin?” All preaching has to do with sin, in the army or out of it. How great an obligation is upon the Baptists in this hour, when, for the first time, where Baptists are strongest, the greater number of troops are being trained! Baptists must not fail at this point.

Of course, these training camps are not camp meetings, but the training of a soldier is not complete until the big question is settled: “If I go over and fail to come back, what will become of me?” I have been at every camp in the South except Doniphan and Shelby, and everywhere the same big question from the same big, solemn soldiers. Read in the December *Century*, “Solemn - Looking Blokes,” by Stacy Ammonier, and you will have the real appearance of the United States soldier described. How shall that question be answered? Oh, my Baptist brothers, if we are not awake in this critical hour our boys may not get the question correctly answered.

Every soldier who is a member of a Baptist church should be kept tied on to his home church. The Sunday School Board has furnished to the camp pastor a “traveling letter” for the soldiers. The letter reads thus:

TO BAPTIST CHURCHES AND CHRISTIAN PEOPLE EVERYWHERE.

This is to certify that the bearer—

Name .....  
Military or Naval Connection.....  
is a Member (attendant) of the.....  
Baptist Church located at (Town or City).....  
..... (State)..... (U. S. A.)  
and is hereby commended to your fellowship during such time as his service for his country may require his presence in your vicinity.

May the blessing of Him who said, “Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me,” rest upon you in this service.

Done by order of the church.

.....Pastor  
.....Clerk

This Certificate should be presented to Baptist churches in America or Europe, and to Army Chaplains, Young Men’s Christian Association workers, or other Evangelistic workers.

This Certificate to be retained by the person mentioned on the face of the Certificate until returned to the church issuing it.

Attach a photo to the margin and impress with the church seal.

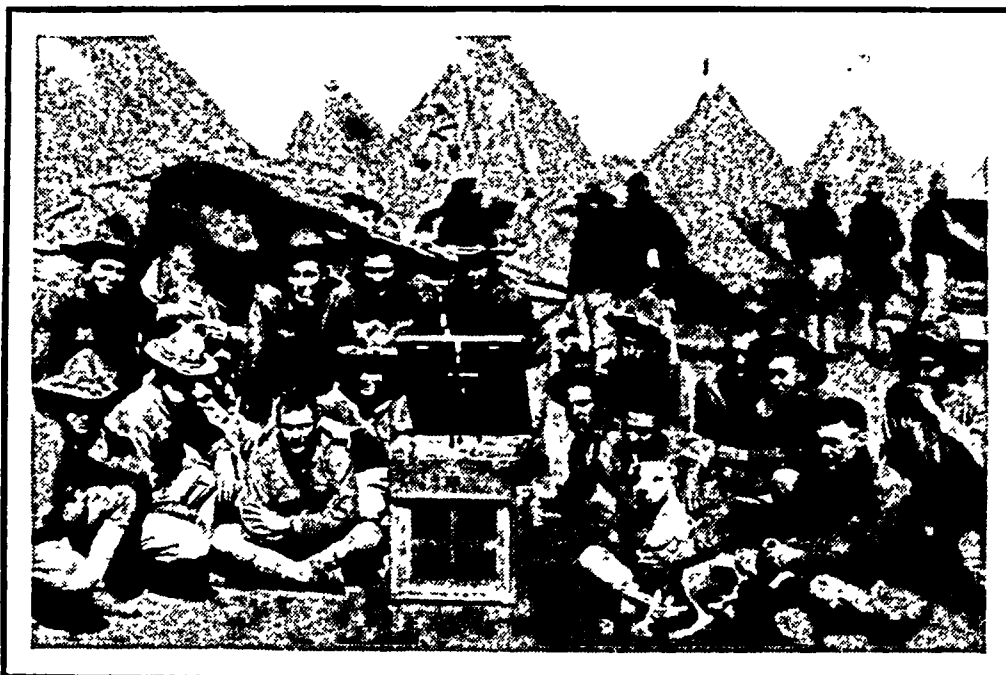
Copies of this letter will be furnished free to any pastor or church upon request. Write to the Sunday School Board, Nashville, Tenn., for these letters—and use them!

What is to be done for the soldier who has left home without Jesus and shall be won to Christ in the camps? The camp pastor will get him baptized, and see that his name is sent back to the home church for enrollment, if possible. These Baptist camp pastors are at the camp as a Baptist pastor is in any city. Their first duty is to look after the Baptist boys—and then everybody else as they have opportunity.

The Baptist program is straightforward and will win everywhere. The plan works as smoothly as personality will allow.

Let us bear constantly in mind the fact that Baptist churches, as all other institutions, will be appraised after the war by their contribution in helping to win the war. Unless there is

a place for preaching the gospel of Jesus Christ in the camps, when the soldiers get home they will not feel the need of an institution which did not function in the world war. The Baptists must help the soldiers settle their big questions correctly. No question is settled until it is settled right. If the soldier has everything else in the world for his earthly comfort and pleasure, and has not the forgiveness of sin in Jesus’ name, he is in an awful condition. Let the Baptists do their “bit” by winning the soldiers for Christ.

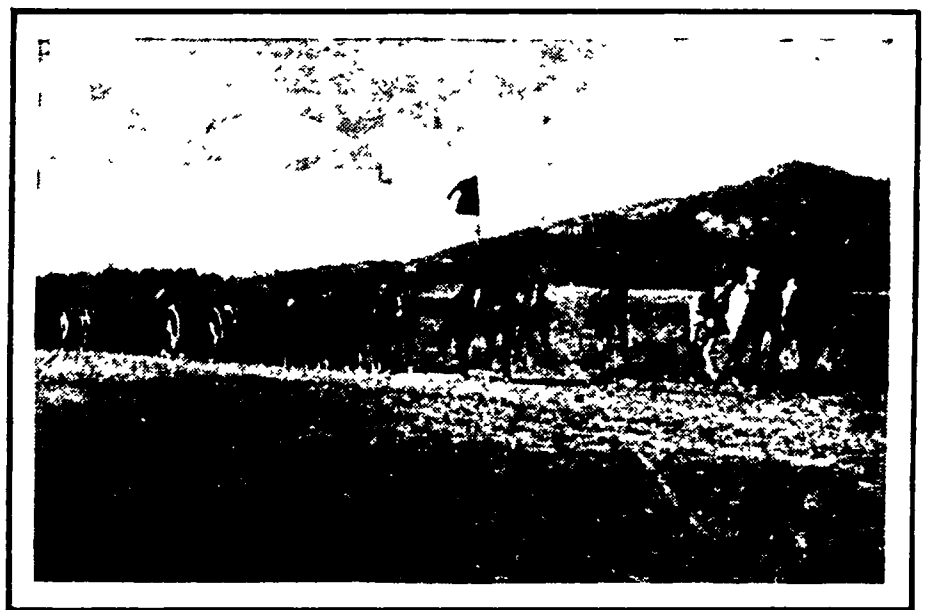


A gift from home furnishes music for the boys.





Infantry on hike.



—Fort Doniphan, Okla.—

Artillery on hike.

## The Home Mission Appeal

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

*An Analysis of Underlying Principles and a Survey of Home Board Activities*

THE importance of any religious effort is to be measured in connection with the value and significance of the ends to be served and the principles which it sets forth.

### UNDERLYING PRINCIPLES.

An array of figures, however much they may surpass other figures, gets meaning only as we try to conceive what the figures stand for. And what they stand for only gets its full significance in connection with the principles of which it is the exponent. That the Home Board workers report 40,000 baptisms in a year is not very impressive if we do not take the trouble to visualize what the figures mean in the ceaseless toil in winter and summer, rain and sunshine, of 1,500 faithful missionaries, and in the joy of lives brought into obedience to God. We get additional impressions by comparing these results with those of other approved Home Mission agencies and finding our results larger.

The appeal of home missions is not mainly that of the largest number, or of pioneer opportunity, or unusual spiritual destitution. Our 18,000,000 unsaved persons in the South of responsible age are enough to stagger the imagination, but they sink into unimpressive smallness compared with hundreds of millions of unsaved in other lands. The South's unsaved millions are enough to make an angel weep—and they are at our doors, our peculiar responsibility, but from the standpoint of arithmetic they are immeasurably outclassed.

There are several million people in the South still living in almost pioneer conditions, lagging behind the twentieth century. But the keen edge of the pioneer appeal becomes dull in the face of Pullman cars and automobiles which penetrate our remotest frontiers and the mountain coves and the quietest nooks of the piney woods and the wire-grass regions. When such tokens of our civilization arrive, our jaded and over-challenged imagination refuses to picture a lot of destitute folk who never heard the story of Jesus. True, the fault is with our imagination rather than the facts, but when the imagination does not respond to the appeal, it is no longer an appeal to very many.

The same may be said about spiritual destitution. Most of the people have heard about Jesus. True, the manner of preaching him has often been that of heraldic haste, so that many of them do not clearly know what it was all about, and

could truly say, "No man careth for my soul." But as compared with other nations, and especially the pagan nations, our religious destitution may be called negligible.

What, then, is the appeal of home missions? Permit me to set down a few elements of its appeal. It embraces such things as the following: A passion to grapple with sin at close quarters, a fuller definition of salvation, a call to wed doctrine and service, a call to save society, the consecration of wealth, the solution of a race problem, the call to show what evangelical faith is worth where it has its best chance, a call to save the local community, a call to thoroughness in religious effort, a call to stay on the job, a call for courage and faith, a call to rebuild as well as build, a call to save as well as proclaim, a call to keep strong the base of supplies, a call to set a good example to other nations, a call to idealize the daily task, a call to help by having, a call to water as well as plant, a call "to make democracy safe for the world."

For the sake of world-salvation we should plead that our people shall have a passion for men because of their need rather than because of their numbers or location. This is what our faithful foreign missionaries do. It is also what every one of us must do if we are to conquer for Christ, at our doors, in our state, in the nation, or in the world. Joseph E. McAfee defines the heart-wrenching passion which we need against sin and for sinners in America as being a sallying forth in search of the Holy Grail and reining up the steed at the plaint of the beggar crouching at the palace gate. If we have not love to grapple with the trying and vexing problem of our sinning neighbor, how have we the love our Master wants us to have for the unknown in a foreign land? The true heart is not to be pried open by the leverage either of numbers, nationality, or skin-color.

Salvation includes more than evangelization. We evangelize the people that souls may be saved. But, when the soul is saved, there is a babe-life just begun. It, also, is to be saved. We need a definition of salvation that by the grace of God shall prize open the closed valves of many a heart to see that the mission program includes the life as well as the soul! Both are to be saved.

Our dominant point of view of missions has been that of the pioneer. We have love and patience and prayers for the sinner, even if he is truant and naughty. But, behold the spiritual babe just brought into the church. What have we

ordinarily for him? Have we not oftener criticism, that the near-starvation diet of absentee, once-a-month preaching, on which we have without opening our mouths or moving our hands, allowed him to be nurtured, has not developed him so he will give money to the Lord's work, than we have bowels of compassion for the forlorn state in which this toddling child of God has been left to live or fail to live?

If we are really to Christianize as well as evangelize the South, here is another great principle we need to learn: He that rebuilds is as great as he that builds. The farmer who takes run-down land, exhausted by soil-robbery, gullies, briars and neglect, and makes it produce more than the pioneer did who cut down the forest, wore the land out and hastened away to other lands to be exploited, is as good a farmer as the pioneer was. He is a far better farmer. When we organize churches and hurry on; and have a week's summer revival and hurry on; and develop only the natural bounty which responds most quickly to superficial treatment and hurry on; we are as guilty of spiritual soil-robbery as any pioneer who ever exhausted the land was guilty of unfair treatment to the land.

We are more guilty. When at last it dawned on the farmer that the day of exploiting and hurrying on was done, he began to plow deep, to rotate crops, to fertilize, to terrace the land. But when we at last began to suspect something was wrong with our hurried exploitation of our spiritual resources, we for long did not seem to think there was anything to be done. Alas, do not some still think so!

One other view: Though the farmer was "the key," an aroused government preached soil conservation to him and now in the South from all sources an average of \$750,000 a year is being spent to help the farmer-key get out of the old way into the new.

The preacher is "the key." Caught in a long-outworn pioneer system, he is often failing to turn the lock. What are we doing as a spiritual body to help the key turn the lock? Well, the Home Board, with several State Boards, is employing about fifteen "enlistment" workers among 20,000 country churches, and there are some of us who are yet halting in mind as to whether we had not best stop even this tiny beginning at so immense a task.

#### WHAT THE HOME BOARD IS DOING.

In Cuba and Panama, through about forty missionaries, it is conducting a successful mission work outside of the South proper.

Among the foreigners, in six schools and through about forty teachers, port workers and pastors it is making the gospel of salvation known.

Among the Indians it has seven missionaries of its own in Oklahoma, besides one each in Mississippi and North Carolina. It co-operately maintains twelve more in Oklahoma. The North Carolina tribe are Cherokees; the Mississippi tribe are Choctaws.

Among the Mexicans, besides the school at El Paso, it has a co-operative work under Superintendent C. D. Daniel which serves in about thirty churches and preaching stations.

Among the Negroes are about forty co-operative Negro general missionaries, with three theological instructors. Also, three able Negro preachers are in the evangelistic department.

The evangelistic department has secured a new head, in Dr. J. R. Hobbs, who came to the work from a successful pastorate at Jonesboro, Ark. At present there are about sixteen workers in this department. The number will probably be increased soon.

In the Mountain school work, thirty-seven institutions are doing a blessed work for between 5,000 and 6,000 Highlander youth. Two of the schools are in the Arkansas Ozarks.

In the church extension work, Dr. L. B. Warren is the only salaried worker. There is much interest in this great work, and the present activity of the Woman's Missionary Union on its behalf warms the heart of the superintendent of the department and brings to his aid the most stable and dependable group among our hosts, when money is to be raised for missionary work.

In the field of co-operative missions—"much every way." That is the only expression which may be used to describe briefly efforts which would take two pages of this magazine to set forth with the briefest explicit detail. But this effort in every case adjusts the home mission approach to the local needs accordingly as those needs are interpreted by the State and Home Boards in conference.

In the army camp work Dr. George Green is rapidly placing a camp pastor in each of the larger camps. It is expected that there shall be thirty-two camp pastors and twelve assistants. The rapidity with which this work has been put in operation is creditable to all parties concerned. Dr. Gray has not spared himself arduous effort, and he has been ably seconded by Dr. Green. Fuller details will be published often to keep the brethren informed.

In the publicity department the one worker has been, as he thinks, busy enough with worth-while efforts not to be afraid for any Baptist of good will to look in and see what he is really doing. In between times given to the regular work which falls to him he is just now, by the instruction of the Board, writing a new mission study book, about which he is hopeful of the approval of the brotherhood. It will be "The Call of the South," and will approach missions in the homeland from the angle of its underlying principles.

REPLYING to the question as to why apportionment was abrogated by the Presbyterian Church, U. S. A., Secretary David McConaughty gives answer that may be briefly summed up as follows: The difficulty of making an apportionment satisfactory to the churches; the fact that the churches had outgrown this "kindergarten stage"; the fact that the apportionment method does not develop stewardship, attention being fixed upon the *amount of money* rather than upon the *work to be done*; the objection that to many apportionment carries the idea of a *tax* instead of an *offering*; and that congregations too often accept their apportionment as *sufficient*, when it was meant only as a *suggested minimum*. The alternative is a carefully prepared budget, and a campaign to secure from the churches pledges that will cover all proposed expenditures. The plan resembles that adopted in New Orleans by Southern Baptists—that is, a budget covering absolute needs, an apportionment by states providing for these absolute needs, and a stirring call to every church to exceed its bare minimum else advance will be impossible.

A WRITER in *The Christian Work* thus summarizes what is termed the war's greatest horror: "The Armenian inhabitants of Turkey were uprooted from their homes and deported to the most unhealthful districts that could be selected. Some were murdered before starting, some perished on the way, and some died before reaching their destination. Over 600,000 thus lost their lives; probably 600,000 still survive in their places of exile; and the remaining 600,000 or so have been forcibly converted to Islam, or have gone into hiding in the mountains, or have escaped beyond the Ottoman frontier." Conclusive proof is offered showing that the responsibility for this awful crime against humanity lies at the door of the present Turkish government. "The hellish scheme was concocted by the Young Turk ministers in Constantinople and by their orders rigidly enforced."

## "Slackers"—Past and Present

L. B. Warren, Superintendent Church Extension

"When thou dealest with a slack hand thou shalt not prosper"

WHEN the horde of Huns marched on Paris by way of ravaged Belgium this proverb was on their lips: "*Abends wird der Faule fleissig*"—"The slacker gets busy too late."

When Joshua viewed the shilly-shallying of Israel at the portals of the Promised Land, he cried, "How long will you be slackers to go and possess that which the Lord God of your fathers hath given you?"

When the son of the Shunamite woman lay dead, her faith centered on Elisha, the man of God, and her mother's heart dictated speed. She said to her servant, "Drive and go forward; be not a slacker in thy riding for me."

"When thou shalt vow a vow unto the Lord thy God thou shalt not be a slacker; for the Lord thy God will surely require it of thee; and it would be sin in thee."

"When thou dealest with a slack hand, thou shalt not prosper."

\* \* \*

Militant Germany, seeking world conquest, has no place for the slacker. Militant America, seeking world righteousness in Christ-democracy, has no place for the slacker. Militant Christianity, seeking the evangelization of the world for the perfecting of the body of Christ, has no place for the slacker. The militant church, charged with housing the homeless and preaching the gospel to the poor, has no place for the slacker.

\* \* \*

What is a slacker?

To the Hun, a slacker was one who failed to prepare when the sky was black with the clouds of war.

To Joshua, a slacker was one who remained inert when he viewed the land which flowed with milk and honey.

To the Shunamite, a slacker was one who dared draw rein until she knelt in the presence of the man who could bring her boy to life.

To God, the slacker is one who vows a vow to him and does not keep it.

To the United States, a slacker is one who does not "do his bit" in this time of world-wide effort for the right.

To Southern Baptists, the slacker is one who sees in the housing of our homeless churches the portal to the Promised

Land of denominational prosperity—yet remains in lethargy; who sees 4,000 bands of our brethren on the firing line, lacking fortifications, equipment, munitions—yet does not do his bit.

\* \* \*

If Haig's forces had only the "brush arbor equipment" of thousands of our Baptist brethren, the German war lord would capture Paris in a few weeks. Can we expect the soldiers of the King to battle victoriously when absolutely naked to their enemies? Let your gaze rest thoughtfully on the picture of the little old cottage and on the picture of that real estate office—mobilization centers for his troops, and storm centers for the opposing hosts of sin. If the Belgian fortresses had been as inadequate, that first German drive would have ended only with the capture of New York. Is it fair to our fellow-fighters that we do not come to their assistance?

The log fort of our forefathers could withstand the attacks of the simple Indians, but one shell from a modern siege gun would blow it into atoms. Look at that old frame church house. It, like the log fort, has served its day. The new structure in the next picture is worthy of the strategic point it holds. The church membership, formerly on the defensive, can now become militant and triumphant.

There are thousands of Baptist bands with the "brush arbor equipment." There are as many more where the old frame building must be replaced by an adequate structure, or our Saviour will be shamed and the Baptist name will remain a by-word and the Baptist cause will fail.

\* \* \*

"When thou dealest with a slack hand thou shalt not prosper."

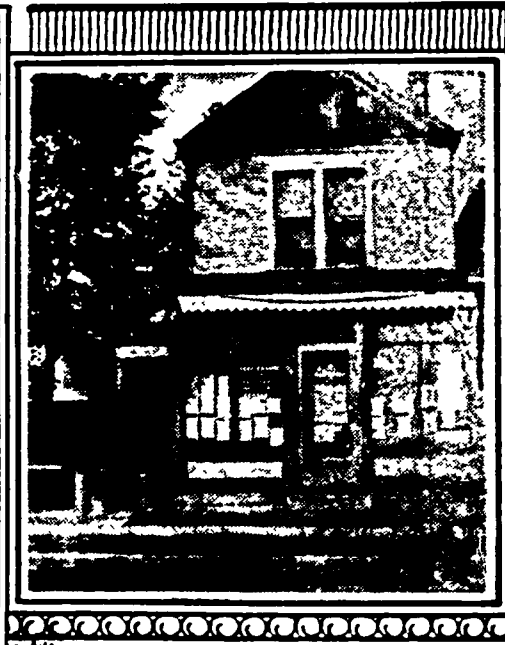
Will you not study the schedules of your investments, be they large or small, and see if you cannot reinvest with us? It will mean profit to you, for "God is not slack concerning his promise." It will mean homes for the homeless and equipment for the soldiers of our God. It will mean joy in the presence of the angels of God over a multitude of sinners repenting at the preaching of the cross. It will mean, "Well done thou good and faithful servant" from the lips of him who has entrusted his work to you.



This old cottage is the meeting place of the Baraca Class great in numbers and in spirit. It is a poor mobilization point for the Soldiers of the King.



Like the log fort of our fore-fathers this old church has served its day. The old fort could withstand the simple Indian, but not the modern siege gun. The old church house is equally ineffective.



The Men's Bible Class which meets in this office had an average attendance of 76 last year. It is the training camp of our Captain's recruits. Is it adequate?

## An Afternoon and Evening in the Camps

*Rev. Thos. S. Potts, Camp Stanley, San Antonio, Texas*

ON Sunday afternoon, in company with Mr. E. F. Walker, assistant to Dr. S. J. Porter, and some sweet singers of the First Baptist church, I went to Remount Station No. 2, Camp Travis, where we were to hold service at 4 o'clock. The service was held in the large Y. M. C. A. tent, as there is no tabernacle at such places.

We begun a half hour late, because the "Y" secretary, who had gone in a "grub truck" to meet some friends at the end of the street car line, was delayed in his return. Three or four hundred men of the 19th Field Artillery were present, and seemed to enjoy very much the program of music, which consisted of violin and vocal solos—each of which was cheered and encored—and several congregational songs in which the soldier boys joined with lusty lung power. Then followed a fifteen-minute sermon and direct appeal to lost men to accept Christ as their Saviour, to which ten big, husky fellows responded in such manly, whole-hearted fashion that there could be no doubt as to their sincerity. We had to close the service quickly because this same party had an engagement at Kelly Field at 7 o'clock, and that was fourteen miles away.

A few minutes' stop in San Antonio, on our way, and at the appointed time we were facing a great audience in the Central "Y" in Kelly Field, the largest aviation camp in the United States. Here you are perhaps before the finest type of enlisted men to be found in the army. Five or six hundred were present, and the thirty-five minutes of congregational singing, conducted by Mr. Hord, the physical and musical director of this camp, was inexpressibly thrilling. "Trust and Obey," "The Church in the Wildwood," "Battle Hymn of the Republic," and "Jesus, Lover of My Soul" were some of the numbers. If you have never heard six hundred men, led by such a superb director as Hord, sing the "Battle Hymn of the Republic" you have missed a wonderful experience. As those great, clean-limbed, clear-eyed, bronzed and husky American chaps turned themselves loose on that great song my heart surged into patriotic fervor, my soul burned with fire, my very limbs trembled, and the tears could not be repressed. That hymn is worthy of its name and it should be the "Battle Hymn of All Republics."

Then the ladies sang, and each was cheered and encored as before until seven solos had been rendered, one after the other, amidst a rising tide of appreciation and enjoyment. One of the songs the boys enjoyed very much was "My Little Gray Home in the West," but the one they loved most and called for three times, was "Tell Mother I'll be There." The preacher felt almost that the meeting was over, since the song service had lasted about one hour and a quarter, but not so. He spoke for twenty minutes to as eager listeners as he ever faced in all his life, and when the opportunity was given sixty of those big fellows stood up in joyful confession of Jesus Christ as their Saviour. They were still rising in twos and threes and fours, when the brother in charge of the service—evidently misunderstanding the request of the minister for another verse of the song—had them stand while he pronounced the benediction. I am sure there were scores of others who wanted to take their stand for Christ. Many came to me afterward and stated that they were deeply interested.

Let me say for the comfort of the "home folks" that two of the favorite songs in all the camps where I have been are "The Church in the Wildwood" and "Tell Mother I'll be There." Several times, also, I have heard them call for "Where is My Wandering Boy Tonight?" The hearts of the boys are evidently facing two ways—with high, brave

hearts toward the foe—with tenderness and loving remembrance back to the little church and family circles where the loved ones wait and think and pray for the "boys at the front."

## Winning to Christ in a Mountain Mission School

*Rev. J. C. Owen, Home Board Evangelist.*

I HAVE just closed a good meeting in B——, in which every boarding student in our Baptist mission school, located there, was happily saved.

In going over the situation a few hours before the first service in the series of meetings was to be held, the principal of the school said: "We have one very remarkable student. He came from one of the most unenlightened communities far up among the mountains. His father is a notorious moonshiner. When he arrived to enter school he brought a small jug of 'mountain dew' with him. But he is the brightest, most untiring and capable student I have ever taught. That is the reason I have allowed him to ignore so many of the rules of the school and remain with us. He has not attended a religious service since he came. He stays in his room and studies on Sundays as on other days." The evangelist agreed that no student who so behaved should be allowed to remain in a Christian school, but consented that action be deferred till the meeting closed.

Two of the young men mutually pledged themselves to pray for this school-mate every day till he should be converted, and to do all in their power to answer their prayers. Two days later a tall, gaunt-looking young man, during the opening service, stepped into the aisle at the rear of the chapel and walked slowly to the front and said to the evangelist: "I have surrendered my life to Jesus Christ and I want you to know it." He was soon surrounded by a group of rejoicing teachers and fellow students. He went to work at once for the salvation of others.

At the close of the meetings the evangelist had to catch a train to make another engagement. When he reached the station this tall young man was pacing up and down the platform waiting for him. He came forward and with an earnestness that I shall not forget, said: "Out in the world somewhere the heavenly Father needs me more than he needs me anywhere else. I want you to ask him to direct me to this place and help me to be a man in it." He is now in college finishing his preparation for this place.

In the second meeting at B——, a girl from a well-to-do, worldly-minded family was one of the boarding students. At the first service, as usual, the unsaved boarding girls manifested a deep interest in their souls' salvation. Several of them returned to their rooms in tears over this matter. This wealthy girl seemed to feel called on to hinder all she could. So she called at the rooms, one after another, and scoffed at religion and at revivals, and worried the girls about their seeming interest. For the next four days the teachers could not persuade one of them to manifest the least interest. It looked as though the enemy had triumphed. The assistant principal called the evangelist to his private room and, with his Bible open at Matthew 18: 19, read: "On the basis of this scripture will you join me in prayer that Miss J—— may be saved today?" I agreed, and knelt with him before the open Bible and he prayed. An hour later, as the evangelist rose to begin his sermon, the young lady rose and came hurrying to the front as she cried: "Oh, I love Jesus, and I just must tell it." The seven other boarding girls were saved in the next ten minutes.

These are samples of what the evangelist to our mission schools is meeting frequently. They encourage his heart, and make it easier for him to endure the hardship of being away from his family nearly all the time.



From the

## Foreign Mission Board

Richmond, Va.



### GETTING READY FOR THE SPRING DRIVE

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

THE spring of 1918 will be momentous in Southern Baptist Foreign Mission history, indeed, in all Baptist history for the future; for what Southern Baptists do for this great cause now when international situations are being determined will go far to fix the status of the denomination as a world-power for Christ in the future. Great issues hang upon the spring drive. If Southern Baptists fail to make great advances at that time, they will imperil their foreign mission work and their future.

It is, therefore, a matter of very great importance that all thoughtful leaders of our people make preparation now and quickly for a decisive drive in March and April. We may not expect success if preparation is neglected. Indeed, the whole issue hangs on this. There are many favoring circumstances, if only the thousands of pastors who are to lead the drive will now begin and diligently make thorough preparation. What can they do before the time comes when the issue is to be decided? What preparation can be made during January and February? I will name some things which can be done and must be done if success is to be achieved.

1. *Pastors must pray themselves into sympathy and a great heart-burden for this enterprise.* No church is going to be led into a fierce and self-sacrificing charge which is led by an unimpassioned pastor. There should be days and weeks of agonizing prayer that as ministers of Christ we should not fail to realize our duty, the sacredness of the things at stake, and show the spirit of the soldier of Christ in true Christian leadership. The pastor will not pray long over this matter until his people will find that his soul is burdened, and they will begin to pray. The first thing we need in preparation for a conquering campaign in the spring is prayer, and such prayer as will put us under this great matter until we feel the burden of a lost world and responsibility for the decision which must attend the drive. We beg, therefore, that the beloved pastors of the South shall not neglect this world enterprise at this time when the greatest decision ever affecting it must be made. I would recommend first of all a study of the Scriptures on prayer and foreign missions, and then the reading of certain books on the subject of prayer and this great enterprise which each pastor is capable of selecting for himself.

2. Next to prayer by the pastor and his people, I would stress *information concerning this great cause.* I am certain that even a moderate acquaintances with the extreme necessities of our foreign mission work and the significance of the present crisis will provoke interest and activity in the membership of any church. We would, in particular, recommend as a means of information the report which the Board submitted to the Convention at New Orleans last spring and the monthly issues of *HOME AND FOREIGN FIELDS*. The tracts which the Board keeps on hand will also help to promote intelligence concerning the work and the present situation. We shall be glad to send any quantity to any pastor who will write us a postcard asking for them and telling us how many he can use among his people. Do not in ordering fail to name the number of tracts. We want to supply all

you need, but do not want to waste any. In addition to the information contained in the Board's report in *HOME AND FOREIGN FIELDS* and tracts, we shall endeavor from week to week to give to the brotherhood and sisterhood vital facts and figures concerning the work through the state denominational papers. We would suggest that those who take the papers share with others these articles about the work. Many pastors read to their congregations articles and paragraphs from the religious weeklies, and many missionary societies use these to impart information and quickening of interest to their fellow-workers. Let all the leaders of our people decide that no one shall fail of his duty to foreign missions next spring because he does not know it, and we shall win a great victory. This is a highly important feature in the work of preparation for a successful drive. Wide-awake pastors will, of course, avail themselves of the benefit of some of the very best of the newest books on foreign missions. Such books are ammunition for pastors which they cannot neglect.

3. A highly important part of the preparation is that leaders and guides of our people shall admonish them to *prepare for great contributions to this needy and imperiled work by beginning NOW to lay aside money for this purpose.* Let us not go to the first of March without having saved up something which we can give to foreign missions. As rapidly as our people can, they ought to begin to assemble resources for this decisive drive. There are many calls, and most of them are worthy, but no other object can have such claim upon us as to displace this primary work of the churches or absorb contributions which ought to go to it. Nothing can supersede or outweigh in importance and appeal the spiritual ministry of the churches of Christ. The preaching of the gospel to the nations at war is, and ever will be, the most important task and most binding duty of every Christian. If our people are admonished in time to assemble resources for this cause, they will find ways for doing it. This is one great lesson of the war. The women especially are, by innumerable little devices, finding ways to furnish material necessities on which the success of our soldiers and their allies depends. In like manner these women will, if admonished, find ways to accumulate resources for the foreign mission enterprise. If we move along in the ordinary way and up to the month or the Sunday in which the collection for foreign missions is to be taken, without preparation for that occasion, men and women will give idle pocket change, and will default in Christian stewardship. There must first be preparation in serious and sacrificial saving for the day when the collection is taken.

4. Another word especially to pastors and those who in a peculiar way feel the responsibility for success or defeat. *There is great value in example.* There are in every church men and women known to their brethren and sisters who are able to lead in the matter of contributions to a Christian cause. Any man who is known to his brethren and sisters as being able to do this involves himself in double guilt if he does not do his full duty. God very plainly pronounces the severest judgment on the covetous. There is, indeed, no sin named in the Scriptures which has pronounced upon it a severer condemnation. The man who can give and fails to give to God his just part of that with which God has blessed him invites judgment upon himself. But the guilt of such a man is in-

creased by the fact that, being able to do it, he has failed to set a worthy Christian example for his brethren and sisters. How often do we hear men and women of our churches defend their own small gifts on the ground that some man in the church whom they know to be in far better circumstances than themselves does not do his part. That is the dark side of it. The bright side is that God in his blessed Book does hold up the liberal giver as an example to all men and confers upon such his richest blessings. The man in any church who is able to set a thrilling example to his brethren and sisters has a coveted opportunity to win for himself not only the high favor and great love of his fellow church members, but the immeasurable blessing of his Lord. Pastors and other Christian workers should, therefore, and this is my point, *search out these men and women in their churches who can lead in their contributions and by much direct personal and faithful admonition and prayer with such get them to lead in the great drive.* Many who are faint-hearted when a great foreign mission collection is about to be taken, will take heart and with a shout of triumph join their brethren and sisters in a mighty charge under the example of some heroic spirit who at such a time shows that he loves God and a lost world better than he loves gold and personal comfort. Pastors and others will do well to send us the names of men and women of this character to whom they would like us to send literature which will cultivate their Christian benevolences. We shall be glad to do this in every case.

Now, finally, my brethren and sisters, let no one of us mistake the fact that Southern Baptists will, in March and April, make decisions which are momentous and from the good or bad consequences of which they will never escape. This is the hour of internationalism, and we shall as Christian men and women by our one international agency, the Foreign Mission Board, take care of sacred interests or by neglecting it imperil them. May the Spirit of our God help us at such a time!



## MISSIONARY NOTES

Secretary T. B. Ray, D.D.

We are happy to announce that Mrs. C. J. Lowe, of Kweilin, China, who has undergone a severe surgical operation in Hongkong, is recovering nicely and will soon be back at her work. The doctors say she will be completely restored to health.



On November 22, Dr. R. E. Chambers, accompanied by his children, William, Muriel and Morrison, sailed for Canton from Vancouver on the S. S. *Empress of Russia*. On the same vessel was Miss Sallie Priest, who was returning to her field in Shanghai.



It is not often in these days that the missionary is called upon to endure persecutions. Recently, however, T. C. Bagby, while preaching on the public square in Santos, Brazil, was arrested and thrown into jail. He spent the short time in jail preaching to his fellow-prisoners.



The generous act of the Sunday School Board in Nashville in sending a copy of the "Life of Dr. Willingham" to every missionary of the Foreign Mission Board is deeply appreciated not only by the missionaries themselves, but by their friends. What more beautiful and brotherly thing could the Sunday School Board do?



Rev. and Mrs. Frank Marrs, now on furlough from their work in Mexico, are camping upon the plains of Texas, in the region of San Angelo. They propose to camp out during the whole winter in order to give themselves opportunity to thoroughly recover their health. We have received an encouraging report from them.



At its meeting in December the Board reappointed Miss Blanche Rose Walker as missionary to Kaifeng, China. Miss Walker had been for several years a missionary to China, but was detained at home on account of the heaviness of hearing she had developed. She has now so far recovered that the Board has felt justified in reappointing her.

We are very happy that this splendid missionary will soon return to her work..



Miss Mary Anderson, of Canton, China, now on furlough, writes concerning the work of the girls' school at Canton:

"You will be glad to know that Pooi To has opened with a very full attendance. We have more than three hundred girls—one hundred and forty of them are in the Primary school and fifteen in our rented dormitory for little boys. This means that our new buildings are crowded to the utmost."



Rev. S. G. Pinnock, of Abeokuta, Africa, who is at present in Richmond, Virginia, has received the following cable from the Secretary of the War Office in London:

"Deeply regret Second Lieutenant Carey Pinnock, Flying Corps, killed aeroplane accident, Gainsborough, 30th November. The Army Council express sympathy."

Carey Pinnock was the younger son of Mr. and Mrs. Pinnock and was a bright and promising young man. He was in the Royal Flying Corps. The news of his accidental death in England came as a great shock to those who knew him and his parents. We are sure that Southern Baptists will deeply sympathize with Mr. and Mrs. Pinnock in their great sorrow.



In the Judson Centennial Fund \$750 was included for the erection of the church building at Lung K'eo, North China. The money has been sent and the building erected. A letter from the members of the Lung K'eo church expresses in the following unique language their gratitude:

"The Lung K'eo Baptist church, being new and very weak, has been greatly helped by the appropriation of the honorable Foreign Mission Board to build us a chapel, where men and women, young and old, may worship the true God. Our unworthy church cannot find words to thank you and the contributors of the money, for this great favor. We do constantly pray that the grace and mercy of our heavenly Father may be with you always. Amen."

"The whole membership of Lung K'eo church of Hwanghien county of the province of Shantung, China, makes its bow."



Letters of pathetic interest are printed in *Missions*, the organ of the Northern Baptist Foreign Mission Society, showing the religious destitution as well as the opportunity presented in the war-stricken country of France. One writer calls attention to the fact that a gradual reaction has followed the first intense religious emotion produced by the declaration of war. This has in a great many instances even taken the form of pronounced hostility to religion. "The attitude of the Vatican is one of the reasons, the kaiser's pious blasphemy another. Yet this antipathy disappears invariably when the free gospel is brought to their knowledge. Mourning, anxiety, illness, sorrow of every kind, has extended its dark cloud all over the nation. Man's extremity is God's opportunity. Should God's truth roll such a wave of sympathy over the United States that Baptist Christian work here on a large scale might be made possible. I should like you to know that here also opportunities are not wanting, nor men ready to enter into them."



## RECEIPTS FOR FOREIGN MISSIONS

From May 1, 1917 to December 15, 1917

	Apportionments	1917	1916
Alabama .....	\$ 33,000.00	\$ 8,570.12	\$ 7,059.03
Arkansas .....	15,000.00	1,685.12	1,050.30
District of Columbia .....	4,000.00	764.59	783.73
Florida .....	8,500.00	1,716.38	1,923.56
Georgia .....	60,000.00	19,982.72	14,791.89
Illinois .....	2,000.00	631.53	127.10
Kentucky .....	55,000.00	32,702.84	31,653.35
Louisiana .....	12,000.00	5,729.30	4,634.60
Maryland .....	15,000.00	5,775.10	6,521.55
Mississippi .....	36,000.00	5,168.54	2,197.36
Missouri .....	25,000.00	11,920.75	11,832.09
New Mexico .....	2,500.00	195.72	
North Carolina .....	55,000.00	16,192.30	13,311.93
Oklahoma .....	11,000.00	950.42	729.53
South Carolina .....	55,000.00	19,996.29	16,001.59
Tennessee .....	35,000.00	5,966.34	3,949.01
Texas .....	85,000.00	3,035.94	1,819.75
Virginia .....	85,000.00	32,147.79	24,427.31
	\$594,000.00	\$172,031.60	\$142,813.68
Other sources .....		\$ 1,862.13	\$ 1,997.00
		\$174,993.92	\$144,810.68

From the

## Home Mission Board

Atlanta, Ga.



### IN THE WAR TO A FINISH

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

OUR country has been in a state of war with Germany for eight months. Congress the first of December just passed, on recommendation of President Wilson declared war with Austria. It will be only a matter of time, doubtless, when the same action will be taken against Bulgaria and Turkey.

We are in the war and in it to a finish. We have made our decision. We cannot turn back. Our own nation with all of our holy traditions is at stake. Civilization itself is in the balance. It is a case of militarism, autocracy and tyranny over against democracy, freedom and humanity. The Allies will not suffer the Huns to win in this war. Civilization would be turned back for centuries. Might would be enthroned and right dethroned.

As this is written the war rages on the Italian and French and Flanders fronts. Our own country is looked to for the supplying of our Allies with munitions and money as well as millions of men. It is thought that at least 300,000 of our boys are now in France under General Pershing. Doubtless by the first of March as many more will arrive for the great spring drive against the Teutonic forces. By the opening of summer another contingent will doubtless be on the battle fields and at this rate within less than a year we shall have a million men on the war front, with 2,000,000 more in training. Should the war last, as it now seems possible, even probable, for five years, we shall furnish 5,000,000 men. The casualty list has been coming in from the trenches and the waves. What must we not expect when our full contingent are in the grip of battle? Yet we must be steady and strong. Victory must be won at all costs. Our nation is pouring out money by the billions, munitions in bewildering quantities, while we are training over a million men for the terrible conflict.

#### THE GOSPEL MESSAGE FOR THE BOYS.

These things present the material side. The moral and the religious task before us is stupendous. These soldiers in the training camps we must reach with the gospel message. Thousands of them are without Christ. We must win them to the Saviour and strengthen them for loyalty to him whilst they wage the fight for democracy and humanity. Hundreds of thousands of these fine young men are from our Baptist homes. They are dearer to us than life itself. They need us now as they never did before. Whilst they have courage and patriotism and are

chafing for the battle, they have seriousness. They are accessible to the gospel appeal. They know full well that many of them will go, not to come back. They need salvation through Jesus Christ. We must give the message with all urgency. We must not delay.

#### THE NEED FOR MEN.

There was never such a call as we have now for men—capable, consecrated, efficient men. There will be a great increase in the number of chaplains for the army and navy. Our very best, mentally, morally, religiously and physically, are needed. Young men from twenty-one to forty, men who will measure up with men from West Point and Annapolis, with the brightest of graduates from our colleges and universities, with strong business and professional men. Scores and hundreds will be needed for this chaplaincy work. To supply this need will make a heavy draft on our churches, robbing them of many of our best preachers and pastors.

#### HUNDREDS OF OUR PREACHERS HAVE GONE INTO THE ARMY WORK OF THE Y. M. C. A.

The same qualities called for in the chaplaincy are needed for this Y. M. C. A. work. A great many more will be called to this service, and so another draft will be made upon our ministerial forces.

Moreover, a great demand is upon us just now to furnish camp pastors for our work among the soldiers in the army camps and cantonments. Within the next three months we shall need three times as many men for this special work of Southern Baptists among the soldiers.

A heavy draft, you say? Yes, it is. But we must meet it. The call of our country demands it. We shall be recreant to every interest of our country and disloyal to our Lord if we fail at this crucial time.

We shall need a great increase in the number of efficient ministers. Let us call mightily upon God to supply this great need by calling others into the work.

Is not this a time, too, when we must remember that the mature, well-equipped men of middle-age and older should be used? If our young men in such large numbers are to be called into the war service, the places left vacant by them must be filled by our older men with their maturer wisdom and power of leadership. This is the day of the middle-aged and mature as well as of the young men.

#### GREATER GIVING.

To meet all these demands we must have a fresh emphasis

#### BAPTIST CAMP PASTORS

Rev. W. J. Decker, Jr.	Camp Lee, Petersburg, Va.
Rev. J. M. Lightfoot	Camp Jackson, Columbia, S. C.
Rev. J. O. Johnson	Camp Pike, Little Rock, Ark.
Rev. T. H. McAfee	Camp Sherman, Chillicothe, Ohio
Rev. H. L. Winburn	Camp Taylor, Louisville, Ky.
Rev. Carl D. Case	Camp Funston, rt. Riley, Kan.
Rev. F. E. R. Miller	Camp Grant, Rockford, Ill.
Rev. B. G. Holloway	Camp Travis, Ft. Sam Houston, Tex.
Rev. T. S. Potts	Camp Stanley, San Antonio, Tex.
Rev. R. W. McCann	Kelly Field, San Antonio, Tex.
Rev. R. L. Powers	Camp Beauregard, Alexandria, La.
Rev. T. P. Holloway	Camp McClellan, Anniston, Ala.
Rev. P. H. McDowell	Camp Freen, Charlotte, N. C.
Rev. R. B. MacQueen	Camp Cody, Deming, N. M.
Rev. J. Dean Crain	Camp Sevier, Greenville, S. C.
Rev. E. D. Solomon	Camp Shelby, Hattiesburg, Miss.
Rev. J. B. Thomas	Camp Logan, Houston, Texas
Rev. Fred E. Morgan	Camp Kearney, Linda Vista, Cal.
Rev. J. M. Wiley	Camp Doniphan, Ft. Sill, Okla.
Rev. Geo. R. Baker	Camp Wadsworth, Spartanburg, S. C.
Rev. A. Foltz	Camp McArthur, Waco, Tex.
Rev. R. A. Ashworth	Camp McArthur, Waco, Texas
Rev. B. B. Blaylock	Camp Bowie, Ft. Worth, Tex.
Rev. J. O. Bovee	Camp Bremerton, Navy Yard.
Rev. A. H. Houghay	Camp League Island, Navy Yard, Phila.
Rev. W. S. Bauer	Camp League Island, Navy Yard, Phila.
Rev. B. D. Porter	Camp Oglethorpe, Chattanooga, Tenn.

given to our liberality. We must have great giving. The princely giving shown towards the Red Cross and the Y. M. C. A. and other great calls must be shown at present by Southern Baptists for our home mission work. Men must give thousands at a time. We need at least twenty-five automobiles, not costly but serviceable machines, five-seated, costing from \$500 to \$700 each, for the use of our camp pastors. We ought to have twenty-five laymen who would send us the money each for a machine. Who will respond to this appeal? Then we shall need increased giving for the enlargement of our work in other directions. It would greatly relieve us if hundreds of individuals and churches would send immediately generous gifts for home missions. The draft upon us is heavy at this time. As we enter the New Year may we not expect a large response from the whole brotherhood that our financial burden may be made easier?



HOME MISSION PARAGRAPHS

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

Everywhere at the State Conventions and General Associations during the fall and winter months, brethren have manifested the heartiest and warmest interest in the army camp work of the Home Mission Board. As explained before, this work is co-operative, the participants being the Northern Baptist War-Work Council, the Home Mission Board and the State Boards. The Home Board will need \$60,000 to pay for its part of the service which is being rendered, and this must be over and above the \$500,000 needed for its regular activities. A great and blessed service is being rendered in the camps. Most of the thirty-two camp pastors are now at work. Twelve assistants will also be engaged.



Twenty-five automobiles are needed by the camp pastors. They have to cover thousands of acres in their busy activities. In addition, they must constantly meet other ministers at trains and parents whose boys are ill and sometimes dead. Also, they must keep in touch with the local city churches. An automobile may easily multiply their efficiency by three. Several have been given to the Board by generous brethren. About twenty more are needed. Here is an opportunity for some of our men whom God has wonderfully prospered to put some money where it will immediately be transmitted into spiritual service. A Ford will do, new or not new, but it must have "go" in it. Dr. Gray hopes to hear from many brethren on this proposition. Here is a chance for Baptist men to do an obviously needed thing quickly that will produce quick and blessed results.



How intense is the pressure of life these days. Sometimes one feels as if all the things he has grown to regard fixed and secure are slipping away. The world-war, conceived in a heart that must have been in league with hell, is threshing humankind like a flail. If one can think at all, new thoughts challenge him at every turn, and new questions interrogate the efficiency and right-to-be of everything. But God reigns serene in the heavens, and is very near to every one of us who humbles himself in faith before him. It is a time in which men and women who are God's, will be driven closer to him from whom we so easily stray in thought and act. God reigns and God works. Stress and turmoil though there is on every side, hearts are open to the appeal of Christ as they were not before. In their need they are turning away from the vain and superficial and are asking for a sure word of hope. Never in our time have the missionaries of the Home Board found so much ground prepared for the gospel seed. High prices afflict and a dollar buys little, but no dollar that was ever spent for home missions produced more than the dollar will produce which is given during the present year. Will not God's people hear and come in a brave and liberal way to the aid of the Home Mission Board during the months just now before us?



TELEGRAM

Home Board camp pastors will follow our soldiers to France. Great results are attending our work among our soldier boys in the camp. They will need us in France more than they do here, so shall follow them to the trenches of Europe, and as far as possible duplicate there the work our camp pastors are doing here. Surely Southern Baptists will joyfully and speedily come to our help with necessary means for this great task.

B. D. GRAY, Corresponding Secretary Home Mission Board.

Intolerance is a bad thing. It does not help religion any. But a queer thing has happened. The same devil who used to keep the fagot and the wheel and dungeon busy in making "converts" or breaking bodies, has taken off his bloody garments and adorned himself in new and bright robes. Today, with seven other devils, he has set himself at the fair-seeming job of being more "intolerant" than all others of intolerance. "The day is enamoured of liberalism," the devil seems to say. "Very well, I will prepare a net suitable for its foolish feet. I will be more liberal than all. I will make men sneer at the preacher who preaches the new Testament truths, unless they are such as all the others accept. Particularly will I make them discredit the cross of Christ or silence their testimony to its power, for the atonement on the cross is the one thing that can conquer and destroy me. I will get them so busy talking about salvation by environment that they will have no time to talk of salvation by the blood of Christ. I'll have them talk so much and think so much on social betterment that they will forget that the one thing that can conquer man-soul from my reign is heart-betterment through the atoning blood. And always, especially in great urban places when selfish social and business advantages will come to my aid, I will have my representatives go into spasms of objection against doctrinal teaching and preaching, for these doctrines show forth the will and the power of the Christ." And there we have it, the spirit of seventeenth century intolerance and persecution, after various hypocritical contortions, today masquerading as the most liberal and humanitarian of all the people of God. Does not the Scripture warn us that in the latter days Satan shall be arrayed as an angel of light?



THE GOOD OF IT AND THE BAD OF IT.

The automobile is the last and one of the most potent of the modern inventions which is driving out isolation and multiplying the reach and the contacts of life. Increasing much the material power and reach of man, it demands of him that he shall be strong and masterful enough to control it, else in his weakness it will control him. In this respect the automobile is a type of all of the contrivances with which material science has blessed (or be-deviled) modern life. There is scarcely a social institution this machine is not changing. Enabling one to hasten back to his home for the night from fifty or seventy miles away, it is tending to kill the old hospitality which in the rural South blessed both the host and the guest. Enabling the man to touch life at more points, but failing to increase the receptivity and understanding of his soul, he gets less out of his contacts in inverse proportion as he increases their number. In our Baptist life it is unwholesomely limiting the fellowship at the district associations, and in not a few places lessening the all-too-small pastoral service rendered by absentee pastors in once-a-month churches. These men can get around among the people more rapidly, but they can also get away from them more rapidly, and where the infrequent sermon is considered all of the preacher's responsibility, they will do so. The automobile has come to stay. It can be made to bless society, but it is also a voiceless cry for stronger men and women who shall dominate it and not weakly let it rule them and their children! Civilization hungrily appropriates each new material advantage given by invention, but only tardily comes to see the danger which lurks in each new power harnessed by man for his use. Truth limps along while error speeds. Blessed be God, for the mighty increment truth receives from unseen reservoirs of divine strength and love, which alone enables society to go upward as well as forward.



RECEIPTS FOR HOME MISSIONS

May 1 to December 15, 1916 and 1917

	1917	1916
Alabama .....	\$ 5,972.04	\$ 5,005.33
Arkansas .....	1,000.00	5.00
District of Columbia .....	530.70	470.95
Florida .....	4,666.92	1,755.33
Georgia .....	12,888.77	9,623.89
Illinois .....	34.70	126.89
Kentucky .....	22,083.25	16,376.59
Louisiana .....	4,914.82	4,651.47
Maryland .....	4,341.40	4,150.42
Mississippi .....	2,467.99	1,128.44
Missouri .....	8,082.93	8,848.67
New Mexico .....	195.42	30.00
North Carolina .....	12,835.80	10,493.27
Oklahoma .....	129.15	114.53
South Carolina .....	11,900.54	7,807.74
Tennessee .....	4,571.22	3,442.91
Texas .....	3,944.70	87.75
Virginia .....	13,589.31	14,303.48
	\$114,149.66	\$ 88,422.66
Evangelism .....	\$13,774.52	13,453.14
"Army" Evangelism .....	3,683.03—	\$ 17,457.53



From the

**Woman's Missionary Union**

Baltimore, Md.

**CAMOUFLAGE**

*Camouflage*, "the art of disguise," is a new word which the present war has made familiar to our eyes and ears, and if it is possible to comprehend all the strange things which it signifies, all the unimagined ingenuities that it covers and all the "combinations and permutations" that it suggests, then it is certain that even Solomon himself would say that there is something "new under the sun." Just as all good is subject to counterfeit, so that which is evil is often full of good lessons. Thus the word camouflage, which brings to mind all kinds of awful war destructibles, may give us many stimulating ideas as we face the new year's work.

There are two outstanding reasons why work is not done: (1) The unwillingness to do it, and (2) the inability. As we face our W. M. U. work may not each of us say to our hearts, when Satan is tempting us to be unwilling: "God so loved the world that he gave," and, remembering that we have accepted his gift, let us *camouflage* our unwillingness by saying: "Here am I, send me." And then when Satan says: "You are not strong enough," may we answer back: "I can do all things through Christ who strengtheneth."

In such work, there will be many times for specific *camouflaging*. It may be in the matter of spending one's money. Many women and doubtless many W. M. U. members are spending more money on their clothes than for missions. The needs of the boards are such and the opportunities on the many fields are so wonderful that this is the time to camouflage so that far less expensive clothes will be altogether pleasing in our sight and possession and when nothing but the largest possible gifts to missions will satisfy us.

Before May it is our earnest hope to complete in cash and pledges our promise of \$325,000 to the church building loan fund of the Home Mission Board. This can easily be done if we who attend beautiful, comfortable and perfectly appointed churches will just *camouflage* to the extent of seeing ourselves a poor, struggling band trying to conduct a church in a schoolhouse or under a brush arbor. It will even more easily be done if we will *camouflage* further by seeing some Baptists in the community uniting with other churches since there is nothing but cold duty to keep them with us. Thus *camouflaging*, we will present the cause of our society and get it to promise to establish a memorial of at least \$500 in the building fund. This will mean only \$100 a year for five years and we will *camouflage* our fear by securing individual pledges from the various members. Some members will gladly give liberty bonds to it and others will count it all joy to redeem their large or small pledges from year to year.

In undertaking the year's work, there must also be much definite study of missions. Those who are knitting for the soldiers or making trench candles, can at the same time read mission literature. At first it may require moral courage to *camouflage* such reading so that it will seem as entertaining as looking at the knitting or reading a story book or talking to a friend, but the *camouflage* will work and will yield large results.

Regular attendance upon the missionary meetings and in going about doing personal service will also need, perhaps, to be *camouflaged* with the spirit which makes perfectly delightful, no matter what the weather or our feelings may be, any-

thing which we really want to do. Oh, that our missionary meetings may be so altogether alluring that we cannot resist attending them!

Even in the matter of time for prayer one must often rule many obstacles out of the way. This seems to be especially true during the winter. One simply has to *camouflage* on the cold, dark mornings, and determine to keep the "morning watch" before the day's duties absorb or its irritations prove too annoying. It is a significant fact that it was in the late fall when Nehemiah heard of the sad plight of Jerusalem's walls and that all during that long winter he kept praying to God to open the way for the king to let him rebuild those walls. We all know how wonderfully God rewarded such unceasing prayer. He is still a prayer-hearing and prayer-answering God.

Unafraid, therefore, let us face our new year. May we be willing to undertake whatever looks to us for accomplishment. May we study to show ourselves approved. May we give and forget the gift. May we pray and know that we are heard.

**PROGRAM FOR JANUARY****HOME MISSION SURVEY**

Hymn—"We Praise, Thee, O God"

Sentence Prayers of Thanksgiving for Past Mercies

Prayer for Guidance during the New Year

Silent Prayers of Willingness to Serve

Repeating of Slogan—"Here am I, send me"

Scripture Lesson—Bible Home Missionaries: Moses and Aaron, Exodus 4: 10-17; Hebrews 11: 23-26. Samuel, 1 Samuel 3: 1-19; 7: 3-6; 12: 19-25. Hosea, Hosea 14. Jesus, Matt. 15: 21-31. Jerusalem Christians, Acts 8: 1-6.

Hymn—"America"

Roll Call—Let each member respond with the name and station of some home missionary. See list of names and stations on the inside page of front cover of this magazine

Chain of Prayers for These Missionaries

Talk—"Last Year's Blessings on Home Mission Board." (For this talk see report of Board in New Orleans Minutes of Southern Baptist Convention)

Talk—"This Year's Plans of Home Mission Board." (See articles on home missions in this issue and other recent numbers of this magazine)

Repeating of Slogan—"Here am I, send me"

Hymn—"In the Harvest Field"

Ten Two-Minute Talks—"The Value of Work" for: (1) Frontier; (2) Homeless Churches; (3) Soldiers; (4) Mountain Schools; (5) Negroes; (6) Unenlisted Baptists; (7) Rural Sections; (8) Indians; (9) Foreigners; (10) Cuba and Panama

Prayer for Converts thus Won

Talk—"New Work in New Orleans (see pages 4-8 of this issue)"

Repeating of Slogan—"Here am I, send me"

Business. Plans for New Year. Plans for Missions Study Class. Offering Testimonies of Blessings from Week of Prayer

Prayer for United States Army and Navy

Hymn or Reading—"O Beautiful for Spacious Skies" (see page 30 of July number. The tune is "Materna")

Lord's Prayer

## W. M. U. ITEMS

Gratitude is sincerely felt by the Union toward those who prepared the programs and leaflets for the January Week of Prayer. Those preparing the programs were: Mrs. S. G. Pinnock, Africa; Mrs. M. G. White, Brazil; Mrs. C. K. Dozier, Japan; Mrs. C. A. Leonard, Mrs. R. T. Bryan, Mrs. David Bryan, Miss Clifford Hunter and Miss Janie Lide, China; Mrs. W. C. James, Virginia, and Mrs. Frank T. Grady, Maryland. Those writing the leaflets were: Miss Anna Hartwell, Miss Grace McBride, Miss Janie Lide, Miss Clifford Hunter, Miss Mary Anderson and Miss Hannah Sallee, China; Mrs. C. T. Willingham, Japan; Miss Olive Edens, Africa; Mrs. Joel T. Rice, South Carolina; Mrs. R. P. Mahon, Louisiana, and Mrs. E. Y. Mullins, Kentucky.



Miss Mary F. Dixon writes: "The Georgia annual meeting held in Cordele had difficulty in crowding all its important business into the two days' session. Great enthusiasm was shown over the report that during last year the gifts had amounted to more than a hundred thousand dollars. The chief interest to many delegates was in the change made in the young people's work. In the face of a net decrease of 110 junior societies last year, it was felt that some readjustment must be made. The recommendation that the G. A.'s and R. A.'s be merged into the Jr. B. Y. P. U., taking their name and organization but being under the fostering care of the W. M. U., was adopted. The recommendation to merge the Y. W. A.'s into the Sr. B. Y. P. U. was withdrawn, although that has already been done in some cases. We will all watch with interest this experiment in the work for the young people, and hope that Georgia will share her successes and her failures with all of us. Although the presence of so many camps in the state makes it impossible for South Carolina to hold her regular annual meeting, the two days' session in Laurens of the officers was largely attended and full of interest. All along the line progress was reported. This was particularly to be noted in every one of their young people's organizations, there being more societies and an increase in gifts in all. There was evident a deep interest and earnestness in the cause of missions, one example being the ease with which \$600 was raised in a few minutes to make possible a year of study in the homeland for one of our missionaries."



Concerning their state meeting, Mrs. Janie Cree Bose, W. M. U. corresponding secretary for Kentucky, writes: "We shall ever look back with joy to the annual session of our W. M. U. at Paducah. Perfect order, beautiful attention and the 'Touch of His Hand' were keenly felt. The reports, all showing growth, being short and to the point, were most interesting. Our treasurer reported all apportionments met and running over. The 'Church Building Hour' was great, the Eliza Broadus Fund finished in cash six months ahead of time and already fourteen memorials established by Kentucky societies. Many short, enthusiastic talks showed the interest of our women for this great work. The response to the great appeal made by Dr. W. D. Powell for a large sacrificial extra gift for foreign missions was characteristic of Kentucky women when they said: 'We will try to do it.'"

### HOW LONG?

BY STOKELY S. FISHER.

O Lord, be pitiful! Look on the mothers;  
Thine eyes can pierce the fiery pall and see  
The maddening woe that smothers  
The brain, the heart. The mothers cry to thee.

Where'er the flag of battle is unfurled  
Is woman's Calvary, man's shame. O, hark,  
The mothers of the world  
Cry for thy light! How long shall heaven be dark?

How long shall schools be slaves of savage creeds,  
Commerce and science bound the serfs of kings?  
O, wrong to wrong succeeds  
Till even Peace must fight, with bleeding wings!

Yes, Christians fight! War must be made on war.  
We throw our starred flag over the oppressed—  
Such as thy Son died for.  
Fight with us, Heaven; give the torn world rest.

How long, O Lord, how long shall force be king  
And patient love to red greed sacrificed?  
How long shall blind war fling  
The bloody gauntlet in the face of Christ?

The Virginia W. M. U. meeting is thus described by Mrs. J. L. McCutcheon: "The Virginia W. M. U. held its annual meeting at Danville, November 13-16. The preparation service, which has become almost a sacred institution in this body, was this year peculiarly helpful and heart-searching. The keynote of the meeting, 'We would see Jesus,' was sounded with a master's touch in the president's address and was echoed in every devotional service. The spiritual tone of the entire convention was a real soul-tonic. Conferences for the W. M. S. and junior organizations were held in open session, thereby linking the workers in all grades in stronger bonds of common interest and responsibility. The large number of capable and consecrated women taking part on the program was hopeful and gratifying. Increase in gifts over last year was \$3,451. Of Virginia's \$12,000 apportionment for the Training School enlargement, \$11,101 is already in hand."



Mrs. W. E. Mooney, W. M. U. vice-president for the District of Columbia, says: "The W. M. U. of the District of Columbia met in Calvary Baptist church, Wednesday morning, November 21, for its annual meeting. Mrs. O. E. Howe, president, in the chair. The corresponding secretary, Mrs. A. B. Marsh, read her report, followed by an encouraging financial statement by Mrs. S. R. Markward, treasurer. The president then presented Mrs. Clara D. Pinkham, dean of the Baptist Missionary Training School, Chicago. She being formerly one of our local workers, we listened eagerly to each word of her delightful talk on 'The Advantages of Trained Missionary Work Among the Foreign Population of Large Cities.' Rev. S. G. Pinnock of Abeokuto, Africa, gave us an interesting talk on 'The Mine of Heathenism, Its Products and Cost of Working It.' He and his wife also sang 'Jesus, Lover of My Soul' in the Yoruba language. Miss Roberts of Calvary church sang a solo which was followed by a song, 'Missionary Bells,' by little Beverly Newton."



At any time, but especially when the month's topic is on home missions, are we interested in the following items from Mrs. Mary E. Joiner, W. M. U. field worker in New Mexico: "One mother, miles away from a railroad or church, had Sunday school regularly with her three little daughters. In another community, nearly 100 miles from the railroad and from any church, lived a boy eleven years old who had never attended a religious service of any kind. When a friend of the family died, he accompanied several to town for the burial. There he heard his first religious talk and he was so deeply impressed by it that he could repeat almost verbatim all that the young Baptist preacher said in conducting the funeral service."



### WEEKLY PRAYER CYCLE

#### SUNDAY

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

#### MONDAY

- I. Home Board, Church Extension, Frontier, Indians, Mountain Schools, Negroes
- II. W. M. U. Alabama, Arkansas, Florida, District of Columbia
- III. United States Army and Navy

#### TUESDAY

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

#### WEDNESDAY

- I. Foreign Board, Italy, Mexico
- II. W. M. U. Louisiana, Maryland, Mississippi
- III. W. M. U. Secretaries' and Field Workers' Council

#### THURSDAY

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

#### FRIDAY

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

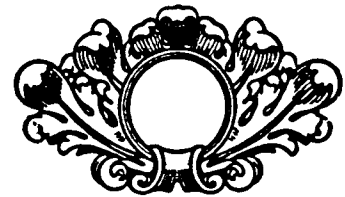
#### SATURDAY

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

From the

**Laymen's Missionary Movement**

Knoxville, Tenn.

**A RIFT IN THE CLOUDS**

While the dark cloud of war hovers over the nations, there is a rift in its bosom and occasional rays of light illumine the sky. To be sure we rest under the gloom of untold suffering, the most cruel barbarity, and the unparalleled destruction of property and precious lives. Out of all this darkness, however, comes a gleam of light; in the midst of all this evil there is some good.

We see at this hour a spirit of altruism unknown before in all the annals of the world. Humanity is learning that "every man is his brother's keeper," that "no man liveth to himself and no man died to himself." Partisanship is giving place to patriotism and patriotism is becoming synonymous with philanthropy. We are recognizing the "organic unity of mankind." Carlyle was correct in saying that a man may cast a pebble a few feet and thereby change the center of gravity of the universe. We are citizens of the world. A man fires a pistol in Servia and wakes up the sleeping animosities of the earth. America honors herself in making a priceless sacrifice that "government of the people, by the people and for the people shall not perish from the earth." She is not moved by lust for power but by the noblest type of altruism; she is the servant of the race. This exalted motive not only impels our nation, but it is laying a firm grasp on private citizens. Men of mercenary spirit are yielding to the spell of a conquering altruism. The universal and hearty response to the Red Cross, Army Y. M. C. A. and the Liberty Loan campaigns bespeaks a new and nobler spirit of world-wide philanthropy. Class distinctions are giving way, the affluent are learning the nobility of labor, and all the earth has been taught the lesson of conservation.

One can behold also the dawning of a new day for the Holy City. Turkish rule and the blight of Mohammedanism have made the land that once "flowed with milk and honey" a veritable desert. Jerusalem has been recovered, and ere long this "desert shall rejoice and blossom as the rose." On Mount Zion shall again be heard the praises of a holy and loyal people. God is still in his heaven and all will yet be right with his world.

Mohammedanism has had a stunning blow and God be praised that there is indication that the power of the Sultan and the unspeakable Turk shall be suppressed.

Thousands of blind devotees will see a new light and be led to call in question the infallibility of that dignitary who resides in seclusion on the banks of the Tiber.

Democracy in church and state will come into its own. International relations will be adjusted by the infallible rule of right. It will be a new day for "pure and undefiled religion" and a hollow formalism will no longer hold sway.

Our Christian colleges, mission boards and churches shall be wise if they anticipate in all its significance the dawning of this new day.

**A SURPRISING DISCOVERY**

It has been found that many laymen, who are thoroughly reliable in business, are not dependable in Christian work. One who seeks to enlist them in active Christian effort and desires

to be an optimist, finds it difficult always to be hopeful and cheerful. These laymen are Christians and mean well, no doubt; they have subordinated the Lord's work to their own private business so long, however, that they readily find a pretext that seems to satisfy their consciences when they neglect an engagement. Christian men oftentimes do not answer a perfectly legitimate letter; frequently they promise to render a specific service and nothing more is ever heard of it. Hundreds of men will decline to render a simple yet valuable service that would advance the kingdom and bring untold blessing to their own lives. They have not learned that the whole tenor of Scriptural teaching is to give God *precedence* and that this policy would bring enrichment to their own lives and not injure their business. Were there not some notable exceptions, the situation would be most depressing; there is ground, however, for hope in the fact that the number of zealous and dependable laymen is on the increase.

**ADEQUATE PASTORAL SUPPORT**

The *Baptist World* is to be commended for the effort it is making to arouse sentiment on this vital matter. The increased cost of living renders a liberal advance in salaries of pastors imperative, and laymen must take the initiative. This is a matter of justice to the faithful pastor; he is the greatest money maker (for others) in the community. He means more to the commercial, moral and spiritual welfare of the community than any other citizen, and it is just that his worth should be recognized in a substantial way.

To make adequate provision for the support of the pastor is good business policy for the church. He is then in a condition to "give himself continually to prayer and the ministry of the Word." He can study with more mental vigor, pray with more fervor, and preach with more power. A generous support gives to the preacher a sense of appreciation by his membership that is wonderfully stimulating to all his powers.

**WHY AN EMERGENCY BAND?**

*J. H. Anderson, Chairman Executive Committee*

*First Reason.*—Its very name suggests the best WHY. Emergencies are coming. It is wise to plan before hand to meet them. We all do it in our own affairs. Why not in the Lord's affairs?

Every railroad has its wrecking crews, machinery, and engines with steam up night and day to meet emergencies.

Steamships have their life belts, life boats, and their sprinkler systems, pressure tanks and fire extinguishers all through their buildings.

Every elevator has its automatic emergency brakes, with daily examination to keep them in perfect order.

Every auto has its emergency brake.

Every fire and life insurance policy written is a plan against an emergency.

**Second Reason.**—The democracy of this Emergency Band appeals to many. Every member is obligated for the same amount—\$5 a year. Every man has, to some extent, in his nature, a desire to meet with his fellows on a level. The lodge-joining spirit, so prevalent, is evidence of this.

This is an age of democracy, and ours is a country of purest democracy—we love it, and it is fine. Some need to be pulled down from a self-made pedestal—others need to be encouraged, and lifted up to their rightful place.

Of all people on the face of the earth, Baptists are the most democratic, and to no other denomination will this Emergency Band idea appeal so strongly.

**Third Reason.**—The uniqueness of the plan will gain and hold the attention of otherwise uninterested men long enough for some seed corn of mission truth to be planted in their minds and hearts. The efforts put forth to secure the pledge signers will act as a boost to the cause. It is a "word of mouth" advertisement for missions.

**Fourth Reason.**—It will lead to larger giving by many. Inducing one to do anything for the first time is always the hardest. Merchants recognize this, and frequently advertise an article for less than cost—for no other reason than to induce men and women to cross their threshold for the first time, knowing that once they come, it will be much easier the second, third and fourth time, and will finally develop an easy habit. Giving is largely a matter of habit, and making the start is the hardest part of it.

If these reasons appeal to you, will you not sign the Pledge below:

LAYMEN'S MISSIONARY MOVEMENT OF THE SOUTHERN  
BAPTIST CONVENTION.

*Emergency Pledge.*

Inasmuch as I am deeply interested in the work fostered by our denomination and recognize that crises sometimes call for unusual and even sacrificial support, I hereby pledge myself, until further notice, to pay at least Five Dollars, once a year, in response to any appeal that is endorsed by the secretaries of the Home and Foreign Boards, and of the Laymen's Missionary Movement.

Name..... Church.....  
Street No..... P.O.....  
Date.....

N. B.—After signing in legible hand, please forward to  
J. T. HENDERSON, Box 585, Knoxville, Tenn.



## EMERGENCY BAND

To date a little more than half of the \$6,000 needed for the relief of the Boys' Academy at Fukuoka, Japan, has been received. It is hoped, however, that all will honor this call soon, that the full amount may be in hand by the New Year.

The committee is still planning to make February 3rd, next, Emergency Campaign Day, and hopes that the laymen in this cause will make an exhibition of as fine team work as characterized the Red Cross, Army Y. M. C. A. and Liberty Bond campaigns.

Some laymen are doing effective work in advance; this should serve as a boost to Campaign Day in February. On a recent Sunday, Chas. D. Fine, of Dallas, Texas, presented this cause to the church at Vernon, Texas, in a three-minute statement, following a telling address on stewardship. He was re-enforced by the pastor and George J. Mason, a live layman; as a result, twenty-three enthusiastically sought membership in this band.

The Laymen's Missionary Movement is neither a collecting nor an administrative agency; a little later this list of dependable men will be turned over to the Boards. The Laymen's Missionary Movement is perhaps the logical agency, however, for providing such a reserve force.

A Kentucky woman volunteers: "Please accept the enclosed as a thank offering and apply to the first emergency call. To my mind this is one of the greatest plans brought about for years. May I join? If so, many thanks for the opportunity and pleasure it affords me to do my extra bit."

Will not hundreds of men do likewise?

### STRONG ENDORSEMENT.

"I heartily commend the idea of enlisting thousands of Southern Baptists in the plan to be called upon as Emergency men to the extent of \$5.00 a year for any special object that may be approved by the Home and Foreign Boards. It seems to me that it ought to be possible to induce a great many thousands of Baptists in the South to join in this campaign. The amount asked is not large to the individual, but in the aggregate it would mean a vast sum to help meet any sudden and great emergency. I most heartily commend the idea and am glad to have had the privilege of enrolling my name in the list.

"RICHARD H. EDMONDS, *Manufacturers' Record*."



### TWO STIMULATING MESSAGES.

"MY DEAR BROTHER: I wish that you would send me some literature treating on the 'Emergency Band.' Several members of the churches that I serve wish to be members of this band."

"LIBRARY OF CONGRESS, Washington, D. C.

"MY DEAR SIR:

"I am taking it for granted that you have on hand the Emergency Pledge cards and leaflets and I would be glad if you would send me 20 or 25 of them. It will not be difficult, I think, to find that number of men in the First Baptist church who would be glad to join this band."



### CHEERING NEWS.

Brother J. H. Rowe, Fukuoka, Japan, writes that four boys from the Fukuoka Academy were baptized on a recent Sunday and others are expected to follow soon. This is cheering news to those members of the Emergency Band who are contributing to the \$6,000 fund to provide a building for this growing school. It is now nearing the end of its second year.



## EVERY-MEMBER CANVASS

### TWO EVERY-MEMBER CANVASSES AT ORANGE, TEXAS.

In connection with the Every-Member Canvass at Orange, Texas, where Rev. S. A. Cowan is the aggressive pastor, two things are especially noteworthy: First, the pledges indicated an advance of more than 100 per cent over the preceding year. The total offerings for last year were \$3,325; the canvassers reported \$6,018 in pledges before the completion of the campaign. The offerings of the Sunday school and the weekly loose collections will add fully a thousand dollars to the above sum. Second, the number of contributors was more than doubled. One committee reported that 60 per cent of those on their list had not been contributing; this committee, however, secured pledges from 90 per cent of these.



### AT MOUNTAIN VIEW, KNOXVILLE, TENN.

This church has just completed an unusually successful every-member canvass. The pastor, Rev. W. C. McNeeley, had made very thorough preparation. It is a young church with a comparatively small membership, and yet the report of the canvassers indicated more than \$500 above their projected budget. It was a pleasure to have a part in these campaigns.



## ECHOES

A zealous Baptist layman said recently in a private conversation that he hoped soon to be able to live on one-tenth of his income and appropriate the nine-tenths to the propagation of the gospel.

M. H. Wolfe, the president of the Texas Baptist Convention, said in a recent address that prosperity is a dangerous experiment for Christian laymen and that he had known only two prosperous men that had not suffered spiritually as a result.

Deacon R. E. Burt, of Houston, Texas, said publicly in a Laymen's meeting that he recognizes God's ownership of him and his possessions; he has therefore set aside sufficient assets to furnish his family a reasonable support and has dedicated all the rest to Christ's cause. Brother Burt, during this same convention, assumed the support of five additional missionaries.

H. Z. Duke states in a letter received about three months ago that he made addresses in six states during the year 1916 and that up to the date of the letter the present year, he had made 130 speeches in eight states; this service was rendered at his own charges. It is a matter of profoundest regret to his host of friends that he is now ill in the hospital. Let prayer without ceasing be made unto God in his behalf.





# The Emancipation of A Chinese Girl

BY  
MISS CYNTHIA ADELINE MILLER  
LAICHOW-FU, SHANTUNG, CHINA.

China, converted, will convert the world, since Christian characters like these result from the labors of our missionaries.

## CHAPTER III.

Shortly after little Yue Kwei had re-entered school I learned from Mrs. Kiang the story of her opium-smoking son's little family.

"My son's wife's people," she said, "have been supporting my son and his family, except what little his wife could earn plaiting braid, but now they have heard that both he and I have adopted the foreign religion, so they told their daughter that if she expected anything more from them she would have to leave us and leave her two little children with us, too, for they did not even want the children of a second devil." Then Mrs. Kiang broke down and wept, saying: "I cannot bear to see these little children starve, and I have nothing to give them to eat."

"Oh," I said, "if your son has determined to trust in Jesus he should go to work now and support his wife and children."

"He would work—but no one would give him work to do, now that he is in this condition," she said.

"Well," I said, "I will give your son work to do if he is willing to do coolie labor. I have nothing else to give him to do, but if he is in earnest about repenting, he will be willing to do anything to earn an honest living for himself and family."

At that time I was having a residence for single women and also the rooms for the women's evangelistic quarters built. "If he is willing to carry brick and mortar for the masons, just send him over."

"Oh, no!" she said. "He is an educated man and has never done such work, and I am sure there is no use even mentioning it to him."

"Now," I said, "where is your faith? Don't you know that if your son has trusted Jesus, he is not the same as before? He will be willing to do anything, even if he does have to break an iron-clad rule for an educated Chinaman. Of course, we know that it is the custom for the heathen literary or educated men, if they can't get some position befitting such a man, to starve and let their families starve rather than do manual labor, but the Jesus doctrine changes all that."

"Well," she said, "if he should do such work as that, people would make fun of him, and there is nothing a Chinese dreads more than being laughed at."

"I should think people would make more fun of him for not being able to support his family, and he would feel far more disgraced over that than he could possibly be because of being laughed at for doing honest work."

"Oh, no!" she said; "you do not know Chinese. If he is unfortunate enough to have to starve, people will just say it was his fate, but if he should do that kind of work the most natural thing in the world would be for people who knew him to make fun of him—then wouldn't he lose face?" And she laughed herself just at the thought of such a thing!

"Well," I said, "are you willing to take this

to the Lord in prayer, then let him guide your son's conduct?"

She said she was, so we knelt and prayed together. Then I said: "Now, this evening, when you go home, tell your son for me that I have some work I want to hire him to do. You need not say more. Just let the Lord guide him."

She promised me she would, and went out, saying, "I can tell him, but I can't make him come."

The next morning the announcement came soon after daylight that there was a man at the gate who wished to see me. I went out, and there, sure enough, was Kiang Kwan Sheng, with his face clean, his hair combed, and arrayed in what rags of clothes he had. He looked timid and ashamed, but I could see an expression of determination on his face as he said, "My mother said you had work for me to do."

"Yes," I said, "if you are willing to do coolie labor."

"I am willing to do anything," he said quietly, as though it came from his heart.

I went with him over to the building and said to the contractor, "I want you to give this man coolie labor to do here."

The contractor looked at me a moment, and then said to me: "Will you walk around to the other side? I have something important to consult you about."

As soon as we were out of hearing distance from Mr. Kiang, he said: "What do you mean by hiring such a man as that? Why, he couldn't work if he would, and he won't, I am perfectly sure. In the first place, he is an educated man, and therefore can't and won't do manual labor. Besides, though you do not know this I am sure, I must tell you that this man is an opium devil, and, therefore, a thief, of course."

"Yes," I said, "I know he is an opium fiend, but he wants to quit and do honest labor, and I want to give him a chance."

Mr. Wang, the contractor, laughed at me, saying: "You don't know anything about opium devils, or you would never attempt to help a man quit it who has reached this stage. Why, he can't do anything but beg and steal, and if you take him he will get off with some of the men's clothing or some of the tools tonight and pawn them to buy opium, and that will be the last you will ever see of him."

"Now," I said, "Mr. Wang, I am sure you know what you are talking about, if man's power to save is alone considered. I know, too, that you have traveled around some and built many churches and residences for the missionaries, consequently have heard the gospel of salvation; yet you have rejected Christ, and therefore you are a stranger to the power of the grace of God in man's heart. I want you to know that I am not expecting to save this man, neither do I expect you to do it, much less do I expect the poor, weak creature to save himself. He says he has trusted Jesus, and if he has, I do believe God's Holy Spirit can and will do this work, but he wants us to do what we can, and be his instruments. All I ask of you is to allow him to work and eat here with your men. He can go home at night to sleep. You can have him watched while here if you fear he will steal, and if he does steal anything I will make it good."

"But," he objected, "he won't even be worth what he eats, so I can't afford to pay him anything."

"I will be responsible for his wages," I agreed.

"You need not pay him anything out of the building fund. If his work isn't worth his board,

I will pay you board for him, too. I want you to have an opportunity to see for yourself what the grace of God in a man's heart can do for him."

He laughed again and said: "All right, we will try him today, but I can't allow him to stay on the place at night."

Kiang worked all day that day, and continued to come every day. I paid his wages to his mother each night for his wife and children. Two weeks later I said to Mr. Wang: "How much do I owe you for Mr. Kiang's board?"

"Nothing," he replied; "he is one of the best hands I have now, as far as his strength goes, and he is getting stronger, too, with plenty to eat, and I think from now on I can afford to pay his wages and take him as a regular hand. He has quit opium, for he is always on time, one of the first men on the grounds every morning. His words are few and he sticks to his job. His greatest trouble is his hands. Having never been accustomed to work, the handling of brick and tile has served them badly."

I called the man out from work, where he was mixing mortar, and looked at his hands.

"Oh," he said, "it makes no difference about my hands!—they will soon be all right." He had pasted some old dirty pieces of paper over the insides of his hands, for they had blistered, then peeled off, and were bleeding. His hands were truly in an awful condition. I sent over some bandages and ointment and also some old gloves. He just went right on with his work without a murmur.

It was soon after this that Mr. J. C. Owen came down from Pingtu to hold a class in our church for Christians and inquirers. It was really a revival. I asked Mr. Owen to give special attention to Kiang Kwan Sheng while he was here, as I thought he needed just the help and encouragement that a Christian man could give him. Mr. Owen did greatly help him. He led him out to stand up before the world and confess that he was a sinner and felt the need of accepting Jesus as his Saviour and Lord.

When Mrs. Kiang heard her son's voice in the rear of the church as he started to make his confession and ask for prayer, she just prostrated herself on the floor in oriental style, and her prayer was the same sentences repeated a number of times: "I thank thee, heavenly Father; surely thy grace is very great, and thy Holy Spirit's power is very great." Until this day I never hear her pray that she doesn't use those same words at least once, and sometimes two or three times. After this, both he and his mother seemed greatly strengthened, and he continued to do coolie work for us, after the house was finished. It was he who scrubbed the floors, washed the windows, filled up the lime pits, and leveled the yard. He then carried over most of our household goods when we were moving and helped other coolies with what he could not manage alone. He was one of the most diligent and trustworthy Chinamen I had ever dealt with, never shirking the most menial tasks.

It was about that time that Mr. and Mrs. E. L. Morgan came to this station, and when Mrs. Morgan was in need of a servant, we recommended Kiang to her. He continued to improve so that they soon found him too valuable a man to use as a servant, and Mr. Morgan took him on as a regular evangelistic co-worker after he was baptized. He is now superintendent of the Sunday school and also church treasurer in the city church. He is the most efficient native Sunday school superintendent I have ever

seen in China. He went up to Manchuria last year and attended a Sunday school institute, which greatly helped him. He has never had the opportunity to attend the Seminary, but still he is one of the best preachers we have.

Three years ago, when Mr. S. E. Stephens was holding a tent meeting in our city, one day he called on the Christians to testify as to God's power to save from sin. Mr. Kiang arose in the presence of many who knew him when he was a *shaoyic* (a prospective official), and knew also of his downfall and how low he had fallen in the estimation of the world.

"Friends," he said, "I stand before you today as an example of what Jesus Christ can do for a man. Many of you here today know me. You know who I was and what I was a few years ago, that I was a devil, an opium devil, past man's power to help. But by the grace of God I stand before you today a new man. The devil has gone out, and it was Jesus, my Saviour, who did it; this same Jesus whom you have been hearing preached here. It was he and he alone who delivered me from the power of that devil. I used no other treatment to counteract the dangerous effects of leaving off the opium. It was his grace, his power, that did it all, and I stand here to tell you today that there is no one too low for Jesus to save if he will trust him."

We all thought it was a great testimony, and we know what courage it took. "Fortunately," he continued, "Mr. Owen came to me—it was God's idea—just when I most needed strength and courage to follow Jesus and not fear men."

Mrs. Kiang, soon after being baptized, took the course in the Woman's Bible Training School and has been a faithful Bible woman here in this city ever since. She is invaluable in this work, because she was brought up right here inside these old city walls, and knows so well not only the people and their customs inside the city, but also every crook and turn in these crooked streets and blind alleys.

"This," she said, "I learned before I was ten years old, when my old nurse, who was so fond of sight-seeing and gossip, was always on the go, and led me everywhere, until I learned to know all the ins and outs of these streets and alleys. My father often rebuked her for running about so much with me, but I see now that it was the heavenly Father's idea thus to prepare me for the work he intended me to do in my old age." I don't suppose there was ever any other girl in this city who thus learned the streets, for a Chinese girl is not expected to know anything about the streets or anything else outside her home compound, and I agreed with her about it being "the heavenly Father's idea." I believe that he just as surely prepared her to lead me through this old city as he did Moses to lead the children of Israel through the wilderness, for I never could have found my way if I hadn't had some one like her as a guide.

Little Yue Kwei was soon promoted to the boarding school after her mother and brother were baptized, and has been there now seven years. Her mother no longer fears the threats of the mother-in-law to break the "engagement" because she was in school. She only hoped they would do it, and when the middle man came to her with this threat soon after the child was put in the boarding school, that was all they could do then until she should arrive at the age of nineteen. They knew they could not come and take her from our school to make her a *tai-yang-si-fir*, so they sent the middle man with this threat, which the heathen always so greatly fears, for in their estimation nothing is so disgraceful for a girl as to be given back by her mother-in-law once the contract has been signed.

But Mrs. Kiang only said: "I hope they will break the engagement. Nothing would please me better." Of course, when they heard that, they were determined not to break it, but to wait until the time came to take her by force. The matter was dropped at that time and the child

has continued in school all these years, growing and learning. At the age of thirteen she became a devout Christian. Her mother-in-law, looking at it from a mercenary standpoint, decided to let her remain in school as long as possible, until she had learned enough to teach, and thus earn money for them, for now times had changed and there was a demand for teachers for girls' schools by the government.

But the times changed a little more than they realized, and fortunately they waited until this year to claim their property. The girl was now a well-developed Christian young woman of twenty, and she said, "No, I will not go." Her mother came to see me in great distress, saying: "What shall I do? They are going to law, for they have already filed their suit to take the girl by force, and she says she will not go alive. Who knows, they may kill her if she refuses. They have a right, you know, according to law."

I said: "Will you have the girl come over and see me? I want to talk to her about it." She came immediately, and I said: "What about it, Yue Kwei, if they should try to force you?" "I will not go," she said, "as long as I am conscious. I want to finish school and work for Jesus."

Her mother, I could see, was frightened, as she turned to me and said: "Now, what can I do when they come to me and demand that I turn over their property to them—what can I do?"

The girl, upon hearing her mother say this, began sobbing. Then I said to her mother: "The girl is old enough to decide for herself, and I think the thing for you to do is just to let this matter rest with her now. When she was sold she was not consulted, and was a mere babe, so I do not call it an engagement at all, and think the girl has a perfect right to redeem her own body if she wants to."

"But how in the world could she do it?" Mrs. Kiang protested; "for she hasn't a cent of money and no way to get it, and, of course, she will have to go to court, too, and just think how disgraceful that will be! The law doesn't recognize that a woman has any rights, and the official will very likely just turn her over to her mother-in-law, then that will make her all the more cruel in her treatment of Yue Kwei."

"Well," I said, "if she has to go before the official, I shall go with her, and stand right by her through it all."

That was a great comfort to the mother. "Then all will be well if you will do that!" she exclaimed. "But, still, they will demand an enormous price for her, I am sure, and she can't pay, and neither her brother nor I have the money."

"Oh!" I said, "that will be easy enough. Yue Kwei has plenty of friends who will lend her the money; then she can teach and pay it back after she finishes school."

The girl and I then selected three of the most trustworthy Christian men to go with her brother and compromise with the people by paying a price for her remission. The matter was all settled in a very satisfactory way. She had to pay four times as much as they had paid out to the middle men, and for the feast when the contract was made, all of which amounted to about thirty dollars in United States currency. Yue Kwei had a friend who was rich, and loaned her the money without interest until she could make money herself after she finishes school. Thus the matter was all settled and the papers returned which had been signed up when she was sold. They would have burned the papers, but I asked them for them, and have the contract in my possession now. It is a peculiar document. Written in large, black characters are the names of the two little children, then the names of one member of her family and the two middle men. This is on a bright red sheet of paper about a foot square, with a bright green lining.

After it was all settled we found that a law had just been passed in Peking, giving a woman the right to refuse to go if she had a good reason, and even to get a divorce if she had a lawful reason after she had already gone to her mother-in-law. I do not know whether these people knew about this law at the time or not. They may have found out about it when they went to file the lawsuit, and that may have been the reason they agreed to compromise so readily. Heretofore a man could get a divorce if he wished, or if he did not want his wife he could just sell her as he would his donkey or his cow, and there was no law to protect her. It made no difference how he treated her, there was no law permitting her to leave him—no escape but suicide! So, of course, we rejoiced very much over this new law, knowing well that it is the influence of Christianity that has brought about its enactment.

Yue Kwei is a lovely Christian character, and although still a school girl with two more years in this school before she finishes, she is active in church work. The W. M. U. elected her as their vice-president this year, and in the absence of the president last week she presided beautifully. I hope you who read these lines will often remember Yue Kwei in your prayers.

Her sister-in-law, too, is now a Christian, and her little niece, who is now thirteen years old, the eldest of Kiang Kwan Shen's children, is in the boarding school with her aunt, Yue Kwei.

Mrs. Kiang says that her second son, too, is "interested in the doctrine" now, and comes to see them and helps her and his sister some.

The most joyful experience, next to being used of God to help souls to salvation, is to be able to help a Chinese girl obtain freedom from the slave life to which she was sold in babyhood, and to release her poor, little, crushed feet and let them grow.

Yue Kwei thinks now that she will never marry. She says she wants to devote her life to the Lord's work, but I tell her that to marry a good Christian man and make a Christian home would be a very great work for the Lord, for one of China's greatest needs is Christian homes with just such women to grace them as I think Yue Kwei will be.

I hope when we are praying for China we will all remember to put in a petition for Christian homes in this land. No one can know what that means who has not seen a heathen stopping place called "home," but it is a disgrace to that word, so dear to us, to use it in connection with such a place.

Oh! for a great volume of intercession from God's people all over the world to ascend to the throne above in behalf of China at this critical time!

The figures from the statistician of the National Baptist Convention (colored), which recently met in Muskogee, Oklahoma, make interesting reading. This report shows that there are 3,077,000 colored Baptists; that they have 32,500 churches; that there are 27,200 Sunday schools having 99,520 officers and teachers and 980,600 pupils; that these colored Baptists own 24,900 church houses with a total property valuation of \$25,500,000; that there are 700 associations and 15,607 ordained ministers. For church and Sunday school expenses there was raised the amount of \$580,250; for missions, \$80,550, and for education, \$77,200.

The little island of Porto Rico has set an example worthy to be followed by her great foster mother. The people of Porto Rico recently voted for prohibition by a majority of about one hundred thousand to sixty-one thousand. This is all the more remarkable when we remember that liquor has been the special curse of the Porto Ricans. The natives are jubilant over this victory and gladly give a large part of the credit to the missionaries.

## Baptist Work at the Army Camps

### Handling the Situation in Texas

Rev. B. A. Copass

Our plan of work is the same as that followed in other Southern States. Where more than twenty-five per cent of the soldiers are from the North, the War Work Council of the Northern Baptist Convention pays one-half of the expense. This is done in recognition of the obligation growing out of the fact that the great majority of soldiers are being trained in the South. Where the soldiers are wholly or more than seventy-five per cent Southern, the Home Mission Board pays one-half and the Texas Board one-half of the expense. The local Baptists, in three of the places where there are large camps, are taking care of the local equipment; that is, they are building and equipping and maintaining tabernacles near the camps. In other places the Boards pay the expense of erecting the tabernacles. The idea is to have preaching places near the soldiers.

In the four large camps there are camp pastors and helpers at Waco, Houston, Fort Worth and San Antonio. These people go into the Y. M. C. A. buildings, mess halls, hospitals, detention camps, during the day. In the evening, they preach and do personal work, either in the Y. M. C. A. buildings or in the tabernacles erected by the Baptists.

In addition to the four large camps, there are six aviation fields—one at Dallas, two at Fort Worth, one at Wichita Falls, one near Houston, and the largest at San Antonio. Only Kelly Field, at San Antonio, is at present supplied with pastor and helper. The others will be supplied as soon as the fields are finished and occupied. There is also a camp pastor at Leon Springs, the officers' training camp. The Boards furnish the camp pastors with automobiles and pay their necessary expenses (not their board) while at work. This, of course, in addition to a stipulated salary.

The Executive Board of the Baptist General Convention of Texas asked Texas Baptists for \$25,000 for this work. They joyously responded with more than this amount. They gave \$175,000 to state missions, of which this work is a part.

God is greatly blessing the work. Hundreds of soldiers are being saved. Many indifferent Christians are being reclaimed and are becoming useful helpers in revival work. There is a spirit of deep, religious seriousness in all the camps. In turn, the whole denominational life is being quickened in the presence of this solemn call. Our God can overrule even a horrible war for his glory.

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### Glorious Results at Camp Pike

Rev. J. S. Rogers, Little Rock, Arkansas

In the most marvelous fashion the Lord is blessing Camp Pike Pastor J. O. Johnston, who is employed and paid by the Executive Board of the Baptist State Convention to preach to and look after the soldier boys. Great crowds of soldiers go to hear Brother Johnston. They are eager for the message of life. In a meeting last Friday night, described by a layman, Dr. J. H. Estes, to be the most thrilling he ever saw, forty-two soldiers took Christ as their Saviour. Then Sunday the Lord took Brother Johnston "over the top," as the soldiers say, and 164 of the finest, bravest soldiers that ever shouldered arms surrendered to Christ for salvation. One night

before this sixty were converted, and another night 118, and so on. In the next twelve months Arkansas Baptists ought to win 10,000 soldiers to Jesus. Oh, what an opportunity! We have two men at work now and will put in more. We are giving the boys hundreds of Testaments. Dr. O. J. Wade, of El Paso, Texas, who has been wonderfully blessed of God in preaching soldier boys over the line to Christ, has been engaged for a long siege at Camp Pike. We need thousands of dollars for state missions so we can pay for all this. Let everybody pray, work, and give as never before. Is there a Baptist "slacker" in the land? So far one dollar pays for the conversion of a soldier. Don't you want several souls to your credit in heaven? God help!

### A BIG TASK

Rev. H. L. Winburn, Camp Pastor,  
Louisville, Kentucky

*The gathering of over seven hundred thousand young men in twenty-one camps and cantonments offers the greatest religious opportunity this country ever had presented to it. It is not only true now, and once, but will be true in the future and several times. We are to raise at least two million men, and that means three or more quotas passing through each camp.*

*Not alone the numbers of men but the general conditions as well emphasize the bigness of the task. Today as never in history before men are thinking higher things. There rise into consciousness now—almost universal consciousness—the elemental principles of democracy. These are moral and spiritual to a degree not heretofore recognized. Democracy is the only logical outcome of freedom—and freedom is the necessary basis of morality. General conditions, with such thoughts as these in the air, are propitious for religious work.*

*With the old home gone, the loved ones gone, the usual restraints gone, the inner reins relaxed by reason of strange people and surroundings, the voice of the tempter everywhere audible, these hundreds of thousands need the ministry of religion now as they never needed it before. This makes the bigness all the bigger, when you think of our task of preaching the gospel to the men in khaki.*

*The bigness of the work stands out again when you consider homesickness. Just as the usual moral fiber lets down when one is extremely tired, or hungry, or sleepy, or grieved—so when he is exceedingly homesick the average man is more easily moved by any wind that blows. Here the devil gets in his worst work. Here we may get in our best. A half a million homesick boys make a mighty big opportunity for the gospel worker.*

*Our Home Mission Board, Sunday School Board and the War Work Council of the Northern Baptist Convention are wise and Christian beyond measure in doing the best they can to accept the challenge of this big opportunity and meet its necessities. Let there be no faltering. Let's pay the bills—or if we fail in that let's welcome a debt, for this big opportunity will not abide forever.*

### Baptist Work at Camp Meade

Rev. W. H. Baylor, D.D., Superintendent  
of Missions in Maryland

At Camp Meade, situated almost midway between Baltimore and Washington, we have now about 35,000 soldiers, mostly from Pennsylvania and Maryland. Eventually there will be 52,000 men there. The camp contains 7,500 acres of land and is fast becoming a modern city.

Rev. John S. Sowers, our pastor at Annapolis, is looking after the work there in connection with his own pastorate. We are having a denominational service every Sunday morning at which the invitation is given for the acceptance of Christ. The men who thus make profession are urged to write back to their homes, telling of the step taken and are urged to publicly receive baptism at their first opportunity, uniting with some near-by church.

Literature is distributed as opportunity permits. On Wednesday and Saturday men are visited in the camps. Letters are written to parents and answers to letters from parents are made. Arrangements to have a Baptist service once or twice a month are also made. Brother Sowers secures one of the Baltimore or Washington pastors whenever possible. Invitations are extended to our Baptist boys to visit our churches in Baltimore, Washington and Annapolis.

Thus far four of the six chaplains are Roman Catholics, the other two being Episcopal and Lutheran. It will be seen that we cannot depend on these chaplains to be of great help to our Baptist boys. This should be the Baptist opportunity of putting our men in as chaplains and Y. M. C. A. workers. If we are to be represented as other denominations are, then we must in a systematic and organized way get behind the men who would and should fill these places.

We recognize the valuable help given in this direction by Dr. Gray. While we do not think the day has yet come when a man should give his entire time to Camp Meade, it may be in the not distant future this will have to be done. In the meantime, Dr. Sowers is doing everything that can be done to minister to the men. Some of our strongest preachers are gladly giving their time when called upon, and all who go report a blessing to themselves as well as to the soldier boys by the service rendered.

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### Illinois Baptists' Work for the Soldiers

Rev. B. F. Rodman, Secretary of Missions

Through the liberality of our Baptist Sunday School Board of Nashville, Tenn., we have been enabled to distribute about one thousand Flag Testaments to our soldiers. In most cases public meetings have been held in different localities in our Baptist meeting places and the pastors have distributed the Testaments. The soldiers have been invited to attend the services. And at the close of these services the presentation has been made.

Under the circumstances we think it has been a fitting service. In the city of East St. Louis our State and Home Board evangelist, Rev. E. W. Reeder, has a service of this character and has given out about 200 of the Flag Testaments. In other instances mothers or other relatives have been given the Testaments and they have presented them, and the mother's prayer



has been offered and will continue to be offered for the dear son who has been called from her. I believe that God will bless the Word and answer the prayer.

As we have no encampments in our territory, nothing has been done directly in arranging preaching service. I have furnished Brother Green with a list of our ministers, hoping that our churches would release them and let them go where needed and preach or work among the soldiers.

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### Words of a Converted Soldier

Rev. J. Dean Crain, Camp Sevier,  
Greenville, S. C.

"By the help of God I will see my wife and little boy again."

On Sunday morning I was preaching at Camp Sevier to the soldiers, on the topic, "How to Overcome the Enemy." After the meeting an invitation was given to any one who wished to talk with the preacher concerning his salvation. There came a young man weeping as though he would die. He said, "I told my wife that I

would confess the Lord and join the church when I left her. I was drafted; my little boy is just big enough to call me daddy, and he cried and held on to me, seeming to know I was going away to stay. I had to pull loose from him and my little wife back yonder in middle Tennessee, and my heart has been breaking ever since. I want to see them so badly that I can't live. My heart is breaking!"

I listened to his story. Others were also listening and weeping. Some man who, I think, was from Tennessee, strong and manly, put his arms around him and wept with him. I told him of the promises of God, and for him to take God at his word. He said that he was willing to put his trust in the Lord, and to confess him, and to line up with his people. I said, "Get in my car," and we rode away to the church near-by, and he united with the church. As we came back he was quiet and calm. He asked me to write his wife and mother (a widow) and tell them that he was all right, and that by the help of God he would see them again.

I found another boy that same day in the same condition. He likewise confessed the Lord and received the Comforter. Therefore, if we will be faithful God will be successful.

purchased, dressed and sent to Japan a doll as a Christmas present to a class of little Japanese children.

Those who know the foreigner in Tampa know that there is much of skepticism and atheism in his heart. He cares not for the church nor its teaching. Why should he attend its services? But the gospel is carried to him; it is preached and sung in his native tongue, upon the street corner every Saturday night. God has said: "My word shall not return unto me void." Even so may it be!

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### Work Among the Deaf People

Rev. J. W. Michaels, Home Board Evangelist

Work among the deaf people still progresses to the writer's joy and their great benefit. I am just home from a campaign in Richmond, Virginia, where I held a week's revival meeting at the First Baptist church, Dr. Geo. W. McDaniel, pastor. The Baptist people were all holding revival meetings and Dr. McDaniel requested that I be on hand to make an effort to reorganize the Baptist deaf mute Sunday school class which was started there soon after I took up the work as evangelist to the deaf people, but which because of another denomination having employed a lady in that city to draw the class from our church, had well-nigh broken up. I am glad to state my work there was more than a success, as during the week eighteen mutes were added to the Baptist church. Of these, seven were young gentlemen who were baptized by Dr. McDaniel. Six others came by letter from other cities and churches. Besides these, five colored deaf people were won over and baptized by the colored minister in the church founded by John Jasper. There are about twenty colored deaf people in Richmond, and I arranged so that they could have seats back of the whites at our meetings. The colored deaf have a very bright young man to lead them, and I succeeded in organizing a Baptist Sunday school class for them.

One acquisition among the whites is Mr. Arthur G. Tucker, who, though he has always felt that the Baptist church was the right one, joined the Methodist church because his wife's people were Methodists. This young man is the leading spirit among the deaf of Richmond and at one time he had charge of the Baptist Sunday school class. He has again taken charge and is determined as a Baptist to uphold it. A little compensation should be given him as he has to sacrifice both time and money. He has expressed a wish to become the regular minister to the deaf of Richmond and Virginia, and Dr. McDaniel is very anxious to see him take charge. I am in hopes the Virginia State Baptist Association or Convention will appropriate a colporteur's pay for him.

There are between three and four thousand deaf people in the state who need spiritual attention more than do the hearing class. I am now doing a little work in the West, but will be in the East in a short while.

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### Indians and Indian Missions in Oklahoma

Rev. C. Lee Phelps, General Missionary

Just one hundred years ago last September the first missionary was appointed by Baptists to do work among Indians. At that time there were very few Christian Indians among all the tribes. Every tribe held tenaciously to its peculiar forms of heathen worship.

Of course, no one knows how many Indians there were in these United States at that time, but probably about the same number that there

## From the Home Base

### In Tampa

Miss Bertha Mitchell, Home Board Worker

"What have you done this year? Not how many days have you been busy, but what have you done to help the foreigner follow me?" Is not this the question my Master would ask?

We humbly make reply: "We have taught thy Word; we have tried to live it; we have visited and ministered unto the sick, the poor in heart life, the needy. We have sought to be all things to all people, if by all means some might be saved."

In Ybor city, where the mission school is near the business section, the attendance has been so large that this year the Home Board added Miss Laura Gardner to the present teaching force. Here the pupils receive five periods of Bible study each week, each period being as long as the usual Sunday school class period. Once each week, instead of reading lessons in the higher grades, a Sword Drill is eagerly looked forward to. Three nights weekly school is had for those who for different reasons cannot attend day school. About fifty are enrolled, some of whom are grown and having a fair Spanish education, wish to study English. Others are children who, on account of home duties, are denied the privilege of attending day school; also there are a few fathers and mothers in the Beginners' class.

The Sunday school, numbering more in enrollment than the church, is pitifully small when compared with the crowds of children upon the streets; but when one realizes the indifference, ridicule and actual opposition to things religious in many homes, one can but be grateful for those who are reached. On Sunday evenings before preaching services, two interesting meetings are held. One, a group of women in a Bible class, led by an efficient teacher; the other, a group of men and young people who are trying to prepare for more efficient church membership through B. Y. P. U. study.

It is a source of joy and encouragement to the workers as, now and then, one who has not been a believer comes and asks for a Bible.

In West Tampa, through the day schools and kindergartens, a hundred Italian children are

reached daily, being taught not only the things usually taught in school, but also the Bible.

Many who do not attend our school are reached through clubs at the mission. There is the boys' club for boys from nine to twelve years of age, where they are taught different kinds of hand work, games, songs and drills.

Then there is the girls' club, which reaches girls from twelve to sixteen years, most of whom have stopped school and have gone to work in cigar factories. These girls are taught to cook and sew and do hand work of different kinds. After they have finished the task set for the evening, they enjoy gathering about the piano to sing gospel songs. Then there is the Bible lesson, followed by prayer, in which the girls themselves take part. Here, as in everything else, their individuality expresses itself. Not long since one of the number was suddenly stricken with appendicitis and was removed from her home to the hospital. During her absence the club held regular meetings and Mary was remembered in prayer by her friends. After a few weeks her health was sufficiently restored so that she could again attend the club. Before having prayer that evening, one of the girls said to Mary, "We prayed to God for you while you were in the hospital, now you ought to pray yourself and thank God for making you well." And Mary, for the first time in her life, perhaps, prayed aloud to God. She thanked him for the prayers of her friends, and promised to pray for them when they were sick.

Weekly sewing schools touch at least a hundred little girls, giving them not only opportunity to learn to sew, which they need so much to do, but also to sing of Jesus and write Bible verses.

Night school, three nights weekly, brings those young men and boys to the mission who otherwise might never enter its doors.

In Sunday school no children ever sang with greater zest or listened with more interest to Bible stories than do these Italian children. Indeed, they do love Jesus; he is very real to them; they believe he hears when they pray.

These foreigners, if you please, are becoming interested in foreign missions, as is evidenced by the fact that recently a class of little girls



are now—312,654. Of this number, 101,519 are in Oklahoma, and the larger part of these are members of what is known as the five civilized tribes, divided as follows: Cherokees, 41,824; Chickasaws, 10,966; Choctaws, 26,828; Creeks, 18,774; and Seminoles, 3,127.

We have now in Oklahoma 121 Baptist Indian churches reported, with a membership of 4,500, and with 181 ordained native ministers of the gospel; this does not include several churches which do not report to the associations.

There are 87 Methodist churches with a membership of 2,450, and 58 Presbyterian churches with a membership of 1,279; four Mennonite churches; four Dutch Reformed churches, and one Episcopalian church, membership not given.

The Indians seem to take naturally to the Baptist doctrine and polity; every year the Indian missionary problem seems more and more to resolve itself into a Baptist problem, as other

along with his neighbors. A large measure of credit for this condition belongs to the humble missionary of the cross.

God has given to the Indian work some of his choice spirits, among whom we mention: Revs. Evan Jones, Isaac McCoy, David Lykins, Joseph Islander, Lee Compeer, H. F. Buckner, J. S. Murrow, John McIntosh, A. G. Washburn, E. C. Deye, H. H. Clouse, F. L. King, Robt. Hamilton, W. A. Wilkins, H. H. Treat, Ira D. Halversen, Geo. W. Hicks. These, with others, have had part in bringing the Indians to their present heritage.

The coming generation of Indians will be heard from in the life and work of our denomination. There are now thirty-five thousand Indian students in schools in Oklahoma. Many of these are in schools that are the very best that our government can equip. The religious work in practically all these schools is under the personal supervision of our student missionary, Rev. Robt. Hamilton of Shawnee. He has an opportunity that might well be coveted by any man who is ambitious to serve the Lord.

Indians are by nature most intensely religious; they hold the wealth of the state largely in their hands and when they are educated and evangelized they will accomplish much in the kingdom of our Lord.

This writer is one who believes that the Indian is capable of any development of which any other race is capable, and that he is a part of God's plan.



### Achievements of Enlistment Work Among Louisiana Baptists

C. E. Perryman, D.D., of Home Mission Board

Three enterprises of great significance were projected by Louisiana Baptists during the year 1917: (1) The building of the boys' dormitory for Louisiana College, the campaign for which has been prosecuted to a successful conclusion, the building being already occupied. (2) The purchase of the Sophie Newcomb College in New Orleans, and the founding of the training school known as the Baptist Bible Institute, which will prove for all Southern Baptists, and especially of the Gulf Coast country and Louisiana, of such far-reaching results that no one can foretell. (3) The planting of a Baptist Sanitarium in Alexandria by Louisiana Baptists—an enterprise of great significance. We have planned to build a \$60,000 building on our ground, which is to be fireproof and modern in every respect, thus enabling us to render most efficient service to the sick and afflicted. The campaign for the \$60,000 is on for the month of February, 1918. These enterprises, with the enlargement of all our missionary and benevolent activities, call for a large vision and sacrificial work upon the part of both pastors and churches, with all our missionaries and general workers, but with our faith in God and our Louisiana Baptist hosts we shall press forward after a great fashion and reach the goal.

Remembering that enlightenment will enlist, and that enlistment will enlarge, it gives me pleasure to say that enlistment work in Louisiana contributes no small amount in the achievements of Baptists in Louisiana where there are so many backward churches in dire need of revival of the spiritual fires that alone will nurture and develop them in the greater activities. With the great world-war there has come a new heart hunger and soul need among these rural churches. In view of the fact that the farmers of America must feed and clothe the world, the hour has struck when we must educate and develop these churches in the fullness of the stature of New Testament churches in Christ Jesus. They must be enlightened in order to enlist them and when enlisted individually and collectively these churches will become spiritual dynamos in the world of Christian activities.

### Making the Mission Streams Flow

Rev. J. W. Bogle, Enlistment Worker, Georgetown, Ky.

After twelve months' experience in enlistment work in Kentucky, touching seventeen district associations, going into one hundred and twenty-six churches, from the big city church with its great mass meeting to the small country church far out in the hills, many have been the discoveries made. For instance, in one-fifth of Kentucky, forty per cent of the churches had no conversions or baptisms last year. Twenty per cent of the churches gave nothing to the organized work. Twenty per cent gave less than five dollars, and ten per cent gave over five dollars, but under ten. Then add to this the underpaid and unpaid pastors, who are wrestling with this gigantic problem; make then another addition,



CAREY PINNOCK.

Son of Rev. and Mrs. S. G. Pinnock, who gave his life in the service of God and humanity.

denominations are in some instances abandoning their work and turning the field over to the Baptists.

Many of our Indian ministers are strong, aggressive preachers of the gospel, and several are college and seminary men. All are in hearty accord with all our denominational enterprises. Practically all the work is carried on in the Indian language, the white missionary using an interpreter.

There are several tribes of Indians yet in Oklahoma for which practically nothing is being done to bring them into "the Jesus road," among which are the Ponca, with 1,036 souls, the Shawnee, with 3,009, Potawatmi, with 2,229, and the Tonkawae, with 48.

It is generally conceded that the Indians have been badly mistreated by their white brothers, and I suppose that tales of the cruelty and outrages have never half been told; but with all that may be said, the Indians know that the white missionaries have been their benefactors and friends. It has been the missionary that has espoused the cause of the Indian and stood between him and the avarice of a stronger race.

The Indian now has a great place in the hearts of the American people. Socially he stands on an equality with his white brother. Educationally he is fast coming to the front. Financially he possesses great wealth. In the business world the Indian is taking his place



HAROLD PINNOCK.

Brother of Carey, in the British Royal Aviation Corps, for whom we should not forget to pray.

adding the lack of interest and concern manifested by the members of so many of our churches, the small attendance at public worship, and you will understand how and why I was driven to my knees.

I reached up to God for power. I reached out after opportunity to be a blessing to all the churches. My plans crystalized, enlistment broke in upon my soul. The vision expressed itself in three words, *Evangelism, Missions, Enlistment*. Evangelism, the spirit of Jesus in the man and his message, is a blessing to any church for one service or a dozen; it will awaken the dead church, and be a blessing to the live one. Missions is the organized effort for world-wide evangelization, without the spirit of which the churches must die. Enlistment is the effort to enlist all the members in spiritual development, and for world-wide evangelization, and is essential to the other two things—evangelism and missions.

My heart is joyous. I have seen one hundred and fifty-three added to the churches, half-time churches go to all time, and once-a-month churches go to half time, with pastors located on the field. Pastors' salaries have been increased, prayer meetings, Sunday schools, B. Y. P. U.'s, W. M. U.'s organized in many places, and as the spirit of evangelism smites the rock, I have seen the mission streams flow and widen.

The future is as bright as the promises of God.

## From the Foreign Fields

### A Chinese Wedding

Mrs. Geo. W. Leavell, Wuchow

Isn't it true that all the world loves a lover?

I know it is true of the women at home, and will be specially true when they know the lovers are Chinese Christians. Last week there was a big wedding in the chapel here at Wuchow, China. The bride, a very pretty girl, the daughter of a rich family, had attended our school in Canton and was the only Christian in her connection. The groom had just graduated from an engineering school in Peking.

Their families consented for them to have a Christian wedding, and word went forth that it would be a grand affair. The bride came to the chapel in a sedan chair covered with flowers. After seeing her chair arrive, we hurried up the stairs, thinking we would find seats in the front of the church—but such a crowd! The windows, even, were packed. Men were standing on the backs of the seats, determined to see these "believing in Jesus" marry as the "foreign devils" do. Although I am very tall and was standing in the pulpit, I never saw the bride's face, the people crowded so close.

If imitation is the truest flattery we may believe these people like our customs, for the men were dressed in Prince Albert coats and wore silk hats. The bride wore a black satin embroidered coat, gray pleated satin skirt, and gray satin slippers. On her head was a tower effect of white silk that hung down on both sides like curtains—her wedding veil. Finally they pushed their way to the altar. Our Chinese pastor has a very pretty ring ceremony, much like our own, using the double ring, but the people were so noisy that only the bride and groom could hear his words. How much it did mean to these young people to brave every heathen tradition and in the face of this laughing crowd of their own people say by this act, "We believe in Christ; we want to live our united lives as we believe the Bible teaches, and so today we stand before you and the world and declare our faith."

Dr. Leavell and I went to their wedding feast. It was to be in the upper room of a tea house, and when we arrived everybody was solemnly sitting around nibbling on watermelon seeds. We were soon as busy as the other guests. When the food was brought in the groom invited us to sit at the table with him, the bride, our woman doctor, two preachers, and the owner of the tea house. We had supposed that the women would eat alone. The bride was too timid to raise

her eyes or eat. She seemed constantly about to faint. But as no one appeared to notice it, we decided it must be Chinese etiquette. This quieted my anxiety.

Such a feast as it was! I wonder if the menu would make you hungry? Birds' nest soup, sharks' fins, mushrooms with unlaidd eggs, mushrooms with peas, fish balls with walnut meats inside, roast duck, a Japanese fish that is very expensive and tastes like leather might taste, noodles in gravy, eggs several months old just like jelly. (I only tasted these, but would have enjoyed them had their age been less uncertain), hot grape juice with puffed rice in it, and fresh fruits.

I can't remember all the good things, as there must have been twenty courses. A dish of food was placed in the center of the table, and everybody served themselves from the common dish with their own spoon or chop-sticks. The groom would very kindly ask me to serve myself first, and I was too glad of the first dip to be polite enough to hesitate. Every few minutes he would drink our health, so dozens of bottles of lemonade were consumed. There were tiny cups of Chinese wine, but of course none of us took it, and the only heathen at the table, out of consideration of our views, declined. I failed to say that before the meal began the pastor, at the groom's request, gave thanks, and asked a blessing upon these young people.

When we were over-full, as the Chinese say, according to their custom we took our leave, bowing profoundly to each person in turn, congratulating the bride and groom and wishing for them many, many years of happy life.

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### Rev. Majola Agbebi, M.A., Ph.D., D.D.

Rev. L. M. Duval, Saki, Africa

A great figure has passed away in the death of Rev. Majola Agbebi, M.A., Ph.D., D.D., and the African race is the poorer, for it has lost a leader and a champion. The Baptist denomination is the poorer, for it has lost a pillar of the church. The world is the poorer, for it has lost one of its workers, and well might we exclaim, "There is a prince and a great man fallen in Israel."

The loss to the Yoruba Baptist Association, of which he was ex-president, is almost incal-

culable. Only a few weeks ago, in the month of March last, the Baptist Conference was in full swing at Lagos; there was feasting and rejoicing, and our hearts were full of hope that there were bright prospects in store for the future of the Baptists in Yorubaland. Dr. Agbebi, who was present throughout, was active in all its sessions and at its close appeared to be in vigorous health, and good for many more years to come. But scarcely had the delegates returned to their homes in the Hinterland, and scarcely had the doings of the Conference died away, than we were met with the shadow of this grievous sorrow.

The late Dr. Agbebi was born in Ilesha on the 10th of April, 1860. His father, George



Rev. Majola Agbebi, African Christian Statesman.

Vincent Agbebi, was of the Ekiti tribe, and his mother, Peggy Agbebi was Ibo, though both were descended from Yoruba people who had been captured in the many slave raids and shipped on board the slavers to be transported to America to be sold there, but when the slavers were captured by the British men-of-war, the slaves were put ashore at Freetown, Sierra Leone, where a large colony of Yoruba reside even to the present day. Several of these freedmen like the late Bishop Crowther and the parents of Dr. Agbebi were converted to Christianity and became the first missionaries to carry the gospel back to their own native land.

In his youth, Dr. Agbebi was a student in the C. M. S. Training Institute, Lagos, and subsequently became a schoolmaster in one of their schools. Later on he resigned his post and joined the Baptist church, becoming one of our school teachers and lay preachers. Soon afterwards he became the pastor of the newly formed Ebenezer Baptist church, which position he held for several years, during which time he visited Liberia, England and America.

Dr. Agbebi was a man of many parts, being in turn a preacher, author, journalist, and politician. He was somewhat of an original, and by some might be termed eccentric. But men from time immemorial who have tried any work of reform have been dubbed "eccentric." He was a strict vegetarian, carrying his scruples to the point of eschewing eating anything that had animal life in it, and confining himself to vegetable diet; a handful of parched corn or beans sufficing to satisfy his wants for many hours. He was somewhat of a "mystic," and believed in occasional fasting as an aid to the speedy answer to prayer. He was a total abstainer and non-smoker, and required all candidates for baptism to enter into a solemn covenant to abstain from intoxicating liquors, chewing, snuffing, or smoking tobacco; and from the use of swine's flesh as a food, before administering to them the rite of baptism.

He advocated the readoption of native names and dress in the place of borrowed at a time when it was considered a bold innovation, and stuck to it through ridicule and abuse, with the



Student body and principal Baptist Theological Seminary (1916-17), Nigeria, Africa.

result that some of the most respected men of the country have adopted the change.

He was always ready to extend a hand to struggling and deserving youth, and was the means of introducing several young men to Cowlyn Bay, Wales, when that institution was in active operation, where they were taught useful trades, such as carpentry, blacksmithing, masonry, etc., and some went in for the learned professions, and all with the view to returning and preaching the gospel in Africa. Were every one for whom he has done a kindness to go and lay a single blossom on his grave he would sleep under a wilderness of flowers.

The degrees of M.A., Ph.D., and D.D., were conferred on him by colleges in Liberia and America for his great work. At the time of his death he was president of the Native Baptist Union of West Africa, of which he was the founder, and which comprised in 1903 twenty churches and schools, seventeen ordained and unordained preachers, 1,600 members, 500 Sunday school scholars, 700 day school scholars, and 2,700 worshipers, embracing Yorubaland, Fantiland, Sierra Leone, Iboland, and the Camerouns, and these figures have considerably increased since the above date. Besides being pastor of the Araromi church in Lagos, which has a membership of 250, he carried on extensive missionary work in the Ekiti country and the Niger Delta, where in 1915 there were 3,006 members.

This great man of God has passed away to his reward, and we are left wondering who will carry on his work. It appears that no one is strong enough to take the burden upon his shoulders. We have wondered this way before when some of our leaders have been removed, but God in his wisdom and love has never forsaken us and has raised up others to fill their places. We are praying that he will do so in this case as well.

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### The Ying-Tak B. Y. P. U.

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

The Chinese Christians are good material when the aim is "All Baptist Young People Utilized."

It was my good pleasure to be present recently at the Ying-Tak B. Y. P. U. review day. This review service gave me a fine opportunity to see what they were doing as an organization in effective Bible study. This Union of the Ying-Tak church has been organized less than two years. It was started out of material wholly undeveloped, since not one of the present members ever attended a B. Y. P. U.

I have attended a number of first class Unions in the homeland, but I have not attended one

where the members were doing their duty more faithfully than these Chinese were. The emphasis of the review was placed on their knowledge of the teaching of the Word of God as to the different kinds of literature and the gist of each book of the Old and New Testaments. These people showed a knowledge of the Bible—its literature, its history, and general contents—which I have not seen in many well-established Unions in other places.

The members of the Union were divided into groups with a leader for each group. These groups were organized to suit the needs of the members. Each group leader manifested much interest in his group and the work of the Union as a whole. The leader of the review directed



A Ying-Tak B. Y. P. U. worker. Though 65 years old, he is an efficient Young People's leader.

his questions to members of the different groups, choosing these freely without previous consideration. He directed the review so as to include sections of the Bible from Genesis to Revelation, asking for the history of this section or the meaning of a certain book. No one failed to answer the leader in a most creditable way.

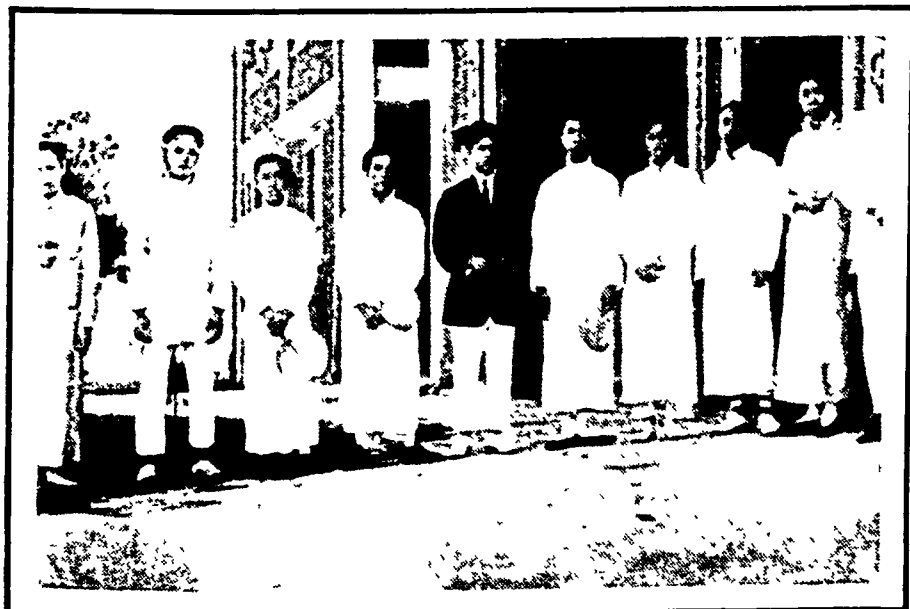
The members of this Union are a very interesting body of believers, or those interested in Christianity. Practically the entire church belongs to the Union. There were the little boys and girls from the schools, many of whom are very young, yet they were able to give the history of most any book or the gist of its teaching. Boys and girls from ten to fifteen years were able to tell the wonderful teachings of God's precious Word. I was especially impressed with what some little girls could do. These little girls are the product of Christianity. Their little lives, so full of hope and joy, are a revelation to this needy land as to the power of Christ to meet her crying needs. Then there were the old men and women who are members

of this Union. They were all alike enjoying it and receiving its benefits. They were not emphasizing the "Y" in the Union. What is good for the young may be helpful to the old, for they are all young in Christ Jesus. One old man, who became a follower of our Master about a year ago, is very active in the Union. He is near sixty-five, an honorable gentleman, belonging to the old class in China, but a new man in Christ Jesus. He could not give the history or the teaching of the books of the Bible so well as the younger ones, yet he was brave and ready to do the best he could, and that was quite remarkable for one so old and who had been a Christian only about a year.

Much credit for the good work of this Union is due to the faithful efforts of Brother Ben Rowland. He organized it and has directed its movements. He has, with the help of the Chinese working under his direction, planned and carried forward the work from the beginning until this day. He has high ideals for the Union and is pressing forward in bringing these ideals into life. Much real progress has been made toward perfecting this Union for constructive service in the kingdom where the needs are very great.

In the past but little has been done in China to develop the B. Y. P. U. work. More has been done for the Sunday schools and Bible training classes. We have done far too little in establishing the B. Y. P. U. department. Other phases of the mission propaganda took precedence over this very helpful work; but the time has come when we must look well to our young in all the churches, and train them for leadership. We shall need to throw the burdens of the work upon them in the near future. This work of preparation in learning thoroughly God's Word, the history of Christianity's onward march, constant practice in handling the problems of church life, and how to win others to his fellowship—give our young Christians—and the old also—better training in this phase of service, and we will have a far better equipped army to conquer this land for our Master.

Some have wondered as to whether the Chinese are ready for this kind of service. Some have seemed to think that the Chinese are not able to conduct such work, and the missionaries are too busy with the present problems without adding others. I feel about the growing Chinese Christian constituency very much like Dr. Arthur Smith expressed himself some years ago. A body of missionaries were discussing a certain phase of Christian service. Some questioned the advisability of throwing such responsibilities on the Chinese, and asked, "Do you think the Chinese are equal to it?" Dr. Smith replied, "The Chinese are equal to anything." They are certainly equal to the task of doing splendid B. Y. P. U. work, and we should give them a chance all over China.



A group of young preachers in the Hakka Field who lead in B. Y. P. U. work.



Some of the older workers in the Hakka Field who are making strong leaders.

## Young People's Department

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

### THE NEW YEAR

The clock struck twelve in the tall church tower,  
And the old year slipped away,  
To be lost in the crowd of phantom years  
In the House of Dreams that stay  
All wrapped in their cloaks of gray.

Then swift and sweet o'er the door's worn sill  
Came the youngest child of Time  
With a gay little bow and a merry laugh,  
And a voice like bells achime,  
Challenging frost and rime.

He found there was plenty for him to do,  
The strong and the weak were here,  
And both held out their hands to him  
And gave him greetings dear;  
The beautiful young new year.

"You must bring us better days," they said,  
"The old year was a cheat."  
Which I think was mean when the year was  
dead;  
Such fate do dead years meet,  
To be spurned by scornful feet!

"I bring you the best a year can bring,"  
The newcomer stoutly spake,  
"The chance of work, the gift of trust,  
And the bread of love to break,  
If but my gifts you'll take."

The noblest thing a year can lay  
In the lap of you and me,  
The brave young year has brought this day,  
It is Opportunity,  
Which the wise are quick to see.

—Margaret E. Sangster.



### TO LEADERS OF YOUNG PEOPLE'S ORGANIZATIONS

#### MY DEAR FRIENDS:

The editorial "we" has never come naturally to my pen, and so I am writing this as a personal letter to each one of you.

Our Young People's Department was planned with a twofold purpose by those who were arranging for the publication of HOME AND FOREIGN FIELDS.

The first purpose was to have a department that would attract and interest the children in the homes in our great missionary enterprises. The secondary purpose was to furnish program material. It has been gratifying to learn that in some cases the first purpose has been accomplished to the loss of the second. Leaders write that the children have already read the stories and so they cannot be used in programs!

The help, therefore, that this department can render leaders must be by way

of suggestion for adapting material given in the magazine. This opens up a fine opportunity for the exchange of plans. If you have overcome a difficulty, let us know how you did it. If you had a bright idea that really worked well, tell us about it. If you had a successful entertainment that increased mission enthusiasm, write us the name and where we can get it. If you succeeded with a mission study class, give us your plans. Do not let us be afraid to pass along what might appear to be rather trivial suggestions, if they have been helpful in our work.

Then we should ask each other questions. If they are very important to our work we shall not mind waiting a month or two before the replies can be secured and printed. All of our communications must be brief, for space is limited. Names will be omitted when requested.

Now, the very first thing I am going to ask of you is this: Look back over your experience as a leader and tell me the very best offering you ever had for home missions and how you secured it. A letter from you by January 5th will reach me in time for the February magazine, and some of us can use your plan in March, the time of our special home mission offering.

Believing that we are going to receive much help from each other, I am,

Yours in His service,  
ELIZBETH N. BRIGGS.



### "THE HOUSE THAT JACK BUILT"

"Mr. Conductor," said little Louis Rhodes, pulling at a gilt-buttoned sleeve, "please tell me a story."

"Bless my life!" exclaimed Captain Sam, of Express No. 55. The train had just pulled out from Newcastle, and, as there was a long run without a stop, the tired conductor had dropped into a back seat to rest a bit when Louis came up and asked for a story.

"Bless my life!" said Captain Sam. "I don't know a story to my name, except 'Here is the house that Jack built.'"

"Don't tell me that," answered the little boy. "I know that myself," and he began to rattle off: "This is the house that Jack built; this is the rat that lived in the house that Jack built; this is the cat that caught the rat"—

"Stop right there!" said the conductor. "That reminds me of something. On my last trip east, as I went through one of the coaches to look at tickets, I found a little girl about your size sitting by herself. 'Tickets,' I said, without

thinking. 'Mamma has 'em,' she said, 'an' she's gone to get a drink of water. But won't you please take my orange to that little girl back there with the red handkerchief on her head? Her mamma has forgot to give her any.' I looked for the girl with a red handkerchief, and saw a poor woman with five children. They didn't look as if they had had much to eat, but nobody was paying any attention to them. 'Maybe your mamma won't like you to give away your orange,' I said. The little girl opened her eyes very wide and said, 'Why, Cap'n, my mamma loves me to give things!' 'All right,' said I, and I went back to the little party and gave the orange; and I said in a loud tone of voice: 'This is from a little girl whose mamma just loves her to give things.' At that ever so many mothers pricked up their ears, and presently I saw another little girl bring a box of lunch to the poor children. 'Ah,' said I to myself, 'this is like that old song about the house that Jack built. "This is the cat"—' When I got that far a lady pulled a pretty little cap out of her bag, and said, 'Won't you let your little girl wear this tam-o'-shanter?' I went on singing easy to myself: "'Where is the dog that worried the cat that killed the rat that lived in the house that Jack built?'" And, sure enough, here was a boy giving something out of his pocket, I don't know what. So it went on till those forlorn little chicks had more things than a few, all because one little kind heart gave 'em her orange. Now, small boy, get off of my knee. I've got to ring the bell for the engineer to whistle. Go and see if you can't start another 'house that Jack built.'"

—Selected.



### ALL ALONG THE TRAIL

(A Demonstration.)

BY MRS. MOFFETT RHODES.

#### PROLOGUE: THE TRAIL.

The trail is wide, and the trail is long,  
And it leads to a sunset shore;  
And the trail was made by the souls that were strong,  
From the new world's half-flung door.

The red man said, "The land is mine."  
Said the white man, "It shall not be."  
So they fought and robbed with base design  
By the side of the restless sea.

And westward pushed the hand of might,  
And deserts to gardens grew;  
And millions, lured by freedom's light,  
Have crossed the ocean blue.

For the gentle Jesus, with patience kind,  
Still pardons our faults and pride,  
And bids us make, with his love in mind,  
The trail, both long and wide.

#### THE PILGRIM.

(A Girl in Puritan Dress.)

#### The Landing of the Pilgrim Fathers.

The breaking waves dashed high  
On a stern and rock-bound coast,  
And the waves against a stormy sky  
Their giant branches tossed.

And the heavy night hung dark  
The hills and waters o'er  
When a band of exiles moored their bark  
On the wild New England shore.

What sought they thus afar?  
Bright jewels of the mine?  
The wealth of seas, the spoils of war?  
They sought a faith's pure shrine.



Aye, call it holy ground,  
The spot where first they trod.  
They left unstained what there they found,  
Freedom to worship God.  
—Hemans.

## INDIAN.

(Boy in Indian Costume.)

I am the Indian. When the white man came to America, I roamed and hunted everywhere. Now I live where the white man says I must. My people were glad when they heard of the white man's Book of Heaven. They came two thousand miles to get it. Now I lay aside my blanket for the white man's clothes. I lay aside my bow and arrow and take the white man's gun. I forget to hunt and fish, and I go to the white man's school and shop. I will love the white man's Jesus and the Great White Father at Washington.

## PIONEER.

(Boy in Costume.)

I am the pioneer. I make paths through the trackless forest. I fight with wild beasts and savages. I clear the ground that others may have homes. I make the trail long and wide for the Stars and Stripes and for the message of Jesus.

## ESKIMO.

(Boy or Girl in Eskimo Dress.)

I live in the far frozen North where the sun shines six months in the year, but I am an American, and the trail comes this way, too. The ice and snow couldn't keep out the missionary. Before he came we used to be hungry and even starve, but he brought us the reindeer. Now we have food and warm clothes and a team to take us spinning over the snow. Best of all, the missionary teaches us about Jesus; and when we learn to love him we are always cleaner, kinder and happier.

## MOUNTAINEER.

(Boy in Overalls.)

We-uns live in the mountings. We hain't never had no chanct. Paw 'lowed I could go to school and l'arn to read, but there warn't no room fer me. Come next year, me'n sister, we'all are goin' ter that thar Baptist school we hearn tell so much about. We're sure glad the trail comes this a-way.

## NEGRO.

(Boy.)

Once there was a little black boy like me, and he wanted to go to school. He walked a long way to find it, and then the teacher said he couldn't stay because he hadn't any money. He said he could work. The teacher told him to sweep the room. He swept it twice and dusted it three times. It was so clean that the teacher said he could stay and work. He grew up to be a great man and had a school of his own. We can't all be great like Booker Washington, but if you will give us a chance we will grow to be good Americans and follow the trail.

## IMMIGRANT.

(A girl with calico dress with kerchief and bundle or, if preferred, several boys and girls with one as spokesman.)

I came across the water in a big ship. I wanted to go to school and earn a lot of money and go to my own church without being afraid. A million like me come to America every year. We need some one to be a good friend to us and to teach us how to be good Americans and, most of all, to tell us about Jesus. Don't let us miss the trail.

## CHINESE.

(Boy in Chinese Costume.)

Nobody want-ee me. Ev'lybody mak-ee fun-ee me. No lik-ee Melica. Then kind lad-ee com-ee. Tak-ee Sunday school. Learn-ee Jesus God. He say lov-ee ev-lybody. Why don't ev-lybody lov-ee me?

## JAPANESE.

(Very Small Child.)

I go to the kindergarten. We sing and play, and then we talk about Jesus, and then we kneel down and pray to him. And then I say all to myself: "Dear Jesus, bless my honorable father and mother and Gobo and my sister Yuri and make them throw away the ugly idol. Amen."

## AMERICA.

(Girl Draped in Our National Colors.)

You are very welcome, all my children. I need you every one. But how shall I help you to follow the trail? Who will help me?

## SOCIAL SERVICE.

(Girl with Broom.)

I will help you, dear America. My broom will sweep away the dirt and the cobwebs of superstition and ignorance. I will make healthy villages and clean houses. I will teach the boys how to make good citizens and the girls how to make good homes. I will help to keep the little babies alive in the hot summer. I will help you, dear America.

## MEDICAL WORK.

(Boy with Medicine Case.)

I will help you, dear America. I am Medical Work. I travel everywhere, by boat, by dog sled, on horseback, or in automobiles. No one is too poor for me to help. When I have made them well, they will be better Americans. I will help you, dear America.

## LITERATURE.

(Girl with Magazines and Bible.)

I will help you, dear America. I am Literature. I am good books and magazines that show

(Used by permission.)

## No. 171.

## Our Colors So True.

Lizzie DeArmond.

COPYRIGHT, 1908, BY CHAS. H. GABRIEL.  
E. O. EXCELL, OWNER.

Chas. H. Gabriel.



1. 'Three col - ors has the na - tion's flag Our 'hearts de - light to see,—
2. 'Red speaks to us of Je - sus' blood, For all the 'whole world shed,
3. 'White tells of those who, pure in heart, Shall see the Sav - ior's face,
4. 'Blue tells us of the faith - ful ones Who like the 'stars shall be,



The Red, and White, and star - ry Blue, Our pledge of lib - er - ty.  
That we might rise to life and light, Thro' Him who once was dead.  
And in His like - ness dai - ly grow, In 'Heav - en's ho - ly place.  
Bright jew - els in the Victor's crown, Thro' all e - ter - ni - ty.



## CHORUS.



{ O 'Red, White, and Blue, our colors so true, An emblem fair of heav'nly things, to  
O 'Red, White, and Blue, the old and the new, Our [Omit.....]



help us on our way;  
.....] ban - ner of gladness, we hail it to - day!



GESTURES:—1. Wave flags. 2. Lay flags across hearts. 3. Touch red stripe. 4. Describe semi-circle outwards with flags. 5. Touch white stripe. 6. Hold flags up high. 7. Touch blue square. 8. Move flags held high, from left to right, shaking them slightly to give twinkling motion, like the stars. All hold American flags.

people how to think better thoughts and live better lives. I am the Bible that keeps their feet in the trail. I will help you, dear America.

TEACHER.

(Girl with School Books and Bible.)

I will help you, dear America. In schools and kindergartens I am teaching foreign children to speak and read our language. Then I am trying to train them into good citizens. Every day I am teaching them from God's Book that they may become earnest followers of the Saviour. I will help you, dear America.

PREACHER.

(Boy.)

I will help you, dear America. In these times of war, we are coming to realize afresh the need of God's strength and power in the lives of men and women. Our country must become a Christian country or we shall suffer greater disasters than we yet dream of. If we are to be the leader among nations, we must as a people, give ourselves to God for his leadership.

AMERICA.

Thank you, my good friends. With your help we will make this land a beautiful, clean, united Christian America, and Jesus Christ shall be its King of kings. But I see others coming whose help we shall need.

GROUP OF BOYS AND GIRLS.

(If this exercise is given by an organization, all of the other members may be used in this group with one as spokesman.)

We will help you, dear America. We are boys and girls from Christian homes. Our ancestors were among the Pilgrims and the pioneers of this, our native land. They suffered perils and hardships that they might open up for us a land of freedom and of religious liberty. We have had careful Christian teaching from our earliest days. We pledge ourselves to be loyal to the principles upon which our country was founded, looking to our blessed Saviour to lead us into his perfect laws of love, justice, mercy, and righteousness.

(This group may then sing "Our Colors so True," after which all join hands and sing "America.")—Adapted from "The Young Christian Worker."



## OUR PUZZLE CORNER

### PUZZLE I—A COMMAND.

The first letters of the omitted words tell something we are commanded to do. Give the words, and tell where the verses are found.

- (1) The — is my shepherd, I shall not want.
- (2) Thou shalt have no — gods before me.
- (3) Vanity of vanities, saith the preacher; vanity of vanities, all is —.
- (4) In the beginning God created the heavens and the —.

- (1) Ho, every — that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat.
- (2) — is the accepted time, now is the day of salvation.
- (3) — me not to leave thee, and to return from following after thee; for whither thou goest, I will go.

- (1) A soft — turneth away wrath.
- (2) And came and dwelt in —; that it might be fulfilled which was spoken through the prophets.
- (3) — no man anything, but to love one another.
- (4) And lead us not into —.
- (5) Marvel not, brethren, if the world — you.
- (6) O God, thou art my God; — will I seek thee.
- (7) — now thy Creator in the days of thy youth.

MISSISSIPPI FRIEND.

In answering this puzzle, write a "night letter" of not more than fifty words, telling why this would make a good Home Mission motto.



### ANSWERS TO DECEMBER PUZZLES

#### I. NAME OF A MISSIONARY (Answer with a vocation.)

1 Preacher, 2 Engineer, 3 Artist, 4 Robber, 5 Lawyer.

1 Cook, 2 Artisan, 3 Lawyer, 4 Doctor, 5 Warrior, 6 Engineer, 7 Lawyer, 8 Lawyer.

Answer: Pearl Caldwell, Pingtu, China.

#### II. NAME OF A MISSIONARY.

1 Minister, 2 Auditor, 3 Real Estate Agent, 4 Yeoman.

1 Artist, 2 Nurse, 3 Doctor, 4 Editor, 5 Robber, 6 Soldier, 7 Officer, 8 Nobleman.

Answer: Mary Anderson.



### NAMES OF THOSE ANSWERING NOVEMBER PUZZLES

Illinois—Robert Elwell.

Kentucky—Douglas Durham, Lula Durham, Verdy B. Wheeler.

Mississippi—Elizabeth Brame, Sibyl Brame.

Maryland—Ethel Howard.

North Carolina—Inez Abbott.

Texas—Ernest Duncan.

Virginia—Alice R. Hamilton.



## THE LEADER'S NOTE BOOK

January and March are special home mission months. Many leaders of Sunbeam, Girls' Auxiliaries and Royal Ambassadors will be looking toward the special home mission offering in March. They might find it a good plan to use the exercise, "All Along the Trail," in the January meeting, and begin teaching the song, "Our Colors so True." This may be added to the regular program set out for the home mission offering in March and a public meeting arranged. Material being in hand so long ahead of time will save the usual necessity of hurried practices. The society may be divided into three groups, Reds, Whites, and Blues. Small flags of these colors may be given to each group and the offering counted separately if the leader judges best. Too much of a contest is not advised; the after effects must be considered.

A building may appear well without, but is not true architecturally unless it is built with honesty and soundness. The life of our church cannot be stronger than her spiritual strength. The church is not stronger than her individual membership.—John Timothy Stone.

## 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.

January 6.—Devotional meeting—"The Unrecognized Christ." See page 2, "How the World War Will Save Christianity." With the points of this great sermon reduced to a five-minute talk, let the leader show how we may recognize the power of Christ even in this awful war.

January 13.—Bible meeting—"The Hymn of Creation." See page 29, "The Ying-Tak B. Y. P. U." An interesting missionary story that will inspire the Union to greater effort.

January 20.—Doctrinal meeting—"What Kind of a Being Is God?" See page 13. Show that God is no "Slacker" concerning his promises, and bring out what it means to be a Bible "Slacker."

January 27.—Missionary meeting—"Home Mission Survey." See page 11, "The Home Mission Appeal." Under "What the Home Mission Board Is Doing," page 12, give the summary as presented by Dr. Masters. Other home mission material is provided in abundance in this number.

JUNIOR B. Y. P. U.

The Juniors will be greatly interested in the articles in this number dealing with the work of the Home Board for the soldiers. See particularly Miss Briggs' note "To Leaders of Young People's Organizations," and take the matter up with her. "Along the Trail" will be found easy and interesting as a special program for B. Y. P. U., G. A., R. A., or Sunbeams.

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

The Bible study meeting, "World Peace," will give opportunity for bringing out what is being done by Baptists for the religious welfare of the soldiers. Also, the sermon by Dr. Vines, page 2, can be summarized and made a striking feature of the meeting.

For the missionary meeting a comprehensive survey of Home Mission Board activities has been prepared by Dr. Masters. (See pages 11, 12.) The material on Baptist work in New Orleans (pages 4-8) will be found valuable. See Miss Mallory's department (pages 19, 20) for detailed program.

SUNDAY SCHOOL.

A brief monthly missionary program, during the opening or closing exercises of the school, should be a feature in every Baptist school in the South. The exercise, "Along the Trail" (pages 30-32), may be given to splendid advantage. If the Juniors, or Sunbeams, prepare the exercise for use in their meeting, ask the leader to condense it to fifteen minutes and give it before the Sunday school.

PRAYER MEETING.

World conditions present an imperative call to prayer. The prayer services ought to overflow with spiritual power, and should be attended in larger numbers than ever before. Pastors and leaders should read carefully the messages of the secretaries of our Boards, and faithfully present these messages at least once each month at the prayer meeting hour for discussion and united prayer.

# NAMES AND LOCATIONS OF MISSIONARIES

## OF THE FOREIGN BOARD.

### South China.

CANTON.—Mrs. R. H. Graves, Mrs. G. W. Greene, R. E. Chambers, John Lake, Mrs. Lake, P. H. Anderson, Miss Mary Anderson,\* H. 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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### Pakhol.

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NANKING.—P. S. Evans, Jr.,\* Mrs. Evans.\*

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CAMPOS.—John Mein, Mrs. Mein, Miss Genevieve Voorhies, Rua Dr. Alberta Torres, No. 99.

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VICTORIA.—L. M. Reno, Mrs. Reno, E. A. Jackson, Mrs. Jackson.

NOVA FRIBURGO.—A. B. Christie, Mrs. Christie.

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JUAREZ.—W. F. Hatchell, Mrs. Hatchell.

On Border but Superintending Work in Mexico.—J. S. Cheavens, Mrs. Cheavens, Miss Ida Hayes, Eagle Pass, Texas; J. E. Davis, Mrs. Davis, El Paso, Texas; J. H. Benson, Mrs. Benson, Nogales, Ariz. On Enforced Furlough.—Miss Addie Barton, Miss Laura Cox. On Regular Furlough.—Frank Marrs, Mrs. Marrs. Engaged Temporarily in United States.—R. P. Mahon and wife, pastor, Lake Charles, La.; A. N. Porter and wife, pastor, Alamogordo, N. M.; Dr. R. W. Hooker and wife, practicing medicine, Memphis, Tenn.; J. W. Newbrough and wife, Alice, Texas, serving State Board of Texas and superintending work in Chihuahua by correspondence; D. H. LeSueur and wife, Austin, Texas, serving State Board of Texas; J. G. Chastain and wife, employed by Home Mission Board in Cuba.

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### Argentina.

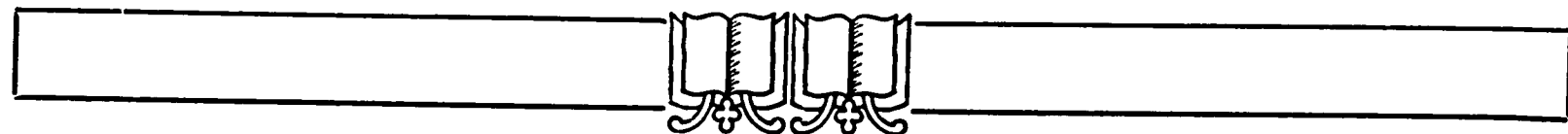
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### Chile.

VALPARAISO.—W. E. Davidson, Mrs. Davidson.



## Our Soldier Boys, Our Nation and Our God

In the stress which is coming to our soldier boys in camps and trenches and to their people back home, who are giving their best and all, there is a challenge to our Baptist people such as we have never felt before to give liberally to Home Missions.

Baptists are contributing liberally to the many millions being raised for worthy humanitarian causes connected with the war, for Baptists believe in every good cause. But there are large distinctive needs that we must meet ourselves. These obligations we cannot transfer to others.

### \$560,000 Needed Now

Unusual times call for unusual measures. It will require \$560,000 to pay for the work of Home Missions being conducted by the Board this year. More than we have given, it is far less than we are able to give, and is the least amount the Board dared to put to work as an expression of Southern Baptist missionary concern in the midst of unparalleled needs and opportunities.

Promptness and co-operation in action, prayerfulness and consecration in spirit, are our needs in order to succeed. Our appeal for these is to every pastor and layman and devoted woman. Large giving is needed immediately. Let collections be made everywhere and often.

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**The Home Mission Board of the Southern Baptist Convention**  
Healey Building, Atlanta, Georgia

