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# HOME AND FOREIGN FIELDS

Continuing  
The Foreign Mission Journal  
The Home Field



MISSIONARY J. G. CHASTAIN AND A GROUP OF CUBAN CHILDREN

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

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

## ***Brother Pastor:***

This copy of *Home and Foreign Fields* is being sent you at the request of the Home Mission Board, to make sure that you receive the stirring messages it contains, which will be of the highest value to you as you plan your spring drive for the greatest missionary offering your church has ever made. If you have already received a copy you will know how to use this one to best advantage.

If every home in your field received this number—and each number hereafter for a year—would it not be a tremendous help to you in reaching and passing your apportionment? You know it would!

The magazine costs nearly twice as much to publish as the subscription price. The Sunday School Board pays the difference as a missionary investment. But all our high purposes fail if the people do not read it. **And they will not read it, in large numbers, Brother Pastor, unless you make it your business to see that they do.** We depend chiefly on you.

We ask you to do one of the following things:

1. Make a list of the responsible heads of families, including particularly Sunday school teachers and officers, W. M. U. and B. Y. P. U. leaders, and all church officers, and **ask the church to vote a sufficient amount to send the magazine to these addresses.** The amount will not be large, and it will be the best missionary investment the church ever made. Send us the list of names, with correct addresses, and check or P. O. money order **at once**, so that the April number will be received. This is the ideal way, and the church that does it will never regret it.

2. If for some reason this is not practicable, just now, take this copy, display it and speak of it from your pulpit, and take the names and money of those who desire to subscribe. Follow this up by a personal canvass. Keep in mind the offer of one free subscription for each list of ten or more names.

3. If you are so situated that you cannot make the personal canvass, appoint some missionary-hearted man or woman who will systematically solicit the subscriptions of the church members. Perhaps the community might best be districted and a captain placed over each district. Your W. M. U. will help enthusiastically if you make the request. Your B. Y. P. U. will do its share cheerfully. They will find it a remarkably easy and delightful task.

**One of these three things we shall confidently expect you to do.**

Please act **at once**, so that we can get our April number, with its stirring messages, into the hands of your people before the Convention year closes.

***The Baptist Sunday School Board***

***161 Eighth Avenue, North,  
Nashville, Tenn.***

# HOME AND FOREIGN FIELDS

A Missionary Journal  
Presenting the Work of the Southern  
Baptist Convention

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

PRICE: 50 Cts. PER YEAR

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

NASHVILLE, TENNESSEE

I. J. VAN NESS, Corresponding Secretary

G. S. DOBBINS, Editor

## Editorial

THE approach to the close of a great campaign or contest always carries with it an element of thrilling interest. This explains the presence of excited crowds in the baseball parks near the season's close; the feverish and anxious multitudes on the eve of an election; the tense, strained, nervous eagerness of an army on the day before it is called into fighting action. Something of the same spirit lays hold on many earnest hearts as we come toward the close of our convention year. Wrapt up in these final days is victory or defeat. For the future of the denomination, the issue involved in the campaign for home and foreign missions is more significant than any other single effort which may concern the lives of Southern Baptists. Oh, that there might be the tenseness, the eagerness, the passionate interest in the outcome of this drive for a million and a half dollars that the children of this world manifest in affairs so trivial in comparison! In a special way we have endeavored to gather material which will exhibit the far-reaching scope of our home mission tasks and enterprises. Our work in Cuba and Panama will come in for special notice in programs of the auxiliary societies of the church. Pastors and leaders will find a storehouse of information and a mine of inspiration in this number. Write freely for extra copies as you need them, and press the battle to a glorious triumph.

HAVE you noticed the table of receipts for home and foreign missions? Turn to these tables and notice where your state now stands. Remember that it will require at least 25 per cent more than is called for by these figures if the needs of our two Boards are to be met. Let no church beguile itself into believing that it has done its duty when its apportionment as indicated in these figures shall have been met. Victory will be possible only on condition that the weakest churches raise their full apportionment and that the stronger churches raise from 25 to 50 per cent more.

THE minutes of the Southern Baptist Convention for 1917 show that there are 1,784,992 pupils enrolled in the Baptist Sunday schools of the South. These figures will easily go to two millions when the hundreds of schools not reporting are included. An average of ten cents each from these Sunday school pupils—less than one cent per month—would

give to home missions the sum of \$80,000 and to foreign missions \$120,000. On Sunday, March thirty-first, the Baptist Sunday schools of the South will observe their annual Missionary Day. Surely no school will be satisfied with an offering that does not average ten cents per member, and to set the aim at no less than one dollar per member should be the joyous determination of the great majority of schools. Let us not merely say, "We can do it if we will," but "We can do it and we will."

THE Survey tells of the rejection for military service of seventy-five men out of every ten thousand because of stammering. Their rejection was based upon their inability to ask and give the countersign. Officers who passed the examination were later rejected because under the strain of nervous fear they were unable to give the commands, "Forward, march!" and "Halt!" Is it not possible that a still greater percentage of officers and privates in the Christian army are thus afflicted? The Christian countersign of today is "Give," and many are sadly unable to pronounce it. Such stammerers, led by a preacher who cannot give the command, "Forward, march!" are inca-

pacitated as disciples, and will do much to defeat the cause of our Lord in these days that are trying men's souls.

THE following resolution adopted by The National Committee of Northern Baptist Laymen has in it a ring of determination and faith that challenges Southern Baptist laymen to a like devotion: "It is imperatively demanded of the Christian church that even in the midst of war, and in addition to whatever taxes we cheerfully pay, and whatever contributions we make to such great relief agencies as the Red Cross and the Young Men's Christian Association, we shall maintain with unabated vigor and undiminished strength those agencies of the Christian churches which express and cultivate the spirit of Christ and which prepare men and women to be effective exponents of the Spirit. With equal emphasis we record our conviction that our efforts for the impartation of the Christian message and the Christian spirit to non-Christian peoples should not be remitted or diminished during the war. We urge the importance of a larger and more whole-hearted consecration of wealth to the promotion of human welfare and the progress of the kingdom of God."

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THE editor of the *Christian Index*, in discussing the subject: "The Local Church an Agency for Kingdom Conquest," points out the obligations of Christians to love Father, Son and Holy Spirit; since the chief aim of Jesus was to establish a universal kingdom for himself, the first business of Christians is to seek the kingdom of Christ; a church being composed of individual Christians banded together for greater strength and efficiency, the supreme aim of the church is that it may be an agency for world conquest. Just as individuals group themselves together, so ought churches, that their combined strength may accomplish what separately would not be possible. The writer then concludes with this fine reasoning: "Such co-operation is called denominational, or organized, work and the need of this very hour is the recognition and the discharge of the obligation by individual Christians and individual churches in organized or denominational work. Such work is not arbitrary; it is divinely imposed. The failure to recognize it as such is impeding the progress of the kingdom of Christ. It should always be remembered that the churches are set for kingdom conquest."

REV. JOHN F. WARREN, of Georgia, addressing himself to the subject of diseased churches, calls attention to the fact that in a certain Georgia Association, composed of twenty-eight churches, there was given to foreign missions last year the sum of \$200, when \$1,000 would have been none too much for this cause. The cogency of his reasoning can scarcely be disputed when he says: "God not only gave something, but he sent one to seek and save the lost. God is the greatest missionary. To be in accord with God an individual or a church must be an ardent lover of missions. The church that does not give to the cause of missions does not love missions. And the church that does not love missions is violating the fundamental law of spiritual life, and is failing to love as God loves. It cannot do this habitually and escape a diseased condition. When a church is failing to support the cause of missions, its desire is not God's desire, and like ancient Israel it is sure to experience trouble and face grave problems."

THE *Missionary Herald*, the journal of the American Board of Commissioners for Foreign Missions, urges that now, in the midst of the war, is the time to speed up our missionary activities—"to take them on our hearts with real unanimity and a new and deeper spirit of loyalty; to give to the point of genuine sacrifice; to pray about them, think about them, care for them, as we do for the issues of this momentous war. The churches have undertaken the greatest task of the world. Let us rally to it now, magnify it, push it. Let us think about the boys at the front; what they are fighting for; what they will want for the world they are striving to deliver; what they will think of us when they come home and look about to see what we are doing, and what there is for them to undertake."

AT its recent session the Texas State Convention adopted the following resolution: "Resolved, That the Texas Baptist General Convention express to the Foreign Mission Board and the Executive Committee of the Southern Baptist Convention its earnest desire that a commission composed of at least five of its most outstanding brethren be sent to our several mission fields during the year 1918 if possible, which commission shall take time to thoroughly investigate conditions on our present fields and Russia; such investigation to be put in permanent literary form; and, further, that this commission shall visit the great centers of our Convention territory upon their return to the homeland, holding mission rallies in the effort to arouse our whole people to a new sense of our missionary obligation and opportunities." Commenting upon

this resolution, in an article sent to the Baptist newspapers of the South, Dr. Powhatan James shows what would be some of the results to be expected from such a commission, and pleads earnestly for its appointment. Southern Baptists face a turning point in their foreign mission work, and a new era of interest and zeal in world-wide evangelization would likely follow upon the return of these brethren with stirring messages from first-hand experiences.

"OUR main business is to win this war; after that we can press missions," some are saying, either in words or in proposed reduction of gifts. Their philosophy is absolutely unsound. The winning of this war is not over against the missionary enterprise; it is an inseparable part of it. Why should it concern us as Christians to win the war if it were not that in so doing we make possible the speedier bringing in of Christ's reign in the hearts of all men? A pagan world, made safe only for commercialism, ease, luxury and self-pleasing, would be scarcely worth living for, much less dying for. Our main business is to seek first the kingdom of God, which includes the overthrow of evil and the establishment of righteousness at one and the same time.

THE truth of Paul's statement that God "hath made of one blood all nations of men to dwell on the face of the earth," is being brought home with tremendous force by the war. When our boys return from France, where they have fought side by side with Europeans, Chinese, Japanese, Indians, negroes, their experiences should enlist them with great enthusiasm in the work of a mighty movement which boldly avows that the world is its field and universal spiritual dominion its goal. Let us as Christians lengthen our stride that we may catch step with the boys in khaki, and march abreast with them in the great day of reconstruction and readjustment just ahead!

THE meeting of the Southern Baptist Convention in annual session at Hot Springs in May ought to be one of the greatest in its history. With divisive issues out of the way, in the midst of a great national and international crisis, with unparalleled opportunities and obligations, messengers from every section of the South ought to be present, surcharged with the spirit of consecration and prayer. What mighty things may God work through us during the next ten years if we as one great body catch the vision and lay ourselves upon the altar for service! Let no cry of war times prevent any church from sending its pastor to the Convention.

"WHY not two war-service flags?" inquires the *Missionary Intelligencer*. Throughout the land churches have on their walls or draped about the pulpits flags with a star for each of its young men who has answered his country's call. Why not another flag, indeed, with a white star for every man or woman now living who has gone out of the church into the gospel ministry, as a missionary, or into some other form of distinctive Christian work? The two flags would prove a constant reminder to the church of its sacred duty to furnish the Christian manhood and womanhood for the future leadership of the world.

RECENTLY published figures of the Baptist Missionary Society of England reveal the following interesting facts: For 1913, before the war, total gifts received were \$477,390.35. During the first year of the war, receipts fell off slightly, \$452,325.55 being the total. For 1915 the receipts were \$546,270.05, and for 1916, \$537,006.55—a noteworthy gain each year. Shall not Southern Baptists determine upon like consecration and sacrificial giving?



## A Magazine With a Great Purpose

THE enterprise of Christianizing the world has assumed an importance in the thinking of earnest men and women that it did not always occupy. We have come to see that the world is one world, and that a nation cannot live or die to itself any more than an individual. Only a Christian world can ever be a safe world. For one spot to be Christian and another pagan or heathen means that before long there will be conflict between them that must result in the overthrow of one or the other.

### MOBILIZING SOUTHERN BAPTISTS FOR WORLD-CONQUEST.

It seems as if God has raised up our people and brought us by his guidance to this hour. With our two and a half millions of people, with our simple but effective scriptural organization, with our great Home and Foreign Mission Boards, our State Boards, our Sunday School Board, our schools and colleges, our trained leaders and missionaries, our equipment at home and abroad, we have only to rally our forces for the greatest spiritual conquests ever made by one body of people in a single generation.

The value of publicity was never more apparent than it is today. The gigantic movements in the interest of the Red Cross, the Y. M. C. A., etc., have had their success largely because of the wise and effective use of the printed page. We may gain a lesson from their experience, and by the use of the printed page enlist our Baptist forces in the great drive that lies ahead in Christianizing the South, America, and the world.

### HOME AND FOREIGN FIELDS, THE MISSIONARY ORGAN OF THE SOUTHERN BAPTIST CONVENTION.

To reach our people effectively in the interest of the plans and purposes of Southern Baptists as reflected in the Boards of the Southern Baptist Convention is the primary object of this magazine. Already it has come to be looked upon as one of the foremost missionary publications in America, and plans are being perfected for its constant improvement and enlargement.

Through this magazine it is expected to concentrate the thoughts, prayers and interests of Southern Baptists upon the great enterprises which must be projected and maintained as a worthy program of world-wide evangelization is carried out. Its reading is absolutely essential to that co-operation which is necessary for the largest results. No one can fail to read it and be thoroughly informed concerning the great issues which we are facing as a denomination.

### HOME AND FOREIGN FIELDS AS A TOOL FOR USE.

This magazine is more than a medium of news and communication. Each month it contains editorials, special articles, and messages upon vital matters pertaining to the denomination's life and the world's need. In addition there are fresh, illuminating, inspiring stories from our missionaries, at home

and abroad. The pages are made attractive by pictures which have been gathered from many continents. The secretaries of all our Boards and of the W. M. U. and Laymen's Movement speak through its pages as their official organ.

The pastor will find the magazine indispensable as he seeks to keep in touch with the general work of the denomination, and in his sermon preparation he will find a wealth of fresh, helpful material that will be richly enjoyed by his people. No pastor in the Southern Baptist Convention can afford not to read this the official journal of his denomination.

W. M. U. workers have become highly enthusiastic in their commendation of HOME AND FOREIGN FIELDS. Their programs are made to sparkle with interest and glow with power by the use of the special material furnished each month. Wherever the magazine has gone into the homes of the W. M. U. workers, the leaders have found it far easier to enlist their whole membership in the causes which they foster.

B. Y. P. U. leaders greatly appreciate the supplemental material provided in the magazine for their use. Each month material is gathered about the topics to be used in the weekly meetings, with special reference to the monthly missionary meeting, and spice and variety are added to the programs. At least six copies of HOME AND FOREIGN FIELDS should be subscribed for by the Union—one for each group captain, one for the president, and one for the missionary leader. Some Unions find it best to have these copies sent to one address, and given out as the Quarterlies.

Sunday school teachers and officers find a long-felt need filled in the pages of the magazine.

The teaching of missions in the Sunday school has been a perplexing problem through the years. The problem is solved to a large extent when teachers and officers have in their hands each month copies of HOME AND FOREIGN FIELDS. Material for opening and closing exercises, illustrations for the Sunday school lessons taken from missionary stories, plans and methods for developing missionary interest, are furnished. It is urged that Sunday schools provide copies of the magazine for their teachers and officers just as they furnish other literature.

Leaders of Children's Meetings—Sunbeam Bands, G. A.'s, R. A.'s, Junior B. Y. P. U.'s—are provided with material that solves the problem of interesting and holding boys and girls. The department conducted by Miss Elizabeth N. Briggs is unique. Miss Briggs thoroughly understands the needs of leaders of these meetings, and her work is original and valuable.

WE CALL UPON THE READER OF THESE LINES, AS A MISSIONARY SERVICE OF THE HIGHEST VALUE, TO SECURE A CLUB OF SUBSCRIBERS FOR HOME AND FOREIGN FIELDS. Remember, one subscription is given free with each club of ten, where cash accompanies the order and all ten names are sent at the same time.

### A Georgia Pastor Writes:

"The lack of missionary zeal is a pretty general reason for the diseased condition of most of our churches, and lack of information is the primary reason for lack of missionary zeal among our real Christians. Many of our churches are honest and sincere in their stand on the mission question. The reason for their opposition or indifference is ignorance. The great task before Southern Baptists, as I see it, is the dissemination of information. No means whereby we can get the information to the people should be neglected."

THROUGH HOME AND FOREIGN FIELDS THIS INFORMATION IS PROVIDED. ITS WIDE CIRCULATION IS OF UTMOST IMPORTANCE TO EVERY INTEREST OF OUR GREAT MISSIONARY ENTERPRISES, AND THUS to the WELFARE OF EACH CHURCH

## OUR CAPITAL AND ITS INVESTMENT

Rev. J. F. Vichert, D.D.

"As my Father hath sent me, even so send I you." John 20: 21.

WE are familiar with the story of the patriot who regretted that he had only one life to give for his country. No man, eager to serve, can look out upon the needs of a world of men today without regretting that he has only one life to lay upon the altar. Only one life we have to invest for the good of men and the glory of God. If a man had a hundred lives to do with as he pleased he might be careless in the use of some of them, but when he has only one life, it is imperative that he seek for the best possible investment of that life. Each of us has a life to invest, and it is of that capital and its investment that I wish to speak.

The first thing that I wish to say about our capital is that it is unique. Each man has his own, and nobody else in all the world has quite the same capital as he. That is a significant fact which imparts worth and glory even to the meanest life. No two of us are just alike. No two of us look alike. No two have voices exactly alike. No two of us have the same disposition. We all differ in mental and physical equipment. Each man has his own capital, and nobody else in all the world has quite the same.

That, I say, is a significant fact. It means surely that every man, unique and peculiar as he is, made different from every other man, each man can make some contribution to the life of the world which nobody else can make. Each man, different as he is from every other man, can render some service which nobody else can render.

This means that through the lowliest life some divine and noble purpose runs, and that the life is fitted to achieve that purpose. Sometimes I hear a man say, "I can do so little that I don't count." That is never true, for God intends that every man shall count, and has so equipped and endowed every man that he can count if he will. He has his capital, which the world needs and which he ought not to withhold.

That capital is to be improved and developed. That is essential if there is to be a fruitful investment of it. Here is a boy plucking hairs out of the cat's tail to make brushes, crushing the leaves and berries to get colors, and painting rude pictures. He has a long way to go before he reaches that refinement of taste and imagination, and acquires that aptness in blending colors, that skill in wielding the brush which make possible that investment of his capital which God intends. Here is a child of four years who has to be whipped to keep him away from the piano, and whipping does not keep him away. He has capital which by and by will pour itself out in Mozart's wonderful music, but years of discipline and growth are required before that result is possible. Here is a youth who arranges the chairs in the nursery in a group and then, mounting one of them, preaches to the others. Probably it was not very effective preaching, but the boy was disclosing a capital which he afterward developed and which found its investment in the noble ministry of Thomas Chalmers.

Each man has his capital. Happy are they who learn early the peculiar nature of their capital; but whether that becomes apparent for us or not, let us learn that nothing is to be neglected which will raise our capital to the highest degree of productivity. Let no student be impatient with long and arduous courses of study if they are developing his capital. The more fully capital is unfolded and improved the larger and fuller can the investment be.

Before the best investment can be made there is something of superlative value to be added to the capital. There is open and available for every man something which beyond anything

else that can be named will heighten all his powers. The Apostle Paul affords an illustration of what I have in mind. "By the grace of God, I am what I am," he said. That statement is significant by reason of its omissions. There were many other things which entered into the making of Paul which he might have mentioned and which, indeed, he does mention on other occasions. He came of a good family. He lived amid a stimulating environment, and he was well educated. There are three factors of which we make much, and Paul might have said, "By virtue of heredity, by virtue of environment, by virtue of education, I am what I am." But in the account which he gives us of himself, he sweeps these aside. Not, I take it, because he despised or disparaged them, but because there had come into his life something else so big, so compelling, so completing in its nature that he thinks of that first and most and says in explanation of himself, "By the grace of God, I am what I am."

There is a divine induement which heightens and inspires all our powers and apart from which we are not ready for the best investment of our capital. Let a man become acquainted with his capital, let him develop it to the utmost, and then let him learn that there is something more to be added—something which can lift the man higher than his highest self, make him stronger than his strongest self, and better than his best self. Let him draw that into his life and thus reinforced and energized, he is ready for the best and noblest investment of his capital.

The investment which I have in mind is disclosed to us in this striking and arresting word of our Lord's, "As my Father has sent me, even so send I you." These words reveal the task which Jesus set, not merely for the little group to whom they were spoken, but to all who should come after them. When Mr. Beecher was engaged in writing his life of Christ, he was heard saying to himself one day as he stood looking out of his study window: "Finish the life of Christ! Who can finish the life of Christ? It never can be finished!" The life of Christ has not been finished and it will not be finished until the last of those to whom he said, "As the Father has sent me, even so send I you," has run his course and has followed his Master into the heavens. The task of carrying forward the life and work of Christ in the world is in our hands today and offers the supreme opportunity for the investment of our capital.

Back of the investment and inciting to it must lie some great constraining motive. This we see shining through all the life of Jesus. A prisoner was confined in a narrow cell in which light came through a cross-shaped window. At the extremities of the cross he wrote the words, "Height," "Length," "Depth," "Breadth." There is a suggestion of truth in that, though we must be careful lest we allow it to obscure the truth. The cross is not the measure, but a manifestation of the love of Christ. We must look in every direction in which the cross points. Look as far as thought can reach into the depths into which man can fall, up the heights to which he can ascend, and far as he can wander, and know that even then you have not measured the height, the depth, the length, the breadth of the love which visits us in Jesus Christ. In that love the disciple must share, and he who would go as Jesus went, must go under that same mighty constraint.

Again, if our capital is to be invested in this way, it must be directed away from self and stripped of all thought of selfish gain or advantage. Naturally the man who is making investments thinks of returns, and we may think of returns, but the returns are in terms of good done or service rendered. We have ever before us the example of our Lord. Everywhere he went the needs that he saw tugged at his heartstrings, and never do we see him turning a deaf ear to any cry of distress or denying a petition of any needy suppliant. He put his hand on the blind eyes and opened them to the light. He touched the leper and made him clean. He bade the impo-

tent man walk. He sent the anxious mother home to find her daughter healed. He went among men everywhere doing good, and gave this as the rule of his life: "The Son of man came not to be ministered unto, but to minister."

It is related that when Wellington was showing Blucher the city of London, the latter remarked, "What a city to plunder!" At a later day another man looked upon the city of London, and moved by its vast and awful needs, he resolved to marshal a company of men and women and send them forth in the name of Christ with this single word as their motto, "Others." Thus General Booth gave to the world the Salvation Army, and nothing could more fitly suggest the direction which our lives must take if we make this investment according to the will of our Master.

Once more this investment, if made at all, must be made without reserve. It was so with our Lord. He went all the way and gave his life a ransom for many. I have never forgotten, and I never shall forget, an address to which I once listened on this topic, "The men whom Jesus Christ won't have." It was based upon statements like these: "Whosoever does not bear his cross and come after me cannot be my disciple." "Whosoever of you that renounceth not all that he hath, he cannot be my disciple." Don't you see that if we don't make the investment without reserve we can't make it at all? "He cannot be my disciple" was the solemn word to all who sought to keep something back.

Such is the investment, and such the terms upon which it can be made. Its whole aim and object is the carrying forward of the life and work of Jesus in the world. "As the Father hath sent me, even so send I you." Get the challenge of it. How can we be indifferent? How can we be idle? How can we turn to less and lower things when he speaks thus to us? A student being asked why he was giving himself to the ministry, answered: "All other ambitions went down before the revelation of life in Christ." Get the challenge that is in his call and all other ambitions will go down before it.

Get the glory of it. It is strange that our Lord should do this. With his love, his compassion, having done so much, one would think that he would wish to press on himself to plead with men, to heal their wounds, and to cure their sorrows. In a sense he does that, but he gives the matter into the hands of his followers. He has chosen to make himself dependent upon them, and so it becomes true that the Lord hath need of what we can do. A glorious company, growing greater with the centuries, have heard him say, "As the Father hath sent me, even so send I you," and have gone in obedience to his word. It has taken some into dungeons, some into caves and dens of the earth. Some were flung to wild beasts. About others the fires were lighted. To many it was given to go in quiet ways and to dwell in humble places, but in their ranks have been the best and noblest that ever trod our earth, and wherever they have gone they have kindled the finest light the world has seen.

I suppose that there has been no time when the urgency of the need of this investment was greater than now. We cannot fully comprehend the issues which strike through this hour and freight it with such possibilities. Let me repeat the statement made at the beginning, that no earnest man can view them without wishing that he had a hundred lives to give. We have but one. Hear the high call of Christ and answer it with your life. Make that your investment and the returns will be noble and beautiful in the present and glorious for all eternity.

The generosity of Christians on the mission field is shown by a Samoan village church of only thirty-eight members, who gave last year, out of great poverty, \$650 to the work of the London Missionary Society.

## AN IMPORTANT PART OF THE BATTLE

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

Sunday Schools of the South are Called Upon to Observe  
Missionary Day on Sunday, March 31. Is Your  
School Preparing for a Great Day?

THE kingdom of God is at war against the hosts of the devil. An important battle is being fought. The battle field covers the whole world. The fighters are few and scattered. They are counting largely upon the moral support and the financial support from the folks back home. They need the encouragement which comes to those who realize that they are being supported whole-heartedly, remembering that about four-fifths of our folks have their hearts wrapped up in their pocket-books.

The day of battle is on. Reenforcements are being called for. On the last Sunday in March the hosts of people in the Sunday schools in the Southern Baptist Convention will be given a special opportunity to do a bit of their bit. Missionary Day in the Sunday school is essentially a part of the battle. Will the children, boys and girls with red blood in their veins, young men and young women, older people, teachers and officers in our Sunday schools, be slackers in the kingdom of God on this day? Firmly do we believe that if our people are given the opportunity many of them will rally to the cause.

The whole kingdom is at war in the whole world. The warfare is not limited to one method in one section. In order to keep firm lines in every part of the world our missionary enterprises must be sustained. Not only must they be sustained as they are now, but we must step forward. The time has come to make an advance movement. Will the Sunday school superintendents, pastors and everybody interested in Sunday schools see to it that the coming Missionary Day in the Sunday school is a success—a success from the standpoint of information imparted; a success from the standpoint of inspiration kindled; a success from the standpoint of deeds performed; a success from the standpoint of a large outpouring of self through the channels of intercessory prayer, keen interest and financial support?

Let no person who is interested in the warfare of the kingdom against the evil one fail to take part in this special effort in our Baptist Sunday schools in the South. See to it that your class and your Sunday school have a part in Missionary Day and that the part is a part worthy of your self and of the cause of missions and of the God of missions.

Let us remember that it is not ours to limit ourselves to one sector of the battlefield and to one method. It is ours as children of the King and as citizens of the kingdom to see to it that the whole line of battle is sustained in every possible way. As we observe Missionary Day in our Sunday schools may we not keep in mind the fact that—

"It never was love that emptied the heart  
Nor giving that emptied the purse;  
We may all do more than we have done  
And not be a whit the worse."

"DO NOT imagine," writes the editor of *Missions*, in an earnest appeal for support of the War Commission of Northern Baptists, "that these extra calls, born of the emergencies of war, will injure the regular giving for church and missions. The member who would not respond and make this an extra would not give anyway." The truth of this statement may be proved in practically every church. We shall not injure other causes by loyalty to the Home Board in its urgent need of \$50,000 extra to meet war-work expenses.

# The Least of These

L. B. Warren, D.D., Supt.

"HOMELESS and ye housed me not," or, "Homeless and ye housed me."

Which shall it be?

"Inasmuch as ye did it not to the least of these, ye did it not to me. Depart . . .," or, "Inasmuch as ye did it to these the least of mine, ye did it unto me. Enter. . ."

What will be his judgment?

Clotilda, as a token of her misery and need, sent to her brothers a handkerchief covered with her blood.

Thousands of emblems of distress, equally as significant, challenge the attention of Southern Baptists.

If the brothers of the stricken princess had been blind to her appeal, they would have been as guilty as Amalaric who sought her life.

Will you draw the parallel? If we continue blind to the distress of our brethren, where do we stand?

To be a murderer one need not be a Herod, red with the blood of the babes of Bethlehem, nor a Catherine de Medici, incarnadined with the crimson flow of St. Bartholomew.

A member of our military medical staff, according to the Associated Press, will be subject to court martial because a soldier died. He did not shoot the soldier, nor stab, nor poison him. He did absolutely nothing to make him die. But he must answer to the charge of murder because he did absolutely nothing to make him live. The evidence will show gross neglect. The basis of the indictment is, "Ye did it not."

A body of our Baptist brethren disbanded the other day. A homeless church died of exposure. Lack of funds caused

the exposure which resulted in death. There was no burial. The ghost will walk until those who are responsible are brought to judgment. They did nothing to cause the church to die, but they must face the charge of doing nothing to make it live. The basis of their indictment will be, "Ye did it not."

To be a thief one need not be a Jack Cade nor a Judas, one need not burglarize a house, nor tap a till, nor pick a pocket.

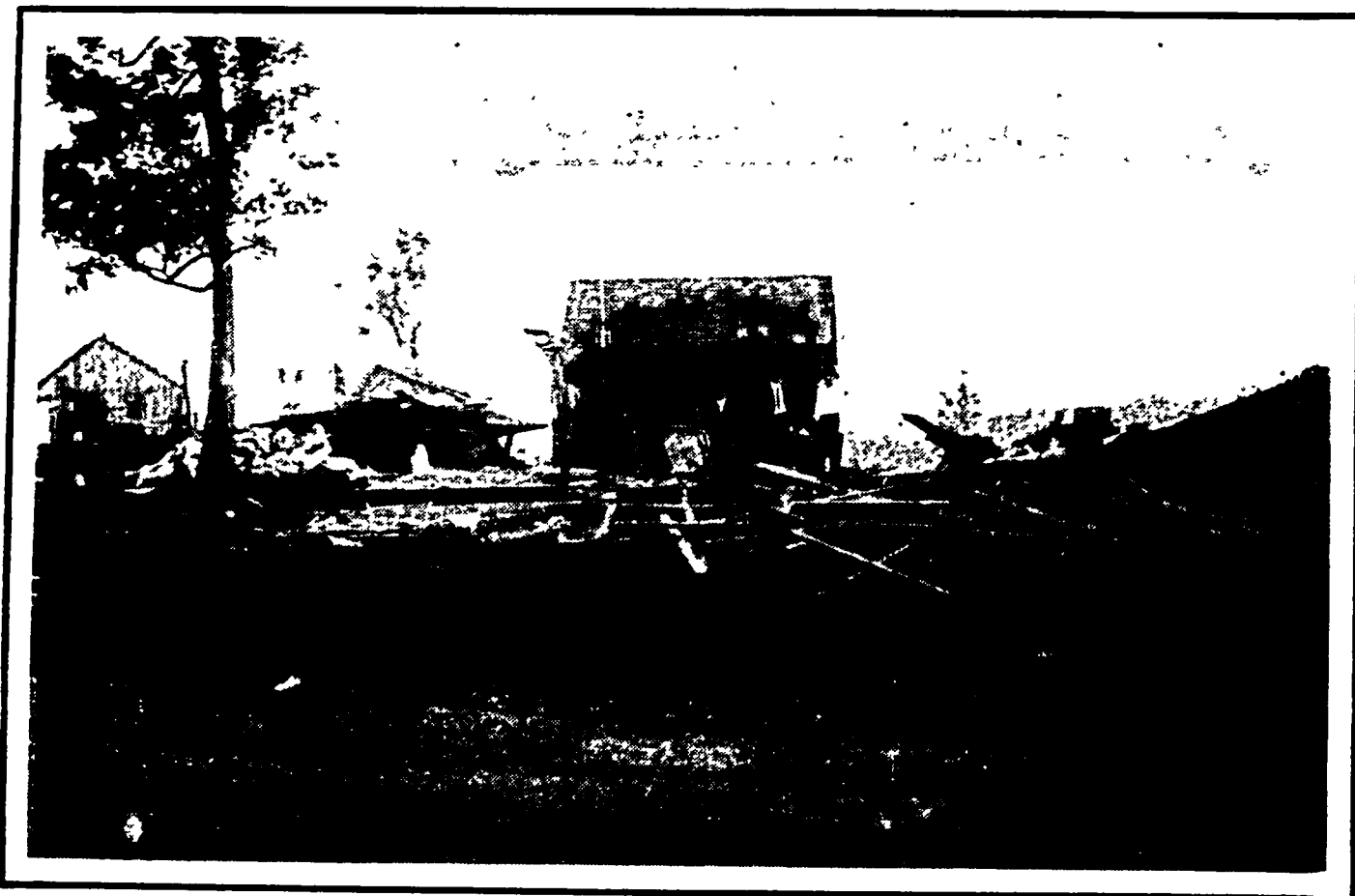
In one of our Southern municipalities there is a scandal in high circles. A certain official is in financial trouble and faces indictment. He can bring into court a voucher for every dollar which was entrusted to him—some sort of a voucher. But he is charged with misapplication of funds. He spent the money, but he did not spend it in the proper way. He can show what he did with it—after a fashion. The trouble is what he did not do with it. The basis of this indictment will be, "Ye did it not."

In another of our Southern municipalities there is another scandal. The Baptist church has been swept away. The valiant little band of our brethren immediately rallied to the cause of its rebuilding. Their petition comes today for help. They ask money, some of the money which has been entrusted to the stewardship of Southern Baptists. With so much money in the hands of the stewards and none of it ready to be applied to this channel of need, will not he who has entrusted it to us make inquiry as to how it is applied?

We can show how we spent the money—but will we be proud of

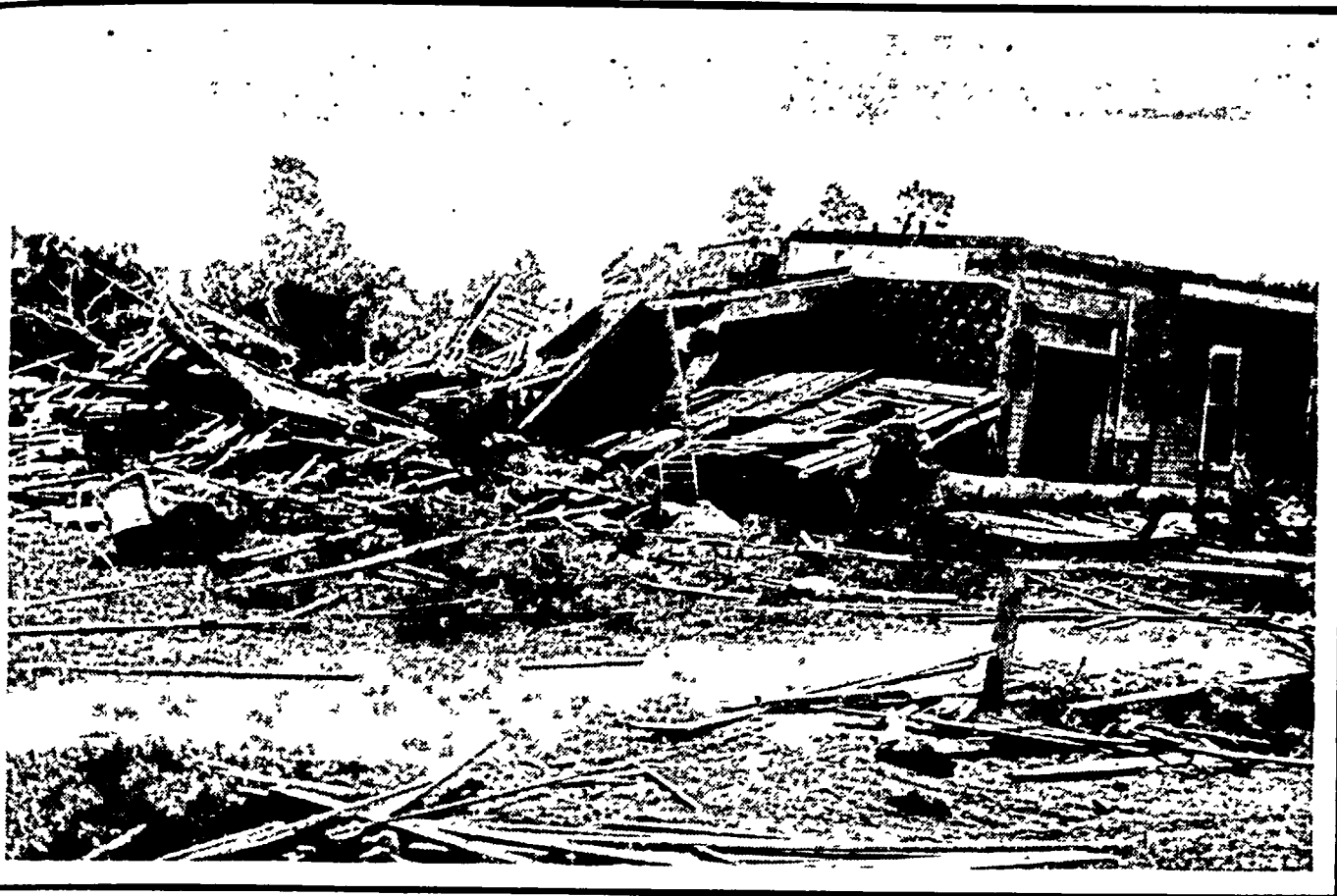


Not in Europe only are there ruins. Look at our Southern Baptist fields.



Not the explosion of a German shell, but the breath of the Storm King.





Not in ravished Belgium, but in wind-swept Alabama.

the showing? We can show what we did with it—after a fashion. The trouble will be what we did not do with it. Will not the indictment stand, “Ye did it not”?

When Louis Badger learned that his brother was under sentence of death, he cheerfully assumed his name and took his place. When the Magi found the homeless Christ, they laid their golden offerings at his feet.

To be a hero, one need not lay down his life. To be a philanthropist, one need not draw his check for millions. To be great in heroism or in charity, “the best that one can do” is all that our Judge demands. The Magi gave their gold, and Nicodemus brought his spices; Mary broke her alabaster box, and the widow dropped her mite into the treasury. The widow’s mite would have been inadequate from the Magi, and the little box of perfume would have been a beggarly offering from the rich man of the Pharisees. But the widow’s mite by his touch has been multiplied into millions, and the box of ointment broken in his name has sweetened the entire world.

This morning’s mail brings a check for fifty dollars for the homeless churches. The donor is a godly woman in Alabama. She says, “I wish I could do great things. But I pray God’s blessing on the little that I can do for him.”

There comes a check for two hundred dollars from a gracious woman of Georgia, who says: “This is the final payment on the five hundred-dollar memorial to my dear mother. Only the Master can measure the joy that this has brought into my life. At first it seemed such wild extravagance to even consider such a

thing. But at the Southern Baptist Convention in Houston, God showed me how to do it, and how gladly I hastened to obey.”

The same mail brings five memorials from Missionary Unions in Tennessee. Many a widow’s mite will go into the total of twenty-five hundred dollars, and the Angel of Record will tabulate many an act of heroism in the completion of the sum.

Another letter brings a check for five hundred dollars in establishment of a joint memorial to a mother and a sister. This is on the Annuity Plan. The loved ones of the donor are memorialized by a monument as great as that which Mary unwittingly erected when she anointed the Christ aforetime for his burial. At the same time, the donor receives a high rate of interest for life on an investment which is not subject to taxation.

Can you look at these pictures of sore need and turn away untouched by the heartache of those who day after day, Sunday after Sunday, must struggle against almost insuperable difficulties to replace their houses of worship, when a little timely help from the denomination would send them bounding forward with new hope and courage? Misfortune and disaster are often God’s test of us to show whether we actually obey our Lord’s command to love one another.

Thousands of our congregations are homeless, hundreds of thousands of our brethren and sisters have no place in which to worship. Neglect means death. Death where we can aid makes us responsible. Let it not be said of us, “Ye did it not.” Whether your gift is as the ruddy gold of the Magi, or as the mite of the poor widow, or whether it be an investment on the Annuity Plan, it will house the homeless ones of him who was homeless for our sakes, and it will bring from his lips the words, “Ye did it unto the least of these—ye did it unto me. Enter into the joy of thy Lord.”



Not on the border of “No Man’s Land,” but in the heart of “No Church Land,” unless we help.

# Southern Baptist Problems

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

A Comprehensive Survey and a Powerful Appeal that will Echo Throughout the South, Steadying Us for the Mighty Home Tasks that Confront and Challenge

*For after the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. 1 Cor. 1: 21.*

*Teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you always. Matt. 28: 20.*

*Striving together for the faith of the gospel, and in nothing terrified by your adversaries. Phil. 1: 27, 28.*

## IMPARTING FAITH.

There are in the South about 18,000,000 persons of responsible age and condition who have not made a profession of faith in Christ. They are native white people, blacks, Indians, and foreigners from many a land. They are in cities, in the open country, in mining camps, by the seashore, on the plains, and in the mountains.

It must be said about our 18,000,000 that they are easier for us to reach than any other lost people on the earth. They are our people, often our kindred and personal friends. If we have no passion to save them, how shall the kind of passion we do have avail to bring to Jesus any souls anywhere else? If we should lead them to Jesus, there is not another equal number anywhere else in the world who would probably mean so much in bringing the rest of the world to him. The Anglo-Saxon has greater power than any other race to project his faith. And America is more than any other nation the pattern before the eyes of the peoples of the earth.

What of this 18,000,000? Thank God, Southern Baptists have never been without a passion for the lost about them. This passion has been basal in their great growth and progress as a Christian body. We did not stop to count them. Our care was not because they numbered so and so, but because they were so precious. This holy zeal of evangelism is still ours. It shows forth with distinction in our missionary efforts. The Home Mission Board, year after year, reports two or three times as many baptisms as are reported by any other Home Mission Board in America.

May we maintain this zeal! Right now there are in theology in America certain rationalistic tendencies. They do what they can to expound religion in terms of science and philosophy, and they discard as flotsam and jetsam those things which the plummet of man's unaided reason cannot sound. Baptists have been great witnesses to the regeneration of the Christian convert. Always there have been enemies to this, infant baptism being a traditional enemy. There are new and more outspoken enemies now, and old ones under new guises. One of the greatest problems before us now is to keep pure and strong our gospel to win lost men in the South. The pastor of every church should be a soul winner. Assuredly every missionary who goes out with the backing of the denomination must yearn for lost men and know how to bring the gospel of Christ to them.

## TEACHING THE FAITH.

Christ came to save the life, as well as the soul. To accomplish this he uses human instrumentalities, as truly as he does in saving a soul. In neither case do the aiding instrumentalities take the place of personal volition and effort on the part of the person to be aided. In both cases, however, the program of our Lord calls for effort on the part of the whole body of his disciples.

I have in recent years often repeated certain figures about our Baptist lack of concern for a program which may adequately nurture the new life through teaching. At the risk of triteness I repeat them now. Of our 24,600 churches in the Southern Baptist Convention not fewer than 20,000 are rural. Of the rural churches fewer than 18,000 meet for worship only once monthly, and 18,000 are served by absentee pastors, though it is usually only by courtesy that the word "pastor" can be applied to the service of a man who is absent from the community twenty-eight or twenty-nine days out of thirty. A pastor is a shepherd of the flock. Such service is not that of a shepherd of the flock. At the best, it is that of a friendly and sympathetic visitor at infrequent stated periods. At the worst, it is not much better than nothing.

A plurality of pastors was the rule in the Apostolic churches, while in most of ours the rule is the small fraction of the life and service of a single pastor. With three-fourths of our churches getting on the average usually not more than one-tenth the life and service of a single pastor, in teaching and personal ministering and instruction, we are convicted as a Christian body of not having taken so seriously as we ought the command of our Lord to provide for the nurturing of the life of faith through appropriate teaching.

Southern Baptists are timidly responding to such appeals as the above by some experimentation in enlistment work. The work is proving distinctly successful, though in a field which is comparatively new. But we have not yet taken hold of it in a large way. Thank God that we are starting at it, at any rate. Also we are beginning to see more clearly that the work of these men is to help pastors and churches to function more fully in teaching the Bible to our people and in nurturing and strengthening their lives and ability to serve their communities—these things first, and all others second, including raising collections for missions.

## CONSERVING THE FAITH.

Some figures in the Southern Baptist Convention minutes revealed the following amazing facts: From 1896 to 1916, out of every 100 persons received into our churches by baptism, thirty-seven have disappeared from membership, through returning to the world, going to other Christian bodies, or defection to pernicious false faiths which find a fertile field in many sections of the South.

Our soul-winning successes are large, but these figures seem to show that one out of three of the persons we baptize is lost to the world or to false faiths! I mention these figures, not to worry with new problems men already heavily burdened by the problems of our day. Still less can I hope to furnish here an adequate treatment of their significance. I mention them because they are worthy of our serious consideration, whatever other problems and tasks may consume our time and thought.

Church Unionists preach loudly of Christian unity, but never once do they seem to dream that it is possible that this is of the heart, to be cultivated by more love for and obedience to Christ, rather than by learned and dignified proceedings, looking to bringing about a formal ecclesiastical syndicate. Bishop Warren A. Candler, of the Southern Methodists, warns Christian people against these insidious propositions of liberalism, calling them efforts of "salvation by syndicate." Bishop Candler warns American Christians that it is

our denominationalism which has given us a higher type of Christianity than European countries have, in practically every one of which, says he, "schemes of uniformity have been enforced, until today there are representatives of these countries in America who confess that the lands from which they come are spiritually bankrupt."

More than all, we need to teach that great basal doctrine, the deity of our Lord. From great University professors to Russellism, from the celebrated author of the "New Religion" to the Mormons, from the complacent Unitarian to the Christian Scientist and the New Thought disciple, the false faiths of our day are a unit on one thing: They will not have this man, Christ Jesus, as their Saviour and Ruler. Every one of them uses his name with pretended respect, the better to deceive the elect, and every one of them denies his deity and Lordship, without which Jesus himself claimed no man's following.

With Christian Science, Russellism, New Thought, Mormonism and other Antichrist sects working on the masses, at the bottom, and with the learned professors teaching this doctrine of despair and Bible-rejection, at the top, surely this world was never before so beset by Antichrists. Never was it more necessary that preachers and teachers should enthrone the Christ in their own lives, in a holy abandon, and preach him to the people in every sermon and conversation, and in every life. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in high places."

"Wherefore take unto you the whole armor of God, that ye may be able to stand in the evil day." God is humbling human hearts in the fires of this world-war. They will want, not the wisdom of men, but the Christ who saves and sustains. But learned men are saying that even the world-war is to crush our "narrow sectarianism." "After the war, it will not be what you believe that will count, but what you did

for the boys at the front," they are saying. Humanitarian kindness for our dear lads in the trenches is to be the test of the ability of our faith to endure, not how we hold on to the Christ of God! If an Antichrist sect should do more kindness than any, it would vindicate its right to our fealty! If that is true, the devil will hardly fail to put such a sect on the job of doing the most. It would be an easy way to destroy the power of the cross of Christ. God help us, and have mercy on us, if we have so imperfectly fulfilled our obligation to teach the faith, and conserve it, that our people may be in actual danger of being led astray by such abominable doctrines as these! They belong to evolutionists and rationalists. They belong to Christian Science, Salvation by Environment, Russellism and Unitarianism. They belong to Antichrist. They do not belong to the people of God.

I have said little of technical home missions. Home missions is the one activity specially constituted by Southern Baptists to be the right arm of the denomination as a whole in the missionary task of imparting faith, teaching the faith, and conserving the faith. The Home Mission Board has a great record of success in such tasks. Nor has its blessed power to do good failed. Throughout the South and in Cuba and Panama it is today through its missionaries giving a fine account of its stewardship in doing the work committed to us by our Lord. In a large number of army camps the testimony and teaching of its workers are bringing many to Jesus.

The strength or weakness of this agency in doing such tasks as are here outlined, is in the degree of support the Baptist people of the South give. Their prayers, their money, their gifts, their sermons, their sacrifices, are the measure of the strength and effectiveness of the work. In the last analysis, it comes to each reader of these lines like this: What, beloved, shall be the measure of *your* participation in strengthening the cause of home missions in these crucial days?

## The Meeting House and the Success of the Church

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

Is the Church Building Fundamental or Only Incidental? An Answer That Points to the Service Rendered by the Sunday School Board Through Dr. P. E. Burroughs' Recent Book on Church and Sunday School Architecture

THE first object every church has in view, if it understands its own mission, is to glorify God by obeying Christ. Christ announced this to be the mission of the individual when operating alone and it is, of course, the business of the aggregation of believers. "As the Father sent me into the world, even so send I you," is the Saviour's statement of the case. "If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments and abide in his love," is the Saviour's promise in the case.

The second great object of the church is success—success, of course, in glorifying God, since this is its chief purpose or mission. This is set forth in the Great Commission. Here the demand is that the church make disciples. It is not to just try to make disciples, but it is to succeed. The demand is also to baptize the disciples, and when the disciplined ones are baptized they are to be taught. The whole demand of Christ is not just *trial* at success, but *success*, and the object of all this is that God may be glorified, God's glory being the church's chief concern and success at its efforts to glorify God its second chief concern.

The churches cannot neglect anything that ministers to their success. There are certain things essential to the church's success at its effort to glorify God by making, baptizing and teaching disciples.

There must be a *preacher* to deliver the message for the church, "for it has pleased God by the foolishness of preaching to save them that believe." This preacher must, in his

personality and qualifications, meet the demands of the community in which he is to do his preaching, if the church is to succeed at the preaching side of its effort to glorify God. It is far better not to have any preaching at all than to have preaching that does not adequately present the claims of God.

There must be a *place* in which to do the preaching, baptizing and teaching. In other words, there must be a meeting house where those to be preached to, baptized and taught can be gathered together. Almost everybody now sees that the preacher who serves the church as spokesman must be in every way prepared for and adapted to the work expected of him. Some few people, of course, still think that just any man can preach acceptably if he claims a call from God. People are not lacking, however, who are disposed to think some would-be preachers are either mistaken about their call or else God does not care for results. Most sensible people have come to think that God wants men of the best mental powers by nature and the highest acquired culture possible for them to do the preaching for him. Now and then a man is found in the ministry who has not discovered this fact, and so goes on magnifying his illiteracy and ignorance and glorying in both. So general is the agreement that there is really no room now for argument about the preacher.

An adequate meeting house is as essential as a prepared preacher. Strange as it may seem, some folks do not think this to be true. Some people persist in believing that any kind of building large enough to seat a few hundred people is good



enough as an instrument with which to glorify God in preaching, baptizing and teaching.

There are many things that point to the failure of this view.

One of the chief considerations with men today is comfort. This they demand in their homes and their places of business. They do not demand it any less when they come to the place where people are assembled for the worship of God. An uncomfortable meeting house can make it impossible for the people who have built it as a place of worship to get the ear of the people whom they would reach with their gospel message in an effort to glorify God in their preaching. People simply will not go to a place that makes them thoroughly uncomfortable in body, and in view of being preached at by a preacher who is faithful enough to them and the gospel to make them uncomfortable mentally and in conscience. A great many people have not learned this practical fact. It would be easy to mention meeting houses that are conspicuous for their expensiveness and yet equally conspicuous because of their lack of adaptability for the things for which they were erected.

There are a great many more people, however, who fail to see that meeting houses need to be adapted to the purposes for which meeting houses are intended. What is the use of having a meeting house in which to preach when nobody can hear the preacher? What is the use in building a house in which there are no places adapted to the teacher's work? It is a crime today to build a meeting house that does not have provision made in it for every kind of class that is needed for teaching the people to practice all things that Jesus Christ has commanded.

Meeting houses must be built in view of the work that is to be done in them and not just for the sake of having a meeting house. Meeting houses are cantonments for God's spiritual army, places where they are to be gathered, taught, trained and drilled for service in glorifying God in all the earth. No

body of people has a right to waste the Lord's money building a thing that will not enable them to glorify God to the highest degree in its use.

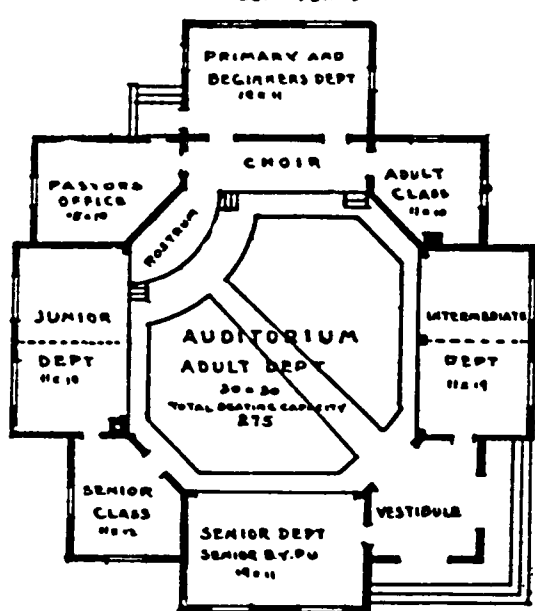
Some of the wisest leaders among us have for years felt that Southern Baptists ought to do something toward providing plans which would be helpful by way of suggestion to our people in the country, village and city when the hour comes for their building meeting houses. The Sunday School Board has come to feel that it might be able to serve the denomination in this particular direction. In carrying out its ambition for service, Dr. P. E. Burroughs, Educational Secretary of the Sunday School Board of the Southern Baptist Convention, has prepared a book which is issued by the Sunday School Board, in which there is exhibited a large number of church building plans with explanations of the buildings sufficiently simple for the average committee to understand. The names and addresses of the architects who have provided the plans exhibited in this volume are given. The book contains some suggestive articles on "Launching the Movement for a New Church Building," "Some Preliminary Questions," "Providing Impartially for All Church Activities," "Choosing the Architect." Then, under the general heading, "Providing for the Sunday School," we have the following topics: "The Departments, Beginners and Primaries," "The Departments, Junior, Intermediate, Senior and Adult," "Class Rooms and Special Rooms," "Summary of Guiding Hints."

In this volume the Sunday School Board has rendered a real service to our Southern Baptist people. It is certainly to be hoped that it will awaken an interest in the matter of providing adequate meeting houses, houses thoroughly adapted to the purpose for which they ought to be built.

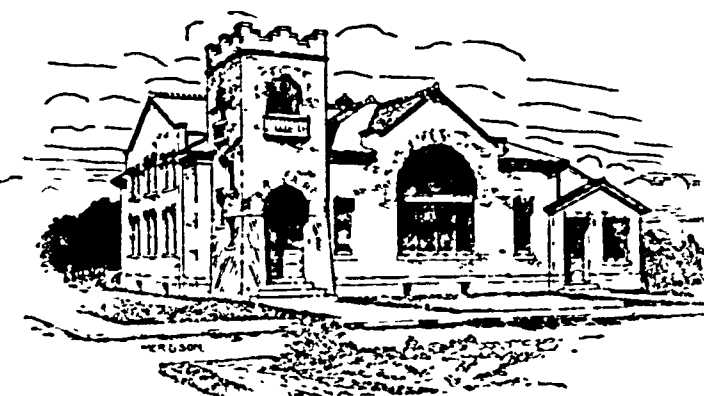
A letter to the Educational Department of the Sunday School Board will bring much helpful information in the form of free leaflets, showing the plan being worked out by which churches will be assisted in adopting wise building plans.



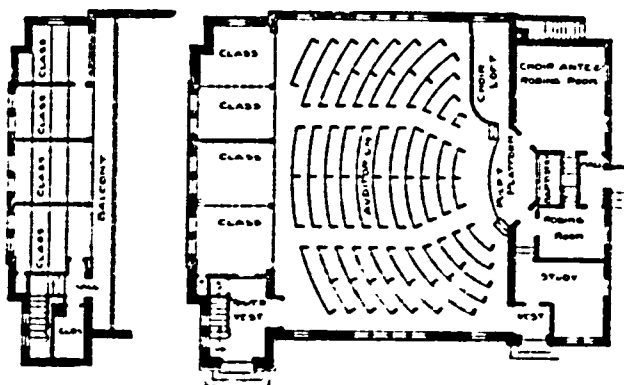
AUDITORIUM PLAN—NO. 122  
C. W. DULGER & SON—ARCHITECTS  
DALLAS, TEXAS



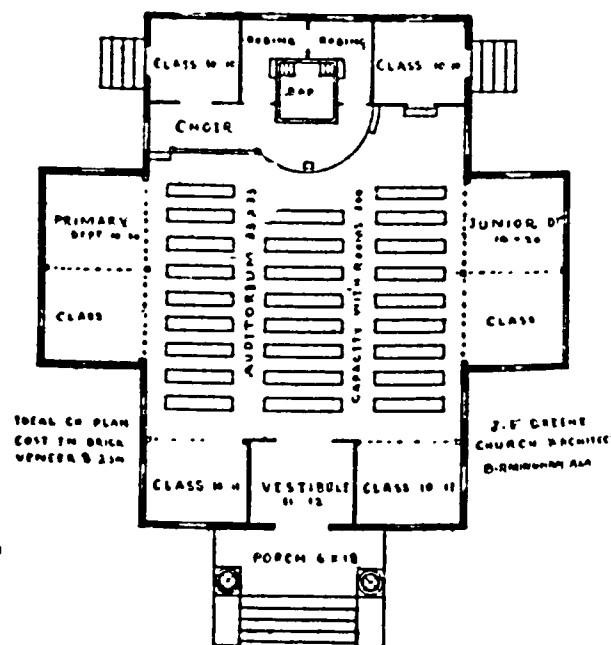
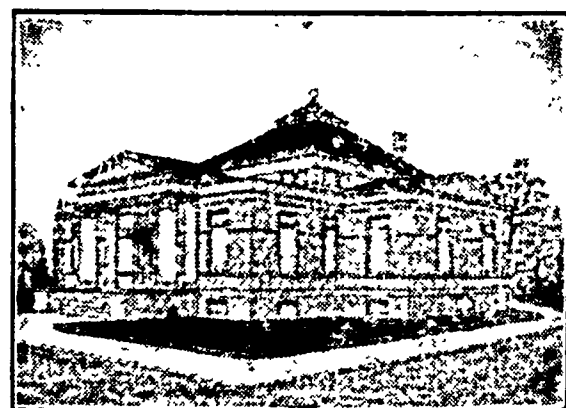
A choice plan for small church building; one of the more than fifty plans, small and large, shown in "Church and Sunday School Buildings."



Plan II. G. W. Kramer & Son, Architects,  
New York City.



A pleasing design for a country or village church is offered in Plan II, in "Church and Sunday School Buildings," by P. E. Burroughs. The building affords ten rooms, besides the robing room and the large closet in the tower. The balcony rooms are seated in rising tiers which make it possible for them to re-enforce the auditorium. The exterior is churchly and attractive.



Plan IV, in "Church and Sunday School Buildings," by P. E. Burroughs. Architect's estimate of cost, \$2,500, brick veneered. Further information on request.



# The Pastors' Salaries

Mr. E. L. Middleton

"Do we not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. 9: 13, 14.

At this time possibly two-thirds of our Baptist pastors are forced to supplement the salaries paid by the churches with some other gainful occupation. They are farming, selling life insurance, teaching school, selling many articles of merchandise, though not merchants in stores—doing anything honorable to keep the "wolf from the door."

Recent economic changes have greatly complicated the situation and embarrassed the preachers. The changes in the purchasing power of a dollar has just been published. These changes are as follows:

In June, 1914, we count the dollar at par, or 100 cents; in June, 1915, it was worth 90.60 cents in purchasing power; in June, 1916, it was 84.28 cents; in June, 1917, it was 65.05 cents; in November, 1917, it had shrunk to 56.86 cents. This means that if your pastor's salary was \$1,200 in 1914, and has not been increased, it is now really \$682.32. If it was \$1,000, it is now \$568.60. An \$800 salary is now worth

facts about 640 pastors can serve these churches, and not use Sunday afternoons as many of them do. This would give in round numbers \$618.00 each.

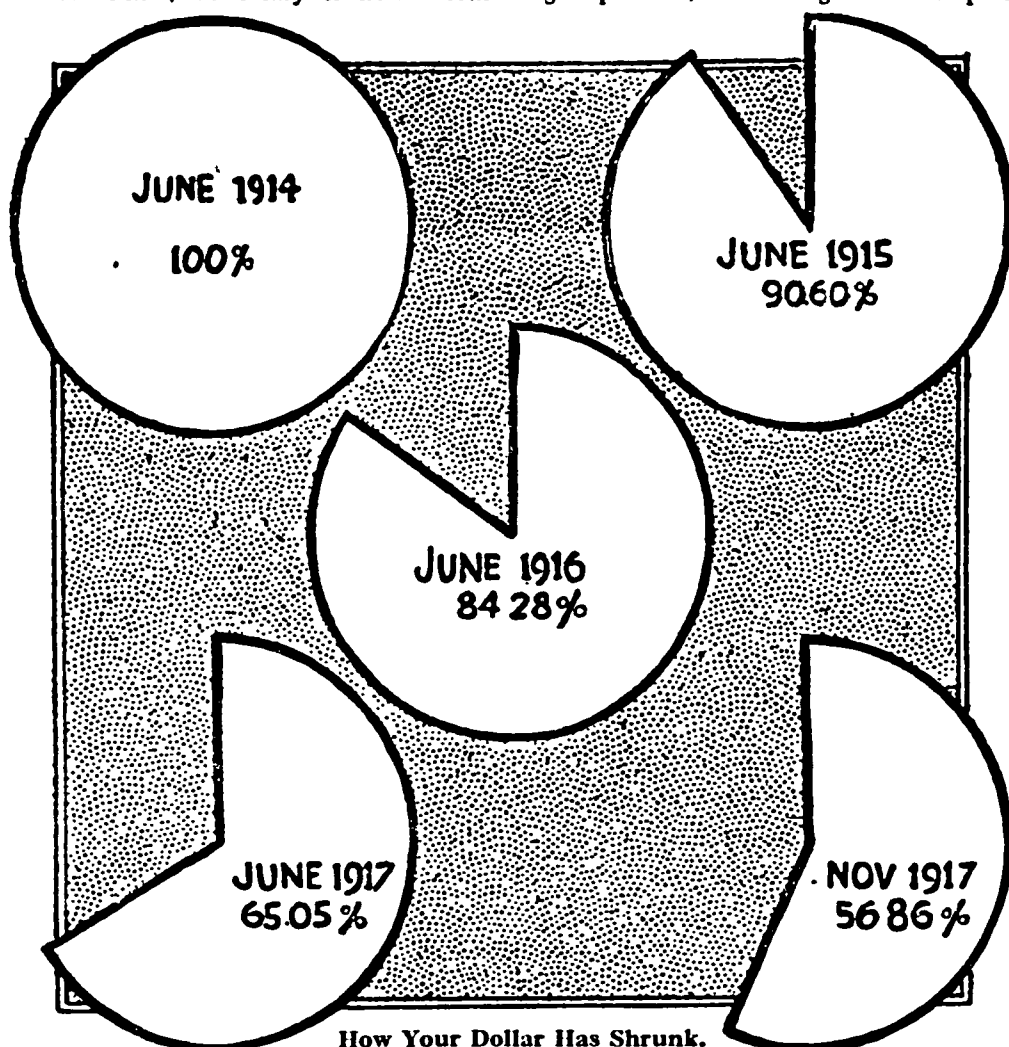
This amount does not include the money paid pastors from associational and state mission funds and does not include the value of pastors' homes. These would materially increase the average—possibly to \$750.00.

This does not give the facts for the great majority of our Baptist churches. There are some associations in every section of the state where our laymen do not provide any business plan for financing their churches.

In twenty associations the average per church is below \$100.00. These have only one full-time church and only eight half-time churches. There are 379 churches in these twenty associations and they pay only \$22,237.27 to their pastors, or \$58.67 per church. The average in the other forty-four associations is \$254.72 per church. There are seven other associations with a few half-time and full-time churches that carry their average above \$100.00, but their fourth-time churches pay no better than in the twenty named.

I have tried to give the facts, putting our denomination in the best light possible, answering the misrepresentation of the Census Bureau

"How long will the nervous industrial civilization of the present, hasty and greedy in its pursuit of material good, hold in high respect a religious body whose niggardly treatment of its preachers still makes it necessary for them to provide half their own living by other work than preaching? How long will the children of parents who ride in \$700 automobiles at an upkeep of \$150 a year, respect the religion of those parents, when they see them dole out reluctant dimes only for the support of the institution of religion? How can we expect that the profane will not make a jest and the ungodly wag their heads in skeptical glee, if this is the best we can show them in the sacrifices for the cause of Christ?"



How Your Dollar Has Shrunk.

"Preachers produce real values. They make social stability, and that makes increased property values. Their work makes men sober and industrious and that makes more protection. It makes men moral and righteous, and that cuts down the cost of courts and prisons. An official of a railway said that a revival of six weeks among the employees of his system had been worth \$100,000 to the road. The sneer that preachers are poor business men entirely misses the mark. As well flout a bank president for being a poor poet. Says a writer in the *Atlantic Monthly*: 'Men are proud of being just and fair where it is an economic necessity; they are brutally callous where it is a religious grace.'—Victor I. Masters.

\$454.88. If the salary was \$600, the pastor can buy only \$341.16 worth of average supplies for himself and family.

The average church member does not consider the real conditions. A large majority of these are farmers. They were never so prosperous as now. They fail to put themselves in the place of the salaried man. A striking incident has just happened in a country church where Irish potatoes is an important crop. The congregation in the summer and fall of 1917 bought eighty automobiles, ten pianos and fifteen Victrolas. The pastor of this church, and of others near, was forced to resign for lack of support. What a shame!

It is well for us to get the facts. We cannot depend on the data of the Federal census regarding the salaries of Baptist preachers. In some way they get averages far below the actual facts as shameful as these are. I do not have full data for all the states of the Southern Baptist Convention, but, as statistical secretary in my own state, I have all the minutes of the associations for 1916, and have carefully studied all available facts regarding pastors' salaries. This will give approximately correct conditions.

Last year there were reported 2,161 churches. Of these, 166 reported no pastor and, of course, there was no salary. There were 152 others that failed to report any salary. The other 1,843 churches reported salaries aggregating \$395,153.91, or \$214.41 per church.

Our last Convention Annual reports 852 pastors. If these were all preaching full time the average would be only \$463.80 each. The fact is, many of these preach only one or two Sundays a month. I find of the 1,843 churches 153 have preaching every Sunday, 311 two or three Sundays a month and the balance one Sunday a month. With these

as far as our state is concerned, but the situations is lamentable at best, and if these statements will arouse our churches as to their duty to our pastors I shall feel grateful for the opportunity of writing them.

No one can accuse me of a selfish motive. I am not a preacher. I make this appeal as a layman to laymen. For us to do our duty to our pastors will give three great blessings—to ourselves, to our churches and God's kingdom.

Let us make some comparisons with the income of other men. The State Department of Education tells me that the average salary of a county superintendent is \$1,157.90; of a city superintendent, \$1,337.20, and of a rural high school principal, \$837.44.

The Commissioner of Labor and Printing gives the average daily wage of many working men. Of course, all do not work all the time, but you may safely count 250 to 300 days a year. You may make your own calculations. The daily income is as follows: Blacksmith, \$2.28; brick-mason, \$4.16; carpenter, \$2.28; conductor, \$4.50; fireman, \$3.24; machinist, \$2.77; painter, \$2.00; printer, \$3.66; plasterer, \$4.10; stonecutter, \$3.62. All these have had an increase in wages since the war began.

We all believe God's Word teaches us that we owe it to our pastors to support them. In our church covenant we agreed "to contribute cheerfully and regularly to the support of the ministry, the expenses of the church, etc." Many of our members are habitually violating this vow. Why will not our deacons attend to this part of their business for the Lord? I beg them and others to see that every member is urged to carry out the vow he made in his church covenant. Plan now for an every-member canvass for pledges or make an appointment to each member allowing him to accept it or amend it.

## Baptists Mobilized for Home Missions

The Task, the Need, the Forces, and the Outlook, as Revealed Through Messages from the State Members of the Home Board

WE need to keep constantly before us the two things presented below by Rev. J. M. Thomas, state member of the Home Mission Board from Alabama, viz: The elements of the task that challenges Southern Baptists, and the fact that the Home Mission Board is the great unifying agency through which we are to achieve results.

"Two-thirds of our soldiers are to be trained within our borders. To properly care for these in this most critical period of their career is of itself a most commanding mission. These men in their first days, to many the very first in life from home and home restraints, confronted with ten thousand new and hitherto unknown temptations, will travel all over our Southland and touch our life in every niche and corner. Of the evangelical church membership in the South, forty-five per cent are Baptists; so to us as to no other, yea, nearly as to all others combined, is the task of making the South safe for our soldier boys. To do this we must look after our destitute places, strengthen our weak churches, supply camp pastors, as is now being done in connection with our state boards and our Northern brethren, and create a wholesome religious atmosphere. The impress we give them is not only going to abide with them as they go to France, but through life. It is ours to give them America's religious benediction. What shall it be?"

"This war will close some day, and poor, battled-scarred, poverty-stricken, tax-burdened, religious-enslaved and ritualistic Europe is coming to us as never before. The South, because of the negro exodus, its inviting climate and undeveloped resources, may look for them in millions. Are we ready for them?"

"Then, this war is to usher in the day of the democrat, both in politics and religion as never before in the old world's history. The Baptist hour is just ready to strike. The day for which our fathers prayed and dreamed is on us. The fashion plate shows that the dress for this new era is of a full and large make. We must be of large mould, else there will be a misfit. New standards of living and giving must be erected. We cannot be small any more. The failure of the Jew at the coming of Christ was most tragic. Truly their history from then to now is pathetic. If we miss our day, can we expect a different fate? This is the day of great things. Let us be a great people as our faith would make us."

"The one unifying agency in this task is the Home Board at Atlanta. This body has laid out its work to meet the demand on the basis of spending \$560,000 this year—nearly \$150,000 more than was given last year. Alabama's portion is \$27,500, more than \$6,000 above what we did last year. Only heroic giving will do it."

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Arkansas Baptists during the past year have established a record of gifts to home missions of which they may justly be proud. The goal set for the present convention year is a splendid advance over anything ever attempted, but possessed of the spirit manifested in this message from State Member E. P. Aldredge, there is hardly a doubt as to the outcome.

"I doubt if there is a state in the South which can show a more healthy or a more decided growth in home mission sentiment and support than Arkansas Baptists have attained in the last three years. In 1916, for example, Arkansas Baptists raised a total of \$10,105.20 for home missions. This was a net gain of twenty-five per cent over the previous year. In 1917, Arkansas Baptists raised a total of \$16,405—a gain of sixty per cent over the previous year! It is true that \$3,300 of this amount was given to the Evangelistic department for services rendered. But if we deduct this amount from the total amount given for home missions in 1917, we still have a gain of \$3,000—or thirty per cent net increase over the previous year! Nor is this all. The State Executive Board of Arkansas is asking the churches for \$18,000 for the present year—or a net increase of thirty-seven per cent over last year's record, leaving out what we gave to the Evangelistic department."

"This goal of \$18,000 for home missions, what does it mean? It means that Arkansas Baptists have heard the new and insistent calls upon the Home Mission Board, and we are coming to the rescue. It means that Arkansas Baptists have deliberately set themselves to the task of raising twice the amount for home missions which this state raised in 1915! It means that Arkansas Baptists know that the Home Mission Board is being called upon to expend \$140,000 to \$150,000 more this year than was spent last year, and we are determined to bear

our part and more than our part of the increase. It means that, whereas, the Southern Baptist Convention is called upon for a 33 1/3 per cent increase for home missions over last year, Arkansas Baptists are going to make a 37 per cent increase over her fine record of the past year. It means that the gracious help extended to Arkansas Baptist work by the Home Mission Board in recent years has awakened Arkansas Baptists to the vast and far-reaching meaning of home missions, and they are determined to lead the way to increased attention and support of this great cause."

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This message from Dr. John E. Briggs, at the nation's capital, sounds a clear note of high resolve, and points the way to victory. If every Baptist would thus visualize what the Home Mission Board has meant and will mean to our cause, there would be a steady stream of dollars flowing into the treasury for the support of this great work.

"The strongest local appeal to the Baptists of the District of Columbia to respond to the call of the Home Mission Board is to review what the Home Board has done for Washington and vicinity during the past twelve years. For twenty years there was a demand for a Baptist church in the growing residential Mt. Pleasant section of the nation's capital, but nothing permanent was accomplished until about twelve years ago some brave-hearted souls undertook the gigantic task, largely because of the encouragement and timely help of our Home Board. As a result we have the Immanuel Church, the name of which will likely be changed to the Roger Williams Memorial in the near future. This church now has a membership of 620 and a fine Sunday school. It gave \$3,317.03 to missions and benevolence during the past associational year; while their total receipts, including interest and a payment on their mortgage debt amounted to \$18,577.56. In twelve years more both membership and contributions will in all likelihood be doubled."

"For years the Baptists of Washington wanted to plant a church in the Petworth community, but it was not done till the Home Board promised \$2,500 toward the lot and Sunday school building, provided the local Baptists would do certain things. Now we have a progressive, wide-awake, well-organized church which will become self-supporting within the next few months. Three years ago our Home Board promised \$1,000 toward the church building at Congress Heights upon certain conditions. Now we have a nice Sunday school building entirely free of debt, and the church is helping all good causes."

"At this time the Board is helping the Anacostia and the Clarendon (Virginia, one of our suburbs) churches with their mortgage indebtedness, without which aid the consequences at one of these places might have been fatal."

"All this aid has been timely. It is an example of Baptist co-operation and statesmanship. Dimes which have been placed here will come back in dollars into the denominational treasury. Already much has come back, to say nothing of the souls saved and helped and the cause of Christ and the Baptists strengthened."

"Helping the 'men in uniform' has been committed to the Home Board. It is an object dear to the hearts of Washington Baptists, because every day we see the need and results of such work as we see our brave soldiers from the barracks and cantonments and sailors from our battleships throng our streets. We count it a privilege to help these lads toward clean lives and getting and keeping right with God and man."

"Here in the District of Columbia we get appeals from both North and South. Northern Baptists expect to raise a million dollars, over and above their apportionment, within the next sixty days. Surely, within the next ninety days Southern Baptists will raise the modest amount apportioned beyond the figures named at New Orleans. The Southern Baptists of Washington covet a share in this."

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The call to do a worthy thing appeals to the sense of the heroic in proportion as there are difficulties in the way and sacrifices to be made. Florida Baptists are confronted with conditions which make it unusually hard for them to make the necessary advance in their offerings to missions, yet Pastor C. W. Duke's faith will doubtless be fully justified when the books are balanced. He writes:

"Two things have contributed to intensify this year the claims of our Home Board upon the generosity of our people. One of these is the

greatly increased cost of living. This affects our Foreign Missions Board as well, and efforts were set on foot at the Southern Convention to meet this exigency. The other thing is the placing of the army training camps in the South, a situation that has called for large expenditures on the part of our Home Board. That this Board has seen the importance of meeting this situation, and has set a worthy example to the other denominations in so meeting it is a matter of common knowledge. This single item will entail an added expense upon our Board of not less than sixty thousand dollars, and, of course, no effort was made at the Convention to meet this exigency.

"Two things have contributed toward making this increased activity possible. The South has been gleaned enormous war profits. While these profits have not been universal by any means, they have been pretty general, and in nearly all our churches there are members who have made large profits by virtue of this war. To these we must look very largely to meet these emergency appeals. Then, all our people are being schooled as never before in the grace of giving. To be sure, it has amounted in many cases to coercion, but that has served to awaken the people to the mildness of the claims which the churches have been making. I do not think I have ever heard so little criticism of the churches from this angle as within the last year. It has never been quite so easy as now to raise money for worthy causes.

"Perhaps no Southern state has shared quite so little as has Florida in the commercial advantages of this war. Brief embargoes have been placed upon the products of our soil; our phosphate industry has been seriously crippled; the lack of potash has reduced our production; and there has been a serious migration of our labor to the North. A disastrous freeze in February greatly crippled our citrus industry, and repeated freezes this winter have demoralized our trucking industry. To this date Florida has shared less generously than other Southern states in governmental appropriations for war industries.

"Notwithstanding all these adversities it is apparent that Florida is in as good financial condition as ever in her history. Truck, lumber, fruit, and all farm products have sold well. The income of the state from the presence of tourists has perhaps never been so great as this winter. The fact that the state has over subscribed its estimated share of Liberty Bonds, War Saving Stamps, Red Cross and Y. M. C. A. war work funds; and that at our state convention our State Board of Missions reported itself as 'over the top,' in spite of an inherited debt from the year before and losses from a bank failure, all indicate both that there is money in these parts, and the people are willing to let it go for good causes.

"If we pastors will do our share in giving the people information we may count on their doing their 'bit' in giving the money."

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Rev. G. L. Yates, state member for Georgia, speaks of "three tremendous dynamics," and the truth of what he says will grip the hearts of all who will squarely face the question: "What of the future, if Baptists do not respond?"

"To get our home mission program before Southern Baptists is one of our greatest needs just now. It will make its own appeal to every intelligent student of the times, and our Baptist hosts seeing its wisdom and urgency will, I feel sure, make possible its accomplishment.

"In the program there are three tremendous dynamics: First, the dynamic of a great ideal; second, the dynamic of a great task; and, third, the dynamic of a short while in which most of our work at least must be done. We must give more to home missions this year than we have ever given in our history—or fail in a crisis, the like of which we have not faced in our generation. Crises of greater or less importance are always confronting us, but do any of our people doubt or question the fact that the coming months will bring a Waterloo for the hosts of God or the powers of evil? What shall it be? Was there ever a time in all our history when to be careless and indifferent to our task was so awful, so absolutely heartless and so positively cruel?"

"The imperative need of the enlargement of every feature of our work, our inescapable obligation to our Baptist boys in the training camps, and the abounding material prosperity of our people, all conspire to make us feel the tremendous urge of our home mission work. What prophet of deluge and disaster (and we have always had these with us) could now fitly describe denominational conditions—say, five years hence—if Southern Baptists do not respond to the insistent call of these unusual times after an heroic fashion?"

"My earnest hope and prayer is that my comrades in Georgia and our Southland will, to the last limit of their ability, join heart and hand in raising the \$560,000 needed, which is \$141,000 more than the apportionment submitted at the New Orleans Convention, but without which our Home Board will be most seriously embarrassed."

Secretary B. F. Rodman, by request of Rev. G. W. Allison, state member for Illinois, re-states some facts that will bear constant repetition. His call to the churches of Illinois ought to meet with a hearty response.

"The State Association of Illinois owes much to the Home Board of Atlanta, because of the generous way in which it has come to our help to do work among the foreigners and evangelistic work in our territory.

"As we see it, there is no mission board that deserves the support in sympathy, prayer and money as the Home Board. Year before last, perhaps, was the banner year as to results, more than 72,000 persons being added to our churches through the work directly and co-operatively.

"No mission board ever had half such results in conversions and baptisms. In Illinois the Home Board supports four missionaries among the Italians and Bulgarians, besides joining the state board in support of three other evangelists in our state. In addition, members of the evangelistic staff come into our state and hold successful meetings.

"Our regular apportionment is \$4,000, but by a vote of the Southern Baptist Convention the different states were asked to increase the apportionments twenty-five per cent, making the amount for Illinois \$4,945. If the pastors will urge the churches to do their duty the amount will be secured. Let every one rise up and meet the urgent demands of our Home Board, so that when we meet at Hot Springs next May we can sing, 'Praise God from Whom All Blessings Flow.'"

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If the spirit of Pastor C. W. Elsey, state member for Kentucky, were to become contagious, the outcome of the crisis for home missions would be beyond doubt. "What more patriotic service can one render than to under-gird this nation with an abiding faith in the Eternal Arms? We can, we should, we must meet our apportionment."

"At the meeting of the Southern Baptist Convention in New Orleans, last May, the Committee on Apportionment recommended the raising of \$408,600 for home missions during the present convention year. Later investigation showed that amount inadequate to the needs of the work as planned by the Home Board, since it would admit of no enlargement whatever. Accordingly a revised report was submitted and approved by the Convention, raising the apportionment to \$505,193. Of this revised amount, Kentucky was asked to raise \$46,365.

"The above figures clearly constitute a challenge to Kentucky Baptists. They provoke the heroic spirit. To accept the challenge joyfully, to meet its requirements bountifully, to merit the grateful plaudit, 'I thought you could do it,' should be inspiration enough, to say nothing of the approval of our great Taskmaster. Brethren, we can; we should; we must!

"We can meet our increased apportionment, because we are 'well able.' Recent years have been the most prosperous in a material way this country has ever known. The wealth of the stricken world has fled to our shores. Kentucky has shared this enrichment. We should meet our apportionment, because only so shall we express fitting gratitude for the bounties of providence. And only by generous giving shall we be able to justify in the sight of men the wisdom of God in committing such wealth to our stewardship. We know it is required of stewards that a man be found faithful.

"Furthermore, we must meet our apportionment, because in proportion as we fail the whole schedule of work as outlined by the Home Board will fail. These plans were made on the strength of confidence imposed in us. This is an enterprise of faith; not only of faith in God, but also of faith in God's people. We must not disappoint this confidence."

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Is a nation's disintegration and death due to outward or inward causes? Dr. M. E. Dodd, state member for Louisiana, aptly diagnoses the case when he says: 'Germany is dying of heart failure.' But he is true to history and revelation when he plainly declares that America's ultimate fate will not be different if there is left out of its life "the redemptive force of Calvary." "Every high motive of patriotism and religion call us to the support of home missions."



"The colossal proportions of the Home Board work make an imperative call to the most heroic efforts Southern Baptists have ever put forward. The new conditions demanding new forces and finances should stimulate a new interest. Baptists have been looking for twenty centuries for just the opportunity that now presents itself. The ears of the world have never been as open to our Baptist message as they are today. We Southern Baptists will be treasonable to every holy commandment of high heaven if we play truant upon this task.

"Germany is dying of heart failure. So will America die, and every other nation, that fights Christ and leaves out of its life the redemptive forces of Calvary. Our Home Mission Board is charged with the worthy task of making vital and keeping alive this saving principle in the waste places. Every high motive of patriotism and religion call us to support home missions.

"Louisiana of all the states in the Union owes an inescapable obligation to the Home Board. Every pastor, deacon and church member out of the purest love and appreciation should respond heroically to the call for \$15,000 from 65,000 Louisiana Baptists."

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Quite naturally our interests and prayers gather about our imperiled soldier boys on the foreign front; but shall we not be vitally concerned for the millions left behind? "If we are not careful we are going to let our home situation break down," is the timely warning quoted by Rev. H. P. Jackson, state member for Maryland. "As Christian patriots, let us do our duty, and do it now," is his appeal.

"One of America's leading Christian business men says, 'We have in this country ninety-seven million people who will not go to war, and if we are not careful we are going to let our own home situation break down. It is rather distressing to me to note that there is a tendency to feel we have done our full duty by the things we have done for the soldiers going across. We must do everything we know how to do for them. But while that is going on, there will be a tragedy in the life of the nation if we ease up the pressure on those who are going to stay at home.'"

"The Home Board is not 'easing up,' but presents to our people a greatly enlarged program calling for \$560,000. The great crisis with its opportunity presented a challenge which the Board has met by asking for the largest sum ever before given by Southern Baptists for home missions.

"With faith in God and confidence in the brethren the former work has been enlarged. The Institute in New Orleans and the co-operative work among the soldiers in twenty-one camps of 800,000 men, 300,000 of whom are Baptists, make a program which should create great enthusiasm and splendid giving.

"Maryland's apportionment is \$11,500, plus a substantial amount for the work among the soldiers. She must not fail in this day of heroic giving to meet the demand upon her.

"Pastors and people must have a worthy part in this great campaign which contributes to the uplift of the world and to the glory of our Lord.

"As Christian patriots let us do our duty and do it now."

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Rev. C. C. Pugh, state member for Mississippi, sums up the case for the Home Mission Board in a comprehensive and compelling statement that will prove of value both in meeting objections to the work undertaken through it, and in pressing the claims of this great agency upon the hearts and purposes of Southern Baptists.

"Never before has the distinctive work of home missions been so accentuated and so abundantly justified as in these trying days. If there was ever a doubt as to the need of a Home Mission Board and of its full right to stand on a parity with any and all other agencies in our denominational program, surely that doubt has now been removed. The reasons for this department of our work are fundamental, and may be stated under three general propositions:

"1. The great multitudes in the homeland who need the gospel of Christ. A conservative estimate places the number of unsaved persons in the South alone at 18,000,000. This vast host represents only those of responsible age, and whatever else they may or may not need, their supreme need is the gospel of salvation.

2. The salvation and spiritual culture of our own people are necessary to the prosperity, purity and permanence of our national life. Government is founded upon morals. The best citizen is the Christian citizen, and the best country is that which claims the largest number of such citizens.

"3. Our country's mission to the world. Our country holds the future for the world as no other nation on earth. Alexander Hamilton said, many years ago: 'It is ours either to be the grave in which the hopes of the world are to be entombed, or the pillar of cloud to pilot the world forward.' The saying of Austin Phelps that, 'as goes America, so goes the world,' has deeper significance today than ever before. Christianity is on trial in America; here it has its best chance, and if we let it fail here, where on earth can it hope to win?"

"In its last analysis the one argument and motive for foreign missions is the command of Christ to 'go,' but home missions has this plus the call of 'patriotism.' This is our country, good or bad, and it is good or bad according as we make it Christian or not. Only as Christ controls and directs the forces and resources of the homeland can she fulfill her highest mission to the ends of the earth. To neglect home missions is to devitalize the only forces which can conquer the world for Christ.

"An unprecedented emergency is upon us, and the challenge for enlargement was never so pressing as now. We must greatly enlarge our gifts to home missions or fail in a day of supreme crisis.

"At the last annual meeting of the Board considerable advance was made in the appropriations, but since that time conditions have arisen which make it imperative to go far beyond these appropriations. Southern Baptists know these conditions and will, I am sure, meet the emergency.

"Mississippi Baptists must get ready for 'the great drive. There must be no slackers among us. 'Over the top for home missions!' Let this battle cry ring down the line, and thrill the heart of every Mississippi Baptist. The time is short, but we can win in a great fashion if every man will do his duty. We must not fail."

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"Baptists must work together," is the slogan of Pastor S. E. Ewing, state member for Missouri. It is not simply a question of denominational pride and loyalty. If we do not discharge our obligation to the nation and the world, some vitally needful

thing will go undone. "Curtaiment of the work is unthinkable!" Shall not Missouri Baptists answer with a hearty "Amen"?

"It is agreed by most of us that ours is a peculiar and unique task, such as no one else can or will do. If other organizations or agencies ministered at every point in the things for which Baptists stand, then I would favor union with such organizations, both from the standpoint of economy and efficiency. I am persuaded that our mission is such that Baptists alone must do the ministry to which we have been called. With the most cordial fellowship and co-operation wherever possible, Baptists must get behind and under our common load. We are blessed with ideal machinery and we are by no means short on raw material or fuel. We are woefully negligent in linking up the fuel with the machinery and in utilizing the raw material, that the finished product may be fit for the Master's use.

"Our cities could well afford to demand our full time and force. We know that we face a crisis in our rural work. Now comes the semi-city conditions at the canionments. The Indians and the negroes are wonderfully improved, but the demands are as imperative as ever. The situation with the foreigners has shifted some, but great strategy and wisdom are needed to understand and do the right thing. Cuba, Mexico and the Philippines must be patiently fostered in order to conserve that which we have already gained and thus build safely for the future. Mountain schools yield tremendous dividends in men and money.

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That the work of the Home Mission Board is not merely supplementary and incidental is pointed out by Rev. H. H. Burton, state member for Oklahoma. Its tasks are of world-wide significance, and as an agency for kingdom extension it takes its place as one of the great permanent institutions of modern Christianity. "The cross of Calvary is the call of God to sacrificial service among men," and through the consecrated laborers directed by our Home Board this service is to be rendered for the South and the world.



"The home mission task is fundamental in the Baptist program in world conquest. It is the base of supply for every missionary and for every missionary enterprise on the foreign field. Lack of interest in missions at home will vitally affect our mission work everywhere.

"To evangelize, to organize, to indoctrinate and to enlist all our forces, are some of the things given in the task of our Home Mission Board. Our task has been enlarged to fit into the larger tasks of world movements. We are swept afield with world movements and are confronted with world problems. Our big task is, in a worth way, to meet and master mighty issues. Are the Baptists of the South equal to the emergencies of the hour? If so, all our forces must be enlisted. We must lay all our resources on the altar of God that the South and the whole world may be made safe for New Testament democracy.

"I make the plea that Oklahoma shall, in a worthy way, do her part in going over the top for home missions. We can and we must win. We must not suffer our state to be a slacker in the service of our King. We must meet our apportionment (\$13,500) in full. We have the money and the men. Are we willing to go into the trenches in defense of the truth and the glory of our King? Men of Oklahoma, the need of the hour is good soldiers of Jesus Christ. The cross of Calvary is the call of God to sacrificial service among men. On to victory in his name!"

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The service that Southern Baptists are being called upon to render for our boys in the camps cannot be too greatly magnified. Rev. J. D. Huggins, state member for South Carolina, brings an appeal that is fresh and warm because of his contact with the needs and opportunities of the camps at close quarters, and that should touch a responsive chord in every Christian heart.

"Unusual conditions which must be met by the Home Mission Board in all departments of its work, and especially conditions as regards work in the army camps, have been forced into the minds of the South Carolina brotherhood, just as all new and unusual calls must force themselves upon us. It requires this, that an adequate impression may be made. The emphasis of the situation must be deep and strong. That which, in these days, is being presented to our view is so much out of the ordinary, we have been compelled to look upon it with an interest beyond the ordinary. And these conditions have been made more acute to our minds, particularly as regards the camps in South Carolina.

"A few churches and two or three associations have already made a forward step, making extra contributions to the camp work. In February we expect to have a special campaign, hoping to set in motion such interest in this enlarged program as will carry it to all the churches. To this end we shall call on our associational representatives for extra service; on pastors to carry the message of the times well home to their churches; on laymen, who have gathered by 'handfuls' from field and factory and store, to extend a strong, helping hand, and we would send the cry to our fellow helpers all over the South, to come up, now, to the Home Board in their triple alliance with the state boards and with the War Council of the Northern Baptist Convention, that we may, under God and through our Home Board, bless the soldiers. We must go to these men in the name of him who knows what it means to give up life for service, and whose word calls in all the power of tenderness on men to follow him. We must go to these soldiers and stay with them all the way. And while we are doing this, there must be no slackening of our hold on the Home Board's work on the home field. If the front lines are held, the home base must be kept filled with supplies."

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Rev. E. L. Atwood, state member for Tennessee, calls upon the people of his state to put the cause of Home Missions in the great place it deserves, basing his appeal upon the necessities which have arisen in connection with the war. "If the thrill of home missions does not reach your heart today, there is no call that will," is his earnest judgment.

"In the last two years home missions have been side tracked in Tennessee, but today the needs are so imperative that our Baptist people must heed the call. In addition to our work among foreigners, negroes, Indians, mountain schools, church building and loan fund, and co-operative missions, we have the imperative work among our soldier boys. When one million of our young men went into cantonments and thousands and thousands of our Baptist boys left for the army, it was

a source of joy in every one's heart to know that the Home Board made provisions for a Baptist pastor and assistants to go into every camp. Now for such service, Tennessee Baptists are called upon by the apportionment committee for about 15 cents per member, or \$31,000.

"There are over 200,000 Baptists in Tennessee, but less than 25,000 have usually responded to the call of home missions. Today, surely, as a mere matter of gratitude, every Baptist family and every Baptist church will make an offering for home missions for the sake of the work which the Board is doing for our boys. Thousands have accepted Christ since going to camp. They will soon be on the firing line in France, and the greatest comfort we can know is that the boy is a Christian. If the thrill of the home mission appeal does not reach your heart today, there is no call that will. You will make the offering and no doubt make it a generous one for the sake of the boy, for the sake of Christ and because you wish to share in the sacrifice of both. Do not forget home missions."

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The voice of Dr. Geo. W. Truett, state member for Texas, raised in behalf of home missions, will be heard attentively by the whole Southern Baptist Convention. The reasonableness of the Home Board's requests, the worthiness of its task, the imperativeness of its ministry in the cantonments, combine to form a summons and make an appeal "which should reach every Baptist heart in all the land."

"The home mission objective for Texas for this convention year is \$80,000. We believe that it is both reasonable and necessary that our Texas churches should give such a sum this year.

"It is my earnest hope that Texas will do much better this convention year than ever before for home missions."

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The picture of the young man described by Dr. John E. Vines, state member for Virginia, ought to linger long in the minds of every pastor of the South. "The church that now

goes to sleep, allowing her fires to go out, or her light to fail, will awake to find her power . . . lost."

"Virginia, I presume, has about the same anxieties and problems as our sister states. We have here territory without Baptist churches, churches without houses of worship, mountains needing schools, foreigners yet without Christ, and 100,000 young men in the training camps. The call to meet and solve the problems incident to coast, valley, mountains and new war conditions is ours, and is loud and imperative, yet full of glorious opportunity and possibility.

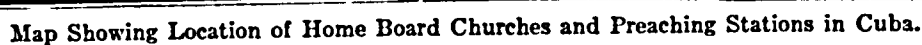
"The State Mission Board of Virginia, with heavy local burdens, pursues a very liberal policy toward the Home Mission Board, in that it seeks to carry on the work here, allowing the home mission money to be spent in other and perhaps more needy sections. Last year Virginia gave more than \$40,000 to home missions, coming second in the list, great Texas as usual leading. This year we are asked for nearly \$60,000, about \$15,000 advance for this object. It is necessary, all agree, that the full apportionment be raised, since we face a crisis and have an opportunity never before ours. Our regular work must be carried on without any curtailment, and the thousands of young men going out to conquer the enemies of all progress, must have an opportunity of accepting Christ while in the camps.

"We hear these days on every hand, as we face the dangers of the submarine, the many other demands caused by this wretched war, and the broken traffic incident to such a winter, the expression, 'Speed up.' As the church faces her tasks, so big, it is necessary to 'speed up' every department of church life, for the church must live to do her work successfully. To fail at this hour is to be lost; the fires must be kept burning as never before. A few days ago a young man, as he lay in the hospital, described to me how one of the coldest nights of the recent cold weather, he had gone into an old building, built a fire and gone to sleep. He awoke; his fire had gone out, and he was almost frozen to death, and now as a result, without hands or feet, he must face life! The church that now goes to sleep, allowing her fires to go out or her light to fail, will awake to find her power to move forward and take her rightful place and serve, *lost!*

"Let us raise our full apportionment and thus do the work that is imperative, and we can if we will make one persistent, earnest effort that will not for a moment let up till the books close in April. Will not each pastor and church joyfully undertake to accomplish the glorious work assigned?"

**Superintendent W. N. McCall**

But no table of statistics can tell the story of a mission work, nor can facts and figures comprehend all our assets. To say we have so many churches with two thousand, more or less, members, with a larger number in our Sunday and day schools, with other statistical data, will bear testimony to the fact that the results of the years' work have been worth while. But Baptists in Cuba have assets that do not appear in tabular form. The personal touch of our workers with people here and there has created an atmosphere in which thrive confidence and friendship. There are many converts who for one reason or another have not declared themselves. The reliability of our workers is recognized wherever they are known. The writer went some days ago to rent a house in which some of the workers were to live. Being told by the owner that his custom was to require 'the payment of two months' rent



in advance as a guarantee of good faith, he left his card and said he would return. When the owner had had time to read the card he went after the missionary and told him that in his case he would waive that requirement, because he saw the stranger was a representative of the Baptist church. This may not seem a great thing to one who has lived always in the midst of a Christian society, but it means much to us here.

But let us not imagine that our Baptist task in Cuba is anywhere near finished. It is really only begun. By the terms of our agreement with the Home Mission Society, shortly after the Spanish-American war, we became responsible for the evangelization of the four western provinces of Cuba. These constitute a field four hundred miles long, more than the whole length of the state of Georgia. We have in our Union eighteen states that have a smaller population than this part of Cuba. According to the last census sixty per cent of this population is white. It is teeming with young life that is reaching out for something, they know not what. Taking this territory as a whole we have one preaching worker to each 72,000 of population. Between some of our churches a hundred miles of territory has not been touched by us, territory that is filled with thriving towns and populous country districts.

Two things we have tried to bear in mind always in our work: The raising up of a native ministry and the establishment of self-propagating churches. Over and over again we have told our Cuban brethren that the Board is not a corporation seeking to project its business or strengthen itself in Cuba, but a fraternal committee that comes to help Cubans help themselves, to open the door of opportunity to those who feel that God has called them to preach to their people, in order that they may give their time and energy to the work. This doctrine has been fruitful in results, for the brethren feel their responsibility and look forward to the day when they will no longer need help but may be helpers of others as well as themselves.

Among the many charges that the enemies of evangelical religion make against us, is the one that we are here today and will be gone tomorrow. But this is losing its force because of the permanency of character that our work is taking on. When a people build chapels and establish schools, it is evident they have come to stay. In the old Catholic regime the church house was the principal building in the towns and villages. It seems that they first built the church, and then all other houses were built with reference to it. We have nothing like that, nor would we wish it, but, without exception, our church properties are well located and the chapels are of a substantial and permanent class.

Thus far we have devoted ourselves to preaching and teaching. The work of healing has not yet received our attention, but this is not as pressing as it is in some countries. The day will come when we will have our hospitals and asylums, but it is yet far in the future. Evangelistic efforts are well received and productive of good results. At present Brother J. G. Chastain, one of our veteran missionaries to Mexico, is engaged in evangelistic and enlistment meetings among the churches, and we have every reason to expect great and lasting results from these special efforts.

What is to be the future of this work? What does it promise for the years to come? It is of God and will continue to grow. The same increase which has blessed it in the past will continue to attend it in the future. Baptists are in Cuba to stay, and while growth may seem relatively small, they are more and more to play their part in shaping the destinies of the Cuban Republic, and in adding to the glory of our Lord and Master.

## Among the Cuban Women and Children

Miss Effie W. Chastain

AS one of our native pastors said recently, our success in evangelizing Cuba depends upon our reaching the women, for it is through them that Catholicism has gained its hold upon the people. The women of the tropics are religious to a fanatical degree. Without reasoning the matter out—indeed, against their reason sometimes—they prefer to follow blindly the religion they have been taught all their lives, rather than have no religion at all. Such is not the case with the men, because many of them, convinced of the emptiness and deceit of Catholicism, give up all claims to religion of any kind and frankly call themselves “free-thinkers,” or infidels. But the women must have *some* religion, and many of them, in their blind search for the truth, have taken up spiritualism, till in some sections of the island this has become almost as great a menace as Catholicism.

We must make a definite and earnest effort to reach the woman with the gospel. The Cuban woman is friendly and pleasant to deal with; she is devoted to her home and children—is, indeed, the slave of her husband and grown sons. She is, as a rule, poorly educated, often not knowing even how to read or write. Although she is faithful to the religion in which she has grown up, and it is not easy for her to give it up, still she is usually polite enough to listen to new ideas and, when once her confidence is gained, she is a willing and apt pupil. One great advantage the American missionary has is that the Cuban women greatly admire the Americans, their dress, customs, etc.; one of their highest ambitions is to look like an *Americana*. They usually respect and trust the Americans and are naturally disposed to receive kindly anything the Americans may say or do for them.

We have many faithful women in our churches, many whose consecration and earnestness might put to shame some of their sisters in Christian America. They are naturally dependent and one of our greatest problems is the lack of trained leaders. Still, in spite of the many difficulties, our women are doing good work. At the recent Baptist convention at Consolacion del Sur the West Cuban W. M. U. had a good meeting and the prospects for our women's societies throughout the island were never brighter than they are for the coming year. One very encouraging sign is the interest in the women's work which is being awakened among the pastors of our churches. They are beginning to realize the importance and possibilities of the women's societies and are doing more than perhaps ever before to organize and maintain them.

And what shall we say about the children in Cuba?—surely there could never be found anywhere in the world brighter, more lovable or promising children than on this little island! They are truly the hope of Cuba, and it is for this reason that we lay such great stress on school-work—both Sunday school and day-school. The work in our Sunday schools is most encouraging, but here again we are confronted by the lack of trained teachers, especially for the primary grades. Bible is taught daily in our day-schools and by this means we are able to reach some children who are not allowed to attend Sunday school.

Cuban children are usually bright and eager to learn. They memorize Bible verses readily and are especially fond of hymns. The universal favorite seems to be “That Sweet Story of Old,” which they sing with great enthusiasm. Like all children, they listen eagerly to Bible stories and often go home and repeat to their parents and friends the hymns, Bible verses and stories they have learned at school. May the God who has bestowed such a wealth of natural beauty upon this island grant that the little seed which is being sown in the hearts of its children may bring forth a rich harvest for his kingdom!

## Among the Cuban Country Folk

Superintendent W. N. McCall, Havana

THE writer is just back from a five days' trip through a part of the western province of the island. A ride on the railroad of a hundred and twenty miles southwest of Havana brings one to the charming little city of Pinar del Rio, the capital of the province, where we have a substantial church under the leadership of a native pastor. A trip of twenty



A Gathering Congregation.

miles north in a Ford takes one over the mountain range to the beautiful little town of Vinales. It is in a fertile valley, surrounded by some of the most picturesque hills to be found anywhere. Seen from the distant ridge it is like a gem in a bed of green. Here we also have a flourishing congregation under the pastoral charge of a native worker.

But Vinales is not our final destination on this particular trip. We are joined at this point by Bro. J. G. Chastain and the native preacher and must take a horse-back ride ten miles over the hills. This brings us to another beautiful little valley with a population of several thousand people, some in a village and others on little tobacco farms scattered through the valley. Their communication with the outside world is limited to ox-teams in the dry season and pack mules the rest of the year.

The native preacher first visited this field some two years ago, and from the very beginning the people heard him gladly. The valley has never had a church of any kind. In former days the priest used to pay a yearly visit to christen the children born during the year, for which he collected several dollars each. After our preacher began to visit the village the priest's visits became more frequent, and he began to make arrangements to build a church. But even after the foundations were laid and the lumber was on the ground, he received so little encouragement that he abandoned his plan and sold the lumber.

We reached the community about noon and spent the rest of the day visiting from house to house, reading the Bible with the people, praying with them and inviting them to the

evening service. Although it could be called a fairly prosperous community, most of the houses are of the palm thatched variety with only mother earth for a floor. There are many children, beautiful little black-eyed fellows, as bright and sweet as are to be found anywhere.

One difficulty experienced in the community from the beginning has been the lack of a place to hold the services. Homes are open to us, but they are too small to accommodate the crowds that come. On this particular day it is cold and rainy and the people are not as well informed as to the date of the visit as we expected them to be. So we do not anticipate a very large gathering at night. The brethren have prepared a large tobacco warehouse, unoccupied at the present time, as a place of meeting. As the hour for the service draws near we are fearful that our trip might be in vain except for the house-to-house visitation. Imagine our surprise when the crowd begins to gather from far and near, old and young, men, women and children. Some of them have come several miles over roads that are almost impassable even in the day time. The seats are uncomfortable and not enough to go



Pinar Del Rio Church.

around, but the people stay through a service in which two forty-minute sermons are preached, and even then seem reluctant to leave the place.

The next day is Sunday and we are scheduled for another place some miles farther on. More visitation, with prayers and Bible reading, form the day's program till four in the afternoon, when some thirty children and grown people are gathered in a farm house, and a Sunday school is organized. No one of them has ever heard a gospel song before, nor seen a Sunday school paper. The bright-faced, well-dressed boys and girls from eight to eighteen years of age have never been in reach of a school, so very few of them can read. It is up-hill business to run a Sunday school under such conditions, and we have to begin at the beginning. Holding a Bible in our hands, we explain what it is and what it is for. Some few of them have seen one before, but not many. But the earnestness of their desire compensates in part for their lack of experience, and they take hold with a will. The sight of one sharp-faced man of forty, with flashing black eyes, reading the hymns to the others and teaching them to repeat them from memory, will linger with me a long time. No man was



ever more in earnest in any enterprise, and in only a few minutes he could repeat an entire hymn from memory.

The hour for the evening service draws near, and if we were surprised the night before, we are astonished this time. The house is packed almost to suffocation and there is no place to sit down. In spite of this the native preacher insists on two sermons, and for nearly two hours they stand listening with deepest interest and attention. Brother Chastain says he has been preaching among the Latins for many years, but he has never seen anything to equal this. When the sermons are

deed, there are more people in the western half of Cuba than in any one of twenty-two states of the Union, and twice as many as there are in Florida.

Since I reached the island four months ago I have taken part in eight protracted meetings and attended two conventions. This has afforded me the opportunity and pleasure of meeting a large number of the native pastors, who as a class impress me as being men of piety and activity; some of them are well educated. This is all the more important since these original founders will set the pace and determine the character, intellectual and spiritual, of the Cuban pastors and churches for generations to come.

From the statistical secretary I gathered the following figures: We have in Cuba 22 ordained native preachers and three American, 25 churches and 39 stations. During the past year 164 persons have been baptized and 23 added by letter. The total membership to date is 1,828. Contributions to all purposes the past year over \$4,000.00. We have eleven schools with 21 teachers and 715 pupils. Six young men are studying for the ministry. The same faculty might teach a dozen or twenty just as easily, and we could have them if the churches back at home could see their way clear to fur-



One of Our Annual Conventions.

over and a call is made for some expression of desire, apparently every hand in the crowd goes up.

The kindness of this people is phenomenal and their hospitality is unbounded.

The Cuban countryman is peculiarly accessible to the gospel. There are a thousand communities on the island like this one. They have never heard a gospel message, and do not even know that the Bible exists, but they would receive us with open arms if we could go to them. One of our native preachers was visited recently by a committee of three influential men of a country town twenty miles away. They came saying that the town had sent them to ask him to come and preach to them, and that the Catholic church building was his if he would accept it as a gift and promise to come.

## Impressions of Cuba

Rev. J. G. Chastain

CUBA is 780 miles long from east to west and has an average width of 55 miles. Should you put one end of the island down in the door of Dr. DeMent's Bible Training School in New Orleans and swing the other around to the north, it would extend all the way across the United States and far up into Canada. Northern Baptists work the eastern half of the island and we the western, yet we with a working force about equal to theirs have nearly three times as many people. In-



A Sample of the Rented Preaching Hall.

nish the Home Board with adequate means to support them while they study.

In my Sunday meetings the congregations are at times composed almost entirely of children. For this there are two reasons, both growing out of Catholicism: Religious indifference and Sabbath desecration. Sunday is not a rest day in any Catholic country, and many of our church members must work or lose their positions.

Recently Dr. McCall and I went out from the railroad thirty miles into the mountains and held some very remarkable meetings. The best people of the village received us into their homes, entertained us free of charge, attended our meetings and asked us to come again. When I expressed my surprise at the crowds and unusual interest, Dr. McCall said: "There are a thousand just such openings as this in Cuba, but we have not the workers to reach them." One hundred young lady primary teachers, with their hearts on fire, going into these country districts with Bible, hymn-books and small organs, could do a marvelous work educating, evangelizing and character-building.

Reader, if you wish to help in this great work, stand by the Home Board.

# Mission Work on the Isthmus

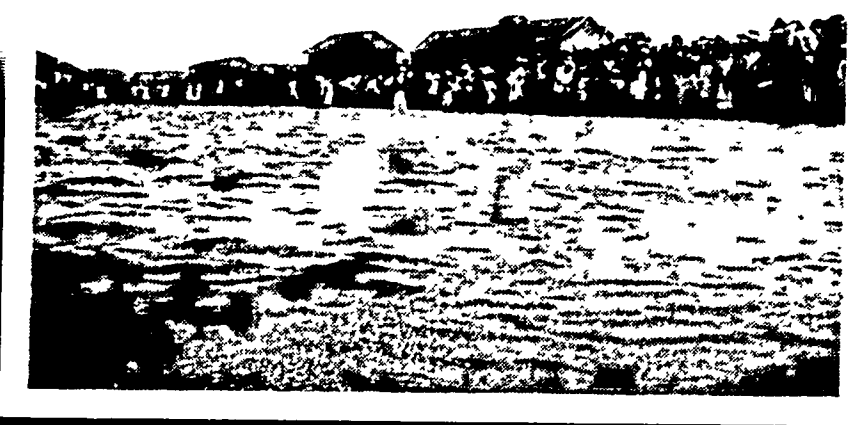
Rev. S. Moss Loveridge, in Charge  
of Work Among the Negroes,  
Panama City, Canal Zone



COLON BAPTIST CHURCH.

BAPTIST work on the Isthmus may be said to fall under two divisions—that for the whites (Americans), and that for the negroes (West Indians). The work amongst the Americans is now under the charge of Dr. R. J. Pirkey, under whose efforts the church membership at Balboa has already doubled since his arrival here a month ago; the work amongst the West Indians is cared for on the Atlantic side by the Rev. S. Witt, who for years has been doing a splendid work at Colon, while I am responsible for the work amongst them on the Pacific side.

It might be well here to state for those who are not so familiar with the subject, that the West Indian negro, like his brother in the States, is a descendant from the slaves brought over from Africa chiefly in the seventeenth century, and whose forefathers received the blessings of emancipation from the British government a quarter of a century before his brethren in the States. During the early days of the French (De Lesseps) Canal, in 1884 to 1886, thousands were brought over under contract from the West Indies to labor in connection with the building of the Canal, and when the French company failed, thousands were repatriated by their own government, while thousands more were left stranded on the Isthmus, to eke out a meagre living the best way they could. With the taking over of the Canal franchise by the United States government in January, 1904, thousands more were encouraged to come over as laborers, while still other thousands came over under contract. Many of these came



Baptism in the Sea by Rev. Stephen Witt.

from churches under the care of English missionaries, and it was only right that their spiritual needs should be provided for, as well as for those who came without any church connection at all.

When I first came out in 1900, the Isthmus was in the throes of a revolution that lasted over three years, and it was not long before I learned that the revolution was no mere myth. In November, 1901, in a three days' engagement in which about four

hundred and fifty were killed or wounded, my new mission house, erected only a few months, and not even completed, received its baptism of fire. The house being unfortunately located within the firing range was riddled by some forty bullet holes.

On my first arrival on the Isthmus, I found about fifteen members meeting for worship in an old dilapidated, bat-infested building at Culebra, the home also of many lizards and rats, and in this building I had to be thankful to be able to sleep (or lie awake), the first few nights, till I was able to get more convenient quarters. There were also some five members holding service in an old railroad tool shed at Frijoles. Our first duty was to wipe off the debt on the old building at Culebra, and shortly after enlarge it. Meanwhile, a mission was started in 1901 at Matachin in a building loaned by the French Canal Company, and another at Las Cascadas, in 1905, loaned by the Canal Commission (U. S. government). In 1907 a new church building was erected and opened at Culebra, followed by another new building at Haut Obispo, in 1909, work being also opened up at Cucuracha (i. e. Cockroach), the same year, while a new building of our own was erected at New Frijoles, in 1910. At all these centers active work was carried on, services of one kind or another being held in each place almost every night. There was a steady growth in the membership of all churches, but this has always suffered on account of the shifting of centers of work and the constant migration of the people to other districts in search of work elsewhere.

The years 1913 and 1914 were times of difficulty and serious setback to the growth of the work on account of one church after another having to be closed, due to the completion of the Canal work in different localities, with the accompanying depopulation of the district. In some cases, such as that of the Matachin Mission, the district fell within the area of the now famous new Gatun Lake, and all existing towns and villages had to be dismantled to make way for the flooding of that portion of the country. By 1914 the last of my old churches had to be closed; meanwhile, new work in new districts, chiefly in Panama, was begun.

The foundation stone of Corrallo church, a new suburb of Panama, was laid by the Hon. Wm. Jennings Price, American minister to Panama, in April, 1914, and the building was opened for worship three months later. The membership there grew rapidly, many of the old members who were scattered at the disbanding of some of the churches previously

The difficulties are many, but the work continues to grow, and souls continue to be saved. "Brethren, pray for us, that the Word of the Lord may have free course and be glorified."



DAY SCHOOL, COLON BAPTIST CHURCH.

referred to, at once rallying together and uniting. For the same reason Corozal Road Mission was opened in 1916, in response to an appeal from many, and though we are not so favored as to possess a building of our own there yet, but have to depend on a rented store, which we have hired for the purpose, we have a membership at this little church alone of nearly one hundred, and a flourishing Sunday school. The work at Cirio was begun in 1915, and was formed almost

entirely out of the residue left of our old Culebra church—there, also, we have a healthy and progressive mission church.

In connection with the three mission churches under my care, we have an average of some fifteen hundred services of all kinds held during the year. These comprise preaching services, Sunday schools, open-air meetings, prayer meetings, Senior and Junior Christian Endeavor, Bible classes, inquirers' classes, choir practices, etc. A "Self-Help Society" furnishes funds to those members who are sick and in need of financial assistance; cricket clubs are also maintained in connection with two of our churches, while visiting among the sick in their homes or in hospitals is systematically carried on. In this connection, particularly, Deacon Henry Clarke has for many years rendered most loyal and faithful service.

Last year, on account of the exodus of many of the members, principally to Cuba, the United States, Jamaica and Barbados, in search of work, while a few voluntarily joined the West Indian contingent, and were sent to France, our work suffered heavily, and our losses through exodus from the Isthmus alone amounted to about seventy, which, added to losses through other causes, for the first time for several years out-balanced our gains, leaving a net membership at the close of the year of a little over three hundred. This, however, is being offset by many additions at the beginning of the new year, there being at the present time over sixty inquirers in candidates' classes, most of whom are awaiting baptism. Since my arrival on the Isthmus I have had the privilege of receiving nearly seventeen hundred into church membership.



COLON SUNDAY SCHOOL.



Rev. Stephen Witt Baptizing Seventeen Converts.



A happy group of Cuban Sunday School teachers and pupils on an outing.

## Our Cuban Baptist School Work

*W. B. Miller, Th.M., Principal of Cuban-American College, Havana*

FROM the beginning of Baptist work in Cuba something has been done along educational lines to supplement the direct preaching of the Word. The first efforts were on a gratis basis, but it has become a recognized fact that the most effective and enduring work is that which makes at least a nominal charge, so in 1906 Baptist work was put upon a financial basis by the establishment of the *Cuban-American College*. Other schools have been established in various parts of our field under the direction of our native missionaries, until now we have ten in addition to the original school. All our schools occupy quarters owned or rented, at least in part, by the Board. They all charge a tuition fee of from five dollars down, with a few gratis pupils, and all are now paying their current expenses.

All these schools bear the name "colegio." To translate it "college" might be misleading, for it is applied in Cuba to the ordinary common schools.

In addition to the common branches, practically all our schools teach something of English and all teach Bible. In addition to the daily chapel service, at least half of the schools teach the Bible in special classes.

Some of the schools keep open eleven months in the year. During the year 1917 there were over 700 students enrolled and the average age was from ten to twelve years. A large percentage of these children also attend Sunday school and

preaching services and frequently lead their families into regular attendance at worship. I am thinking especially of one boy of fourteen whom I never saw until he enrolled in the night department last fall. For several weeks now neither he nor his mother has missed a Sunday school or preaching service. Not fewer than ten students from the different schools have been baptized during the year. Others only await the consent of their parents.

Our Cuban-American College occupies a good second-floor section of the Baptist Temple, remodeled especially for the school. There are three large, airy class rooms for the children, the Theological room and the chapel, and we have some special classes in the office and in the residence of the principal on the third floor. In addition to the common school instruction in Spanish every

child has at least one daily class in English and in Bible. We have several American students for whom all classes have to be given in English with sometimes the study of Spanish also. All this makes the matter of proper grading almost impossible.

One of the chief features of our school is the Theological department, for the preparation of our prospective workers. We have now six young ministers and one girl in this department. We have to take candidates for the ministry as we find them and not as we want them, so we must give them academic training alongside the Theological course. We give them as heavy work as they can carry, and each has practical training in the several preaching stations and Sunday schools of which they have charge. They are all earnest and consecrated and even while in training are almost indispensable to the Baptist work of Havana.

Because Cuba does not seem to possess a real business college, we, like many other schools, give instruction in shorthand, typewriting and bookkeeping, but it is necessarily on a limited scale. A knowledge of English is very much desired by Cubans in general and we are making it a special feature of our work. We maintain a night department three nights a week for young business men and women, in which the principal teaches English without extra compensation, and an experienced bookkeeper in the advanced class teaches bookkeeping on a commission basis, thus incurring no expense to the school except for lights, and bringing in enough to pay the salary of a day teacher. We use the New Testament as one of the English text-books at night for reading and conversation, and for many of the students it is their first acquaintance with the Book. Pray that we may use this opportunity wisely.



Four bright Cuban girls. To reach such little ones is the hope of the future for Cuba.



A Cuban country Sunday School and the home in which it meets.



American instruction is held in high esteem here and we believe the way is bright for any school that can really "make good." This school has suffered from frequent changes in the principalship, but we hope there is to be no more change soon. Although there is a very good public school system in Cuba, many do not want to patronize it because there is no separation of the races. They prefer paying tuition in a white school, especially under American management. We have matriculated to date in the day department 77, and in the night department 23, a total of 100 students. Every one of these has been brought under strong gospel influences and God has said: "My word shall not return unto me void."

There is one need that to us seems urgent which we are unable to meet in any measure—the need of a girls' boarding school. Our school in Vedado, a suburb of Havana, receives boys as boarders, but so far as the writer is informed there is not in all the territory which Southern Baptists occupy in Cuba a single boarding school for girls except one that the Methodists have in another province. One must know Cubans to understand how well they like to put their children in a boarding school. They do it even when the school is in easy street car distance of their home, and they send them from seven or eight years up. The Catholics here have plenty of such schools and I confess that it gives me real pain to see them without Baptist opposition. If the future womanhood of the island is to be trained in convents, the winning of Cuba for Christ must be slow indeed. This very week we have had to turn down two positive applications for admittance to our school because we have no place for a boarding department for girls, and two other inquiries have come in.

Such a school could soon be made to become self-supporting, we believe, and if we Baptists do not enter this field of work shortly we must stand off and see somebody else seize and make good with the opportunity that God is now holding up before us. These are bright, attractive, intelligent girls, and what it would mean to them, to Cuba, and to the kingdom, for them to have the training of a real Baptist boarding school! Would that God might lay it on the hearts of some who read these words to offer to him, through the Board, the funds to finance such an enterprise here!

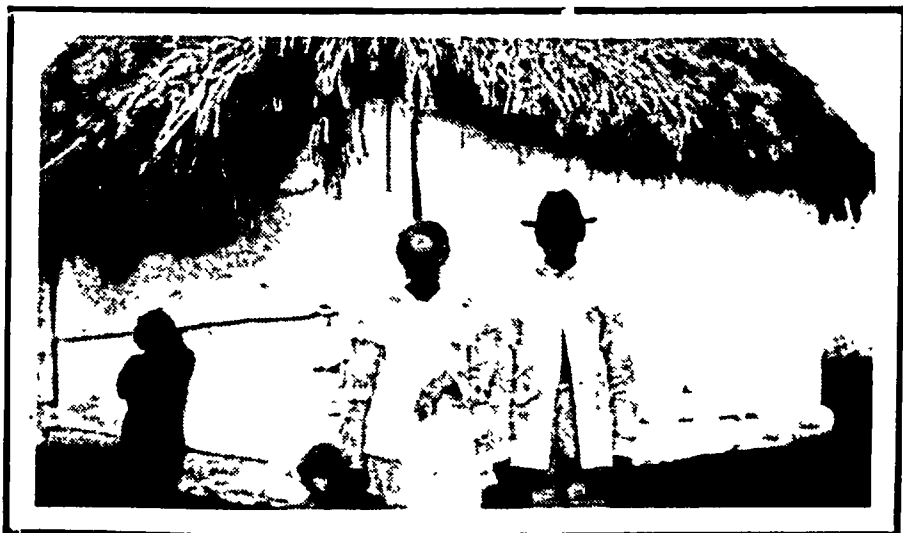
SOMETIMES we are inclined to grow pessimistic regarding the future of foreign missions. The more successful we are,



A Catholic street procession—a frequent occurrence. See the image in the distance.

it may be argued, the greater will become the burden of support, so that on the present basis a sweeping victory on the foreign fields would lay upon our churches in the homeland demands for money that would impoverish us. This argument does not take into account the fact that self-support is one of the principal aims of the foreign missionaries. The heathen will not have to be educated to give. They have been taught the necessity for the support of religion throughout the centuries. A missionary reports the confession of a recent convert that in the forty-five years of his life he had foolishly spent on idol-worship not less than \$1,500. Another missionary reports an increase of giving for pastoral support of 100 per cent, in pledges out of incomes that barely kept the wolf from the door. One man with a salary of eight dollars per month and a family to support, pledged joyously his tenth. When the East is made Christian it will teach the West how to practice the doctrine of stewardship.

WHEN we think of conservation, usually our thoughts are in terms of material commodities. The Methodist Federation for Social Service goes a step farther in the inauguration of a campaign for the conservation of human life and welfare under the following four heads: (1) Such regulations of the conditions of toil for women as shall safeguard the physical and moral health of the community. (2) Abatement and prevention of poverty. (3) Protection of the worker from dangerous machinery, occupational diseases, injuries and mortality. (4) Release from employment one day in seven.



First converts in a Cuban country district and their home. This man is the owner of a large tract of good but undeveloped land.



Superintendent W. N. McCall just back from a country trip of twenty-five miles.



## From Our New Superintendent

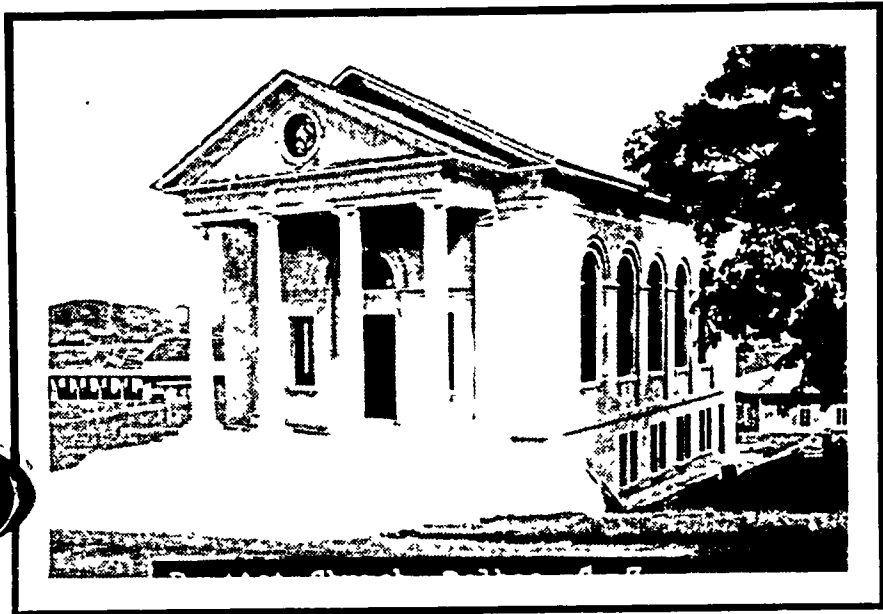
*Rev. Russell J. Pirkey, Balboa Heights*

As superintendent of the work for the Home Board of the Southern Baptist Convention, I have been asked for some facts regarding our work in Panama and the Canal Zone.

I have requested our men, Brother S. M. Loveridge and Brother Stephen Witt, to write of their work among the negroes. These two brethren are native Englishmen of fine training and ability. Brother Loveridge has been on the Isthmus for seventeen years. He has charge of the work among the negroes in Panama City and the south end of the Canal. He is located at Balboa. Brother Witt has been in Panama for a little over seven years. He has charge of the work among the negroes in Colon, Cristobal and Gatun, at the northern, or Atlantic, end of the Canal.

Now, as to the work among the Americans in Panama and on the Zone. This is not a foreign, but a home mission field, similar to many that might be seen in the States.

We have just passed out of the construction days of the Canal and have arrived at the period of permanence. Many churches for both white and colored were built in the con-



Balboa Heights Baptist Church.

struction days, only to be torn down when the work on the canal was finished at that place. Now that is over, and the various buildings can be put up to stay.

At present we have one white American church on the Zone. It is located at Balboa Heights and is the finest non-Catholic building in Central America. It was completed the past year.

Balboa, Balboa Heights and Ancon are one and the same place—the American suburb of Panama City, the three names being the three postoffices in the suburb. Panama City is on one side of the street, the American suburb on the other.

Panama City has a population of about 65,000, and is one of the cleanest cities in the world—due to the American Sanitary Commission. The suburb of Balboa, Balboa Heights and Ancon, is a veritable wonderland. It is one gigantic park stretching around and over the hills overlooking the beautiful Pacific. It has a population at present of about 10,000 Americans. That does not count a large number of Americans who live in Panama City. Every street in the American territory is asphalt and every street in Panama City is paved. There are miles upon miles of beautiful paved roads.

Our church is located in the very center of things, being just one block from the railroad station and just across the street from the \$1,000,000 Administration building for the Canal.

There are many things of interest which directly affect our work. I would like to tell you of the great soldier camps

and the men to whom I speak there; of the great transports with their thousands of sailors and marines which I see; and also of the great hospital ships from the front which touch here. All of this makes possible a blessed service.

## Baptist Progress in Cristobal-Colon

*Rev. Stephen Witt*

CRISTOBAL-COLON, the twin Atlantic city, bids fair to become the hub of Central America. It is the natural point of connection for all the traffic passing through the Canal. Colonel Goethals has said that it may become the "warehouse of New York," and it certainly promises to be the distributing center for this part of the world.

Cristobal and Colon, to the visitor, appear to be one city. They are, however, very distinct from each other. Cristobal is the American settlement on American soil for white employees only. We ought to plant a white Baptist church here as soon as possible, so as to conserve Baptist interests.

Colon is a Panamanian city of over twenty thousand, three-fourths being West Indian negroes, and the other fourth being made up of people from almost every quarter of the globe. The cosmopolitan nature of the inhabitants of Colon is indicated by the different nationalities represented in the Colon Baptist church. During the seven years of the present pastorate over five hundred members have been baptized and received. The greater number of these have been from Jamaica, Barbados and about a dozen other West Indian islands. In addition to these we have had members or associates from America, England, Switzerland, Panama, Columbia, Costa Rica, Portugal, Venezuela, British Guiana, Belize East India and Russia.

Thanks to the Home Board's generous aid we have the beginning of a good church plant in the midst of this teeming population. Our present buildings cost over six thousand dollars, of which the Home Board gave us less than half and our people, largely out of their poverty, have given the balance. Our church building seats over five hundred, and by crowding we can get six hundred into it, and sometimes we seat another hundred outside the building. Almost every Sunday night we have a full house and some nights scores have gone away unable to get a seat. We are limited for space, but it is possible to enlarge our present building so as to seat about four hundred more.

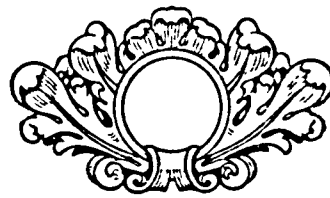
Our church building is a busy hive of activity. We have meetings every night in the week and sometimes two or three the same night. We have a live Sunday school of over four hundred scholars, which is terribly hampered for lack of room; a vigorous young people's society which, among other things, does a good deal of missionary work; an enthusiastic band of open-air workers who hold meetings all over the city, sometimes two or three the same night; an adult teacher-training class, conducted by Mrs. Witt, and a junior teacher-training class, led by our deaconess, Miss Webster; a flourishing dime bank; an industrial school; a burial society, a lending library, and an open-air preachers' training class. These are some of the organized auxiliaries of the church.

The greatest need for moral and spiritual uplift of our people is a purer and nobler womanhood. This can only be brought about by the influencing and training of our girls, which, of course, necessitates woman's work. Mrs. Witt, fortunately, is a graduate of the Baptist Training School, Chicago, and is therefore a trained worker. She is doing what she can, but her health, after twenty-two years in the tropics, is not robust and her strength therefore limited. She has a valued helper in Miss Webster, a consecrated young woman who is supported by personal contributions.

From the

## Foreign Mission Board

Richmond, Va.



### NOW FOR THE GREAT DRIVE!

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

THE time has come for the great foreign mission drive. There are but two months for it. March and April are supreme months.

Never before has any man who reads these lines seen such a day for American international relations. We are today discharging duties to other nations which we never attempted on such scale before. Americans have hitherto exerted themselves to establish democracy in America for American citizens and honorable diplomatic and trade relations with other nations. It has now become a deep national conviction that we must project, promote and insure democracy for the world. All that we have achieved for ourselves in democracy is now commanded and placed at the disposal of the government for international service. Nothing will be spared to make certain this accomplishment of promoting democracy for the world. In one way or another every citizen must contribute to this great end. With great haste the resources of America in men, money and material supplies are being assembled and poured into a mighty spring drive for democracy. God give victory to our banners! We fight for the liberties and the rights of the world. The political interests of humanity are worth the great sacrifice.

But what about this gospel campaign? Is not a successful foreign mission drive an important achievement? Is not the kingdom of God first? Is not the salvation of men the supreme matter? Is not the guarantee to the nations the liberty wherewith Christ makes men free as worthy of sacrifice as any we should make in the interest of democracy? Indeed, can we guarantee democracy without the religion of Jesus? If we have reached the point in the history of the nation, and now face conditions abroad in the world which impel us to assemble national resources and concentrate the power of the nation upon making the world safe for democracy, have we not at the same time met conditions which should impel us to assemble the resources of the churches and concentrate their power upon making democracy safe for the world? Democracy will certainly be a bane or a blessing to the world according as it is suffused with and re-enforced by the religion of Jesus.

We face a world situation which lifts foreign missions out of the ordinary categories of Christian service and Christian enterprises, and makes it the supreme Christian duty at this time. We never before saw a time when the gospel of Christ laid such claims upon the Christians of America to universalize it and set it forth as a factor in international life and relations as that which exists right now. If the gospel of Jesus is not now cast into the lives of the nations, and the life which it produces does not become a potent element in the solution of national and international problems, the worst is not yet. If democracy is not subdued and democratic peoples are not restrained and constrained by Christian influence and motives, their liberties will become a curse to them and a menace to the world. Moreover, if we do not prosecute our task while we seek to internationalize democracy, we shall see doors to that gospel shut in our faces, and foreign mission work, now so easy of accomplishment, will become the long

and dreary contest, and at many points along the line will resolve itself into costly defense. We never saw such opportunity for foreign missions in international friendliness and national receptiveness as now exists. This is America's great foreign mission hour. If we let it pass unimproved, the probability is we shall never see the like again. Democracy and evangelical religion, allies in human service, face a supreme crisis, and it is America which will decide the fate of both. We are at the full noon of the day of this great decision.

What is the immediate objective in the present spring drive of Southern Baptists for foreign missions? I answer, the raising of *one million dollars* for this cause. Louisiana has challenged the denomination to this effect. Texas accepted the challenge. Virginia undertakes to raise one-tenth of the amount. Northern Methodists are raising *eight millions* for foreign missions this year. To meet the unexpected demands of the hour, Northern Baptist laymen, with little more than half our numbers, have started a drive in dead earnestness to raise an *extra million dollars* during March and April. Cannot Southern Baptists in these two months reach the *million-dollar mark*, including \$219,260.51 already raised? Let us ask our laymen about it. What say you, pastors? **ONE MILLION DOLLARS FOR FOREIGN MISSIONS!** Let that be the objective in this decisive drive. Call for great voluntary gifts, gifts which are really worthy of a cause which includes all Christian enterprises, and which in this hour faces its greatest world opportunity, and must with democracy win *now* or suffer the most serious setback for an indefinite period.



### MISSIONARY NOTES

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

Rev. and Mrs. David Bryan have moved from Hwanghien to Pingtu in order that Brother Bryan may develop Pingtu Institute for boys, a work which has been recently laid down by Brother S. E. Stephens.



News has come telling of the arrival of a fine boy in the home of Dr. and Mrs. Jno. T. Anderson, who are at present in Yangchow, China. We congratulate these good friends upon the coming of their new missionary.



Rev. E. F. Tatum, of Shanghai, China, arrived in San Francisco on December 12th. Brother Tatum's furlough was delayed somewhat by the sickness of his daughter, Joy, but we are glad to say she has so far recovered as to allow him to take his furlough at this time.



Rev. S. G. Pinnock, of Abeokuta, Africa, has accepted the pastorate of the Huntington Avenue Baptist Church, in Baltimore. This arrangement is only temporary. Mr. and Mrs. Pinnock expect to return to their work in Africa whenever conditions are favorable.



Catch the significance of the following words by one of our missionaries: "I know what a struggle you are having with finances, or I would implore you to raise the estimates for my field for 1918, so that I would not have to drop several of my workers. Think of it! Men graduating from our Graves Theological Seminary, and called by the mission, and then when the estimates come back from the Board, there is no money to employ them, and these men must begin life all over again! It is simply heart-rending. May you yet get the people to see the situation. Oh, if they only saw it—war times or no war times!"

"Measure for measure," says Missionary Stapp, of Bahia, Brazil, in a recent letter. "I wrote you about a persecution that we had in Plataforma, where the priest assaulted the believers with a few hundred furious men. Christmas night the same gang of men got after him and he barely escaped. They would not let him say mass at all. He has trained his mob and then gotten them stirred up against him."



The kindly stork has been thoughtful of our North China Mission of late. He entered the home of Mr. and Mrs. Frank Connely, Pingtu, China, July 31, 1917, and left a charming daughter, whose name is Julia Helen. On September 28, 1917, he brought to Mr. and Mrs. W. B. Glass, of Hwanghien, a fine daughter, who has been named Gertrude. On November 30, 1917, he paid a visit to Dr. and Mrs. A. W. Yocum, in Pingtu, and cheered their hearts by bringing Miss Dorothy Elizabeth. Congratulations to everybody!



The Baptist Theological Training School, founded at Saltillo, Mexico, last fall is making good progress, says Rev. A. B. Rudd, the president. "These four months of work in the school here have convinced me that we have undertaken a most important task. We do not know how long the doors may be kept open for us to continue, but we are doing the best we can to put everything we can into these twenty-one students this session; and, in the main, they are responding finely. I find Dr. Lacy a fine yoke-fellow, and enjoy working with him. In spite of the many difficulties under which we are working, it is good to be here."



Mrs. B. P. Roach, of Yingtak, China, who with her husband was missionary in Yingtak for several years, died in Louisville, Ky., January 21, 1918, and was buried in Birmingham, Alabama, on the following day. Mr. and Mrs. Roach returned to America in August, 1914, in an effort to regain Mrs. Roach's health. They have engaged

in a long, trying, heroic struggle to restore her, but the battle finally went against them and Mrs. Roach passed away on the date above named. She was a devoted Christian woman, a faithful mother and an effective missionary. Our work sustains a great loss in her passing. Our deep sympathy goes out with loving appreciation to Brother Roach and his two little girls.



## RECEIPTS FOR FOREIGN MISSIONS

From May 1, 1917 to February 10, 1918

	Apportionments	1918	1917
Alabama .....	\$ 33,000.00	\$ 9,247.46	\$ 11,774.35
Arkansas .....	15,000.00	1,729.89	1,160.65
District of Columbia .....	4,000.00	1,432.07	1,100.99
Florida .....	8,500.00	2,894.55	2,966.13
Georgia .....	60,000.00	22,672.27	16,676.04
Illinois .....	2,000.00	709.53	697.09
Kentucky .....	55,000.00	37,424.54	40,852.51
Louisiana .....	12,000.00	6,864.80	7,015.72
Maryland .....	15,000.00	7,858.08	8,819.73
Mississippi .....	36,000.00	5,937.06	2,405.86
Missouri .....	25,000.00	14,171.53	15,874.92
New Mexico .....	2,500.00	225.72	77.50
North Carolina .....	55,000.00	17,650.16	14,087.36
Oklahoma .....	11,000.00	1,761.66	852.98
South Carolina .....	55,000.00	28,277.58	23,169.08
Tennessee .....	35,000.00	8,925.98	7,550.31
Texas .....	85,000.00	4,114.84	3,191.48
Virginia .....	85,000.00	47,362.79	42,577.81
		\$594,000.00	\$219,260.51
			\$203,301.51

From the

Home Mission Board

Atlanta, Ga.



## THE CHALLENGE OF THE PRESENT CRISIS

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

LET us look briefly at the national and international situation, and then face the challenge involved for our churches, our preachers, our laymen, our women.

### NOW AND A YEAR AGO.

A year ago our country was at peace with the world. President Wilson was doing his best to keep us out of the world war. Germany had well-nigh gone the limit in outrages against the United States; she had sunk the Lusitania, filled our country with spies, plotted against us through her ambassador and his horde of subordinates, destroyed our property, murdered our citizens, broken her solemn pledges, and turned her U-boats' frightfulness against us, while we were still neutral as to the war. The limit was reached, forbearance was exhausted. Early in April the President called an extraordinary session of Congress, and delivered his memorable message, calling upon Congress to declare that a state of war existed with Germany. Congress responded with great heartiness and our country was at war; immediately seven billions of dollars was voted for the war. Our entrance into the conflict heartened and thrilled the Allies.

Except with money we were not ready for war; preparedness became the watchword, and is today; it ought to have been our slogan ten years sooner.

Congress has been in constant session. War legislation has taken the precedence over all matters. We have registered ten million men under the selective draft. We have put under training a great company of officers and three-fourths of a million of soldiers. We have an army of one and a half million men, and are rushing preparations to have a million of them in France before this year closes. We are hastening the work of creating the greatest navy in the world.

The first contingent of our army has its sector on the fighting line in France. The casualty list has started; the great German drive against the Allies on the Western front is impending while these lines are being written.

What dreadful apprehension presses upon us about our brave boys in the trenches as well as during their dangerous voyage across the sea with the U-boats lurking everywhere! We need to put our trust in God. He is our hope and stay and will give us the victory as we believe, because our cause is just and holy. Out of it all he will bring blessings to mankind and glory to himself. Baptized in blood, disciplined through sacrifice, tested in the fiery furnace of battle, may we not hope that the nations of the earth when this war is over will be made better, and that justice, equality and fraternity will have universal sway. To this end let us labor and pray.

In the meantime a great religious task lies before us. We must not lose sight of this. The war has mightily enlarged our religious obligations, for it has opened new fields of opportunity into which we must enter with undreamed of courage and devotion.

These millions of soldiers who have emptied our homes by filling our camps must be reached with the gospel of Christ. Whilst brave, courageous, patriotic and ready to go to battle in the defense of our country and humanity, they need Christ. Many of them are lost and need salvation, which comes alone through the merits of Jesus Christ. It is estimated that more than two hundred thousand of these young soldiers in our training camps are from Baptist homes. We are doing a great work among them through our camp pastors. Scores and scores of them are being led to Christ, and others are being strengthened for their work at home and at the front when they go to the battle line in France.

Our people have turned with wonderful sympathy toward this work. How could it be otherwise when their sons, their brothers are there? They are going by the hundreds of thousands to the bloody battle line. What we do for them must be done quickly. Fathers, mothers, brothers, sisters, shall we not lay on God's altar for these brave boys of ours such a sacrificial offering as we have never made? They are giving up everything, they are not counting their lives dear unto themselves. What will we give? All that we have if put in the balance would be outweighed by their contribution of self. Shame upon us if we fail at this hour to meet the call of God to take care of these brave boys!

#### A SERIOUS LOSS IN LEADERSHIP.

The world-war has made a serious draft upon our man power, both as to our ministry and our laity. Hundreds of our very best preachers are doing Y. M. C. A. work, and still more will be needed as the war progresses.

A great demand is upon us for capable men for chaplaincies in the army and navy. The very best are called for, and that means a large number of our most gifted men from twenty-one to forty years of age, now leading many of our strongest churches.

Another draft comes by way of the camp pastors. At present we have thirty-five. We need twice that number now and shall need five times as many a year hence. So much for the draft made upon our ministerial forces on account of the war.

Now, consider that thousands upon thousands of our very best young laymen are taken from our churches for the war. They constitute a great force, full of vigor and enthusiasm, our hope of the future. Many of them are deacons, superintendents and teachers in our Sunday schools, and B. Y. P. U. leaders. On them our pastors have learned to lean. They constitute our crescent company of consecrated workers in the Lord's kingdom. It appalls me that this great vital force is lost from our churches just now! What shall we do about it? How can we measurably make good this loss?

The men above the age limit for military service and the boys under that limit must be drafted.

In the ministry we need to use our mature men. Age as well as youth has its day now. The ardor of youth should fire the heart of age in the Lord's service. Our middle-aged and older ministers must through the weight of their experience and wisdom come up against our stronger and prosperous laymen and constrain them to larger liberality for our mission enterprises.

Then surely the younger preachers who are not called to those extra fields of labor can be counted on to do their best. How can they be slack when the young laymen have laid their lives on the altar of their country? How can the young preacher, exempted from military service, have the face to lift his head if he shirks duty at home while his brave brother goes to battle?

Again, our laymen who escape military service must make good the loss we sustain by the absence of our splendid young men. They must do more work and give vastly more money.

Many of them are prospering because of this war. It will be an everlasting shame if they become profiteers at the expense of our boys, the cost of our freedom and the progress of God's kingdom. Herein lies the test of loyalty for many a Baptist layman who is making money during this war. Oh, my Baptist brethren of the South, come to the help of our Home and Foreign Mission Boards just now with something worthy of yourselves and that shall lift us clear of debt and set us free for the tasks that call us!

#### OUR WOMEN TO THE FRONT.

The day for woman has come. She is taking the place of man in multitudinous ways. May we not expect that women will do equally their part in our religious work?

Southern Baptist women have the supreme opportunity of all their history. Their gifts and their devotion are needed now as never before. They must make good in a great fashion for the loss of their sons and brothers whose places are made vacant in the work of the churches at home.

#### A HUNDRED THOUSAND DOLLARS IN ONE WEEK.

The Week of Prayer for Home Missions, that great week of March for each year, has come. This week of prayer will bring many a mother, many a sister closer to God than ever before. Not a day will pass without petitions for our soldier boys. May the God of our fathers be gracious to these godly women during this season of devotion. May they here gain strength against that anxiety which weighs so heavily on their hearts. May they find abiding peace from the secret place of the most high.

May there likewise come upon them an unwonted spirit of liberality. Here every one should bring her gift, and those largely blessed of God ought to glorify this week of devotion by the largeness of their sacrificial giving. If they give according to our needs and according to the abundance with which God has blessed them they will put a hundred thousand dollars into the treasury of our Home Mission Board.

If, then, our preachers and our people, our men and our women, who are not called to the service in the camps and at the front, shall do their duty as unto God, confidently we may expect that the blessings shall be greater than our hearts can contain and that our gifts shall be such as to supply all our needs.



#### RECEIPTS FOR HOME MISSIONS

General.	May 1, '17, to Feb. 10, '18.	May 1, '16 to Feb. 2, '17.
Alabama .....	\$ 7,846.30	\$ 7,415.19
Arkansas .....	1,010.00	5.00
District of Columbia.....	955.11	586.01
Florida .....	6,000.26	2,033.87
Georgia .....	13,845.18	10,886.21
Illinois .....	347.20	126.89
Kentucky .....	28,312.45	25,845.59
Louisiana .....	6,289.82	6,715.22
Maryland .....	6,019.68	5,481.32
Mississippi .....	2,844.59	1,128.44
Missouri .....	9,300.35	10,534.23
New Mexico .....	206.12	48.25
North Carolina .....	13,072.30	10,570.11
Oklahoma .....	751.82	114.53
South Carolina .....	14,748.88	10,293.77
Tennessee .....	5,366.95	4,761.37
Texas .....	3,789.70	92.75
Virginia .....	17,689.31	17,303.48
Totals .....	\$138,396.02	\$113,942.23
Evangelism .....	\$15,998.44	
"Army" Evangelism .....	12,994.43	
Total Evangelism .....	\$ 28,992.87	\$ 15,445.58



## BAPTIST CAMP PASTORS

Name	Camp	Address
W. H. Sledge	Camp Meade	13-11th N. Caroline St., Baltimore, Md.
J. S. Sowers	Camp Rifle Range	Annapolis, Md.
J. J. Gentry	Camp Lee	Petersburg, Va.
B. D. Porter	Camp Gordon	Atlanta, Ga.
I. M. Lightfoot	Camp Jackson	Columbia, S. C.
J. O. Johnson	Camp Pike	4112 W. 13th St., Little Rock, Ark.
H. L. Winburn	Camp Taylor	Walnut St. Baptist Church, Louisville, Ky.
B. G. Holloway	Camp Travis	Fort Sam Houston, Tabernacle Victor St., San Antonio, Texas.
T. S. Potts	Camp Stanley	Gibbs Bldg., San Antonio, Tex.
R. W. McCann	Camp Kelley Field	206 W. Johnson St., San Antonio, Texas.
C. A. Fulton	Camp Wadsworth	Finch Hotel, Spartanburg, S. C.
Zeno Wall	Camp Beauregard	Alexandria, La.
R. L. Powell	Camp Gerstner Field	Box 813, Lake Charles, La.
L. M. Latimer	Camp McClellan	Anniston, Ala.
S. H. Bettett	Camp McClellan	Jacksonville, Ala.
E. C. Kunkle	Camp Hancock	Augusta, Ga.
T. H. Sprague	Camp Green	Charlotte, N. C.
John Barton	Camp Cody	Deming, N. M.
J. T. Going	Camp Sevier	Greer, S. C.
J. Dean Crain	Camp Sevier	Greer, S. C.
T. E. Sego	Camp Sevier	Greer, S. C.

E. D. Solomon	Camp Shelby	Hattiesburg, Miss.
J. S. Skevington	Camp Logan	Houston, Texas.
J. R. Quisenberry	Camp Wheeler	Macon, Ga.
E. I. Purser	Camp Sheridan	127 S. Court St., Montgomery, Ala.
J. M. Ballantyne	Camp Sheridan	127 S. Court St., Montgomery, Ala.
J. M. Wiley	Camp Doniphan	204 First National Bank Bldg., Lawton, Okla.
A. Foltz	Camp McArthur	Texas.
R. D. Licklider	Camp McArthur	Waco, Texas.
T. Joe Talley	Camp Bowie	Army Y. M. C. A., Ft. Worth, Texas.
J. Thomas Renfro	Camp Bowie	Army Y. M. C. A., Ft. Worth, Texas.
C. C. Coleman	Camp	Charleston, S. C.
W. A. Hobson	Camp Johnson	Jacksonville, Fla.
R. A. Smith	Camp Oglethorpe	Chattanooga, Tenn.
A. O. Moore	Camp Caswell	Southport, N. C.

The above is the list of our camp pastors. The list contains only those in the territory of the Southern Baptist Convention. They are doing a wonderful work. Our plans are simple, feasible and effective. One of our most intelligent men said in the hearing of a great assembly that the Home Mission Board had the simplest, clearest, fairest and most effective program for work among our soldiers in the camps of any agency in America. We ought to have a hundred men in the South who would give us from \$100, \$250, \$500 or \$1,000 each for home missions immediately to meet the needs of the general work and of our special work among the soldiers.

B. D. GRAY, Corresponding Secretary.

From the

## Woman's Missionary Union

Baltimore, Md.



### PUTTING SPRING IN THE YEAR

PERICLES is reported to have said that he feared the spring had dropped out of the year when he reflected upon the many young men who had fallen in defense of their country. To be sure, the youth of any nation is like unto the spring of the year and pitiable indeed is that country whose young men have been sacrificed.

Sometimes it so happens that the spring of the year is cold and rainy. At such times, sadness is universally felt, the fragrant flowers are greatly missed and grave fears are felt concerning the crops.

In the Southern Baptist Convention the spring term is recognized as pre-eminently essential to the whole year's work. Strange to say, however, the order is reversed and the spring term is not the beginning as in nature, but the end of the year's ideals. When one reflects upon the vast importance of the Convention's undertakings and remembers how many mission fields look to it for support and re-inforcement, with Pericles one mourns lest the spring be lacking in the year. Would that each of us would speak to our constituency as forcefully as he did to his, would that we would pour out our hearts in prayer to God that all of us might make this spring truly worthwhile in the history of our Convention.

Two months are in our hands. Sixty-one golden days are ours to fill full of sympathetic prayer and planning, to the end that every S. B. C. apportionment may be more than met. Every heart in love with the missionary enterprise knows that, whatever else may suffer this year, the missionary enterprise must not suffer, but must grow in influence and blessing. To this end, in keeping with the added expenses of these war-times, added mission funds will be needed by our Home and Foreign

Mission Boards. As never before let us rally to their support and let us truly put the spring into the year for our Southern Baptist Convention.

Every true and tried plan which has worked in former years may well be used again. The United States government is showing us every day that the big achievements result from systematic care for details. As women, we have known and practiced this all along. This year of years, let us not forget it, but, with an eye single to every detail of our apportionment, let us canvass our entire constituency so that not one single penny shall be lacking nor one single person denied the privilege of helping with the spring drive for missions. When the Liberty Loans were being secured, each locality worked first of all to reach its apportionment; then, when this was nearly in sight, the aim was put higher and even the least patriotic wanted the new sum reached. May this be characteristic of our work during March and April—may we know that it is imperative that we reach each apportionment—may we attain to this—and then with the world's sin-sick, aching heart enfolded in our own, may we lovingly bring in the "over and aboves," the abundant, overflowing, spring-time offerings.



### W. M. U. ITEMS

With deep regret, W. M. U. workers learned in December of the loss of Mrs. A. M. Gwathmey, of Virginia. Just at sunset on December 19 she entered into the land of eternal morn. Surely her gain is our loss. From the very beginning of Baptist woman's work in Virginia she was its active supporter and adviser. She was once president, also, of the Woman's Missionary Union of the Southern Baptist Convention.

The programs and leaflets for the March Week of Prayer were kindly prepared by the following friends: Mrs. Carter Wright, Alabama; Miss Effie Chastain, Cuba; Mrs. A. J. Holt, Florida; Mrs. K. W. Cornett, Kentucky; Miss Margaret Hargrove, Louisiana; Mrs. A. J. Fristoe and Mrs. H. M. Wharton, Maryland; Mrs. Mary E. Joiner, New Mexico; Mrs. J. M. Dawson, Mrs. J. P. Harrington and Mrs. George W. Riley, Texas; and Mrs. George W. McDaniel and Miss Margaret Tweed, Virginia. Most sincerely are thanks given to each of these W. M. U. workers.

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Pray that the March offering may be at least \$22,500 for home missions.

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During the January Week of Prayer it was the privilege of the W. M. U. corresponding secretary to visit a number of the Alabama societies with their state secretary, Miss Laura Lee Patrick. Five of the meetings took the form of district conventions, the Home Mission Board being represented by Dr. L. B. Warren and the Foreign Mission Board by Miss Mary Anderson of China at one, and Rev. Hendon Harris, also of China, at three others. As elsewhere, the weather conditions were extreme, so that night meetings were held at only two of the appointments. At each place, the attendance was altogether encouraging, fully two hundred women being at the Birmingham meeting on a day when a fearful rainstorm raged. The meetings were, with but one exception, presided over by the district vice-presidents, as follows: Bay Minnette, Mrs. Kailin; Selma, Mrs. Hannon; Tuscaloosa, Mrs. Townsend; Birmingham, Mrs. Dill; Gadsden, Mrs. Reynolds. Associational meetings were also held at Marion by Mrs. Hall and at Talladega by Mrs. Williams. A delightful noon hour was spent at Judson College, in Marion. Here the student body decided to put the church building loan on its regular budget, the ideal being the establishing of a \$500 memorial in the name of the college. It will take perhaps many years to realize this aim, but a member of the faculty agreed to keep the students reminded of it from year to year. It is indeed fitting that this college should lead out in this work, and it is planned to secure memorials from many of our other leading colleges, displaying their pictures in the Baptist Hall of Fame. At all of the Alabama meetings the church building loan fund was stressed during the home mission hour, and a gratifying number of memorials were pledged.

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Pray that the March offering may be at least \$22,500 for home missions.

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From Alabama, the W. M. U. corresponding secretary went into Tennessee, where ten days were spent in field work with the W. M. U. secretary, Miss Margaret Buchanan. All phases of the work were discussed, but the chief emphasis was laid upon the W. M. U. Training School and the church building loan fund. In behalf of the latter, ten memorials for \$500 each were secured, thus averaging one a day. Half of these were given by associations, four by societies and one by a lady in memory of her mother and father. The meetings were held at: Bell Buckle, by Miss Raney; Athens, by Mrs. Moody; Knoxville, by Mrs. Harris; Chattanooga, by Mrs. Robinson; Murfreesboro, by Mrs. Phillips; Nashville, by Mrs. Hill and Mrs. McMurry; and Lebanon, by Mrs. Dillard. While in Nashville, the W. M. U. corresponding secretary also attended with grateful pleasure the annual meeting of the S. B. C. Educational Commission and the monthly meeting of the Tennessee W. M. U. Executive Board.

Extracts from the semi-annual report of the W. M. U. Training School local board will be interesting: "December and January were busy, strenuous, frigid months, and yet they were full of blessedness. The building is completed except for the elevator, which we hope will be adjusted soon. The spirit of the school seems fine. Mrs. Maud R. McLure is brave and cheerful, though her only son is somewhere in France. A knitting unit has been formed among the students and faculty and many useful garments have been turned into the Red Cross."

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Miss Bertha Smith, of South Carolina, now studying at the Peking Language School, writes interestingly of her impressions there: "We have the best trained teachers, who use the tried and proved methods. Then, too, it is so much easier to get the language in a school with others than it would be at a station alone. Really, we forget that it is hard and enjoy it. It isn't so bad making mistakes if there is someone to laugh with. Our Chinese faculty is an interesting group. None of them speak a word of English, and they have a time making us understand the meaning of some of the new words. Our school was invited to call on the president of China recently, and six of our head teachers went along, feeling quite important. In the president's welcome address to us he called us teachers. When we went back to the school our teachers informed us of the great blunder the president had made in calling us teachers, when we were only pupils and they were the teachers. The present president is not interested in Christianity, but he is interested in education. That is why he invited us to his palace and welcomed us as teachers."

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## PROGRAM FOR MARCH

### CUBA AND PANAMA

Hymn—"Break Thou the Bread of Life"

Prayer of Thanksgiving for Our Open Bible

Scripture Lesson—Jesus Opening the Scripture: Luke 4: 1-13; 16-37.

Repeating of Slogan—"The entrance of Thy Word giveth light" Psalm 119: 130.

Roll Call—Let the members respond with the name and station of some missionary in Cuba or Panama. For list, see inside of front cover page

Prayer for These Missionaries

Talk—"S. B. C. Work in Cuba and Panama. (See articles in this issue; also Home Mission Board Report in New Orleans Minutes of Southern Baptist Convention)

Repeating of Slogan—"The entrance of Thy Word giveth light"

Hymn—"The Church's One Foundation"

Talk—"The Big Sister Spirit of the United States toward Cuba and Panama"

Talk—"The Open Bible, Latin-America's need"

Repeating of Slogan—"The entrance of Thy Word giveth light"

Prayer for Latin-America

Prayer for all Missionaries to Latin-America

Prayer for United States Army and Navy

Prayer for Observance of March Week of Prayer

Business—Announcements concerning March Week of Prayer; Plans for reaching S. B. C. Apportionment; Offering; Lord's Prayer.

## CONDENSED REPORT OF THIRD QUARTER, from November 1, 1917, to February 1, 1918, OF WOMAN'S MISSIONARY UNION

MRS. W. C. LOWNDES, Treasurer

Complete Report in April Royal Service

States.	Foreign	Home	S. S. Board	Mar. Fd.	Tr. School.	School Fd.	Cash Totals	Boxes	Totals
Alabama .....	\$ 4,203.19	\$ 1,316.91	\$ 7.82	\$ 24.08	\$ 254.03	\$ 75.00	\$ 5,881.03	.....	\$ 5,881.03
Arkansas .....	843.28	167.45	.....	.....	66.20	.....	1,076.93	\$ 40.00	1,116.93
Dist. of Columbia.	136.00	102.56	.....	15.00	40.00	.....	293.56	.....	293.56
Florida .....	807.74	221.86	5.03	3.36	122.07	85.00	1,245.06	.....	1,245.06
Georgia .....	9,059.05	1,502.60	.....	.....	44.86	267.50	10,874.01	.....	10,874.01
Illinois .....	648.05	68.61	.....	1.50	5.50	73.65	797.31	25.00	822.31
Kentucky .....	4,634.06	897.15	24.77	20.03	200.03	137.13	5,913.17	10.75	5,923.92
Louisiana .....	437.40	211.58	2.30	.....	260.08	524.00	1,435.36	.....	1,435.36
Maryland .....	575.00	350.00	7.25	14.50	91.50	206.50	1,244.75	107.37	1,352.12
Mississippi .....	1,322.10	1,870.37	50.00	.....	346.45	100.00	3,688.92	728.11	4,417.03
Missouri .....	826.74	137.35	.....	6.76	65.75	17.35	1,053.95	.....	1,053.95
North Carolina ...	1,025.07	596.56	116.49	82.42	225.32	87.50	2,133.36	2,083.51	4,216.87
Oklahoma .....	654.24	382.32	.....	.....	6.50	.....	1,043.06	.....	1,043.06
South Carolina ...	3,979.65	1,236.13	45.70	189.55	314.23	107.00	5,872.26	.....	5,872.26
Tennessee .....	2,637.10	310.05	.....	.....	700.00	.....	3,647.15	.....	3,647.15
Texas .....	.....	.....	.....	.....	152.85	.....	152.85	.....	152.85
Virginia .....	14,100.40	827.34	15.73	150.00	390.00	300.00	15,783.47	666.92	16,450.39
Alumnae Pledge ..	.....	.....	.....	.....	4.00	.....	4.00	.....	4.00
Louisville Campaign	.....	.....	.....	.....	5,014.08	.....	5,014.08	.....	5,014.08
<b>Totals .....</b>	<b>\$45,889.07</b>	<b>\$10,198.84</b>	<b>\$ 275.09</b>	<b>\$ 507.20</b>	<b>\$ 8,303.45</b>	<b>\$ 1,980.63</b>	<b>\$67,154.28</b>	<b>\$ 3,661.66</b>	<b>\$70,815.94</b>

From the

**Laymen's Missionary Movement**

Knoxville, Tenn.

**THE FOREIGNER**

WE perhaps have no more vital duty than to Americanize and Christianize the foreigner. The former is good preparation for the latter, and yet the two may well proceed together. In these lines, I desire to call attention to a practical plan of education suggested by Miss Sarah Elkus of New York, who is an expert in work among aliens.

She wisely advocates that parents be taught English and civics as an effective means of Americanization; the children get this knowledge in the public schools, but some other means must be provided for the fathers and mothers. Miss Elkus recommends that classes be organized in the factories, designed especially for men; she would also have a similar work established in public schools, settlements and hotels. This work has been in effect only three months, and more than 1,000 men and women are eagerly studying English and the elementary laws under which they live. In some factories the classes are in session from five to seven in the evening; in others the management allows a period at noon and the pay of the employees continues. The employers recognize that this education contributes to more effective service.

This plan is preferable to the night schools. It is more convenient and gives the employees fellowship in the classes with their daily associates; it saves the embarrassment of contact with young and more favored students. Besides, the night schools are failing to reach even the majority of these aliens; while there are 200,000 attending the night schools in New York, there are 400,000 who are not receiving any instruction. When these laborers come home at night from a day of hard toil and eat a hearty supper, they find little inclination to start afresh and travel some distance to get the benefit of these classes. The plan suggested brings this instruction to them. It is gratifying to find the management of factories, hotels, etc., ready to co-operate in a most generous way.

This education not only intensifies the spirit of loyalty to their adopted country, but it puts the parents in sympathy with the development their children are receiving in the public school and enables them to supplement the work of the teachers. When a foreigner is able to speak our language and knows the wholesome laws under which we live, he is likely to become an American patriot.

If the vital principles of the gospel have been tactfully interwoven with this training, the wholesome effects have been greatly strengthened; in any event, the soil has been prepared for the seed of divine truth, and there is reason to expect a bountiful harvest.

**USE LAYMEN**

Mr. George Innes, one of the greatest laymen of the day, a most successful business man, and chairman of the Stewardship Commission of the Laymen's Missionary Movement, made a very significant statement at a recent conference in New York City.

This Conference was planning a great stewardship drive to continue through a period of three years, and to cover the United States and Canada. As the Conference was discuss-

ing "ways and means," Mr. Innes made the following statement: "Don't depend too much on your professionals in this stewardship campaign; use your laymen, if they have religion and an experience that is worth telling. Some of you know how absorbed I was in business ten years ago and the little thought I gave to religion; I was induced to attend a Laymen's Convention; I heard J. Campbell White, W. E. Doughty, E. W. Halford, Mornay Williams and the other great speakers. The man that won me, however, was considered a poor speaker, but the plain statement of his *experience* and *conception of stewardship* gripped me, and I am here today because of the plain speech of that business man."

Should not the pastor seek more and more to "thrust forth these laborers into the harvest"? This is better business than to hang around the meeting of a Woman's Missionary Society; most of these women are already on the job.

Why not shape a program once a month for the weekly prayer meeting with the view of using the laymen? After a little training at home, they may be sent afield to quicken the activities of the men in other churches. The pastor that has learned how to enlist and develop his men is an artist.

It is announced that seventy Methodist laymen, who are observing the Bible doctrine of stewardship, occupied that many pulpits on Sunday, January 13th, in the Central New York Conference. They spoke in the language of the business man, made a frank statement of concrete facts fresh from their own experience, and the impression upon the laymen was most profound.

**LAYMEN'S ACTIVITIES****A FORWARD MOVEMENT CAMPAIGN.**

The Executive Committee of the Buncombe Association in North Carolina recently conducted a most helpful campaign among the churches of that district. There were six teams and that many rallies conducted each day during the week and the campaign closed with a mass meeting on Sunday afternoon at the French Broad Avenue Baptist Church, Asheville. Each group of churches had six meetings; every day a different phase of the kingdom was presented and each church enjoyed the services of all the teams. J. T. Riddick, a zealous layman of the First Baptist Church, Asheville, is chairman of the executive committee, and furnished himself, son and autos to assist in this campaign. Dr. A. E. Brown also gave himself most heartily to this movement.

It was inspiring to have a part in a campaign so well planned and carried out. This is great enlistment work and scores of associations should profit by this example.

**CONVENTIONS OF BAPTIST MEN.**

The following conventions have already been projected for this spring: A meeting for East Tennessee at Knoxville, March 11 and 12; for the Clinch Valley in Virginia, between Cumberland Gap and Bluefield, March 18 and 19 at Coeburn, Va.; for the section between Roanoke and Bristol, at Wytheville, Va., about the last of March; at West Frankfort, Ill., March 25 and 26, for Southern Illinois; for New Mexico, March 28-31, at Clovis; at Asheville, N. C., the latter part of April, for Western North Carolina; for North Texas, at Dallas, March 21 and 22. Other Conventions have been suggested, but definite announcement cannot yet be made.

In these meetings stewardship will receive the main emphasis. Nearly all the speakers will be laymen and large opportunity will be given for voluntary testimonies and open conference.

## MEN'S MEETING.

It was a great pleasure on a recent Monday night to address the regular men's meeting of the First Baptist Church, Asheville, N. C. While the weather was very unfavorable, about one hundred strong men were present and manifested the keenest interest. The reports covered a wide range of service and indicated very gratifying activity. Dr. Powell, the pastor, fully appreciates the value of enlisted men and is backing up this organization in a most tactful and effective way.



## EVERY MEMBER CANVASSES.

Since last report the Secretary has had personal connection of three days each with campaigns in the three following churches: First Baptist Church, Pensacola, Fla.; First Baptist Church, Elizabethton, Tenn.; First Baptist Church, Columbia, S. C. At Elizabethton the weather defeated the plans to some extent. The full returns have not yet been reported, but there is indication of a good advance in each case. The Pensacola teams were composed in part of women who, as usual, displayed remarkable tact and persistence. Columbia furnished a campaign committee of about sixty strong men, and their report Sunday night was most gratifying. Dr. C. E. Burts, the pastor, preaches to large audiences; a great many soldiers come, and he baptizes some of them almost every week.

Report of a most successful canvass comes from the First Baptist Church, Chattanooga, under the direction of P. L. Johnson, assistant to the pastor.



## THE FIRST CALL.

In November a call was made on about thirteen hundred of the Emergency Band for \$6,000, to meet the urgent situation in the Boys' Academy at Fukuoka, Japan. To date the sum of \$3,847.50 has been received and is credited to the different states as follows: Alabama, \$245; Arkansas, \$45; Florida, \$5; Georgia, \$430; Illinois, \$35; Kentucky, \$615; Louisiana, \$365; Maryland, \$75; Missouri, \$20; Mississippi, \$115; New Mexico, \$25; North Carolina, \$70; Oklahoma, \$20; South Carolina, \$120; Tennessee, \$726; Texas, \$237.50; and Virginia, \$699. It is hoped that many others included in this first call will respond at an early date. The ideal emergency man must make sure of three things: First, he should be dependable; second, he should be prompt; third, he must consider this offering an *extra*. Will not hundreds who see this announcement seek membership in this band? The next call will perhaps be made on a second list of Emergency Men a few weeks later to help the Home Board in its work among the soldiers. The Reformed Church in America is seeking to induce a large company of their membership to pledge *one day's income* as an emergency fund.



## CHEERING REPORTS.

A South Carolina woman writes: "Please send me about a dozen and a half emergency pledge cards; several of my family and friends have promised to sign."

The president of the South Carolina Convention writes the chairman of the State Executive Committee: "It will give me great pleasure to serve you in the capacity suggested. Will you kindly ask Mr. Henderson to send me the cards and the literature relative to the Emergency Band, and I shall present it at our church on February 3. I will also try to present it in the other churches of our city."

A pastor writes: "I presented the Emergency Movement yesterday, and promptly secured our apportionment of seven. The weather was bad and several of our men were not present; I hope to add other names to this list."

Another pastor writes: "We got eleven reliable business men to pledge themselves as Emergency Men yesterday." This pastor also enlisted, making double the number allotted to the church.

A brief statement by a layman or the pastor, or both, on a Sunday morning will secure the results desired within the limits of five minutes.



## AN EXAMPLE OF SACRIFICIAL SERVICE.

The following is an extract from a personal letter written by a fine Virginia young woman, now a missionary in China: "This year most of my work has been itinerating in the country. I gather up my bedding and a few of the necessities of life in two Chinese baskets and with my servant and one or two native Bible women, I go to the country for a two or three weeks' sojourn. Sometimes I go far back into the villages and spend a few nights living in their dirty little hovels. These are often built of mud and have no window except a hole in the wall near the ceiling; the walls are black as smoke can make them and covered with cobwebs and dust. I sleep on boards and eat rice for days together; doubtless I eat many germs, but I seem to thrive on them. I can use chopsticks with as much dexterity as a knife and fork.

"I have had some of the sweetest experiences of my life in these far-away villages. There is no greater joy than giving the message to those who have hungry hearts; there are such ones in nearly every crowd.

It is true the harvest is slow, but it is splendid to have a part in the seed-sowing. I have visited about a hundred and fifty villages this year, and many of them had never had the gospel before."

How does our puny offering of a dollar or two a week compare with the contribution of this missionary? Hundreds of Southern laymen could each contribute the full support of a missionary and still make a smaller sacrifice than this young woman. The hour calls for large and sacrificial giving; will Southern Baptist men measure up to the demands?



## A FINE RECIPE.

A few days ago the Secretary, in writing to a zealous layman, gave some evidence of discouragement; indeed, he stated that the majority of the laymen to whom he wrote did not manifest enough interest to answer his letters. This man replied: "It is quite discouraging at times in regard to enlisting men in kingdom business. When I seem to be getting discouraged, my mind will invariably turn to Scriptures like Ecclesiastes 11: 6; 1 Corinthians 15: 58, and Galatians 6: 9." These scriptures are as follows:

"In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

"And let us not be weary in well doing; for in due season we shall reap, if we faint not."

Every layman who seeks to do Christian work will find frequent need of the encouragement these scriptures afford.



## A STRIKING EXPERIENCE.

Recently, after making an address, the Secretary gave a brief statement regarding the Emergency Band. A plain layman came forward and said: "I must get into that band, and you may make *two* calls on me each year." He also said in substance: "I am a mechanic; about five years ago I was induced to begin tithing my income each week. The first week I earned only \$16.20, and gave to my church \$1.62; last week my income was \$125, and I was able to make an offering of \$12.50 on Sunday. I have not only been prospered in business, but the Lord has abundantly blessed me spiritually." In a devotional hour that followed, he arose and requested prayer on behalf of two unsaved men in his crew whom he had been trying to lead to Christ.

It is safe to judge a tree by its fruits.



## MISCELLANEOUS

(From *Missionary Review of the World*.)

A village community in India, made up of former thieves, now has evening prayers as an established feature of their life.

Special meetings, conducted by a Chinese preacher, have resulted in the decision of over fifty students in Canton Christian College to enter the Christian life.

More men are said to have volunteered in one day in America for war service than all the men and women who have gone out as missionaries to foreign fields in the last fourteen years.



## BREEZY

A surgeon performed a *minor* operation but charged a *major* fee.

A capitalist says his father gave him a good start in life by charging him for his meals after a certain date.

A horse cannot pull while he is kicking; he cannot kick while he is pulling.

A brother in beginning to pray said: "Lord, I do not mean to be dictatorial but I want to make a few suggestions."

If a man empties his purse into his head, no man can take it away from him.—*Benjamin Franklin*.

Pull a gun on me, if you like, but don't you ever pull a watch on me.—*Billy Sunday*.



## With Christ in the Camps

Some Typical Stories of Need, of Help Rendered, of Souls Saved, as Given by Our Home Board Camp Pastors

### At Camp Taylor

Rev. H. L. Winburn, Camp Pastor

The wintry shadows would probably have been thicker but the thermometer registered so low that even shadows could not flow freely. A cutting wind swept the ice and snow for enough miles to get itself thoroughly in tune with the cold. It almost cut to the bone as the camp pastor made his way on foot to the barracks of the regular army unit at Camp Taylor the other night.

Now, the regular army is not the national army—by a long jump. It is a different proposition every way. This particular section of it was made up from all the ends of the earth. The company roster looked like paleolithic tracings, and to pronounce the names would sound like a man with the hay-fever. A look at them confirmed the word of the "colonel" who was in charge of the "Y."

We gathered, directly, around a big stove, and when the piano was still enough we listened to the murderous wind and felt glad for a house to get in. After a dozen or so lusty young voices in polyglot brogues finished singing "Indiana," a woman sang with real power the dear old song, "Face to Face." We stood up, and somebody from the "Y" prayed. Then the pastor was presented.

He had word from the Y. M. C. A. authorities to make a regular old-fashioned evangelistic appeal, and right gladly did he take the hint. The text was "Prepare to Meet Thy God." The general theme was preparedness. It was not difficult to switch this into the highest of all realms—preparedness in spiritual things. The men gave close attention, particularly when the pastor undertook to show them that the appeal of this sane old text was not an appeal to cowardice. The "landing" was finally made by asking a question. "You men," said he, "are here doing your best to prepare to meet the German armies. Is it because you are afraid of them? Is this military preparation in America born of cowardice?"

A score of faces from almost as many climes showed instant appreciation of the point. Some smiled. It seemed to be a new turn. The world has drifted so far from simple things the last decade or so that the appeal to common sense is scouted as an appeal to fear, and so we have lost one of the greatest evangelistic motives.

When the fact of immortality, with the fact of death, and the further fact of moral responsibility combined in a simple way to enforce the simple common sense of preparing to meet God in the judgment, these men from the world-ends saw the point. Out of fifty present a score asked for prayer. Seven definitely decided for Christ and some who had long before professed faith in him openly renewed their covenant and allegiance. It was a great hour. We forgot the winds and ice and through the murk of a frozen evening we saw the glory of the day when real peace shall come. And, maybe, some more will see it because we did. For there was a Greek, a Serbian, an Italian and two Polanders in the company that accepted the Christ.

It is hard to see the good in this terrible war, but maybe God will use it to spread his Word—as he has used persecution before. If the nations shall come a little closer together on account of the suffering, and shall draw near Christ as the common center, surely a little benefit will appear. It is no harder to preach the gospel of the Prince of Peace to a soldier than it is to a policeman. They are in the same

business of enforcing the peace—one, of the city ward, and the other, of the world. The outlaw and assassin may have to be "winged" to stop him—but it is all in the day's work, and the law shall "be a terror to evil doers."

The pastor turned back home through the hard night, after a while, and the winds sang a different tune on the way back! They may have been as cold, but they didn't cut as deep, and deep in his heart was the thought of that God who commanded the armies of Israel to make their camps holy when they went forth against the enemy. He was trying to help on that seriously important thing.

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### At Camp Doniphan

Rev. J. M. Wiley, Camp Pastor

The soldiers in this camp have come from many states. Some are national guards, some are regulars, and some are those selected by the selective draft. Many have been in the service for many years, while others are fresh from their homes, and in many instances for the first time.

Mr. and Mrs. Blankenship, of the Home Board, are here. Mr. Blankenship has been doing evangelistic singing for the Y. M. C. A. The soldiers greatly appreciate gospel singing.

A father writes: "Lead my son to Christ if you can. He has graduated from two different schools. He has attended Sunday school all of his life, but has never become a Christian." No Sunday school teacher should permit a boy to slip by the many opportunities and grow into manhood; go into the army, and then be awakened to the fact that he is lost. This is a day of immediate action.

The Baptist church of Lawton serves full dinner to all the soldiers who attend the Sunday morning service. This is a great service the church is rendering. The home folk should greatly appreciate the effort of this church.

I have associated with me, as assistant, John Roy Harris, who has charge of the musical program.

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### At Camp Travis

Rev. B. G. Holloway, Camp Pastor

Our work among the soldiers is immeasurably great. We have more than one-tenth of the entire army at San Antonio. I am trying to work in one camp among sixty-five thousand men. It is unthinkable and impossible. We ought to have ten or more. I was in six services Sunday; had more than forty conversions, seven being received for baptism. I try to keep a continuous stream flowing to the first Baptist church for baptism. Dr. S. J. Porter's home and heart are open to the soldiers. He is doing a marvelous work and is one of the sweetest spirits I have ever been privileged to work with.

I conducted one service among six hundred boys who were out on the target range. We had no light except that furnished by my automobile. They sat down and after singing and speaking to them, one hundred and sixteen definitely gave their hearts to God. I am working among them continuously. The hospitals are full and there are calls of every conceivable form. Scores of mothers and wives come who seem lost in the city and we must care for them in some way. I located in one day homes for

twenty-six, even giving my own bed. I write over a thousand letters each month, make hundreds of calls, traveled fifteen hundred miles in my car and have hundreds of conversions. I crave the prayers of all our readers.

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### At Camp MacArthur

Rev. A. Folz, Camp Pastor

My work is a little different from all the rest of the camp workers, since I am in charge of the base hospital. There are now 1,500 patients in the hospital, and I will describe the way I do my work.

I have a little portable organ. We go in the wards (and in these wards there are from 40 to 50 men in each), into the center of the ward, and then announce that we are going to hold a short church service. We sing and pray, and read the Scripture, and the service must not last over half an hour. I give a ten minutes' earnest appeal for these men to accept Christ. Here is the result of yesterday's work: I held eight meetings, had 55 conversions, distributed 125 Testaments, over 200 tracts, 125 signed the war roll cards. At night I held a meeting in our tabernacle in which there were seven more conversions, and these joined the Baptist church and will be baptized Sunday.

Now, the things I need are \$10 a week to spend in the hospital for flowers, games, checkers and stamps. We have to furnish some stamps to the boys who have not been writing home. I also am in charge of the stockade prison. I am the only one who has been seeing to these boys. I furnish them with games and magazines, and any kind of literature, in fact, that I can get hold of. These are young men from 17 to 18 years of age who have deserted, and who have been brought back. I preach in this place every Sunday afternoon, and we have had a number of conversions. I have been able to get several of them freed after I took their cases to the colonel.

It seems to me that we ought to have our own stationery. I am using the Y. M. C. A. stationery, and it seems that we ought to advertise our own work. It would be a good investment.

Last month a young man came to my house after 12 o'clock at night. He asked to see me. I asked him to come in the house, but he said, "No," that he wanted to see me out by myself. So I went out with him beside a large tree. Then he broke down and began to cry. He said, "I am so lonely, so homesick, and so discouraged that I want you to write to my mother, and tell her how anxious I am to get home." But after talking with him a little while, his brother, who was a Christian, stepped up, and told me some of the young man's real troubles. Then we knelt down and prayed, and I told him how he could put his burdens on the Lord, and how willing he would be to receive him. Finally he began to pray himself, and I saw as the young man was praying a great change come over him. He got up, reached in his pocket, and gave me a little bottle that contained deadly poison. He came that night, expecting to end it all. But I told him that was not the ending, but only the beginning of his troubles. He gave me the little bottle, and last Sunday he was in church and was baptized. He is the happiest boy in the camp. How glad I was that I was able to lead him into the new life!

The other day at the hospital a young man who had been operated upon had one side of

his hip removed. When we went to hold the meeting the nurse said, "I am afraid he is too sick to allow you in the ward." I said, "Nurse, let's try it." They put a screen around the boy so that he would not see us. The nurse sat beside him, watching him closely, but when we started to sing, he whispered to the nurse, and said, "Please remove the screen; I want to see them." After we were through with the service I distributed pledge cards to those that wanted to accept Christ and start the new life. He saw me distributing the cards and asked me what they were. I told him that they were for those boys who were not Christians, and wanted to accept Christ. He said, "That's me, and I want to sign one." But the nurse said he was getting too weak, to leave the card and he could sign it later. That night he asked for the card. He signed it, and died toward morning. I sent that card to his mother, and how his mother and family were cheered to know that he had started the new life. I wish you all might read the letter that she wrote to me.

Another instance: A young man at the hospital had been shot in the head, and was dangerously ill. I stepped to his side after one of these meetings. I asked him what I could do for him. He said, "Oh, if you only could show me the way to God!" I asked him about his father and mother and friends. He said he had none. He said he was a stranger and an outcast in the world. Then I read some Scripture to him, and talked to him about Christ, and pointed him to the Lamb of God. I tried to leave, but he asked me to stay, and gripped my hand tightly, and pulled me down, and whispered in my ear, "I believe." The hard lines went out of the face, and a smile came over his face, and the poor boy was gone.

The authorities at the hospital have been handing me all the letters of inquiry from folks about their boys, and especially those who died. They are always anxious to know what their last words were or requests, if any, and I have been glad to answer these letters.

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## At Camp Sevier

Rev. J. Dean Crain, Camp Pastor

There are some difficulties which turn out to be a help. The snow, for instance, held us out, but at the same time it held the boys in, and while they were in we visited them, ate with them, and played with them. We enjoyed every visit we made.

One day as Going, Seago and myself were going from tent to tent, we came upon a North Carolina bunch sitting back playing the fiddle and picking the banjo. We went in and looked on for a minute or so. There was but one of the boys that could play. I picked up the banjo and found that my fingers had not forgotten their cunning. Fortunately, he knew the same old mountain tunes that I knew, and we were at once on familiar ground. Thus we began to tune up. All the time the crowd was gathering. Finally we got everything in shape. We gave the boys a touch of such tunes as "Nancy Rolling," "Jim Sutton," "Polly Thompson," and "Oh, My Little Gal, How Do You Like Me?" By this time the tent was full and the street, too. I saw that we were touching the spot. So I told the boys a few jokes and they laughed and we all had a good time, even though it was snowing.

Before we left I asked how many of them were Christians. No one spoke. After saying a few words concerning their salvation, I asked all who believed in Jesus as the Saviour of the world, and also as their personal Saviour, to hold up their hands; most of them went up.

On another occasion, Brother Seago was watching to see whom he could help. He saw

a man who seemed to be in distress. On going to him he found that it was a man from North Carolina, whose boy was lying at the point of death. The old father had received a telegram saying that his boy could not live. He rushed to the train without his overcoat, and forgot to get any money, save enough to get him there on. He told his story to Brother Seago, and the preacher said to the heart-breaking father, "I know your son and where he is." The preacher saw that the man was cold, and took off his overcoat and put it on the old brother and carried him to where his boy was, and in about three or four hours the boy passed into eternity. This boy had been a faithful attendant at Brother Seago's church. This incident made me think of Edwin Markham's poem, "Inasmuch." He pictures a watchman, Ivan by name, on Moscow's castled height, guarding the citadel. The driving snow was heaping itself against the wall when a half bare beggar tottered past. The watchman ran and threw his own coat around

the half-frozen beggar, but that very night died of exposure.

"But walking in that Better Land that lies Beyond the reaches of these drooping skies, Behold, the Lord came out to greet him home, Wearing the coat he gave at Moscow's dome. Wearing the heavy, hairy coat he gave By Moscow's tower before he left the grave. 'And where, dear Lord, found You this coat of mine,

A thing unfit for glory such as Thine?' Then the Lord answered with a look of light: 'This coat, my son, you gave to Me last night.'"

We are trying to serve humanity. The majority of the needy do not need money—they want love and sympathy. The Scripture says, "They helped every one his neighbor, and every one said to his brother, 'Be of good cheer and courage.'" This principle ought to be in practice nowadays.

## The School at the Sheep Pen

Rev. J. C. Owen, D.D.

"Say, mister, can you tell me the way to the Sheep Pen?"

"Certainly I can. You jist keep right on down this road till you git to Sol. Ownby's store, and look right up on the hill, and thar you'll see the big buildin'."

The first speaker was a lad of seventeen summers. He measured six feet four inches, and though decidedly underweight for his height, was the very picture of physical strength and endurance. There was that about his thin, tightly-compressed lips and large, pale-blue eyes that presaged unusual things for the future. The second speaker stood some three inches lower than his younger companion, partly because of his slightly drooping shoulders, which proclaimed both age and much hard toil. The frankness and dignity characteristic of the highland backwoodsman found in him an excellent exponent.

"Are you gwine to the Sheep Pen to school?" asked the older man.

"Yes," answered the youth; "I've hysaid that they have a good school thar and I've decided to try her a lick er two."

"The very best in the land, I ashore you," said the older man. "And what them teachers don't know is tore out of the books long ago, and, besides Dow Atchley, the principal, is one of our own boys. And he is a cracker-jack. He can sing and pray and teach the Bible and preach and teach all them other new-fangled things. But, somehow, you know him and love him so that you know it will be all right, though you don't understand it all. And them other teachers—well, they're all just as fine as fiddle-strings. I never expected one of my own gals to play that pleaner that way, but when Miss Davis came and begin teachin' the boys, the gals all fell in love with her and they didn't leave us crazy old folks fer behind. I can ashore you. I didn't know that a gal with larnin' could be so sweet and common-like. Why, when she comes into my house she jist sets down and talks with me like she was my own child. And then she goes into the kitchen and he's Mary and shows her new ways o' cookin' things and makes 'em taste better than they ever did before. I'm mighty busy about my home, so I can't git down to the school very often, but when they had one o' them entertainments, I went and law! you jist ort to a been thar. The boys made speeches, and the gals said pieces and they sung songs and they had a debate and I tell ye, my boy Tom made a speech almost as

good as Dow Atchley could ever make. Why, he actually looked almost as solemn and as serious as Preacher Connor when he preaches, but when Susie, my gal, come out with her hair all fixed up jist like Miss Davis' and sot down at that pleaner and played one of them jumpety-jump pieces, I jist run up and put both arms around her and kissed her and cried. I know I'm an old fool, but I never dreamed about anything like this takin' place here when we built the Sheep Pen."

"Law, child, I fergot even to ax yer name. I was so flustrated about this school of ourn."

"My name is Tom Cook. I'm Joe Cook's boy. The Joe Cook that lives up four miles the other side of Booger Town."

"Law, child, I know yer daddy and yer mammy well. Yer mammy was Sally Gobble. Jake Gobble's daughter. I knowed her when me and her was young folks. You hand me one o' them suit cases and come right up to my house" (the lad had stood all this while with one suit case on the end of a chestnut stick across his shoulder, the other held in his hand); "you see, they hain't got much space down at the Sheep Pen for people to sleep, so you can jist board at my house and sleep with my boy, Jim. And even if the road is muddy most of the time, it hain't but two miles and a half to the school. Some of the boys and gals walk three and four miles." And thus another name was enrolled and a new world opened up for a man who one day will likely repay it all by his contribution of leadership and service.

The name, "Sheep Pen," by which this school is known locally, came in in the usual simple way, and, as usual, is given up with difficulty.

Some sixty years ago the few settlers in this territory found themselves the possessors of very little property, but a considerable number of bright, healthy children. The only church privileges were furnished at places entirely too remote for the use of the wife and children, but these privileges were indispensable. The present neat frame church house which stands at the door of the main building of the Academy has had two predecessors. For the erection of the first, notched Spanish-oak poles sufficed. For the covering, white oak boards manufactured on the spot were used. Split chestnut logs with sticks inserted in auger holes for legs were the only benches. As window glasses were unobtainable, the open spaces only admitted abundance of fresh air. The door was without a

shutter. The floor was the native earth. So it is only natural that the large flocks of sheep which then grazed on these hill should have availed themselves of this, the only shelter offered in the neighborhood. The one thing worth recording here is that these sturdy settlers, secluded from all religious and educational advantages—as soon as the menace from the roving bands of Indians was removed—at once grappled with the task of furnishing religious privileges for themselves and families. They had fought with and driven back the Indians. Their brave wives had joined them in this lonely, secluded country, but they would not allow their offspring to grow up unaccustomed to the worship of God.

In course of time a neat box-house took the place of the "sheep pen." This soon became inadequate, for the idea of race suicide has never entered the minds of these mountain people. So a larger frame house of worship has taken its place.

The idea of a school was the next in order. It is a little hard to tell just how this came. Perhaps it was a visit from the pastor of the church in the nearest town. He was impressed—as every one must be—with the capacity and eagerness for knowledge on the part of the mountain youth. The idea of a school found quick and eager response in the heart of every inhabitant of this whole community. Land and timber were given, a sawmill imported, trees felled and "snaked" to the mill, the lumber sawed, seasoned, dressed and carted to the school site, the site cleared, the building erected, completed, almost totally with freely-given local labor. Only the metal, paints and desks were brought from abroad. Every man, woman and child in the whole community, in one way or another, shared in this enterprise. Considering their very limited resources, this is a gigantic achievement. The splendid two-story building, with four recitation rooms besides halls and cloakrooms on the first floor, the music room and chapel on the second, crowns one of Sevier county's most beautiful hills. The Home Mission Board of the Southern Baptist Convention has received this school into its system of mountain schools. Two other knolls near-by furnish unsurpassed sites for a boys' and girls' home.

At present the students and teachers find board and lodging in the already overcrowded farm houses ranging in distance from one to four miles from the school. This makes impossible the best part of the training of these highland youths, for such training can be given only in a well directed school home. In such a home the moral and spiritual as well as the physical and mental development of the students can be suitably cared for. The most thoroughly trained and efficient teachers can have constant oversight over these students in such a home. This is utterly impossible under existing circumstances. At present the teachers themselves have to walk through the mud and the darkness to and from their "boarding place," thereby wasting valuable time and endangering health and even life itself. Just the other day their charming Miss Davis, mentioned above, came timidly into the home where this writer was being entertained. She had slipped on the ice, on her way from her boarding place, and had taken a plunge into the mud, which had left her limbs devoid of a good deal of skin and her clothes in an indescribable state.

Are these students worthy of the advantages herein suggested? From their isolated homes up among the mountains they come as strong in body and mind, as clean in character, and as brave and honest as any youths the sun looks down on. They are our best examples of the pure Anglo-Saxon, unspoiled, American youths. They will respond as readily and as unreservedly to the call of God to service for their fellowman in all the world as any young people anywhere. Only a few days ago in a meeting in the little church which is the successor to the "Sheep Pen," when a call for volunteers for home and

foreign mission work was made, led by the tall youth spoken of at the beginning of this article, thirty of these young men and women came forward immediately, dedicating their lives to this great task. This writer has traveled over the greater part of the United States and in several other countries, has come in contact with the young people of practically all the nations, and he believes firmly that there are no more capable, honest, loyal and promising young people in all the world. It certainly furnishes a magnificent opportunity for the stewards of God's property to invest here for the greatest possible returns. With the aid the local people can give, four thousand dollars will build and equip a home here which will accommodate eighty girls. A similar amount is needed for a home for boys. Reader, can you not furnish this amount or find somebody who will?

## How One Church Came To Be In Brazil

*Mrs. A. B. Christie, Nova Friburgo, Brazil*

The beginning was romantic—a Christian girl, a marriage and a new home in a locality where Christ had not yet been announced.

The development has been marvelous, impressing me in such a way that I wish you to consider it along with me.

Perhaps not every one in the homeland realizes just how evangelization is carried on in the mission fields. There are many and various ways of presenting Christ, but one, and perhaps the most successful way, is personal work.

In this case it was personal work, and was begun thus: Aperibe Church gave one of her young girls to be the wife of a young man, not a Christian, from Portella, several leagues distance from Aperibe. There they set up their new home where Protestantism was despised and ridiculed.

In Brazil, if a Christian is transplanted or moves from one place to another, it means that the gospel seed is sown, for once they are converted, evangelization becomes a passion with them.

Thus, in the new home there was "culto" (worship), and from time to time the neighbors were invited and finally a pastor was called to preach. In the course of time Aperibe had a preaching point or a mission station in Portella, and regular preaching at set times.

I well remember the occasion when my attention was called to Portella. There were, after some months, some converts, and my husband

had gone down to baptize them. On telling a Brazilian brother where he had gone, I was deeply grieved and worried to learn that Portella was a terrible place and Christians greatly persecuted, even to the extent of having had their lives threatened if they should attempt to preach openly.

I was greatly relieved to have word that the baptisms had been realized and everything went off well, except loud talking and laughing, which is not an unusual thing in a new place.

Some time after this the Christians thought it wise to have a hall and preach openly. There was some misgiving, as there were yet many enemies who threatened. But the day came when they began, the pastor of Aperibe church conducting the service. An intimate friend came to him before beginning and pled with him to give up the idea, as his life was in danger, but he said, "No; I feel it my duty, and if my God wants me to give my life today for his cause I am ready." The friend, as a protection, stood by his side during the worship. God wonderfully took care of him. Many hearts were touched by the gospel message, and later souls were won for Christ and added to the mother church.

There were finally many converts and they desired a church building of their own. An interested friend gave a lot and the building started, but the work that was done during the day was destroyed at night by enemies. Again and again the work was continued and as often torn down at night. The Christians kept on, and after many attempts the building went forward and was finished. Last November a church of 115 members was organized.

Two months ago, on a visit to this church and ladies' society, we found a good, strong building, well seated and lighted and a large and anxious audience, composed of the best people, awaiting us.

And the "leaven"? Oh, it worked fast! All of the above happened in the last six years.

## A Convert's Offer

*R. S. Hosford, Argentina*

The dear Lord is continually giving us the assurance of his love and favor in our work for him in the Argentine mission. When I use the word "us," I mean more than the actual missionaries and their immediate helpers on the field. I mean the entire Argentine mission in its broadest conception—which includes every Baptist in the South that loves and prays for the conversion of precious souls in Argentina, and who gives of his or her substance that the heralds



At a Church Organization in the Campos Field, Brazil.



of the cross may be able to announce their glorious evangel.

Let me tell the story. It is simply marvelous when one thinks of its origin in this unevangelized land.

Some two years ago, or more, there arrived one Lord's day afternoon in the railroad station close to our Rosario chapel, the parents of a dying child whom they were hurriedly bringing to the city hospital. They are fine, healthy, progressive country folk, owners of their home and business, though not wealthy. They are just the usual Roman Catholics, ignorant of the simplest facts in the gospel of grace.

The little one died as they left the station. We believe in the salvation of infants, and we can conceive of the eternal blessedness of that lamb in the Saviour's fold. The parents are distant relatives of some of the members of the writer's church, so they drove with the little corpse to the home of these connections. The time came for the evening service, when the women folk decided to stay by the body and the men to go to church. I always try to make my hearers feel the throb of the loving heart that once broke on Calvary for their redemption, so I am not surprised that the stricken father felt the sweetness of the grace that loved him. Anyway, he begged me to accompany him to the home where his little one lay. We stayed there well on into the night, singing the songs of Christian hope, reading the Word of life and preaching the message of salvation to the group of neighbors and others gathered there.

It was a long Sunday. Evening service starts at 8 and ends about 9:30. But the most restful thing in all the world is the hard labor of our Master's slavery. It was into Monday morning when we got home!

The father and mother were full of genuine gratitude. I got their names and address and later sent them some gospel literature by post.

These incidents are common enough in one way or the other. We often spend long hours around a coffin, preaching the message of a warning love, hence, these people soon went out of our memory. We meet so many hundreds of interested people that only the definite converts that stay with us are present before our memory daily.

But the seed was sown—sound seed in good soil! To my great surprise and delight, I received a letter a few weeks ago from this very father (already forgotten by me), offering to give our Board a gift of a building lot and twenty thousand bricks if we would put up a gospel chapel in his town, a place in a very important section of Cordoba province. The town has some thousands of inhabitants and has public electric lighting.

As Missionary Fowler is soon to undertake labor in Cordoba, I put him in connection with my friend, with the result that Brother Fowler paid the family a visit which filled him with enthusiasm. The opportunity is just such a one as the Lord would desire to give us. It is a heaven-granted opportunity.

I am keeping in touch with the family and have since got another letter, in which the father again offers to give a splendid site and the number of bricks referred to, as well as to visit the neighboring farmers to solicit their aid. Of course, he will get but little from those who do not know a word of the Scriptures. Even the man himself only knows that the Saviour loves him and that our message is what his growing sons and daughters need.

It is to be hoped that we will not let this splendid chance pass by. It would open up a great center for future progressive effort. Someone with the money ought to put a thousand dollars into it for roofing and furniture, and the Board ought to locate a Bible seller there, under Missionary Fowler's supervision and at a very modest expense. I believe that twenty-five dollars a month would meet the case.

## From the Foreign Fields

### Our School Work in Chengchow

Rev. W. Fielder, Chengchow, Honan

We were transferred from Kaifeng to Chengchow just one year ago, and were given the task of opening up school work in this field. While there has been much to discourage the work, yet we have had many pleasant experiences in this new endeavor. We have two boys' schools and one girls' school. These schools will be classed as high and low primary schools which take the children up to about the eighth grade in your public schools. On Sunday these children are all gathered into one of our largest rooms for church and Sunday school. Last Sunday we had one hundred and eleven present. Our collection was 218 cash, or in your money about ten cents. Now, that sounds very little, but for them it does well. In comparison with your standards of living this amount would be about four dollars. These children will in a year's time contribute enough to buy their literature.

Through our day schools we have a wonderful opportunity of getting into the homes and making friends, which is the first step toward winning this people to Christ. If we only had the equipment for day schools we could have one thousand instead of one hundred boys and girls. Pray for our day schools that it may get on some one's heart to help in this great work.

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### "Lo, I Am With You Unto the End of the Days"

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

We know the Master is with us in all kinds of days, yet ye are reminded afresh of his guiding and keeping power as we see so plainly his hand with us to bless as we do his work.

Some two months ago one of our young preachers became sick in the Seminary. He lives in the mountain section and felt that he must return home. He left Canton on the passage boat, but was attacked by robbers the first night out from the city. He was carried along with a number of other men to the hiding place of the robbers, and held for ransom. He told the robbers that he was a student in our Seminary and had no money to pay for his ransom. They kept him till they were sure of his statement, and then sent him back to civilization, paying his board and traveling expenses without getting anything in return. The Lord was with this brother to save him.

The three teachers of the Hak-ka department in the Graves Theological Seminary made a trip a few days ago to Weichow, where we wanted to preach and give the inquirers an opportunity to be baptized if they were ready. Reports of robbers and insurrections came to us from Weichow and different places along the way. We decided to go and trust the Lord for his protection. He would keep us while doing his work. We did not doubt the reports of the bad situation prevailing in the section over which we had to pass, but we had our faith in him. We found that the railroad was derailed the day before we started. It was in good shape by the time we reached the disturbed section. The passage boat was attacked just before we went up to Weichow, one passenger killed, the boat ransacked, but we had a peaceful trip all the way. We returned without any trouble, but the boat was attacked the next day and robbed. The

Master prepared the way for us and kept us from all danger. We found much interest manifested in Christianity at Weichow. Six were baptized, the first fruit unto the Lord at this great city where the Baptists have just commenced work. There are many others wishing to enter the church. They are not ready for church membership, but ready to be won to the Saviour.

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### In the Likeness of His Death and Resurrection

Miss Julia Meadows, Hongkong, China

Some weeks ago Mr. Huen Leung Tsoi, the Chinese general secretary of the Baptist work in South China, held evangelistic meetings in Hongkong. He is a man of God, and is so in love with Jesus and his Word that he was kept busy speaking, the few days he could spare, for this big city, but his main work was at the Independent Baptist church here. It was good to hear a Chinese brother so "magnify the love and grace of our Lord Jesus Christ." One sermon, on Jesus as Light of the World, was very searching. He spoke of a blind man who had never seen his own loved wife or children as being very sad indeed, but then told how this cannot compare with the sorrow of not seeing one's own soul, because the God of the world, having blinded our hearts, lest the glorious gospel of Christ should shine into them and we should believe.

Another sermon, on Acts 2: 36, 37, brought out the pain of the Spirit-convicted heart, as being like the "prick" of a needle, or the piercing of a knife. "His Word is sharper than any two-edged sword, piercing asunder of the soul and spirit and of the joints and marrow, and is a discernor of the thoughts and intents of the heart."

Many hearts were moved by these series of sermons and as a direct result ten young boys and girls followed Christ in baptism soon thereafter. This was a service of inspiration. Most of the candidates were dressed in white, and stood in readiness as the pastor led them, one by one, down into the baptism. To some of the prayerful onlookers, heaven and earth seemed to meet at that sacred ordinance, and by his Spirit new light was thrown on the blessed memorial. Christ's death and resurrection! "Buried with him, by baptism, into death, that like as Christ was raised up from the dead, . . . even so we also should walk in newness of life. For if we have been planted together into the likeness of his death, we shall be also in the likeness of his resurrection. Knowing this that our old man is crucified with him, . . . then reckon yourselves alive unto God, through Jesus Christ our Lord." How little the best of us know the meaning of this wonderful ordinance! How little I even dreamed, thirty years ago, when I was buried with him in baptism in a country creek, that it held such unrevealed and unfathomable mysteries! And how difficult to realize the significance of what these young Chinese boys and girls have done, in that they have yielded to follow the Lord of glory and have chosen him as Ruler and submit in faith to this his first command of obedience! Ah, but the angels must be watching very closely! And his Spirit is ready to undertake the training of their lives, and the revealing of the secrets of the deep things of God. He knows they can only follow on one step at a time. "First the



blade, then the ear, then the full corn in the ear." The fruit cannot grow without the roots, so he must first make his abode in their hearts, and teach them the beauty of the Saviour's death, and then the necessity of their death with him, in order to have his resurrection power and emerge out of the likeness of his death into the likeness of his resurrection.

May God lay it upon many hearts to pray that this process shall not be hindered by the adversary, but that these fine young people may be so yielded to God that he can prepare them speedily for the work of gathering in the golden grain of the white harvest fields in Hongkong and in all China! "If ye ask . . . I will do." "Ask . . . and I will give."

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## China Is Moving

Rev. R. T. Bryan, Shanghai

Great China is moving so rapidly these days that I almost feel like apologizing for even using the above heading. Old China has gone, never to return, and New China is trying to move along at too rapid a pace. The South wants to jump right into an ideal republic for which the country is really not ready. The North is trying to put on the brakes. We know not what the outcome will be, but feel quite sure that monarchy is dead and buried and cannot be resurrected. I sympathize with the ideals of the South, but think that the North is right in trying to establish a strong government until the people as a whole are more ready for a complete republic. In any other country we would have civil war at once, but here each side seems to be waiting to see what the other side will do. We are hoping and praying that we may not have any more war. Surely, there are wars enough without civil war in China. Peace, blessed peace, is what we need.

Political and social changes are removing many of the hindrances to the progress of the gospel, and are helping our mission work, especially self-support.

Two Sundays ago I baptized seven into our Cantonese church. Last Sunday about the same number were baptized into our Grace church. Several are waiting for baptism into our Mandarin church. In fact, we are often stirring the waters these days.

Our schools are full to overflowing and pay enough tuition to meet all expenses except the missionaries' salaries and rents for buildings.

The kingdom is coming. We have sown in tears and are now reaping with joy. Rejoice with us and pray for us.

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## As in the Apostles' Days

Miss E. E. Teal, Yang Chow, Central China

Miss Whang is one of our native evangelists who has won the hearts of many of her people to Jesus. She is a capable, lovable and independent woman. It was through the influence of Mrs. Pierce's Bible woman (Mrs. Fan) that she was brought to Christ.

She was a nun, living in the temples, indulging in all the evil ceremonies of the heathen worshipers. She helped collect money for the repairs of the temples; therefore, she was on the road a great deal of the time, and she visited the villages everywhere about. One day she fell very ill while at Yangchow Pa, and had to remain there many days in a small, crowded inn.

Rev. and Mrs. Fan were also on the road because they were going to Ching-nan to preach



Miss Whang, Native Evangelist to Women, Yang Chow.

the gospel, and on account of a big rain they had to spend the night in this same village and at the same hotel where Miss Whang was sick. Mrs. Fan occupied the room with Miss Whang, because there was no other room for her.

It was five o'clock when they arrived, and as soon as Mr. Fan had made arrangements for his room, and after they had finished supper, Mrs. Fan went in and sat down on the side of the bed of the sick woman, hoping that she might be able to speak comforting words to her poor heart. Miss Whang had already been informed that Mrs. Fan was a gospel woman, but she turned her face toward the wall, pretending that she was too sick to talk. Sitting there until 11 o'clock without a word being spoken, Mrs. Fan told her that if she would trust Jesus, he would save her.

Miss Whang said, "I don't want to talk to you about your Jesus doctrine, for I have heard about it, and I don't want to know any more; my gods are good enough for me." Mrs. Fan insisted that she learn a prayer and pray to Jesus to save her soul.

Miss Whang said, "I tell you what I will do; I will not take any more medicine, and if your Jesus will heal me in ten days, I will believe, and on the tenth day I will go to see you."

On the ninth day she was worse, and her friends begged her to take their medicine again, and to not give up her idols; but she said, "I promised to wait until the tenth day and see what their Jesus will do."

On the morning of the tenth day her fever had left her and she said she was absolutely well. Then she tried to hire a wheelbarrow to take her to Mrs. Fan's house, a distance of six miles. Failing in this, she said she believed on Jesus because he had healed her, and she believed he might give her strength to walk. She then bade her friends good-bye, and walked the entire distance, leaving her idols, for which she had been zealous, and the temple life which she had loved so well.

Entering the village at nightfall, and not knowing whither to go, she approached the public well where a girl was drawing water. This girl proved to be Mrs. Fan's water girl, who

led her to the home of the one who had shown her the way of life.

Miss Whang is now evangelist to the hospital, teaching the women and children, helping in the clinic, visiting in the city, and filling her place faithfully as a Christian worker.

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## A Great School Opportunity

Rev. John Mein, Campos, Brazil

In this great and growing city with a population of 55,000 with its sixteen Catholic churches, we have one little Baptist church with a seating capacity of about three hundred. It is practically the only active Christian work that is being done except what we are doing through our college. The church's parish is much larger than the municipality of Campos. It sustains four preaching points in the outlying sections and expects to open up others during the year. All departments of the work are alive. Our Sunday school has an average attendance of over one hundred, and while I write the Woman's Missionary Society is meeting here at the college with thirty women present. The city is open to the gospel. The best evidences we have of the gospel's acceptance is the Catholic opposition.

There is an educational forward movement in the city, and emphasis is being laid on primary education. During the year forty-eight public schools, one model school and one open-air school were organized. They come from all over the state to take the examinations in the Lyceu (school of science), which has an average attendance of one hundred. There is also a normal school with an attendance of one hundred and twenty. Among the private schools the Baptist college easily takes first place. While their course is more advanced than ours, our average attendance is larger than theirs. Through our school we are reaching some of the best families of the city. While they do not accept our religion they believe in our educational methods; but we are like the old scrub woman: When people refused to hear her sermons, she said, "No preach, no scrub." They have to listen to our preaching in order to get our education. The school is the center of our educational work throughout the mission, and affords a marvelous opportunity for a school man. Is there not in all the South a man who would like to give his life to the school work in the Campos field?

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## The North China Union Language School

Rev. E. McNeil Potat, Peking, China

I was just about to say that we had "entered into the rest that is prepared for the people of God," when I recalled the thought because of its obvious perfidy to those that study the Chinese language. But I do want to say that the line of saints and martyrs who have gone on before have let the lines fall unto us in pleasant places, and have made our heritage in the language study a goodly one. And just because there are those who read these pages who have no idea of what it means to assimilate an alien tongue and who have less idea of the nature and value of this recently established institution which is facilitating the study in such a wonderful way, I want to tell in as brief a space as possible what goes on in the life of the new missionaries who spend their first precious years in language study.

The Chinese language is proverbially hard, yet many people have learned to speak it, and speak it well. But in the old days, when the first year

or so was spent under the guardianship of an old Chinese gentleman who was often more of a gentleman than a teacher, day in and day out gaining from him the mysteries of his all but impossible lingo, there must have been days of sorrow and nights of woe which took the zest out of real living. And the men and women who did it are more than ever heroes, now that we are learning what they had to do. However, the advance in method that has characterized all the missionary effort of the past ten or fifteen years has found its way into this first experience of language work, and we are now full-fledged citizens of that city toward which the Abrahams of a former generation started out, not knowing whither they went.

Mr. W. B. Pettus, an Alabama Baptist connected with the Y. M. C. A., is the director of the school here in Peking. His qualifications for such responsibility are many, for besides being a splendid student of the language, he has spent much time in European Universities in the study of pedagogy and the subjects related thereto. Since his election two years ago, he has put the school upon a thoroughly modern scientific basis, giving us the advantage of the conclusions of specialists the world over who have made phonetics and language study their particular field. Mr. Gin, the head teacher, himself a Chinese who speaks no English, has the reputation of being the finest teacher in North China, and his manipulation of a large class in the use of new words and phrases at the first class of the day is marvelous to see. The corps of teachers who are under him have been selected from literally hundreds of applicants, and have secured and do now maintain their positions by passing occasional examinations under the Montessori method for determining their fitness to teach. Again, the process in China is the reverse of that in America. Here the teachers stand the examinations instead of the students. What vengeance some of us could wreak on our one-time professors if we could turn the trick now and put them through the grill, under which we languished too often!

We meet in a large class, all together, at 8:45 each day. Here we are introduced to the new words, and drill for 45 minutes on the old ones. Then we are divided into small groups of six or seven, for a period, then another period with the private teacher, and so on through the day, alternating with the small group and the personal teacher till we have put in five vigorous hours. The advantage is incalculable. Instead of the five-hour colloquy with one man, we have the change and interchange of group and teacher, contending with each other in the group in the effort to say the most and to say it correctly, and gaining the finer points in the conversations with the teacher. It is thus a great stimulus to study, and to use what you have learned.

But although the teachers in their characteristically obsequious way tell us that the language is a mere plaything for our brilliant minds, we learn very slowly. Some days we boast that we bargained for a trinket with a shop-keeper and didn't get cheated. Sometimes we think when we manage to tell the ricksha coolie where we want to go and get there that we are almost natives, but it is too often the sad and inglorious experience to stand aghast and mute before the storm of words that are hurled at us, by some man who thinks us stupid because we have no idea of what he is saying. And he doesn't think us one whit more stupid than we feel. Oh, its slow, and our conversations are exceeding cautious and our successes exasperatingly rare, but to hear the "older generation" talk one would think our speed was bewildering and our requirements superhuman. Only we ourselves know the abysmal depths of our ignorance, and the vanity and vexation of spirit.

But we reckon the advantages here not only in terms of a more perfect method of study. There are others that are quite as obvious, though

some may think not altogether so necessary. We are forming here these days acquaintances and friendships with people who next year will be scattered from the Yangtze to Mongolia, and from Chihli to Szechuan. And we feel that to know our own generation of missionaries in all the Protestant denominations is not a thing to be forgotten. Moreover, we have lectures twice a week from men and women who have made the missionary history of the last fifty years. Dr. Arthur Smith, Dr. Baller, the great sinologue and author of Chinese texts and grammars, diplomats, officials, statesmen, explorers and others come to us to tell of the manifold relations that the life of a missionary is composed of. For in this great capital city the great men of the nation are gathered, and not yet has a single lecture period failed to produce a mine of information and inspiration. The religions of China, methods of approach and points of contact with this more or less enigmatical people, are discussed by the best that the country can afford. It almost becomes commonplace to see the men and women who are still the heroes of Boxer days. Actually, one of the group of teachers, a fine Chinese Christian, was the boy who in 1900 was dropped over the wall at night between the Boxer pickets and with the message to the outside world of the danger that was closing in on the besieged missionaries, braided in his queue, walked to Tientsin disguised as a beggar, and gave the word to the Marine Guards there. And their haste to the rescue of the band of faithful here saved many lives, and our teacher, Chow, had carried the word that two others had tried to take, but who were never heard of again. And such friendships are worth more than we can now know to the lives of those who are just beginning to try to follow in their train.

Yet again, Peking is regarded by many world travelers as the most interesting city in the world, and it is therefore a splendid laboratory for investigation and clinic for observation. All of us are engaged in some kind of outside work, teaching Bible classes and groups who are studying English. Physical culture classes, assisting in Chinese churches in many ways and other forms of service are open to us. We have the opportunity of observing the management and the effectiveness of some of the great mission work, which is centered, in many cases, in the capital city. Here, also, we can see all that is sordid in heathenism and all that is uplifting in our great message. Here the decaying temples indicate the decrepitude of certain elements in the non-Christian religions, and the flowing robes and rhythmic chanting in the Llama and Confucian temples introduce us to all that is virile and perhaps somewhat permanent. The picturesqueness of their ceremonial life and the squalor of this ancient social order, poverty and prodigality, mediant and mandarin, mud houses and marble palaces, all come daily under our observation. And every week or so if the weather isn't too cold, we can make short excursions to points of great historic interest, the great wall built in 223 B.C., the summer palace, pagodas, cemeteries, etc., all worn gray with the centuries that have passed over them. Last week we were received by President Feng at tea in his palace, who welcomed us to the republic, and yesterday (Thanksgiving day) we all called on the American minister at the American Legation.

Such is our introduction to this really great land. And much that the future years shall hold will show the value of such an introduction. Perhaps many people in the homeland who have watched their friends go westward will be glad to know that in these days of tremendous missionary endeavor, there has been provided for those who want to avail themselves of it, such an institution, where the best possible instruction in the language can be gained and where Chinese life, China and the Chinese can be learned, loved and served.

## The Growing Moral Sense of the Officials of China

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

This is not a very good time to test the moral sense of the Chinese officials—their country is in a state of turmoil and strife, civil war between the North and South; yet the test came to our chief officials in Canton the other day, and we felt glad that it proved that they had a higher moral sense than we anticipated. Gambling was restored in South China early in the year. It was restored to get needed revenue to meet the expenses of the government. The gambling houses were established everywhere over the city. The nefarious enterprise had the sanction of the government. One of these houses was opened right near our compound. We went to work to remove this business from our section. Our Chinese Christians were leading in the efforts to check the inroads of wickedness. We joined with the Chinese to stop the gambling. We reported the matter to our Consul-General, the civil governor, the chief of police, and the local authorities, and wrote to the officials most closely connected with the gambling.

In a few days orders came from the leading officials to stop the gambling. We are now erecting a memorial stone, saying that gambling is to be prohibited forever in our section. This is a place of schools and churches to win China to Christ; hence, no gambling is to be allowed. The officials in China have heartily indorsed our plea though gambling is a governmental enterprise.

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## A City of the Dead

Miss Flora Dodson, Canton, China

Some weeks ago Mr. and Mrs. Williams were kind enough to take me for a day into the city. Among other interesting—often horrible—things which we saw was a "city of the dead"—not a cemetery, as you might think from the name, but a very large temple with many streets and rooms, where the corpses of dead people (especially the wealthier ones) are kept for days, months, even years—waiting for the priest to find *lucky places* and *lucky days* in which to bury them. It takes these priests a longer or shorter time to do this, according to the wealth of the family—because a large sum of money is paid to put the corpse there and then rent is paid all the time it stays—which, you see, makes it very difficult for the priest to find the lucky place and day if the relatives have money. Often after such place and day has been found (as they say) and the corpse is buried, the priests may find that the evil spirits are not pleased, so it must be dug up again and the whole performance gone over. This may happen many times, and in the end the bones may finally be put in the ancestral pots, no such place and day having been found satisfactory to the evil spirits (the money of the relatives having given out). The poor must keep the coffin in their homes, because it takes so much money to pay the priests to find the lucky place and day.

In the city of the dead, the corpse is kept in a sealed coffin in a back room—a partition with a door on either side separates it from the outer half of the room, which is open. An altar is just outside this partition; incense is kept burning all the time; jewelry, etc., even things to eat, are often kept on this altar for the use of the spirit of the dead person. Servants, made of paper, very real looking, life-size, are stationed around the altar and the coffin. These also vary in number according to the wealth of the family, ranging from two to eight or ten. These (paper) servants have tea tray with teapot and cup, pipe, water, etc.—sometimes there are "ricksha" and "chair coolies" also. At the burial

these paper servants are burned, that they may go and still serve the spirit of the departed one.

The custom of placing these paper servants around the coffin of the dead is a survival of the custom of *burying alive* two servants with the corpse of a person wealthy enough to have them. Within the memory of some of our native Christians (so I was told by one missionary) that custom prevailed. The two servants—a boy and a girl—were buried with the corpse, rice and cooking utensils being buried with them, and a small hole left open. The people knew that those servants were dead when smoke no longer came out of the tomb. Those servants were to serve the spirit of their master both before and after they were dead. This story has been corroborated by recently unearthed graves in which were found the bones of three people—a small person on either side of a grown person.

Oh, the awful, awful bondage of these benighted people! May it stir the hearts of you who have known the liberty which comes through the gospel of Christ and the peace which fills the heart in which he dwells. "If the Son shall make you free, ye shall be free indeed."

## A Great Indian Revival

Rev. T. J. Davis, Missionary to Cheyenne Indians

We have just held one among the greatest meetings ever held among the Cheyenne and Arapaho Indians. It was held in one of our Government Indians schools at Concho, eight miles north of El Reno, Oklahoma. The Cheyenne and Arapaho Indians send their boys and girls there to school. The three Indian missionaries on this field, Rev. F. L. King, Rev. G. W. Hicks and myself, held a nine days' meeting in the school. There were fifty-two professions, and on the last day of the meeting we baptized thirty-five. We will baptize most of the others later on. The meeting was good from the first service, and grew in interest from night to night. Even the principal of the school and the teachers became very much interested, and helped us every way they could. We held a day Bible school for the benefit of the Christians of the different churches among these tribes. We had a camp on the government reservation near the school, and invited the Indians to come and camp with us, and they did. We taught the Bible in the forenoon and in the afternoon. To these meetings the students could not come, but they attended all the night meetings held in the chapel of the school building. These students that became Christians will return to their tribes and homes to live and teach the Indians the Christian life.

## How Can Your Church Help the Soldiers?

The Christians of America have never had a greater opportunity and challenge than that afforded by the mobilization into military service of millions of our young men. God pity us if we fail! Here are some suggestions as to how the local church may help:

"Keep an honor roll of those in service; post conspicuously.

Appoint good correspondents to keep them in touch with the church at home.

"Send calendars, books, local papers, and Christmas gifts to those in service.

"Give the pastor leave of absence to visit the camps.

"Keep the Y. M. C. A. secretaries informed of the men from your church.

"Read from the pulpit the letters from those at the front.

"Hold prayer meetings for them and remember special needs and individuals by name.

"Welcome all who serve the flag, especially those who represent you.

"If near an army camp, co-operate heartily in every effort to safeguard the soldiers and to throw around them wholesome Christian influences.

"Encourage and practice a degree of liberality never known before in the support of the Red Cross, the Y. M. C. A., and every other accredited agency, denominational or otherwise, for promoting the physical and spiritual welfare of the army and navy.

"Pray unceasingly for a righteous peace at the earliest possible moment and for preservation from any unchristian spirit in the prosecution of the war."

## Church-to-Church Campaigns

T. J. Moore, Enlistment Field Worker for Mississippi

These campaigns are largely introductory to other and more permanent forms of enlistment work that should follow.

They only contemplate one day or night with each church. If an entire day is given to a church, opening at 10 and closing at 3, only four hours of actual service is gotten in, including devotional periods. If the program for the day includes Sunday school, B. Y. P. U., W. M. U., layman's work, budget system, pastoral support and an address from a returned

foreign missionary—and, surely, none of these should be left out—it is clearly seen that but little time can be given to any one subject.

In so brief a time no abiding work can be done. Yet these campaigns, properly planned and conducted, do accomplish a work which is almost indispensable in the task of enlistment. They are forerunners of better things. In this one day's service with a church the people catch a panoramic view of the great program of the denomination, of which they are a part, the great things being done and the agencies and methods by which they are accomplished. This helps to prepare the church for the actual installment, through the proper agencies, of the organizations necessary to line up the church in the work.

To illustrate what I mean I give this: Last November, with a team covering the discussion of the subjects above named as a day's program with each church, I conducted a campaign in Waltham County Association. The churches were all stirred and awakened. They are now seeking to engage the services of each of our special field workers to spend several days, each one on this special phase of work. They want the Sunday school missionary for a time; the W. M. U. leader, the budget man. I am at this writing closing an eight days' enlistment service in that association in three of their churches, leading to the installation in a very glorious way of the budget and envelope system. In these three churches this work will mean not only the adding of a thousand dollars over last year's contribution, but a great spiritual uplift.

The church-to-church campaign opened the way for the work now going on.

## Young People's Department

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

### CONSECRATION HYMN

(Air, "Just as I Am.")

Just as I am, Thine own to be,  
Friend of the young, who lovest me,  
To consecrate myself to Thee,  
O Jesus Christ, I come!

In the glad morning of my day,  
My life to give, my vows to pay,  
With no reserve and no delay,  
With all my heart, I come.

I would live ever in the light,  
I would work ever for the right,  
I would serve Thee with all my might,  
Therefore, to Thee I come.

Just as I am, young, strong and free,  
That Thou mayest work Thy will through me,  
For truth and righteousness and Thee,  
Lord of my life, I come.

—Selected.



### LEADER'S NOTE BOOK

MARCH is the month for our special Home Mission Thank Offering. Plans should be laid in February and the children roused to enthusiasm over reaching a certain amount in their offering. Let this aim be at least one-tenth more than last year. Encourage the boys and girls

to form a "Dollar Band," seeing if a number of the members cannot give a dollar each.

Now that "school gardens" are being urged, the leader of a Junior Society should use her influence in interesting the children in this work. It will be an act of patriotism on her part and on theirs. Besides, she may teach them to tithe their garden produce, giving at least this part to missions.

For the program on Cuba and Panama, draw large maps of the island and of the Canal Zone. Use material in this magazine for information, and teach this to the children. At the close of the program give each child a little folded paper boat and let him sail to the mission field and return with a fact he remembers.



### "Who Am I?" A Bible Game

Miss Julia Meadows, Hongkong, China

One Christmas night in China the lady missionary gathered about the fire with her nephews and nieces and a group of happy Chinese boys and girls. First there were stories, then a quiet heart-to-heart talk by the missionary about the Christ who is still seeking to be King of men's lives, but who is still unrecognized and rejected by many. Finally the clock struck



seven, and all made ready for the promised games.

"What shall we play?" they asked.

"Please, everybody, let's play the Bible game Aunt Julia taught us, 'Who Am I?'" pleaded Carrie.

"All right, all right!" echoed a chorus of voices. "Auntie, you pin the names on our backs."

"But I do not understand," said Grace, one of the school girls. "I was not with you when you learned that game."

"I will explain it to her, auntie, while you write the names," said David. Then he told her how Bible characters were selected, and written on slips of paper, then pinned to each one's back, so he himself could not see who he was. In turn, each one had to go around the circle and ask, 'Who am I?' and other questions, until he could guess the name he represented.

There was a noble company of men and women represented, such as Paul, Moses, Esther, Noah, Ruth, Abraham, Deborah, and so forth, and it did not take long to discover who they were, until it came David's turn to ask. He was the last, and he was eager to answer quickly. But after three questions, he was in the dark as much as ever.

"Why, who am I?" he said, thoughtfully. "You say I am a preacher, a Jew, a foreign missionary, and yet I do not know my name! Love, please tell me something else I did."

"You took an ocean voyage," answered Love.

"Well, that is more interesting; Mary, will you kindly tell me how I traveled on this voyage?"

"Why, you—you—traveled in a submarine," replied Mary.

"Now, that is not fair to treat me so; how can I ever guess, unless you tell me the truth? You know they had no submarines in those days, that is, if you spoke the truth before, when you said I lived more than seven hundred years B.C."

"Truly, I am not jesting," said Mary. "I can prove it by all the crowd; you really lived this long B.C., and you traveled in an ocean submarine, if I understand that word aright."

"That's easy," said David. "It's a vessel where one can live and travel under water. I have an uncle on one, in the English Channel, and he says it is a rather circumscribed life, this neighboring with the fish."

"Ah, now can't you guess?" asked Carrie. "You almost gave the secret away yourself, for that was a very fishy submarine in which you traveled to obey God's command to preach the Word to the heathen, and it was a life-boat, and a live-boat at the same time."

"How stupid I've been," said David; "why, I am Jonah!"

There was a general cry of applause, followed by silence, as the missionary raised her hand, saying:

"Do you not think the fact that God prepared this life-boat, or submarine, as you wish to call it, for his disobedient servant, is a wonderful lesson on his love? From the time Adam sinned, and God came seeking and calling, 'Adam, where art thou?' until the present time, God seeks those who wander from him. He sent Jesus from heaven to seek lost men, and while we commemorate this event tonight, I wish to give you one thought to strengthen you throughout the new year. God, speaking in the terms of man, owed Jesus something for his work of redemption, so gave him—you and me, and all those who believe on him! He calls these believers 'the riches of the glory of his inheritance in the saints.' Now we must go, but I hope this thought may keep you pure all through the new year, that he may constantly glory in you as his joyous inheritance."

## The Little Light

A little boy was visiting at a lighthouse. He had come with his mother that morning in a rowboat, and all day had been delighted with the strange and new things in the home upon the rocks. "But the night will be the most interesting time of all," he said to his mother.

When the darkness began to gather his uncle stood at the foot of the narrow, winding stairs, and said: "Come up with me." Freddie was surprised, for in uncle's hand there was no big, blazing light—just a candle burning away with its tiny flame.

"Why are you going into the glass room?" asked the little fellow.

"I'm going to show the ships at sea where the harbor is," answered his uncle.

"No ship could see such a little light," said the boy. But by that time they were in the glass room, and a great light was streaming across the sea. The little candle had lighted the big lamp. You cannot shine very far for Jesus, perhaps, but keep your little light bright and trust him to make use of it.—*Jewels*.



## The Inheritance

"Where did you get it, grandfather?" asked the little boy, leaning against the arm of the chair.

"I have had it a long time," replied the old man, "but I put it far back on the shelf and forgot it. Now that I am too old to work, I sit here by the window and read."

"But where did you get the book?" asked the little boy again, hoping for a story.

The old sea captain lifted his grandson to his knee.

"I have told you many stories of my life on the sea," began the old man. "Often I have been in storms, many times in great danger. But I have had quiet days, and in port I have met men from all over the world. One sea captain from the great country of America became my friend. He talked much of his wonderful land, and I saw for myself when I took his boat to its ports. One day he handed me this little book. 'Here is the Book,' he said, 'that has done more than anything else to make my country great.' 'I cannot read English,' I answered. 'We of Cuba are taught poorly.' 'This is a Bible in the Spanish language,' answered my American friend. I took it with many thanks, intending to read it. Busy days followed and I forgot about the little book."

"You read it all the time now, grandfather," said the little boy. "Are there interesting stories in it?"

"The most interesting stories in the world," answered the old man. "Stories of men who were weak and sinful as we are, yet who became great and good through the strength of God. Most wonderful of all is the story of God's Son, who came to earth that all of us might believe on him and so have eternal life."

"The priest teaches us to pray to the blessed Virgin," said the little boy.

"You must read this Book, my son. It will teach you the nearness of God," replied his grandfather. "Now, go, my boy, for I am strangely tired."

The little boy got down from his grandfather's knee and crossed the room. As he looked back from the door he saw his grandfather again open the little Book and begin reading its pages.

That night there was a sudden noise in the house and the little boy was awakened from his sleep.

"Get up, my son, get up!" said his grandmother. "Your grandfather is very sick. He may be dying. You must run for the priest that he may offer extreme unction to your grandfather."

Rubbing his eyes the little boy stumbled through the dark streets, and returned as quickly as possible with the priest.

All was confusion in the room as they entered. Neighbors and friends had been called in, and there was talking and weeping. On the bed lay the quiet form of the old grandfather, so still that it seemed as if death had already come. On a small table at his side lay the little Bible. It was open, for the old man had been reading it just before he went to sleep.

"What does this mean?" asked the priest, sharply, looking at the open Bible.

"He reads it often," answered a neighbor, looking rather frightened.

"He was reading it only a short time before he was taken sick," added another.

"Then I will have nothing to do with him," said the priest. "I show no favors to one who reads that Book," and to the surprise of the family and neighbors, the priest turned and left the house.

"Alas, alas!" cried the neighbors; "the old man will die in his sins. The father would not give him forgiveness!"

The night passed and day came, bringing strength to the old sea captain. He did not die, as his friends expected, but was soon sitting by the window again, reading from the Book.

"Oh," said the neighbors, "you must not do that! Do you not know that the father refused to forgive you when you were about to die? He says you should not read from that Book."

The old sea captain only smiled.

"I have forgiveness from my Father in heaven," he said. "I have confessed my sins to him and he has pardoned me through the grace of his Son who died for me."

So, day by day, he pored over the pages of the Book, often reading verses to his little grandson.

At length the time came when the death angel hovered near. The old grandfather felt that the hour for his heavenly journey was at hand.

"Come to me, my little Thomas," he said. "I have worked hard during my life, but I have nothing saved up for you. Only the little Book have I to leave you. Take it, keep it, read it. It is my bequest to you."

Shortly after the old grandfather closed his eyes to this world, to open them in the glorious home prepared for those who love the Lord.

The little boy went to live with another family, carrying his inheritance, the Book, with him. It was carefully wrapped up and laid away, but never read. Sometimes a playful reference was made to his 'inheritance,' but no one realized the true value of the grandfather's bequest.

Thomas grew to manhood and had a home of his own. One day news came that a strange man was in town, preaching things people had never heard before. Out of curiosity Thomas went to hear him.

The stranger read from a book which he called the "Word of God," and from the first moment Thomas' attention was fixed. The readings seemed strangely familiar, and called to Thomas' mind the memory of his old grandfather as he sat by the window and read.

When the service was over the young man went home and said to his wife: "Wife, the stranger read from a book which I believe is like my 'inheritance.' I am going to see."

He took the Book from its wrappings and searched long through its pages. At last he found the place in one of the Gospels and began to read. So deeply interested did he become that it was almost daybreak before he closed the Book.

Day by day he read until he became convinced of his own sins and of God's forgiveness through the death of his Son. So it was that the "inheritance" proved Thomas' greatest joy and of value beyond all earthly count.

"My only regret," said the young man to the missionary, "is that I did not know its value



before and have wasted time that I might have given to its study."

Then, turning to a shelf in the grocery store, he said: "See, there is a New Testament. I brought that around a few days ago for the head clerk to read. If it was good for my grandfather and for me, it will help other men also. I drop in here when the day's work is over, hoping to find that the clerk is growing interested. He has read only a little, but I believe it will mean more to him later. Frequently I catch a group of loafers here, and make some excuse for reading them a few verses from it."

And so the "inheritance" is producing compound interest in the life of the young man, who is now a deacon in one of our Cuban churches. —*Re-written from "A Cuban Bible," by Supt. W. N. McCall.*



## OUR PUZZLE CORNER

### I. A MISSIONARY.

First name:

1. One who cares for public buildings.
2. A vessel for holding water.
3. A name for God.
4. A country in Europe.
5. A kind of monkey.

Last name:

1. The third month of the year.
2. The first woman.
3. A busy insect.
4. A faithful animal.
5. A river that flows into the Mississippi.
6. A stinging insect.
7. For dirty hands.

### II. ANOTHER MISSIONARY.

First name:

1. Our country.
2. A girls' toy.
3. A fruit.

Last name:

1. The staff of life.
2. Found in the hen's nest.
3. A gentle animal.
4. Not dark.

The puzzles this month were sent by Ruth Vaughan, Cartersville, Georgia.



## ANSWERS TO FEBRUARY PUZZLES

### I. HIDDEN MISSIONARIES OF CHENGCHOW, CHINA:

Lawton, Louthan, McIntyre, Anderson, Fielder, Herring.

### II. A MISSION COUNTRY:

Church hymn, Invocation, N., Anthem. Answer: China.



## NAMES OF THOSE ANSWERING JANUARY PUZZLE

Florida—Nellie Moncrief.

Tennessee—Lloyd Morgan.

North Carolina—Irene Early, Evelyn Wilkins, \*Inez Abbott.

Louisiana—\*Verda Mae Bagwell.

Alabama—\*Elizabeth G. Stewart, \*Maude Brown.

South Carolina—\*Sarah Lucile Moore.

Missouri—\*Lucy Hatfield.

Mississippi—\*Elizabeth Webb Brame.

Texas—\*Lela Evetts.

Arkansas—John H. Elliott.

Kentucky—\*Lela Durham, \*Lula Durham, \*Douglas Durham, \*Stewart Huffaker.

Those whose names are marked with \* sent paragraphs telling why "Love one another" would make a good motto for home mission work.



## God's Pocketbook and Mine

QUESTION. What relationship do I sustain to God?

ANSWER. "Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. (1 Cor. 6: 19, 20.)

Q. How did I become his property?

A. "Ye were redeemed with the precious blood of Christ." (1 Peter 1: 18, 19.)

Q. What interest has he in my possessions?

A. "Behold, the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is." (Deut. 10: 14.)

Q. Shall I have to give an account of my stewardship to God?

A. "Every one of us shall give account of himself to God." (Rom. 14: 12.)

Q. Is there danger that I may lose my stewardship?

A. "What is this that I hear of thee? Render the account of thy stewardship; for thou mayest be no longer steward." (Luke 16: 2.)

Q. What returns ought I to make to God for the use of what he entrusts to me?

A. "Of all that thou shalt give me I will surely give the tenth unto thee." (Gen. 28: 22.)

## Where Is My Soldier Boy Tonight?

(Tune, "Where is My Wandering Boy Tonight?")

Where is my soldier boy tonight?  
So honest, so brave, and true;  
In camp or field he will dwell tonight,  
For country, and right, and you.

### CHORUS.

- O pray for our boys tonight,
- O pray for our boys tonight,
- May they be strong—
- Unyielding to wrong,
- O pray for our boys tonight.

Home is no longer home, my boy;  
Our thoughts are with you tonight,  
As we pray God to give you strength and joy—  
O trust in His love and might.

Would I could keep you now, my boy,  
From danger, and hurt, and stain;  
Come back as you were in days of yore,  
We'll welcome you home again.

—Mrs. Alexander Miller.

Jackson, North Carolina.

# 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.

March 3.—Devotional Meeting—"Offering to Jesus." See pages 12 to 15, "Baptists Mobilized for Home Missions." Have a member read and comment upon the message from your state member.

March 10.—Bible Study—"The Shepherd Psalm." See page 32, "With Christ in the Camps." Select the incident that appeals most, relate it briefly, and then call for special prayer for soldier boys as suggested in Quarterly.

March 17.—Doctrinal Meeting—"What Kind of a Being is Man?" See page 4, "Our Capital and Its Investment." Use the four last paragraphs in concluding the program, to show the urgency of the call to win men to Christ.

March 24.—"Cuba and Panama." See pages 16-24. Draw large map of Cuba on board, and point out our Baptist work. Supplement material in Quarterly with the articles from Home Board missionaries.

March 31.—"Stewardship." See pages 6 and 7, "The Least of These." Present briefly the splendid article of Dr. Warren's, and exhibit pictures.

### JUNIOR B. Y. P. U. AND OTHER CHILDREN'S MEETINGS

See Young People's Department, pages 38-40, for special material and suggestions. For the missionary meeting, use pictures and articles on pages 16-24.

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

For the missionary meeting, see Miss Malory's suggested program on page 29. An abundance of material on Cuba and Panama has been provided on pages 16-24. The use of these articles and pictures will prove greatly helpful.

The Bible study topic is, "Salvation." Take from stories on pages 32, 33 and 35-37, incidents illustrative of the need of salvation, and the power of the Gospel today.

### SUNDAY SCHOOL.

March 31 will be observed as "Missionary Day" by the majority of the Sunday schools of the South. Dr. Purser's article on page 5, read to the school, will arouse interest and create enthusiasm for making this a great occasion.

### PRAYER MEETING.

Let the leader of the prayer meeting service read carefully the messages of Dr. Love and Dr. Gray, on pages 25 and 26, and then present these two great objects—Home and Foreign Missions—for prayer and discussion. A special service devoted to each of these causes will be full of interest and power if material in this number is carefully read and used. Read especially the statement of your state member, pages 12-15.

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\$560,000 must be raised for Home Missions in this fiscal year. About \$400,000 of it must be raised in March and April. Others join God's people in giving millions for welfare work. *They will not join God's people in giving TO WIN SOULS TO GOD.*

***IF CHRISTIANS DO NOT, WHO WILL?***

Let churches and societies ring to the Home Mission Appeal from now to April 30.

The Home Mission Board of the Southern Baptist Convention

HEALEY BUILDING, ATLANTA, GEORGIA

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Any true citizen of our country will insist that retreat must not be sounded. But if we are to fight our soldiers must be trained.

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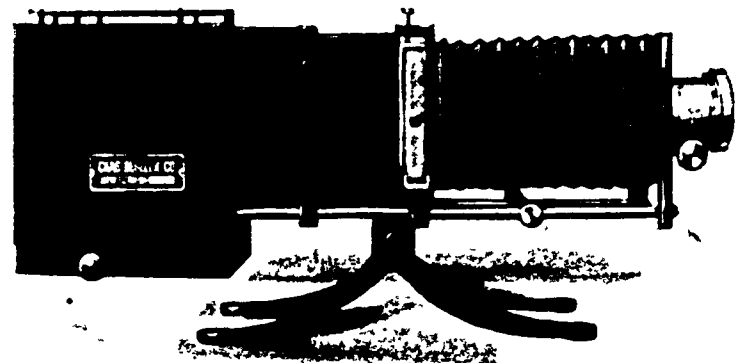
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