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HOME AND FOREIGN FIELDS

Continuing
The Foreign Mission Journal
The Home Field



"Of such is the kingdom."

Children of the Laichow Baptist Mission at Play. From a Kodak by Mrs. Annie B. Gay Gaston.

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

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A Great Victory, or A Debt and Defeat

REV. J. F. LOVE, D.D.

Southern Baptists have set before themselves a great task. They have one month in which to accomplish it. If \$1,000,000 is raised for foreign missions during the month of April, the denomination will have set its Board free to meet the most extraordinary world-situation any of us have ever seen.

For several years the Board has gone to the Convention with a debt. This has been repeated until it has become a habit. The time has come for us to break this habit if we ever expect to do so. Moreover, we cannot fail to pay the \$40,000 debt brought over last year, the appropriation for the present year, with the increased expenses of the work caused by the war, without seriously imperiling our foreign mission work on many fields and failing before the greatest opportunity for international Christian service the Lord has ever given us.

There is a growing feeling over the South that we can achieve victory this spring. We ought, therefore, to project this campaign, not only with that earnestness and faithfulness emanating from a sense of need but with the enthusiasm of a great hope. We can win if we will. Dr. Gambrell, who is sitting by me while the above sentence is dictated, says, "We must will first." I put the question, therefore, to Southern Baptists,

*Do you will to win this spring and
disencumber your Board for world-service
in this challenging hour?*

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 time is short." This cry has been ringing in the ears of pastors, missionaries, secretaries, editors, and all others of that great body of Baptist men and women over the South who love the Lord and are earnestly seeking the extension of his kingdom. One great final drive will carry us to victory. But not a moment nor an ounce of spiritual energy may be spared. Let pastors and all those charged with the duty of preparing programs or conducting meetings gather from this number of HOME AND FOREIGN FIELDS the material suited to inform and inspire, and use it largely and wisely. Special emphasis should be placed upon the necessity for immediate and worthy financial returns to the Home and Foreign Mission Boards. To this end the suggestions and appeals of the secretaries should be read and utilized to the greatest possible advantage.

It has been often said before, but can it be said too often, that it is "prayer, not money; God, not men." Someone has said, "Prayer releases the energies of God." Do we feel powerless in the midst of overwhelming difficulties? God is not powerless! Our one supreme problem is not that of money nor men nor brains. Our problem is that of bringing to bear the power of the Holy Spirit upon the hearts of men. "The source of any spiritual movement is God, and the energies of God are released in answer to prayer." The most serious failure in any Christian life is the failure to pray, and such failure at a time like this is little short of criminal.

It is difficult for us to realize the fearful suffering experienced by the starving women and children of Armenia and Syria. In the case of children the stories are unspeakably pathetic. For example, the missionaries in a certain place were compelled to select seventy children out of 430, all equally destitute, since there was food enough to keep alive only the seventy. It amounted practically to the signing of the death warrant of the other 360. Have you done your part in contributing to the fund for the relief of this suffering?

A SIGNIFICANT meeting is reported from Shanghai, China, where one hundred and fifty native alumni of Chinese Christian colleges met for the purpose of discussing methods of work for the upbuilding of the cause of Christ.

NO ONE can doubt that Southern Baptists stand at the greatest turning point of their history in the conduct of their foreign missionary enterprise. The feeling seems to be growing in intensity that a visitation of the fields should be made at the earliest possible moment in order that a greatly enlarged program may be projected, based not upon second-hand information, but upon actual investigation of the entire situation on each field. The desirability of such a visitation is beyond question, both from the standpoint of the supporters at home and the faithful workers abroad.

GOOD news comes from China that the Rockefeller Foundation has matured plans for two great hospitals, to cost \$1,000,000 each, one in Peking and the other in Shanghai, for the work of the China Medical Board.

PERHAPS you have heard of the French painter who fitted up a cab as a studio, and went about the city of Paris sketching its scenes of gaiety and godlessness, but in each group painting in the yearning face of the Master. It is said that when the pictures were exhibited many were shamed and confused. Would to God our

people of the South, in the midst of their money-getting and self-absorption, might see the picture of themselves and of the Master in their midst pleading for consecration and devotion to the high and holy things of life in this hour of the world's supreme need.

THERE are two tendencies in our churches today which must be avoided. One is that of contraction, as when the president of a W. M. U. wrote, "We have done all we could for the Y. M. C. A. and Red Cross, and do not feel that we can undertake anything this year for missions." The other is that of delay. Because of unsettled conditions, there are some who feel that missions can wait, forgetting that disaster would inevitably result to work that has been established through years of toil and sacrifice.

PROF. JAMES STALKER is authority for the statement that the present European war is costing every day more than the sum total of the amounts expended for evangelization during the whole year by the mission boards of the world, both home and foreign. This, of course, takes no account of the cost in

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life-blood. One thing is certain: Never again must Christian people think in terms of pennies in the task of world-wide missions. Northern Methodists have set their missionary goal for the next five years at \$8,000,000 per year; Southern Presbyterians are in the midst of a campaign for \$3,000,000, and others in like proportion. Southern Baptists are asking for \$1,500,000. Shall we with our numbers do less than all others?

DAN CRAWFORD, that unique hero of African missionary fame, adds, in his own inimitable way, a postscript to a recent letter which he wrote to the editor of *Missions*: "We read this morning of the man of Macedonia seeking Paul to come over and lend a hand. And the new point to this old commonplace cry was that the man who did this thing did it 'standing', not groveling on the ground. 'There stood a man of Macedonia saying, Come over and help us.' Mark you, he did not even say 'please', for he stood and did not bow or scrape." There is a dignity about the call for help for those who are dying without Christ that should never be lowered. Let us think of this call with Dan Crawford, as "the imperative mood from an imperative man for an imperative need!" The situation in Africa is thundering to us, "Come over!" It is not the cry of a beggar, nor the cry of those who can wait. We must be prepared, at the close of this war, to answer Africa's call, and that quickly.

ON the blackboard of every class room in the Sunday school, and conspicuously displayed on a placard in every church auditorium, there ought to be this motto:

I WILL LOOK ABOUT
In my purchases,
In my home affairs,
In my amusements,
In my luxuries,
for opportunities to "DO WITHOUT"
FOR JESUS' SAKE.

I would rather my money should go to win a soul to Christ than to purchase pleasure for myself.

READ Ephesians 3: 3-8, and then compare the Authorized or Revised translation with the following, out of which may be developed a striking foreign mission sermon or address: "By revelation the secret was made known to me . . . which in other generations was not made known to the sons of men . . . that the heathen are heirs, and participators, and shareholders, of the promise of Christ Jesus through the gospel; of which I became a minister by the free gift of God, entrusted to me with his powerful energy. To me, the very least of all the holy, this gift was entrusted—to be proclaiming to the heathen the good news of the immeasurable wealth of Christ."

THIS is no time for retrenchment! What would such a policy mean but the confession of bankruptcy of faith in all that we hold dearest? Rather let us say: "This is the opportunity which God has placed before us to show that Christianity is worth while, that it will stand the test of suffering and cataclysm, and that in the midst of great demands upon all the resources of our land the church will be true and loyal to the supreme call of our Lord to the high spiritual ideals of his program."

"SHOULD little children attend church services?" asks Dr. W. R. Cullom, in *The Biblical Recorder*. He answers the question by quoting a reminiscence of Dr. Henry C. Mabie, one of the greatest missionary leaders and statesmen

of his age. Dr. Mabie tells of being carried to church by his mother on the occasion of the visit of a missionary. Curling up on the seat beside his mother, the little fellow was soon fast asleep, and did not comprehend one sentence of the speaker. But at the conclusion of the sermon he awoke just in time to see the collection taken, and to observe his mother, who was silently weeping, remove a treasured gold ring from her finger and drop it in the collection plate. Needless to say, the child was deeply stirred and full of curiosity. "It was out of such a child-experience," he concludes, "that there arose in my heart and imagination embryonic but real ideals concerning Christian missions. These, however sacrificial—nay, because they are necessarily sacrificial—have been controlling with me ever since."

"PATRIOTISM is a spirit, but it must be embodied," writes Dr. Chas. E. Jefferson. "When our government wishes to do a mighty work it keeps the flag in every eye, plays the 'Star-Spangled Banner' and 'My Country, 'Tis of Thee,' and masses men together. Religion is also a spirit, but it cannot live and conquer without visible forms. It must make use of symbols and music, and the fire and power of frequent assemblies. The man who neglects the church makes it harder for the Son of God to conquer."

IT has required the horrors of war to bring home to Europe and America the depth of suffering of which the human body and soul are capable. Yet we know that such suffering has been the lot of millions in Africa and, in more or less degree, in China and India. Can we ever again shut up our compassion to the piteous calls of the sufferers of earth, of whatever race or clime?

No movement among Baptists in recent years gives more promise of blessed results than that of the Baptist Student Mission Band. An attractive folder issued from the headquarters at Fort Worth, Texas, sets forth clearly and helpfully the "Why and How of the Movement." Copies may be had upon request.

"WE may not be able to win as fast as we wish," John Bright, the reformer, was fond of saying, "but we have the consolation of knowing that our opponents, in the long run, can't win at all." Let us not lose sight of this fact in our battles for the Lord.

DIVINE AND HUMAN PARTNERSHIP

Mr. George Innes

A Great Layman's Call to His Fellow-Laymen for Heroic Living and Sacrificial Service

I DO not intend to try to give a formula for Christian stewardship. I have tried hard to discover whether there is such a thing, and I have sought through all the books that I have heard about that discuss this problem of the stewardship of money, to find if anyone had reduced it, as taught in the Bible, to a satisfactory formula for present use; and I have yet to find that formula—I mean in concrete terms. I can find the formula in the words of Christ: "Except a man renounce all that he hath, he cannot become my disciple." It is a clear, absolute principle, but to lay down the limitations and bounds of that, and say that all mankind and all

men must subscribe within these bounds, I cannot find anything; I cannot find anyone who has been able to reduce the problem to these terms.

You say, where does the tithe come in? I think if God gave me an income and I could live on a certain number of thousands a year—if he gave me an income of thirty thousand dollars a year, and I had no real use for more than three thousand, I think the rest of that income, if I did not have some business to put it into, a business that was dedicated, I think the rest naturally would go into the treasury of God. If we do not have a business or an enterprise we are personally entrusted with and that needs these nine parts, it seems to me automatically they go into the work of the kingdom. If, on the other hand, you feel that you do need a large portion of your income to so enrich your life and make your witness effective and are led to ask all to be returned to you but the tithe (I would hardly feel that it is best to dip into the tithe for personal considerations) God might gladly grant it to you for such use.

That is my idea of stewardship and it has a great many applications—as many as there are individuals.

I said a minute ago, "unless you have a business you need that money in." I think we are going to be a long time in arriving at the conclusion of some of these problems unless we begin to conceive of business as a definite spiritual calling. There is no other man in the world that challenges my admiration like the missionary of the cross who goes away into foreign lands and disassociates himself from most of the things he holds dear in life. To me it is the ideal, almost. But I believe just as definitely a man can be called to go into business in New York City or St. Louis or Chicago, as that he may be called of God to go as a missionary to China, and when that business is set up and consecrated to the use of the kingdom, he is just as fully called of God as though he had been set aside by the laying on of hands and sent out as a missionary of Christ. If the providences of God that worked in my life and yours and called us into business are real—and they are real—God meant that business should be a spiritual institution just as much as the church. But, mind you, he called you, he wants to consecrate you, and he wants you to be at the head of that thing to which he called you. I know that this is practical because I have seen it worked out in many lives.

Most of you know what I am doing, and I want to talk a bit freely with you. You know several years ago I took a trip into the mission fields. You know other men who have done it and who feel with me that they can never get away from the tremendous claim those people have on their lives; and we do not want to get away from it. I have found a work to do. I want to make a plea that some of you men who are well able to do it, allowing the income of your business to be an endowment of your time, will spend time going about counseling other men, that some of these things needed may get done. I shall not here speak about that. I found in God's providence that he would let me have the opportunity of working for the establishment of a Christian university in the Moslem world. That is just one thing out of the hundreds I have seen that seemed necessary to do, and, therefore, I am committed to that task. There are hundreds of things that if you feel you could give your time to them need to be done. I make the plea first for the causes themselves. I can take you to places in India and China that are standing in tremendous need of hospital, of university, or industrial institution, or places where there could be combined hospital and industrial institution. I submit it to you, is it not worth while?

We have got to trust our business to God. Some men say it is a comfort to feel that their business is justified by being a calling just as much as the missionary's business; if we feel that we must remember that we must cast our business on him just as the missionary does. Some time ago I was booked for

the Lusitania; by some providence I was made to go on another ship; I was going to Egypt; it seemed the right thing to do; there was danger, of course, but there was danger for the soldiers in Flanders, and we were going to do something that seemed just as necessary as that for which they were in Flanders. Later, I took a P. & O. boat and went down the Thames and through the English Channel, following a path only five hundred feet wide between the mines. On board were officers of the British Army, going down to the Persian Gulf to fight the battles in Mesopotamia, nurses from Saskatchewan and Manitoba, nurses from Scotland, going to Egypt, to care for the wounded.

I watched these people, watched them one night as a submarine came close to sinking our ship; quietly they went about their business. Some of them wore the D. S. O. medal, some wore the Victoria Cross and others the Military Cross. I tried to learn what they had done to merit the decorations, but could not get them to tell me. I saw men who had just come from the hospitals and were returning to the front; some of them had almost fresh wounds in neck or arm or hand. I tried to get them to tell me what they had done, but they would not; they would talk of the war willingly, but not of such little matters as that. One day I was writing a letter at a table and across from me sat a young man, Lieutenant Miller. I wondered if I could not get his story. He had been in the hospital and had evidently seen heavy service. I said to him, "Do you believe in God?" "Believe in God?" he said. "Every man that ever faces death and danger and goes into the midst of a fight believes in God." "Do you believe in prayer?" I asked. "Yes, if I did not I would not be here to answer that question." "Do you mean to say that you prayed to God and he saved your life in battle?" I questioned, and then he told me about it.

"I was a private in the ranks, in the first contingent sent into France," he said, "a member of Sir Charles Ferguson's command in French's army. We fought all the way down to the battle at Mons. One Friday, Sir Charles Ferguson came to us and said, 'It is not commonly known yet, but there is going to be a retreat, and I have come to tell you that there is going to be one division that will have to cover the retreat. We don't know which division that will be, but whichever one is chosen, we shall expect every man of that division to be British.' That was Friday. Saturday afternoon he came again and said, 'Men of the Fifth Division, the Fifth Division has been chosen to be sacrificed in covering the retreat, and we shall expect every man to be British.'"

That night we were sent to the trenches. At four on Sunday morning we were called out of the trenches (in the meantime the main army had retreated), and at six every man who had taken those places in the trenches was dead."

He went on to tell me of the terror of that retreat and how a few of them got detached from the rest of the division and showed me on a map a place where they were caught. Orders had been given to go around three sides of a rectangle and meet the rest of the division. From ambush the enemy arose and with terrific fire shot down horses, men and officers. "The man next me threw his gun away and ran, and was shot. I crawled away, crept back, got his gun, and hid in a coal car for hours." And then he drew from his pocket a picture of a little Belgian girl who offered him a gown to go back in. "But I would not take it; I would go in uniform or not at all. I wandered for days through the wilderness, and when I got to the Marne, I found of the 20,000 of us who had been chosen for the sacrifice, there were 300 to answer the roll call."

We say we are willing to face sacrifice for our great Leader, a Leader greater than Sir Charles Ferguson, and if he should come and say to us, "Men, I have chosen you to be sacrificed and will expect every man of you to be a Christian"—would we do it?

MISSIONS: THE MINISTRY OF THE REDEPTIVE PASSION

Rev. Oscar R. Mangum, Th.D.

THE church is a corporate life, made up of individual lives which have been redeemed, and to whom has been committed the ministry of the redemptive passion to all men. This inward life is expressed outwardly in the form of an organization for the purpose of making more effective by co-operation this individual obligation.

THE CHURCH'S FUNDAMENTAL PURPOSE.

Thus it is that we say the church is to minister this redemptive energy of the cross of Christ. Every such organization, whose existence is at all justifiable, exists for this one fundamental purpose. The outcome of this ministry is to be the kingdom of God. Between an ever-loving Father, who has achieved through the atonement of his Son a potential salvation for every living soul, and a world lost in sin, stands the church as a minister seeking to actualize through the Holy Spirit potential salvation in every life.

In other words, it is the function of the church to extend the reign of Christ in human hearts until this reign shall be all inclusive. No more ambitious program can the church attempt, and no less does it dare in the light of its world-embracing redemptive mission.

This question is now patent: What did the cross of Christ accomplish for humanity? My purpose permits only a summarized answer:

1. Christ in and by his death acknowledged and met the due judgment of sin. The goal of sin is spiritual death—separation from God. On Calvary he suffered such a separation.
2. By his death a means of escape from the dominion of the sin-principle was established. This is made operative by faith which results in regeneration.
3. The organic connection between sin and death was potentially broken.
4. The Redeemer's claim over all men as his potential possession was eternally established. Thus a work was done by the Christ on the cross which extends organically into the deepest realities of the moral universe.

"Let the church," says Dr. H. C. Mabie, "get away from the cross as an achievement wrought in the moral universe, embracing all its issues, its last realities, and it will not long keep alive the flame kindled by the fathers; much less will it light new fires for their sons." The redemption which Jesus wrought in and by his death is the charter, the ground-principle and the only excuse for Christian missions. The imperative of missions is here.

THE CHURCH'S TRUE DYNAMIC.

The moral energy of the cross is the only adequate power sufficient to incite the church to missionary endeavor in behalf of heathen need, and it is likewise the only energy powerful enough to lift the heathen out of their moral weakness, sin and guilt. It should not be a question with the church whether the heathen can be saved without the gospel; but the fact that they are living under the guilt and fear of sin, conscious of shame, self-condemned, anticipating horrible retribution, enduring torments manifold; in other words, living under the law with its inflexible punishment, when in fact they are potential heirs of Christ's grace and were born under the shadow of the cross, but are ignorant of its redemptive power. This is the reason and imperative of missions.

We know that Christianity builds and ennobles character, and if the heathen never know Jesus and his redemptive power they can never come to their complete self-realization. The fact of redemption, along with the potentiality in every soul capable of almost infinite development, gives the incentive for missions. To build the church and to extend it in lands where it already exists is a real function of the church, yet the primary function is to create the church where now that existence is impossible. In God's heart, according to the second Psalm, the whole world has been given to the Son for an inheritance. It now remains for us to co-operate with God for the realization of this divine purpose. By the travail of his soul, and by "the crown-rights of the resurrection," the world is Christ's—potentially his.

THE CHURCH'S INESCAPABLE OBLIGATION.

Paul, in Ephesians 3: 3-8, makes clear this view in saying that "the heathen are heirs and participators and shareholders of the promise in Christ Jesus through the gospel; of which I became a minister, (and) . . . to me . . . this gift was intrusted, . . . to be proclaiming to the heathen the good news of the immeasurable wealth of Christ, and to throw light upon what is the stewardship of the secret which was hidden for ages with God." This inheritance can never be actually theirs, "certainly not theirs with any fulness, unless the church co-operates with God to render intelligible and actual what is now only potential."

Again, Paul speaks of "the gospel committed to my trust," in which he affirms that the faithful ministry of that gospel was an obligation of honor. Jesus voiced a higher obligation when he said to his disciples, and through them to all disciples, "Ye shall be my witnesses . . . unto the uttermost parts of the earth." The ministry of this redemptive passion for the purpose of gathering out his church, that is building the body of Christ, is a work of supreme necessity and lasting service. Through missions Jesus is building his church—the spiritual body of the redeemed.

The atonement is ours as well as Christ's. The privilege is given us not only to believe in Christ, but to suffer in his behalf as faithful witnesses of the gospel of his love. By the sacrifice of self, we may become instrumental saviours of men, and thus have the joy of filling up the deficiencies of the tribulations of Christ in behalf of his church. Only in this way can we know fellowship with the sufferings of Christ for the salvation of the world, which is the common atonement of every believer for human sin. Salvation is by way of atonement; it is life for life. As we love others more than ourselves, we hasten the time when all men will love their neighbors as themselves. We need to count all things as loss that we may have fellowship with Christ's sufferings for the redemption of man. Fellowship demands not merely an appreciation of his sufferings, but an actual entering into his work to such an extent that we shall suffer with him. The church, as well as each individual, is Christian no more than it is an organ of the continuous passion of Christ for the redemption of humanity. The test of the true church is not merely creedal, but it is found in service and life. That church most pleases him, and is the truest church, which most successfully does his work in the ministry of this redemptive passion.

In the world's civilization, as well as its redemption, is not this ministry of the redemptive passion the means of bestowing upon the world the immeasurable blessings of God? What other agency in society can so conserve the blessings of God and administer them in the lives of men? Has not the missionary work of the church for centuries been the forerunner of civilization? The missionary annals of history are its brightest and most glowing pages. Rauschenbusch says, "The foreign missionary work of the modern church is one of the most splendid expressions of the Christ spirit in history, full of

blessing for the church at home, and fuller of historic importance for the future of mankind than any man can now foresee." Such men as Carey, Judson, Livingstone, Paton, Morrison and thousands of others on the far-flung battle lines have rendered the world a service beyond computation.

Someone asked an influential Chinaman when the revolution began in China. He answered, "The day Robert Morrison landed." Missionary energy has translated the Bible into more than 500 languages and dialects of the world. In many cases the missionaries have produced an alphabet and grammar, reduced the dialect to a written language, and created a literature—thus giving a basis for civilization. Should the church withdraw from the field, what other agency exists to carry on this religio-civilizing propaganda?

There is but one conclusion: The church is needed to embody this redemptive passion of Christ in its own life, and spend itself in propagating this life-giving truth in the world. The message of redeeming love needs a body to minister this energy that those who sit in darkness, in the shadow of death, may see the great Light, and experience the power of this redemptive passion of Christ in the saving of their souls.

WHY DOES GOD ASK US TO GIVE?

Rev. H. M. Fugate

Did You Ever Try to Find an Answer to That Question?
The Writer Strikingly Shows That to Find the Right Answer Would
Go Far Towards Revolutionizing Our Lives

DOES God need *our* money? Do we enrich him by giving or impoverish him by withholding? Do these questions startle you? It may be well that they do. It may lead on to something that will help. We may be led to see that we have no money of our own; that we are but stewards. God says all the silver and all the gold are his; that the cattle on a thousand hills are his. He tells us that the earth is his and all the fulness thereof. But even if we owned the money we are asked to give we would shrink from the very suggestion that God needs anything from our hands, or that we could in the least enrich him by our gifts.

Then let us ask another question: Are we impoverished by turning this money (his money) into his treasury? Are we enriched if we withhold it? I answer that we are greatly impoverished when we withhold and greatly enriched when we give. And in passing I will say that I think we should bring at least one-tenth of our income. But how are we impoverished by withholding, and why are we asked to make these offerings?

Look away back to the beginning for a moment. We are told that man was made in God's image. Then we read that through sin the image of God in us has been defaced. But, thank God, we read immediately the first promise of restoration (Genesis 3: 15), and hope is held out to those who had fallen. At the first the revelation was not complete, but as we turn the pages and come on down through the years we find the light is growing brighter and brighter, and one day we hear the Psalmist as he sings, "I shall be satisfied when I awake with thy likeness."

But we need to come down to the days of the New Testament for the light that shines as the noonday.

Hear John as he fairly shouts for joy, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: . . . Beloved, now are we the sons of God, and it doth not yet appear what we shall be,

but we know that when he shall appear, *we shall be like him; for we shall see him as he is.*" (1 John 3: 1f.)

Or, again, let us rejoice with Paul as he climbs the mount of vision and looks over into the Christian's land of promise. Hear him, "Whom he did foreknow, he also did predestinate *to be conformed to the image of his Son*, that he might be the firstborn among many brethren." Many may stumble at the doctrine of predestination and say many foolish things about it, but the Bible teaches it and Paul in this place clearly states the purpose of it, that the Well-beloved may, in the fulness of time, be surrounded by a multitude who shall *be like him*. (Romans 8: 29.)

Turn again to hear what Paul has to say to the Colossians, in chapter one. When the relation between father and son is ideal I can think of no prouder moment in the life of the boy than when on his wedding day he presents his blushing bride to his father as he says, "Father, this is my wife, and your daughter." It is a familiar figure and a precious one that presents Christ as the bridegroom and the church as the bride. In this chapter Paul looks to the day when the bride is to be presented to the Father. But in that day she is to be holy, unblamable and unprovable.

In all these as in many more passages we learn that it is God's purpose to give back to us through grace what we lost through sin. Jesus will not be satisfied for us until the image has been restored. What a prospect! But what of the present? What does he wish for us now? It need not be argued, we all believe that he would see us growing in grace; that he would have us growing up into him now; that he would see the image in process of restoration. But what has all of this to do with answering our question: Why does God ask us to give? Let us go a little further. The biggest sentence in the world is one of the shortest, three short words, only nine letters, "*God is love.*" What is the most characteristic thing about love? I think it is its self-bestowal. Love gives. Love gives itself. It cannot do otherwise. It delights in this. God *so loved that he gave*. God is love, and he wants us to be like him, to be growing into that likeness day by day. God would save us from sin. Selfishness is the very core of sin. God would save us from this. Selfishness is greedy and grasping, it is diametrically opposite to love. Selfishness gathers to itself. Love looks out, reaches out, goes out to others. Selfishness expresses itself in many ways, but perhaps in no other so often and so emphatically as in its attitude toward money. "The love of money is the root of all evil." God would save us from this.

It seems to me that we may now see one reason why we are asked to give. God wishes to save us from selfishness and to see us become more like him.

I suggest another thought that we will do well to consider and to develop. God has given to us the Spirit of adoption. He has taught us to think of ourselves as sons and daughters. Our Father has honored us by asking us to be partners with him in the great work of saving a world. Money is needed for this. In view of the honor put upon us, in being called upon to be workers together with God, let us cheerfully give *ourselves* to the work to which he calls us, and then the giving of money will become a delight. (2 Corinthians 8: 5.) See also Romans 8: 32: "*He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things.*" It is easy to give *things* to those to whom we first give *ourselves*.

If we find it hard to give *things* (money), when by giving it we may honor our Lord and advance his cause, we do well to ask ourselves if we have in truth given *ourselves* to him. May his Spirit lead us into the truth about these things and into a complete obedience to his will. "If ye love me, keep my commandments." (John 14: 15.) See also verses 21, 23, 24 and 15: 14.

The "Conscientious Objector"

Why Men Claim They Do Not Believe in Foreign Missions, With a Symposium of Replies

"I don't believe in foreign missions."

In almost every church there is a man who, with great finality, dismisses the whole question of his responsibility for the support of world-wide missions with these words.

Short shrift has been made of the "conscientious objector" in national affairs. All too often the "objection" was convenient camouflage, behind which the objector dodged to evade his duty; or, as the keen eye of sound American patriotism quickly discerned, a conscience that prevented a man from doing his part in a crisis such as our country faces, is badly diseased, and needs heroic treatment rather than humoring.

How shall we deal with the man who claims that he does not believe in foreign missions? Let us settle it at once that he should be won, not merely silenced. Castigation and hard names will not accomplish it. Frequently the objector is honestly mistaken. Even more frequently he is simply repeating what he has heard others say who were misinformed and mistaken. Occasionally he is covetous, and is trying to deceive himself into believing that he is justified in refusing the claims of missions—particularly foreign missions. In the vast majority of cases he is ignorant—wilfully or otherwise—of the fundamental principles involved as well as the greatness of the need to be met.

A salesman for a certain make of cash register was once asked: "Do you not find objections to the use of your machines?" "Oh, yes," he replied, "but the mind of man has never yet raised an objection that we are not prepared to answer." The result is that in practically every store in city, town or village, throughout the nation, there are to be found these cash registers. Suppose every Baptist pastor, deacon, W. M. U. leader, Sunday school and B. Y. P. U. worker, and every other lover of missions, should approach the objectors in their church with the same tact and persuasive speech



"Testifying . . . Repentance Toward God and Faith Toward Our Lord Jesus Christ"

Rev. W. W. Adams, preaching to crowds at a fair, Teng Chow, China. What about it is there that you do not "believe in

as the traveling salesman referred to, is there any doubt as to the result?

Objections to foreign missions, therefore, arise from ignorance of the Bible, ignorance of the facts, misunderstandings as to methods, unfounded prejudices and covetousness. Let us summons these objectors before the bar of reason and scripture, and call upon representative pastors of the South to render an answer to their objections.

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The Poor Heathen's Rights

"The heathen have as much right to their religion as we have to ours. We ought not to interfere with them."

To this objection, trite and overworked, Rev. Arnold S. Smith, pastor at Alexander City, La., makes reply:

"This objection to foreign missions implies that the Christian religion is no better than the religion of the heathen. Christianity is the only true religion. By its fruit we know the tree to be good. To refuse to interfere with false religions by turning on the light would stop the wheels of progress touching all true righteousness and all true religion. Shall we see our fellow-man in darkness and refuse to give him light? Shall we see him in bondage and refuse to set him free? Shall we see him feeding on husks and withhold from him bread? Shall we see him lost and fail to come to his rescue?

"Christianity is all-inclusive in its benefits. It ministers to every need of man. It fits into all the folds of his nature and is a blessing to every element of his being. It is the only religion that deals with sin, sorrow, death and the future life in any adequate way. The true religion of which we speak is intensely exclusive. It excludes all false gods, all vain superstitions, all disappointing hopes. Disillusion the heathen by bringing him to the knowledge of the only true God, of Christ the only Saviour, and of the Bible, the only inspired revelation, and he will bless you through all eternity. When the sun rises the stars are obscured, the moon pales, the darkness flees, and it is light everywhere. 'In him is life and the life is the light of men.'

"God would not have sacrificed his Son, Christ would not have suffered and died, if other religions would have answered and if men with their false gods had not been lost. We can do none other than obey heaven's orders and preach the cross of Christ to lost men everywhere, lest we be criminal unto death."



Sunday School Boys at the Service Held for Street Children, Shanghai, China.

Does not Christ rejoice in such work? How can any man find it in his heart to object, or refuse support?



Student Nurses and Group of Patients in Hwanghien Woman's Hospital.

What is it about this blessed ministry to human suffering in which you do not believe?

The Broad and the Narrow Way

"The aim of missions is too narrow; instead of spending thousands of dollars to pluck an occasional brand from the burning, we ought to redeem society."

Prof. Highbrow, or his favorite pupil in sociology, is the speaker now. True, his experience of vital Christianity is limited, and his knowledge of foreign missions confined largely to the reading of a few books that bore indirectly on the subject; or a conversation with some tourist who went sight-seeing for three whole days where the missionaries were supposed to be doing a great work, without being impressed in the least with the sociological value of their labors. Suppose we turn him over to Pastor T. C. Crume, of Latonia, Kentucky, who is something of a scholar himself, for a heart-to-heart talk:

"This objection, with its broad humanitarian sweep, sounds good to the casual observer or the ill-informed, but vanishes when we face the cold, hard facts of Scripture and reason.

"When we face the real facts, we find that the aim of missions isn't narrow in any sense, but as wide as the inhabited world. Jesus said: 'Go ye into all the world and preach the gospel to every creature.' Mark 16: 16. 'Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit.' Matthew 28: 19. There should be added to these passages Luke 24: 47, 48; Acts 1: 8; Psalm 2: 8, and many others. However, these will suffice to show that Christ's program is universal in its scope. It includes not only every 'nation' but every 'creature.' It aims to lift the whole man, the whole nation, and, indeed, the whole world! The gospel leaven is destined to leaven the whole lump until—his righteousness 'shall cover the earth as the waters cover the sea.'

"Those who argue that 'too much money is being spent to pluck one brand from the burning,' fail to comprehend the 'nature' and 'value' of the human soul. Jesus taught that the soul, being eternal in its nature, is more valuable than the world with all of its treasures. He also taught that the world of exchange knows nothing as precious or as valuable as man's soul. Mark 8: 36, 37; Matt. 16: 26; Luke 9: 25. Jesus so valued the life and soul of man that he was willing to give himself to save men from the effect and consequences of sin. Paul, knowing the value of a single soul, was willing to be accursed for his brethren's sake. The early Christians endured persecution and death because they knew the worth of a soul. Our missionaries this hour are making unspeakable sacrifices, not because they enjoy the untold hardships of missionary life, but because they love, and know the value that

God has placed upon the soul. The worth of man, God's highest creation, cannot be measured or calculated by any sort of material consideration.

"Those who say we should 'redeem society,' instead of an occasional soul here and there fail to understand God's method of social redemption. Society cannot be redeemed by legislation or social reform. It has been tried time and again, and just as often has failed. Neither can society be redeemed collectively or in the mass. It must be singly and individually. To redeem society you must first redeem, *individually*, the men and women who constitute that society. The whole man must be redeemed—body, mind and soul, and the work of redemption is an individual process. 'Ye must be born anew.' John 3: 7. The individual man must be reborn before we can have a reborn society. We must have a new 'creature' before we can have a new creation, and this business of making new creatures is the work of God—not man. Legislation, social reforms, and environment, with all of their splendid contributions, cannot remake and remould sinful men. We must save society by first saving the individual man. This was the method of Jesus. He took wicked fishermen, crooked politicians, grafters, and all classes of men—not in throngs, but 'one by one.'

and made them fit subjects for society. This is the only method approved of God, and the only method that will give lasting results. Man's nature must be changed by the power of Christ before we can have a redeemed, Christlike society. 'The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can it be.' Romans 8: 7.

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Those Who Hear and Reject

"God will not be too hard on those who have never heard the gospel; if they hear and reject it, however, they will be without excuse."

This objection carries to its logical conclusion the one just answered. Somehow, those who have never heard the gospel will escape through the mercy of God, reasons the incipient Russellite; but what of the heathen who hear and reject the truth? Will it not be worse for them than if they had never heard? Rev. Webb Brame, of New Albany, Miss., takes the ground from under such an objector:

"The first statement reveals a serious failure to understand God, both as to his character and in his relation to men that are lost. God is never 'too hard' on anyone, but the justice of his being provides an unchangeable punishment for unrepented sins. 'The wicked shall be turned into hell, all the nations that forget God' (Psalm 9: 17).

"The assertion also violates God's merciful plan of a world-wide redemption for the fallen race. This divine plan was consummated with the end that Christ 'by the grace of God should taste death for every



Sunday School of the First Baptist Church, Rio de Janeiro, Brazil.

Look into these happy faces; is there anything in this glorious work in the midst of papal error, to which you object?

man' (Heb. 2: 9). 'He that hath the Son hath life; he that hath not the Son hath not life' (1 John 5: 12). Again, 'The wages of sin is death' (as surely to the heathen as to any), 'but the gift of God is eternal life through Jesus Christ our Lord' (Romans 6: 23).

"It is no more a question of future judgment for them, 'For he that believeth not is condemned already because he hath not believed in the name of the only begotten Son of God' (John 3: 18). 'The wrath of God is upon them' (John 3: 36).

"In answer to the last statement of this objection:

"As to the certainty of their accepting the gospel or their rejecting it, our part is to give it to them, and leave it to God, who says, 'My word shall not return unto me void, but shall accomplish that whereunto I sent it' (Isaiah 55: 11). We have been fully convinced in the light of missionary history that the heathen are ready to accept the gospel by the increasing thousands.

"It is contrary to the very norm of our Christian life, and the express command of Jesus Christ. Study the last commissions given by him in Matthew 28: 10 and Luke 24: 47.

"Hence, it is the deep and vital question of following God's plan, ever embracing loyalty to Christ, the Saviour of men."

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"Can't Spare the Money"

"We are building or repairing our house of worship, or planning to do it soon; or we have built and there is a debt; or we are behind with our pastor's salary."

Sh-h-h! This sounds strangely like Deacon Shorthorn, who must be dealt with carefully. Let Brother C. C. Davison, pastor at Cuthbert, Ga., sit down quietly with him and talk the matter over:

"The work at home must be supported as a home base of supply, but world evangelization is too important to take what is left after every home need is provided. Should we spend all on cantonments and have nothing to support the army in France? Then, work at home is not aided by opposition to that abroad. It is one; and experience has proved that liberality in foreign work enlarges the view, deepens spirituality and opens the spring of benevolence, while concentration of attention on self accumulates no power and causes stagnation. It is an important fact, too, that our reports show that the number of redeemed is in direct proportion to the amount contributed; and dying men cannot wait until we do our building and pay our debts. They must have the gospel while they live.

"A young man said, 'The present war is such a big thing I can't stay out of it.' World-evangelization is the biggest business in the world, and no matter what our home burdens are, we must have our part in it. Jesus did not commission us to go and build fine houses and pay debts, but he promised all power to do these things, and his presence all the days as we go to preach the glad tidings to every creature. Intelligent, prayerful, systematic and proportionate paying will provide all we need at home and abroad. Obey the great commission and God will give you ten dollars to build houses and pay debts to every one you pay to spread the happy tidings of redemption."

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"It Takes a Dollar to Send a Dollar"

"Too much money goes for expenses of collection and administration."

Because of the respect due to old age, let us admit this decrepit old objector. Rev. W. R. Hill, pastor at Nashville, Tenn., will take the brother in hand, and though it is almost a hopeless case, will endeavor to present the facts in such a way that none but the wilfully blind can escape seeing them:

"Excuse making is a very poor substitute for doing something. Some excuses come from ignorance and some from erroneous convictions as

to doctrines. The one I am to consider comes from a subsoil of covetousness and a soil of misinformation.

"Not a few of our people are influenced by this objection. It is sometimes said that 'it takes a dollar to get a dime to the missionary.' I read in a book once—and it was influencing some people to contribute nothing—that the Southern Baptist Convention Minutes showed 90 per cent spent for expenses. The quotation was concerning the amount Southern Baptists spent for all religious work in the homeland compared to what they gave to missions! But it served the purpose of the author of the book, and some were deceived.

"Let us see some facts concerning expenses. We will take the Foreign Mission Board for example. The highest rate of expense is incurred by this Board for manifest reasons. The last year's report shows 9 3/10 per cent for expenses. Of this the Board itself was not responsible for 5 1/2 per cent, this being for interest on borrowed money to keep the missionaries on the field and for state expenses of collection. After paying all expenses of a vast missionary enterprise, 90 7/10 per cent went to the fields. These figures have been audited by expert accountants not in any way connected with the Board. (S. B. C. Minutes, 1917, page 117.)

"The Home Mission Board's expense is 4 7/10 per cent (S. B. C. Minutes, 1917, page 302). The expense per cent of the Tennessee State Mission Board, which is representative, is 11 per cent. As secretary of three different associational mission boards, I know their expense was less than 1 per cent, as they had no office expenses.

"The president of a large business concern of this city, which does business over the entire territory of the Southern Baptist Convention, informs me that his concern is now spending 20 per cent for expenses, and that 17 per cent to 25 per cent is considered economical business management by business men. We should certainly do our Master's work in a business way.

"The remarkable thing about the mission work is not the largeness but rather the smallness of expenses. It is made possible, among other things, by careful and economical administration. Much of the work done is gratis. Board members do not receive any pay for their services. Only such employees of the boards as give all or a very large part of their time, receive any remuneration for services rendered.

"Let us all love more, pray more, give more, and criticize never—unless there should be something worthy of just criticism."

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"A Divided Christianity"

"In carrying Christianity to a foreign land we carry also the sectarian church quarrels which have characterized American Christianity."

This is much the same as the objection of the unionist, except that the objector dodges around a different corner, and faces toward the foreign field rather than the churches at home. That the argument is specious Rev. J. Clyde Turner, of Greensboro, N. C., clearly points out:

"God is not responsible for the divisions that exist among Christians. He has given his command to his people to evangelize the whole world. Surely it is folly for his people to hold up their divisions, for which God is in no wise responsible, as furnishing an excuse for disobeying him. Children of earth would hardly refuse to do the work their father had assigned to them because they differed among themselves as to the best way to use their tools.

"Furthermore, strife between Christian denominations is dying out. Peace to its ashes. Christians are learning the important lesson, that they can be true to their individual convictions, and yet live together in brotherly love. This truth has been demonstrated on the mission fields more fully than in the homeland.

"And, in our consideration of this question, let us not forget that the Protestant denominations stand practically together on the things that are essential to salvation. They all preach the soul-saving gospel of a crucified and risen Saviour. If people in other lands were starving, we would not withhold bread from them because we differed among ourselves as to the best way to make bread. The nations of the earth are starving for the Bread of Life. Surely it is better that we give them this Bread, though we have some differences concerning it, than to sit still and let them die without hope. In other words, which is pref-



This poor woman, after indescribable suffering, was carried to the Bagby Memorial Hospital, Yang Chow, China, where the horribly infected limb was amputated. Complete recovery followed. Can any heart not made of stone refuse to believe in such ministry?

erable, Christianity with its divisions, or heathenism with no hope of salvation? America with its many Christian sects, or China without Christ? Unless we are ready to admit that no Christianity is better than Christianity with its differences concerning some things that are not necessary to salvation, we cannot hold up these divisions as an excuse for not sending the gospel to the non-Christian world."

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"Unscriptural Machinery"

"The machinery of boards, secretaries, etc., is unscriptural; each church should do its mission work in its own way."

It is difficult to believe that in this age of organized efficiency in all departments of life and labor there should be those who object to doing God's work by use of means and methods adapted to the purpose that were not available in the first century. Rev. C. E. Burts, pastor at Columbia, S. C., shows clearly the Baptist position on this question:

"There are those who object to the machinery of boards and secretaries in our missionary work on the ground that these are unscriptural. If by this is meant there is to be found no specific scriptural command for these things, there may be some justification for the contention. We would not grant, however, that it is contrary to the spirit of Scripture. Much of the organization of our churches, and many of our religious activities, find little or no scriptural precept or command, viz: Our Sunday schools, religious papers, and Christian colleges. But this does not mean that they are contrary to Scripture. We believe them to be in perfect harmony with the spirit of Bible teaching.

"There is no record of a formal organization of a local church. Its existence was recognized. It was the result, we must think, of spiritual life expressing itself in organized effort. Where the Spirit of the Lord is there is liberty—there is initiative wise and effective.

"The first account we have of church cooperation was in connection with the gifts sent by the churches of Macedonia to the poor saints at Jerusalem. This seems to have been gathered and administered by a committee composed of representatives from the different churches. The method seems to have had the approval of the churches and the sanction of God.

"We have not studied the history of boards and secretaries. As we know them best they were coincident in origin with the rise of modern missions, and have served as the agencies of the churches in the spread of the kingdom.

"It should be borne in mind, ever, that the boards are not self-appointed, but are the creatures and servants of the churches. The efforts on the part of individual churches, or small groups of churches, to carry on missionary enterprises, without the aid of secretaries or boards, have not been greatly successful, or long lived. The wisdom of the existence of boards and secretaries seems to be justified by their history and achievements."

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Missionary Incompetency

"The missionaries for the most part are the incompetents who have failed at everything else; or they are fanatics who will never accomplish anything."

Are there those who honestly think this? Perhaps your first impulse would be to flame with anger at the slight put thus upon the noblest band of men and women on earth; yet second thought brings only pity for those whose vision is so narrow and whose souls are so cramped as to entertain this

opinion. Rev. Louis M. Hale, pastor at St. Louis, enters into a charitable spirit of understanding and sympathy regarding these unfortunate objectors:

"When I date back to the beginning of my preparation for the ministry, I remember that I held the view that the average missionary came from one of two classes. Either they were religious fanatics, or they were 'incompetents,' men who had failed at everything else.

"There are three considerations which have led to a complete change of mind.

"First, close association with the men who were training for this special line of Christian activity, in both college and seminary, brought me to know them as leaders in class, and other school activities.

"Second, I have become familiar with the requirements of the various boards before they will appoint a man to this work. Almost any kind of a man can go before a church, make a good impression and secure a call from the church; but not so with the man who would secure appointment by our mission boards. Before he can secure appointment he must submit to a most rigid investigation as to his character, training, experience, natural and executive ability, etc. Thus it is made practically impossible for an 'incompetent,' or a 'fanatic' to secure work under our boards.

"The third and most convincing consideration is a knowledge of the actual work of the missionary on the field. No other man is called upon to grapple with such intricate problems as is the Christian missionary. When we take the pains to get acquainted with these problems, and know how well our missionaries have met them, then we come to look upon our missionaries as our greatest Christian statesmen.

"As I see it now, the man who tries to hide behind the excuse that our missionaries are incompetent reflects on his own intelligence rather than the Christian missionary."

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"Charity Begins at Home"

"Before we try to Christianize the South and the world, let us clean up around our own yards."

Does not this objection have a familiar sound? "Too many heathen at home," is another way of putting it. Rev. Joseph P. Boone, pastor at Texarkana, Ark., goes to the root of the matter in his answer:

"This objection indicates a superficial knowledge of Christ's teachings on the part of the objector. The sense of obligation to Christ and the desire to propagate the gospel arise in the heart of every redeemed child immediately after the joys of personal salvation are experienced. As an evidence of this fact we do not find this objection raised on the part of one rejoicing in personal salvation, or by one who has been properly instructed in the teachings of the Word and active in the Master's service. This objection comes, as a rule, from indifferent Christians who are more concerned with personal interests than with the salvation of the lost.

"The Christian with a vision of a world in need, and a strong desire to have a personal investment in world evangelization, is a powerful force in redemptive activity in his own church and community. Such missionary activity begins in the heart of a believer who has enthroned Christ and whose purpose is to do his will. To this believer, the sacrifice of Jesus includes the interests of humanity; the commission of Jesus includes world-wide endeavor; and the gospel of Jesus is all-inclusive in its interpretation and application.

"Every conceivable motive, therefore, urges us to undertake a crusade against the powers of darkness entrenched in our Southland and among other nations. The command of the ascended Lord, the voice of the enlightened conscience, the impulse of the new nature, the working of transforming grace—all these converge like the rays in one burning focus, urging us onward and forward to the outposts of civilization and the limits of human habitation with the Word of Life."

—Continued on Page Twelve



May Ling and Vong Ling—"our darling twins," Miss Kelley, of Shanghai, describes them. In December little Vong had scarlet fever and God took her. Aren't you glad she knew about Jesus?

The Country Church as a Social Center

Rev. Eldridge B. Hatcher, D.D.

A DISTINGUISHED old Virginia minister, upon stepping from the pulpit after delivering a sermon, upon one occasion said to a deacon: "Well, brother, whatever you may think of the text, you are bound to admit that I brought you a mighty fine sermon." He got it backwards. But to you, gentle reader, I can say, "Whatever you may think of the following treatise, you are bound to admit that it has a mighty fine subject."

THE FIRST GEM— "THE COUNTRY."

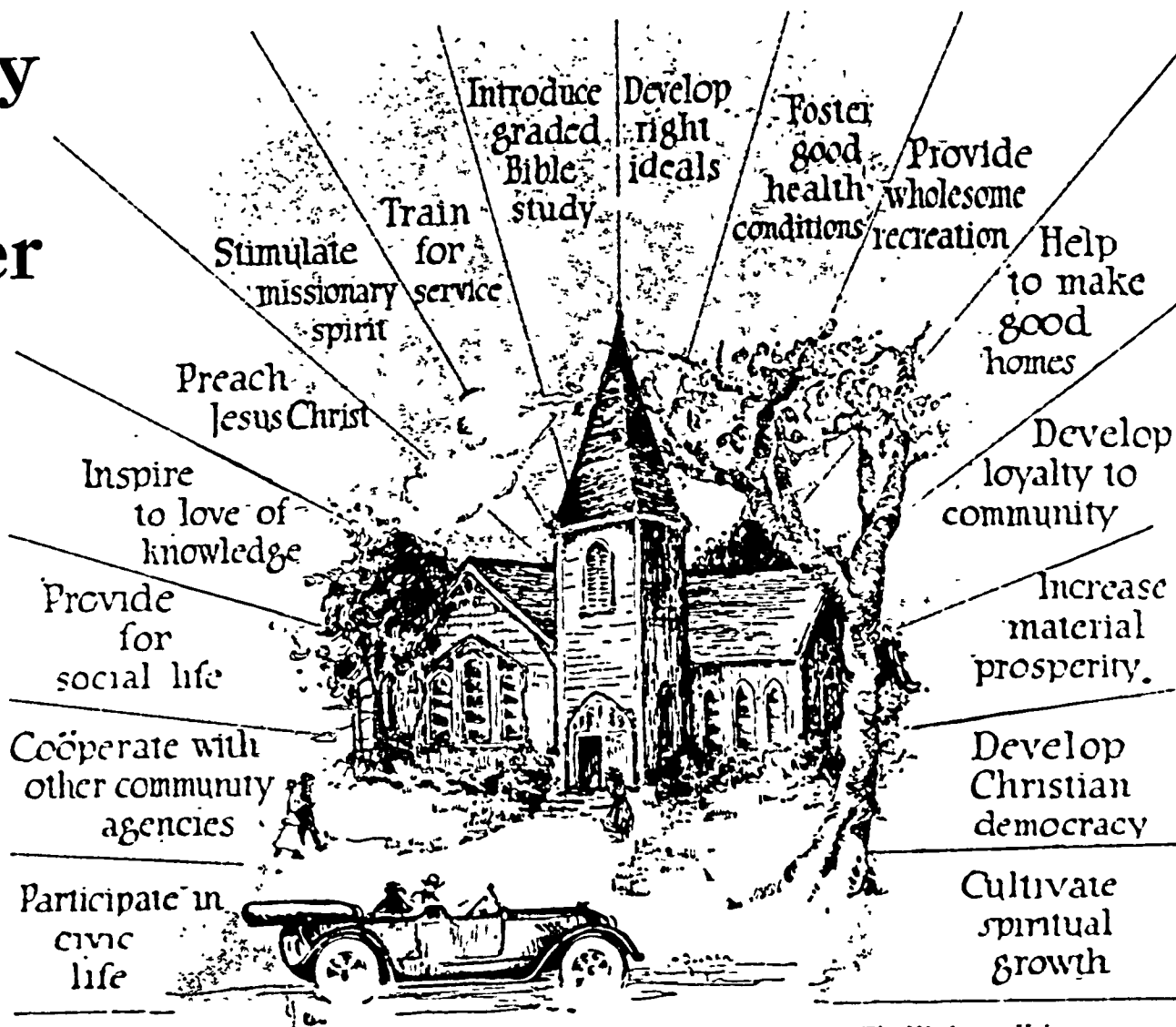
It is a casket, with several jewels, and the first one is the word "country," and that means that I am not to invite you to hot pavements and skyscrapers, amid trucks and drays, not to jammed-together apartments, where the little girl from the country said that the next door was stuck on to their house. I summon you not even to a town or village, but my subject smacks of the hills and dales, of fields and farms and fresh-mown hay, of rivers, birds, and the old oaken bucket.

I am glad of this, for God made the country, and there you touch the springs of national life. A Chinese sage said, "Agriculture is the root, manufacture and commerce are its branches and fruit. If the root decays, the tree dies." One fault with our nation is that it is infatuated with city life, and sees not the beauties and values of the country, and most of those who hie themselves away to the rural districts do so for the same reason that the tramp said he stole the gentleman's purse—he thought the change would do him good.

But the country has in it more than hills and barns and cattle. There are the folks, also, and I love country people—maybe I have a country look. Country people have sense—I was born in the country—and Dr. John A. Broadus used to quote to us young preachers at the Seminary the following advice of an old teacher, "Young brethren, if you go to the city to preach, put your best coat in your valise, but if you go to the country to preach, then carry your best sermon." What Abraham Lincoln said of the common people could also be said of the country folks—that God must have loved them for he made so many of them. Said Daniel Webster, "The farmers are the founders of our civilization," to which may be added ex-President Roosevelt's statement, "The strengthening of country life means the strengthening of the nation." It would seem, therefore, that my theme puts us at the fountain head.

THE SECOND GEM—"THE COUNTRY CHURCH."

But here is another jewel—the second treasure in my subject being the word "church," and this means that we are not to consider country life in its entirety, but only one feature of it; not the country home, sweet though that may be; not the country store, with its ancient stove and its tobacco juice.



Courtesy The Missionary Voice.

But that object out in the country which is to attract our gaze is the little country church—yes, I say "little," for it usually is. Big barns are for hay and wheat, but any little affair, seemingly, will do for the church. And yet there she is, a modest affair, but invested with a singular charm. There she stands crowning the simple hill, or resting—sometimes, sleeping—on the side of the turnpike, or hidden away in the grove. There are the folks in the yard, the farmers tying their horses under the trees, the old hymn rolling through the building, and six vociferous babies vying with each other in the arms of their complacent mothers. Now, when we touch the country church, we touch a vital spot in our republic, and, just as Zachæus, in his old age—so the legend runs—is said to have gone each morning at sunrise out on the roadside to the sycamore tree from whose branches he first saw Jesus, and there gratefully to have watered its roots, so should our nation nourish with tenderest appreciation its quiet, gentle benefactor, hidden away behind the hills—the little country church.

I am glad that the nation is awaking to its obligation. At any rate, more men, today, are studying, more books are being written, and a larger appreciation is being manifested in behalf of the country church than ever before.

I know that, for the most part, these churches are often weak and sickly affairs. Multitudes of them bear a striking resemblance to a cemetery, and many of them drag along with a limp and a yawn. Indeed, many of them show no sign of breath in their body, and so far as any actual work is concerned, their thermometer is at zero. And yet in its stumbling, blundering fashion, the country church has wrought mightily for our land. Often awkward and rude, far from the public eye, and frequently apparently useless, it is ever sending forth influences that brighten hearts and homes throughout the nation.

The country church has not received its due. In fact, this world has never been kind to its humble pioneers, to its toilers out of sight. It had no welcome even for him who came with heaven's gift of mercy, and many of his followers have found no room in the inn. The country church has been belittled, shunned by an ambitious ministry, and sometimes treated almost as a barnacle on the ship of state.

THE THIRD GEM—"A SOCIAL CENTER."

But come, let us open our casket again, and the next treasure in our theme is the word "center," and that word comes home to us all. It was Dr. Jeter who said that it was wonderful to him as a child in his Bedford home that his father had built his house at the exact center of the world, for he had proved it; he had viewed the horizon from a hill top near his home and found that the horizon was, at all points, equally distant. Oh, yes, the country church is a center; every one of them is a center, but a center of what? Upon turning again to our subject, we find another word joined to the term "center"—the word "social," and that word is no stranger, for it has been careering up and down our land for several years, dressed in many garbs, and demanding the chief seat in the ecclesiastical synagogue, and already winning a high place in public esteem. Even now we can hardly catch our breath for the sociological books, pamphlets, speeches and efforts multitudinous, that have been absolutely necessary to to wake us up to the fact that man has a social side—the sociable side—that side which opens its windows toward his fellow man, which yearns for association with others, thus bringing about what is called society.

In every community, therefore, there are forces in the people's lives that tend to make them come together, to play together, to worship together and to work together. Now, the center of such forces is called a social center, and thus, by stringing our pearls together, we have our subject. "The country church as a social center," and the subject bids us view the country church as the fountain head of the social forces in its community. Unlike the new magistrate who, in his maiden case, convinced first by the commonwealth attorney's speech, and then with his opinion turned upside down by the speech of the lawyer on the other side, declared that that was the last time he was ever going to hear both sides of a case, that it was too confusing—I say, that, unlike him, the country church must hear both sides; she must minister to the secular as well as to the religious life of the people about her. She must relate herself not merely to the church life of the community, but to their educational, agricultural, political, recreational, commercial and family life.

Indeed, there never was a time when so many forces were operating for rural social betterment. An ideal country neighborhood means clean, attractive homes; it means farmers pursuing best agricultural methods, with latest machinery. It means public schools up-to-date, play-grounds and recreational facilities for the young, finely graded roads, modern mail facilities, good marketing conveniences and progressive stores. That is the goal, and the United States government is stretching out a hundred hands to the farmer's aid. Immense progress has been made, for, as one has said, "The mechanism of socialism is vast"—one man with modern machinery doing five times the work on the farm that was done by one man sixty years ago. Inventions swarm like bees—among the latest being a stump plow that neatly steps over the stumps and goes on without pausing in its career. An army of social forces are opening their beneficent artilleries upon country life, and are seeking to make it more comfortable, more healthy, more intelligent, more progressive and richer in all the elements of true living.

The question arises, therefore, "What has the country church to do with such civic progress? Is she expected to produce better roads, better schools, better farm machines?" Yes. A church that stays in a community for ten years and yet cannot show any better roads, or schools, or farms, or homes, or higher standards of health and education—that church has failed of its duty, and across its brow should be written, "Ichabod." The country church must be cosmopolitan in its outlook and ministry. A legend regarding the life of Jesus after his resurrection said that flowers sprang up in his path wherever he walked. Whether this be fact or fiction, it is un-

doubtedly true that from the work of a church should spring blessings for every realm of human life. A country church that conceives of no higher mission than that of having its monthly preaching services, with a dog whining in the pulpit steps and two deacons asleep in the amen corner, and the hymns sung chiefly by three giggling girls on one side, and a dear, toothless old saint on the other, with some platitudinous chatting after the service, with a Saturday once-a-month conference, or business meeting, with a Sunday school that freezes up in the winter, and, in summer, drones out from leaflets questions that are never answered—a church with no loftier aim than that, lacks just one thing—and that is a prompt undertaker.

But it is of the other kind of country church that my subject treats, the church with the wide outlook, the church with a heart as well as a conscience, the church that works seven days in the week, the church that shows that religion and life are not separate, but that religion simply means the way that every-day life should be lived.

Just as the higher one ascends in a balloon, the fences more and more disappear, thus leaving one unbroken landscape, so the country church, as she views her task from the loftiest point, discovers spread before her the entire community as her one field of operation, and the question flung in the face of every country church is, "What are you going to do with your community?"—not with a part of it, but with the whole of it; and she must not divide up her territory with other agencies. She must not be a center, but *the* center, of her community, for while the national and state governments, the public school and many social and agricultural organizations can render vast aid, yet none of them are in a position to do what the church can do, because the church uses the religious motive in her work, and that has the highest reach and the strongest force of all motives.

The church must not be placed on a level with these other agencies as a co-worker, but she must preside like a queen over them all, each of them co-operating, not officially, but actually, as subordinate forces. In no domineering spirit must the country church wield her queenly scepter, but, rather, after a sweet and gentle fashion.

The question, therefore, is: "How can the country church thus preside in gentle fashion and bring about the new social improvements and remake her environment?" Shall she recommend fertilizer brands and point her congregations to certain types of machines and to plans for a better school building? No. Is it not rather her task to bring sinners to a personal faith in Christ, and to lead these believers to continue true followers of Christ? Yes; that is her supreme task, her only task, and it is by adhering closely to that that she will work her social revolution. The church is not to meet in business session to draw up schedules for community betterment, but *she is to enunciate principles of Christian helpfulness and neighborliness which, operating in the lives of its members, will bring about the new order.*

[This is the first in a series of articles on "The Country Church" by Dr. Hatcher. The next article will picture the country community and its transformation by social and religious forces released through the ministry of the country pastor and his people.—THE EDITOR.]

THE editor of the *Chinese Recorder* speaks of the political situation in China as "kaleidoscopic". To revert to a monarchy and then to revert back to a republic during the space of less than a month, and with almost no bloodshed, is certainly a curious spectacle, even in these days of marvels, the writer remarks. Politics in China are still in a chaotic condition, though the serious crisis seems to have passed.

RURAL SUNDAY SCHOOL EXTENSION

Rev. I. J. Van Ness, D.D.

A Practical, Far-Reaching Program in the Interest of Enlargement and Efficiency

I HAVE been asked to make a statement for HOME AND FOREIGN FIELDS in regard to the projected plans of the Sunday School Board for a campaign to reach the thousands of country and small-town Sunday schools with an aggressive movement for better methods. The plans which I must set forth are at present only in their beginnings. We all believe that we are turning our faces in the right direction and that we can make a real beginning.

We do not know whether we have yet found the most effective program. Briefly stated, the facts are as follows: The Sunday School Board, believing that the plans for Sunday school organization and operation which it has been urging upon the city schools will be equally effective in the rural communities, has made a contingent appropriation of \$5,000 for this kind of work. The Corresponding Secretary was instructed to begin negotiations with the various state Sunday school men for co-operation in this work. Each state was to be left to form its own program, and when such a program seemed feasible the Sunday School Board offered to join in carrying it into execution by contributing half of the amount necessary.

It now seems probable that at least nine states will join in this aggressive campaign the coming summer, and the whole of the above appropriation will be needed. The state Sunday school secretaries are in the heartiest co-operation, and most of them are even enthusiastic.

In a general way the program proposes to pay the expenses of pastors, school teachers and Seminary students who have shown teaching ability and acquaintance with modern Sunday school methods, to go to various points where the rural churches can be conveniently grouped and conduct training schools. Experience has taught us all that it is better to teach people than to speak to them. Inspirational addresses have their place, but in modern Sunday school work we find that the first thing is to teach a group of people so that they catch the conception of the modern Sunday school with its possibilities. Then is the time to come and make an arousing speech to attract general attention, for the training schools leave a nucleus of well-informed people to carry on the work. It is no new thing to have training schools in the country. The demand for them is insistent. All we have needed is to open the way for a general campaign along this line.

The most comprehensive program is in Virginia, which represents many favorable aspects. A campaign has now been projected for the coming summer through which it is hoped every rural church in Virginia will be reached. A large force of workers has already been engaged and the meetings have been fixed. The whole force of the Virginia organization for the summer months will be turned into this great campaign. The campaign will be led by Dr. Watts and the Sunday School Board will co-operate. Other states will carry on a less comprehensive program, but one which we are sure will be no less effective as far as it goes. If the experiment proves successful we are all hoping that the summer of 1919 may see the culmination of this movement.

Perhaps we are over sanguine about the results, but the Sunday school men believe that a live, wide-awake Sunday school with an intelligent group of well-informed workers means that every interest of our denomination will be thereby ad-

vanced. Our great Missionary Day will be observed in every such school, and this means that they will be familiar with all our organized missionary, educational and benevolent work. We hope this movement is one of the factors for a new and better day.

The "Conscientious Objector"

Continued from Page Nine—

The Plea of the Unionist

"There is too much division among Christian people; let the churches and denominations unite—then we can begin to get results."

With five keen strokes Rev. L. O. Vermillion, of Lovington, New Mexico, lays bare the fallacy of this objection. No one can face these clear-cut statements and honestly claim exemption from missionary interest and support on the ground of unionism as a prerequisite:

"First, this is the excuse of the religious slacker, the person who is looking for an excuse to shun responsibility and leave the work to others. A religious slacker in this momentous hour cannot but be the joy of Satan and confusion to the heavenly hosts. Are you going to be a slacker?"

"Second, division is deplorable, but no excuse for failing to do our duty. There never has and probably never will be a day when everything will be favorable to the work. If we wait for such an hour it will be nothing short of criminal. Christianity has ever been a warfare and it must be so to the end.

"Third: Our first duty is to God. He commands us to do the thing. We must obey. 'Why call ye me Lord, Lord, and do not the things which I command you?'"

"Fourth: Divisions have existed almost from the days of Christ, and shall probably exist on to the end of time. This is one of the tactics of the devil to defeat the purpose of God in the salvation of the world.

"Fifth: This attitude would stop all missionary effort in this the most momentous hour of the world's history. We cannot afford to be quitters in the face of unbounded opportunity.

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The Second-Chance Theory

"There will surely be a second chance given to all who in this life failed to hear the gospel, or who rejected it because they did not fully understand it; God has it arranged somehow."

Is this a "Russellite" speaking out in a Baptist meeting? Possibly a few weak brethren have been thus infected, but more likely the objector is a loose thinker, whose knowledge of God's Word is practically nil, and who consequently resorts to a guess founded on mere sentiment. Rev. George B. Taylor, pastor at Hollins, Va., turns on the sunlight of Scripture in the following reply:

"How do you know this to be true? Does the Bible teach this? Does the Bible give you authority for this view?"

"If there is to be a second probation, why are we not told of it in the Bible? If the Bible has not been candid with us in this matter, we would be led to question its statements on other matters.

"Christ commanded us to 'go . . . and make disciples of all the nations.' This mission will do us good; it will help the heathen in this life; but is this all that such a mission accomplishes? Did Christ come into the world to save us from the effect of sin only in this life? If they are to be saved without our going why are we so often and urgently commanded to go?"

"The heathen are wicked, nay, vile, in their lives. If they do not hear the gospel, they are to be judged by the law that they had, not by that which they never had. (Romans 1: 18-32; 2: 12-16.) 'All that are in the tombs shall hear his voice and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of judgment' (John 5: 28-29).

"God desires the salvation of all men. He has made it possible for all men to know the truth and be saved. There is nothing to make us think that if men had another chance in the world to come they would heed such a call. We are less and less apt to reverse the decision of multiplied refusals; character built up through a life time is not easily reversed."

From the

Foreign Mission Board

Richmond, Va.



AND NOW—THE DECISION

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

WHEN these lines fall under the eyes of HOME AND FOREIGN FIELDS readers, one month will be left to Southern Baptists in which to register their decision as to whether the Foreign Board shall be burdened with another debt, or be released for world-service in the greatest hour of its history. I cannot think of a greater calamity for this Board, nor for evangelical Christianity in the world, than that at such an hour as this when the nation and the churches of Christ are called into international service, we should suffer the one agency through which this service is to be rendered to be handicapped and defeated by debt.

I am, therefore, making this my last appeal through this journal to the Baptists of the South before the campaign closes. I have no words with which to tell my brethren and sisters how necessitous is our present situation, how exceedingly important it is that we should pay for the work during this year and set the Board free for the greater work to which God seems plainly, by present circumstances, to be calling us.

Southern Baptists have reached the place in their foreign mission work and come upon a time in international conditions, when nothing but a larger foreign mission program will save their present work from disaster and their principles from great disadvantage in the contest for a place in the world. We cannot maintain ourselves in the face of forces operating against us by mere dissent. No defensive tactics at this time can save us from defeat. We shall reach the ends which we seek by a tremendous and concerted offensive. Concerning this larger program for our foreign mission work which is necessary for its success, I must say to the denomination that there are certain binding obligations already upon the Foreign Mission Board which must be taken care of before we are ready to project the new and larger program. It will require something like \$700,000 to meet the appropriations of the present year for work already on our hands and to care for the increased expenses of the work which the war has caused. We brought over, last year, a debt of \$40,000, and we have, in urgent necessities, \$200,000 of deferred needs which we have been carrying for years, and for which no appropriation has been made. These amounts of money must be raised before the denomination is ready to avail itself of the present favorable conditions under which the war has placed us.

For this reason, thoughtful men in the denomination have fixed \$1,000,000 as a reasonable amount to be raised for foreign missions this year. Some of the states have gone to work in great earnestness to raise their part of this \$1,000,000. These lines are written from Dallas. After a great conference here with Texas leaders, I think I can say to the denomination confidently that Texas Baptists will raise at least \$100,000 for foreign missions before the end of April. I have some familiarity with conditions in Virginia, and I think the brotherhood and the sisterhood may look to Virginia for \$100,000. South Carolina, with a much smaller church-membership, will, I think, raise \$75,000. If other states will aim at this million dollar mark and fix, for themselves, as a mark of their endeavor, a reasonable proportion of it,

we may hope to register the greatest success ever attained by Southern Baptists and "go over the top" with a million before the end of April. Many individuals and churches in the South have already raised their subscriptions and paid in cash on this basis.

If Southern Baptists will raise \$1,000,000 this year for foreign missions, they will put themselves in a position to take care of their own principles and missionary policy, and what is, perhaps, better, will set themselves in a large place to follow God's leading into open doors of the nations everywhere. We have never faced an hour which had in it such challenge to do our best for this great cause, nor one that offered us such thrilling opportunities for large Christian service and for new influence and power in the world.

Let me, therefore, beg every reader of these lines to do his and her very best for foreign missions this spring, and exert all possible influence over friends and fellow-church members, and to help pastors and other leaders to so organize the forces that every member of every Baptist church may be personally solicited for his best and her best for this cause before the end of April.

Remember that the time is short and that this great business cannot be postponed for another hour unless we are willing to face defeat in the face of possible victory.



MISSIONARY NEWS NOTES

Secretary T. B. Ray, D.D.

Rev. W. D. King and wife have been transferred from Kweilin to Canton, China. Brother King will teach in the Graves Theological Seminary.



Rev. S. E. Stephens and family have moved from Pingtu to Laichow-fu, Shantung, China. Brother Stephens will engage in general evangelistic work.



Rev. H. F. Buckner and family and Dr. R. E. Beddoe and family and Miss Blanche Rose Walker sailed on the *Steamship China* on March 5th. The Buckners return to their work in Canton, the Beddoes to Yingtak. Miss Walker, after being out of the service for a few years, on account of her health, is returning to Kaifeng. All of these missionaries have been greatly recuperated by their experiences at home, and go back to China with high hopes and anticipations. Our hearts and prayers follow them.



Rev. J. L. Hart sailed from New Orleans on March 8th on the *Steamship Heridia*. He will go by way of Panama, down the Pacific coast to Valparaiso, Chile, and across the continent from Valparaiso to Rosario. After a furlough of a year Brother Hart leaves Mrs. Hart and the children at Georgetown, Ky., where the children have been placed in school. He returns to Argentina alone. We are sure his friends will follow him sympathetically as he bravely takes up his work again.



Here is a statement by one of our missionaries like statements that are all too frequent in these days. When will our people come forward with an adequate support of the missionaries at the front?

"I have closed down one station and will close down another this month because of lack of traveling expense money and rent. It is true in one we have over twenty Christians and the other one has over fifteen, but I cannot carry the burden any longer and will cut down the work to come within the estimates."

Think of a missionary enjoying an experience like the one described here by Brother W. E. Croker, of Chinkiang, China! Oughtn't he to be called home?

"We are feeling the pinch of the war here as other people elsewhere. One of our members one day brought us a basket of eggs, and on another day one brought us a chicken and another a basket of eggs. Some friendly hunters sent us a couple of legs of venison and a duck the other day. So you see we are living on the fat of the land."

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Rev. Emmett Stephens, of Laichowfu, China, writes as follows:

"On December 27th I gave diplomas to twenty-five young men, this being the largest class to graduate in the history of the Pingtu Christian Institute. During the five and a half years I was in Pingtu I signed 108 diplomas, and nearly all of these graduates are in Christian work. Not one has gone astray, so far as I know. Of twenty-five just graduating, fifteen are volunteers for the ministry. Six of the fifteen plan to enter the Shantung Christian University this year. The others will teach a year or two and then attend the Hwanghien Seminary."

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Exchange is going heavily against us. We were compelled to add almost \$25,000 to the Letters of Credit for the second quarter in one country. This amount of money had to be sent in order to maintain the appropriations as they have been made for this year. While the Board, when it made its annual appropriations, was aware of the fact that exchange would probably be adverse in many countries, it was impossible for it to predict accurately the amount. These fluctuations in exchange are adding to the seriousness of the Board's burden. Never in the history of our work has it been necessary for our people to give in as large figures for the support of the Foreign Mission Board. Critical

embarrassment can only be averted by most generous giving. Our hope is that Southern Baptists will realize the situation and provide for it amply. They are certainly amply able.

RECEIPTS FOR FOREIGN MISSIONS

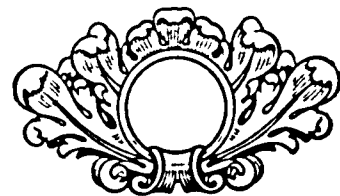
From May 1, 1917 to March 10, 1918

	1918	1917
Alabama	\$ 15,879.24	\$ 14,648.58
Arkansas	1,774.89	1,168.15
District of Columbia	1,568.07	1,105.99
Florida	3,616.04	3,569.61
Georgia	31,015.44	24,455.10
Illinois	1,230.53	692.84
Kentucky	42,123.52	45,617.40
Louisiana	9,820.00	7,915.72
Maryland	9,956.98	10,272.16
Mississippi	7,808.67	8,004.29
Missouri	16,653.84	17,270.74
New Mexico	310.10	132.50
North Carolina	18,292.43	19,520.55
Oklahoma	2,549.33	1,127.25
South Carolina	36,872.51	31,051.26
Tennessee	11,209.76	8,858.39
Texas	4,201.59	3,207.08
Virginia	57,521.54	47,602.81
Total	\$272,404.48	\$246,220.42

From the

Home Mission Board

Atlanta, Ga.



ON THE HOME RUN FOR HOME MISSIONS

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

Eleven months of the year have passed. During that time our workers have been busy in every field of our endeavor. The heavens have bent above them in blessing, and the results of their labors are stimulating in the highest degree.

We shall bring a great report to the Hot Springs Convention in May. Our chief regret has been that we could not enter all the fields that were pleading for help. The fields are white unto harvest, and wherever our reapers have gone glorious in-gatherings have been the result. We have indeed occasion for the profoundest gratitude and thanksgiving to God.

The thing before us now is to get the money to meet the obligations we have assumed and come to our Convention free from debt and our faces aglow with the prospect of future conquests.

A Crucial Time. These thirty days of April are full of significance. We shall fail or succeed during this time in meeting our obligations. It will be calamitous for our people to fail. We must not suffer failure. Failure now would stand in the way of a progressive program for the future.

We must throw all our forces into the present campaign for home and foreign missions during April. We have seen how by concerted effort and with great driving power campaigns can be made successful. Witness the \$50,000,000 raised in a week's drive for the Y. M. C. A., and one hundred million for the Red Cross.

They put into these drives all of the ardor and energy of great conviction, and success was achieved.

We must throw the same energy and wisdom and concerted action into our present campaign. Thirty days are ample if Southern Baptists will throw themselves with heartiness into the task. We shall need close to

\$400,000 FOR HOME MISSIONS DURING APRIL.

Our apportionment was \$500,000. This was appropriated at the beginning of our year last June. Our Convention instructed the Home Board to do work among the soldiers in camps. The Convention had no idea of the immensity of the task. The Board appropriated an additional sum of \$60,000, and this is far less than the amount needed for this work. We have only touched the twenty-one great camps, while there are as many smaller camps needing immediate attention. We have thirty-five camp pastors, and ought to have one hundred at once. The soldier boys are being rushed to France. We must do our work for them with all haste and energy.

Another call for 800,000 soldiers has been announced. These will be called to the camps at the rate of 100,000 a month. We must meet them with the gospel and to do it we must greatly increase our present force of camp pastors.

\$60,000 EXTRA FOR SOLDIERS IN CAMPS.

Inasmuch as we were forced to appropriate this extra \$60,000 for work among the soldiers, will not our people give this over and above the appropriation for the regular work? Some of our women have asked that their extra offering for home missions will go to the soldier work. This we have

agreed to do. Here comes a check for \$72.00 marked: "Special and extra for the soldier camps." Will not our churches and individuals throughout the South give their full apportionment for the regular work and *add an extra contribution for our soldier boys?*

Large Gifts. The men who are making money must give it. Those who are being prospered greatly ought to give largely. Scores of Southern Baptist men are prospering because of war conditions. It will be an everlasting shame if they profiteer in these war times at the expense of our soldiers and our cause. There are scores of Baptist men in the South who ought to give thousands of dollars individually, and multitudes who ought to give by the hundred. It is the day of large things, the day of sacrifice. We must win this world war and our churches and our denominational work must not suffer. The churches must provide the great spiritual power in this tremendous conflict. The soldiers will go out from the homes of our church members and will be prepared and braced for their task at the battle front by the churches as by no other agency.

In all this campaign let us remember that our dependence is upon God. He can open the hearts and purses of our people. He can cause streams of benevolence to flow into our treasuries so that all our wants will be supplied and the campaign brought to a victorious end. May his blessings be upon us and his altar be made sacred because of the sacrificial gifts our people shall lay thereon.



RECEIPTS FOR HOME MISSIONS

	May 1, 1917, to March 10, 1918	May 1, 1916, to March 10, 1917
Alabama	\$ 7,848.65	\$ 8,063.60
Arkansas	1,010.00	500.00
District of Columbia	955.21	590.01
Florida	6,035.26	2,405.50
Georgia	15,893.26	11,882.03
Illinois	347.20	426.89
Kentucky	28,420.83	29,020.59
Louisiana	6,289.82	7,402.72
Maryland	6,400.63	6,238.61
Mississippi	3,488.40	2,716.14
Missouri	10,441.08	11,249.47
New Mexico	226.12	48.25
North Carolina	13,171.59	10,675.61
Oklahoma	1,268.54	266.52
South Carolina	16,396.15	12,289.74
Tennessee	5,999.43	5,145.82
Texas	3,999.70	94.75
Virginia	19,191.31	18,803.48
	<u>\$147,383.18</u>	<u>\$127,324.73</u>
Evangelism	\$ 17,543.15	
Army Evangelism	15,630.32	
Total Evangelism	<u>\$ 33,173.47</u>	<u>\$ 17,066.19</u>



THE WORLD KNOWS ITS OWN

The world knows how to take care of its own. No Roman Catholic priest ever makes concession to the evangelicals. Their attitude toward the religious forces of the country is extremely bigoted and intolerant. Yet one does not read homilies in the secular press, condemning Romish narrowness. On the other hand, the press repeatedly turns the batteries of the scorn of its self-righteous liberality on any instance among evangelicals of disapprobation of the political meddlesomeness of Rome, while it loudly applauds the evangelical minister who is more concerned to prophesy smooth things about the hierarchy and about worldly powers in general than to preach Christ. Truly, the world knows its own. It is amazing that with not more than one-fifth of the religious membership in America, the Romanists should be able to exercise the insidious influence they do on national politics and in the sources of public opinion.

THE WAR AND A PRAYER

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

It is hard to write anything in these days of stress without mixing in with it something of the solemnity which grows out of the fact that our great country has declared that a state of war exists between the imperial government of Germany and the United States.

The members of the Home Mission Board and the great spiritual body in whose service this agency preaches the gospel of salvation and of peace in America, are citizens of this Republic. They are no more indifferent to the forces which are pressing on our government than others are. They are good representatives of that class of citizenship which bears the full brunt of every real crisis which threatens the nation.

Doubtless the great majority of them found their convictions voiced in the address of our President before Congress, in which he said that our nation has been forced in the great conflict for the sake of humanity and liberty and civilization. The pages of this magazine are not the proper medium in which to discuss the arguments of pacifism and militarism. There is a militarism which destroys like a blast from the bottomless pit. Europe is now being baptized with its awful flame. There is a pacifism which may become supine and cowardly. God in heaven save this nation from the one and from the other!

God give wisdom and coolness to those who rule over America in these hours. May we have that courage which is ready to suffer for our country and for the cause of human liberty, if need be. May we at the same time be protected from rashness and precipitancy in our own hearts and in those who in newspapers and legislative halls seek to form or interpret public opinion. It would be a great blessing if at this juncture every editor and every legislator who considers universal enforced military service with the possibility of being sent to European trenches, had a son of his own subject to call under the terms of that which he helps to fasten on the country. In certain circumstances, some emergency present or future might lead a patriotic people to take even that step. But it would be done in no spirit of vociferous attestation of patriotism, but in the spirit of the cross of Christ.

In our soul we believe that our President and the nation have entered into this world war in the spirit of self-consecration to the cause of humanity and liberty. In that thought we take comfort and from it a liberty-loving people will draw that strength and comfort which shall nerve them for the trials which in God's providence may betide.

God of our fathers, God of grace and of love, look down upon this American Republic at this time. Speak thou to the hearts of men. Give great wisdom and guidance to those who rule over us. O God, since America must enter into the flood of war which overwhelms so many peoples, may we go in under the leadership and in the Spirit of our God—for no selfish consideration, but as defenders of the rights of human liberty and of justice and democracy and fraternity!

O God! America has in the intense life of modern material wealth been in danger of finding satisfaction and content in the possession of goods and the power to get pleasures and ease. If the trials of war must be, may we in those trials be purified from the dross of selfishness and carnal security, and may even this experience further in our country and through our country the coming of the kingdom of the Prince of Peace, who unto the end of that peace came not to send peace but a sword—against sin and evil, whether individuals or communities or nations. And, wilt thou, merciful God, out of man's wrath bring thy glory, and out of these days of trial and war wilt thou, we pray, bring a speedy and real peace on earth. Amen!

The Southern Baptist Hall of Fame

What is the Southern Baptist HALL OF FAME?

It is to Southern Baptists what Notre Dame is to the French; what Westminster Abbey is to the English, what our National Hall is to the citizens of these United States.

A tablet in Notre Dame, a marble bust in Westminster, a bronze statue in our National Gallery, commemorate achievement. A memorial in the Baptist Hall of Fame commemorates consecration.

The tablets of Notre Dame may be shattered by German shells, the priceless marbles of Westminster may be broken by Zeppelin bombs, the historic bronzes of our National Gallery may suffer destruction from the elements, but the memorial in the Baptist Hall of Fame will abide forever. As a precious jewel it is encased in the setting of the churches it has built. The churches are his. The setting is indestructible. The jewel is safe.

WHAT IS A MEMORIAL IN THE HALL OF FAME?

A memorial is the sum of \$500 or more placed with the Home Mission Board as an individual church building loan fund. The fund bears the name of the donor or of some loved one whom the donor wishes thus to honor. The money is loaned to our homeless churches, and the names of the churches aided by each fund are annually published in the Hall of Fame. Thus the name of the one memorialized and the work of the churches aided by the memorial fund are indissolubly and perpetually connected. The memorial grows brighter as the list of churches grows. One of our memorial funds has already brought almost one hundred churches into being.

HOW ARE MEMORIALS ESTABLISHED?

Read this letter:

"I am today mailing you five hundred dollars worth of war savings stamps, with which I wish to establish a memorial in the name of my late beloved and devoted husband. He was a very busy lawyer and a public man, but he found time to serve his Master, and was a humble, devout follower. We had just completed our pretty little church before his death, and knowing what it means to go through with a church-building enterprise, my heart opens to those who have a greater struggle than we had. I pray that God in his bounty may multiply this gift as only he can."

The day this letter was received there came a package containing thrift stamps in the sum of twelve hundred and ten dollars, sent by a son in establishment of a memorial to his mother; and another package of ten one hundred-dollar Liberty Loan Bonds, sent by a son and daughter to establish a memorial to their living parents.

A memorial may be established by *war savings stamps*, or by *Liberty Loan Bonds*. The original purchase is a duty owed our government. The subsequent transfer is an obligation to God.

A gentleman came into the office this week and established a memorial to his wife. We issued him an annuity bond in her name. The \$500 invested in the bond will pay her thirty dollars a year. It is to be her Woman's Missionary Society money. The husband will present her with the bond, a copy of the Hall of Fame showing the record of the memorial in her name and with her picture, and the check for the first interest payment—on her next birthday.

A memorial may be established by the purchase of an *Annuity Bond*—non-taxable, perfectly secure, and paying a high rate of interest.

Today's mail brought a letter from a gentleman in Alabama. The envelope contained his check for one hundred dol-

Superintendent L. B. WARREN, D. D.

Which is the nobler memorial—a discolored and disintegrating monument, or an ever-growing band of militant churches?

A FEW REPRESENTATIVE MEMORIALS

The records of Memorial Church Building Funds published in permanent book form and widely circulated, will constitute the Hall of Fame throughout the coming years

Personal	Woman's Work	Sunday Schools and Churches
The PATRICK HUES MELL MEMORIAL Church Building Loan Fund, established in 1914 by Dr. P. H. Mell, Jr., of Atlanta, Ga., in memory of his father, \$1,109.	The ISAAC TAYLOR TICHENOR MEMORIAL Church Building Loan Fund, established 1903-1909 by the Woman's Missionary Union of the South. Amount contributed, \$22,002.03; amount invested, \$39,000; churches aided, 78.	*†The SYLACAUGA, ALABAMA, Church Building Loan Fund, subscribed in 1916 by the first Baptist Church of Sylacauga, Ala., \$500. In a generation this fund will increase to \$3,000, aiding 60 churches with an investment of \$15,000.
The HOMELESS CHURCH Building Loan Fund (No. 1) established 1917 by a friend of the Homeless, \$5,000. In a generation this fund will increase to \$30,000, aiding 60 churches with an investment of \$150,000.	The ELIZA S. BROADUS Church Building Loan Fund, subscribed in 1915 by the Kentucky Woman's Missionary Union, \$3,000. In a generation this fund will increase to \$19,000, aiding 99 churches with an investment of \$99,000.	*†The CARIZOZO, NEW MEXICO, Church Building Loan Fund, subscribed in 1916 by the First Baptist Church, of Carizozo, New Mexico, \$500. In a generation this fund will increase to \$3,000, aiding 60 churches with an investment of \$15,000.
The J. C. BUSH MEMORIAL Church Building Loan Fund, established in 1910 by Mr. J. C. Bush, of Mobile, Alabama, \$10,000. In a generation this fund will increase to \$66,500, aiding 140 churches with an investment of \$350,000.	The ANN HASSELLTINE JUDSON MEMORIAL Church Building Loan Fund, subscribed 1914 by the Y. W. A. of the First Baptist Church of Danville, Va., \$500. In a generation this fund will increase to \$3,000, aiding 60 churches with an investment of \$15,000.	The H. S. MALLORY Church Building Loan Fund, subscribed in 1915 by the Men's Bible Class of the First Baptist Church, of Selma, Ala., \$500. In a generation this fund will increase to \$3,000, aiding 60 churches with an investment of \$15,000.
The MRS. MARY T. GAMBRELL MEMORIAL Church Building Loan Fund, subscribed in her memory by Dr. J. B. Gambrell, of Dallas, Texas, \$500. In a generation this fund will increase to \$3,000, aiding 60 churches with an investment of \$15,000.	The CHATTANOOGA WOMAN'S AUXILIARY Church Building Loan Fund, subscribed in 1915 by the Woman's Auxiliary of the First Baptist Church of Chattanooga, Tenn., \$500. In a generation this fund will increase to \$3,000, aiding 60 churches with an investment of \$15,000.	The R. B. HEADEN MEMORIAL Church Building Loan Fund, subscribed in 1914 by the First Baptist Church of Rome, Ga., in memory of their beloved pastor, \$1,472.00. In a generation this fund will increase to \$8,000, aiding 90 churches with an investment of \$45,000.
The MYRA GRACE AND JOHN LAWHON Church Building Loan Fund, subscribed in 1914 by Mr. Z. R. Lawhon, of Shreveport, La., as a memorial to his children, \$5,000. In a generation this fund will increase to \$30,000, aiding 60 churches with an investment of \$150,000.	The BENAJAH HARVEY CARROLL Church Building Loan Fund, subscribed 1917 by the Woman's Missionary Society of the First Baptist Church of Waco, Texas, in memory of their beloved former pastor, Dr. B. H. Carroll, \$500. An entire page is devoted to this memorial, as many friends and admirers of Dr. Carroll will wish to link their names with his in the establishment of a great memorial during the present year.	*The ROCK SPRINGS, UNION AND MAPLE SPRINGS Church Building Loan Fund, subscribed in 1916 by the Rock Springs, Union and Maple Springs Baptist Churches of the Sandy Creek Association, N. C., \$500. In a generation this fund will increase to \$3,000, aiding 60 churches with an investment of \$15,000.
The JENNIE CRAWFORD SALE Memorial Church Building Loan Fund, subscribed 1917 by Mrs. Reba Sale Matthews, of Roanoke, Va., in memory of her mother, \$500. In a generation this fund will increase to \$3,000, aiding 60 churches with an investment of \$15,000.	The T. M. BAILEY Church Building Loan Fund, subscribed in honor of Dr. T. M. Bailey, of Greenville, S. C., \$5,500. The foundation of this fund was laid in the sum of \$500 in 1915 by Dr. V. I. Masters and Dr. Arch C. Crenshaw. In 1916 the Woman's Missionary Union of South Carolina subscribed an additional \$5,000. In a generation this fund will increase to \$30,000, aiding 60 churches with an investment of \$150,000.	The J. M. FROST MEMORIAL Church Building Loan Fund, established 1917 by the Sunday School Board in memory of Dr. James M. Frost, \$7,500. Dr. Frost was for twenty-one years the supremely efficient Secretary of the Sunday School Board, and every department of Southern Baptist work is greater because of his sage counsel and consecrated activities. In a generation this fund will increase to \$50,000, aiding 100 churches with an investment of \$200,000.

*Church Budget. †Those aided are aiding.

lars and his obligations for four hundred dollars more, and a picture of his departed wife.

The memorial was established by *one cash payment and four deferred payments* covering a period of years.

Another letter came from a lady in Birmingham stating that she wished a memorial to her husband. She will make no cash payment. She is not able to do so now.

The memorial is established by *five deferred payments*, covering the next five years.

In the same mail came a letter from a Florida pastor. Read it:

"Our church in a called conference this morning voted to take an annual offering for the church building loan fund until the sum of \$500 is thus raised, offering to be made the first Sunday in November. I am so glad that I am writing you on Sunday, but will wait till Monday to mail. This matter has been delayed by a grinding debt which we are still attacking with bombs, hand grenades and machine guns."

A memorial may be established by a church upon its *promise to take an offering for the loan fund each year* until the sum of \$500 has been paid.

The results are marvelous and inspiring.

The capital of each memorial fund is loaned to churches. There churches return the loan with interest. The returned loan plus the interest is used in aiding other churches.

Thus with an ever-increasing capital there comes an ever-increasing power for good.

Taking one generation, 33 years, as a given period of operation, the following results are seen:

Five hundred dollars, lending \$250 to each church, will aid 60 churches with an investment of \$15,000, and will increase to \$3,058.70.

In the next generation the new capital will aid 420 churches with an investment of \$99,000, and will increase to \$19,000.

In the third generation the increased capital of \$19,000 will aid 2,520 churches with an investment of \$600,000, and will increase to \$120,000.

Thus in less than 100 years the original memorial fund of \$500 has increased to \$120,000, and has aided 3,000 churches with an investment of \$714,000.

One thousand dollars, lending \$250 to each church, will aid 140 churches with an investment of \$35,000, and will increase to \$6,630.40.

Fifteen hundred dollars, lending \$500 to each church, will aid 90 churches with an investment of \$45,000, and will increase to \$8,882.40.

Two thousand dollars, lending \$500 to each church, will aid 136 churches with an investment of \$68,000, and will increase to \$12,924.52.

Three thousand dollars, lending \$1,000 to each church, will aid 99 churches with an investment of \$99,000, and will increase to \$19,127.04.

Five thousand dollars, lending \$2,500 to each church, will aid 60 churches with an investment of \$150,000, and will increase to \$30,587.

Which is the nobler memorial—a discolored and disintegrating monument, or an ever-growing band of militant Baptist churches?

Will you not memorialize yourself or your loved ones—by a transfer of your Liberty Loan Bonds or war savings stamps—by the purchase of an Annuity Bond—by a cash payment—or by a subscription covering a series of years?

"He that hath pity on the poor lendeth to the Lord, and that which he hath given will he repay him again."

From the

Woman's Missionary Union

Baltimore, Md.



"IT IS SO"

The program was over and the speaker was mingling with the audience, when an earnest-faced woman clasped her hand and said: "It is so, what you said about the homeless Baptist churches in the South. My husband was pastor in a mountain town where there was a Baptist school. The church was too dilapidated for use. The Home Mission Board loaned us \$250; we got the rest from the community; the church was built, and our Baptist position was established in that town. It is so, all you said about a small loan of \$250 being all that many churches need to remove them from the list of the homeless."

"It is so," said another minister's wife, after she heard the plea for the unhoused congregations. "My husband and I have lived in Louisiana," she said, "and many are the times when he has preached in a brush-arbor. Well do we know how hard it is to 'grow in favor with God and man' when one has only a brush-arbor in which to worship. Everything distracts from worship under such conditions, and my heart certainly goes out to those congregations of the 8,000 homeless and dilapidated ones in our convention which have only a brush-arbor for a church!"

"Yes, indeed it is so," said the president of a large missionary society in one of our chief southern cities. "When I was a girl I joined the church in a building, the floor of which was sagging in at the middle. It took all my mother's persuasion to get me to do it. I truly pity those who have such dilapidated churches, and I am going to advise my society to give at least \$500 in the next five years, so that the Home Mission Board may lend it to such needy congregations."

"Down in my native state," said another earnest little lady, "the church has just been blown away by a storm. Do you suppose that it could get help from the church building loan fund?"

On a Mississippi train one morning two men were in animated conversation. One gave evidence of being a minister and the other seemed to be a colporteur. They were talking about the congregations in a certain association, and time and again they were heard to say that such and such a congregation was worshipping in a school house. "It is so" that many of our 8,000 homeless congregations find their spiritual home in a school, notwithstanding the fact that Baptists made possible the separation of church and state in this country of ours.

On still another train there was a young woman who had once lived in a frontier town, and she was interesting indeed as she told of the struggle for a church house there. "In a mud-hut, by candle light, we worshiped!"

The society met that Thursday afternoon in the courthouse, for the church had burned and money was being with great difficulty raised for a new building. "Yes, we will give \$500 in five years to the homeless churches," the members said. "A fellow-feeling makes one wondrous kind."

Thus, day after day, in a prolonged campaign to raise the W. M. U. apportionment for the church building loan fund,

people were heard to say: "*It is so*—all that you say about many Southern Baptist congregations having no homes for worship or of their having miserably dilapidated ones." These things ought not so to be, dear friends. Throughout the Bible we find God's blessing abiding upon his people when they were true to the worship in his temple. We see him giving Moses the pattern in the mount for the tabernacle, we see his glory filling Solomon's temple. We can see his favor far removed and the children of Israel in lonely exile when they forsook the worship of his house. God is no respecter of persons, but commandeth men everywhere to repent. If we have fine houses of worship it does not mean that God loves us more than he does those who are struggling to build. If we have come to him by faith it does not mean that he is satisfied, for his soul is still yearning for those in the unchurched sections who may never repent unless we help such communities to rise up and build. "Of him that hath, of him shall much be required."

IT IS SO THAT:

Southern Baptists outnumber all other denominations in the South.

Southern Baptists are the wealthiest denomination in the South.

Southern Baptists have 8,000 homeless and dilapidated churches.

All other denominations in the South put together have not so many.

No strong Baptist church is really strong when its sister church is so weak.

"All the members of the body, being many, are one body."

"Whether one member suffereth, all the members suffer with it."

The Home Mission Board has been commissioned by the Southern Baptist Convention to raise \$1,000,000 through its church building loan fund department.

The W. M. U. has promised to raise one-third of this million.

Each state W. M. U. has been apportioned a definite part of this one-third.

Several states have raised in cash or pledges practically all of their apportionment for this loan fund.

Every other state can easily or if necessary with difficulty do the same.

Many, many societies have given or will within five years give \$500 as a memorial.

Many other societies can and will do likewise, many giving \$1,000 and more.

Many individuals have given or will give or can give memorials for \$500 or more, in cash or pledge or Liberty Bonds or thrift stamps.

Our boys who come back from the trenches, sobered by the experiences there, will want good churches more than anything else.

"Freely ye have received."

PROGRAM FOR APRIL

CHURCH BUILDING LOAN FUND

Hymn—"We Praise Thee, O God"

Prayer for United States Army and Navy

Scripture Lesson—God's Plea for the Homeless Church: Haggai 1: 2-11; 2: 4-9; One Body: 1 Cor. 12: 12-26.

Repeating of Slogan—"Whether one member suffereth, all the members suffer with it." 1 Cor. 12: 26.

Roll Call—Let the members respond with one of the following facts upon the location by states of the homeless, dilapidated churches:

State	Homeless Dilapidated		Total
	Churches	Churches	
Texas	800	900	1,700
Missouri	350	750	1,100
Oklahoma	681	200	881
Arkansas	300	500	800
Louisiana	200	400	600
Florida	224	320	544
Kentucky,	300	200	500
Alabama	212	274	486*
Tennessee	227	113	340*
Georgia	43	239	282*
Mississippi	88	193	281
North Carolina	120	132	252*
South Carolina	38	54	94*
New Mexico	70	7	77
Illinois	32	27	59
Maryland	3	..	3
District of Columbia.....	1	1	2
Total	3,689	4,310	7,999

*Indicates incomplete report

Reading from Blackboard—Let the totals of the table above be given on the blackboard and read in unison

Repeating of Slogan—1 Cor. 12: 26

Reading of Article—"The Least of These (See pages 6-7 of March issue of HOME AND FOREIGN FIELDS)

Prayer for the Homeless Congregations

Talk—Church Building in the Bible

Talk—"Sayings and Deeds of Christ in the Temple"

Prayer of Thanksgiving for God's Use of Churches

Repeating of Slogan—1 Cor. 12: 26

Reading of Article—"It is So" (See page 18)

Talk—"Our Society's Part in Church Building Loan Fund Campaign"

Prayer, that Society may joyfully and faithfully fulfill this obligation

Business—Plans for completing S. B. C. apportionment. Announcements concerning W. M. U. Annual Meeting in Hot Springs. Offering. Prayer. "America"



W. M. U. ITEMS

The dedication of the splendid new building of the W. M. U. Training School in Louisville, Kentucky, will certainly be one of the remarkable and joyful events of our thirtieth anniversary. For nearly half our thirty years the women of Louisville and, through them, the women of the South, have been vitally interested in this school. Many building enterprises have been suspended by the war, but this school was granted

the privilege of completing its plans, and words seem altogether inadequate to describe its beauty and equipment. "Seeing is believing," so the friends of the school are asked to gather in Louisville for the dedication. This will be held the third week in May, immediately after the Southern Baptist Convention. Many who go to Hot Springs will plan to return home by way of Louisville, while others from the extreme South, Southwest and West will not want to go back to their homes until they have literally "gone out of their way" to go to Louisville. Plans are being made to have a truly impressive and beautiful dedication, and all who can should attend.



The W. M. U. corresponding secretary spent the week, February 9-16, at the Training School. The heavy winter weather had broken and everything seemed auspicious. The student body was well and hard at work with the seminary lessons and their practical missions. The food and fuel laws were being faithfully observed, and the spirit of patriotism was everywhere felt, from the service flag in Mrs. McLure's window to the knitting unit among the students and to the little Red Cross aprons of one of the Good Will Center Clubs. The severity of the winter put the Good Will Center to an unusual test, but it met the demands made upon it and proved an untold blessing to the community. One of the outstanding pleasures of this visit to the Training School occurred on Valentine Day, when the student body presented Mrs. McLure with a big red heart-shaped valentine, on the inside white pages of which were hand-sketched pictures of sixty churches, representing the number of students and also the number of churches which will within the next generation be helped by the \$500 which the valentine explained would be given by the students in the name of Mrs. McLure to the church building loan fund.



While in Kentucky, the W. M. U. corresponding secretary, accompanied by Mrs. Janie Cree Bose, the Kentucky W. M. U. corresponding secretary, attended a two-days' missionary institute in Lexington. Superintendents and delegates were present from a number of associations, the meeting being presided over by the district vice president, Mrs. L. L. Roberts. Every phase of the work was explained, but the emphasis was laid upon the extra sum needed by the Foreign Mission Board and upon the campaign for the church building loan fund. Three five hundred dollar memorials were secured for the latter, and many societies agreed to double before May their year's apportionment for foreign missions.



In behalf of the homeless Baptist churches in the South, visits were made by the W. M. U. corresponding secretary and Miss Margaret Buchanan, the Tennessee secretary, to Memphis, Humboldt and Trenton. The former also went to Jackson. At each place one or more individual, society and associational memorials were promised. It is also gratifying to hear that the students at Tennessee Baptist College in Murfreesboro have decided to establish a memorial of five hundred dollars. It is confidently believed that, within the next year, the majority of our leading Baptist colleges in the South will do likewise. No issue is more vital to our denominational existence and no subject more important in the training of our students.



From Tennessee the campaign for the fund was carried into Mississippi by the W. M. U. corresponding secretary, her co-worker being Mrs. Christopher Longest, the state W. M. U. chairman for the church building loan fund. Clarksdale, Greenwood, Leland, Indianola, Moorehead, Jackson, McComb, Hazelhurst, Meridian, West Point, Columbus and Winona were visited. From 13 societies, 2 associations and 5 individuals 20 memorials were secured, amounting to \$11,000. One of the many altogether delightful experiences of the Mississippi trip was a visit to the Good Will Center at Meridian. It is a substantial, attractive building in the mill section of the city, and is the friend of the community. One little incident will prove this. The office is so located that it can be left unlocked at night while the rest of the house is thoroughly barred. The telephone is in the office and the people of the community know they are welcome to use it. Late in the night a voice was heard calling over its wires for the doctor to come to a sick woman. "In as much as ye did it unto the least of these!"

W. M. U. Apportionment by States for Church Building Loan Fund

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

From the

Laymen's Missionary Movement

Knoxville, Tenn.



H. Z. DUKE

IN the death of H. Z. Duke, the Laymen's Missionary Movement loses one of its most effective advocates. No man of his time more thoroughly exemplified the principles of stewardship and world-wide missions, for which this movement stands. In the earning of money and in the investment of life and substance, he sought to do the will of God. With him life was a sacred trust.

In his addresses on stewardship, so mightily enforced by his own example, he made a great impression on Southern Baptists. Only a few days before going to the hospital, in a private letter, he stated that during the year 1916 he spoke in six states; up to September of 1917 he had made addresses in nine states, a total of 130 addresses; this service was rendered at his own charges. He also added that during this same period the Lord had prospered him in business as never before.

He had a passion for soul-winning; in this he perhaps found his chief joy. He was a spiritual blessing to every home he entered. He had unwavering faith in God. He was strong in public appeal to the lost. On a certain occasion, during a Bible Institute, I had the privilege of attending an evangelistic service conducted by this consecrated layman. His words were simple, yet heart-searching; the power of the Holy Spirit was upon him and the audience; Christian people were profoundly moved, and seven unsaved men and women were joyously converted; it was a pentecostal hour, and the memory of it shall abide with those of us that felt its blessed sway.

He made no effort at oratory; his early educational advantages were very limited; his words were simple and sincere, yet fraught with rare wisdom. His life added force to his speech. The story of his experience was more powerful than logic.

I cherished his personal friendship; I felt complimented that he spoke and wrote to me in a most intimate way; it was a joy to us both to be associated in service. The last letter I ever had from him was to cancel an engagement to speak at three conventions of Baptist men in Florida, because of his failing health. It is hard to realize that he is gone. Our Baptist gatherings cannot be the same to many of us. "Being dead, however, he yet speaketh." His life of consecration and abounding service should remain fresh in our memories and stimulate thousands of Southern Baptist laymen to greater devotion.



WAKE UP!

The February issue of *Men and Missions* has this significant statement: "The task of the church for the after-war period will require the broadest vision, the greatest courage, unbounded enthusiasm, unlimited faith, and the outlay of resources that will make the total of our penny collections for missions in the past look like the returns from a strawberry festival in a country church."

Northern Baptist laymen have recognized the enlarged obligation of this new day and have already begun their preparation by launching a campaign to raise a million dollars extra by March 31.

English Baptist laymen have also had a vision and are manifesting the spirit of Carey as they organize to "lengthen their cords and strengthen their stakes." Lieutenant-Colonel Sir Alfred Pearce, an eminent layman, has accepted the presidency of this movement, and Alec Tyler enters upon his duties as secretary with an absorbing purpose.

For many of us Southern Baptist laymen, "it is high time that we should awake out of sleep." It is a matter of rejoicing that many have already awakened. Let us have some gifts within the next few weeks that will surprise and thrill us. The unparalleled prosperity of many and the mighty challenge of enlarging fields should make a winning appeal. It will be an unpardonable sin with Southern Baptists not to reach the revised apportionment for home and foreign missions by April 30th. In this day when the spirit of altruism is at a premium, it is in order to urge the importance of a larger and a more whole-hearted consecration of wealth to the promotion of human welfare and the progress of the kingdom of God.

Who is responsible in this hour of opportunity and crisis? Will not every Baptist layman solemnly inquire, "Is it I?"



THREE QUESTIONS for BUSINESS MEN

THE following characteristic message, written in the form of a tract and addressed to his fellow business men, illustrates the type of man represented in Mr. H. Z. Duke, whose home-going has brought sorrow to the entire brotherhood.

First Question: What would you be worth to the cause of Christ if your property were all swept away today?

Have you sufficient character to stand firm and be faithful to the calls of God under an awful shock like the loss of your property, as Job did, or would you falter and give up your Christian work? God's testing time may come any moment; therefore, it is well to think along this line. Is your real strength in your Christian character and your faith in God, or in your property? If God is your strength you would stand. If your property is your strength you would give up.

A man is worth more than his possessions and he should be superior to the changes that might befall him. It is a grand testimony to both Christianity and a man's character when he goes right on serving God when reverses come. He can then prove to the world his real worth. In Christ's service every man should stand in his own Christian manhood whether he continually prospers or not.

Second Question: What would your property be worth to the cause of Christ if you were called home today?

"Then whose shall these things be which thou hast provided?" (Luke 12: 20, 21).

Have you made arrangements and have you a sufficient understanding with your heirs that your property would be so disposed of as to please Christ? It, no doubt, pleases God for you to provide for your family so they can make a good living but not so they can live in luxury.

No man can administer on your estate like you can, to please God. Why wait until you die to do noble things for Christianity? Why not do them now and enjoy seeing your means advance Christ's cause while you are living? Others who made it possible for you to have the gospel are living over in you today and you will live over in those in whom you invest, on and on till Jesus comes. Why not invest more time and money in people while we live? One thing is sure, you must see to it before you leave your property that it advances Christ's cause if it ever does. Every man should administer God's part of his estate.

Do it now!

Third Question: What are you and your property, together, worth to the cause of Christ today?

You can be worth much more as a business man to God's cause with property than without it if you will use it right. God wants to trust men with his property to use for him.

God's men, God's time, and God's money is the teaching of the Bible. Money is no more yours than time is. Can God trust you, as his partner, to use his money, or his property for his glory? If so you will be happy in its use. You are his partner, and he is yours. What kind of a partner has he in you? Should I use your money as extravagantly as you use God's money, what would you think of me? He wants your money, for his cause, so he can give you something better in its place—love, mercy, peace, joy and happiness. Man's greatest worth to God is service rather than money, but he wants both. Make both self and means serve him, now, while you can. No other course is either wise, or right. This is simply good business judgment. Let the answer be: Both myself and my property shall be useful to the cause of Christ today and every day God lets me live on the earth.



MISSION DAY IN THE SUNDAY SCHOOL

The April number of the HOME AND FOREIGN FIELDS will be received prior to March 31st—Mission Day in the Sunday school. It is suggested that the laymen line up with the pastor and superintendent in making this event a great success, both in an educational and a financial way. This affords an opportunity to enlist the children and to reach hundreds of young men and women that do not remain for church. Laymen should be valuable in fixing and reaching a high standard.



TWO STRIKING GIFTS

It is striking that two laymen, one a deacon in the First Baptist church of Hongkong, China, and the other a deacon in the Eutaw Place Church, Baltimore, should make gifts of almost the same amount at about the same time, to the Lord's work.

Deacon Wong Kok Cheun's contribution of about \$20,000 to the Baptist Academy in Canton inspires new hope in the cause of foreign missions; self-support and native preachers must be the constant objective.

Mr. Levering's generous gift was only another addition to the long list of offerings he has been making to the cause for years.



FIELDS WHITE UNTO HARVEST

A reliable authority claims that in all the years of her history, India has never furnished to the church a field of such opportunity and promise as she presents now, after three years of war.

Dr. J. H. Franklin says, "Men of wide experience feel that this is the day of days in Japan for reaching an inquiring people." It is claimed that Mr. Kanomori, the Billy Sunday of Japan, had as many as ten thousand people sign cards as inquirers in his campaign in the southwestern part of the empire alone, a few months ago.

Everywhere the "fields are white unto harvest." *It is the day of opportunity.*



ADVANCE

Fifty years ago the commerce of Africa was such a negligible quantity that the Statesman's Year-Book scarcely mentioned it; today the commerce of Africa is reckoned by the billion. Forty years ago there were no railways in Africa; now, over the thousands of miles where Livingstone toiled afoot, great trunk lines of railways extend from north, south, east and west.

Missionary effort blazes the way for railroads and is the forerunner of factories and improved farming.

In 1900 there were 560,000 Christian adherents in Africa; in 1910, 1,707,741, an increase in ten years of 196 per cent.



FUKUOKA ACADEMY

Of the \$6,000 needed for this institution, almost \$4,500 has been received; if all the members of the Emergency Band that received the first call would respond, there would be a small surplus.

When this urgent situation was presented to the Convention in New Orleans, great interest was manifested; indeed, the Convention was summoned to special prayer.

The following action was taken: "We approve the suggestion of Secretary Henderson, that the emergency in Japan for the Fukuoka school be taken care of by the Laymen's card system at once."

Later the following resolution was also adopted: "In view of the critical need for immediately providing \$6,000 to meet an emergency now confronting our boys' school in Fukuoka, Japan, which need has

been brought to the earnest attention of this Convention, and in view of the fact that a call will be at once sent out to the 'Emergency List' of laymen, appealing for the money for this object;

"Resolved, That our Foreign Mission Board be authorized to borrow, if necessary, \$6,000 and forward the same at once to Japan."

While the pledge made to the Convention in New Orleans was based on these cards, if any receiving the first call are unable to respond or, for any reason, desire to retire from the band, they will please give notice. Their wish in the matter will be gladly respected.



A SURPRISE

Rev. A. Scheve, one of the leading Baptist preachers of Germany, states that the Baptists of that country on December 3, 1916, numbered 47,570, as against 46,208 the year before, an increase of 1,362. This is the more striking when we consider that 7,519 Baptist men were called into service, of whom 685 fell during the past year, and that almost two-thirds of the Baptist preachers, not far from 100, were called to the colors.

The offerings are equally striking, showing a marked gain over previous years.

Pure religion has a wonderful way of propagating itself, or, rather, God can accomplish marvels with limited human resources.



ALL ABOARD FOR HOT SPRINGS

Hundreds of laymen date the beginning of their vital interest and activity in Christian work to the inspiration received at the Southern Baptist Convention. Their religion signifies more, there is a richness of Christian experience unknown to them before their vision was enlarged and their zeal quickened by the compelling power of this great meeting. The enterprising farmer is unwilling to miss a meeting of the Farmers' Convention, the ambitious doctor *makes* the opportunity to attend the Medical Association, and the aggressive Christian layman should recognize the need of this inspiring Convention. Laymen should learn that their business will not go to rack while they are away in the interest of the Lord's work. It is a democratic body, and laymen may have all the recognition they will use well. Let us go up to Hot Springs in large numbers; it will afford a needed vacation, give opportunity to meet the elect of the South and bring us under the spell of this mighty gathering.



REPORT OF PROGRESS

This is a partial list of accessions to the Emergency Band made recently through the voluntary effort of friends; numerous individual accessions have been reported, and other groups have been added through the work of the General Secretary:

J. C. Maxwell reports 13 members for Alexander City, Ala.; N. C. Floyd, 9 for Demopolis, Ala.; Mrs. J. Carter Wright, 12 for Roanoke, Ala.; T. C. Cothran, 7 for Alachua, Fla.; R. J. Cox, 7 for Winstanley Church, East St. Louis, Ill.; S. K. Bucknell, 5 for Landsdowne, East St. Louis; R. B. Anderson, 8 for First Church, East St. Louis; H. B. Price, 8 for Hernando, Miss.; B. G. Lowrey, 4 for Pickens, Miss.; H. L. Watts, 6 for Winona, Miss.; B. G. Lowrey, 4 for Shelby and 14 for Clinton, Miss.; D. H. Howerton, 5 for Bloomfield, Mo.; J. M. Hail, 12 for Roswell, New Mex.; J. M. Jarvis, 7 for Haileyville, Okla.; George McMillan, 4 for Bristow, Okla.; J. G. Wilson, 8 for Ninety-Six, S. C.; C. B. Bobo, 23 for Laurens, S. C.; W. R. McMillan, 12 for Westminster, S. C.; W. S. Brooke, 7 for Johnston, S. C.; R. O. Dobson, 17 for First Church, Gaffney, S. C.; J. I. Huggins, 6 for French Broad Church, Tenn.; C. S. Stephens, 15 for Morristown, Tenn.; C. D. Fine, 23 for Vernon, Texas; H. W. Powers, 15 for First Church, Bristol, Va.; C. Gilbert, 7 for Bedford, Va.; J. H. Hargrave, Jr., 8 for Chatham, Va.; E. R. Miller, 8 for Harrisonburg, Va.; W. N. Surface, 12 for Norton, Va.

This extra \$5.00 annually is a mere incident for most of these men; they will pay their full share to the regular budget, and make some worthy offerings besides in these times of unparalleled need.

Someone has said, "Do not imagine that these extra calls, born of the emergencies of war, will injure the regular giving for church support and missions. The member who would not respond and make this an extra, would not give any way."

"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."

The collection of this fund by the Laymen's Missionary Movement is only temporary; for the present it is a help in securing new members and it also is a means of learning those that can be depended upon. When tested, the list will be turned over to the Boards and collection made through the ordinary channels.

“Watchman, What of the Night?” “The Morning Cometh—”

Heralds of the King Across the Seas Tell of the Gospel's Triumph in Messages that Grip the Heart and Strengthen the Faith

“The gospel, the power of God unto salvation,” Paul described it. Has it lost any of its old-time power? Can lost, sin-defiled, helpless, ignorant men and women be transformed in an instant's time into saved, cleansed, hopeful, enlightened children of God by the power of the Holy Spirit working through the ordained instrumentalities of prayer, the Scriptures, preaching, teaching, personal witness? Can men and women, boys and girls, of every race and condition, be laid hold on by the power of a living Christ and be built as living stones into the church of Jesus Christ? Let missionaries in the midst of heathen darkness, pagan superstition and papal error, give answer in stories that constitute a continuation of the Acts of the Apostles.

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The Answer from Africa

DR. S. G. PINNOCK, author of “Romance of Missions in Nigeria,” for twenty-five years our missionary to Africa, gives three brief sketches that need no further argument or comment:

DANIEL OMODELE TOGUN

The story of this man furnishes an example of what natural ability, assisted by the grace of God, can do for an illiterate native laborer. It was in 1901 that this young man came to work in the mission garden as a laborer, and an occasional hammock carrier at Oyo. He soon became a Christian and applied himself to the

task of learning to read. In 1902 he accompanied L. M. and Mrs. Duval to Saki and remained there to work on the new house which was being built. Mr. Duval soon discovered the sterling qualities of Omodele and gave him opportunities to pursue his studies after each day's work was done. In this way he acquired a knowledge of the vernacular and English. He then entered the Training School at Ogbomoso, and in three years became a graduate. He has since passed three post-graduate examinations, and is at the present time assisting Brother Duval in the classes at the Seminary. His chief delight is in preaching, and he has become a most earnest and fearless speaker in the cause of truth and righteousness.

JOHN DARE

This man came to work in the mission garden at Ogbomoso under Doctor Green, with the privilege of attending the elementary school. After passing through this school he entered the Training School, and each year held the first position in the classes until he graduated with honors in 1911. Since his graduation he has been associated with Doctor Green in the dispensary, and has passed three post-graduate examinations, including the special examination for dispensers. He takes an active part in the Sunday school at Ijeru church, and is clerk for that church. Recently he was married to one of the girls educated in our Girls' School at Abeokuta.

JOHN ADIGUN LAFINHAN

This useful preacher, a native of Ogbomoso, and a married man, put himself through the elementary school, entered the Training School, and with others graduated during the period 1910-11, when I was in charge of that institution. Today he is one of our foremost evangelists, in charge of the rapidly growing church and school at Igbajo (one of the outstations of Ogbomoso). This church reported

nearly two hundred members, seventy baptisms, and contributions to the amount of \$200 in 1915.

The results of missionary effort are manifold and far-reaching. In the case of adults, idols are given up, and the converts often spend many months in laborious effort to learn to read the Bible. Family prayer is instituted and the influence of the new religion is brought to bear upon all within the family circle. Houses are being changed into homes, a thing unknown in Africa before the introduction of Christianity. Flowers appear in the homes of those who before their conversion never saw the beauty or understood the ministry of these silent witnesses. In the homes of our native workers there is a marked improvement in the order and cleanliness of the rooms, indicative of a growing desire to live out their religion. There is a deepening conviction in the hearts of those who feel called of God to preach the gospel, that the ministry is the noblest work in which they can engage, and many of these brethren refuse employment which offers them much higher remuneration. One amongst many of such cases is that of Brother J. R. Williams, the pastor of the First Baptist Church, Lagos, who when called to the pastorate relinquished a salary of \$600 a year to receive \$345.60 from the church which called him.

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The Answer from China

From South China come marvelous evidences of the favor of God and the power of the Holy Spirit upon our workers. REV. P. H. ANDERSON, of Canton, the great seaport city and gateway to the South, tells of the gift of twenty thousand dollars by a wealthy native Baptist for the erection of a splendid dormitory as a memorial to the donor's father, for many years a deacon in the Hong Kong Baptist church.

WONG KWOK CHEUN'S GREAT GIFT AND WHAT IT PROVOKED

“This generous act on the part of Brother Wong has already done good in many ways. It has met a very urgent need in the Academy, by guaranteeing the completion of this splendid building free of debt. This also leaves in the hands of the Academy several thousand dollars from the Judson Fund with which to buy land. Being crowded for room, this is a very important item. Then, again, it has given inspiration to our Baptist people to undertake larger things for the Academy. The next night following the laying of the cornerstone, the students started a campaign for a Y. M. C. A. building, and raised among themselves twelve hundred dollars, local currency. A few days later the Board of Trustees of the Academy, in the most important meeting of its history, decided to recommend the launching at once of a campaign for one hundred thousand dollars, local currency, for the enlargement of the school, in celebration of its thirtieth anniversary. The details are now being worked out and a definite plan will be submitted to the Two-Kwongs Association in January.



Native African Musicians.

Natural lovers of music, these men, under the influence of the Gospel, turn from debasing demon-worship to the praise of Jesus as Redeemer and Lord

"Some important lessons can be drawn from the above facts:

"1. God has men in his kingdom, even in China, who are able in a financial way to do great things for his cause. Five years ago no one among us thought, or even dreamed, that such a thing was possible. Even now we realize that Brother Wong's gift is far in excess of what anyone hoped for a few months ago.

"2. There is no better guarantee for the success of an institution, than for it to be planted in the sacrifices of God's people, and watered with their tears. God will raise up men to stand by such an institution in the hour of its trials.

clude the day-pupils, a few of whom are still unsaved, but most of them come from Christian homes. Among the sixteen were two women, a mother and daughter, whose husband and son have been church members for some time. The daughter is attending a government school. She will graduate soon, and plans to make a special study of the Bible afterwards. The other two converts are friends of the family. One of them resides some distance from here, but being in the city during some special meetings last summer, became interested in the gospel. The little son of the pastor was also among the number. Our church is soon to have another daughter,

that of making bamboo rain hats. With private funds a small building has been rented for the purpose of holding meetings for these women, and two Bible women have been stationed there. They are living in the small upper story and on days other than market days will work in the neighboring villages. Morning and evening the boys and girls of the village come to them to be taught Christian books. The men of the village as well as the women have thus far been very friendly. A man attempted to make some trouble and tore down the paper sign, but the other men of the village scolded him so severely that he left the town. He was incensed because the Bible women would not give him (a stranger) a letter of introduction to the church here in the city, that he might be received. There is only one professing Christian in that place, and I fear he is not a possessor. Pray that the friendliness of the people may continue, and that a harvest of souls may be reaped for his glory.

"We are greatly disappointed that the Board does not see its way clear to furnish the means to repair and enlarge our Girls' School building, but I suppose we are not the only ones who have had to be refused the seemingly much-needed funds."

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In Central China, with its teeming millions, the importance of small beginnings is being evidenced in a wonderful way. The seed sown by pioneers is bearing a rich harvest of souls, and the new day is just beginning to dawn. Ignorance and superstition in these remote interior towns and villages have been intense, but gradually are succumbing to the onslaughts of the gospel and of modern science. MISS



At Work on the Canton Baptist Academy.

A \$10,000 gift from Brother Wong, a native Baptist, made possible the building of a greatly needed dormitory.

The Academy is very close to the hearts of the Baptists of South China, because they have built it, sacrificed for it, and wept over it. And now God has used their very sacrifices to move the heart of Wong Kuek Chuen.

"3. A worthy deed, done in a worthy spirit, bears fruit in ways more far-reaching than the deed itself. Brother Wong's gift will be about twenty thousand dollars, but this gift is inspiring our people to launch a campaign for a hundred thousand dollars. Even this is not the best of it. The nearly ten thousand Baptists of South China have gotten a new vision of service, and a new conception of the importance of their educational enterprise.

"4. The day is not far distant when the Baptists of South China are going to bear heavy burdens in connection with their own work. In this age of progress we appreciate, as never before, the Baptist plan of developing individuals, and local churches, and of binding them together in the carrying out of a great purpose."

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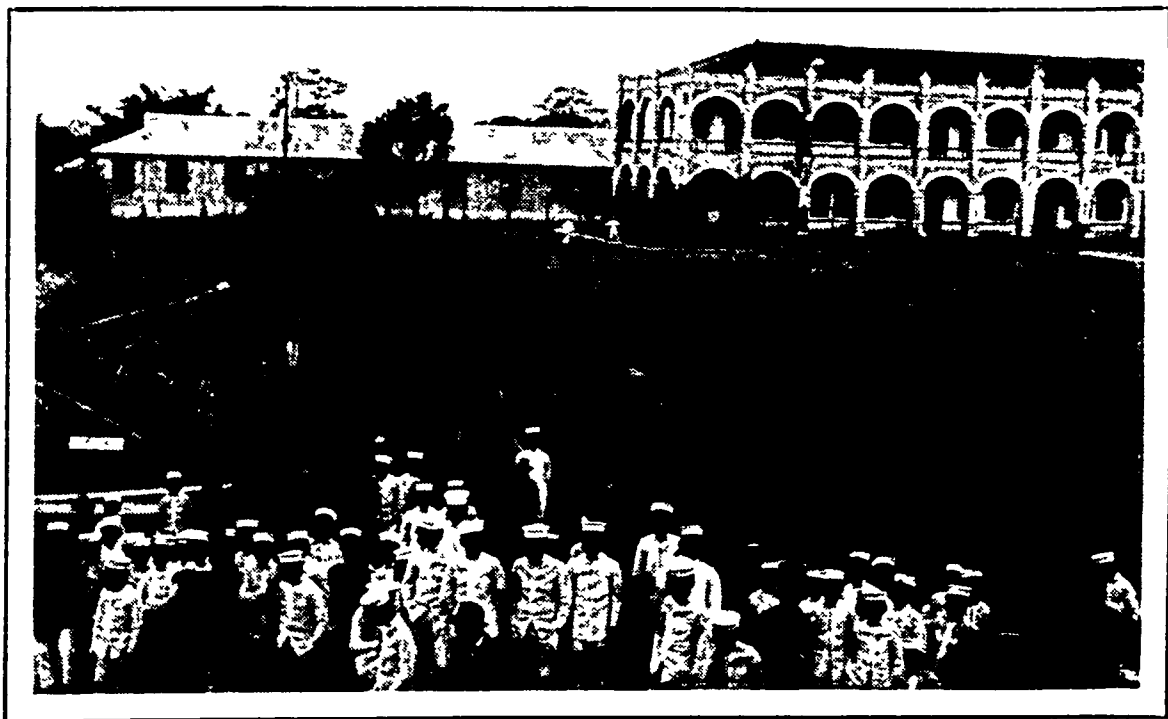
From Shiu Hing, in South China, come tidings of good things—souls saved, new doors opened, pressing needs of enlargement. MISS H. T. NORTH writes of

A RED LETTER DAY IN THE SHIU HING CHURCH

"Last Sunday was a red letter day in our church, as sixteen persons were buried with Christ in baptism. Eleven were from the boarding school—three women and eight girls. Now there are only three women in the school not church members. In the Girls' Department there are five, but most of these are small and have been here only a short time. This does not in-

making the second one. A new church is to be organized in one of the old out-stations. A large number of our members reside at that place and we are glad for them to organize, though it will somewhat weaken the mother church.

"At one of the other stations, where formerly there was a rented chapel, the Christians plan to erect a building this winter for services, and will also use a portion of it for the boys' school, which is now being held in an ancestral hall. A few miles away from this market town, but in the same district, there is a small market called Bamboo Market. This market is frequented principally by women whose industry is



The Finished Structure.

On the occasion of the corner-stone laying of this magnificent building, Brother Wong increased his original gift of \$10,000 to \$20,000.

E. E. TEAL relates a heart-rending story of need and a glorious report of how it is being met through medical work:

IN THE YANGCHOW BAPTIST HOSPITAL

"In January, 1912, after I had been in China one year, battling with the Chinese language, and trying to become adjusted to the customs of Oriental life, the Bagby Memorial Hospital for women and children was opened. Mr. Chas. T. Bagby, of Baltimore, donated this building for women and children, in memory of his little son,

who had died, and Dr. P. S. Evans, of Yangchow, superintended its construction.

"It was decided that I should live in the new building until the work was well established and until a nurses' home could be built. My first night was a sleepless night, as my room was just over the room where the hospital evangelist, 'Paun Shien Seng,' was dying. As women had



The Baby-Engaged Girl.

The tall girl in the center, who teaches this bright group of children, but who must be married against her will.

not yet been admitted, he was carried over there in order that he might have quiet. I was lonely, so I spent the greater part of the night in prayer, asking God to bless the work and cause the women to be willing to come and be treated; also that I might minister to them and win their souls to Jesus.

"When visiting the clinic, where many poor, sick and afflicted people were waiting to be examined by the great foreign doctor, an indescribable feeling of heart-sickness came over me, and I caught a faint glimpse of my future work. Women and children, whom Dr. Taylor had admitted for treatment, were in this small room, lying on the floor, on beds of straw, clothed in filth and rags, their beds surrounded with all kinds of junk. But under the influence of one who was so deeply interested in the work as was Dr. Taylor, and so enthusiastic in developing every phase of the work, and in utilizing what he had at hand, the feeling of loneliness soon gave way to one of hopefulness and cheer.

"On the following morning of this first visit I went over to superintend the cleaning of the new building and to take charge of two women patients who had then been admitted. Liu-si-fu, a carpenter, whom Dr. Taylor had sent over to help in the work, was waiting on the steps, to tear down the old bamboo fence which separated the men's hospital from the women's, and to clean up the yard. It was not a very auspicious beginning, compared with our American hospitals, with all their modern equipments—no bathtub, no tables, no linen, no running water, nothing in the way of conveniences.

"A tall, gawky woman, who had been helping in the clinic, was ordered to bring a basin of water to bathe the patients, but she hesitated, feeling sure that they would take cold if they were bathed and their clothing changed. The patients became excited at the very suggestion of a bath, and it was a hard struggle to get them bathed. A treatment was given to one of the patients in the afternoon, but she left before time for the second treatment. Many patients returned home soon after admittance rather than submit to treatment.

"A woman with a most horribly infected leg was being treated in the hospital, and would have soon been well had not her husband carried her away to a Chinese doctor and submitted to his treatment, which meant many days of terrible suffering for her.

"After many trying experiences, with all their discouragements, and with many futile attempts

to make model patients and model nurses, the work became more encouraging. Dr. and Mrs. Evans moved to Nanking before the new hospital was opened, and at this stage of the work Dr. A. S. Taylor's furlough was due, but Dr. R. V. Taylor, Jr., had arrived on the field, and with his great ability and skill, was ready to take up this important work. He, too, had his difficulties, disappointments and discouragements, but he was so interested in developing every phase of the work that he soon won the confidence of the people, and the work increased rapidly, both among the women and the men.

"The opportunity for service has been wonderful. Most impressive and helpful are the daily morning services which are conducted in the chapel, where all helpers and convalescing patients are required to assemble. There is also a short talk given to the clinic patients every afternoon before they are seen by the doctor.

"The hospital is an ever-open door to evangelism. The lame, the halt and the blind are brought daily to the gates to be seen by the physician, recalling to mind the time when Christ, the Great Physician, healed them, 'In so much that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see; and they glorified the God of Israel.'

"Coming into close touch with the patients daily in the hospital, and ministering unto their bodies has given us an opportunity to be with them socially and to visit them in their homes and meet their relatives and friends, and to bear witness for Christ, for which we praise God."

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Is it any wonder that God so hates heathenism? It represents the triumph of the devil in the ruin of God's choicest creation—a human being. To live in a heathen society, bound by heathen customs and laws, is about as near to a perfect hell as the devil himself can conceive. MISS ATTIE BOSTICK, of Taian-Fu, in North China, reveals the horrible cruelty of child marriage, and shows the power of the gospel to change all this, in the following touching story:

THE BABY-ENGAGED GIRL

"You see her, the tallest girl in the picture, standing at the right of the window, which is a window of the church in the village where she teaches. She is now only seventeen, and has taught these little girls who are grouped around her for ten months. She is Miss Gee, and a very nice young girl.

"When she was only a baby, before her mother had heard the gospel, she was engaged to a baby boy, even younger, belonging to a family about three miles from her home. This is often done between parents of children, and is generally about as satisfactory as the engagements made when the children are larger, for it is all the work of the parents, and the girl and boy are not consulted at all.

"This girl's grandfather came up to this city, a distance of thirty miles, about three years ago, and, passing by the English Episcopal church and school buildings, was moved to go in, and asked to see the schools. He was very favorably struck with their girls' school, and about a month later, as he lay dying he made his sons and daughters-in-law promise to send the three girls of their families to this school. At the opening of the next term this Miss Gee and her two cousins came for admission to this school. Miss Gee went two years and a half, when the mother-in-law-to-be sent her mother an objection to her future daughter-in-law's going to 'the foreign school,' and demanded that she stop and rebind

her feet, which she had unbound in order to be admitted to the school. The mother kept her out of school, but did not make her rebind her feet.

"Our Christians out there had some little girls they wanted to put in school, so they asked her to teach for them. Although she had only been to school two years and a half, she had studied some under an uncle at home, and she has done very well indeed in teaching this little school. They gave her, with some help from us, only enough for a bare living. She and her mother were both received for baptism last spring, but owing to a scarcity of water, because of the drought, they were not baptized till this fall. This young girl is anxious for further education, and we feel she could be of much more help with a thorough education, but the mother-in-law has recently demanded her in marriage, even threatening to put the law to them, so the girl's mother has consented to give her next November. The young girl has shed many tears over the matter, and I feel very sorry for her, but I see no help for her. There are no Christians in her future home, but some very earnest ones in the same village, and we are hoping and praying God may use her gentle Christian life to influence those of her future home to turn to Christ.

"Perhaps you wonder why she went to the Episcopal school. Well, you see, she was not a member of our church then, but up to the



Native Bible Women.

Assistants to Miss Teal, Yang Chow, Central China.

present, if our Christians want to educate their children, they send them to this same school, as we have no school for them. Naturally, the girls would grow up in and believe that doctrine that they heard taught every day. We are planning now to start a little school for the children of our Christians, and ask your constant prayers for us."

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The Answer from Japan

From REV. P. P. MEDLING, Kago-shima, Japan, comes a happy echo of wedding bells and Christmas celebration. Lack of workers and equipment in the Island Empire is making progress much slower than it would be if re-enforcements could at once be sent; but in spite of difficulties success is crowning the efforts of our workers. The heaven is being

introduced, but the lump is so large and the amount of leaven so small that its effects will be slow in appearing. Now is the time of times for a great Baptist drive in Japan.

A JAPANESE WEDDING

"The first wedding ceremony since the completion of our chapel in the spring was performed last Saturday night. It was, in fact, the first Baptist church wedding ever held in Kagoshima. Last night, too, the Sunday school celebrated Christmas, and one hundred and twenty were present. Most of them were children.

"In nothing is the difference of viewpoint of the Japanese from the Occidental more apparent than in the manner of conducting a wedding ceremony. There is no license to be bought, as the ceremony is purely social, but it is vital that a third party—a nakadachi (middle-man)—

entertainment also. Kichibei San read his formidable document concerning the purpose of Christmas, and O Teru San sang her song with great gusto amidst many smiles and much laughter. As it had been some time since I had visited this school I was delightfully surprised to see the remarkable change which has taken place in the appearance, deportment and intelligence of this band of children. They have improved so much that I cannot realize that they are the same children. And how well they had learned to sing! In the beginning no two ever struck the same tune, or, if they did, they could not be kept together continuously, but now they are doing very well. God's blessings upon Tarumizu!"

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Answer from South America

Coming nearer home, we turn to our workers among our South American neighbors, to find that here Baptists have what is at present their choicest opportunity of rendering a far-reaching service. Latin-America is undergoing a process of awakening, and with this alertness comes the throwing off of bondage to the papacy. Nowhere in the world is there more imperative need for the preaching and teaching of the truth, and nowhere, too, can such immediate and lasting results be expected. Read this story from REV. A. J. TERRY, in the far interior of Brazil:

THE POWER OF CHRIST IN TRANSFORMING A LIFE

"Joao Rodriguez is a man of good family who is living in the interior of this state (Piahy). He is a cow-boy and hunter. He is seldom seen without his rifle or shot-gun, spending his time mostly in hunting when he is not occupied with his cattle. Unfortunately he had fallen completely under the dominion of strong drink, and was considered as worthless by his neighbors and his own immediate family. A little over a year ago I had the privilege of preaching the gospel to him, but his heart was hardened. His brother-in-law and sister are faithful Christians, and these were working and praying for his conversion. He was even feared by every one when under the influence of drink, because he is a powerful fellow and does not know what fear is.

"A few months ago his friend and brother-in-law found him drunk at a public market-place. He had his shot gun with him, as usual, and was threatening every one. His friend, Theodoro Pereira, at once took charge of him and tried to get him home. After much difficulty he managed to get him on the road, the drunken man walking and Theodoro on horse-

back. The story would be too long to tell how the latter fought with him, the former even trying to bite the horse's head and neck like a mad man.

"Finally the drunkard stopped, and began to cry like a child. Theodoro asked him what the matter was, and the reply came at once, 'Because Jesus doesn't want me any more.' His friend was amazed at this response, and began at once assuring him that Christ did love him and would save all who would trust in him. The result was that there on the roadside Theodoro stopped to pray for the poor, lost soul, while the drunken man was crying. Theodoro feared that the man did not realize at that moment what he was doing, so hastened to get him home.



A Cheerful Patient.

The gratitude of those who are helped and the fortitude with which they suffer are indeed touching.

shall have effected an agreement between the guardians of the contracting parties. The law makes only two demands. The engagement must be official, as stated above, and the names must be properly recorded almost any time after the ceremony. They may even live together without the ceremony, if they so desire, without violating the law, but if either of the above demands are not fulfilled, all children are illegitimate. The point is that the names cannot be registered without the consent of the two guardians. There is no reading of a license, or holding of it in the hand of the administrator, nor any need of witnesses, nor return of the papers after the ceremony, nor is the administrator any concern of the Japanese law. These are some of the peculiar features of the marital customs of the Japanese Empire.

"The Christmas celebration is very religiously observed among the churches of Japan. For a Sunday school to fail to have a Christmas celebration is about the greatest misfortune that could happen, or so the Japanese children see the matter. A summer picnic and a Christmas celebration are the mountain-peaks of joy of these little boys and girls. The grown folks, too, enjoy them immensely!

"Upon the night of the 27th the Tarumizu Sunday school held its Christmas celebration with a tree, decorations of various kinds, and candles to enliven the pleasures of the hour. There were about 130 Gambeis and O Terus present at this



Count Orsini.

The story of his life and conversion reads like a romance. His devotion puts many of us to shame.

He no longer resisted, but went willingly. He was given a hammock at once and went to sleep. When he awoke Theodoro commenced talking with him again about Christ's power to save, and the poor fellow gave his heart to Christ.

"Some months later I was passing the place again and spent some two weeks there preaching. Among those who heard the Word gladly each time was Joao Rodriguez. The sadness and despair have passed from his face; he can now look the world in the face without fear; he no longer drinks. In other words, Joao Rodriguez is a new creature in Christ Jesus. He is waiting to be baptized until he can be legally married. He was married by a priest and not by law. Here only marriages performed by the judge are recognized by law, so we will not baptize anyone married by the priest unless they have obeyed the law. He is waiting to perform his duty as a citizen in this respect, and then he will be buried with Christ in baptism.

"In the meantime even the enemies of the gospel are commenting on the difference in his life, because the transformation of his life is apparent to all who knew him before and see his life today.

The Brother's Part

Don't you know it's the part of a brother of man

To find what the grief is and help when you can?

Did you stop when he asked you to give him a lift?

Or were you so busy you left him to shift?

Oh, I know what you meant; what you say may be true;

But the test of your manhood is, What did you do?

Did you reach out a hand? Did you find him the road?

Or did you just let him go by with his load?

—Selected.

"This is but one instance of the marvelous manner in which the gospel is redeeming and transforming those who before only knew the hollow shell of religion taught by the priests, which has no regenerating power. Like him, there are thousands of others waiting for someone to come with a message of hope and salvation."

✧

Another inspiring story comes from REV. W. E. ENTZMINGER, of Rio de Janeiro, South Brazil, indicating the character of Christian manhood developed among Brazilian Christians. Surely such men will do to entrust with the riches of the gospel.

SEÑOR ANTONIO TUSCANO ORSINI

"Senor Orsini was born in Italy eighty-eight years ago, the son of Count Orsini, a man of large possessions and high position, and the trusted leader of a political party, in opposition to the government. The count, however, met with terrible reverses, succumbing to the ferocious persecutions leveled against him by the government's agents, who confiscated his property and scattered his numerous family to the four winds, a part of which took refuge in the land of the Southern Cross. Among them was the hero of our story.

"Of course, he was reared a Roman Catholic, and after the strictest sort. He came to be really religious, exceeding the majority of his co-religionists in devotion to the 'saints.' He elected Saint Antony of Padua as his patron, of whom he became a most loyal devotee. From a piece of wood of his own choosing he hewed out the likeness of a man, which he daubed over with paint and gilt and then took it to a priest who for a consideration blessed it and named it Saint Antony of Padua. For thirty-eight long years this grotesque image was the only god Senor Orsini knew, into whose deaf ears night and day he poured his ardent prayers, often with strong crying and tears.

"Several years ago, however, a married daughter, living in an adjoining state, was happily converted to Christ, and at once began to tell to those of her own household what great things the Lord had done for her soul. Her long, interesting letters to her father induced him to come to our church in Nictheroy, of which the writer was then pastor, to find out something more definite about the new religion that had caused such a revolution in his daughter's life. Before a great while he was received as a member of the Nictheroy church, along with his gentle little wife, and from that day to this his Christian life has been notable in several respects.

"His faithfulness to his church has been almost ideal. Though living at quite a distance and where transportation is both difficult and expensive, this old brother, who is fast approaching the nineties, rarely ever misses a service. Such is his regularity that a single absence is a cause of anxiety on the part of the rest of the brethren.

"He is a model listener. Into every feature of the worship he enters with an earnestness and zest that would be difficult to exceed. Apparently there is ever present to his consciousness the admonition of the Saviour: 'Take heed how ye hear.' Not one word of the sermon is allowed to escape him, if possible to avoid it. His listening is so eloquent and inspiring that it cannot fail to loosen the poor stammering tongue of the preacher as he exerts himself to tell the story of redeeming love.

His joy in the gospel, and in the Lord, like Peter's, is unspeakable and full of glory. Deprived of almost every other source of happiness in this life, he can exult in his fellowship with Christ and his brethren in the Lord. In his own words, he experiences more satisfaction as a

The Bridge

*An old man, going a lone highway,
Came at the evening, cold and gray.
To a chasm vast and deep and wide.
The old man crossed in the twilight dim.
The sullen stream had no fear for him;
But he turned when safe on the other side
And built a bridge to span the tide.
"Old man," said a fellow pilgrim near,
"You are wasting your strength with building here;
Your journey will end with the ending day.
You never again will pass this way;
You've crossed the chasm deep and wide.
Why build you this bridge at evening tide?"
The builder lifted his old gray head,
"Good friend, in the path I've come," he said,
"There followeth after me today
A youth whose feet must pass this way;
This chasm that has been as naught to me,
To that fair-haired youth may a pitfall be;
He, too, must cross in the twilight dim—
Good friend, I'm building this bridge for him!"*

follower of Christ in one short day than in all the long weary years of wandering in the labyrinths of Romish idolatry and superstition. During the few short years of his discipleship, his Christian life has been much enriched by remarkable answers to prayer, of which he loves to tell. The following is characteristic. Having invited a family living near-by to accompany himself and wife to service and who had accepted the invitation, he discovered that he did not have in his possession sufficient money to defray the expenses of the trip, as it would fall to his lot not only to pay his own but also those of the invited, as is the custom in this country. His chagrin was complete; how could he save his face? To borrow was out of the question. A still, small voice suggested: "Take it to the Lord in prayer." Yes; this was the solution. Having risen from his knees after earnest supplication, he went out on the street. The very first man he met was one who had been owing him twenty milreis (five dollars) time out of mind, and from whom he no longer expected a cent. However, on seeing our hero, the man produced a bill and with a smile of genuine satisfaction handed it to our old brother. How great was his relief and elation over this evidence of the Lord's intervention in his behalf.

"This precious old man is one of a large class of men and women on all mission fields who are the Lord's jewels being gathered for his crown from under the debris of Romish and pagan superstition and who constitute the missionary's chief joy as he goes about in the prosecution of his God-given mission."

What If the Light Go Out?

*What if the man who watches the light
Way up in the lighthouse tower
Should say, "I'm tired of the dull routine
Of tending the lamp each hour."*

*"A little dust on the glass won't hurt;
The wicks don't need trimming today;
Though I know the oil won't burn all night,
I'll just hope no ship goes astray!"*

*And the ship that was nearing its harbor
safe
Was washed upon the rocky coast,
Just because no light shone out in the night,
The lives of the crew were lost.*

The Answer from Mexico

From Mexico REV. C. L. NEAL writes, giving encouraging news of progress and outlook. Conditions in Mexico, while still unsettled, give promise of growth in every direction as regards Baptist labors. The meeting of workers described below shows the aggressive, hopeful spirit that pervades:

A CONFERENCE OF WORKERS

As soon as I got back to Toluca, I began to arrange for the workers to meet here in a conference. All of them came except three, and they could not come because they were cut off from communication.

We gave one day to reports of the work, and the rest of the time to the discussion of the following subjects:

- The best methods of doing personal work;
- The best methods of working in the country or beginning work in new places;
- The duty of the church to the pastor;
- The duty of the pastor to the church;
- How best to encourage the churches to self-support;
- Methods to be used in getting the churches to give to self-support;
- What should the churches do toward self-support?
- Better methods in Sunday school work;
- What can be done for the social life of our people?
- Best methods to get the members of the churches to do personal work.

All joined heartily in the discussions till it was necessary to limit every speaker, and often two or three were trying to get the floor at once. It was very animating, and I think all went away with the determination to put in practice what they had received. At night we had services for all and although it rained almost every night, we had good attendance. On the last night we had a very touching and spiritual consecration meeting that lasted nearly three hours. I never saw a service in Mexico where so much feeling was manifested. Strong men wept as they told of trials and sacrifices they had had, and how they were determined to consecrate themselves more fully to the work. Not all could talk in the two hours devoted to this part of the service. A call was made to those who were ready to turn from their sins and trust in the Saviour and seventeen acceded to the invitation. One of the number was the wife of our preacher from Leon, who has been married six months. She came from a Catholic family. Her profession was beautiful to see, and one thing that struck me was the way she clasped her Bible to her breast and said, "Now I love my Bible so much more." She is a bright, intelligent woman, and her conversion means a great deal for the cause. The consecration meeting closed with the baptism of five candidates. After the good-byes were said the woman from Leon asked if she could be baptized, and so we invited her to stay over a day and we had another baptism the following night.

On Friday, our regular prayer meeting night, a fine interest was manifested and a proposition was made to the cold church members, and four re-consecrated themselves. Then the doors of the church were opened and six presented themselves for baptism. One was baptized Sunday night, making seven baptisms in the first week after our young pastor's ordination.

The church had taken advantage of the presence of the other ministers for the ordination of their pastor, Juan Gaspar, who is a graduate of our Toluca schools.

The work in Toluca is doing well. The services and the Sunday schools are well attended.

Putting God to a Test

Missionary Robert Hamilton

It happened some years ago in the little town of W—, near which one of our Indian missions was located. A man had come from an adjoining state, having passed through a very sad experience which had embittered him toward the churches and preachers. After a time he married a good woman—a member of the Baptist church—who wanted to be faithful to God and his services, but soon found herself at cross-purposes with her husband. She resolved to pray every day for her husband's restoration until God answered her prayer.

The man was a carpenter and contractor, a good workman, and I employed him to build an Indian church. His work being satisfactory, I afterwards had him build two other houses, and thus we became good friends. One day as we sat together near an unfinished building, in a burst of confidence, he told me the sad story of that which had broken up his home and almost wrecked his life. I could offer no defense and attempted none, but sympathized with him, and felt honored that he had confided in me a story which he had perhaps not told to any other man in the state.

The wife usually attended the morning service at the church, but with some misgivings, knowing how her husband felt about it. One Sabbath morning as she was returning home from church, with tears coursing down her face, she said aloud, "Lord, I will have to give it up. I have done all that I can and you don't seem willing to answer my prayer." Then, amidst fresh tears and sobs something seemed to speak to her heart: "But have you done all that you can? You do not attend the Sunday school; you never go to the evening service or the prayer meeting. You became miffed at someone at the women's meeting and quit attending some months ago. You never take time to visit the sick in your neighborhood. Have you done all you can?" Then she said, "Lord, I am going to put you to the test. I am going to do all these things and more, if you show me my duty, until actually forbidden by my husband."

A great burden seemed lifted. It was easier to pray. Glory seemed to crown the mercy seat. But evening came, and with it her first test. She had phoned to her neighbor, Mrs. M—, during the afternoon, saying she would like to go to church, and could she come by for her? Yes, Mrs. M— could come. When she came, John was roasting his feet at the fire. The wife remarked that Mrs. M— and she would go to church, if he had no objection. He reluctantly gave his consent. Tuesday she attended the women's meeting. They were glad to see her, and put her to work. It was not the women she was trying to please now, it was God, and a great issue was at stake. Wednesday evening John was out of town, so she and Mrs. M— attended prayer meeting.

Sunday morning she hurried through her work and was getting ready for Sunday school when John, seeing her preparations, asked if it was not early to get ready for church. She said, "Why, John, I thought I would begin attending Sunday school, if you don't mind." John made no reply, but turned his face away, and said, "Lay out my clean clothes before you go. I think I will go over to church this morning. You go ahead, I will be along in time for the sermon."

And John did go to church, and sat on the back seat, where he would attract as little attention as possible. When the service was over some of the men shook hands with him, expressing no surprise, but only pleasure at his presence.

After that he attended more or less regularly. One day at dinner he said to his wife, "Mary, do you think that church would receive me on my Methodist baptism? You know I was immersed." Mary replied, "I am afraid not, John." "Well, it makes no difference, I am going to ask to join them, anyway." That night after the sermon, when the pastor opened the doors of the church, John presented himself as a candidate for baptism and membership. After a short statement that he had once lived a Christian life, but had gone away into sin, but now wanted to begin over again and go with his wife in the Way, the church voted to receive him, and the pastor announced that on the following Wednesday evening he, with others waiting, would be baptized.

After the benediction the pastor came to me and said, "I have been thinking that perhaps John would like you to baptize him, as his wife says she thinks you had something to do with his return." I said, "Pastor, I would not deprive you of that joy." His reply was that it would be joy enough for him to see him baptized by one he loved. And so the following Wednesday evening, I led down into the baptistry first my own little daughter, and afterward my friend. I did not know the wife's part of the story for months after, when she related the incident in a chapel car service one afternoon. She said, "I believe in prayer. I know God will answer when we have done all we can."

"Oh, we never can prove the delights of his love
Until all on the altar we lay;
For the love he bestows, and the favor he shows
Are for those who will trust and obey."

ITEMS OF INTEREST FROM MANY SOURCES

In his great address at the Northern Baptist Convention, Dr. Robert E. Speer made the following remarkable statements: "To abate any of our duty of missionary activity, to call in the foreign missionaries, to reduce the work they are doing, is to stultify our declaration that we believe in a world brotherhood, or that we would penetrate mankind with a spirit of universal good-will and friendship. Words can never make that real to the world. And if in this day we contract our acts, no expansion of our speech will ever make good our betrayal. We are called by the very facts of the world before us now to enlarge the agencies and visible functionings of love in flesh and blood that goes out from us, to express love and kinship to the nations. We need the missionary enterprise today for these great purposes more than it has ever been needed in the history of the world before."

Letters of pathetic interest are printed in *Missions*, the organ of the Northern Baptist Foreign Mission Society, showing the religious destitution as well as the opportunity presented in the war-stricken country of France. One writer calls attention to the fact that a gradual reaction has followed the first intense religious emotion produced by the declaration of war. This has in a great many instances even taken the form of pronounced hostility to religion. "The attitude of the Vatican is one of the reasons, the kaiser's pious blasphemy another. Yet this antipathy disappears invariably when the free gospel

is brought to their knowledge. Mourning, anxiety, illness, sorrow of every kind, has extended its dark cloud all over the nation. Man's extremity is God's opportunity. Should God's truth roll such a wave of sympathy over the United States that Baptist Christian work here on a large scale might be made possible, I should like you to know that here also opportunities are not wanting, nor men ready to enter into them."

The education of women in China is receiving fresh emphasis. Recently a new college for women has been located at Nanking, five American mission boards pledging themselves to the enterprise. The school is to be known as the Gingling College, Gingling being the old classical name for Nanking. The purpose of the institution is stated to be: "The furtherance of the cause of Christ in China, the advance in education necessary to provide trained leadership, the education of Christian women for Christian service, the promotion of higher education in Christian influence."

Vera Steinman, in *Lutheran Woman's Work*, stresses the importance of students engaging in mission study because of its value in teaching the growing student to be a citizen of the world, to be acquainted with the civilization of the world, to understand something of the movements among the races, as an adjunct to the study of history, sociology, ethics and philosophy, literature, medicine, and many other subjects. "We would not have all students become active missionaries on the field," she concludes, "but we would have them all be equipped to lead in the missionary activities of the church. We would have them understand and feel the full meaning and extensiveness of the phrase: 'Thy kingdom come; thy will be done on earth as it is in heaven,' so that they may pray in earnest, 'Let us send laborers into the harvest; for thine is the kingdom.'"

Attention is being directed anew to the deadly cigarette. In spite of all that science has made clear regarding this peril to young manhood, it is reported that the enormous number of thirty billion cigarettes was consumed last year, an increase of forty per cent. Other figures show that over nine billion cigars and about a half billion pounds of tobacco were also used during the past year. These figures are an indication that point to the fact that a wave of self-indulgence unprecedented in the history of the nation is sweeping over us. If it could be checked and this fearful waste diverted to the cause of worthy enterprises, the problem of the support of our mission boards, hospitals, schools, etc., would be fully solved. Pastors, Sunday school teachers, and all other Christian workers need to concentrate the power of their influence in checking this tidal wave of selfishness.

Rev. J. E. McManaway has been commissioned by the Home Board to hold meetings for the soldier boys at Camp Sevier, Greenville, South Carolina. He writes, calling attention to the overwhelming needs that present themselves in these camps, and pleads for the co-operation and prayers of Southern Baptists. Rev. J. D. Crain is camp pastor for the Baptists at Camp Sevier. "He is a man of power, big-hearted faith, wonderful courage, magnetic, a great believer in prayer, and tender and earnest. It was a stroke of God's goodness that enabled us to secure Brother Crain for that great work, and I want to assure the Baptists who have boys at Camp Sevier that they have cause to rejoice in the fact that the Home Board has secured Brother Crain for this work," writes Brother McManaway. "Brother Crain and I will be glad to look up any boy whose parents or friends will write giving us his location."

The Missouri Ozarks as a Mission Field

O. L. Wood, District Superintendent of Missions for Missouri

In the Ozark territory of Missouri there are in round numbers 1,000,000 people. This part of the state was earliest settled, and by a sturdy people from the East and South, principally from Virginia, Kentucky and Tennessee.

Some of them were Baptists. They brought their religion along with them, and early organized churches and began work in the new territory. The first Baptist church west of the Mississippi, in fact, the first non-Catholic church, was organized in Cape Girardeau County, Missouri, in 1808. From this beginning others multiplied, until Baptists were represented in all this part of the state. But in many sections, mountainous and poor, the early settlers found it hard to make an adequate living. So they moved about much; some to other states, some to more fertile parts of this state, until many of the early churches were scattered and weakened. Again, this highland section has suffered much because of a poorly trained ministry. Many preachers were not able to cope with the problems.

THE FIELD NOW.

The four most destitute of all the Ozark counties of Missouri are Douglas, Ozark, Stone and Taney counties. The total population of these counties is 49,283; the total membership of our Baptist churches is 1,596. For every thirty-one of the population we have one Baptist, while for the whole Ozark region we have one Baptist for every ten of the population. Are these sturdy mountain people slow to hear and to heed the gospel? No! But it has been difficult to do among them a continuous work because of the constant moving of the people, and because of an inadequate leadership.

Let us compare two of these needy counties—Stone and Taney. Stone has 11,559 people and 480 Baptists, or one Baptist to every thirty people. In this county are seventeen church organizations, of all names and kinds. Seven Baptist, six Disciples and four M. E. organizations; besides the fanatical groups of Holy Rollers, Sanctificationists of all groups—Latter-Day Saints, Adventists and all other ad absurdum.

But Taney county shows even a more glaring destitution. They have in the county 9,134 people, with 152 Baptists, or one Baptist for every sixty of the population. In this county are six Baptist organizations, with only one building in the county. Other denominations are equally weak. In fact, in this whole county are only six church buildings of any name or kind.

The lack of buildings has contributed much to the destitution in these parts.

THE PRESENT FORCES.

What about our present forces in this needy field? First, they are by far too few in numbers to do all that needs to be done now. While inadequate, our workers are in the main loyal and true, zealous and anxious to the limit of their ability to make all this work go for God. Without buildings, the work is greatly hindered. The people get hungry for the gospel; so they give a listening ear to a type of leaders who come, not affiliating with any body or any thing. With their iconoclastic and destructive methods, they tear down rather than build up. Then, too, this field has been cursed with more religious tramps than most fields. Since the country is broken, with few railroads and few passable wagon roads, these come and operate for a time, and when discovered move on to new fields.

But one of the sorest lacks has been an adequate number of our own preachers to man the field. The churches are poor, though not so poor as they thought, and have given the preach-



Ohy Baptist Church, Taney County, Missouri.

ers little or no support at all. These men have been compelled to farm, work in shops or do any honorable work to make a living for themselves and families. Then the churches have been poorly organized; very few have maintained Sunday schools and prayer meetings, or even preaching for once a month. Thus they have not been able to hold what they had, much less to make gains. But a better day is coming; many of the boys and girls are going away to high school, and when they come back home the old order will no longer suffice. They demand and will demand buildings and equipment; better equipment in every way. All this is helping our work materially.

THE PRESENT GREATEST NEED.

Church buildings, church buildings, Baptist church buildings! I can see as I did not see

"Go Forward!"

"Is this the time, O Church of Christ, to sound

Retreat? To arm with weapons cheap

and blunt

The men and women who have borne

the brunt

Of Truth's fierce strife and nobly held

their ground?

"Is this the time to halt when all around

Horizons lift, new destinies confront?

Stern duties wait our Nation, never wont

To play the laggard, when God's will was

found?

"No! Rather strengthen stakes and lengthen

cords,

Enlarge thy plans and gifts, O thou elect,

And to thy kingdom come for such

a time,

The earth with all its fullness is the Lord's.

Great things attempt for Him, great

things expect

Whose love imperial is, whose power

sublime."

the need of our church building fund, to help in fields like this, that churches may have permanent homes. Then we need our mountain schools, for higher education of these boys and girls. Southwest Baptist College at Bolivar, Polk county, is our only mountain school in the Ozark region of Missouri. We are glad our Home Board came to see its strategic position, and came to its rescue. This is only a Junior College, but is doing in a heroic way, a service for the boys and girls of the Ozark region. It must be builded stronger, and larger, to meet the fast growing needs of this section. Then we must have more preachers to double-team in this section for God. We have only six or seven active preachers now in the midst of the more than 9,000 people of Taney county. These have stood under this people until they are "bled white." They must have reinforcements.

Then we must develop what we have, using these splendid young men and women who teach in the public and high schools and in the Sunday schools, and as leaders in the young peoples' work, the prayer meeting and all of the church life.

We must push a larger and more definite plan of enlistment. We must develop intensively all that we have, as well as reach out to win what we do not now have. Just now our State Board of Missions is helping to keep Brother J. M. England in the field as an enlistment worker. He holds meetings, and does as much enlistment work as he has time for. He has been on the field since October, and already signs of greater activity are apparent. We must evangelize and enlist this mountain people, for they must be saved that they may be a bearer of the saving message to others.

PLOUGH WORK

"Our minister is always talking about sacrifice. I am getting tired of it. He expects us to give, give, all the time. He seems to think the church is the greatest institution in the world."

"Perhaps he is right. But I agree with you that we can't always be giving to the church. There are other things that we must think of. I am afraid our minister is visionary rather than practical."

The first speaker was a wealthy business man and the second was a successful lawyer. Both men had very large incomes; they lived not only in comfort but in luxury, and denied themselves nothing that they felt it desirable to have. They were church members and gave "generously;" but neither of them really knew the meaning of the word "sacrifice."

A few months after this conversation the two men joined a party that was going round the world. Before they started, their "visionary" minister earnestly asked them to observe and remember any unusual and interesting things that they might see in the missionary countries through which the party was to travel. The men promised—carelessly, perhaps—to do so.

In Korea one day they saw in a field by the side of the road a boy pulling a rude plough, while an old man held the plough handles, and directed it. The lawyer was amused, and took a snapshot of the scene.

"That's a curious picture! I suppose they are very poor," he said to the missionary, who was interpreter and guide to the party.

"Yes," was the reply. "That is the family of Chi Noui. When the church was being built they were eager to give something to it, but they

had no money, so they sold their only ox and gave the money to the church. This spring they are pulling the plough themselves."

The lawyer and the business man by his side were silent for some moments. Then the business man said: "That must have been a real sacrifice."

"They did not call it that," said the missionary. "They thought it was fortunate that they had an ox to sell."

The lawyer and the business man had not

much to say. But when they reached home the lawyer took that picture to his minister and told him the story.

"I want to double my pledge to the church," he said. "And give me some plough work to do, please. I have never known what sacrifice for the church meant. A converted heathen taught me. I am ashamed to say I have never yet given anything to my church that cost me anything."—*Selected.*

and seems so grateful for everything that is done for her. She says everybody is so good to her. I feel very much interested in this family.

Some time ago I gave an Italian Gospel to an Italian woman. She became so interested in it she wanted a Bible, so I took her one New Year's day. She saw me coming and had the door open before I had a chance to knock. She was very grateful for, and happy over, getting the Bible. She said many times, "I am so glad to get this Book! In my country they would not let us read the Bible."

Her husband came in and he seemed almost as much pleased over it as she, and insisted on giving me a quarter for it. I told him I would get another Bible with it, for someone else. His wife had told me before he did not believe in churches, and would not let her go; she did not want to make trouble, so she just read and prayed at home. I gave him an Italian tract which he began reading at once. After reading awhile, he said, "I like this; it is fine! I believe in God, and I believe in the Bible, but I do not believe in the priests." After he had gone out, his wife came up to me and asked, eagerly: "Are you a Catholic?" "No; I am a Baptist." "A Protestant, may be?" "No; a Baptist. Baptists never were Catholics, so they did not have to protest. It is the church Christ set up when he was here." She looked very thoughtful for a few minutes, then a bright smile came over her face, and she said, "Well, you love Jesus; just one Jesus. I love Jesus!"

The next visit was in the home of a liquor dealer. He offered me a glass of wine the first thing. On my declining with thanks, he said it was not good to drink too much, but this was good wine; he made it himself, and a little of it was good for the stomach. He looked like he could not understand why I could not see it as he did. He is not a strong Catholic—has lost faith in them—but has never known anything else. His wife said their boy, thirteen years old, wanted a Bible. "He all time play out with other boys, and he say if he had a Bible, he stay at home more." I promised to get one for him. Today I took some Bibles for the mother to make a selection, and she chose a \$2.00 Teacher's Bible, with dictionary, concordance and maps. It was hard to tell which was the most pleased with it—she or the boy.

I was told today by a neighbor of the Italian woman with the Bible, that she and her husband spent every minute they could spare reading the Bible, and when they came to any words they could not understand, she went to an American woman next door, who is a good Christian woman, and she explained them to her. This made me very hopeful and very happy. Pray for all this work among these "strangers within our gates," that great numbers may be saved, and pray for the workers.



In the Master's Footsteps

*Miss Mary E. Kelly,
Christopher, Illinois*

"Ye shall go out with joy, and be led forth with peace," was my experience a few weeks ago. I was out all day visiting, and had such good visits everywhere, but will only tell you about three of them.

First, I took some clothing to an Italian woman whose husband died in October and left her with seven children—the two oldest are girls, eleven and twelve years old; then comes four boys, then a little girl eighteen months, and No. 8, a bright little girl, came December 27. They are all bright, pretty, healthy-looking children. The mother has promised to let them come to Sunday school as soon as the weather gets better. She has to take in washing to support them,



At Work Preaching, Teaching, Helping Among the Foreign Children.

Where God is Marching On

Rev. J. Furman Moore

Back in 1914 there was only one resident pastor in the Edisto Association, a body composed of sixteen churches located in the fine farming section of Aiken and Orangeburg counties, South Carolina. Non-resident pastors traveled an average of 970 miles per month by buggy, automobile and train to reach their appointments. Today there are only two once-per-month churches served by non-resident pastors who travel about fifty miles per month to reach their appointments. Seven pastors today live within the association and within easy reach of their churches. In 1914 four churches had twice per month preaching, and twelve had services once per month. Now two have full-time preaching, seven have half-time preaching and the rest of them only once per month service. Pastors' salary averaged \$167 per church in 1914; today the average per church is \$225, the largest amount paid by any one church being \$600. Additions to the churches by baptism were three times as large the past year as in 1914, while gifts to missions and other benevolences have in the same time more than doubled.

Why all of this? The enlistment worker, Bro. J. D. Crain, made a visit to the association in the summer of 1914, holding a meeting of some days at Wagener, the central point in the association. Under the enthusiasm and direction of Brother Crain this church prepared a parsonage and joined with Tabernacle church, nine miles distant, in calling a pastor for full time, each church to have one service each Sunday. The writer accepted the call to this field and moved to Wagener the first of January, 1915. Today there is a twenty thousand dollar brick church containing sixteen rooms at Wagener. At Tabernacle the plans have been received for the addition of Sunday school rooms to the church costing approximately one thousand dollars.

Brother W. J. Langston, the other enlistment man for our state, also put forth some of his best efforts in the association, and other churches caught the field or group idea and have located pastors. A new and commodious parsonage has been built at Salley, housing Brother H. P. Bennett, the energetic pastor of that field of four churches. At Bethcar a beautiful parsonage is nearing completion to house the pastor of that and Rocky Springs church. Both of these are large country churches and a great future is opening there for the work. They have not yet selected a pastor, but hope to do so in the near future. Springfield also has a commodious pastor's home. At New Holland a new church has been organized and a beautiful building erected under the leadership of Brother M. O. Owens. At Seivern, within our association, Brother W. H. Canada, the principal of the Edisto Academy, a school that is worthy of a place in our Home Board system—though situated here in the sand hills—is training the future leaders for these churches and Sunday schools, and a new day is just ahead.

Verily God is marching on down here in the Edisto Association.

God Is Love

The landscape is very much affected by the glass through which you regard it. If that glass is yellow, everything looks yellow. If it is blue, everything looks blue. If it is somber, everything looks somber. Now the man who is living a life of love looks out upon his life through the love of God, and the love of God has such a mysterious property in it that it takes away from terrible things their terror, from dreadful things their dread, and from the malignity of man his spite; and the soul looks with a calm serenity upon all the circumstances of life and finds itself hushed and calm.—F. B. Meyer.

Young People's Department

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

AN APRIL RECIPE

Take a dozen little clouds
And a patch of blue;
Take a million raindrops,
As many sunbeams, too;

Take a host of violets,
A wandering little breeze,
And myriads of little leaves
Dancing on the trees.

Then mix them well together
In the very quickest way—
Showers and sunshine, birds and flowers:
And you'll have an April day.
—Selected.



LEADER'S NOTE BOOK

The subject for this month offers an excellent opportunity to teach the children why we have church buildings. We may develop the thoughts of delight in being in God's house, of love for him and reverence for the building especially dedicated to his service. Begin by talking about a visit to grandmother's house. How many like to go there? Why? Cannot grandmother visit us in our homes? Is not that the same thing as going to her house? Why not? Can we not love her at our house without going to her house? Let the children talk freely about the difference, and recall gatherings of cousins and uncles and aunts at grandmother's. Then apply it to God's house. We may love him and talk to him in our own homes. We do this every day, but once in the week we join our friends and go to God's house.

Tell of the times before people had homes, how they could not build a house of worship because they moved often from place to place. But Noah (Genesis 8: 20); Abraham (Genesis 11: 7); Jacob (Genesis 28: 16-18), and others set up rocks to remind them of God's love and care. Then tell of the tabernacle, a beautiful tent of worship, that the children of Israel made according to God's commands. It could be moved with them as they journeyed (Exodus 23: 7, 8). Explain how beautiful the tent was, finer and more wonderful than any ever built. Then talk about Solomon's temple, how David began getting the material together and charged Solomon to build it, commanding the princes and people to help (1 Chron. 22: 5-7, 17-19; 1 Chron. 28: 2-6). Tell of the great joy at the dedication (1 Kings 7: 51; 8: 5; 2 Chron. 5: 11-14; 1 Kings 9: 3-9). Some of the verses may be copied and

read by the children. If two meetings are held each month, ask the children to answer at roll call next time with a verse about God's house. At the second meeting tell of the Boy Jesus in the temple (Luke 2: 42-52), and of the two cleansings of the temple (John 2: 13-18; Mark 9: 15-17). Also speak of Jesus' custom to go to the temple or synagogue on the Sabbath (Luke 4: 16). Also note Mark 2: 23-27; Luke 6: 6-15, and tell of the early Christians in their meetings together on the first day of the week (Acts 22: 7; 1 Cor. 16: 1; Heb. 10: 25). Meeting places for prayer (Acts 6: 13-15 and 40; Acts 5: 42; 1 Cor. 16: 19; Phil. 3).

Many of these references are suitable only for the leader's study, but will help her to present the need of homes for churches, and the church building loan fund may be explained and emphasized.



The Church in Thy House

The children had their own bookcase full of well-worn and oft-handled books. But they were also allowed to look at the pictures in the big books that belonged to father and mother. Often they were found looking intently at pictures that few grown people could have supposed would interest children.

Even baby sister would beg for a "magawene-book" and comment aloud on the "pitty lady," "bid man," "ole choo-choo chain" and the other pictures that came to view as she turned the pages.

She was sitting in the big chair, her baby curls bobbing and her blue eyes full of eagerness.

"See ze bid church," she said; "O-o-o, ze bid church! Wing ze bell—ding-dong, ding-dong! Tum to church; tum to church; all ze people, tum to church." Then, turning the page, she said, in most disappointed tones: "O-o-o, ze bid church boke! Who boke ze pittty church?"

Harold was roused by the question. Closing his own book over his finger, he leaned across the arm of baby sister's chair.

"That's not a church; that's a cathedral," he corrected, being ten years old, and very wise. "The soldiers stroyed it in the war."

"A cathedral is a church, Harold," said Frances, who was twelve years old, and studied very hard books at school.

"Well, why isn't our church a cathedral, then?" asked Harold, unwilling to give up the argument. "Father," he asked, "what is the difference between a church and a cathedral?"

"The chief difference is that a cathedral is a larger and a handsomer building," replied his father. "There are other differences that you would not understand so well now. But here is a question I want to ask you. What is a church?"

"A church is God's house," answered Harold, promptly, sure he was right.

"No, it isn't," corrected Frances. "I learned when I joined the church, 'A church is a com-

pany of baptized believers in Jesus, who are joined together to do his will."

"You mean that people are a church?" asked Harold, wondering.

"That is the way we read it in the Bible," answered his father. "The early Christians had no special house to meet in. Often they met at the homes of the members, and we suppose they finally settled on meeting in the largest and most conveniently situated home. Paul, in writing to the Christians, often sent greetings to special friends and to 'the church that is in thy house.' He could not have meant a building, could he? Greetings and messages were being sent to the group of believers in Jesus who met in these homes."

"How did we ever come to call the buildings churches, father?" asked Frances.

"It is a sort of figure of speech," he answered. "Ask your mother what figure she would call it."

Mother smiled. "Would it be metonymy?" she asked. "The container for the thing contained?"

"That sounds right," agreed father. "We say 'go to church' when we really mean go to the building that will contain the church when we, the church, get in it."

"Then our figure of speech is rather backward," said mother. "We are calling the container by the name of the contents. Just as I say, 'I rolled the baby around the block,' I mean that I rolled the go-cart with the baby in it."

"Oh, mother!" said Harold, "you and father are talking about things we don't understand, and we want to hear more that we do."

"Get your father to tell you more about those church buildings, then," suggested mother. "It is time to put little sister to bed."

After the good-night hugs, mother and the baby left for the nursery, while father took up his story.

"You see, those early Christians were most of them poor. They had so recently become a church that there was not time to build a house to meet in. The ones at Jerusalem expected to keep going to the temple, but you remember how Peter was again and again imprisoned for preaching there. At that time there were more than five thousand people in Jerusalem that believed in Jesus. The Bible tells us that they went from house to house, praising God. Yet they must have had a special place of meeting, for the Holy Spirit came upon them again as they were praying for Peter."

"I do not see how five thousand could get in any one house," said Frances.

"Possibly there were many small gatherings in different homes, as well as the larger gathering," answered her father. "You know that now before we have a special service we often have prayer meetings in different homes all over town. It is a blessed thing to feel that we may have a church in our own home."

"Why did they ever build any other kind of church houses?" asked Harold.

"I was getting to that," replied his father. "You both remember that a great persecution arose against the Christians in Jerusalem. They were scattered far and near, but wherever they went they preached Christ and soon organized other churches or bodies of believers. They met in homes, out by the river side, in the school of philosophers, or wherever they could gather. Later, when they were being so terribly persecuted they met in caves or under the ground, as in the catacombs at Rome."

"Is that the place you went to, father, and had to have a candle and a guide?" asked Harold.

"Yes, of course it is, Harold. Don't interrupt father so often," said Frances.

"After long years, when the Christians were no more persecuted, they began to build houses in which to meet for worship. These houses became larger and larger and more and more magnificent. Way back in the Old Testament,

Solomon had built a wonderful temple, according to directions that God himself gave to David. Yet when he dedicated this great building Solomon said, 'But will God indeed dwell on the earth? behold, the heaven and the heaven of heavens cannot contain thee; how much less this house that I have builded?' Solomon knew that no building on earth could be great enough or handsome enough for the dwelling place of God.

"Now that the Christians had come to enjoy worldly prosperity, they felt that they wanted to erect the grandest buildings possible. They put beautiful carvings on the pillars and even in places that did not show, for they wanted the buildings to be perfect in every detail."

Father picked up the magazine that the baby had been looking at. He turned to the picture of the cathedral of Rheims before its destruction.

"Notice the beauty of every detail of this building," he said. "See those wonderful arches. It is said that men got the idea of that kind of arch from looking at the tall trees in the forest and how they branched out and met high overhead. Then see the pointed tops of the windows. There is a sort of tradition that the pointed roof and pointed windows were shaped this way to look like hands folded in prayer."

"I like that idea about the trees," said Frances, "for I remember a poem something about 'the groves were God's first temples.' And then I think it is lovely to feel that the windows are shaped like praying hands. I think all church windows ought to be pointed," she added, with the quick decision of youth.

"We can hardly go as far as that," said her father. "But it is a beautiful thought that the church of Christ must look out upon the world and up to God through the windows of prayer."

"Why don't we build fine churches like this now?" asked Harold.

"There are many answers to that question," answered his father. "We live in a new country and have not had time to put up such wonderful structures. Then, again, we may never feel that it is right to spend so much money on a building when there are millions of people in the world who do not even know of Jesus and his love. It was a glorious thought that the people had when they built these churches. Surely no gift to God can be great enough to show our love and gratitude. But the question is which gift would he rather have—a house of worship like this or more missionaries to tell his love in China and Japan and Africa?"

"Well, I do not know what you mean by all you say," said Frances. "One minute you talk as if we cannot build too fine churches. Then you say we should give our money to missions instead. What do you really mean?"

Mother had come back from the nursery, so father turned to her.

"You have not been here to be confused by my round-about discussion, maybe you can tell us just what a church building should be."

"I know what I think on the subject," mother answered. "I feel that a church building is our gift to God. A gift stands for love, and love is not satisfied to give anything unworthy. If we build big comfortable homes for ourselves and then are satisfied with a poor, tumble-down, dingy house in which to worship God, we are showing more love for ourselves than for him. I like churches to be in keeping with the location in which they stand. A wooden church in the country where the homes and barns are built of wood is not unsuitable. But put that in a city and in the midst of brick and stone buildings it would not do. I must confess that I like churches that look like churches, and not like public libraries or museums, but that is a mere matter of taste. Certainly they should be as comfortable and beautiful and restful as can be afforded. The needs of the congregation and Sunday school must be considered carefully and prepared for in the planning. It should be remembered that there will be baptisms, marriages

and funerals in the church, but many churches are built with little thought of these."

"But a church like that would be most expensive," protested Frances.

"Maybe and maybe not," replied mother. "At any rate the building expresses to the world our love to God. But it must not stand for selfishness. If we adorn and beautify it just to enjoy it ourselves or just to have others admire it, this would be selfish. When we build our own house of worship we want to give something toward buildings for others who have less money than we have. Does this explain all you wanted to know, Frances?"

"I think so, mother," replied the little girl.

"And it will also explain why we should be interested in the church building loan fund," added her father. "Our church is planning to raise a thousand dollars as a memorial to our dear pastor who died last year. It will go on helping to build churches in needy places as long as there are any such places. I wish he had lived to know about it, but he has gone to the 'house not made with hands, eternal in the heavens.' Now it is time for the church that is in this house to have prayers and then you little folks, off to bed."

ELIZABETH N. BRIGGS.



A FOREST HYMN

The groves were God's first temples. Ere man learned

To hew the shaft, and lay the architrave,
And spread the roof above them,—ere he framed
The lofty vault, to gather and roll back
The sound of anthems; in the darkling wood,
Amidst the cool and silence he knelt down
And offered to the Mightiest solemn thanks
And supplication.

—William Cullen Bryant.



The Framed Sunbeam

A TRUE STORY

Once upon a time a Sunbeam fell to the sidewalk in front of a church. It was raining at the time and snow was melting fast, making rivers and ponds and little lakes in the big city. Sunbeams are not usually to be seen in a shower, especially in the winter; but this Sunbeam happened to be a wee paper, which was named after a sure-enough shining sunbeam.

A little girl or a little boy must have lost that Sunbeam on the way home from Sunday school, because there it lay, in the water, on the sidewalk leading to the front door of the Woodward Avenue Presbyterian church.

Straightway came Jack Frost and caught that sunbeam. He came so swiftly and suddenly that friends meeting on the street that Sunday afternoon, said one to the other, "There is a change in the weather; it is growing bitterly cold!"

It was cold when night came; so cold that the wee rivers and ponds and lakes in the city, made by the rain and melting snow, were frozen solid. The Sunbeam was covered by ice and framed by ice. Now it happened that Jack Frost made the ice above that Sunbeam as clear and beautiful as glass; the ice that framed it was mixed with snow and bits of twigs.

Next morning came the Monday folks, slipping, sliding, on their way to the street cars, the stores, the offices; came the Monday children, slipping, sliding, on their way to kindergarten and school.

Perhaps you know that sunbeams are made to cheer the world. The little paper Sunbeam cheered the world that day, because many of

the Monday folks slipping, sliding, on their way to anywhere and everywhere, saw the wee paper beneath the glassy ice, and read in big letters at the top, "S-u-n-b-e-a-m!" It made them laugh.

The sun was behind clouds that day, the wind was blowing, and Jack Frost was painting noses red and trying to find fingers and toes, just for fun—his fun! It was exactly the kind of a day when a sunbeam could be of use. Even cross folks smiled when they saw the Sunbeam. Old ladies, even big men, went on their way smiling, after they saw a Sunbeam that winter day.

Late in the afternoon, slipping, sliding on the slippery sidewalk, came three great friends, out for a walk; they were two little sisters, Laura and Mary Anna, and some one grown up. When they saw their old friend the Sunbeam, caught in the ice and framed there by Jack Frost, they were so pleased they talked about it, and laughed and laughed, and smiled.

"Good-bye, happy little Sunbeam!" said one, when the three great friends walked on, wondering what beautiful sight they would see next; "good-bye, you have caused many smiles to brighten the world this day, and that is joyful work for a Sunbeam!"

Often, since then, when Laura and Mary Anna sing a song they learned in Sunday school, which begins, "Jesus wants me for a sunbeam," they remember the Sunbeam under the ice, and how it made the world happier, just by being a sunbeam.—*Frances Margaret Fox, in Pittsburg Christian Advocate.*



OUR PUZZLE CORNER

I. A MISSIONARY.

First name:

1. A kind of soil.
2. A very small sheep.
3. Moses' brother.
4. A flower.
5. A continent.

Second name:

1. A monarch.
2. A young eagle.
3. A book of the Bible.
4. A beast of prey.
5. A very small mountain.

Sent by Rose Lee Perrin, Blairville, Tenn.

II. THE LITTLE DAUGHTER OF A MISSIONARY IN AFRICA.

First name:

1. Vanity of —, saith the preacher; all is vanity.
2. — my Father's house are many mansions.
3. — now thy Creator in the days of thy youth.
4. — is love.
5. — go to prepare a place for you.
6. — is the accepted time.
7. — ye love me, keep my commandments.
8. A soft — turneth away wrath.

Last name:

1. Go ye into all the world, and preach the — to every creature.
2. A good name is rather to be chosen than great —.
3. Every good gift and — perfect gift is from above.
4. — the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him.
5. Behold, — is the day of salvation.

Sent by Mabel Becker, Duke, N. C.

ANSWERS TO MARCH PUZZLES

I. A MISSIONARY.

Janitor, Urn, Lord, Italy, Ape (Julia).
March, Eve, Ant, Dog, Ohio, Wasp, Soap (Meadows).

Answer: Julia Meadows.

II. ANOTHER MISSIONARY.

America, Doll, Apple (Ada).
Bread, Egg, Lamb, Light (Bell).

Answer: Ada Bell.



NAMES OF THOSE ANSWERING FEBRUARY PUZZLES

Kentucky.—Alden Durham, Lula Durham, Douglas Durham, Virdie B. Wheeler, Glenna L. Wheeler, C. F. Hillard.

Georgia.—Myrtis Whaley.

Virginia.—Carrie Stoll, Alice R. Hamilton.

Mississippi.—Edna Lord, Elizabeth W. Brzeme.

Arkansas.—Susie Unthington.

South Carolina.—Helen Gue, Katherine McCanto.

Missouri.—Pauline Bragg.

Louisiana.—Mary a Self.

Tennessee.—Rose Perrin.

North Carolina.—Inez Abbott.

Texas.—Katherine Seale.



Only a Boy

There is a striking story of a certain missionary who was sent for on one occasion to go to a little village in an out-of-the-way corner of India to baptize sixty or seventy converts from Hindooism.

At the commencement of the proceedings he had noticed a boy about fifteen years of age sitting in a back corner, looking very anxiously and listening very wistfully. He now came forward. "What, my boy, do you want to join the church?"

"Yes, sir."

"But you are very young; and if I were to receive you today, and then you were to slip aside, it would bring discredit upon this church and do great injury to the cause of Christ. I shall be coming this way again in about six months. Now, you be very loyal to the Lord Jesus Christ during that time, and if, when I come again at the end of the half year, I find you still steadfast and true, I will baptize and receive you gladly."

No sooner was this said that all the people rose to their feet and, some speaking for the rest, said, "Why, sir, it is he that has taught us all that we know about Jesus."

And so it turned out to be. This was the little minister of the little church, the honored instrument in the hand of God for saving all the rest for Jesus Christ.—*Forward.*

A reprehensible effort to reach unsuspecting people with their propaganda has come to light regarding the issuance of an edition of the King James version of the Bible in which there are inserted leaves containing Mormon literature. The edition contains no marks that it is published in the interest of the Latter-Day Saints. Those who buy Bibles are warned to examine them carefully to see that this poisonous literature is not contained within its covers.

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.

April 7.—Devotional Meeting, "Misunderstood Blessings." See page 26, "Senor Antonio Tuscano Orsini." The story of this native Brazilian Christian, briefly told, will form a fitting conclusion to the program.

April 14.—Bible Gems, "The Beatitudes." See page 29, "In the Master's Footsteps." This story is a beautiful illustration of the blessedness of Christian service.

April 21.—Doctrinal Meeting, "What is Wrong With the World?" See page 4, "Missions: The Ministry of the Redemptive Passion." Summarize in a few sentences the paragraphs dealing with the church's fundamental purpose, its true dynamic and its inescapable obligation; then give in full the three closing paragraphs showing God's remedy for the world's ills.

April 28.—Missionary Meeting, "Homeless and Near Homeless Churches." See pages 16 and 17, "The Southern Baptist Hall of Fame." Reproduce the diagram of memorials on the blackboard, and explain the meaning and results of this wonderful plan.

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

In the Young People's Department Miss Briggs has worked out a splendid plan for making impressive and effective the study of homeless churches. An interesting meeting is assured to all who follow the suggestions in the "Leader's Note-book." Older boys and girls will be much interested in the article on the Southern Baptist Hall of Fame, pages 16 and 17.

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

Southern Baptist women are this month concentrating their thoughts, prayers and energies upon the ingathering of offerings for home and foreign missions. The urgent statements of Dr. Love and Dr. Gray should be read and made the subject of much prayer. For the special program on "Homeless Churches," abundant material has been gathered. See especially pages 16 and 17, and Miss Mallory's article and suggestions on pages 18 and 19.

SUNDAY SCHOOL.

For the closing ten minutes of the Sunday School hour throughout the month of April, it is suggested that two or three of the objections be raised and answered as given on pages 6-9, under the title "The Conscientious Objector." Assign each part a week in advance to someone who will speak briefly and clearly. Such a program can be made of inestimable value in the removal of prejudice and the arousing of interest in missions.

PRAYER MEETING.

The articles of Dr. Gray and Dr. Love should be read and discussed in every prayer meeting in the South during this month. Pray earnestly that Southern Baptists may be equal to the opportunities and the obligations which confront us.

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HAVANA PROVINCE.—Rev. M. N. McCall, Baptist Temple, Havana; Rev. W. B. Miller, Baptist Temple, Havana; Rev. V. B. Clark, Vibora; Mrs. W. B. Miller, Havana; Mrs. V. B. Clark, Havana; Mrs. M. N. McCall, Havana; Rev. F. J. Rodriguez, Vedado; Miss Luella Bell, Havana; Miss Effie Chastain, Havana; Rev. J. V. Cova, Havana; Rev. J. J. Negrin, Batabano; Rev. Ramon Aroche (colored), Havana; Rev. J. G. Chastain, Havana.

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SANTA CLARA PROVINCE.—Rev. A. U. Cabrera, Saqua la Grande; Rev. M. R. Ponce, Cienfuegos; Rev. F. de Armas, Cruces; Rev. M. A. Callero, Lajas; Rev. Rafael Fraguela, Cumanayagua; Rev. Emilio Planos, Palmira; Rev. Edelmiro Becerra, Trinidad; Rev. Francisco Pais, Sancti Spiritus; Rev. E. Calejo, Arriete; Rev. Ignacio Guerra, Guayos.

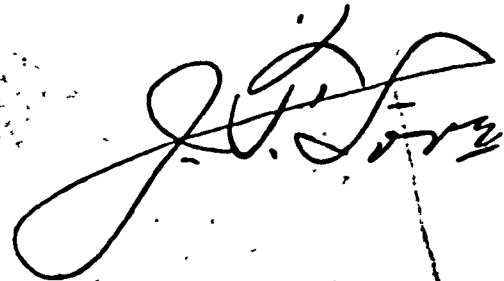
Teachers, paid from tuitions and regularly employed, but not under direct appointment by Board: Miss Angelina Hernandez, Havana; Miss Cruz Armas, Cruces.

A MILLION IN A MONTH

I recommend the following plan to pastors and churches throughout the South and guarantee that, if it is worked out faithfully, a church can, by this plan, secure its part of the \$1,000,000 which Southern Baptists are trying to raise before the end of April. Study the plan carefully and do not delay for an hour putting it into operation in your church.

1. Hold a group of meetings of a few intelligent brethren and sisters for discussion of the task and the plan.
2. Undertake at once and prosecute vigorously a publicity campaign in the newspapers, by personal correspondence, public suggestions, circulars, etc., until everybody is informed of what you are trying to do and the supreme necessity of doing it.
3. Make careful lists of the entire church membership and a close estimate of the financial ability and amount each is able to give.
4. Divide these lists among teams who shall visit and solicit subscriptions.
5. Announce publicly, from time to time, how the campaign progresses and the amount realized.
6. Appoint a day for final returns and publish an announcement of what has been accomplished.

Finally, keep it up until every member has contributed according to his ability and the amount which must be raised, and until your peoples' part of the \$1,000,000 has been secured.



THE LAST CALL

"It's all over but the shouting!" The year's work has been wonderful! God has blessed our labors gloriously!

Thousands has been led to Christ by our evangelists, missionaries and camp pastors. To God be all the glory.

Now for the collections. We have spent eleven months in abundant labors. Now let us have one month of glorious collections.

Our receipts are \$25,000 ahead of last year's receipts to even date.

But our appropriations are \$100,000 more, hence we must raise \$75,000 more in April than we did during April last year.

We need \$375,000 during April in order to meet our obligations and come to the Convention without debt.

Our people are able, abundantly able, to give this sum. In Christ's name and for the sake of our cause let our people throw themselves into this financial drive with all their hearts. If we do our duty and anywhere approach our ability we should raise every dollar we need. It will require united effort, continual prayer and the help of the Lord; and with these we can close the campaign with a great victory.



B. D. Lee, Cor. Sec'y.