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HOME AND FOREIGN FIELDS

Continuing
The Foreign Mission Journal
The Home Field



OUR LEADERS

"To which end we also pray always for you, that our God may count you worthy of your calling, and fulfil every desire of goodness and every work of faith, with power, that the name of our Lord Jesus may be glorified in you and ye in him according to the grace of our God and the Lord Jesus Christ."

2 Thess. 2:11, 12.

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161 Eighth Avenue, North, Nashville, Tennessee

ENTERED AS SECOND-CLASS MATTER OCTOBER 26, 1910, AT THE POSTOFFICE AT NASHVILLE, TENNESSEE, UNDER ACT OF MARCH 3, 1897.

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HOME AND FOREIGN FIELDS

A Missionary Journal
Presenting the Work of the Southern
Baptist Convention

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

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I. J. VAN NESS, Corresponding Secretary

NASHVILLE, TENNESSEE

G. S. DOBBINS, Editor

Editorial

WITH God as our partner, we must, for the Convention year, make our plans large. Southern Baptists have definitely entered upon a new epoch in their history. There can be, there must be, no turning back! Our dependence is upon God, who has given us the victory, but let us not forget that his dependence is upon us. God is the great organizer, the great systematizer. As fellow-workers with him we must make use of the intelligence he has given us, wisely and carefully planning every detail of the work. The Holy Spirit will as surely guide at the desk, in the study, in conferences of two or three, as in the crowded auditorium. In this number of HOME AND FOREIGN FIELDS statements of utmost importance appear from our denominational leaders. In the great program that is outlined we must catch step, but this will be impossible unless we are informed. It is a matter of vital moment that this magazine, the official organ of all our Boards, should be placed in the homes of our Baptist people, and that its contents should be widely used in public services of all kinds.

WHAT effect will the abolition of the apportionment committee have upon gifts from the churches? None whatever, except to remove a barrier to the pastor in leading his people to do their best instead of satisfying themselves and easing their consciences because their apportionment has been reached. A certain Episcopalian bishop is quoted as saying that he knew of a parish "where it took \$35,000 worth of automobiles to bring twelve vestrymen to a meeting in which they decided that they couldn't meet their apportionment of \$148." Which reminds us of the truth of Dr. Gambrell's remark that "an apportionment is an impediment."

IN the mountain schools of the Home Mission Board 5,190 were enrolled—514 less than last year. This falling off is of course due to the enlistment of young men for war service, who, according to Superintendent Brown, "enlisted in such numbers that some of the mountain counties supplied their quota of soldiers before the draft law went into effect." An indication of the dire need of the continuation of this work with unabated zeal is the fact that "in one cantonment alone there are 5,000 strong, sturdy patriots from the mountains who can neither read nor write."

NO ONE who was present at the Hot Springs Convention has any difficulty in understanding why the goal for home missions was fixed at one million dollars, and for foreign missions at one and one-half millions. Few men, in a long life-time, have witnessed such mountain-top experiences as those which swept the Convention with irresistible power. Anything less

than a truly great objective would have been dishonoring to the Holy Spirit, whose power and presence were vividly manifest. But only about two out of a thousand of our Baptist people in the South came directly under the influence of this Spirit-led gathering. How are the hundreds of thousands to be reached who were not present? The messengers in attendance must spread the enthusiasm throughout their churches and associations, becoming flaming heralds of the victory that can and must be won; and every community must be sown down with tracts, the state denominational paper, and HOME AND FOREIGN FIELDS. These two factors—personal appeal and the printed page—are indispensable—and will win.

WHAT of the budget system? Is it justifying the claims that have been urged for it as an ideal financial plan? Yes—and no. A budget that serves as a time-lock

on the treasurer's safe, reducing the whole matter of giving to a mechanical method of safeguarding the pocketbooks of the membership, is dishonoring to God, and will surely fail. No budget ought to provide a guarantee against special collections; nor do away with the occasion for special sermons and programs in the interest of missions; nor permit the meeting of a minimum apportionment to absolve the church from further obligation. The budget plan is a good one, but like every other good thing, it is capable of being abused. Read carefully what Mr. Trull, the "budget man," has to say on the subject elsewhere in this number, and then read with equal care the suggestions of Dr. Love on pages 181-183 of the Foreign Mission Board's report in the minutes of the Southern Baptist Convention for 1918.

A SOLDIER of the national draft army writes thus in a recent number of *Everybody's Magazine*: "They say, who have come back from Over There, that at night the troubled earth between the lines is carpeted with pain. They say that death rides whistling in every wind and that the very mists

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are charged with awful torment. They say that, of all things spent and squandered there, young human life is held least dear. It is not the pleasantest prospect for those of us who yet can feel upon our lips the pressure of our mother's good-by kiss.

. . . But, please God, our love of life is not so prized as love of right! In this renaissance of our country's valor, we who will edge the wedge of her assault make calm acceptance of its hazards. For us, the stiffening cold, weariness, hardship—worse. For you, for whom we go, you millions safe at home—what for you? . . . We shall need food. We shall need care. We shall need clothes for our bodies and weapons for our hands. We shall need terribly and without failure supplies and equipment in a stream that is constant and never-ending. From you, who are resource and reliance, who are the heart and hope of that humanity for which we smite and strive, must come these things." For a moment change the picture of the writer from the khaki-clad hero of the camp to the soldier of the cross in Africa, or China, or South America. Not a statement made by the one need be changed to apply to the other. Let us send and send and give and give for the boys at the front, but let us do no less, in God's name, for the men and women who are battling against ignorance and sin for the future safety and security of the world and for the salvation of immortal souls through the power of the gospel.

THIS sentence from the report of the Foreign Mission Board should be seriously pondered: "The Spirit of God leads in opening doors of opportunity, in the enlistment of large numbers of cultured young people for foreign mission service, but he is balked at the doors of many church members at home who will not let him have the money with which he has for a time entrusted them and which he needs for the extension of his kingdom. There is great danger of serious hurt to the lives of these young people and that Southern Baptists shall be found resisting the moving of the Divine Spirit if we do not heed such manifest providential tokens." The spirit of sacrificial service was never greater in the world's history than now, and not to respond to the offer of life for missionary labor with the glad and cheering offer of ample support would be to brand us who stay at home as disloyal and unworthy beyond expression.

AS NEVER before we are coming to an appreciation of the opportunity offered in the South for the Christianizing of our brethren in black. If any one who believes that the Southern white man is prejudiced against the worthy negro had witnessed the reception of the colored brethren at Hot Springs his theory would have been rudely shattered. The negroes must solve their own problems of working together, but they will find in their white friends the most earnest desire to help insofar as they can without domination or dictation. Dr. O. L. Hailey deserves great credit for his disinterested but sincere and understanding efforts in the matter of establishing a negro theological seminary. Who but he can so well lead now in this enterprise?

"MUST it not be a ground of wonder on the part of God that there are not more intercessors in view of the imperative need for the exercise of this potent ministry?" asks John R. Mott. Our chief need is not money, nor organization, nor plans, nor workers; our primary need is for prayer—for Christian men and women with hearts burdened for the salvation of the lost and the nurture of the saved, who will enroll in Christ's school of intercession, earnestly, intelligently, faithfully, unwaveringly. Will you not become such an one this year?

THE first item to be considered in the propaganda for missionary advance is adequate pastoral support. In spite of the more than fifty per cent increase in the cost of living, the great

majority of pastors are receiving no more than they did prior to 1914. A debt-burdened, harrassed ministry will find it difficult to lead the churches out in a great way for benevolent enterprises. The pastor can press the cause of missions; he will not press his own interests. Here is a challenge to the deacons to show the sort of stuff of which they are made. Let the article of Dr. Johnson's on page 10 be read in your church before the whole congregation, and a committee appointed at once to secure an additional amount for the pastor.

IN no enterprise of Southern Baptists has the smile of God been more clearly seen than upon the establishment of the Bible Institute at New Orleans. From vision to reality the undertaking has steadily moved. Within a few years it is confidently expected that this institution shall have made a permanent place for itself among the great religious schools of the South. The situation in New Orleans will be revolutionized, and untold good accomplished in the Christianizing of this strategic city.

ONE of the striking features of the meeting of the Northern Baptist Convention at Atlantic City, was the conspicuous place given to the laymen. The million dollar "laymen's drive" has revealed possibilities heretofore undreamed of. It will be well to accord to Southern laymen a larger place in the program in the consideration of their work at Atlanta next year.

CHRIST AND WOMAN

Rev. Geo. W. McDaniel, D.D.

Annual Sermon before the W. M. U. of the South, Preached in the First Baptist Church, Hot Springs, Ark., Sunday, May 19, 1918

Gabriel to Mary: "Hail, thou art highly favored. The Lord is with thee." Luke 1: 28.

Mary to Elizabeth: "For he that is mighty has done to me great things." Luke 1: 49.

Ancient history converges on Christ. Modern history radiates from him. He marks the great divide not only in time, but also in events. A new order began with him, more potent than the migration of nations, more significant than the rise and fall of empires. The little systems of men have their day and cease to be, but around Jesus gathers the majestic course of the centuries. His coming was as the dawn of a new day, as the beginning of a new era, as the creation of a new world.

Of all the gifts conferred by Christ, none was so astounding, so transforming, so uplifting, so lasting as the blessing bestowed upon woman. He came to a world and an age in which woman was lightly esteemed. Everywhere she was regarded in every way as the inferior of man. Greece excluded her from the advantages of higher education, from employment open to men, and even from the table of her husband when he was feasting with friends. Aristotle contemptuously derided her worth and Plato pronounced the recognition of her equality with man as a public calamity. In Rome man was the absolute owner of all property possessed and acquired by woman and disposed of her goods and person at pleasure. This authority degenerated into tyranny and man became a despot. Cicero divorced Terentia for the fortune of a rich ward; Amelius Paulus put away his wife because, as he expressed it, "he knew when the shoe pinched;" one woman, according to Juvenal, married eight husbands in five years, and Seneca is our authority for saying there were women in Rome who counted their years by their successive husbands. Her state was no better throughout the Gentile world. In India she was, as she now is, a prisoner. In the far East,

modern China and Japan, she simply held the keys for her husband and submitted to every subordination of man. How low her estate, how pitiable her plight, how degraded her condition without Christ!

CHRIST'S CONTRIBUTION TO WOMAN.

The day Gabriel announced to the Virgin Mary her destiny as the mother of the Messiah, woman took a new rank in the world. Since that mother wrapped her babe in swaddling clothes and cradled him in a manger, motherhood has been dignified and babyhood glorified. From the hill country of Judæa there sounds the voice of a woman rejoicing in the breaking of the chains which had long bound her sex. "Thou hast regarded the low estate of thine hand maiden. He that is mighty has done to me great things," was a prophetic proclamation of the emancipation of woman. No discount upon Christianity if her exaltation is yet incomplete. We judge a nation, a cause, a system, a rebellion, by its ideals as well as by its achievements; by its aspirations as well as by its fruits. To the extent that the ideals of the Christian religion have been adopted by any people, to that extent have women been ennobled.

The libraries and book stores contain many volumes upon "Christ and Men;" the subject "Christ and Women" waits an adequate treatment. His attitude toward woman makes the most charming chapter in the gospel story. His relation to woman was at once the severest test and the sublimest revelation of his character. Sitting alone at Jacob's Well, a woman of bad reputation approached to draw water. Jesus threw off his physical weariness, tactfully engaged her in conversation, awoke her dormant conscience, turned her thoughts from the material to the spiritual, defined the elements of true worship, announced to her first his Messiahship, saved her soul, reformed her life and converted her into an enthusiastic witness who turned a city to salvation. The disciples marveled that he talked with a *woman*—a striking comment upon woman's lowly position! It was their first lesson in a school where there was neither male nor female but all are one in Christ. They learned their lesson quickly and well and never marveled afterward when their Master conversed with women. Scribes and Pharisees criticized his conduct because of his friendship for wayward women, but never again did the disciples question. That outcast of Samaria, leaving her water pot and hurrying to the near-by village to tell even the men of the Man who had told her all the things that ever she did, was the pioneer of that countless host of women who have forgotten selves, abandoned secular pursuits and forsaken the pleasures of sin, for the ministry of souls.

To the specific deeds of mercy and bestowments of grace, add Christ's contribution to the institution of marriage. He restored to society the primitive monogamous relation. Freedom of divorce met in him a stern rebuke. The husband's caprice could no longer discard the wife. Marriage became a sacred bond, dissoluble for only one cause. The husband's pattern of love for the wife was Christ's love for the church. He sweetened with his grace and strengthened with his sanction those ties of home and family which constitute the deepest of human joys. Clement of Alexandria said of the regenerated institution of marriage, "Marriage is a school of virtue for those who are thus united, designed to educate them and their children for eternity. The husband and wife may share equally in the same affections." The Christian home is the fountain from which come the clear, purifying waters that refresh and gladden a thirsty world.

Perhaps the most wonderful change which Jesus wrought on human society is in the ideal of human greatness. For force, he substituted love. He incarnated the virtues which Christianity most admires and assiduously endeavors to practice. These were the very virtues which had been derided as fem-

inine. "The heroism of Jesus is the heroism of ideal womanhood." The old world cultivated and praised the haughty heart, the proud spirit, "the reckless life, the avenging power, the warlike mien, the impatient brooking of injury." These were all thought to be manly. Jesus crowned as blessed poverty of spirit—consciousness of spiritual need—meekness—the control of temper; purity—the resistance of temptation; mercy—the refusal to retaliate; peace-making—not putting down of enemies, but of enmities; silent suffering for righteousness—the courage to endure pain without complaint. These were the traits Jesus exemplified in himself and commended in others, and they are feminine. The Sermon on the Mount was the Magna Charta of woman's freedom. He did not merely raise woman from her supposed degradation; he elevated the degradation. He did not simply open the prison doors of woman; he made the prison itself a palace. Christ took those feminine characteristics, long depressed and depreciated, and set them as jewels in the crown of Christian character. His kingdom will not fully come until these feminine qualities which God has always approved receive the favor of man; until "They shall inherit the earth;" until they shall not only be God's children, but "*be called the children of God.*" Then the peacemakers with international courts of arbitration shall sit in the seats now occupied by predacious war lords, and the white path of purity as the way to glory will lure our young men who now must tread the red way of war.

WOMAN'S CONTRIBUTION TO CHRIST.

The contribution of Christ to woman has been reciprocated. If Christ was woman's best friend, woman is Christ's best friend. The only gifts he ever praised were the gifts of two women, one very poor, the other well-to-do. His second Galilean ministry was sustained by Mary Magdalene, Joanna, Susanna and many other women who ministered unto him and the twelve, of their substance. These women were his faithful friends to the last. After Judas had betrayed him and all the apostles fled, the women remained true. On the way to the cross they followed and bewailed and lamented him. John mentions the names of four women and one man who stood by Jesus on the cross. Matthew tells us that "many women were there, who had followed Jesus from Galilee, ministering unto him." Luke gives a touch to the story: "The women which had come with him out of Galilee, followed after and beheld the tomb and how his body was laid, and they returned and prepared spices and ointments." Oh, glorious women! You perceived the beauty that dwelt in Jesus and knew that out of Nazareth had come the prophet. You fed his hungry body on his busy journeys. You trusted and cheered him in his hours of depression. You believed in him when all the world was against him. Your love and devotion anointed him for burial and filled the world with your fame. You were there to feel and sympathize when the heavens were darkened and God forsook him. Your gentle hands brought the spices to his tomb in the gray dawn of that first Easter morning. Your eyes were the first to behold the empty sepulcher and the Angel of the Resurrection. Your ears were the first to hear the good news of the risen Lord and your lips were the first to tell of his triumph over the grave.

The place and power of woman in the New Testament churches is large and tremendous. At Jerusalem she composed a goodly per cent of the Pentecostal prayer meeting. At Joppa she founded a Dorcas Society to clothe the dependent widows. At Philippi she became the first convert of Europe, and the charter member of the most joyful church. At Thessalonica and Berea women of high rank received the Word. At Athens, of two converts named, one was a woman. At Corinth Priscilla welcomed Paul into her home and helped him in his ministry. In Paul's day women had risen from the position of helper and servant and become leaders, whom the men should help. "Help those women which labored with us in

the gospel." Before the close of the second century Christ was made known to the highest society in Rome by a woman—Pompona Graecina.

Not only was woman cordial in responding to the gospel; she was fearless in dying for it. Prisca was the first of a great army of women martyrs who for Christ and his cause laid down their own lives. Some of those martyr scenes pass before me now. Yonder at Pergamus, where Carpus and Papyrus were crucified, I see Agathonice step from the crowd and shout, "That dinner is prepared for me, too," tearing her clothes from her body, she lay herself down to be nailed to the cross. In the Imperial City, I see the slave woman, Felicitas and her matron, Perpetua, stand hand in hand before the slaughter. Most thrilling of all, I see a poor and insignificant girl, Blandina, scourged over a pillar, torn and dragged about by the beasts, seated in a red-hot iron chair, put in a net and tossed by a bull for the amusement of the cheering crowd, yet facing the horrors with a smiling welcome, and saying to the last, "I am a Christian and there is nothing evil done among us." The blood-sated populace of the amphitheater carved her admiring epitaph—"Never a woman suffered so much as this one." Heart fails to draw out the scenes through all the terrible years of bloody persecution, when women have been the severest sufferers. If all the tears that women have shed were caught in one cup of woe, its brine would approach in bitterness the cup which the Saviour drank in Gethsemane. If all the hardships which women have endured were gathered into one cloud of blackness, its density would be as impenetrable as the three hours' darkness which enveloped the cross. If all the pains which women have suffered for Christ should pierce one frame, they would be well-nigh as fierce as those that wrung the body and broke the heart of the Son of God on Calvary.

CHRIST'S WOMEN AND THE KINGDOM.

If the kingdom of God is coming in the earth, it is largely through the work and influence of women. Today on the foreign field one-third of the entire mission force is composed of women, and of our own Board the proportion is 183 men to 138 women—exactly the same numerals if differently placed. The degraded and ignorant idolaters and slaves of vicious social surroundings see a practical demonstration by Christian women of what the religion of Christ does for daughter, sister, wife and mother—for woman. They are taught by the Christian women in the homes in foreign fields a living lesson, perhaps more impressive and potential than sermons. At home the proportion of women workers is larger and their power is not less. In this Southland the women planted the vine on many a frontier field and watered it with tears. They lit the gospel fires in hundreds of godless communities and fed and fanned these feeble, flickering flames until now they burn with supernal brilliance and warmth for thousands upon thousands. Every pastor in this congregation can testify to their faithfulness in attendance, and enthusiasm in the service of the local church. Take from you, brother pastor, the intelligent sympathy, the hearty appreciation, the loyal support of your women, and who among us would have the courage or faith to "carry on" in his pastorate?

Our boards have received increasing support from year to year from women, and the Convention evinces its confidence in the women by the large and growing apportionments of each session. Values may vary, prices may fluctuate, men may be stricken with panic, but from the women there flows a constant stream of benevolence. Were our Baptist men of the South organized and developed as are our women, we would quadruple our present kingdom gifts. The women are forward in every good word and work. Where the men are slow to move, they take the initiative; when the men lose heart, and give up, they come to the rescue. Is it too much to say that they beat us as scouts, they outnumber us in the ranks, and

they furnish the reserves upon which we call in times of emergency! When the Foreign Mission Board bent under an oppressive debt and business men talked pessimistically, who said, "It can be raised in sixty days and we will raise one-third of the amount"? and they *did* it! When the Judson Centennial was proposed and men declared it was too big, who talked hope and inspired confidence by raising one-third of the \$1,250,000, and led with the largest individual gift of \$30,000? Who gave \$150,000 for the Training School at the Seminary? Who took hold of the slowly-moving, urgently-needed Church Building and Loan Fund while the men went on with their secular pursuits and the pastors found no place on the calendar for that object? What the women have accomplished is an augury that we may soon finish this worthy task.

I am not here to praise the women, but to appreciate them, to do simple justice by them. If in the practical affairs of the kingdom they have done well, in the spiritual they have excelled. God gave woman a faculty for religion, and the woman in this land who is not a Christian is an anomaly. She is untrue to the highest instincts of her sex and disloyal to her best benefactor—Christ. Women and Jesus have understood and loved each other with an intelligence and ardor surpassing that of man. Woman from her throne in the Christian home has made Christ the King of her husband and children and servants. She has led the man to fear God and serve him. She has taught the lips of her little ones to lisp the name of Jesus and bound their lives to him with the cords of her own heart. When the church had lost its missionary impulse and left the heathen to die without Christ, God transplanted the savages from Africa to America and the Southern white women, who gathered their slaves about them on Sundays and taught them the words of life were the first modern missionaries. You ministers of Christ know how in your homes, *the woman is Christ's minister*. When the day's work is hard and heavy, when the results of your labors are meager and discouraging, you know whose smile greets you, whose counsel guides you, whose sympathy cheers you, whose love unto death makes your heart as Eden and your home a Paradise.

Once more, women are doing more than any other agency to hasten our Lord's return. She keeps the lamps trimmed and burning. She believes implicitly every word the Lord has spoken. The belief in his coming is her Star of Hope. Her face is toward the heavens whence she looks for his appearing a second time without sin unto salvation. Hers is the kingdom, the power and the glory—the kingdom of hope, the power of faith and the glory of love. She possesses the hope to watch, the faith to wait and the love to "work till Jesus comes," "to be glorified in all his saints and to be admired in all them that believe." The burden of her song is:

In the crimson of the morning, in the whiteness of the noon,
In the amber glories of the day's retreat,
In the midnight robed in darkness, in the gleaming of the moon,
I listen for the coming of His feet.

I have heard His weary footsteps on the sands of Galilee,
On the Temple's marble pavement, on the street,
Worn with weight of sorrow, faltering up the steps of Calvary;
The sound of the coming of His feet.

Down the mystic aisles of splendor, from betwixt the cherubim,
Through the wandering throng, with motion strong and fleet,
Sounds His victor tread approaching with a music far and dim,
The music of the coming of His feet.

Sandaled not with shoon of silver, girded not with woven gold,
Weighted not with shimmering gems and odors sweet,
But white winged and robed in glory in the tabor light of old,
The glory of the coming of His feet.

He is coming! O my spirit, with His everlasting peace,
With His blessedness immortal and complete.
He is coming! O my spirit, and His coming brings release,
So I listen for the coming of His feet!

Planning for the Coming Year

Mrs. Geo. W. McDaniel, Richmond, Va.

A Message for the Baptist Women of the Southland, full of Noble Purpose, Earnest Appeal and Inspiring Encouragement

WHEN the Southern Baptist Convention, at the recent meeting in Hot Springs, placed its goal at two and a half million dollars for home and foreign missions, a new day dawned for our work, and responsibilities unparalleled were placed upon us all, but especially upon the women. In the prosecution of this new task we must bend every energy.

The achievements of the past year by our women may briefly be reviewed. There were 2,554 new organizations established during the year. About 3,000 mission study classes were reported by fifteen states. Over 4,000 societies observed the weeks of special prayer for home and foreign missions. The aims in every instance were surpassed by the gifts, amounting to a grand total of \$463,997.51. Southern Baptists had in their Sunday schools last year about two million pupils, and in their young people's societies about 150,000. With a total of 16,198 organizations at work, is it any wonder that such a victory was achieved? But the task for the coming year challenges us anew, and the items of greatest importance and the forces which must be called into action may well be considered, for W. M. U. must do her part in the worthy manner which heretofore has characterized her record.

The four fundamentals which ought to be emphasized above all others are: First, organized personal service; second, regular Bible and mission study; third, systematic and proportionate giving, and, fourth, individual and united prayer. The resolutions of the Union have stated these points so well that I quote at length from them.

In personal service we must continue "organized effort to reach the oppressed and unsaved in our immediate localities. To this end we should study the Federal laws relating to health, employment of women and children, and general public welfare. We must study the policies and methods of missionary and social service organizations, adopting those best suited to our aim of preventing and eradicating community evils and making known the power of God unto salvation.

"We must strive to meet the needs of the soldiers in camp, to pray for them, to assist and sympathize with their families at home and to co-operate with the Red Cross and other authorized movements for war relief. We must do our utmost to promote food conservation and to raise the standard of health in our communities."

The study of the missionary teachings of the Bible must receive a new impetus this year. One of the most important advances at the last meeting was the decision by the Union upon a regular course of Bible and Mission Study arranged for our workers. It has been demonstrated again and again that our people will give when they are informed, and the most far-reaching results may be expected from this course of study.

We have had new revelations of the value and power of the young people. To organize and train them more perfectly for their work is one of our most insistent duties now. Was there ever a day in history when the future of our country demanded so imperatively the thorough educational preparation and religious training of the young men and women, boys and girls, as today? If it is of paramount importance for them to complete their high school and college courses now, it is equally urgent also that they be developed morally and spiritually most truly now to stem the tide of war, and later to build up the waste places. Is not *this* our chief task?

The Stewardship Covenant, as prepared at the Hot Springs meeting, will perhaps mean more to our organized work, in a financial and spiritual way, than any other step recently taken. If due emphasis be laid upon it, and our workers encouraged

to conform to its items, our treasury will be running over, and our hearts rejoiced and our spiritual lives quickened as we have never known before. The women of this generation are learning for the first time the real economy and industry which characterized our mothers and grandmothers. We are going to give more than ever before, because we are going to save more. If this war teaches us to be truly saving and industrious; if it brings us back to plain living and high thinking; if it gives us national prohibition, and draws us nearer to our Saviour, who shall say it was in vain, even at the terrible cost? "During the pressure and distress of these perilous times, it is easy to turn from our old duties and plans and to throw ourselves unreservedly into war work. Our slogan must be, 'For Church and Country,' believing that is the truest way to serve the best interests of the homeland. Red Cross work must be done, but without hampering the progress of the regular personal service work. The interests of both must be fully met, and God helping us, they shall be.

"Americanization, now that emigration is stopped, is an important duty for all Christians. We interpret it in simplest terms—reaching foreign-born wife and mother in this time of stress—seeing that she understands the draft under which her son or husband is taken away; the allotment she is entitled to receive; the cause of the war, food conservation, and all these things so likely to bewilder and antagonize the uninformed. Can there be a more Christlike service than thus to minister to the stranger in our midst and to win her allegiance to America and to Christ?

"When the boys come back they shall find the sanctity of church and home uninvaded, their women steadfast, pure—the ideals for which they fought courageously abroad defended here at home."

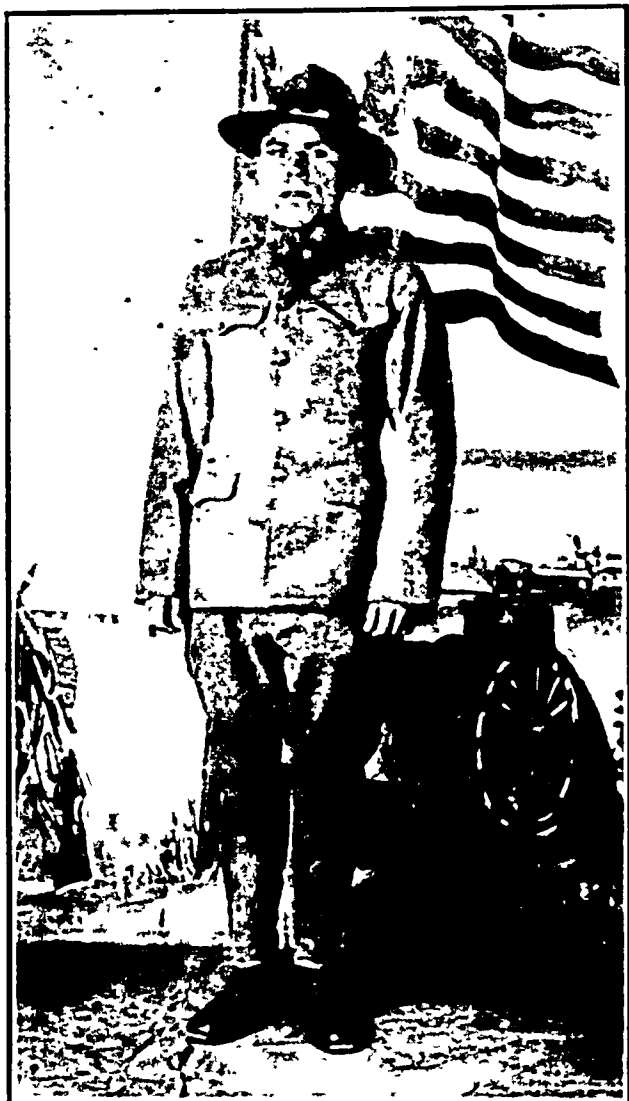
We must all do Red Cross work and aid in every way the war relief. We must buy Liberty Bonds and Thrift Stamps and respond loyally to every patriotic appeal for funds or service—to do less would make us unworthy wives, daughters, sisters and mothers. But while doing this, we must devotedly advance our gifts to all mission enterprises, giving more and more to missions as we give to the war. To do less would make us disloyal and unworthy Christians.

Lastly, and most important, we must pray more. This war has brought us to our knees. When before in all the world were so many women praying? The throne is besieged morning, noon and night, yea, all hours of day and night by prayers of godly women for the triumph of righteousness and the dawn of peace. Our patriotism must be matched by our consecration. Let us stay on our knees until God shall give us the victory.

A GREAT denominational program such as was projected at Hot Springs calls for faith, prayer, wise leadership, confidence, enthusiasm and co-operation. Given these elements, success is assured. Lacking any one, failure is imminent. The encouraging fact is that no one of these essentials is beyond our reach. The task is not that of raising two and one-half million dollars, primarily, but of enlisting two and one-half million Southern Baptists in the enterprise of world-wide missions. That they cannot be led to give an average of one dollar each in a year's time is an absurdity. At bottom the question is, "Will our preachers lead with such devotion and consecration as to win the enthusiastic co-operation of their people?"

The Indian as a Soldier

How the Original American is Making Good in Camp and Trench in the Great Struggle for Human Rights



Seaman Thompson, Camp Jackson.

*Missionary Robert Hamilton,
Shawnee, Okla.*

War and the chase were the Indian's original occupation. With a long history of valiant fighting for what he conceived to be his rights, and never accepting a dishonorable peace, it is not surprising that when the call came for the flower of our nation to join the colors to punish Prussian cruelty and give freedom and justice to the small nations of the earth, that the sons of the old warriors should be the first to offer themselves.



John Shawnego.



William Baker, Camp Funston.



Jacob Leader, Camp Bowie.

The pictures shown herewith are of Indian soldiers at the Chillico Indian School, where we have a student church of one hundred and fourteen members. These boys are now in the training camps and in France.

Almost a thousand Indians from Oklahoma are in the training camps or in France. Nearly all volunteered early in the war. One Osage was with our troops in China during the Boxer uprising, and was among the first to enter Peking; was in the front ranks at San Juan, served in the long and tedious fighting against the wild tribes in the Philippines, and was among the first to volunteer in the present war.



Ignacio Roche.

They make splendid soldiers. Erect, alert, with fighting blood in their veins, used to discipline in the government schools from childhood, having experienced the thrill of conquest on the athletic field, they seem at home in the ranks and will distinguish themselves in action.

With the exception of one company, which is almost entirely Indian, with a full-blood Choctaw captain, they are scattered among the white soldiers, and are universally popular.

During a recent visit to Camp Bowie, with Rev. G. Lee Phelps, General Missionary to the Oklahoma Indians, and Rev. John Smith, a Creek preacher, I met many of the former students of the schools on my field, some of whom I had baptized. I was delighted to find them in the Y. M. C. A. and other meetings testifying to their love and loyalty to Jesus. One young man had asked to be baptized, and as he was a Creek

Indian, we voted the honor to Brother Smith. Near sundown on the banks of Trinity river, with six other Indian soldiers, we sang one of the fine old hymns in the soft, plaintive Indian tongue and knelt together on the sand for a prayer of consecration; after the baptism we sang again and gave to Brother Sam Beaver, Creek soldier, the hand of Christian fellowship.

I have witnessed hundreds of Indian baptisms in the past, but was never before so impressed with the beauty, grandeur and solemnity of the ordinance. To the west of us, spread out over miles of plain, were the camps of twenty-seven thousand soldiers, moving about like brown bees around a hive; marching, drilling, moving the artillery and machine guns, long lines of ammunition carts each drawn by a mule led by a soldier, an extra mule led close behind to take his place in



"Lo, the Happy Indian"—erect, alert, disciplined in Government school from childhood, he is an ideal soldier and universally popular.

other religious workers seemed popular with the boys. The preaching we heard was of a definite evangelistic type, and some were saved at almost every meeting.

One camp pastor told the boys that he believed it was just as easy for them to live a Christian life there in the camp as in their home town, and perhaps easier. I believe he told the truth. It ought to be a great comfort to the thousands of fathers and mothers who have sons in the army to know that such conditions exist. These camps will continue as long as the war lasts—will empty and be refilled perhaps many times. Our denomination should provide suitable buildings and continue the camp pastor not only in the training camps but across the sea as well.

the cart should the faithful animal be shot down, and all the multitudinous preparations for war. To the east of us lay the great city of Fort Worth, with its busy, rushing, striving business life; with its schools and churches; nearby the great Southwestern Baptist Seminary, where sit the learned professors among their pupils translating Greek texts. And we, a little company of believers, in this quiet park with its age-old trees and grassy slopes, standing directly between these two extremes of civilization, apart from and yet a part of each. Heaven seemed very near that afternoon. I was pleased with the kindly, courteous treatment accorded visitors by both officers and soldiers; a conspicuous absence of profanity and gambling, and a decidedly religious atmosphere.

The Y. M. C. A. huts and all the denominational tabernacles were filled each evening, and the camp pastors and



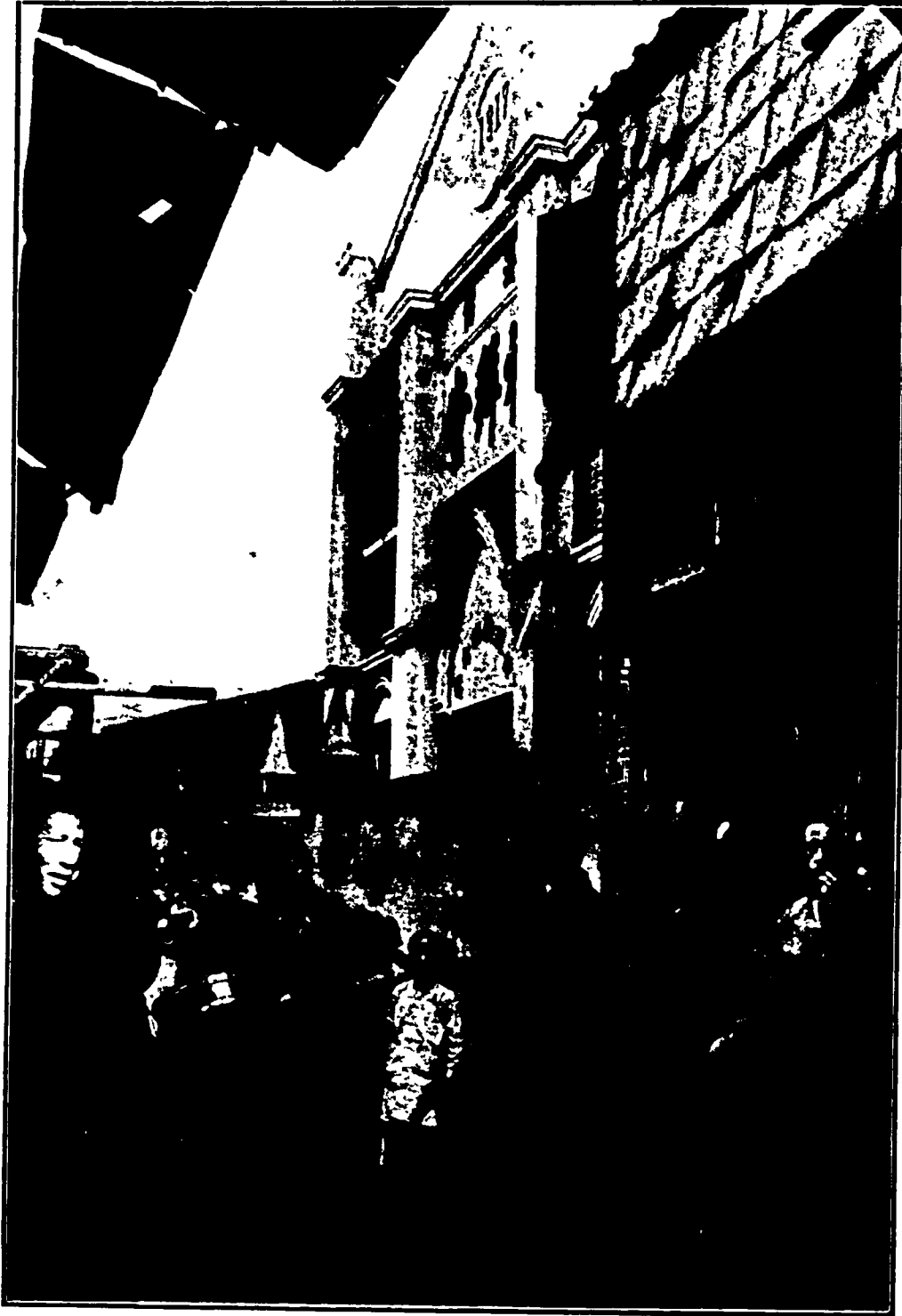
Brother Smith baptizing an Indian Soldier in Trinity River, near Camp Bowie.

In Another County

Rev. John Lake, Canton, China

IN a recent number of HOME AND FOREIGN FIELDS I sketched briefly our work in the counties of Sunning and Yanping, in the famous and populous Sz Yap region, in Canton Province (State), a hundred miles or so southwest of Canton, where, besides my work in Canton city and elsewhere, I have been in charge for thirteen years. The "elsewhere" includes Hoiping county. May I tell a little about that, too?

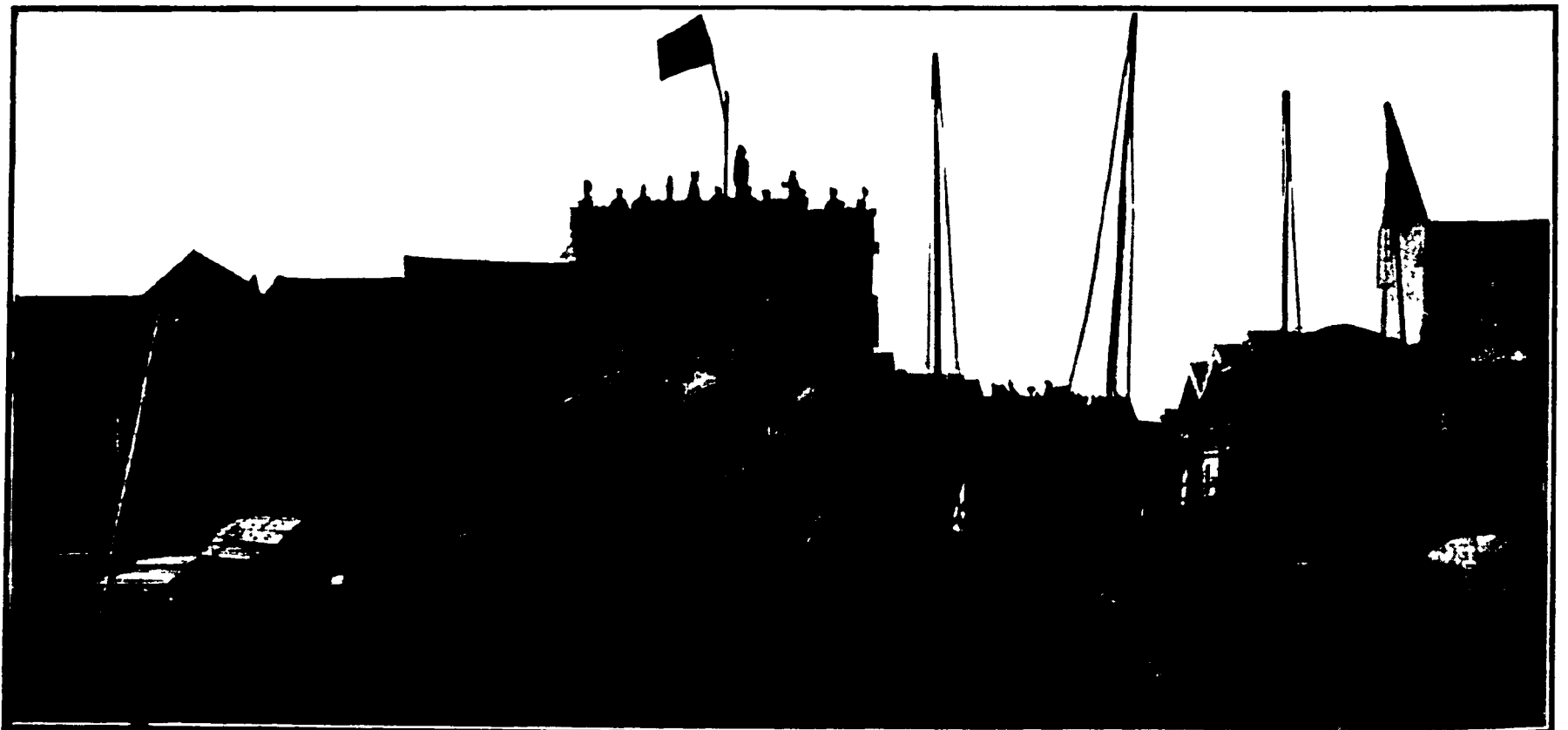
Hoiping city has a little rented Baptist chapel just within the city wall, at the west gate. How little and unworthy of Southern Baptists it is you may imagine when I tell you that the rent is less than ten dollars a year in American money. Please read that again, and don't blame it on the printer, but put the responsibility where it belongs, dear reader! And



Front View of the New Baptist Church at Pak Hop, South China.
Note the contrast between the faces of the Christian boys and the heathen boys.

you will put aside forever the thought, "preachers preach for the money that is in it," when I tell you that the devoted servant of God, who gives his entire time to the work, has to support himself, his wife and his little son on seven dollars (yes, know the truth! seven dollars) a month! A more consecrated, energetic man and woman I never saw. He does as faithful work as if he got more, but his work, of course, is hampered. He knows little, but he is growing in grace and in knowledge and he could make three times his salary in his former position. These I know to be facts.

But, despite our failure to do more, the newly opened work in that city is growing. Only a few weeks ago, wife and I spent several days there, holding meetings for the men and the women several times a day, and we could tell that the preparatory work had been done well. At the close of the meeting, I baptized two splendid young men. Others wanted to be baptized, but this is a dark, heathen land, and we must receive people most carefully.



Rear View of the Pak Hop Church.

But at Pak Hop, or Paak Hop, in the same county, a small work has been carried on for twenty years; and, while on that same trip, a few weeks ago, with two Chinese pastors, and messengers from several churches, we organized the Pak Hop church with forty members. Others have been baptized since, and the day the church was organized we dedicated the new house of worship, a picture of which is shown herewith. Note the contrast between this house of God, the only one in the town, and the other houses. Note the little boat, with the Chinese and American flags, that took my wife and me to Pak Hop, and on which we lived for about a week, eating and sleeping on its dirty floor, for want of better accommodations in that section. And note the difference in the very faces of the heathen on the street, and the Christians. Among the Christians are the bugle and drum corps of the boy scouts of our Baptist boys' school in a near-by town. Pak Hop has a similar school for the sons of our members. What a study in contrasts! Houses, faces, everything! We are here to make these contrasts, till, God willing, there are no heathen faces and heathen homes! This chapel at Pak Hop was built as a memorial to Wong Shan Cheung (or Wong Csin Chong), who has just died in Boston, where, some twenty years ago, he was converted, and was baptized by Dr. A. J. Gordon, into the fellowship of Clarendon Street Church. Get the life of Dr. Gordon, written by his son, and read what is said about this "Deacon Wong." That faithful, simple-hearted man, once a gambler, and an opium smoker, and an idolater, came back to Pak Hop, at considerable financial loss to himself, and, with the help of Dr. Greene, started this work in his home town. It was while he was back in America, trying to raise money for this new house of worship, that he was called higher. I have baptized more than a hundred converts of this man Wong, in the waters of this little river, some of whom are now with Wong in heaven, some have moved away, some still remain members of the old First Church here in Canton. But there is a vigorous little church of more than forty members and there is this house, as a memorial to the faithfulness of this one man and to the faithfulness of Dr. Gordon and friends in Boston, in seeking out a poor, lost sinner within their gates.

After all, Pak Hop isn't so far away, is it? And we feel closer to Boston, too, don't we? The world is our field, for he who sent us said, "Go ye into all the world." You who didn't go—did you send? There is room for a score of Baptist churches in Hoi Ping County. What shall we do about it?

A THEOLOGICAL SEMINARY FOR OUR NEGRO BRETHREN

Rev. O. L. Hailey, D.D.

No Movement in Recent Years of Greater Moment has been Projected by Southern Baptists than this of Which Dr. Hailey Writes

THE reception given our report on the Negro Theological Seminary at Hot Springs shows how deeply this great undertaking appeals to our Southern Baptists. The spontaneous offer of Deacon Wolfe, of Dallas, to lead in a gift of five thousand dollars to such an undertaking, and the prompt response of Deacon R. E. Burt, also of Texas, was most encouraging and reassuring. We who presented the report would have been glad to tell the Convention much more about it. But as chairman of the committee on order, I had tried to adjust matters so as to give all subjects a fair opportunity. And, although our time was cut half in two by the other important interests, we would not take more time, even when the Convention would have readily given it. So, if the editor

can find room, I should be glad to say some words in this widely-circulated magazine.

ORIGIN OF THE UNDERTAKING.

Some years ago, in the Texas Convention, I was asked to write the report on "Work Among the Colored Population." That report recommended the appropriation of \$500 to bear the expenses of certain white brethren to assist the negroes in Bible institutes. I conducted one of these. The preachers who attended that institute reported that they preached to fifteen thousand people during the year. They were so appreciative and studious that the need of larger training for them was most appealing. I was asked why we could not help them to train their preachers. I replied that I would see if it could not be done.

LETTERS OF INQUIRY.

I sent letters to many prominent Baptists over the South, both white and colored, raising the question as to whether the time had not come for us to build the negroes a seminary. They have many excellent schools, but not quite what is so greatly needed in that line.

From far and wide, I got one response, namely, "The hour is ripe and we ought to do it." Only Dr. Booker Washington hesitated to encourage me. He said he had seen too many weak schools die, and hated to see another repetition. I think he did not understand the deep purpose we cherished. It seemed fitting that Dr. E. Y. Mullins, the president of our Seminary, should be our spokesman before the Southern Baptist Convention. And so, at St. Louis, after conference among several brethren, we asked him to speak for us. The matter greatly appealed to our Convention, and a commission of nine brethren were appointed to confer with a like commission from the National Baptist Convention, and in conjunction with them mature some plan for building such a seminary.

PROGRESS INTERRUPTED.

We were making progress, moving with care, and had agreed to locate the seminary at Memphis, Tenn., right in the middle of the great black belt. We were assured that five hundred students, preachers in the seminary there, could reach their appointment, leaving Memphis on a Saturday morning. The Memphis brethren were to supply a site and give financial support to the institution. They had practically completed their plans to do this. We were ready to report to our Convention the completion of our plans, when a serious interruption occurred.

DIVISION AMONG THE NEGROES.

Much as it was to be deplored, it was not a matter of astonishment that there occurred a division in the ranks of the National Baptist Convention. They have many great and growing men. They were working out their own denominational plans, influenced not a little by the plans of work among their white brethren. Several influences entered into their Convention life. And it is a good sign of life and vigor that some of these should assert themselves to such a degree as to beget different centers or circles of thought and plans among them.

In Chicago, 1915, a rent occurred in their ranks. It did not involve any doctrine or policy, so far as church life is concerned, but was purely a matter of Convention activities. When all things are considered, it is remarkable that there should appear no more animosity or rancor among them. They love each other, and cherish largely the same ideals. They are just feeling the growing pains of a mighty awakening. A new generation, matured since the emancipation, has come to the front. And while there is no indication of the reactionary among them, not all wished to walk the same road. There were serious irregularities in both organizations calling them-

selves The National Baptist Convention. Neither party was free from just criticism. Our commission felt that it could not proceed by co-operating with either Convention without constructively passing upon all the questions involved. And, besides, to do so would be to lose the sympathy and co-operation of the other side. This was not desirable for any body nor for the great cause. So, while we were not disposed to abandon the undertaking, we could not work with conditions as they presented themselves. We could only mark time. But it did not seem that we should leave these people, whom we so much love and whom we so much need, to the weakening strife being developed among them.

MEDIATION.

At New Orleans our commission asked to be allowed to offer our services as mediators, seeking to secure peace among them. The Convention gave its approval, though there was considerable doubt whether we could succeed. Indeed, not many of our commission were sanguine. They put the matter in my hands as secretary of the commission, and authorized me to call a meeting, if I thought it advisable. I conducted a wide correspondence with their officers, boards and influential members all over the territory. At first they were cautious and somewhat skeptical. But all showed that they really desired peace and harmony, if it could be had. Then I made the call.

THE MEMPHIS MEETING.

That meeting in Memphis, March 18, 19, 1918, will go down in history. When it was determined to call our three commissions together, I dared to invite a large representation of both Conventions to come the day before and pray and confer. We were there. That day deserves a separate chapter. Such fervor, such worship, such fraternal spirit, and such longing for the sweet fellowship of the former days took possession, and the power of the Holy Spirit was so manifest that it would have seemed almost sacreligious not to have come to an agreement. It was beautifully done. Conditions were unanimously agreed upon, which when there is time to carry them out, will re-establish peace and harmony.

When it was made manifest that we should be able to proceed with the establishment of the seminary, your commission felt that we should enlarge our plans. We recommended that we resume the undertaking, and plan to build the seminary, starting with a basis of \$150,000, with the understanding in our minds that when occasion justified it the plant should be still further enlarged. Hence we are planning to secure some one to devote his attention to the establishment of the school, which will be more than a theological seminary, but not simply a classical school. All understand that it will be wise and profitable to continue close and harmonious co-operation in the task, going even into the details of the organization and conduct of the school. No steps will be taken in advance of instruction from the Southern Baptist Convention.

A GREAT PEOPLE.

The negro race is a most important one, and forging ahead with tremendous power and resourcefulness. They have many important men and women among them. They are ambitious in a worthy way. They look to us to stand by them and help them sufficiently not to allow them to be discouraged. They have all confidence in the Southern people, and are happy that so good an understanding prevails among us. The worthy ones among them repudiate the unworthy as much as the white man does. They want help to elevate their people. Our friendship and our money can be of incalculable benefit to them. And they will prove worthy of it. They will help us to promote the kingdom of God as no other people is likely to do. We have yet our chance, let us thank God. We must

not fail. We need not fear that the negro will abuse our friendship and help. The races must live side by side, not in social intermingling, since neither desire it; but we must be friends and brothers for the great common destiny for which God intended us.

THE PREACHER'S SALARY AND HIS USEFULNESS

Rev. Livingston Johnson, D.D.

With the Cost of Living Fifty Per Cent. Greater, and the Pastor's Salary Stationary, What is the Preacher to Do? A Message that Ought to be Read in Every Church in the Land

THE salary has much to do with the usefulness of any preacher, and no preacher with an inadequate support can come up to the full measure of his usefulness. Preachers are human beings, just as other people, and in a material world they, like other men, require material things to meet their bodily needs.

It is gratifying to think that most of our town churches are beginning to give better support to their pastors than formerly. While many of our town churches, even, do not give to their pastors the compensation their services merit, they come nearer doing it than most of the country churches. That is the reason, I suppose, that this subject has been limited to the country pastors. Some of our town pastors may feel the pressure at certain points, but it is with the country pastors that the "shoe pinches" all around, and all the time.

In discussing this subject, let us note first:

SOME THINGS THAT ARE ESSENTIAL TO THE PREACHER'S USEFULNESS.

In the first place, he must pay his debts. That may seem quite commonplace, and yet it is a matter of great importance. For fifteen years I was a state mission secretary. In that position a man has a better opportunity to learn denominational secrets than in any other position of which I know. The secretary learns more about the preachers and the churches than any other man in the state. I am glad to give it as my testimony that fifteen years of intimate association with the Baptist preachers of my state heightened my opinion of and increased my admiration for them.

While this is the opinion I gained of the ministry, I must admit that they did not escape criticism. Some of this criticism may have been just, but much of it was unjust. One of the most common of these criticisms was that the preacher did not pay his debts, and the people lost confidence in his common honesty.

Let me hasten to say that this complaint was not lodged against the country preacher solely. Often it was the city pastor with a fancy salary who fell short. Indeed, I believe that the complaint was more frequent against that class than against the country preacher with his inadequate salary.

A preacher must make a respectable appearance. He and his family must dress neatly—not extravagantly, but neatly. They are, in a certain sense, the representatives of the church, and for the preacher to go around with a weather-beaten hat, a seedy coat, and threadbare pants, is a reflection on his church, which some of the members are sure to feel and remark upon, though, if they only knew it, the poor pastor feels it more keenly than they.

This may seem like a small thing to affect the usefulness of a pastor, but it is not. When the preacher with a seedy suit is thrown into company with well-groomed brethren, who receive better salaries, a feeling of humiliation and self-depreciation takes possession of him, which, unless he is a very un-

usual man, he cannot throw off. The humiliation is even keener when unkind remarks are made about the shabby dress of his wife. No man, not even a preacher, can be at his best when suffering such humiliation.

He must buy books, and read them. The preacher should, of course, be pre-eminently the man of one book. He must never let up on the study of the Bible, for it is from that that he is to get the message for his people. But the preacher can no longer be the man of *only* one book. The work of the modern preacher has become so complex, and he is compelled to touch life at so many points, that he must keep abreast of the times, and to do that he must buy and read the best books. He cannot read all, of course; no man can. Many books that come from the press today are not worth reading, but to keep in hand the books that a preacher ought to read will require a considerable outlay of money; and to read them will take no little time. The ministerial deadline is not far ahead of him who does not read new books.

Another thing the preacher must do is to *lead in contributions to benevolences*. If he does not give more, actually, than his members, he must certainly give more according to his income. It is not infrequently the case that, out of his meager income, the preacher actually gives more than any other member of his church, though some of them could buy him out a hundred times over.

To reach the full measure of his usefulness, a preacher must "practice what he preaches" in the matter of giving, as well as in everything else. Indeed, this is the one thing by which a preacher is more frequently judged than anything else—I mean by his handling of money. He must not get the reputation of being close-fisted when it comes to the Lord's work. And, I am glad to say, it is very rarely indeed that you hear this charge made against the preacher. On the other hand, it is often said that he is too liberal, and gives away all that he has. I think that credit is often given him by some stingy member who tries to salve his own conscience for falling so far short of his duty in the matter of giving.

Another thing the preacher must do is to educate his children. A preacher's family must move among all classes, the rich and poor, the cultured and uncultured. In order to do this, they must have sufficient education to make them feel easy with the most cultured, and this will in no wise disqualify them for service to those who may have enjoyed advantages equal to theirs.

But aside from the greater service the preacher can render through his children, if they enjoy the advantages of education, he is under compulsion of his own conscience to educate them. The children of a preacher are as dear to him as are other children to their parents. The preacher cannot hope to leave his children wealth, or even give them the comforts and luxuries that wealth can command. The best he can do for them is to give them educational advantages, and let them make their own way through the world. If his salary is so inadequate that he cannot do this for his children, he would be more than human if he were not heavy-hearted and despondent, and in that condition no man can do his best work.

SOME DISTRESSING ALTERNATIVES THE UNDERPAID PREACHER FACES.

Now, if the things that we have been considering are essential to a pastor's usefulness, and his salary is not sufficient, what is he to do? One of two things:

Give his whole time to the ministry, drag along as best he can in an attempt to do the things nearest him, and let the rest go. He must cut down to the very bone in the way of economy. That means that he and his family must go shabbily dressed. The old clothes must be cleaned, darned and patched as long as they will hold together. The yawning shelves in his library must testify to his inability to buy books. The free

school which can be reached from his home is as far as his dream for educating his children can be realized.

But suppose he pursues this policy, it will not always keep the wolf from the door. The old clothes, despite the ingenuity exercised in darning and patching, will wear out after a while, or sickness will come, entailing extra expense. What then? Financial obligations that cannot be met, and the church thinks that the time has come to get a new pastor, as the usefulness of the present one is ended, because he *will not pay his debts!*

But let us take the other horn of the dilemma. The preacher says: "I cannot meet my obligations on the salary that the church pays, and I know that my usefulness will be at an end if I do not pay my debts. I am resolved what I shall do. I regret to do it, I feel that God has called me to preach, and I would like to give my whole time to it, but I must support my family." *And so he goes into some secular work, such as selling life insurance, keeping books for some firm, or dealing in real estate.*

He gives perhaps a fourth of his time to a work whose importance is sufficient to demand it all. Everyone knows that he must neglect many things that should be done, and that his usefulness will thereby be impaired, but who can blame him? For in the Book from which he gets his message it is written: "If any man provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel!"

If he succeeds in business there is danger that he will become infatuated with it, giving more and more of his time and attention to secular affairs, and, perhaps, will drift out of the ministry altogether. If he succeeds, but holds faithfully to the work of the ministry, he will be charged with being mercenary, and the result will be the same, so far as his usefulness is concerned.

It seems to me there is no way of escaping the conclusion that no man can do his best work in the ministry who does not give his whole time to it, and that he cannot do this without a salary sufficient to support himself and his family.

SOME INEVITABLE CONCLUSIONS FOR THE CHURCHES TO FACE.

This brings me to say that *the best investment a church can make is to give its pastor an adequate support.*

It will lead the church to put a higher estimate upon religion. A man does not think a thing of much value which costs him nothing. On the other hand, he appreciates that which he pays for, and the higher the price he pays, the greater his appreciation. The farmer will take great pride in showing his friend the hog for which he paid fifty dollars, or the horse which cost him three hundred. Is it strange that he forgets to speak of the self-sacrificing pastor for whose services he and nine hundred and ninety-nine others pay a pitiful six hundred dollars a year? And need the parents be surprised if their children do not become interested in religion when they see their fathers putting greater value on hogs than they do on preachers?

If the churches would pay their preachers living salaries, they would love their pastors better, and be more influenced by what they say. If this needs demonstration, all that is necessary is for a church to try the experiment, and it will be found that the pastor will rise in the estimation of his people in proportion as they increase his salary.

The estimation that the community puts upon a preacher depends, in large measure, upon the salary the church pays him. You may say that is not a fair test by which to judge a man's worth, and I readily grant it is not, but, right or wrong, it is the world's way of doing it, and we cannot change it.

A preacher's influence and standing in a community is determined to a very considerable extent by the compensation he receives, and his usefulness depends in no small degree on

his standing and influence. If a church thinks its pastor suffers unjustly by such a standard, there is a very easy and simple way to correct the injustice, namely, to raise the pastor's salary.

Denominational leadership, generally speaking, goes to the man who receives the largest salary. Here again, things may be all wrong, but we are considering conditions as they are, not as they should be. The city pastor may not preach as well as many of his country brethren who receive more modest incomes, but leadership in the association is accorded him, because of the financial standing of his church.

Then come to the country churches, and you will find, other things being equal, that the pastor who has two churches to each of which he preaches twice a month, has more influence than his brother pastors whose fields are composed of four or more churches. Then the man who gives all his time to one church is accorded a position of leadership above his fellow-pastors with their dual pastorates.

That church is fortunate whose pastor is a denominational leader, provided he does not have the Diotrephan spirit, but desires to lead in order that he may render a better service, for "he that is greatest among you shall be the servant of all." The church whose pastor is a denominational leader will catch the denominational spirit, and will have enlarged visions of the kingdom of heaven.

Thus we come to the inescapable conclusions: (1) The pastor's personal happiness and the welfare of his family demand a living salary. (2) The welfare of the churches which he serves depends largely upon their adequate support of the pastor. (3) The interests of the denomination will be forwarded more effectually than by any other means through a well-paid, self-respecting ministry. (4) The extension of Christ's kingdom to the uttermost part of the earth will be hastened in proportion as God's divinely called men are released from the grind of poverty that they may devote themselves unreservedly to the carrying out of our Lord's Commission.

THE ONE-BUDGET PLAN

Mr. N. T. Tull, the Mississippi Budget Man

Some Fundamental Principles of this Kingdom Finance Program,
With Their Practical Application

THE BUDGET PLAN TEACHES:

1. *That the Lord's Work is One Work.* That there is no difference, except in name, between the work of a church at home and abroad. That denominational work is simply co-operative church work. That the different institutions and enterprises of the denomination are merely administrative agencies for the churches. That every cause fostered by the denomination should have the support of every church. That every cause should be supported according to its relative needs. That every cause should be supported systematically.

2. *That the Church is a Kingdom Agency.* That the Lord's work is under direction of the church. That the church is responsible for the proper financing of the kingdom. That it is the function of the church to administer the funds given by its members for the support of the Lord's work. That every member of every church is expected to support every cause to which the church is committed. That there shall be one treasury in the Lord's house where all funds given by the members of the church, or by the various organizations of the church, shall find their way for distribution. That the money so given shall be put where it is needed when it is needed.

3. *That the Church should have a Kingdom Finance Program.* In order to outline such a program the church should

have the aid of the state convention, or general association, with which it is co-operating. No church is competent to distribute its gifts equitably among the various denominational causes until it first has laid before it the comparative estimated needs of all the causes. This information should be furnished by the state convention through the adoption of a budget covering the current needs of the different causes. This enables all the churches to give to one common task, on a uniform scale.

THESE PRINCIPLES APPLIED:

1. *Making Up the Budget.* The church must first set its minimum task. Systematic giving is aimless unless there is a goal fixed. The budget should cover only current home expenses and current denominational support. The home expenses are easily estimated. If the church has been given a suggestive apportionment by the convention or association, that apportionment may be used as a minimum for estimating what the church should give to denominational objects. Otherwise the church will agree on an amount based on its past record, adding a worthy increase. This amount will be distributed to the different causes on an equitable percentage basis. The state convention should suggest the basis of distribution as a guide to the churches.

When the budget schedule is completed, the proportion which the total for home uses bears to the total for denominational uses will determine the ratio of division between those two funds of all money coming into the church treasury through the budget system. This arbitrary division of the funds must be maintained in the distribution of the money. Better still, the church should guarantee a monthly remittance to the proper agencies of one-twelfth of the amount agreed upon for all denominational purposes. The guaranty of regular support to the denomination is the heart and soul of the budget plan.

2. *Guaranteeing the Budget.* Aiming at your task without a guarantee is like aiming at your target without first getting the "range." You want to know you are going to hit before you shoot. The way to be sure you are not going to miss the mark is to get every man, woman and child in the church behind the guns. This is done by the every-member canvass. Too much stress cannot be laid upon this feature of the work. If you are going to do business for God in a business way, you must have the individual pledges as an operating basis.

3. *Operating the Budget.* When you talk about operation in a Baptist church, you have got to put the *co* before it. If you can't get the *co* you can't get the *go*. It is therefore necessary to get the church back of the budget before you try to make it budge. Open confidence and plenty of publicity should be the policy. Let the church conference vote the budget into the church as a church program. The church conference is the source of authority in a Baptist church, and action taken there is necessary to insure co-operation in the plan by the individual members. No true Baptist will refuse to co-operate in any plan adopted by his church in conference.

RESULTS:

1. You have a practical method through which Bible standards of giving may be approached and Bible principles in giving may be applied. You have a plan that will cultivate your people in the grace of Scriptural giving. It is a habit-forming plan. It is an enlistment plan. It seeks to swing into line the idle sixty-eight per cent in our churches who give nothing. It enables the people to give to the whole work of the kingdom every time they give. It enables them to give every time they come together in their regular service. It makes the giving a part of the worship.

2. By having a plan that cares for the current support of the church and the current support of the denomination, on a

guaranteed cash basis, the way is open for free-will giving in a larger way than is possible under any other plan. Emergency work can then take its proper place as emergency work. Heretofore the denominational agencies have had to make emergency calls for running expenses—their estimated and stipulated needs. The budget plan will free us from this burning reproach!

[NOTE.—The writer has not undertaken to state the sort of organization and equipment necessary to launch and operate the budget plan in your church. For full information, reference is made to the manual entitled, "Church Organization and Methods," sold by the Sunday School Board.]

FIFTEEN MILLIONS FOR CHRISTIAN EDUCATION

Rufus W. Weaver, D.D., President of Education Commission

A Commanding Program that Challenges Southern Baptists
at the Point of Their Greatest Need Is Set Forth
in Striking Statement and Appeal

MANY who attended the Convention at Hot Springs declared that the session of Sunday afternoon was the greatest hour of the Convention. Two of our foremost men made great addresses: W. J. McGlothlin, Ph.D., LL.D., who discussed the varied elements which enter into the educational problem of Southern Baptists; and the peerless pulpit orator, Dr. George W. Truett, who made an eloquent appeal for the adoption of the report of the Education Commission, which carried with it the approval by the Convention of a financial program calling for the raising of fifteen millions of dollars for our Southern Baptist schools. The report, following these two brilliant speeches, was heartily and unanimously adopted.

DEVELOPMENT AND DEFICIENCY.

During the past twenty years the development of Southern Baptists in certain directions has been phenomenal. There has been a steady growth in church organizations, a gratifying increase in church membership, an astounding development in the erection of church buildings, and an almost startling increase in the gifts to our mission causes. In 1898 there was received by the Foreign Mission Board from all sources, including the amounts paid to the state for the expenses of collection, \$124,000; in 1918, the receipts of this Board went \$1,013,800; an increase of over 800 per cent. Southern Baptists have invested in buildings and other property during the last twenty years nearly two and a half times as much as in all their previous history. As a result of church building movements, forty-three millions of dollars for church buildings alone have been expended during the past two decades. The amount raised this past year by Southern Baptists for all purposes is 500 per cent more than it was twenty years ago. We are advancing along every line except Christian education.

During these twenty years many Baptist schools have disappeared for lack of support. In Tennessee alone fifteen institutions of either secondary or college grade have died. There are other states in which the number is probably larger. It is safe to say that Baptists have lost more educational institutions during the past twenty-five years than we now have in existence. The reason that Southern Baptists show such a remarkable progress in missions and so little progress in education is due directly to the fact that the machinery of the denomination has been organized primarily in the interest of missions. Until recently, in none of our states did the denomination undertake to support Baptist schools as we support our

mission work. During the past ten years nearly every Southern state has taken over legally the institutions which Baptists foster in these states, have created education boards or commissions and have made Christian education one of the regular objects of Baptist beneficence. During these years the sentiment has steadily grown, that our Baptist schools must be supported and that all our churches and societies must contribute to Christian education as they now do to state, home and foreign missions.

Southern Baptists do not have an educational tradition. The pioneer Baptist preachers were not college-bred men. It is their glory that they preached the gospel in its purity throughout the South. Their successors did not inherit an appreciation of fine learning. There is one denomination which has little more than one-tenth as many members as we which today is furnishing more leaders to the South than all Southern Baptists. This denomination stood for an educated ministry and an educated laity. We have outstripped Southern Presbyterians in numbers; they have outstripped us in leaders.

Our Baptist schools have come into sharp competition with state and independent institutions whose incomes have enabled them to draw away many students of Baptist families from our schools. We do not have the pride in our institutions that we ought, because many of them do not come up to the educational standards which are now accepted, and are sadly lacking in equipment and in endowment.

A PROGRAM FOR A TASK.

Realizing that our denominational machinery was not being utilized for the promotion of Christian education, realizing that other denominations were doing more for their schools than we, and were furnishing more men and women for leadership than Southern Baptists, realizing that the supreme need of our Baptist institutions was a closer dependence upon our denomination, a larger student attendance and a sufficient financial support, the Education Commission recommended to Southern Baptists at our recent Convention as a worthy educational program for the next five years the following:

1. 35,000 boys and girls in our schools.
2. A tithe of these, 3,500, to the Lord as preachers.
3. \$15,000,000.00 as a minimum for sustaining the work and for enlargement.

In order that this program may be carried out, the Education Commission was authorized to present the following apportionment to the state conventions for their approval and ratification:

State.	Amount.	Students. For Ministry.	
Alabama	\$ 700,000	1,500	100
Arkansas	700,000	750	60
Dist. of Columbia	10,000	50	10
Florida	350,000	400	30
Georgia	1,200,000	4,000	150
Illinois	350,000	400	50
Kentucky	1,400,000	3,000	450
Louisiana	800,000	600	200
Maryland	150,000	100	30
Mississippi	1,000,000	1,000	100
Missouri	1,000,000	1,750	300
North Carolina..	1,200,000	5,000	200
New Mexico ...	100,000	100	20
Oklahoma	700,000	700	75
South Carolina..	1,000,000	2,500	100
Tennessee	1,000,000	3,000	250
Texas	2,200,000	7,500	800
Virginia	1,300,000	1,500	125

The Women's Missionary Union has already taken action upon this matter, and has agreed to co-operate in this five-year campaign, beginning May, 1919. The Baptist women

of the South have never failed in any undertaking that they have made. We believe that they will be able to raise \$5,000,000 of this \$15,000,000 fund. The Laymen's Missionary Movement is officially committed to this enterprise. Other agencies that may be interested in this educational campaign will be appealed to and the Education Commission, of which the Rev. Rufus W. Weaver, D.D., is president, and the Rev. J. W. Cammack, D.D., is secretary, hopes to report to the next Convention a definite plan of procedure for the successful consummation of the five-year campaign.

A STUDY IN STATESMANSHIP.

The most statesmanlike educational program that Baptists have is being carried out not in the homeland but on the foreign field. Our Foreign Mission Board reports that they are conducting 482 schools, ranging in grade from the kindergarten to the college and the theological seminary. Last year these schools enrolled 13,866 students, or one student for every four members of the churches which Baptists have on the foreign field. The purpose of training these students is to furnish through our fellow Baptists in other lands, educated Christian leaders, and our Foreign Mission Board does not feel that the training of one student for every four members of the church is too large a proportion for us to have.

Southern Baptists have a membership of 2,844,000, or fifty-three times our foreign membership, yet the total enrollment in all of our Southern Baptist schools, according to the latest reports, including the grammar school, preparatory school, college and theological seminary, is only 24,788. Of this number 5,190 are enrolled in the home mission mountain schools, leaving 19,598 in attendance upon Southern Baptist educational institutions not classified as mission schools. Of this number only 9,462 are doing college work. On the foreign field there is a student for every four church members. In this country we have one student out of every 114 church members in some Baptist school. This includes grammar grades as well as secondary schools, colleges and theological seminaries.

A college education is necessary in this country to recognized leadership. The majority of Southern Baptist students doing college work are women. Including both men and women, Southern Baptists have one student doing college work in some Baptist educational institution for every three hundred church members.

Through the farsightedness and statesmanship of the Foreign Mission Board, the future leaders of our Baptist faith are being trained on the foreign field for their work there.

The Education Commission challenges Southern Baptists to adopt at home the methods of the Foreign Mission Board in the field of education. The wisdom of spending large sums of money by the Foreign Mission Board for education has been proved beyond any controversy to be a wise expenditure of funds, and if this be true of the foreign field, how much more true it is in the homeland where we must provide leaders not only for the home field but for the foreign work as well.

The future of Southern Baptists is involved in the success or the failure of the program which the Education Commission has made.

TRANSPORTATION and communication are constantly bringing the city and the country nearer together, so that we cannot deal with the problem of the one without considering the other. The city is recruited from the country; and the country's habits of life and thought are consciously and unconsciously moulded by the city. The new day of the country church for which we labor and pray will mightily affect the city church; and the conquest of the city will react tremendously on the life of the most remote village.



HOW CAN SOUTHERN BAPTISTS RAISE A MILLION AND A HALF DOLLARS FOR FOREIGN MISSIONS?

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

THE above figures were fixed as a goal for the present year not by the Foreign Mission Board but by the Southern Baptist Convention, and by the largest session of that Convention, save one, ever assembled. When the final vote was taken, it was unanimous for these figures. While the Foreign Mission Board declined to name the amount which Southern Baptists should undertake to raise, leaving that responsibility with the Convention, I wish, as Corresponding Secretary of the Board, to make some suggestions as to how this amount of money can be raised. It is greatly important, both from the standpoint of need and opportunity and of the morale of the Convention itself, that we shall make a triumphant success of this larger foreign mission program.

A REASONABLE OBJECTIVE.

My first suggestion is that the amount be accepted in good faith and welcomed heartily by all our people as a reasonable and possible achievement for our great denomination. This amount is, it is true, if we figure by percentages, a large advance on what we have been doing for foreign missions, but if we make our calculation on a per capita basis, or compare the figures with what some other denominations are doing, we shall find that we have not attempted an extraordinary thing at all. If we consider their numbers, their wealth, the degree to which they dominate the territory in which they live, and the comparative degree to which the South has been evangelized, Southern Baptists may be considered as freed for and committed to a larger foreign mission program than any denomination in America, if not in all the world. In no other section are they so strong nor does evangelical Christianity anywhere else so completely control the forces about it as in the South. There must surely, therefore, be for Southern Baptists a foreign mission responsibility scarcely equalled by that which falls to any other people in the world. If a great denomination, living in the territory which of all the earth is most fully evangelized, is not called distinctly to great service for the nations which sit in darkness, then there is no responsibility anywhere to render this service. My plea, therefore, is that we accept in good faith, in heartiness, and commend to our people with confidence and enthusiasm the figures set for foreign missions by the Convention. Let there be no dampening of zeal for this ideal anywhere. This is essential to success.

A CAMPAIGN OF PUBLICITY.

My second suggestion is that we set this task before our people at once. Every pulpit, every woman's missionary society, every mission study class, every Sunday school, every B. Y. P. U. should get this item on its program and popularize it and awaken enthusiasm for it right away. If we really wish to do the thing, let us tell all our people what we are trying to do. It is not hard for anyone to support the claim for a million and a half dollars by indisputable facts of need and opportunity. If Southern Baptists can spend fifteen million dollars in the South among thirty millions of people

with their rich supply of gospel privileges, then surely it is not an unreasonable thing for them under God's bountiful blessing to use a million and a half dollars to supply all other nations with these blessed privileges.

If everybody will talk up the program, advocate it, commend it, spread information about it, we can put it through. Let us begin this at once, carry it to every association this fall, and from the association to the churches so that before Christmas it will be the talk of the whole denomination, and three million Baptists will have their hearts aflutter with the spirit of a great achievement and the purpose of victory.

A CONSOLIDATED EFFORT.

Another suggestion is that we converge all our foreign mission giving upon this task. All the contributions of our people for foreign missions should contribute to the success of this program. Individuals, who wish to see the Foreign Mission Board succeed at this great task, should not divert their personal gifts to individual objects for which the Board in its comprehensive program has not been able to make provision. There is not a missionary who comes home who does not feel the pinch of necessity on his particular field and who could not make a heart-breaking presentation of such need. The missionaries have agreed to make their appeals for the budget of the Board and not for these needs of their particular fields however great they may be and however distressed they may be for them. All these individual appeals come to the Board and are carefully and conscientiously weighed in the light of similar needs, and the best possible provision is made for each one according to the resources which the denomination gives the Board. The fairest, most impartial and the quickest way to meet all these distressing individual needs is to help the Board secure the larger amount necessary, out of which all alike can be supplied. This is a matter of very great importance if we are to get the million and a half dollars asked for this year. We ask, therefore, that everybody—pastors, W. M. U. societies and individuals—everywhere shall keep this in mind and help us relieve not the necessity of one missionary but the necessities of all. Many of these missionaries will not have opportunity to present their peculiar needs to home constituency for many years to come and many will not when at last they are at home on furlough present such needs. The Board is mindful of these and of every missionary under appointment and is seeking with all the light it can secure to meet as speedily as possible these needs. If you really want to relieve the missionaries of burden, distress and discouragement, help the Board to get the million and a half dollars by making your contributions through the regular channels to be applied to objects for which the Board is making provision. This is the fairest thing to everybody and should commend itself to every contributor.

A WISE PLAN FOR A GREAT OFFERING.

My final suggestion is that in every church in the South plans be laid for a great foreign mission offering, and one which will bear a worthy relation to the figures fixed by the Convention. If pastors and other church workers will begin now by conference a process of education, perfecting of organization and definite plans for this goal, we shall see marvelous results. From now on to the end of the year we should keep this goal in mind, and amidst everything else that claims attention and without slighting other things, we should conscientiously and definitely work toward and prepare for a great culminating campaign for this work. This thing will not be done without forethought and without thorough preparation. This work of preparation should be carried out and down to the smallest details. It should contemplate organization, education, prayer, the instruction of all the poor in how they can save money for this work and greatly increase their contributions to it, and the preparation should include the enlistment of men and women

of means for the task of fixing greatly advanced standards of giving to foreign missions. There is scarcely a church in the South which has not in its membership those who are growing in prosperity and who ought to be growing proportionately in liberality. Southern Baptists have just come to the period when it is reasonable to expect some really great gifts to this the greatest of all Christian enterprises. New standards were set last year in foreign mission giving, and these should be held up to other prosperous Baptists as worthy of the imitation and as inspiration to large giving.

Now, my brethren and sisters of the South, this my first message through HOME AND FOREIGN FIELDS, written after the Convention, is before you. Think over these suggestions quietly and let us form a holy, invincible alliance for such a service for Christ and the lost of many nations as we have never formed before.



A NEW AND A GREATER TASK

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

ALL agree that our Convention at Hot Springs reached high water mark in enthusiasm, directness and impulsive power. We have had no convention to approach it.

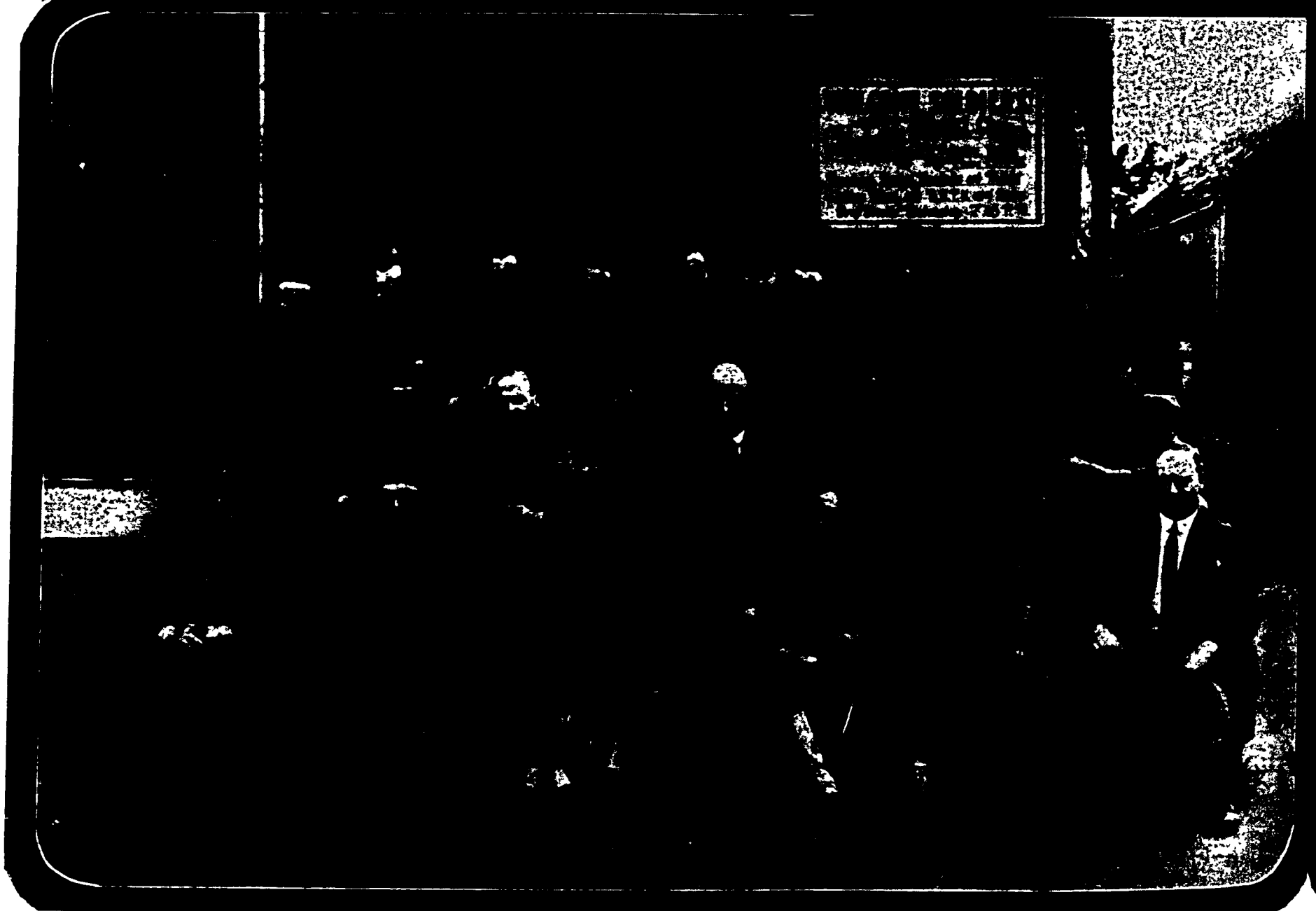
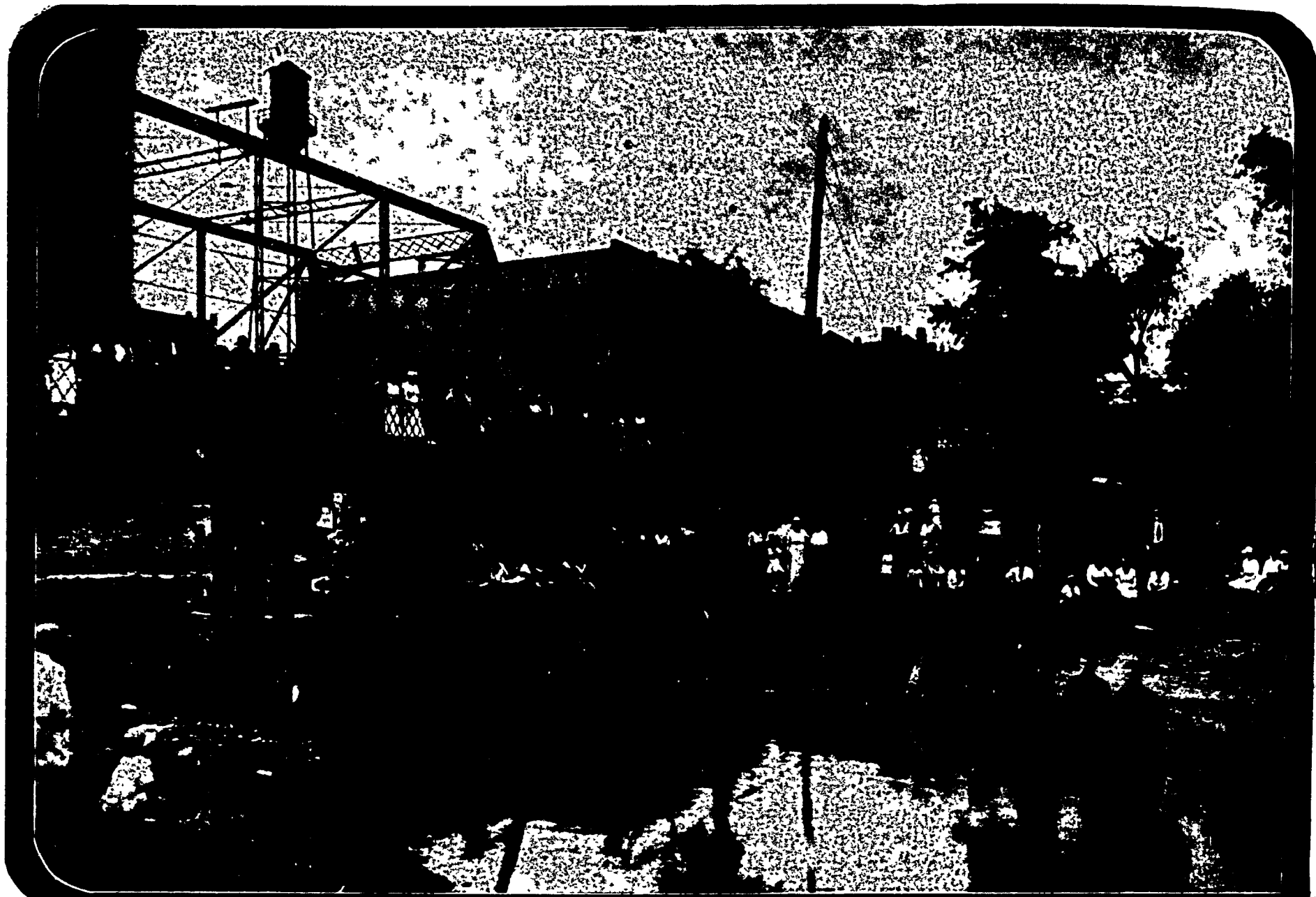
Our eyes were lifted up, in a measure at least, to look upon the fields white to harvest. The sight of the bending wheat in the ripening field stirred the hearts of the brethren.

A LARGER PROGRAM.

The Convention set the figures for home and foreign missions for the new year at \$1,000,000 and \$1,500,000, respectively. This is a distinct advance above anything we have ever attempted. It is not more than we need nor more than we can accomplish.

Indeed, we must readjust our thinking. The marvelous and rapid changes produced by the world war make it necessary for us to think in large terms and act quickly and vigorously. Conditions in our home field are undergoing marvelous changes. Vast new fields are being constantly created. We must have new adjustments. Littleness will not meet these times and the conditions they produce. Cities are springing up by magic in connection with great government enterprises. Population is being congested at these centers. For instance, at Mussel Shoals, Alabama, where the great government Nitrate Plant is being erected at a cost of possibly \$200,000,000, thousands of people have come, more than doubling the population in the adjoining towns of Florence and Tusculumbia. At the great powder plant in the Cumberland River near Nashville a city has sprung up in population. Then the whole coast country from Baltimore to Galveston is swarming with workmen and their families in the ship-building plants. Hundreds of thousands of people are crowding into these ship-building centers. The government has appropriated \$50,000,000 for the purpose of erecting houses for them to live in, which gives some intimation of the vast mission field to be created by these new conditions. The call of the cities adjoining these great industries is imperative. Others throughout the country where industrial war plants are located are growing in population by leaps and bounds. We must meet these conditions promptly and vigorously.

—Continued on Page Eighteen



(1) CAMP PASTOR B. G. HOLLOWAY AND EVANGELIST SID WILLIAMS BAPTIZING SOLDIERS IN SAN ANTONIO RIVER.
 (2) CAMP PASTOR J. M. BALLANTYNE, CAMP SHERIDAN, AND HIS SOLDIER SUNDAY SCHOOL CLASS.

God Keep and Guide Our Men

(Tune, "America")

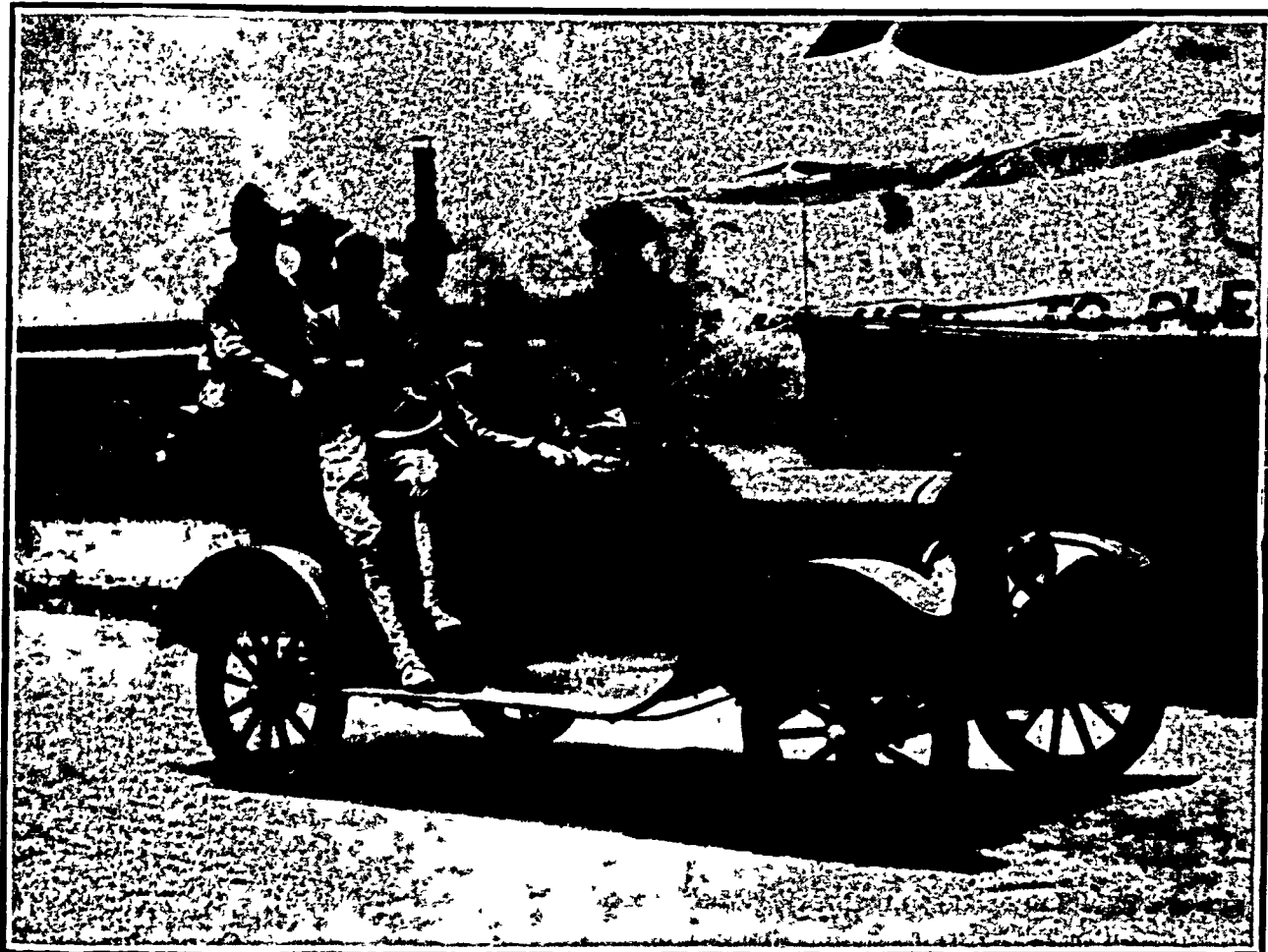
God bless our splendid men
While they the right defend,
God bless our men!
Make them all brave and true,
Faith in thyself renew,
Teach them the best to do—
God bless our men!

God keep our valiant men
From all the stain of sin
God keep our men!
When Satan would allure,
When tempted, keep them pure;
Be their protection sure—
God keep our men!

God lead our glorious men,
Against the hosts of sin,
God lead our men!
Do thou the vict'ry send,
And, with the battle's end,
Triumphant peace extend—
God lead our men!

God save our noble men,
Send them safe home again,
God save our men!
To thee the praise belongs
For righting all our wrongs;
To thee we lift our songs—
God save our men!

—J. Wilbur Chapman.



CAMP PASTOR O. L. JONES, CAMP WHEELER, READY TO TAKE A LOAD OF SIX YOUNG MEN IN TO BE BAPTIZED. ONE IS FROM IOWA, ONE FROM NEW YORK, TWO FROM FLORIDA AND TWO FROM ALABAMA—ALL LED TO CHRIST THROUGH PERSONAL WORK. READ DR. MASTER'S SUGGESTION TO YOUNG PEOPLE ON PAGE 30.



GROUP OF SINGERS WITH CAMP PASTOR D. I. PURSER, JR., CAMP SHERIDAN, STARTING FOR "Y" BUILDING. THERE WERE TWENTY PROFESSIONS OF FAITH AT THE FIRST SERVICE. THEY SING REGULARLY AT "Y'S" AND BASE HOSPITAL.

A New and a Greater Task

Continued from Page Fifteen—

100,000 CONVERSIONS AND BAPTISMS.

The greatest opportunity for evangelism ever presented is open to us now. Conditions are propitious. The great war has brought us to seriousness. The gospel message finds ready and sympathetic hearing. Hundreds and thousands of our young men have been called to the colors. They are in the camps and the trenches and on the battle front. We must preach Christ to them. It is the greatest opportunity for soul-saving in all the world today. We will be guilty before God and their blood will be upon us if we do not go to them in power with the gospel message.

This should be the great year for soul-winning in our churches, homes and among the soldier boys. Let there be constant, daily prayer, that God will endue us with grace and power in this holy task!

A MILLION DOLLARS FOR HOME MISSIONS.

The Convention at Hot Springs unanimously and most heartily set the figure for home missions at one million dollars this year. That is nothing compared with our ability and the needs of the various fields, but it is a great and worthy advance on anything we have undertaken hitherto. It marks a new era in home missions for Southern Baptists. It is a breaking forth in a worthy way towards accomplishing the task before us.

THE GREAT MEETING OF THE BOARD.

The annual meeting of the Home Mission Board was held June 4-5. The meeting was harmonious and helpful. The plans for the new year were enlarged. Increase in appropriations was made in every department. Evangelism, co-operative missions and enlistment received special emphasis. Enlarged appropriations were made for our soldier work and special plans were made for completing our million dollar church building loan fund this year.

About \$750,000 was appropriated at this meeting of the Board with the understanding that the balance of \$250,000 to meet additional needs throughout the year would be appropriated by the local members of the Board and if necessary at a second meeting of the full Board.

The spirit of seriousness and yet of buoyant hopefulness characterized this Board meeting. The word of the Convention as interpreted by the Board is *go forward*. That sentiment was already dominant in the minds of the brethren of the Board, but it received fresh accentuation from the action of the Convention.

THE NEW APPORTIONMENT.

The Convention made no apportionment of the million dollars, thus leaving it to the Board. After serious consideration the Board adopted the following apportionment of the million dollars to the various states with the earnest and confident hope and prayer that the brethren will heartily approve same and see that the full amount is raised:

Texas	\$150,000	Oklahoma	\$ 50,000
Georgia	100,000	Arkansas	50,000
Virginia	100,000	Louisiana	40,000
Kentucky	100,000	Florida	20,000
North Carolina ..	75,000	Maryland	20,000
South Carolina ...	75,000	Illinois	20,000
Alabama	55,000	Missouri	30,000
Mississippi	55,000	New Mexico	10,000
Tennessee	55,000	D. of Columbia ..	5,000

With humble trust in God and confidence in our great constituency we go forth joyfully to the work of the new year, believing that God will give us a year of victory.

FROM THE Sunday School Board

Nashville, Tennessee

THE NEW DAY AND THE NEW YEAR

I. J. Van Ness, D.D., Corresponding Secretary

NEARLY a month has gone by since the Convention at Hot Springs, and we have all had time to take a good look at the work and prospects of the new year. The work is to be abundant and the prospects are bright, for the work can be done.

The Sunday School Board has come to a new day in the minds of the brethren—and we must now say the sisters also—for they are really thinking of us as being a part of the spiritual, educational and missionary forces of the Convention, and not merely a prosperous business. This new conception increases our tasks, but makes them more worth while.

During the new year we are expecting much from our far-reaching rural Sunday school extension campaign. We hope at least to begin a campaign which will reach every Baptist Sunday school in this section. Some of us believe the way to win the country church is to have a wide-awake Sunday school in the country church. At any rate, the country deserves our best, and the churches will respond as have the city and town churches.

We are going to push our general field work as never before. To my way of thinking, the Sunday school and B. Y. P. U. must be emphasized with new force. Our ministry will be depleted from the calls for chaplains and Y. M. C. A. workers; students for the ministry will go to the army and our churches will not always be supplied. But the Sunday school is the lay workers' institution, and the mature can keep it going. We must not let up on our work along this line, for if we do, others will grow cold and forget—the work of years can be thrown away. We propose to lead aggressively for a new zeal and earnestness.

Our teacher training work must not stop, but must go forward. It means the future so clearly that all must see it. We have as never before the co-operation of the schools and colleges, and this connection must be kept up. We propose a great drive next fall in connection with State Mission Day, by which we hope to interest at least ten thousand Sunday schools in organizing a training class.

We want to carry on our camp work also. It is not now a new work—simply the old methods, but the boys in the camps are new. They will need Bibles, tracts, books and all the other things we furnish. We hope to be helpful to all camp workers in the future, as in the past.

Our Organized Class work will have its best year. It is now well equipped for service. From the beginning it has been shaped along lines which will align these classes with our great denominational enterprises. Our machinery is ready and we only need to work it.

Our great series of special days—in March for home and foreign missions, in June for Christian education, in September for state missions—are now coming to their own. Last year they were more useful and more profitable than ever. In 1918-19 they must do even better—we shall need them in the great campaigns for the mission boards.

Through the printed page our task is old yet new. We must interpret the old truths to a new day. We must make the Bible a real book in this as in other days. We must be true but also alert and mindful of our own times and needs. For the missionary cause we have to make HOME AND FOREIGN FIELDS a real leader in the forward movement.

The work of the new year is inviting. The business perplexities are many, but they are worth bearing, for the business is for the Lord and his cause to the ends of the earth.

If we do the above things as they should be done—and they are but a few of our tasks—we shall need the co-operation, the patronage, and the prayers of everyone.



TWO NEW CARDS

PATRIOTISM is manifested these days, among many methods, by the display of various cards and posters in the windows of one's home or office. It is the exception when such windows do not contain a Red Cross sign or a Liberty Loan certificate.

Very biblical indeed is such a procedure, for, centuries ago, a Hebrew had a dream in which he saw heaven's messengers descending to bless him and when he awoke he signed with God as his witness that he would give one-tenth of all he made so that others might know of God's blessings. As with the patriotic cards of today, this pledge to give the tenth back to God became known to other Hebrews and so conscious were they of their moral obligation to keep the pledge that writer after writer among them speaks of it. When they broke the pledge, God warned them; when they neglected it sorely, their religious life waned.

Jesus gave his approval to the keeping of this pledge most emphatically by saying, "This ye ought to have done." It is inconceivable that the disciples who afterwards demonstrated their love for Jesus by dying for his cause would have failed to observe the tithe and to commend it to the churches. "If ye love me, ye will keep my commandments," they could hear Jesus saying to them as they founded the churches and built them up in systematic and proportionate giving.

For years the Woman's Missionary Union has commended and urged the privilege and practice of tithing. At its recent meeting in Hot Springs it adopted the following "Stewardship Covenant Card." The plan is for each society to appoint one of its members as "Stewardship Chairman," whose duties shall be threefold: (1) To secure the free cards from her state W. M. U. corresponding secretary; (2) to get as many members as possible in her society, church and community to sign them; and (3) to send the signed cards back to the state W. M. U. corresponding secretary, who will from time to time publish *not the names but the number* of tithers. Like the breaking of the alabaster box may the numbering of the tithers stimulate others to be thus "counted" on by God.

STEWARDSHIP COVENANT.

Recognizing, first, that I am God's Steward, that he has the rightful and supreme claim upon me and my possessions; second, that God said to ancient Israel: "The tithe is the Lord's; it is holy unto the Lord"; third, that Paul says concerning giving: "See that ye abound in this grace also"; and, fourth, that the results of thus honoring God have always been most gratifying, enriching both the giver and the kingdom:

I, therefore, promise, as a recognition of my stewardship and an expression of my love to God, to lay aside until further notice at least one-tenth of my income for the support of his cause." "First they gave their own selves unto the Lord." 2 Cor. 8: 5. "Of all that thou shalt give me, I will surely give the tenth unto thee." Gen. 28: 22.

The W. M. U. annual meeting at Hot Springs also adopted another splendid card. It is given below and is known as the "Emergency Pledge." It is planned that each W. M. S. and Y. W. A. shall promptly appoint a "Recruiter of Emergency Women," whose duties shall be similar to those of the "Stewardship Chairman." Each year and all through the year and years effort should be made to get other women to sign the card and to stimulate all who have signed it to be faithful to the pledge from year to year. Each year a special cause will be chosen as the one for the emergency appeal. This year it is for the "Fannie E. S. Heck Memorial" in the church building loan fund. It is not visionary at all to believe that at least 10,000 women will sign this card this year, making the memorial to our lamented and devoted leader not less than \$50,000. Will you not sign it right now? You will not have to pay the \$5 until February, the church building loan fund month, unless you desire to pay it sooner. You can pay it in "Thrift Stamps" if you choose. Can you not hear her say, "Plan—build—not for the year, but for the years?"

EMERGENCY PLEDGE.

Since I am deeply interested in the work fostered by our denomination and recognize that crises sometimes call for unusual and even sacrificial support, I hereby pledge myself, until further notice, to pay at least five dollars in response to any appeal made by the Woman's Missionary Union of the Southern Baptist Convention, with the understanding that there shall never be more than one such emergency call during the year.



W. M. U. ITEMS

One of the most forward steps of the W. M. U. meeting at Hot Springs is thus stated: "That every W. M. S. or Y. W. A. that has not previously done so, be urged to study the Union's history, 'In Royal Service,' price 50 cents, paper bound, postpaid, from Baptist Foreign Mission Board, Richmond, Virginia, and the 'Manual of W. M. U. Methods,' price 60 cents, postpaid, from Baptist Sunday School Board, Nashville, Tenn. That the study of Dr. Carver's Bible lessons, the books on stewardship and missions, 'In Royal Service,' and the Manual count toward the reaching of clause 7 of the uniform standards as in the case of regular mission study books and that certificates be awarded by the Union for such study." The title of Dr. Carver's Bible lessons will be "All the World in All the Word." It may be purchased the first of October from the Baptist Sunday School Board, Nashville, Tenn. The certificate for the study of these four books has been prepared by the Baltimore office and will be awarded through the offices of the state W. M. U. corresponding secretaries.



This, the thirtieth anniversary of the founding of the Union, will be distinguished in many ways, notably by the decision to call henceforth the Christmas offering the "Lottie Moon Christmas Offering," in grateful memory of her who gave us the custom. It is reasonable to believe and worth while to pray that the offering this year shall be at least \$50,000. The offering during the March week of prayer will be for the camp work of the Home Mission Board. The ideal for it is at least \$35,000. The camps are being constantly replenished with new troops, hence there is continuous need for the camp pastors' work.



The states are urged during the summer and fall meetings of the societies, associations and state Unions to conduct a campaign for renewals and new subscriptions to *Royal Service*, *HOME AND FOREIGN FIELDS* and the *Yearly Literature*. Both individuals and societies are urged to subscribe to all three. What would one think of a gardener without his hoe, a mason without his trowel, a sailor without his compass? *Royal Service* costs only 35 cents a year and contains each month the Calendar of Prayer and the graded programs. The *Yearly Literature* is sent out monthly as leaflet helps to these programs and costs only 60 cents a year. Order the magazine and the literature from W. M. U. Department, 15 W. Franklin St., Baltimore, Md. *HOME AND FOREIGN FIELDS* is to be ordered for 50 cents a year from Baptist Sunday School Board, Nashville, Tenn. The Foreign Mission Board, in its annual report, declared this magazine to be "indispensable to the missionary intelligence of a Southern Baptist church member."

The dedication of the W. M. U. Training School's new building on May 22 was an occasion long to be recalled with gratitude, joy and satisfaction. Interested friends from all over the South were present. Each of the three Boards of the Southern Baptist Convention and its Seminary was officially represented. The W. M. U. vice-presidents, the school's trustees, the state W. M. U. corresponding secretaries and the alumnae brought their several greetings through choice representatives. The Sunday School Board presented to the school a life-like portrait of Dr. J. M. Frost, the institution's unfailing friend. The pageant for the dedication was written in choice verse by Miss M. M. Lackey, of Mississippi. It depicted in thirteen scenes the God-guided history of the school. The local committee, presided over by Mrs. George B. Eager, and the school, with Mrs. Maud R. McLure as its principal, are fidelity and initiative themselves in fulfilling and anticipating the Union's ideals for the institution.



Early in July there will be sent to the state W. M. U. headquarters from the Baltimore office—one for each organization—one free copy of the new Union Year Book. As far as possible copies will also be furnished free for each circle leader. Write to your state W. M. U. headquarters if your society and circle do not receive theirs by July 15.



PROGRAM FOR JULY

PLANNING FOR THE CONVENTION YEAR

- Hymn*—"Guide Us, O Thou Great Jehovah"
Roll Call—Let each member respond with a verse of Scripture showing how God guides his children in their planning and work
Scripture Lesson—God-Guided Plans—Exodus 13: 21, 22; 19: 3-6; 24: 12-18; Isaiah 6: 1-13; John 16: 13-15
Repeating of Slogan—Thou crownest the year with thy goodness—Psalm 65: 11
Hymn—"We Praise Thee, O God"
Two Talks—(1) The Things Our Society Could Have Done Better Last Year; (2) Our Society's Best Achievements during Last Year
Talk—Using the Two New Cards (see first article of this Department)
Blackboard Demonstration—Let the society's new apportionment be put on the board and plans be given for the reaching of it.
Repeating of Slogan—Psalms 65: 11.
Talk—Our Society's Duty to Young People of the Church
Discussion of Plans for Fulfilling this Duty
Talk—Plans for Weeks of Prayer (see W. M. U. Items)
Talk—How Mission Literature and Mission Study Classes Will Develop Our Society (see W. M. U. Items)
Business—Appointment of "Recruiter of Emergency Women" and "Stewardship Chairman;" appointment of apportionment committee; discussion of Mission Study plans; securing of subscriptions and renewals to *Royal Service*, HOME AND FOREIGN FIELDS and *Yearly Literature*; prayer for United States soldiers, sailors and aviators, and for those of our Allies
Hymn—"God Keep and Guide Our Men"
Repeating of Slogan—Psalms 65: 11



MONTHLY MISSIONARY AND BIBLE TOPICS FOR 1919

Month.	Mission Topic.	Bible Study.
January	Home Mission Outlook	The Fellowship of the Faith
February	Church Building Loan Fund Results	Our Father's House
March	Value of Mountain Schools	Influence on Lives
April	Fruitage of Training School and Margaret Fund,	The Tree Yielding Fruit
May	Utilizing Mission Literature	Leaves of Healing
June	Christian Education and the Kingdom	Messengers of Peace
July	Planning for Convention Year	The Whole Armor
August	Progress of Medical Missions	The Physician of Today
September	Social Problems in the States	Living the Christian Life
October	Foreign Mission Outlook	The Power of the Cross
November	The Native Worker on the Foreign Field,	The Victory of Faith
December	China	The Challenge to Sacrifice



A CHANGE OF POLICY

Secretary J. T. Henderson

I AM timid in the matter of suggestion to the pastor, inasmuch as I am quite sure laymen should be stronger on co-operation than suggestion. My close affiliation with both the pastor and the layman, however, gives me a double view point.

I am entering a plea that the pastor shall make a studied, tactful and patient effort to enlist his men. He should make the study of his *men* second only to the study of his *Bible*. Without the layman, we cannot reach our enlarged program.

Peter speaks of the wife as "the weaker vessel," and yet in the matter of spiritual force and efficiency, she usually outweighs her husband. We have found frequent occasion to remind the husband of this fact; the suggestion has come to me that the women do not covet such eulogy any more; they are willing that their record shall speak for them; the men have heard it until they are entirely familiar with it, and they find little in this policy to stimulate and encourage. I am thinking of a change of method.

The layman in these strenuous days finds much to chill his religious fervor. The commercial spirit is contagious and he has a good chance to catch it. He is responsible for the support of his family and must earn most of the money to finance the kingdom; the wife sometimes looks to him, and very properly, for her mission money. If he should become "of the earth, earthy" don't be too hard on him. The layman does not find business and political life "a friend to grace, to help him on to God." His mind cannot be occupied with cotton bales and Paul's epistles at the same time; when he is freed from the first, he finds his mind in poor condition to relish the second.

I have hesitated to make this observation; it is given now, not as a justification, but as a caution. "Watch ye, stand fast in the faith, quit you like men, be strong."

The United States Census claims that about 39 per cent of our church membership is composed of men and boys; so long as a little more than one-third of the membership furnishes two-thirds of the money to finance the kingdom, we should not lose heart with the men. It is suggested that the pastor who unduly hangs around the Woman's Missionary Society, where he is little needed, might find it profitable to lay for his laymen that think in thousands and by proper handling might be led to give and act in the same ratio. A man that is big in his private business and little in the Lord's business is badly deformed; the pastor should seek to be a specialist in treating such cases.

Spiritual astrophy is oftentimes due to lack of exercise; the layman perhaps needs exercise as much as food. He hesitates, however, to take hold; he is timid and awkward and needs encouragement and direction.

In dealing with the layman, the pastor finds much occasion "to exhort with all long suffering and patience."



HIGH STANDARDS

The recent Convention was big in achievements and plans. The note most sounded at Hot Springs was: "We cannot afford to be little in these big times." The kingdom is hindered more by little Christians than by big sinners. We must think

of the kingdom of our Lord as a huge scheme, a daring project, a colossal undertaking, as Uncle Andy Carnegie would say, "a giant industry."

An eminent man said recently, "Men are finding out that it is easier to do a large thing than a small one. Men of large intellect who are capable of creating and managing large estates and business enterprises, are by habit of thought opposed to piddling. Ideas formed and standards set in the days of desolation following the Civil War need revision."

We have the money but lack vision and capacity.



A NOTABLE UTTERANCE

The address of J. H. Anderson, chairman of the Executive Committee of the Laymen's Missionary Movement, made a profound impression upon those who remained to the closing minutes of the Convention, and its publication by the Sunday School Board was voted unanimously. In the space allotted to us, it is not possible to publish all of this address.

MAIN FEATURES.

Those of you who heard the report will recall that it recommended three separate tasks for the year before us.

First—The "Carrying-on" of "Emergency Pledge Band" among laymen.

Second—The vigorous stressing of the obligation of Stewardship among laymen, emphasizing a tenth as the minimum.

Third—The holding of Conventions in each state of the Southern Baptist territory during the year by the laymen for education and inspiration.

FIRST—EMERGENCY CARD PLAN.

Most of you are familiar with the fact that the Laymen's Missionary Movement suggested this "Emergency Band," and it was most heartily commended by the Southern Baptist Convention at Houston, Texas, in 1915. Other matters seemed to set it aside for a time, but during the past year, 2,500 names have been secured, and upon first call, \$8,500 has, up to this time, been sent in, \$6,000 of this amount going to pay for the Boys' Academy at Fukuoka, and \$2,500 for camp work among our soldiers.

The plan has amply justified itself, although it has scarcely touched its possibilities. Suppose we had 100,000 men in this noble band, each ready upon call to send in his \$5.00 to meet an emergency. What a volume it would make, and no one would feel it! This can be accomplished if we can get one interested, live layman in each church to work it up.

Experience has proven that the talk and agitation in any church of the "Emergency Plan" enlarges the giving through other channels. It frequently is the starting point with men who previously have not given to missionary causes. All of us are largely creatures of habit, and the most important element in the formation of any habit is the starting. We confidently claim that when a man signs one of these "Emergency Pledge Cards," he is started in a habit that will grow.

Sometimes I think that we merchants realize more than any other class of people the psychology of doing a thing for the first time. Even in as small a matter as crossing a threshold, it is much easier the second time. And so merchants, realizing this, sometimes advertise an article for much less than cost in order to induce those who have never entered their stores to start the habit. This Emergency Pledge Card is a splendid "starter."

SECOND—THE OBLIGATION OF STEWARDSHIP.

The Laymen's Missionary Movement has stood for this all the years of its existence. No other organization has done so much foundation work on stewardship. Those great addresses of our secretary on the "Layman Four-Square" and "Stewardship," have been delivered hundreds of times all over our Southern Baptist territory. The hard, laborious work of laying the foundation has been done, and we think that the time is ready for the structure to go ahead vigorously.

A tenth has been the central thought of these addresses of our secretary. There has been so much written and spoken on the subject of tithing that it would be presumptuous for me to attempt to add another word; but individual experiences are always somewhat different, and if you will pardon me, I want to briefly tell of an experience with which I am familiar, and then you will have my reason for strongly urging the adoption of this part of the report.

Upon entering business a young man bought a stock of merchandise on credit. From that moment he was in mortal terror for fear that he would never be able to pay for it. To such an extent did this fear

possess him that not a penny that came into his hands was spent that could possibly be avoided, but was applied on his debt. It was save, save, save—economy to the point of denying himself almost the necessities of life. Thus the first few years of his business life were carried on, until it dawned upon him that the "saving habit" had a "stranglehold" upon him that was crushing in its power and shriveling up his very heart. Remember, he had no miserly instinct that had brought him to this position, but a legitimate and honorable motive—that of paying just debts. In this condition he floundered for a few years, giving a little grudgingly when there was no way to escape. All the time the fact that there were always debts to be paid quieted a guilty conscience. Finally, under the wise leadership of a good pastor, and after a tremendous struggle, the tithing plan was adopted. Then it was easy to give cheerfully, and claim the promise of God's love; and never since that good hour has the Lord's part of the profits of his business been exhausted, but like the widow's cruse of oil, it renews itself, and it seems that the more that is taken out, the more is placed back.

Do you wonder that such an experience should make one an enthusiast about tithing? And do you wonder that a shudder runs over him every time he thinks of what might have become of him had the tithing plan not been adopted early in his business life? We are perfectly willing for the theologs to fight it out as to whether or not the New Testament commands tithing, but all the preachers in this Convention could not convince me that it isn't a good rule of life—good for business and good for religion.

There never was such an opportune time to stress stewardship as the present—the time is ripe for it. The numerous calls that have been made for our soldiers by the Red Cross and Army Y. M. C. A., and such things have gotten men in the habit of giving who have never been reached before. God is using this war to reach the pocketbooks of many men who have never before felt the joy of giving. Especially is this true with regard to many rich men. Now is the time for you pastors to thunder it out to your rich men, that the final test of a man's character is his attitude toward his money. Don't be afraid to hurt his feelings—his skin is thick; besides, he knows that you are right and will honor you for it. The greatest dead-weight the kingdom of God carries today is the stingy rich man. If we can get these fellows to see their duty and committed to a tenth as a starter, they are fixed for all time. You don't have to waste time and energy on them every time a campaign is put on for missions, new building funds, or church expenses.

THIRD—HOLDING CONVENTIONS AMONG LAYMEN IN EACH STATE FOR EDUCATION AND INSPIRATION.

Lack of interest among laymen is due almost entirely to lack of knowledge of kingdom affairs. Information is needed, and in no other way can this be given out so effectively as in conventions.

Business men in their offices have their minds so full of the worries and perplexities of the every-day grind that it is almost impossible to hold their attention long enough to tell them anything outside of business matters, and make it stick. Assembled in convention, business cares have been dismissed, their minds are free and open and their hearts are more easily touched.

There is a freedom of speech and action in a Laymen's Convention that does not exist in any other religious gathering. This is due, doubtless, to the fact that laymen are not embarrassed to get upon their feet and speak out of their hearts, by the presence of a houseful of big preachers, and when a man has spoken his convictions—even though he may have held and practiced them all his life—the very articulate word in the presence of his fellows will deepen his conviction, and spur him on to do larger things.

Another helpful influence of these conventions is the exchange of experiences that we hear. After all, the most interesting thing in the world is human experience. What grips one more than the autobiography of a great man? These conventions are made up largely of personal experiences, and consequently are intensely interesting and wonderfully inspirational.

If the Convention adopts this report, I trust the pastors and laymen of the different states will lend every help to our secretary in getting up these conventions.

Our noble secretary, even though he is as strong as an ox, cannot do all of this alone. He must have the hearty co-operation of the pastors and churches.

God grant that he may not only have your co-operation but your earnest prayers as well.



OUR PART

A military expert claims that seven-tenths of the responsibility of winning this World War is lodged with the people back at home. We need humming factories, greasy workmen, sturdy husbandmen, and teeming harvests as much as we need brave soldiers in the trenches.

This same principle holds in spiritual warfare. The Christian man in the store, bank, factory or on the farm must come to realize that he is as much a factor in winning victories for the Captain of our salvation

as the unselfish woman among the foreigners in our cities, the messenger of the gospel among the soldiers in the camp, or the herald of the cross in the regions beyond. If you can't go across with the guns, you must come across with the funds; this is sound gospel. God speed the day when our prosperous Christian men shall recognize that their obligation to finance the Christian college and missionary enterprise is as imperative as that of the Christian leaders to direct and conduct them. There is as much obligation for sacrifice in the one as the other; there is likewise equal promise of reward. "As his part is that goeth down to battle, so shall his part be that tarrieth by the stuff; they shall share alike."



BY THEIR FRUITS YE SHALL KNOW THEM

There is a country church in Georgia which has 106 members and in this number there is only one tither. Last year it is said that the aggregate gifts of the 105 non-tithers were, to pastor \$9.60, to other objects \$11.17. The one tither contributed \$43.60 to the support of the pastor and \$13.17 to other objects. The 105 members gave a total of \$20.77, the one tither \$56.77.

This man, who honors God with the tenth of his income, is a spiritual force in the community and in harmony with every good cause. It seems unfortunate that anything should ever be said or written that will discourage any Christian from adopting the tenth as a *minimum* standard in his gifts; this is a step to larger giving, deeper spirituality and more zealous service. We never hesitate to approach such a man in the interest of any worthy enterprise; he is both sympathetic and generous.



SUCCESSFUL CANVASS

St. Paul's Episcopal Church, of Albany, N. Y., which has 560 members, recently sent out thirty-nine men to make an every-member canvass. They secured 203 new contributors, added about \$2,000 new money for the benevolent fund and \$3,000 for local expenses.



SPEAKERS

In Conventions there are usually two classes of speakers. One of these is anxious to make a good impression for himself; the other desires to make a good impression for his cause. The man that wins in the second, wins gloriously in the first.



THE COUNTRY CHURCH

H. H. Gibson is a student in Lincoln Memorial University, Cumberland Gap, Tenn., and preaches to four churches on Sunday. He is ambitious to get an education and is willing to work hard to meet his school expenses and those of his small family. The secretary spent a recent Sunday with him, speaking at three of his churches. It is delightful to note how promptly and heartily these people respond to intelligent leadership. By a little organization and enlistment work, any two of these churches would give a capable pastor adequate support.

At the mere suggestion, they readily provided the funds to send Brother Gibson to the Convention at Hot Springs. Don't despair of the country church—give it a fair chance; it yields to treatment very readily.



SPRINGFIELD, MO.

By invitation of Rev. O. L. Wood, District Secretary for Southwest Missouri, the General Secretary recently spent four days among the churches of Springfield stressing the obligation of stewardship. This thrifty city claims a population of fifty thousand and has nine Baptist churches. Our campaign opened on Friday night, May 31st, with the Grant Street Church, of which Rev. H. F. Aulick is the aggressive pastor, and closed with a banquet the Monday evening following at the Springfield Club. There was a good company of interested men at the initial meeting, and the banquet, presided over by Judge Kirby, was a decided success. The secretary also made talks at the Hamlin Memorial, East Avenue Seventh and First Baptist churches. The spirit of unity and co-operation among the pastors and laymen was beautiful. One layman attended every meeting and a considerable number were present at most of them. Laymen and pastors from churches outside of Springfield attended some of these meetings.

The secretary was impressed with the magnificent audience at the First Church on Sunday morning, and was convinced that Dr. Miller, the pastor, is leading in a large way.

At East Avenue, where Pastor Barnes has a large and prosperous church, it was a special pleasure to meet Rev. S. Forrester, now retired because of advanced years, but whose heart is still aglow with interest in the kingdom.

Pastor Landers' tithing band is exercising a gratifying effect on the finances and spirituality of Pythian Avenue, and he is rejoicing over some valuable additions to the band during this campaign.

Pastor Callison was congratulated on getting together a good audience on Saturday night at Seventh Church to hear a discussion of Stewardship.

Secretary Wood and all the pastors were most hearty in their support of this campaign. The decision to organize the Baptist Men's Union of Springfield was the closing event.



TIMELY WORDS

A. A. Hyde, a zealous Kansas layman, speaks of our obligations in this world crisis as follows: "We say deliberately and thoughtfully, that no man deserves life today who does not recognize his individual responsibility to help to the limit of his ability both with time and money in material and social relief. The word 'slacker' is not strong enough to express the contempt in which such a man should hold himself. He is really a traitor to the civilization that has made him; a Judas to the human race. Fellowship in suffering is one great lesson which this war is teaching us and it was sadly needed the world over. We sincerely believe that every well-to-do man should make and act on the resolution that for the period of the war, at least, he will devote all his profits above living expenses to humanity, and if possessions are abundant, a liberal portion of his surplus also."

He also says, in another connection:

"There are three great organizations appointed of God, which will remain on the earth—the individual imbued with the spirit of God, the family, and the church. Of these, the effective unit on which the others depend is the individual—they rest upon you and upon me.

"When the Christian church acts on this truth and really puts its standards of membership where Christ put them as to possessions and life, we will see a virile, attractive, and victorious church extending itself to the ends of the earth."



The following letter, written by a Virginia banker, who is chairman of the Laymen's Missionary Movement for his association, is suggestive and is sure to do good:

"DEAR BROTHER:

"As you were appointed chairman of the Laymen's Missionary Movement in your church, at the last meeting of our association, I hope you will pardon me for making some suggestion in regard to this important movement. We want to start our work promptly and make a good report at the next meeting of our association. I beg to suggest: That you see your pastor at once, and plan to hold a meeting of laymen, with one or more speakers to address the meeting.

"Write to Brother J. T. Henderson, Box 585, Knoxville, Tenn., and ask him to mail you as many 'Emergency Pledges' as you think you can have signed in your church, and such other literature as he may think you can use. Have as many of the 'Pledges' signed as possible and return them to Brother Henderson.

"Try to see that your church has the 'Every-member canvass.' We are anxious for every church in our association to do this. Have someone see every member and secure a contribution for every object of your church and our denomination, and regular contributions at every meeting.

"See that your church contributes to every one of our Boards, not less than the amount apportioned to it—see minutes of association, page 46.

"Please write me as soon as possible what progress you are making in this work, and then write again giving account of all you have done along these lines, so I can use it in my report to the association, and much oblige,

Yours fraternally,

"..... Associational Chairman."



MISCELLANEOUS

"The Christian church has fallen below even the Jewish low-water mark of a single tithe."—George Sherwood Eddy.

"Religion is the only force in the world that I have ever heard of that does really transform human life."—President Wilson.

The income for foreign missions in the United States and Canada for 1917 was \$20,407,861. Of this amount \$1,240,997 was given by the churches of Canada and \$19,166,864 by the churches of the United States.

It took modern missions one hundred years to win the first million converts out of heathenism. The next million were won in twelve years, and the third million in six years. The day is not far distant when a million will be won every year.

"Of ninety-one Chinese students chosen by an examination and sent to the United States the past autumn for a course of education, forty-one were Christians."—*World's Crisis*.

Munitions for the Missionary Meeting

THE BETTER PRAYER.

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

I thank Thee, Lord, for snug-thatched roof
In cold and storm,
And that beyond my need is room
For friend forlorn.
I thank Thee much for place to rest,
But more for shelter for my guest.

I thank Thee, Lord, for lavish love
On me bestowed,
Enough to share with loveless folk
To ease their load.
Thy love to me I ill could spare,
Yet dearer is Thy love I share.

—Robert Davis.

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SALTED WITH FIRE.

"Every one shall be salted with fire, and every sacrifice shall be salted with salt." Our Lord lays down this law for all believers and all sacrifices. He had been speaking in his sternest fashion of the sharp and agonizing processes by which alone the Christian can hope to preserve his life. The cutting off of the hand, the putting out of the eye, might be needful to save the soul. The loss and maiming of the body were to be accepted rather than the death of the spirit. It was better to endure the sternest surgery than to be consigned to the fire that never shall be quenched.

To be salted with fire is to be preserved from corruption. The idea of pain is in it from the first. Every Christian is not compelled to part with eyes and limbs, but from the salting fire none can escape. There are no favored children who are exempted from the furnace. The trials that break up the prosperous course of life and bring us face to face with reality must be encountered to the end, and, as has been said, "When God salts us with fire there remains nothing but the few true thoughts we have left, the few true deeds we have done for God and man, the few unselfish feelings we have had through love for Christ within us." We learn in fire what are the true aims, the true love, the true hopes and the true faith of life.—B. W., in *Christian Work*.

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Every soldier dying for his country on a European battlefield, every home giving up its blood and tears is a summons and a reproach to us men and women who have accepted the Christ of the cross and not the cross of Christ. If they have counted their cause above their lives and their possessions, why not we? What they freely yield to their lords of war and death, shall not Christians give with joy to their Lord of love and peace?—Robert E. Speer.

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CRIMINAL SILENCE.

Failure to obey God's command makes us responsible for the results (Ezek. 33: 8). A company of reapers are seated beneath the shade taking their noontide repast. They see a solitary figure crossing the field with slow and irregular steps. He carries a staff before him, and now and then trips and stumbles on the uneven surface. They perceive that he is blind. He is out of the path, too, and has no guide. A little way off in the direction he is following is a precipice looking sheer down a hundred feet. He moves on toward the brow, piloted with his staff! Nearer and nearer he draws, all uncon-

scious of what is before him. They who watch him are silent and unmoved; no voice is lifted up, no hand is stretched out. They see him pacing steadily to the awful verge. His staff meeting no obstacle, slips from his hand into the abyss. He takes a step forward and stoops to recover it; still no warning from the reapers. His foot overhangs vacancy, his bending form leans from the brink. A wild cry and he is gone! What have they done? Nothing. They did not put out his eyes; they did not lead him to the precipice; they did not push him down; they have done nothing; they only neglected to do; and yet his blood shall be required of their hands. We are not responsible for the sins of others, but God will not hold us guiltless if we fail to warn them according to his commands.—Selected.

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"The missionary movement is today the greatest unifying power at work among men; it is defining a universal standard of morals, teaching and illustrating a practice of the gospel of love which steadily gains ground in the face of skepticism and cynicism, and is silently working a revolution in the feelings and thoughts of men in race relations. The missionary movement has become the very highest statesmanship."

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HOW WILL IT SEEM?

How will it seem when Peace comes back once more,

After these desperate days of shattering pain?
How will it be with all of us again,
When hushed forever is the thunder of War?
There still are primroses by many a shore;
And still there bloom, in many a lovely lane,
Hawthorn and lilacs; and the rose's stain
Is red against full many a garden door.

Oh, days to be! Oh, honeyed nights of sleep,
When the white moon shall mount the quiet sky!

Shall we be wholly happy when the buds creep,
Remembering those who dared to bleed and die?

Can we be glad again? Or shall we weep
For those who told this sad, glad world good-
by?

—Charles Hanson Towne, in *Harper's Magazine*.

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The thing that you will do by the way is a bigger thing than the doing of the task itself. All the time something is going out from you for good or evil which you cannot measure, which you cannot count, which you cannot call back. Some, tomorrow, are to touch the hem of your garment when your back is turned. You cannot help it. You cannot prevent it. What will they get? —George L. Cady.

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THE SUFFICIENCY.

"Those of you who have ever stood by the slips under the keel of a liner before she is launched will recall how the enormous hull which towers above simply overwhelms the mind with a sense of its intolerable greatness and weight. To move it would be like the moving of a mountain. Yet there before us was such a liner moving like thistledown on the face of the waters, across which she was driving to her appointed haven.

"It came as a picture of the living, experimental truth that, when by intercession we float the burden of our awful responsibility in world missions on the ocean of God's sufficiency, he will carry it with just such effort and no more than the ocean exerts in carrying the great liner. And, what is more, it is only when the mighty

burden rests on the ocean of God's love that man can do his own part; that man can drive and guide the great enterprise to its appointed harbor of fulfillment."

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HIS BIBLE.

One night, just before the late Captain Bickel was retiring to rest, he met at the deckhouse door a ruffian who had been wonderfully converted on one of these voyages. Although a rough, untutored man, he had gone at once to others telling the story of his conversion and of Christ as he had received him.

Mr. Bickel was very tired, but he had a little talk with the man. He asked him if he would take a Bible to a certain man on the morrow. He shook his head. "No, no, captain, he does not need that." "But why not?" "It won't do him any good." "But why?" "Because it is too soon. That is your Bible, and thank God it is now mine, but it is not his Bible." "What do you mean by that?" "Why, simply that he has another Bible; you are his Bible; he is watching you. As you fail, Christ fails. As you live Christ, so Christ is revealed to him."

Writing of this incident, Captain Bickel said: "Friends, I did not sleep that night. I knew it in a way, of course, but to say, 'As you live, so Christ lives in that man's soul, in that house, in that village, in four hundred villages.' God help me! I had been called thief, liar, foreign spy, traitor, devil, in public and private, and had not flinched, but to face this! (As you live, Christ lives in a hundred thousand hearts. As you fail to live Christ, Christ is crucified again.) What wonder that the message of the converted ruffian sank deeply into my heart! What wonder that I slept not!"—*Men and Missions*.

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THE BURDEN.

"O God," I cried, "why may I not forget?
These halt and hurt in life's hard battle

Throng me yet.
Am I their keeper? Only I? To bear
This constant burden of their grief and care?
Why must I suffer for the others' sin?
Would God my eyes had never opened been!"

And the Thorn-Crowned and Patient One replied:

"They thronged Me, too. I, too, have seen."

"But, Lord, Thy other children go at will," I said, protesting still.

"They go, unheeding. But these sick and sad,
These blind and orphan, yea, and those that sin.
Drag at my heart. For them I serve and groan.
Why is it? Let me rest, Lord, I have tried."

He turned and looked at me: "But I have died!"

"But, Lord, this ceaseless travail of my soul!
This stress! This often fruitless toil!

These souls to win!
They are not mine. I brought not forth this host
Of needy creatures, struggling, tempest-tossed—
They are not mine."

He looked at them—the look of One divine;
He turned and look at me:

"But they are mine!"

"O God," I said, "I understand at last.
Forgive! And henceforth I will bond-slave be
To Thy least, weakest, vilest ones;
I would not more be free."

He smiled and said: "It is to Me!"

—L. R. M.

A Miracle of Grace

Mrs. John Sundstrom, Kong Moon, China

It was a hot, glaring morning, with scarcely any breeze, and when the Bible woman came in to see if I was ready to go with her on her weekly trip across the river to visit the girls' school and women, I was at first tempted to tell her I would not go, but, somehow, I felt that I must.

After prayer the impression deepened, and I asked God to specially strengthen me, for I had not been feeling well, suffering a good deal with my head.

Since opening this day school we have visited it weekly, holding a short service there during the noon recess, then visiting from house to house where we could get the women to listen.

For many years we have tried to open some work on this island, which has a population of about thirty thousand, but they have resisted every effort. The people are well-to-do, proud and bitter against the gospel. This year, through a Christian woman whose early home was in one of the villages, we were enabled to get a foothold and opened this girls' school, with forty-three fine girls.

We had no funds for this school, but felt we could not let this opportunity slip by, and have trusted God to supply the funds. Miss Clement took the financial support, to be responsible for it.

When the Bible woman and I reached the school, we found a goodly number of women gathered in for the service also, and we had a very good meeting.

After the meeting we went with one of the women to visit her home, followed by many who were in the school. Thus, with the neighbors and household, we had a good number for another service.

Here we talked and sang, explaining the hymns to them. We found two women very much interested. It was while in this house that a little girl came in and asked me if I would please come and see a very old woman who was sick. She could talk English, too, she told me, and was very anxious to see the foreign lady.

We went gladly and the little girl led us to a house not far away, but on another street. Here we found some women sewing, but as we entered, from a bed in one corner of the room an old woman tried to rise to greet us, saying in English, "Come in and sit down; I am glad you have come."

After greeting the other women, we went to the bedside of "grandmother," as they called her. "I cannot get up," she said. "I fall right down if I try to walk."

I told her how glad I was to see her and hear her speak in my own tongue. After some conversation with her, I learned that she had worked for some years in an English family in Hong Kong. Ten years ago she came back to her village home, then over sixty. She was not well and had to work. A daughter-in-law had not been kind to her, so she was now alone in this home with other people, her only son away in a foreign land. She had heard in Hong Kong about Jesus as the Catholics teach, and had wanted to join the church, but her daughter-in-law would not let her.

"I am very old—over seventy," she said. "I want to be saved, but it's too late now. I cannot remember and cannot kneel down to worship."

We told her that Jesus could save her right then, and forgive all her sins; that he loved her and was then calling her to come unto him and he would not turn her away if she would, with a true heart, call upon him to forgive her and save her. "Oh, yes, I want very much that he save me, but I am very old; I'm over seventy, you know." After assuring her that Jesus could

save her if she was eighty, if only she would believe in him, we told her we would ask him now, and she could be saved right now if she would believe on him, quoting the verse: "Come unto me, all ye who labour and are heavy laden, and I will give you rest."

"Yes, I want to be saved so much," she kept saying.

Oh, reader, how blessed it is to have a gospel such as we have to offer such a soul!

After asking all present to be very quiet as we talked to the true God to ask him to forgive and save grandmother, we knelt. She tried to kneel, but could not, being too weak, so we told her to sit there and lift her heart to him and pray with us. The Bible woman prayed first. With great earnestness she pleaded for the salvation of this poor old soul, till her voice broke with emotion. Grandmother prayed with her, saying, "Yes, Jesus, I want you to save me now; yes, Jesus, forgive my sins; you know I am old, Jesus. Yes, I believe you, Jesus."

How my heart was filled with joy as we knelt there, knowing our God was able and would do what we asked of him, for it was his will to save grandmother! "Whosoever cometh unto me I will in no wise cast out."

Friends, as we knelt in that dark Chinese home, pleading for grandmother's salvation, a miracle was performed. How it was done we know not, but God reached down to earth and touched this feeble Chinese woman and gave her "beauty for ashes," brought peace to her seeking heart, and as we rose from our knees she was a new creature in Christ Jesus. Just a new-born babe, her face glowing with new light. She didn't say again, "I want Jesus to save me," but when we asked her if he had done so, she said, "Yes, my heart is at peace. I thank him."

She asked us many questions, and we told her to pray to him every day and to thank him every day for what he had done for her.

The women marked the change on her face, and spoke of it. They were very quiet all during prayer, and seemed impressed by what they had seen and heard.

We were told that afterward some laughed at grandmother when she prayed, but she only replied, "You can laugh, but I know that when I talk to Jesus my heart is at peace," so she prayed on, not caring for their words.

It is now some weeks since that day, and I want to tell you all the wonderful things God has done for her since she began to trust him. Where she was then so feeble in body that I felt she was not long for this life, she has been made strong and can now talk easily without

such an effort for breath. She can walk about and can eat heartily. She has taken up some work (sewing), whereby she earns her food.

She is very happy and testifies to what God has done for her. In her home we have started a class for women to study and learn a simple catechism used in our mission, and grandmother is so interested in it all.

Reader, are you praying for the missionaries as they go about their work that they may be guided to such who are waiting for the light? Will you pray for this "wee babe" in Christ, that she may grow strong day by day, and that the evil one shall not trip her up? Grandmother makes the tenth old lady over fifty who has been saved since we returned from furlough two years and a half ago. There are many other younger women who have been saved, but, oh! the wonderful grace of God that can change a poor old heathen woman into a child of light in an instant of time; "old things have passed away, behold all things have become new."

Do you wonder that we returned that day rejoicing that one more had been added to those who shall throughout the ages to come praise and worship the Lamb of God who taketh away the sins of the world?

MISSIONARY NOTES

Secretary T. B. Ray, D.D.

On June 6th, Rev. E. F. Tatum sailed for Shanghai, China, from San Francisco on the S. S. Venezuela.

Rev. and Mrs. A. J. Terry, of Therezina, Brazil, arrived in New York on May 9th. They are at present in Palmetto, Florida.

Rev. W. C. Newton and family arrived in San Francisco on May 7th. They will spend the summer recuperating in Lake Chautauqua, N. Y.

At the recent meeting of our Board, Rev. and Mrs. Frank Marrs, who have served so long as missionaries in Mexico, were designated to work in Chile. It will be a great advantage to the work in Chile to have these two experienced missionaries to take up work in that promising field.

Miss Edith Ayers, of Fort Smith, Arkansas, sailed from New York on the S. S. Curvallo May 20th for Rio de Janeiro, Brazil. She goes to be pastor's assistant in the First Church, Rio de Janeiro, Brazil. While she is not a regular appointee of the Foreign Mission Board, she is to all intents and purposes a regular missionary.

Three of our missionaries have recently entered government service. Rev. Geo. Sadler, of Africa, has joined the machine gun squad and will doubtless soon be in Europe. Dr. J. L. Downing, of Para, Brazil, has taken up the work of an army surgeon. Rev. Everett Gill, of Italy, has been sent to Italy in the service of the American Red Cross Society.

On April 6th, Rev. E. N. Walne, of Shimoinoseki, Japan, arrived, bringing with him his son, Herbert. One of Brother Walne's objects in coming home now was to place his son in school. Another object was to see two other sons who are now in the United States army service. While in this country Brother Walne made his presence count for quickening interest in the Japan Mission. He presented the cause in a number of places, visited Richmond and took some recuperation at his brother's home in

The Gifts That Endure

"Carve your name high over shifting sand,
Where the steadfast rocks defy decay—

All you can hold in your cold, dead hand
Is what you have given away.

"Build you a pyramid skyward and stand
Gazed at by millions, cultured they say—

All you can hold in your cold, dead hand
Is what you have given away.

"Count your wide conquests of sea and
of land,

Heap up the gold, and hoard as you may—

All you can hold in your cold, dead hand
Is what you have given away."

Texas He carried back with him considerable equipment for the Japan Publishing House. He sailed from Vancouver on the *S. S. Monteagle*, June 21st.

On May 16th Dr. and Mrs. T. W. Ayers and their daughter, Mary Lee, sailed on the *S. S. China* on their return voyage to their work in Hwanghien, China. In company with Dr. and Mrs. Ayers was Miss Blanche Bradley, who was appointed in April of this year. She goes to Hwanghien to serve as a trained nurse in the Warren Memorial Hospital.

While on his way to Argentina Rev. J. L. Hart visited ten of the churches in Southern Chile. At some of these stations he preached from four to six times. At one place on one day he preached five times. Even after hearing as much good preaching as this some of the people lingered in the hope that Brother Hart would preach another sermon. He, however, was too tired and was compelled to take some rest. Quite a number of people were converted. In spite of the rains and storms through which he had to pass, he returned from his visit greatly enthused over the outlook for our work in Chile.

Rev. L. M. Duval and wife, of Saki, Africa, arrived on May 16th. They will spend the summer in St. John, N. B., Canada. On their voyage over they had a thrilling experience with submarines. Brother Duval says:

"On Sunday, April 7th, off the African Coast, about fifty miles from Freetown, we were suddenly attacked by one of the latest and largest type of German submarines. We had just come on deck after breakfast when the first shot was fired. She was only about three and a half miles away and the shell passed right over the vessel about midships. The signal was immediately given for the passengers and crew to put on their life belts and take their places by the boats. This we immediately did, while the officers manœvered the vessel to escape. From that on for about an hour they shelled us, firing about thirty-five shells. Fortunately none of them struck, though many came very close. When they found that they could not strike the vessel by shells and that we were getting out of range, they fired about five rounds of shrapnel which burst over the ship and endangered the lives of those on deck. Soon after this we got out of range and escaped."

At the annual Board meeting, held June 5-6, the attendance was most gratifying. All but two of the state members and all but two of the local members were present. It was an enthusiastic meeting and great plans were laid for the work of the Lord.

One of the most enthusiastic features was the appointment of eighteen new missionaries. Twelve of these appeared in person. The hour in which these young people were examined was a very tender and deeply spiritual one. The names of those appointed were:

Rev. and Mrs. T. C. Bagby, to Santos, Brazil.
Rev. and Mrs. L. M. Bratcher, to Campos, Brazil.
Rev. and Mrs. L. T. Hites, to Rio College and Seminary, Brazil.
Rev. and Mrs. Milton Braun, to Kaifeng, China.
Rev. and Mrs. E. A. Ingram, to Sao Paulo, Brazil.
Rev. A. R. Gallimore, to Yingtak, China.
Rev. W. B. Sherwood, to Bahia, Brazil.
Miss Elizabeth Kethley, to Shanghai, China.
Miss Bonnie Ray, to Pingtu, China.
Miss Gladys Stephenson, Wuchow, China.
Rev. Norman F. Williamson, to Fukuoka, Japan.
Miss Pauline White, Pernambuco, Brazil.
Miss Sara Funderburk, South China.

Messages from the Foreign Fields

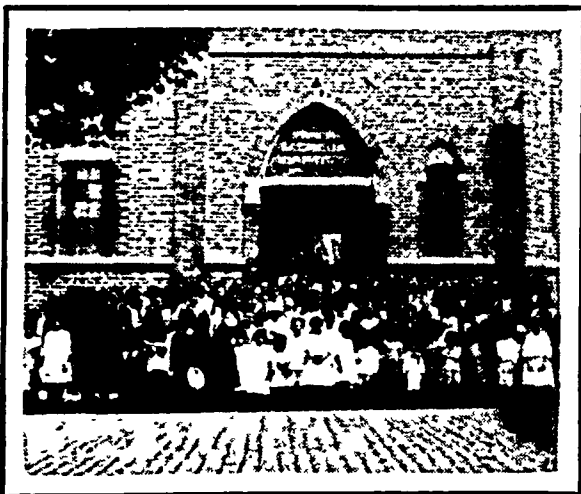
Visiting the Sao Paulo Field

Rev. Solomon L. Ginsburg, *Ric de Janeiro*

Our visit to the San Paulo field had two objects: First, to take part in the inauguration ceremonies of the First Baptist church building; and, second, to look up customers and subscribers of the *Jornal Baptista*. The new building was to be inaugurated Sunday, May 27th, but we were to be on hand Saturday, the 26th, for a general prayer meeting.

* * *

Soon after reaching San Paulo we went to look at the new building. It is certainly beautiful, and one of the largest of all the Baptist churches in Brazil. The auditorium will seat comfortably about 750 persons. It is situated at the corner of a public square in the midst of a very populous residential district, and about 100 feet from our Girls' College. The builder, a splendid Christian character, did an excellent job and this almost without any personal profit. As we were looking at this stately building and



The Sao Paulo Sunday School.

realizing what it meant to the believers as well as to the great community that surrounded this church, our hearts filled with joy and gratitude to God. And we have no doubt that as you, dear reader, contemplate this stately edifice erected to the glory of God in the great city of San Paulo, you also will praise and magnify his holy name.

* * *

Saturday night at 7:30 o'clock the great church was crowded, not only with members from the different Baptist churches, but also with people from the neighborhood, as well as fellow-brethren from other denominations. On the platform, surrounding Dr. A. B. Deter, were the pastors from all the evangelical churches, including even the minister of the Anglican church. Brother Deter, though weak and tired, was at his best. Two special choirs, one composed of Lettish believers, sang beautifully the songs of Zion. Altogether, it was a great spiritual uplift to be there and take part in the prayer and songs that rose from hearts full of love and joy. That meeting will certainly be never forgotten, and its spiritual good will be felt by all who were present.

* * *

The official inauguration of the building was marked for Sunday and the work for the day was divided in three parts. At 9 A.M., Sunday school; at 2:30 P.M., a rally of all the Baptist churches in town for a Baptist mass meeting to be presided over by Dr. W. B. Bagby, the Baptist pioneer in Brazil; and at 7:30 P.M., the

official inauguration services, presided over by Dr. J. J. Taylor, and preaching by Pastor F. F. Soren.

The program was duly carried out and that with great success. By the picture that accompanies this you will see what a host was present at the Sunday school meeting. It would have done your soul good to hear each class repeat a Bible text, and one class of young ladies, directed by Mrs. W. B. Bagby, repeated a whole Psalm.

At 2:30 P.M. the church was again full, and this time with Baptist brethren from all over the city. It was really surprising to find that there were so many. Dr. Bagby presided and was almost carried away with enthusiasm as he reviewed what God hath done since he first landed in Brazil. As he related the story of the organization of the first church with only five members—two missionary couples and only one native—and pointed to the fact that we are now about 16,000 strong, with schools and chapels and buildings like the one that was being inaugurated, our hearts filled to overflowing with praise unto him who has blessed us so remarkably. Praise his holy name!

At 7:30 P.M. the great church was full to overflowing. Brother Taylor presided, and Brother Soren preached one of his mighty sermons, his subject being, "The Triumphs of the Gospel." Many hearts were cheered and a great many hard hearts were broken, and tears were flowing from many who never before had heard the gospel of salvation. It was a great and glorious inauguration, the Lord setting his seal of approval by saving souls that very night. Brother Soren was to continue to preach till June 10, and the last news we heard was that many souls were being brought to the feet of Jesus.

* * *

While in the San Paulo field we visited several other churches. We spent two nights in Santos, the great seaport, from which millions of sacks of coffee are distributed to every part of the globe. Though not so busy as usual, on account of the world-war, yet there is still great activity. We found the church occupying a large hall in the heart of the town, and Brother T. C. Bagby, son of our pioneer missionary, accomplishing a great work. He has built up a great, strong church, though not being a missionary, he has to give most of his time to teaching private pupils. We had two great meetings with the brethren, who, in spite of the rain and the cold, came out in great numbers to hear the blessed news of God's grace and love.

We also spent one night with the brethren in Campinas, where Dr. J. J. Taylor is pastor. Not being able to live in the city, Brother Taylor has a helper, a young Lett, who graduated last year from our Rio Seminary, and who is doing splendid work, not only in Campinas, but also in the surrounding neighborhood. Thus you see our Seminary is already accomplishing some good.

A Call for Reinforcements

Rev. W. E. Sallee, *Kaifeng, Interior China*

Much has been said, during the past few months, concerning the failure of the government to provide the necessary equipment for the men who have entered the training camps. It has also been feared by many that, even after our government has sent forward her best men to take their places alongside our Allies in the trenches, they will be left at the mercy of the enemy

through the inability of our government to furnish them with the needed munitions.

Whatever the ground for such criticism and fears, the discussions in question have set me thinking on the tremendous loss to the cause of Christ on the mission field through the failure to provide the necessary equipment and the needed re-enforcements.

About ten years ago our Board took over from the Gospel Mission the Pochow field, with the hope of providing more effectively for the work there than the Gospel Mission had been able to do. Pochow is the largest city in North Anhwei Province, and with the surrounding counties has a population of some three or four millions of inhabitants. Ten years ago when we visited this field our hearts were simply ablaze with enthusiasm over the wonderful opportunity which this great unevangelized field offered, and with the conviction that our Board must not delay one year the sending of fresh recruits. A physician and hospital, a man and a woman for the opening of a boys' and girls' boarding schools, and two more men for evangelistic work were and still are imperatively needed to occupy adequately that field.

For ten years we have been working in the great capital city of Kaifeng. After long years of waiting, we have been made glad by the coming of two of the South's finest sons to take up the work in the city. By birth, by training, by native ability, and, above all, by their happy choice of their life partners, these young men are in every way fitted to accomplish great things in the Master's service. One of them is already well into the work, and the other will join him this fall, after having completed a year's work in the Language School at Peking. So much for the men. What of their sphere for service? In all China there is not a more appealing work. A city such as would have appealed to the Apostle Paul because of its strategical importance as the political, educational, and business center of one of China's greatest provinces, with thousands of officials, students, and soldiers who gather here from all parts of the province and later scatter to all parts of this great land, and with its tens of thousands of merchants, artisans and coolies. Oh, what an opportunity to preach the gospel of salvation! And we have the finest location in the city, a splendid lot one hundred feet front on one of the very best streets in the heart of the city and 350 feet deep, reaching through to the next street. Past the front door more than thirty thousand people go every day.

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Brazil's Desperate Need

Rev. H. H. Muirhead

I will give you four rapid glimpses into conditions in this part of the world.

First Glimpse.—That Roman Catholicism in South America has largely ceased to be a religion in the spiritual sense of the word is very manifest, yet it continues to enslave its adepts and thus to form a mighty barrier to the progress of the gospel. It continues to be a politico-commercial-social caste. This is not felt so much in the larger centers, but in many of the smaller communities this barrier is almost impregnable. It is not yet popular to be numbered among the "new sect" or "Protestants." Nothing less than the grace of God can induce one to thus throw away one's material opportunities.

Second Glimpse.—The leading industry of this section of Brazil is the production of sugar. Along the coast district there are few small landowners. Great plantations are the order of the day. To put it into plain English, so far as this industry is concerned, Brazil is yet in the feudal period. There is no slavery in theory, yet these large planters are all powerful within their own territory. The government dare not

interfere, since these lords control too many votes to be contraried. If they chance to be favorable to the gospel it is an easy matter to evangelize within their territory; if they are hostile, as many of them are, the evangelist can only put into practice the instruction of our Lord to his disciples—i. e., shake off the dust from his feet and pass on. The law of the land is still that of the Augsburg Treaty, "Cujus regio, ejus religio." Only a religion that breaks down class distinctions and special privileges and places a free ballot in the hand of all can bring in a new day.

Third Glimpse.—The masses are still enslaved in the bondage of ignorance. Some 85 per cent can neither read nor write their own name. This, to a large extent, explains the power of the few large land owners, merchants and professional men. Superstition is still the twin sister of ignorance. Where these reign the evangelist finds it hard to get a foothold. But it is not only the evangelist who suffers. The pastor suffers as well



The Rosario Church.

since all the truly saved do not leave their ignorance and superstition in the baptistry. Education must go hand in hand with evangelization or little permanent results will be reaped.

Fourth Glimpse.—But the greatest of all social problems in this priest-ridden land is the gambling and so-called "social vice."

Practically in all lines of business one finds the raffle, while the lotteries are classed with legitimate business. Rarely does one hear a voice raised against this vice. But after all is said the greatest of all social problems in this land is the "social vice," and the heinous and degrading diseases which follow.

A few days since, sitting in a street car just behind two young ladies from two of the leading families of this city, I accidentally heard the following conversation:

"What is the matter with you today? You act as if you had lost your last friend."

"I am sick."

"What is your trouble?"

"Oh, it's that old disease that all of us Brazilians inherited from our fathers. You know everybody has it, so what's the use of complaining? It's ours to suffer in silence."

When asked what percentage of the Brazilians suffer from one form or other of syphilis, Dr. Butler, the Presbyterian medical missionary of this place, replied 98 per cent. When asked his opinion on the same subject, Dr. Downing, our own medical missionary, said he thought Dr. Butler had placed his figures too low.

How can you have a virile Christianity when the bodies of the men and women are rotten with

a disease that destroys the body and mind and weakens the will?

The only hope of the Brazilians as individuals and of Brazil as a nation is the gospel of purity and manliness—the message Christ brought to a sin-cursed and adulterous generation.

We have the remedy and the quality is all right. What we need is quantity. This means more missionaries and better equipment for our institutions.

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"Let Not Man Put Asunder"

Rev. J. Franklin Ray, Japan.

"Trouble enough!" replied my Japanese assistant, in answer to my question as to what was the matter with Araki San, our new convert, who had been baptized only recently.

"You noticed that he took no part in the meeting last night, and that he wore a very troubled look on his face, did you? Well, he is undergoing a severe testing time. It amounts to persecution for Christ's sake."

"You know that in our country, when the father of a family of sons dies, the eldest son is made the head of the family, and each younger brother and sister owes to that brother the same implicit obedience that was once exacted by the father. In Araki San's case, his elder brother arranged for his marriage. That was before his conversion. He and his wife were devoted to each other, but that had no weight with this elder brother when he became incensed at Araki San's becoming a Christian. Ever since his baptism he had sought to lead his wife to become a Christian, too. He was teaching her to sing the hymns and bearing his testimony to the joy he possessed in his new-found faith. He would speak out at our meetings also."

"Every day he went to his work, except on Sunday, when he attended the church services. He hoped by his faithfulness to duty to win his brother also, as well as other members of the household. All the time his elder brother was trying to dissuade him from further relation with his church. It was his opinion that Araki San would soon give up the 'Jesus religion.' If he did not do so, his happiness was threatened. He was not permitted to take his wife and leave the family roof. Instead of that, one day while he was away at his work, his wife was bundled up and sent back to her old home."

"Can he not go after her and get her back again?" I asked.

"No; sending her back amounts to disgracing her in the eyes of her parents, and they accept her return as final. She has been divorced by the highest authority in the family she left her own childhood home to enter, and she may not return to her husband without the consent of that authority."

"Alas!" he continued, "our people have not yet come to recognize the principles that govern marriage in Christian countries. In Japan, a husband (or his mother or father) may divorce a wife for any one of a large number of trumped-up reasons, and she has no recourse to law or precedent. Her doom may be sealed by displeasing her superiors, by developing physical weakness, by sterility, by proving unprofitable as a worker, and even by growing old. She has no choice as to whom she marries, nor how long she remains in her husband's home."

I have given the above incident which came under my own observation, to prove that Japan needs Christianity to help her solve social problems that lie right at the basis of all true home life.

In our Christian communities in Japan, the social functions of the churches give our young people a chance of knowing each other better, before marriages are arranged for them, even without violating the old ideas of non-social relations, marriage without courtship.

Messages from the Home Fields

Victory from Disaster

Rev. Prof. J. M. Barra, Pastor Italian Baptist Mission, Tampa, Florida

The immense fire which swept away a large part of the city put into ashes all our belongings in the church as in the school, but was unable to destroy our faithful pupils of the school and of the Sunday school. All pupils who were attending to our school are still now attending in the new hall, kindly given us to use by local lodges. A few days ago I visited, and I was gladly surprised to see the same silence, the same attendance, the same discipline, the same love as before. The same I am able to say about our Sunday school.

You will find a picture of two Sunday schools. The one is of West Tampa, the other is of Ellinger. These pictures were taken last year; but just yesterday I was witness of the same number of attendants in both Sunday schools, so I can make the statement that the pictures are very faithful pictures of the present Sunday schools. Indeed, it looks to me that after the fire we can witness more love, more appreciation, more sympathy and more attendance. Last Sunday there were present 92. We were gladly surprised, thanking God for his blessings upon our work.

Will we have again a church building, and a hall for school as before? We hope so, and we are praying God to give us other blessings for the conversion of Italians and for the extension of his kingdom.

The second picture is of Ellinger, a section of our Mission of West Tampa. This section is a very promising one. We are pleased with the fruits and with attendance in this section. Although smaller settlement of Italians than in West Tampa, we have here a larger attendance among children of the Sunday school as well as among adults. Here we were able to have a good gymnasium with eighteen members, meeting every Thursday under the leadership of a fine young man, Mr. Tom Dikle, one of the best young Christians I met in my life. He is deeply consecrated to them, he is making every effort to attract them to Jesus through the gymnasium. We have there a beautiful crowd of Christian girls coming to Sunday school every Sunday, and united with a club, meeting every week.

Finally, I send you my own picture. I came to work here since March of last year. I am so glad to have here a fine equipment for the results and the progress of the mission. Certainly I feel a great gratitude toward our American brethren, so generous, so splendid, so Christian, in

order to reach the Italians, my countrymen. Sometimes I feel sorry seeing the results of not so great as should be, and as I wish to be. But certainly the American zeal appeals to me so much that I never rest, never stop in my activity in order to show to my countrymen how great obligation and duty we have corresponding to cares of the Americans for our salvation. They will certainly understand and they will come to us, to Jesus. God is mighty to do so. May God give us the pleasure to see with our eyes the conversion of all Italians of West Tampa, and the establishment of a strong, generous, faithful Italian Baptist church.



The Power of Personal Witness

Miss Anna J. Merryman, Ybor City, Fla.

"Teacher," "Teacher," "Teacher," from every corner and at every turn she heard it, till she began to wonder if she might not forget she had a name.

"Teacher" had but just come to Ybor City, and everything was very new and strange, especially the talk around her, for she understood no Spanish. And because so few understood English, even here in our own Florida, she began a night school for those who could not come to day school. She had to go alone at night down to the Mission, and, what she dreaded more, wait alone for the street car after the classes. She waited on a vacant corner with many strange men passing all the time, but just across the street was a tailor shop. She watched the tailor after the shop was closed playing with a toddling baby; soon they were exchanging smiles about the baby.

Then, one rainy night "Teacher" waited under the tailor's porch instead of on the opposite side of the street. They could not talk to each other, but there was no mistaking the kindly courtesy which offered a chair for the tiresome wait. After that the shop was never closed till after "Teacher" had boarded the street car, though several nights she saw that all was ready, and that as soon as she was safely on the car the last door was quickly closed.

So the months went by till two years and more had passed and "Teacher" could talk to her neighbors. Some of the boys and young men who worked in the shop came to the night school, but were not interested in the church services.



Rev. J. M. Barra, Italian Missionary.

Then came a week's special services in the church, and "Teacher" stood at the door to welcome the newcomers. How happy she was to welcome the tailor and his wife. They attended many of the services and on Sunday evening both of them presented themselves as candidates for church membership.

After the service the pastor asked "Teacher" to make it a point to call soon upon the family, since coming from Catholicism they would know very little of our faith. When she went she took a copy of Mark's Gospel with the Sunday school lesson marked, knowing full well she would find no Bible there. So she is hoping for three new scholars in the next session of the Sunday school.

Another thing which made "Teacher's" heart rejoice that Sunday evening was that one of her day school girls and two who had been in her night class also presented themselves for membership. They will need so much help and teaching because all of them are from homes where church and Sunday school are made fun of or else ignored.

On May 4th, Rev. J. M. Justice, who has been a missionary in Argentina for several years, came to conduct a week's evangelistic services for



Italian Baptist Sunday School, West Tampa, Fla.

our Cuban pastor, Rev. J. L. Greno. We had been praying for the services for some time, so in spite of a very distressing strike among the cigar makers who constitute the greater part of our Spanish population, we had good services.

About twenty professed faith in Christ, while six presented themselves as candidates for membership.

Three of these were from the school and we hope that two more of the scholars will soon be ready for church membership.



A Year in the Sunshine State

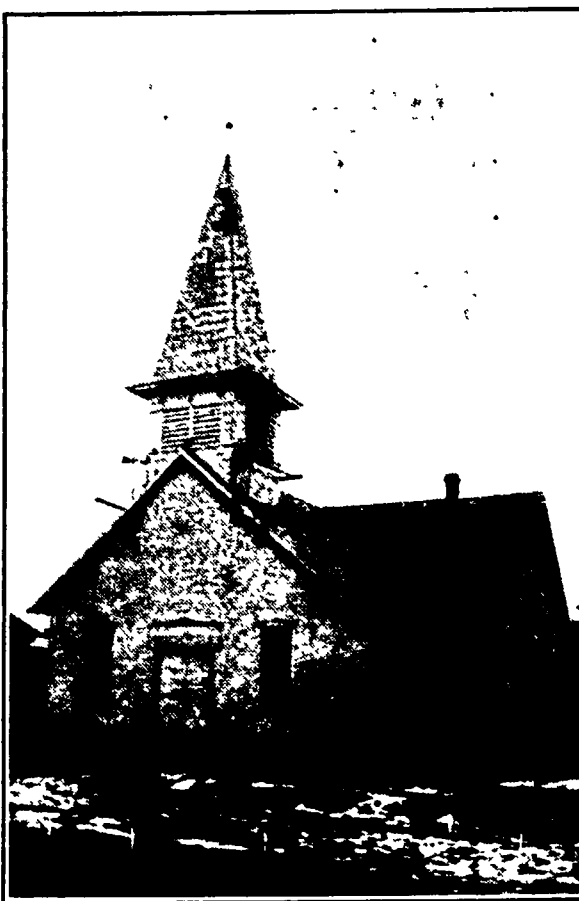
Rev. H. E. Porter, Vaughn, N. M.

In January, 1917, when we took charge of this field, there was a struggling band of not quite thirty members at Vaughn, which is a community of perhaps 1,000 people, including Mexicans, built around a railroad junction. The church had had half-time preaching under the last pastor, but had been pastorless for about six months. The two nearest churches were about thirty miles away, and being supplied by other pastors at that time it proved not to be feasible to combine either of these in a pastorate with the Vaughn church.

There were two or three villages within a radius of twenty miles that needed preaching services, but at neither of these was there an organized church or enough Baptists to form a church, or any chance to obtain any financial support worth mentioning. However, it was a field that had once shown some little strength, and the mission secretary was anxious for the coals that remained to be drawn together again and the fires kept burning.

With the support of the Mission Board and of the small but faithful band at Vaughn, we undertook to get things started again. The first task was to get the co-operation of the membership in working a definite financial plan, both for pastor's salary and for mission contributions. In this matter there was a good response—considering the disorganized condition of the church, splendid, in fact. We undertook to raise our apportionment for all denominational causes on the budget plan. Including two missionary collections in the Sunday school, our total collections for the year slightly exceeded the total of our apportionments.

Another problem was to effect a better organization of the Sunday school, there being only three classes. One of these was divided at once, but it was hard to find teachers for additional classes, and it was necessary to increase the enrollment of the school to the point where further division of classes should be feasible. In fact, not until the latter part of the



Whitley City Baptist Church,
McCreary County, Ky.

summer could we obtain enough teachers to effect anything like an adequate graded organization.

Consequent upon the passage of a new land law, there was a great inrush of population into certain sections of the state during the year, and by the first of fall there was a considerably larger Baptist population in the community than at the first of the year. During the latter part of the summer and the first of fall we were able to enlist the most of these in our church band, and particularly in the course of a revival led by Rev. A. L. Maddox, evangelist under the State Board. Out of this new membership, as well as from the original members, we have been able to draw teachers as we needed them. By the close of the year we had nine classes, and were able to use graded literature up through the Intermediate Department.

Another development was the beginning of teacher training work. The Normal Manual was used for some months in a series of studies following the mid-week prayer meeting services. But owing to the irregular attendance at this service, it was not possible to get much real study done. In the fall, Rev. C. Ross Payne, state Sunday school worker, came to us for a week's institute, and we were able to enlist a greater interest in teacher training. Progress is slow,

but we are getting a start. And teacher training is an entirely new thing in this state except in a very few churches.

One of the first tasks besides that of building up the Sunday school was the one of enlisting the interest of the membership in the mid-week prayer meeting, which had been entirely dropped. It had not, in fact, ever been carried on for very long at a time. But after months of effort, sometimes laborious and discouraging, of course, it has now become an established institution, exerting its full share of influence upon our church life.

A venture even more entirely new was the organizing of a Woman's Missionary Society. As such a thing had never before been attempted, the ladies were rather diffident about undertaking it, but at the solicitation and with the encouragement of Mrs. Mary E. Joiner, state W. M. U. worker, a beginning was made. Like a car started out on the road on a cold morning before the engine has had time to heat up well, there were several halts and starts before it acquired sufficient momentum to keep going. But as we begin the new year the ladies have succeeded in putting on practically the whole program of W. M. U. work in the adult department. As a Bible study, they are using the third division of the Sunday School Normal Manual, thus helping out along the line of teacher training.

A number of the boys and girls from the Sunday school were converted and baptized during our annual revival or earlier, and by this time it was possible to organize a Junior B. Y. P. U., which continues to hold its attendance well. There were not enough of the higher ages of young people to organize a Senior Union at this time, but this was done the first of the new year.

In spite of the fact that the tides ebb and flow periodically out here, we believe that the work of the church has been organized and strengthened to the point where it can survive even a net loss in membership if times should go hard with this country again. We have made a good start in preparation for the building of a church home during the spring and summer, and a splendid lot has been secured, having been donated by the Santa Fe Railroad. Till now, this church, several years old, has been worshipping and working in a public school building. Besides the progress made at this place, it had become possible, by the end of the year, to organize a church at one of the near-by mission points. There is a building at this point to begin with, there having once been a church there, but all the members save one had moved away or died. But now the tide is "coming in" again.

And thus Baptists work and build and grow in New Mexico, and here home mission funds



Italian Baptist Sunday School, Ellinger, West Tampa, Fla.

help to establish the work of the kingdom of God; in this new and rapidly developing commonwealth, to which more and more Americans are coming every year to find homes—and often health—where a few years ago almost the only settler was the Mexican sheep herder or cattleman. Three-fourths of the funds at the disposal of the State Board comes through the Home Board.

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Mission Work in McCreary County, Ky.

Rev. J. W. Beagle, Enlistment Missionary

On May 11th I came to Pastor G. C. Sanduskey, of Whitley City, the county seat of the above county, where he has labored for two and one-half years as an employe of the State Mission Board. He has built a neat church building here with four Sunday school rooms and a live school with an average attendance of about one hundred and thirty. He has also built a neat church building at Stearns, a mining town some two miles south of Whitley City. Here he has a live Sunday school with some less attendance.

The faithful work of this man of God proves the wisdom of mission work in the Kentucky mountains. Two and one-half years ago there was a small church here that gave nothing to pastor or to missions. In this ten-day enlistment campaign, we have raised nearly \$720, one family giving over one hundred dollars, so the church could have services three Sundays a month and give the other Sunday to extension work in the county. Thus the pastor can reach twelve destitute places where work is so badly needed. This spirit will win in Whitley City, and also in the county. We also organized a woman's missionary society of sixteen members, which has a bright future. We also organized a society at Stearns on last Sunday with thirteen members and their future is as bright as the promises of God.

God has been with us in great power in this meeting. There were eighteen happy converts, two by letter, the most of which will unite with the church here, some with churches in the country.

This church gave a handsome cash offering to the Kentucky budget.

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Cowardly Persecution

Rev. Anthony Sisca, Willisville, Illinois

The Home Mission Board, in connection with the Illinois Baptist State Association, has succeeded in doing missionary work of lasting value among the Italians of Willisville and vicinity. I have written before of the bitter persecution which has arisen among certain Catholic elements, instigated by the priests.

Recently I was standing on Main street waiting for a person with whom I had an engagement, about nine o'clock in the evening. Suddenly from a saloon, conducted by a Roman Catholic, there emerged three strong men, who had evidently previously planned the attack. They rushed out upon me, striking me down and breaking out two of my teeth. Why did they thus assault an unarmed, aged man? Because they said I had been the cause of the failure of a certain club—in reality a gang of blind-tiger liquor dealers and gamblers. This club was conducted in the vacant parochial school building. Due to my efforts, the leader of these gamblers left town and the school building was rented as residence property—a thing for which I had long prayed.

I want the brethren to pray for me and for the cause of Christ in this needy community.

Young People's Department

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

OUR COLORS

Laura E. Richards

RED! 'tis the hue of battle,
The pledge of victory,
In sunset light, in northern night
It flashes brave and free.
"Then paint with red thy banner,"
Quoth Freedom to the land!
"And when thy sons go forth to war
This sign be in their hand!"

WHITE! 'tis the sign of purity,
Of everlasting truth;
The snowy robe of childhood,
The stainless mail of youth.
"Then paint with white thy banner
And pure as northern snow,
May these thy stately children
In truth and honor go."

BLUE! 'tis the tint of heaven,
The morning's gold to arch
The burning deeps of noontide,
The stars' unending march.
"Then paint with blue thy banner,
And bid thy children raise,
At daybreak, noon and eventide
Their hymn of love and praise."

VALOR AND TRUTH AND RIGHTEOUSNESS,
In threefold strength today,
Raise high the flag triumphant,
The banner glad and gay.
"And keep thou well thy colors,"
Quoth Freedom to the land
"And 'gainst a world of evil
Thy sons and thou shalt stand."

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ATTENTION, ROYAL AMBASSADORS!

Such a big piece of work laid out for the boys by own Home Mission Board! To furnish "gas" for our camp pastors. Now, this is not the "gas" that kills and that our soldiers have to wear masks to protect themselves from. This is the "gas" that pushes the cars in which our camp pastors ride as they go from place to place in the big camps, preaching to our men and helping them.

Every single Royal Ambassador will want to run a car for one day. This costs just a dollar, and most of you boys can earn that during July. Write and tell me how you did it.

Then, there are chapters so strong that they can take care of a car for a whole month by giving \$25.00. Probably some boys in your Sunday school and B. Y. P. U. will want to join in this. Tell them about it and see if they do not want to give this help to the soldiers.

Be sure to send it to your state treasurer as Royal Ambassador Home Mission Offering, so it will not get mixed up and so we will be sure that the boys have done their part.

These are days when every boy who is a loyal American will want to work to help fill the places left by our men who are now in the service. No boy should be idle, and his money also should be used to help strengthen our soldiers.

As you see the men in khaki, salute, and then be sure you can say to yourself, "I am helping to care for him."

Now, attention! Right about, face! Forward, march! Double quick! Get to work! Yours with high hopes,

ELIZABETH N. BRIGGS.

✻✻

O SUNBEAMS!

Do you notice that when your mother calls and wants to be sure that you hear her, she says, "O Mary!" "O Annie!"? Now I have something special to tell you, and so I call, "O Sunbeams!"

From far and near I seem to hear you running to know the good news I have for you. Now, listen while I explain.

We Sunbeams have been asked by our Home Mission Board to take full charge of our own mission work among the Indians! Isn't that a great big thing for us children to undertake? It costs lots and lots of money—eleven thousand dollars!

If just one Sunbeam Band had to give all of that money it would be an impossible task. But there are so many bands that if each one took a few of the "Dollar Shares" the whole amount would be raised. Some bands can give \$10.00, \$20.00 or \$25.00. I know of one that has already given \$75.00! How I wish all of us could have as big a part. But the littles help.

Suppose this summer you Sunbeams try some of the plans suggested for earning money. We must work hard, for this is a time when each child is needed to help.

Be sure that your money is sent as Sunbeam Home Mission Offering. Only in this way can we be sure that we have given the full \$11,000, and so have taken care of all of the Indian mission work.

Always lovingly yours,

ELIZABETH N. BRIGGS.

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"With malice toward none; with charity for all; with firmness in the right as God gives us to see the right—let us strive on to finish the work we are in; to bind up this nation's wounds; to care for him who shall have borne the battle, and for his widow and orphan; to do all which may achieve a just and lasting peace."—Abraham Lincoln.

For Sunbeams and Royal Ambassadors

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

To all good Sunbeams and Royal Ambassadors the Home Mission Board send greetings and good wishes. We look on you as the future leaders on whom will fall all the great work of missions, and we are confident you are going to do greater things, when the time comes, than many of your forbears have done.

The special objects in home missions which you are asked to help with this year are: For the Sunbeams, Indians; for the Royal Ambassadors, our soldiers.

A TRIP TO SEE THE INDIANS.

How we wish we could take each of the Sunbeams on a trip to the Indian country this summer! There they are on the plains, where the sun beats down with considerable warmth, where the wind blows all the time from the southwest—when it is not blowing from the northwest. There is a United States flag floating over the big tent in which the Indian Association meets. Under the tent, each tribe is gathered in a separate group. And there are from eight to ten tribes: The Osages, the Pawnees, the Otoes, the Kiowas, the Cheyennes, the Arapahoes and others—Blanket Tribes. Then there are the Seminoles, Cherokees, Choctaws and the other Civilized Tribes, and others on a visit to the Blanket Association.

Now a man is standing up to preach. He says a few words, telling the Red people about the Jesus road. Then, before each of the tribal groups is an interpreter, interpreting what he has said, taking two or three times as long as it did for him to say it. It sounds very much like eight or ten Sunday school classes in a single big church room.

Not one of these tribes can understand the other, but each interpreter understands English, and the faces of the Red Men, women and children beam with interest as the gospel story is told to them. Now the sermon is over. An Indian preacher of one of the civilized Tribes follows the visiting preacher with an exhortation, and fifteen or twenty come up to accept Jesus. Some of them are old men and women in their wild costumes, and some are just boys and girls. I am telling the story of what happened when I myself spoke at the Indian Association last year.

Now, Sunbeams, it cost the Home Mission Board about \$11,000 to do the work among the Indians last year. There are about twenty missionaries and one of them goes around to a dozen Indian schools and preaches to the boys and girls in the schools. We know how glad you will be to give to the work of helping the boys and girls of the Red Men to know Jesus.

Let us divide that \$11,000 up into a stock company at \$1.00 per share. How many shares will your Sunbeam Band take? I am sure some of you will take five shares and some ten, or even more. That is fine! and we know the Indian work will be blessed greatly by the shares you take in this stock company. Last year the Sunbeams gave more than \$6,000 to home missions, and we believe this year they will take more than 7,000 shares in our stock company.

HELPING OUR CAMP PASTORS.

The pictures in the center of the magazine tell of the work in which the Royal Ambassadors are going to help. It is a work among our soldier boys in the army camps. It will not be many years until the Royal Ambassador boys will grow up to where they will be as old as their brothers who are now fighting to save the world from ruin. We are praying that those who now fight may be given victory so completely that the Royal Ambassadors of today will never have to fight on bloody battlefields,

but can give their energies to building up and serving our country and our God.

One of the pictures shows Camp Pastor O. L. Jones at Camp Wheeler, Macon, Georgia, driving the Home Board automobile with six young men from the camp. They are going to be baptized. Another picture shows Camp Pastor D. I. Purser at Camp Sheridan, Montgomery, Alabama, and the group of lovely boys and girls who are going with him to sing for the sick soldiers at the base hospital. They are going to travel in the Home Board's automobile and the Y. M. C. A. truck.

This suggests a service we want the Royal Ambassadors to render. With their gifts we want them to furnish the money to buy the gasoline to keep the cars running that our camp pastors use in their work throughout the South. There are thirty-five Home Board cars in the camp pastor service, and we are hoping and expecting that there will be as many more before many months. It takes about \$25 a month to keep one of these cars in gasoline, and this would be approximately \$1.00 a day, or \$300 a year.

We want every group of Royal Ambassadors to figure on how many days they can keep a camp pastor's automobile running. If you give \$1.00 it will keep one of them moving a day; if you give \$7.00 it will be a week; if you give \$25 it will be a month.

What are these cars doing? The two pictures herewith tell two things they do, and there are many others. Fathers and mothers go to see their sons who are sick at the camps, and our camp pastor meets them and takes them to the sick boy. Ministers come in on the train who are going to preach for the camp pastor, and he meets the ministers and takes them to the camp and then back to their place of entertainment. Religious services here and there are conducted, and the camp pastor has endless rounds of personal visitation to the sick and to talk with young men about their spiritual needs, and to keep in touch with the pastors and churches in the city near the camp.

Such things as these are what the camp pastor and his cars do. Is it not a fine thing to furnish the "gas" to keep these cars running on such a blessed and helpful mission? We know that the Royal Ambassadors will give greatly and gladly to keep the wheels turning at every camp in the South throughout the year.



The Missionary Box

Susan Hubbard Martin

When the subject of what to send in the missionary box came up in the club meeting one afternoon, it was Betty who spoke first. The box was to go to a home missionary out west.

"There are five little girls in the family," she announced. "Of course they need shoes and coats and dresses and petticoats. What family of children does not? But I'll tell you what I'm going to suggest. This time let us send hats, if we have to neglect other things. Children do love hats. I haven't forgotten yet the joy I took in mine. And, of course, being so many of them there can't be hats enough to go round. I have a list of their names here."

And then taking a slip of paper from her mesh bag, Betty read slowly:

Marion, aged fourteen.

Lettie, aged twelve.

Della, aged ten.

Ida, aged eight.

Nina, aged six.

"Five little girls, and their father is a home missionary out west. Girls, other people will send the necessary things perhaps, but let our contribution to that box be five hats for five little girls—new and pretty ones, too."

"Agreed," cried a chorus of young and girlish voices.

"I'll be responsible for Marion's if I have to go without ice cream sodas for a month," went on Betty, with her sweet little smile.

"I'll take Lettie," said Lelia Harris, a pretty black-eyed girl with a dimple in her chin.

"I'll take Della," said Amy Downes, a gentle, quiet girl with clear, gray eyes.

"Give me Ida," spoke up Marjorie Grant, slender and brown-eyed. "I always *did* love the name of Ida."

"Nina for mine," cried Ruth Randall, plump and rosy-cheeked; "with a little sister of my own, I'll be sure to select something suitable."

"Fine," beamed Betty; "girls, I certainly *am* proud of you!"

Marion sat out on the back steps with her face in her hands.

She was a plain-faced little girl, with hands that already were hard and rough from so much work. They couldn't *help* being so, for mother was sick a great deal of the time and it was Marion who prepared the meals at such times and made them comfortable.

"The box is coming today," cried Della, running out bare-headed to where Marion sat. "I heard father tell Mr. Matthews to bring it as he came by this way. I wish it were here now and I could see what there was in it for me. If you could have your wish, Marion, what would you choose?"

Marion thought a moment.

"I'd choose a hat," she said, finally.

"I can't remember," she went on, "when this family has had hats all at the same time. If we should all start out together to go to church in new hats, mother would be so happy she wouldn't know what to do."

"But I suppose there's no use thinking about that, but, oh, for a pretty new hat! I heard a little bird sing last Sunday on my way to church. I had on my old shabby hat and it seemed to me as if he really said:

"Get a new hat, Marion; get a new hat."

Della's little round face was full of interest.

"He didn't really say it, did he, Marion?" she asked, wistfully.

"No, of course not, but I felt ashamed even before that little bird of my faded old one."

"Now, Miss Priscie," said Petty, to the little milliner. "Here we are, five girls of us, and we have each come to buy a hat."

"Dear me, how nice of you!" fluttered little Miss Priscie.

"They're for a missionary box out west," went on Betty, smilingly.

Miss Priscie's face fell.

"Oh, for a missionary box," she replied, "but I haven't any but new hats you know."

Betty smiled warmly.

"Bless your heart, of course you haven't! Besides, those are the kind we want. Did you think that old and ancient ones would be what we would select to put in that box? I don't blame you, for how could you help it when folks are so prone to send only what is worn and shabby to our poor missionaries. But (with another smile) the world is really growing better. To prove it, we girls are going without ice cream and chocolates for a month in order to buy hats—new hats—for those children. We want only your best and your prettiest. Girls, if you are willing, I'll select Marion's first. Marion is fourteen, Miss Priscie. Now show me the nicest hat you have for a girl of that age."

Miss Priscie fluttered more than ever. Her faded face beamed.

"Here is my very sweetest one," she said. She handed it to Betty as she spoke. It was pale blue straw with a cluster of pink rose buds on one side and a pretty little stickup of soft blue ribbon behind.

"That's simply beautiful!" said Betty, decisively. "I couldn't be better suited. I'll take it, Miss Priscie. Now, girls, you each make your selections."

It was a merry hour, and by the time the hats were selected, Miss Prisbie was beaming indeed. The sale of five hats didn't occur every hour.

"What fine girls they were to do it!" she thought. And then Miss Prisbie had an idea herself.

"I'd like to send the oldest little girl a pretty bow for her hair to match the ribbon on her hat," she declared. "It won't take but a minute to make it. I do thank you, girls, for your patronage, too. Mother has been sick all winter and I've had considerable expense one way and another. I shan't forget how good you were to come to me, especially when there are two other shops in town. Missionary boxes don't usually help trades people, but this one is going to be different; I can see that."

"There is an extra package besides the box," announced the missionary as he carried it in.

"It's sent from the same church but comes separately."

"Let's open that first," suggested Marion, her plain little face lighting up, "perhaps it's something different."

"Very well," agreed the missionary. "It isn't very heavy. We'll just see what it is."

When the cord was finally untied and the big package opened, five little heads were bending anxiously over it.

It was Della who spoke first.

"They's hats!" she cried, with an ecstatic little jump; "hats, Marion!" And then as they were lifted out, dainty and fresh and beautiful, each little girl gave a shriek of delight.

Hats all round and like other little girls who didn't belong to poor home missionaries! What greater bliss could be theirs than that? The missionary and his wife smiled at each other as they all set out for Sunday school that morning.

Marion's hat sat lightly on her brown braids. Beneath it, her usually grave eyes glowed like stars. Della trotted by her side, wearing her new hat with its beautiful silk ribbon and gay little wreath. Lettie and Ida and Nina each had one equally as pretty.

"Isn't it fine to be going to church with hats like other little girls," said Della, happily. All at once she stopped.

In a scrubby little cottonwood tree near by, a little bird was trilling joyously.

"Marion," said Della in an awe-struck voice. "Do you suppose that's the same little bird you heard?"

Marion reached up to feel that the little cluster of pink rose buds was really there.

"I shouldn't be surprised," she returned, tranquilly.

"But what's he saying now?" asked Della, interestedly.

Marion pressed the warm, moist little hand.

"He is saying," she said, dreamily, "this, little sister: 'Praise God, Marion; praise, God!'"



Pepino Corso

Miss Martha Dabney, Tampa, Fla.

This little Italian boy, whose name is Pepino Corso, has been attending the day school, boys' club and the Sunday school at our Baptist Italian Mission in West Tampa, Fla.

He loves music dearly and while he sings very little, he plays beautifully on a mouth harp. By the use of his harp he helps greatly in the marching and singing in the school.

Often he will sit on the steps of our home and play the gospel songs, "I am so Glad that Jesus Loves Me," "Be Like Jesus," and others, while waiting for us to go to the service.

One morning, several weeks ago, he came to school early and kept lingering around, as if he wished to tell me something. After a little,



Pepino Corso.

he summoned up courage and said, "Miss Dabney, I am willing to do what God wants me to do." A few days after this I talked to my pupils in the chapel hour on "Following Jesus all the way," trying to show them that if they really loved him and accepted him as their Saviour, they would be willing to follow him in baptism. (This is the difficult step for them to take, because of the opposition of their parents.) In response to my question, as to how many were ready to follow all the way, Pepino raised his hand, and insisted that he meant it. I told him to talk it over with his parents. Do you know, he couldn't put it off, but ran home at recess and came back his face aglow, and whispered, "My mother says I may be baptized." Of course, my heart rejoiced that she should so willingly consent, but, lo! my joy was of short duration. The next evening he came by my home on his way to the service and told me that his parents would not let him be baptized; they had changed their minds, and his older brother had even struck him for wishing to be baptized. But in spite of this

opposition in his home, he seemed happy and that night our hearts were touched as he played before the service:

"This is my story, this is my song,
Praising my Saviour all the day long."

We could not help believing that he was in earnest when, after having been mistreated at home, he could come to the services and enjoy them.

I had a talk with his father, and while he agreed that he would leave Pepino free to choose for himself, I learned later that he threatened to whip him if he were baptized, and also said that he would take him from the school if I asked about it again.

Pepino was not willing to give up, and told me that he wanted to be baptized even if his father should beat him. All arrangements were made and one week later, at the First Baptist church, Tampa, Fla., Pepino followed his Lord in baptism.

Is he living up to his profession? I think he is. He is very popular with the other boys, and is exerting an influence over them for good. It is noticeable in the school. He is already trying to teach them the right. Just yesterday he told me about one of his boy friends with whom he had been talking. He said, "I told him that he must pray to God and ask him to forgive him for his sins and he wants to come to this school, where he may learn the things about God."

Just a few days ago, while out minding his father's cows, he was seen lying on the ground, in the shade, reading the New Testament aloud to two of his friends. Even now he is witnessing for his Lord.

Readers, pray for him that he may "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ," and that he may be mightily used of God in the bringing in of his kingdom.



OUR PUZZLE CORNER

I. A MISSIONARY FROM HWANGHIEN, CHINA.
(She arrived in San Francisco on December 12th for a furlough.)

First name: (1) A fruit, (2) the capital of Tennessee, (3) the city where Jesus lived as a boy, (4) a large mission field.

Second name: (1) A small mountain, (2) a large continent, (3) a boy's name, (4) a state of the United States, (5) the middle day of the week, (6) a direction, (7) a small sheep, (8)



A Group of Pepino's Classmates.

something with which we communicate with friends across the country.

(This puzzle was sent by Mary Elizabeth Arvin, Vandalia, Mo.)

II. THE NAME OF A MISSIONARY.

First name: (1) An animal with a long neck, (2) opposite of good, (3) a kind of fruit, (4) a bright color, (5) another color, (6) a bird of prey.

Second name: (1) An animal with horns, (2) a root vegetable, (3) a girl's name, (4) a kind of fish, (5) the largest city in America.

III. ANOTHER MISSIONARY.

First name: (1) Not new, (2) opposite of short, (3) a country of Asia, (4) a river in Russia, (5) a country of the British Isle.

Second name: (1) Capital of Scotland, (2) a pet animal, (3) a country of South America, (4) a part of the face.

(Puzzles II and III were sent by Inez Abbott, King's Mountain, North Carolina.)



NAMES OF THOSE ANSWERING MAY PUZZLES

Arkansas—Cynthia Johnson.

Alabama—Harris Brinkman, Nellie Brinkman, Carrie Fields.

Georgia—Myrtis Whaley, Georgia Duggan, Irma Vaughan.

Kentucky—Lula Durham, Alden Durham, Douglas Durham, Verdine B. Wheeler, Glenna Lee Wheeler.

Louisiana—Verda Mae Bagwell.

Mississippi—Elizabeth Brame.

North Carolina—Pauline Waddell, Inez Abbott, Sybil Myers.

South Carolina—Emma Crosland, Sarah Gogans.

Tennessee—Belle Hitch, Nannie Wells, Lora Hale McGregor.

Virginia—Mary Hamilton.



ANSWERS TO JUNE PUZZLES

I. SOME MISSIONARIES AND A MISSIONARY.

Initials: (1) Carr, (2) Westbrook; name: (1) Priest, (2) Roach, (3) U, (4) Ida, (5) Tucker, (6) Taylor; full name: C. W. Pruitt.

II. YOUR MISSIONARIES IN CHINA.

(1) Stephen, (2) Scarlett, (3) King, (4) Savage.

(Answers to puzzles should be sent to Miss Elizabeth N. Briggs, Raleigh, N. C.)



The War for Peace

Leader—Although every loyal man, woman and child must do his full duty to aid the nation, upon whom does the chief burden of the war rest?

Response—Upon our soldiers, sailors and aviators.

Leader—Let us rise and honor those among our number who have answered this "Call to the Colors." (Now the leader will read the names of those represented by the stars in the Service Flag.)

Leader—Let us reverently bow in prayer.

THE CALL TO THE COLORS.

Salute the Flag—"I pledge allegiance to my my flag and to the republic for which it stands; one nation indivisible, with liberty and justice to all."

Leader—What should be the daily prayer of every Christian as he thinks of this war?

Response—That the day may soon come when according to the prophecy of old, "They shall beat their swords into ploughshares and their spears into pruning hooks: when nation shall not lift up sword against nation, neither shall they learn war any more."

Leader—When will that day of peace come?

Response—When nations and individuals learn to obey the command of Jesus to love their neighbors as themselves. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace."

Leader—How will obedience to this command of Jesus affect the world?

Response—Families will be more loving, industrial life will be freed from oppression and injustice, political life in the nation will be purified, we will treat those from foreign lands taking up their homes among us as our brethren, nations will love one another and seek to further one another's welfare rather than to injure and destroy each other. "Glory to God in the highest, and on earth peace, good will toward men."

Leader—During the continuance of the war what spirit should we manifest toward our foes?

Response—While we put forward every effort to make their evil plans for the human race impossible, we will rise above all malice and hate and the desire for revenge, as our Master himself set us the example, when dying at the hands of his enemies, on the cross. "Then said Jesus, Father, forgive them: for they know not what they do."

Leader—What special effort must the Sunday school put forth in the future in order to break down race prejudice and international jealousy?

Response—Emphasize still more the command of Jesus, as to brotherly love, the Golden Rule and stress the teaching of home and foreign missions, which seek to establish a bond of fellowship and brotherly love between all the peoples in our land and those of foreign lands. Better knowledge of one another leads to better understanding and appreciation of one another. "For mine house shall be called an house of prayer for all people."

Leader—What splendid example are our soldiers and sailors teaching us who must remain at home?

Response—As they are ready to make the greatest sacrifice for country, we must in the future learn to make a like sacrifice for the Master through the church. "Neither count I my life dear unto myself, so that I might finish my course with joy, . . . to testify the gospel of the grace of God. . . . For I am ready not to be bound only, but also to die . . . for the name of the Lord Jesus."

Leader—Now let us pledge allegiance to the Christian Flag: "I pledge allegiance to my flag, and to my Saviour for whose kingdom it stands: one brotherhood, uniting all mankind in love and service."

Sing, in unison, "Onward, Christian Soldiers."

Onward, Christian soldiers, marching as to peace,
With the cross of Jesus, wars forever cease.
Christ, the royal Master, bids us sheathe the sword,

Down with hate and envy, heed the loving Word.
Onward, Christian soldiers, marching as to peace,
With the cross of Jesus, wars forever cease.

(Adapted from "The Sunday School and Our Country," Heidelberg Press, Philadelphia.)

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.

July 7.—Topic: "Taking Care of the Fragments." See page 13, "Fifteen Millions for Christian Education." For this study in conservation, the statements made by Dr. Weaver may be briefly summed up, showing what the Education Commission proposes as its program for the next five years.

July 14.—Topic: "The Words from the Cross." See page 23, "The Burden." Let this be memorized and recited by a member.

July 21.—Topic: "What Do We Mean by the Atonement? How Does It Save?" See page 24, "A Miracle of Grace." This beautiful story will form a fitting close for the program.

July 28.—Topic: "Planning the Year's Work." See pages 14, 15, 16. These strong, ringing messages from Dr. Love and Dr. Gray should be reduced to brief statements and brought with the greatest possible emphasis before every B. Y. P. U. in the South.

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

Keep your young people at work on the prize essay contest. Sunbeams will be greatly interested in the suggestion made by Dr. Masters on page 30. Royal Ambassadors and Junior B. Y. P. U. boys and girls will likewise be interested in his suggestion to them. Miss Briggs has several fine plans which young people's leaders will want to use.

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

The Missionary Topic for July is "Planning for the Year's Work." The article by Mrs. McDaniel on page 5 will be used in connection with the material furnished by Miss Mallory on pages 19 and 20. See also the statements made by Dr. Gray and Dr. Love on pages 14 to 16.

The Bible Study Topic is "Guidance." Use the closing paragraphs of Dr. McDaniel's sermon, "Christ's Women and the Kingdom." The story, "A Miracle of Grace," on page 24, may be used with touching effect as showing the need of prayer for the guidance of our missionaries.

SUNDAY SCHOOL.

A splendid fifteen-minute missionary program for use in the closing exercises of the school may be found on page 32, "The War for Peace." This program may be prepared with very little difficulty by assigning the parts one or two weeks in advance.

PRAYER MEETING.

The setting of the goal for home and foreign missions at two and one-half millions of dollars for the Convention year places upon Southern Baptists unparalleled responsibilities and obligations. In every church in the South Dr. Love's and Dr. Gray's messages should be read, and a great spiritual current set in motion through united prayer.

Topic for August

Home and Foreign Fields

"YOUNG PEOPLE IN HOME AND FOREIGN LANDS"

A Beautiful Pictorial Number

Write for extra copies for making up a club or for use in securing subscribers at the Association.

NAMES AND LOCATIONS OF MISSIONARIES

OF THE FOREIGN BOARD

South China

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

SHIU HING.—Miss H. F. North, Miss Margie Shumate. YINGTAK, via Canton.—B. P. Roach,* R. E. Beddoe, M.D., Mrs. Beddoe, Miss A. M. Sandlin, Ben Rowland, Mrs. Rowland.

WU CHOW.—Miss Julia Meadows, W. H. Tipton, Mrs. Tipton, Miss E. E. Rea, G. W. Leavell, M.D., Mrs. Leavell, Miss Leonora Scarlett.

MACAO.—J. L. Galloway, Mrs. Galloway.

KONG MOON.—John Sundstrom, Mrs. Sundstrom, Miss Lora Clement.

KWEI LIN.—C. J. Lowe, Mrs. Lowe, Dr. R. E. L. Mewshaw, Mrs. Mewshaw, Miss Hattie Stallings.

Pakhoi

PAKHOI.—E. T. Snuggs, Mrs. Snuggs.

Central China

SHANKHAI.—R. T. Bryan, Mrs. Bryan, Miss Willie Kelly, Frank Rawlinson, Mrs. Rawlinson, Miss Louise Tucker,* Miss H. F. Sallee, Miss Pearle Johnson, J. M. Rogers, Mrs. Rogers, Miss Catharine Bryan, Miss Mary N. Lyne, Miss Sallie Priest.

SHANGHAI BAPTIST COLLEGE AND SEMINARY.—E. F. Tatum, C. H. Westbrook,* Mrs. Westbrook,* J. B. Webster, Mrs. Webster, J. B. Hipps.

SOOCHOW.—T. C. Britton, Mrs. Britton, C. G. McDaniel, Mrs. McDaniel, Miss Sophie Lanneau, P. W. Hamlet, Mrs. Hamlet, H. H. McMillan, Mrs. McMillan, Miss Olive Bagby.

CHINKIANG.—W. E. Crocker, Mrs. Crocker, C. C. Marriott,* Mrs. Marriott,* A. Y. Napier, Mrs. Napier.

YANG CHOW.—L. W. Pierce, Mrs. Pierce, Miss Alice Parker, Miss M. E. Moorman, R. V. Taylor, M.D., Mrs. Taylor, Miss E. E. Teal,* Miss Hazel Andrews, Miss Jo Carr, Jno. T. Anderson, M.D., Mrs. Anderson.

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North China

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