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HOME AND FOREIGN FIELDS

Continuing
The Foreign Mission Journal
The Home Field

IN OUR DEAR LORD'S GARDEN

ELLA S. ARMITAGE

J. C. H. RINK

1. In our dear Lord's gar - den, Plant - ed here be - low,
 2. Christ, the lov - ing Gard - ener, Tends these blos - soms small,
 3. Noth - ing is too lit - tle. For his gen - tle care,
 4. Je - sus loves the 'chil - dren, Chil - dren such as we,
 5. Je - sus calls the chil - dren, Bids them come and stand
 6. Lord, thy call we an - swer, Take us in thy care,



GRADUATING CLASS, SOUTHERN BAPTIST KINDERGARTEN, TOKYO, JAPAN

Ma - ny ti - ny flower - ets In sweet beau - ty grow.
 Loves the lit - tle lil - ies, And the ce - dars tall.
 Noth - ing is too low - ly, In his love to share.
 Blessed them when their moth - ers Brought them to his knee.
 In his pleas - ant gar - den, Wa - tered by his hand.
 Train us in thy gar - den, In thy work to share. A - MEN.

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HOME AND FOREIGN FIELDS

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

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I. J. VAN NESS, Corresponding Secretary

G. S. DOBBINS, Editor

Editorial

IN the minds of many there is more or less confusion as to the distinction between home, state and foreign missions. One of the clearest definitions we have seen is that given by Rev. J. J. Bennett, former corresponding secretary of the Georgia Baptist State Convention: "In one sense state missions is a strong association giving aid to a weak association within a given state; home missions is a strong state giving aid to a weak state within a given country, while foreign missions is a strong nation giving aid to a weak nation anywhere within the limits of the uttermost part." Our topic for September is "State Missions," and pastors and leaders will find stimulating help in the special articles in this number which deal with this vital subject. The use of this material in programs, sermons, prayer meeting talks and Sunday school classes will clarify thought and produce fruitful conviction as to the relationship of the state boards and the general boards and as to the fundamental importance of the success of each.

DR. V. I. MASTERS, in a recent study of the cost of living for the average country pastor, showed conclusively that the sum of \$1,200 per annum is required for adequate support. Confirmation of this estimate, the recent Baptist Convention of Canada passed a strong resolution, recommending that \$1,200 be fixed as the minimum salary of any church or field aspiring to the distinction of being considered self-supporting; and that any pastorate paying less should automatically come under the consideration of the Home Mission Board, either to be aided financially or assisted if possible in a campaign to bring the salary up to the required amount. This was rather drastic action, but might prove a guiding hint in the effort being now made to remedy this situation among Southern Baptist country churches.

AN interesting phase of enlistment work, worthy of further study and development, is being emphasized by the Country Church Department of the Presbyterian Board of Home Missions. Following the lead of the Government in its policy of establishing demonstration farms, demonstration country pastorates have been formed. Each of these fifty pastorates is strategically located, a manse is provided, the pastor agrees to

remain for five years, and the local Presbytery, co-operating with the Home Board, makes it possible for the full model country pastorate program to be put on. The influence of the object lesson in efficiency has proven very great, some results being "communities feeling their common interest, hopes of better facilities for physical betterment, an increased spirit of giving, churches rapidly growing in numbers, a deeper consecration of the people to righteousness along all lines."

EVERY revelation made by the selective draft discloses the gigantic proportions of our home mission task. We are told that the draft has identified 40,000 Americans who cannot speak English, and 700,000 illiterates of mature age. The Home Mission Board's work among the foreigners has already borne blessed fruit, and while immigration is temporarily checked is the golden opportunity for this service to be strengthened and pressed, both for the sake of precious souls and as a patriotic duty of the highest order.

SHALL we begin now to plan to meet conditions after the war? Surely no sane man would reply in the negative. Yet the warning of Prof. Cairns of Aberdeen is

timely when he says: "We must not get into the way of thinking and talking as if we had to wait till the end of the war before God could begin His healing and creating work... but we must continue our prayers and our labors for the evangelization of the world just because we believe that God is unremittingly at work even now, alike in His Providence and His Grace, bringing His Kingdom." Our hearts are not to be set so much, just now, on peace as on victory, realizing that what we shall be able to do before the war ends will probably count for far more than anything we may do during many years after the struggle ceases.

A MAGAZINE writer explains the vivid picture that lies behind the phrase, "Carry on!" The order is given to the men in the trenches to go "over the top." The lieutenant of each platoon leads his men in the attack. In many cases—for this is a "lieutenants' war"—the officer is the first to fall. When he is disabled, he calls to the sergeant, "CARRY ON!" and the sergeant steps into the place of command. If the sergeant is incapacitated, he passes on to the corporal the word,

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"CARRY ON!" and the corporal becomes the leader. The corporal is struck down, and the summons comes to a private,—"CARRY ON!" That is the way in which battles are fought and victories are won. Each man does his part, and when one drops, another steps into his place. Here is a slogan for Christian workers. The flower of the young manhood of the church gone, families breaking up and removing, leading pastors "called to the colors," the laymen overwhelmed with business perplexities, the women absorbed in patriotic service—what of that? "CARRY ON!"

MR. U. V. WHIPPLE, writing in the *Christian Index* on the subject, "The Pastor and Missions," makes this wise and practical plea: "Let every Georgia pastor constitute himself the standing agent of at least two religious papers, the *Christian Index* and HOME AND FOREIGN FIELDS. These are the official organs of our mission work; they tell of mission needs and activities; they relate inspiring incidents, bring to us the messages of our leaders; they project themselves into the family circle, engage in the fireside conversation, mould the thoughts of both children and parents alike, and help to bind a scattered multitude into one common and sympathetic band. Pastors, whatever else you may do along teaching lines, push the reading of these papers among your people."

THE ministry of Christian women on behalf of their heathen sisters is one of the most vital needs of the mission fields. A missionary to India expresses it thus: "The solution of India's problems is in the lap of the women of India. The future of India is bound up with the problems of women, and it is because they are ignorant and shut off from life, that we are deprived of those silent and all-powerful influences which mould the child's character and fit men to be heroes. It is in the development of woman's true nature that we must seek the future greatness of our people." And what is here said of India applies with equal force to China and Africa. In our mighty struggle to right the wrongs of humanity let us not forget the women of the non-Christian world.

IN the Sherwood Eddy meetings held in China a unique plan was adopted to enlist the native Christians in personal work. A Christian was not allowed in the meeting who did not bring with him at least one non-Christian. Again, Mr. Jui Te says in his report, no non-Christian was allowed into the meeting unless he were invited by a certain Christian, who sat with him and followed him up after the meeting. The Christians were thus put on their mettle, and it is not strange that marvelous results followed. "I was like a coolie walking along the road," Dr. Eddy describes his feelings; "I saw a field ripe for harvest; I went in and helped to reap." A plan like this, with modifications, might be followed in American revivals to much profit.

"PRAYER," says Dr. A. F. Schauffler, "is either a prodigious force or a disgraceful farce." Of which sort is your praying? Let it never be forgotten that the deepest need of the lost world today is prevailing intercession. Spurgeon somewhere speaks of "lame preachers," that is, "those whose praying leg is shorter than their preaching leg." This sort of lameness is not confined to preachers, and accounts for the ineffectiveness of many Christian lives—and thus for the slow progress of the Kingdom.

WHAT does heathenism mean to you? To some it brings the picture of carefree people, unburdened by the problems of civilization, whom we do wrong to disturb. Here is the picture as a medical missionary draws it: "Heathenism comes under my ken more especially in the fact that it raises no hospitals,

that it possesses no doctors, that it teaches no nurses. Do you realize this afternoon that directly you step outside the bounds of Christianity, nominal Christianity, you step outside the bounds of medical aid? Do you realize that when you step into these huge inland provinces of China, wherever you see a hospital you may be sure that it is Christian. There are men who are called doctors, but they are just mere quacks, and it is the man who can quack the loudest who gets most patients! Down our street there is such a "doctor." What were his methods? Have you got a pain? Stick a needle into it; it does not matter where the pain is. You have a bad abscess or boil, and he sticks some filthy mud upon it to keep the smell in. You have a friend who is paralyzed and ill. There is no one to nurse him, and he lies on a hard wooden bed untouched for years till he dies of septic poisoning from bed-sores. That is heathenism from the doctor's point of view."

PEOPLE appreciate what costs them something. A case in point is the experience of a physician of whom it is related that he treated thousands of people free of charge. "They ate his food, made a hotel of his house, and cared not that he was in debt to help them. At last he had to charge for his service or go bankrupt. Strangely enough, he was much more loved and appreciated after he put a price on his services." The principle applies with particular force to the pastor. If he does not demand and secure a reasonable support he hurts himself, his church and his cause. He is running counter both to the plain teaching of Scripture and the laws of human nature.

MAY we reasonably hope for the Christianization of Africa? An answer comes in the summary of the work of Alexander Mackay, who in 1876, opened up mission work in Uganda. With him were six other workers, all of whom soon died, leaving him alone. After fearful persecution, even to the martyrdom of some of the native Christian boys, success began to crown Mackay's labors, and now the Christian population of Uganda is approximately 375,000, outnumbering the pagan population by 100,000. Truly the gospel is "the power of God."

MILLIONS AS MISSIONARY MUNITIONS

Rev. J. L. Rosser, D.D.

The Readers of this Article may be Regarded as an Audience Assembled for a Message on the Date of the Magazine's Appearing. The Subject Selected for the Occasion is "Millions as Missionary Munitions."

Perhaps there is a murmur of protest. We know all the arguments and appeals. And, too, we are a bit impatient at the constant exhortations for larger gifts. You move the stakes as we advance toward them. And then you say *millions*. Such a conception is bewildering and discouraging. Had we not better succeed in a smaller task than fail in a larger one? better swim in a pond than sink in a sea?

Your protests are not well founded. (a) "Not failure, but low aim, is crime." (b) Contemporaneous events have thrust our minds out into a region of vast views and achievements. Are we to think and act on a great scale in everything except religion? (c) Earth's greatest enterprise, both in extent and importance, is the evangelization of the world. Our resources must match our task.

And inasmuch as I speak not of my own motion, but by invitation, I beseech you to hear me with patience and open mind.

SOURCES.

In order to keep the world's market-basket full, experts seek to improve the edible plants and also to discover new ones. In a like process lies our hope.

1. *Those members whose incomes have not increased.* Against the natural and almost universal tendency to reduce their gifts, we must set vividly before them the missionary needs of the present. The principle of sacrifice, practical in all other phases of life, must not fail at the point of spiritual obligations. This fact must be presented to ourselves and others in such a way that the flow from this normal source be not lessened. Loss here must not cancel progress in some other sector.

2. *Those members who have been giving nothing.* Here lies a vast acreage of fallow ground; it is time to break it up. Here run great underground rivers, which, tapped only lightly, will afford rivulets enough to form a helpful stream. We are to "despise not the day of small things," and untutored disciples are to "learn to do well." That is the highest education. But at such a time as this they ought to enlist in the work or "unlist" from the roll.

3. *Those members who have been giving with a measure of liberality.* We must get more where we have been getting much. The normal incomes of many brethren afford a wide margin above personal needs; and unless Ephraim is hopelessly joined to his idols, such appeals as can now be made will stimulate the pocket-nerve to unwonted activity. Then there are numerous Baptists whose incomes have grown after the manner of Jonah's gourd. To change the figure, these brethren have simply held their hands, while circumstances have shaken extra tens of thousands of dollars into their open palms. 1 Cor. 16: 2 must be blazoned before their eyes, and set, like a coiled spring, under their wills. It is a reasonable service, and will be the only antidote to covetousness and arrested spiritual development.

MOTIVES.

Activity is secured in different souls by different appeals. We may therefore justly invoke all worthy motives. Some will be major, and some minor; some fundamental and some incidental.

1. As a basis *the old age-abiding motives* must not be forgotten: Concern for our own growth in grace and deposit to our credit of incorruptible heavenly treasures; the present and eternal welfare of men; obedience to him who is our rightful Master and gratitude for his unmerited love and saving grace. These may in a measure be assumed as familiar through frequent repetition.

2. There are other reasons which bring timely reinforcement to the changeless motives. *Personal and denominational self-respect* should not be without influence. There is no virtue in being second-class in anything. We need not think more highly of ourselves than we ought to think, but we should think enough of ourselves to remove the reproach of our small per capita contributions. We ought to do enough to be proud of our achievements and to command the admiration of other people. Baptist support of the mission enterprise placed alongside that of other denominations would show more points of contrast than of comparison. Perhaps their zeal is a providential means of provoking us to better works.

3. *The irreducible demands of the work on its present basis.* On mission fields as in our homes expenses have climbed and are climbing. In the realm of trade twice as much capital is required to do the same business as formerly. The same revenues will not sustain our mission enterprises with even former efficiency. There is the challenge. Shall we retire from conquered ground? Shall we draw in our out-flung battle-lines? Shall positions gained by labors and sacrifices of other years be abandoned by those now holding them? The Allies will spend many a man and million to regain what was

lost in the Italian debacle of last year. "Time makes ancient good uncouth; new occasions teach new duties." Surely the children of light will be wiser even than the children of the secular warfare. The last order given by Stonewall Jackson was, "You must hold your ground, General Pender; you must hold your ground."

4. *The imperative demands of the future, the immediate future.* General Foch says no war can be won by holding your ground; you must advance upon enemy territory. This cruel war will end after a while. No man can prophesy the vast reconstructions then to take place. Even now plans are being made by the commercial world to take advantage of the new situations. That principle has its missionary counterpart. Baptists must gain a tactical advantage now, in order to be in a strategic position for those spacious times. Cost what it may, our boards must have the men and munitions for present conquests. If other faiths go forward while we tarry in our tents, we will be overshadowed. If we are not ready to enter the white fields, the dead-ripe harvest will mildew and rot where it stands.

METHODS.

1. In general, *total and partial chronic slackers ought to have the light turned on them.* They must be hunted to their holes with inexorable logic. Timid and glove-handed strokes will not crack the old shell. The barbs of truth sheathed in velvet will bring out nothing. If they are real Christians, then by their present fruit, not future promises, it ought to be known. Their method of evasion is to profess belief in that form of missions not now being emphasized. We were told of one of this type. He turned the pastor down on foreign missions; then on home missions, and so on in ever shorter circles. Finally request was made for help to put a fence around the church cemetery; but "No, sir; no use in that. Them that's in thar can't git out, and them that's out don't want to git in. Nary cent fer that." Behold a parable in exaggerated form!

2. In particular, *set a standard for your own church, and highly resolve that, under God and by the help of the brethren, it shall be measured up to.* Appoint yourself a missionary committee. Speak at the midweek meetings and in private conversation of the great Southern Baptist program. In some hearts the fire will kindle and from them spread to others. Grace will revive the slumbering emotions and energize the hesitating wills. Attend your district association. Get the pastors committed to a definite sum for each of their churches. The backward members escape information and stimulation by regular absence from these gatherings. They must be reached through the pastors or visitors. And, then, get the churches to have an every-member canvass. At some central point call a meeting of the pastors and leading laymen through the executive committee. This was done in the writer's association last September. Show those present its possibilities and how it is done, even in country churches. In this way, as in no other, can everybody be reached for every object. Offer to visit any church for such a purpose on the appointed day.

So in this great year of grace shall we be able to go over the top, across No Man's Land, and into the dark trenches of heathendom at home and abroad.

THERE is a story of an Arab beggar who sat at the gate of a rich man's house on whose bounty he depended. One day the rich man needed a messenger for instant service, and seeing the beggar, called upon him, whereupon the beggar haughtily replied: "I solicit alms; I do not run errands." Is not this the practical reply of the thousands who claim God's grace yet refuse to have a part in carrying his urgent message to the lost?

TRYING TO PULL A POST OUT OF ITS HOLE

Rev. L. C. Kelly

A Striking Object Lesson, With Practical Application to the Doctrine of Stewardship

Did you ever try it? We mean a post with the big end in the ground, and the ground well tamped. You can loosen it, shake it and twist it. You will think it ready to come out with but little more effort. But try it! You lock your arms, bring your muscles taut, and set to it. You pull with might and main; you get red in the face. You pull like Samson did when he pulled the pillars from under the temple of Dagon. Up it comes for a little distance and there it hangs. Three reasons for this; the hole is smaller than the post, a knot is on the end of it, and rocks are tamped around it. You let it loose and down it drops again a little deeper than before. That post must be dug out, or pried out. It must come out in some other way than by mere muscular power.

Thousands of our churches all through the South are like that post in the hole. They are in a fixed state of subnormal spiritual life. Their faith and their heart-life have reached a finality of development. The devil has tamped them round with rocks, and in this way they have been holding their own for ages.

WHERE THE TROUBLE LIES.

These churches are wrong on the doctrine of stewardship. Being wrong on that doctrine, they are not teachable on any other. Stewardship, in its final analysis, is the Lordship of Jesus over all a man has and is. He who will not admit the Lordship of Jesus over him and his will not submit to the leadership of Jesus. He will not submit to the leadership of the Holy Spirit, hence he sets the boundaries of his heart-life, and puts a fence around his faith.

The church that is wrong on the doctrine of stewardship acts from emotion and not from conviction. At protracted meeting times, or under high pressure from some source, it will do something. The pastor-post-digger thinks things look hopeful. But when this is over, the church drops right back into its subnormal state, and is heavier and harder to reach next time. This method makes the preacher's life one weary work of pulling at posts that will not come out by his method. Something must be done that will put that church in a state of teachableness. There must needs be hunger and thirst in the heart of the folks after righteousness. But the church that is wrong on the doctrine of stewardship has no such indication of spiritual health.

The church that is wrong on the doctrine of stewardship becomes of the earth earthy. In spirit is it on a par with the world around it. And when the church has become like the world, then the world has no stimulus to induce it to become like Christ. Here is where we are to a sad degree today. Business men who ought to be the salt of the earth and the light of the world do business by the same method and in the same spirit of the godless worldling. Paul exhorts Christians to walk worthy of the vocation wherewith they are called. A man has grace whereby he can serve God acceptably only to the extent that he truly carries on the divine will in his vocation.

We knew a man once who said as he went one day through a dense woods he heard something wriggling in the leaves like an immense serpent. But when he turned aside to examine into the matter, he found to his great astonishment that it was a limb so crooked it could not lie still. Some weeks after, passing that way again, he turned aside to see what had become of this crooked monstrosity, and it was still there, having wriggled its way some depth in the ground. We are very sure that was a fable with no application to a limb; but it

applies every whit to thousands of business men in our churches with methods as crooked as this crooked limb, that are embedding them more and more in the methods of this world.

To a just steward, his business is a means of renewing his mind in such a way as to transform his life more and more into the likeness of his Master.

WHAT THE TROUBLE LEADS TO.

The church that is wrong on the doctrine of stewardship is headed toward Sodom, and will find itself falling into the slime pits of the plain between it and its goal. Moreover, it is headed toward the identical calamities that overtook Lot and his family in their ungodly quest.

In Matthew 6: 32, 33 Jesus contrasts two kinds of character in this world—the heathen versus the Christian. "Be not anxious about what ye shall eat and wear, for after all these things the Gentiles seek." "Gentile" is the generic name for heathen in this case. "But seek ye first the Kingdom of God and his righteousness and all these things shall be added unto you."

He who lives for *things* is a heathen in his dominant motive. He who lives for the Kingdom of God and his righteousness is Christian in his dominant motive. There is no neutral ground between the two. No man can serve God and mammon. He who is wrong on the doctrine of stewardship is a servant of mammon, and cannot be enlightened nor uplifted until his affections have become focused on Kingdom interests.

Bulwer Lytton in "My Novel" tells of a genius who could concentrate his energies on nothing. One day he went fishing on the Thames. He got a nibble, jerked, but caught nothing. Then the nibbling and the jerking kept up till the fisherman became exasperated and gave a double-quick jerk, which by chance hooked the fish from the outside and pulled its eye out of its head. He then proceeded to fish with the eye for a bait. Again the nibbling began. This time his jerk was successful. He had caught the fish out of whose head he had jerked the eye. Then he moralizes: "If the light that is in thee be darkness, how great is that darkness."

When a man's eye is focused on *things* he may get *things*. The Israelites hungering for the things of Egypt got the desires of their heart, but God sent leanness to their souls.

We have a host of folks in our churches that are as fat as grease materially, but they have "razor-back" souls.

The church that is wrong on the doctrine of stewardship not only condemns itself to spiritual blindness, but to spiritual poverty. Its choice is between material wealth and spiritual life. Its spirit is the spirit of the "rich fool" who was rich in this world's goods but poor toward God. He was a fool, not for want of sense, but for want of soul. He did not know the difference between his stomach and his soul, for the reason that he had so much more stomach than soul. There was just one thing in his life that branded him a "fool," but God knows there are millions among us today that wear that same brand mark. In the divine economy of God there was a spiritual utility for every material commodity that grace had bestowed on him. He was not wise enough to put his materials out to spiritual utility. He could have done that if he had not been contrary in his life-motive to the plan and purpose of God. God willed one thing about his goods, he willed a different thing. God said one thing, he said another. God felt one way, he felt another. He never learned that the only way to safeguard his soul and lay up treasures in heaven was to merge his will and life-plan with the will and plan of God for his life. He was a fool because unteachable on this one vital truth.

WHAT STEWARDSHIP IMPLIES.

Stewardship is a question of integrity. He who will treat God unjustly with material things would be quite as unjust in handling spiritual things. He who would waste material re-

sources would in like manner waste spiritual resources. So in every case where the matter is mentioned in the Book this point is magnified. The parable of the householder demanding fruit from his vineyard emphasizes that the spirit which holds back that which belongs to God is the identical spirit that crucifies the Son of God. The parable of the talents reveals the folly of hoarding. The message that Jesus gave to the seventy when he told them to go and preach that the Kingdom was at hand; to heal the sick, cast out devils; "Freely ye have received, freely give;" and not to take two coats or two pairs of shoes, or any money in their purses; for said he, "The labourer is worthy of his hire"—all this was meant to prove that the way the hearers provided for these preachers would serve as a test as to whether they would be faithful in Kingdom affairs.

The parable of the unjust steward clearly points out that he who would not be faithful in handling material things would not be any more faithful in handling spiritual riches. He who is faithless with the material resources of grace would be faithless in like measure with the spiritual resources.

The main point in the Epistle to the Hebrews is just this: A warning lest they fail *with* grace, not for want of it. "Looking diligently lest any man fail of the grace of God * * * lest any fornicator or profane person as Esau, who for one morsel of meat sold his birthright." Esau is a type of the greatest failure in the church of God today. He failed *with* grace, not for want of it. He was profane, not for taking the name of God in vain, but for the vain use of the resources of the grace of God. We would invite a careful comparative study of Esau as the most far-reaching and most typical failure today of any failure pictured in God's word.

Cain was a murderer, Sampson a drunkard, David an adulterer, Judas a traitor, Ananias and Sapphira liars; but their tribe and their classes are small compared to the hordes of the Esau kind. No, it is not the murderer, not the drunkard, not the adulterer, not the traitor like Judas, not the liar, that is doing most harm to the progress of the gospel; but it is the Esau class who treat with light regard their stewardship obligations.

HOW THE REMEDY MAY BE APPLIED.

The question is, what can be done to arrest this crowd and quicken them to a realization of their responsibilities?

If we would have a revival in spiritual power, we must get it by establishing the grace of integrity in the hearts of God's professed followers. Men and women must be brought to the point where they see that their method is most culpable before God, that they are dooming themselves to spiritual poverty, and damming up the stream of spiritual power from a famishing world.

This can be brought about in two ways: There must be a new note sounded in the preaching that the people hear. The doctrine of stewardship must be preached as a fundamental principle, not with an eye to extorting money out of a stingy heart. The deadly sin of unjust stewardship as a principle must be seen. All material resources that men enjoy must be seen as material expression of the grace of God. Material commodities must be shown to have spiritual utilities, and the people must be taught to put their resources out to spiritual usury. It must be shown that God cannot wisely nor safely bestow spiritual power on a heart that has not the fundamental principle of integrity actuating it toward God. No unjust steward has.

Moreover, there must be a better, more fundamental and more general distribution of literature on this doctrine. Call it "Stewardship," "The Lordship of Christ," or what not, the thing is to sow the field with the truth as it is in the Book. Our dearth in this direction is fearful, and so long as the press and the pulpit have so little that is fundamental to say, and so long as they are willing to strain at the post and then leave it to

sink deeper in the hole, there is little hope for us to measure up to any larger program for world-wide evangelism.

A few years ago a youth, the eldest of a large family, lay dying in a Tennessee town. When the father, who was a nominal church member, with his life emphasis put on things, realized that all hope for the recovery of his boy had vanished, he sat anxiously watching by his bedside. As death crept nearer and the boy realized it, he looked anxiously into his face and said, "Father, you have been good to me in many ways. You have taught me the worth of a dollar, you have taught me the value of a horse and the worth of an acre of land: but, father, you have never taught me the value of my immortal soul. I am dying, and I am going to hell, because you have failed to teach me this. I do not say this to hurt you, but for the sake of my other brothers and sisters who are in my lost condition."

We can see no sadder sight on earth than this. But the boy was mistaken in one particular—the father had not taught him the value of a dollar, nor the worth of a horse, nor of an acre of land. Dollars and horses and acres have no value except as they are utilized in the interest of the Kingdom of God and His righteousness. Otherwise they may become as a millstone round a man's neck, to drag him and his family down to hell.

This father needed to repent of his business method; he needed, like millions of others today, to come to himself and back to his Father in putting the Kingdom of God and His righteousness first. The only hope for his kind is to pry him out of his lethargy as you would pry a post out of its hole.

HOW LONG?

Miss Sophie S. Lanneau, Soochow, China.

ON the fifteenth of the first moon, I passed by the great city temple of Soochow. I stepped inside, and stood by the door for a few minutes. A woman dressed in satin passed me, advanced to the cushioned stool before the enormous idol, and knelt, striking her head upon the cushion. A gentleman followed, performing the same ceremony. A servant woman, a pretty little child, a rough laboring man, all by turns prostrated themselves. As they rose they flung the incense sticks which they held into a huge incense burner, or went on to offer more before the lesser shrines. One thing that I noticed especially was the number of well-to-do young or middle-aged business men. They were just the sort who in America would scorn to go to church, and say, "Leave that sentimental business to old people, women and children." But here they went most punctiliously to offer their sacrifices of worship to a hideous idol. If only that worship were given to the One to whom it is due! Why not? Because not enough people in America have cared about it. Even those who care don't care enough about it. If you care enough, you will give and send, send and give—not mere money, but money and *life*, until these hard-headed Chinese business men, these nice old ladies with their silver pipes, these coolies and these pretty young girls and these irrepressible young boys of republican China will be coming reverently into a Christian church and bowing the knee to One who is King of kings and Lord of lords. How long must it be?

A YOUNG lady said to her friend, "I cannot get interested in missions!" "No," replied her friend, "you can hardly expect to. It is just like getting interest in a bank. *You have to put something in before you get any interest.* And the more you put in—time, money, prayer—the more the interest grows."—*Selected.*

State Missions and Denominational Progress

Secretary J. W. Gillon, D.D.

The Story of Ten Years of Development and Growth, as Shown in Enlarged Gifts and Increased Membership of Southern Baptist Churches

The story of state missions is the story of progress. Our state organizations have come into existence in the following order: South Carolina in 1821, Georgia in 1822, Alabama in 1823, Virginia in 1823, North Carolina in 1830, Missouri in 1834, Maryland in 1836, Mississippi in 1836, Kentucky in 1837, Arkansas in 1848, Louisiana in 1848, Texas in 1848, Florida in 1854, Tennessee in 1874, New Mexico in 1900, Oklahoma in 1906, Illinois in 1907. Not one of the states has had a Convention for a period of one hundred years, and so none have had a Board of Missions for as much as one hundred years.

At first the organizations did not seem to make much progress. They had to feel their way and learn their mission more

It can be seen from these figures that the gain in gifts for state missions is \$225,805.67 or 58 per cent advance in ten years.

The gifts for home missions during the last ten years have been as shown in Table No. 2.

The gain for home missions has been \$135,223.63 or 54 per cent.

The gifts for foreign missions have been as shown in Table No. 3.

The gain for foreign missions in ten years is \$185,440.29 or 46 per cent.

It will be recalled that this ten years covers the period we have been engaged in raising the Judson fund. Since the

TABLE NO. 1, SHOWING GIFTS TO STATE MISSIONS FROM 1908 TO 1917.

	1908	1909	1910	1911	1912	1913	1914	1915	1916	1917	Totals
Alabama.....	\$ 20,995 45	\$ 23,702 65	\$ 18,790 13	\$ 30,171 34	\$ 25,601 92	\$ 35,771 34	\$ 25,798 50	\$ 26,780 58	\$ 21,123 84	\$ 26,608 88	\$ 295,519 50
Arkansas.....	20,000 00	28,568 88	28,464 96	18,793 69	18,000 00	14,000 00	12,262 75	18,762 17	25,171 47	44,800 12	257,565 15
Florida.....	11,642 69	14,551 01	15,566 51	18,227 49	20,855 14	21,380 36	23,230 57	27,006 62	30,029 64	28,137 54	217,879 94
Georgia.....	57,755 37	59,096 08	64,879 97	63,397 57	77,290 39	73,492 06	66,264 45	79,876 12	71,950 44	74,509 06	751,513 88
Illinois.....	10,938 12	11,938 97	14,331 97	14,658 04	15,902 49	16,837 14	15,869 75	18,760 80	18,962 57	18,141 85	160,910 50
Kentucky.....	25,921 67	33,143 50	32,783 00	29,198 15	30,756 17	35,972 28	35,450 00	33,023 77	42,612 04	49,369 61	350,230 19
Louisiana.....	9,287 73	6,339 83	9,793 78	9,802 30	10,282 39	19,378 46	18,304 24	15,443 23	14,654 34	22,047 49	157,310 75
Maryland.....	8,417 35	9,555 29	10,336 36	14,398 25	16,005 97	14,706 37	13,496 01	11,898 57	14,047 45	13,868 95	145,778 81
Mississippi.....	25,955 86	23,348 73	22,054 90	23,895 84	23,146 44	26,956 43	33,576 78	33,032 85	33,302 39	33,191 01	322,371 48
Missouri.....	18,539 65	18,941 76	22,351 12	22,205 17	17,882 59	19,747 20	19,203 20	20,618 80	22,434 47	18,785 06	230,843 40
New Mexico.....	1,960 31	2,547 42	1,575 09	3,239 41	3,527 06	3,741 63	4,570 00	4,018 01	4,612 91	5,843 64	39,096 08
North Carolina.....	31,282 38	33,313 69	34,486 21	39,252 81	39,322 49	39,855 63	39,840 99	44,088 82	43,135 00	32,581 64	437,106 55
Oklahoma.....	16,384 30	21,052 33	21,447 83	20,500 39	21,151 80	21,961 85	21,209 14	20,667 25	25,757 46	36,254 11	254,105 76
South Carolina.....	30,800 00	-----	-----	39,000 00	38,910 00	38,900 00	-----	39,011 00	39,500 00	48,500 00	301,381 00
Tennessee.....	18,187 78	20,261 49	20,932 09	23,225 23	30,286 13	33,977 13	33,795 20	34,244 30	36,557 05	40,712 48	329,745 22
Texas.....	91,634 20	111,149 34	111,123 83	104,313 26	110,570 63	126,963 13	95,682 92	110,221 35	125,805 08	144,298 61	1,329,731 41
Virginia.....	41,740 20	40,544 50	42,208 53	44,779 25	45,374 06	51,494 52	49,839 64	53,483 49	55,435 67	59,598 78	559,582 90
Totals.....	\$441,443 06	\$450,055 47	\$471,131 28	\$519,059 17	\$544,865 67	\$595,135 54	\$508,394 00	\$592,997 73	\$625,091 82	\$697,248 13	\$6,145,672 52

perfectly. In the early days it was not easy to point to the fruits the organizations yielded.

The last ten years have been the years of greatest service and greatest progress. This is due very largely to the fact that the last ten years have builded on the years which have gone before.

The story of the contributions made by state missions to denominational progress during the past ten years, so far as we can tell it, can very largely be put down in two sets of figures. First, it is the story of growth in giving. Second, it is the story of growth in numerical strength.

THE STORY IN GIFTS.

For state missions the gifts have been as shown in Table No. 1.

things for which the Judson fund has been raised are things which were originally supported out of the current fund for foreign missions, it is only just that the amount raised for the Judson fund and the foreign mission debt be included in these figures.

With these two items included, we have the record as shown in Table No. 4.

The total gain in ten years for foreign missions has been \$478,875.10 or 120 per cent.

In all of the states except South Carolina and Virginia, the state organization has been a State Board of Missions and has had direct superintendency of the enlistment work and of the campaigns for funds for home and foreign as well as state missions.

But for the intelligent, untiring effort of the state organizations no such progress could have been made.

TABLE NO. 2, SHOWING GIFTS TO HOME MISSIONS FROM 1908 TO 1917.

	1908	1909	1910	1911	1912	1913	1914	1915	1916	1917	Totals
Alabama.....	\$ 18,512 96	\$ 19,353 77	\$ 18,787 49	\$ 30,496 37	\$ 25,916 83	\$ 23,343 53	\$ 28,243 80	\$ 23,237 38	\$ 22,061 16	\$ 21,995 09	\$ 264,457 46
Arkansas.....	7,640 20	10,159 49	12,587 60	6,612 58	9,451 01	8,137 46	8,702 41	8,575 06	10,105 20	16,201 45	108,698 69
District of Columbia.....	1,804 19	2,248 61	2,342 05	2,820 82	2,975 41	2,518 76	2,700 85	2,623 65	4,325 43	2,211 03	27,672 45
Florida.....	6,854 13	7,221 26	7,635 12	7,166 91	8,747 29	12,441 56	9,440 87	7,281 64	7,325 92	7,853 85	95,496 63
Georgia.....	34,492 83	36,796 35	47,637 86	47,046 20	45,722 84	36,881 53	41,896 98	37,646 41	36,836 76	34,873 90	451,155 39
Illinois.....	-----	-----	354 16	2,088 50	2,885 25	3,439 79	3,989 37	3,012 02	4,133 91	4,202 88	24,105 88
Kentucky.....	21,923 48	23,641 39	30,230 37	29,528 40	28,080 94	29,483 42	35,651 21	37,063 31	34,074 39	35,516 25	340,457 44
Louisiana.....	7,660 07	6,871 15	7,245 56	6,406 19	6,558 12	7,723 75	15,564 45	9,601 37	7,428 51	11,313 15	96,095 31
Maryland.....	6,088 25	8,232 22	8,534 81	8,649 13	8,898 27	7,191 83	7,350 68	10,480 76	8,365 83	9,656 96	94,612 88
Mississippi.....	19,182 95	22,062 44	28,108 75	29,827 15	28,126 46	25,001 13	27,052 20	24,118 36	24,362 88	22,590 15	275,595 67
Missouri.....	11,838 55	18,504 62	12,970 78	12,924 42	14,487 48	13,210 69	18,222 07	13,875 77	13,067 54	16,464 02	163,882 28
North Carolina.....	18,498 19	17,651 76	21,109 58	20,405 05	31,156 82	26,820 08	32,710 17	29,866 52	32,387 97	37,970 56	295,013 56
Oklahoma.....	2,581 78	2,973 61	3,729 67	4,625 74	3,561 08	6,025 05	6,237 96	9,693 17	10,122 85	10,103 37	60,470 76
South Carolina.....	16,798 24	19,710 85	23,990 10	25,519 12	31,468 89	32,938 12	35,490 87	32,587 43	34,996 35	32,846 44	315,288 03
Tennessee.....	14,379 50	16,258 50	17,763 61	18,517 16	21,861 14	25,220 24	24,309 98	21,172 13	22,751 03	23,567 95	229,594 93
Texas.....	37,029 57	46,626 88	60,010 26	45,117 39	62,855 54	71,222 30	59,270 19	71,302 84	51,132 26	49,474 16	615,714 33
Virginia.....	22,317 00	24,630 75	25,665 93	31,658 99	30,413 03	34,286 34	38,483 06	42,821 04	37,713 73	44,258 76	366,021 29
New Mexico.....	-----	-----	-----	713 37	1,054 63	1,621 41	1,803 73	1,805 92	3,462 80	2,493 24	13,024 91
Totals.....	\$247,706 59	\$282,943 65	\$328,703 66	\$329,191 12	\$364,221 02	\$367,514 99	\$397,120 45	\$386,186 78	\$364,654 52	\$382,930 22	\$3,840,097 77

TABLE No. 3, SHOWING GIFTS FOR FOREIGN MISSIONS FROM 1908 TO 1917.

	1908	1909	1910	1911	1912	1913	1914	1915	1916	1917	Totals
Alabama.....	\$ 28,235 79	\$ 26,829 11	\$ 25,264 29	\$ 35,235 24	\$ 34,928 20	\$ 31,123 32	\$ 37,678 81	\$ 30,802 57	\$ 28,559 11	\$ 26,160 81	\$ 362,672 13
Arkansas.....	10,345 48	12,432 22	13,184 15	7,273 68	10,417 01	9,606 79	10,978 72	8,665 67	10,701 75	13,144 90	122,506 11
District of Columbia.....	2,665 32	5,031 15	3,526 94	3,168 47	4,401 13	4,222 20	4,041 84	3,110 71	4,307 67	2,890 52	42,919 37
Florida.....	5,728 28	5,664 27	6,839 38	5,070 44	9,873 89	9,965 32	10,431 32	8,168 12	8,166 77	8,315 87	93,455 99
Georgia.....	66,769 50	69,514 16	74,674 18	75,750 44	79,556 31	60,672 76	71,341 27	51,287 65	51,651 65	51,417 23	772,698 25
Illinois.....	5 00	15 00	399 41	2,000 00	560 60	52 59	585 17	571 48	803 69	1,363 99	6,416 44
Kentucky.....	34,089 02	37,527 54	38,136 51	47,017 50	46,167 13	42,311 79	48,064 97	51,056 48	49,325 64	53,442 80	509,407 57
Louisiana.....	7,990 06	5,500 56	5,809 88	7,012 79	7,802 50	8,819 31	12,833 07	11,623 61	11,470 59	10,327 33	103,034 14
Maryland.....	7,668 62	10,466 54	16,505 37	16,976 41	20,074 52	12,357 43	12,344 35	12,553 84	19,236 64	14,043 41	155,384 09
Mississippi.....	28,920 54	31,634 65	36,464 68	37,575 59	41,511 65	35,917 94	33,634 44	31,425 92	34,293 44	28,507 41	286,046 72
Missouri.....	19,418 55	26,474 61	24,696 45	24,660 98	21,477 49	20,757 19	21,148 48	19,897 95	20,501 54	23,079 93	234,368 96
North Carolina.....	35,540 97	35,956 90	40,853 33	36,920 58	43,851 41	49,968 02	56,318 50	46,740 05	51,148 62	55,772 87	512,155 39
Oklahoma.....	2,368 30	2,970 67	3,866 15	4,493 00	3,174 92	5,256 09	5,165 57	6,669 13	10,107 22	10,368 75	62,357 64
South Carolina.....	31,548 87	40,145 03	45,158 62	42,538 67	51,130 27	49,033 09	57,448 54	48,051 12	50,464 00	52,297 81	527,793 00
Tennessee.....	21,700 41	24,032 68	23,728 71	25,878 91	35,133 04	31,766 82	31,215 44	28,190 78	29,246 59	32,057 83	319,347 05
Texas.....	44,508 11	62,304 86	66,653 15	59,705 47	77,852 71	86,796 95	72,793 38	87,535 88	41,700 02	65,882 21	750,293 28
Virginia.....	50,085 73	58,932 20	68,049 46	61,703 95	79,939 57	76,513 83	80,655 37	73,695 59	76,243 54	77,975 37	795,352 48
Totals.....	\$397,608 55	\$455,431 95	\$493,720 66	\$494,600 17	\$562,911 75	\$535,141 44	\$569,676 24	\$520,046 55	\$496,923 48	\$583,048 84	\$5,816,471 99

THE STORY IN MEMBERSHIP GAINS:

The record in growth in numerical strength has been as shown in Table No. 5.

A glance at these figures reveals that in every state there has been a worthy growth both in the number of churches and in the membership.

More than any other agency, state missions has had to do with the increase in churches and the increase in membership.

It must be remembered that the chief development of a denomination must be along the line of church increase and membership increase.

TABLE No. 4—TOTAL FOREIGN MISSION GIFTS IN 1908 AND 1917.

Alabama gave in 1908.....	\$ 28,235 79—in 1917.....	\$ 46,478 37
Arkansas gave in 1908.....	10,345 48—in 1917.....	23,031 13
District of Col. gave in 1908.....	2,665 32—in 1917.....	3,684 57
Florida gave in 1908.....	5,728 28—in 1917.....	14,481 19
Georgia gave in 1908.....	66,769 50—in 1917.....	77,344 55
Kentucky gave in 1908.....	34,089 02—in 1917.....	78,746 94
Louisiana gave in 1908.....	7,990 06—in 1917.....	17,337 23
Maryland gave in 1908.....	7,668 62—in 1917.....	28,749 81
Mississippi gave in 1908.....	28,920 54—in 1917.....	39,701 50
Missouri gave in 1908.....	19,418 55—in 1917.....	41,119 38
North Carolina gave in 1908.....	35,540 97—in 1917.....	82,920 46
Oklahoma gave in 1908.....	2,368 30—in 1917.....	13,856 13
South Carolina gave in 1908.....	31,548 87—in 1917.....	74,866 49
Tennessee gave in 1908.....	21,700 41—in 1917.....	52,714 03
Texas gave in 1908.....	44,508 11—in 1917.....	134,199 29
Virginia gave in 1908.....	50,085 73—in 1917.....	147,259 23
Totals.....	\$397,622 55	\$876,490 65

Our prime dependence for development in gifts is the growth in the number of churches and the numerical increase in the strength of the churches.

This being true, the part that state missions has played in the development of the denomination is quite evident. Two of the chief tasks to which state missions is directed are the leading of the lost to Christ and the organization of new churches. These, for long years, were considered the sole mission of state missions. There are many brethren among us who have not yet grown away from this contracted view of the mission of state mission work.

TABLE No. 5—GROWTH IN NUMERICAL STRENGTH.

	1908		1917	
	Churches	Members	Churches	Members
Alabama.....	1,921	161,408	2,126	213,482
Arkansas.....	1,449	92,821	1,493	118,930
Florida.....	548	34,756	747	59,074
Georgia.....	2,218	237,271	2,269	311,341
Kentucky.....	.....	.....	1,903	256,814
Louisiana.....	617	50,711	738	74,919
Maryland.....	73	11,308	84	14,744
Mississippi.....	1,362	124,483	1,507	164,756
Missouri.....	1,904	175,055	1,965	211,499
North Carolina.....	1,860	205,046	2,152	278,095
New Mexico.....	.....	.....	135	6,275
Oklahoma.....	885	47,260	1,136	84,627
South Carolina.....	1,002	118,455	1,126	136,991
Tennessee.....	1,608	158,081	1,849	209,424
Texas.....	3,042	245,808	3,647	369,677
Virginia.....	1,036	130,000	1,120	175,096
Totals.....	20,125	1,792,463	23,992	2,685,744

In more recent years, however, it has become evident to all of those who have thought more seriously and widely about state mission work, that state missions finds a large field in the work of enlisting and developing the saved. Much attention

for the past ten years has been given to this part of the task. As a consequence, many churches are now co-operating in our whole denominational program that have hitherto been inactive and non-co-operative. Thousands of individuals have been enlisted in support of our work and tens of thousands of dollars have been secured for the different departments of our work.

It is becoming more and more evident that the future symmetrical development of the denomination is largely in the hands of the state organization and is largely dependent upon the success of the work called state missions. State missions is only working in accord with its mission when it concentrates its strength and energies on leading the lost within the state to Christ and on enlisting and training all the saved within the state in the art of brotherly and Christly co-operation in rendering obedience to Christ's command to carry the gospel to all the world.

ONE of the missionary's most serious problems is that of transportation. To go long distances on foot is too straining and slow. To employ crude methods of travel, as the wheelbarrow or stretcher or chair, is expensive and time-consuming. To own a horse and buggy is often impractical, and frequently the roads are such that both are rendered useless. Experience has proved that the light-weight motorcycle is the most nearly ideal vehicle. Such a machine can be laid down in almost any of our foreign mission stations for about \$150. In several instances organized classes have taken up the matter, and are undertaking to send a motorcycle to a missionary. Such a gift for Christmas would gladden an over-worked missionary's heart, and would be the means of accomplishing great good. Why not take it up with your class?

"WHEN will the Chinese be able to assume full financial support of the work?" This is a question often asked the missionary. Rev. Chas. A. Leonard, of Laichow-Fu, answers that it will not be possible until the resources of the country are developed. These resources, however, are boundless, and when the wealth of China is uncovered the Chinese Christians will become the world's example of generous giving. "For many years to come," he affirms, "the demand for more money for missionaries in China should be regarded as evidence of growth." His prayer is that Southern Baptists will equal in sacrifice the gifts of the Baptists of China.

THE study of Mohammedanism and the reaching of Mohammedans with the gospel are coming in for renewed emphasis among Chinese missionaries. Mohammedan Chinese have consistently been the most difficult of all to win to Christianity. The visit to China of Dr. Samuel Zwemer, the great Moslem missionary, has focused attention upon this large group of worshipers, and many hopeful signs have come to light. That Christ will some day displace the False Prophet in China is no longer a dream, but an approaching reality.

State Missions in the Baptist Scheme of Work

Rev. J. B. Gambrell, D.D.

Some Clear Definitions and Distinctions by the President of the Southern Baptist Convention, who has also Served as a State Mission Secretary for Many Years

In discussing any form of missions it must be remembered that missions is a doctrine, a principle, applicable alike to missions anywhere. The spirit of missions is the spirit of Him who came into the world to seek and to save the lost. Whoever has the spirit of Christ has the spirit of missions. For the Christ formed in the soul, the hope of glory, is the Christ who seeks lost souls.

THE TRINITY OF BAPTIST AGENCIES.

The state is the unit in the American system of government. There is a state feeling common to each state of the Union, and this feeling is so pronounced that it has been found impossible to project religious enterprises across state lines with the same force with which they are projected within state lines. The reason for this is easy to see. The people in any given state have common interests. They communicate with each other more than they communicate across state lines. They have a pardonable state pride. It is always easier to work with the feelings of people than across them.

Because it is so, it has been found that in every state there should be a college around which to gather the sentiment and the strength of the state for education. It is also desirable to have a state paper, and with these two agencies a State Mission Board. Wisdom has demonstrated the efficiency of this form of organization.

The most perfect organization known to men is the military organization, commencing with small units and going up to the largest. In a perfect military system two things have distinct recognition—the personal unit and the unit of organization. To make the most of these units is the purpose of military organization.

Keeping clear of the idea that there is any *authority* in the Baptist system of organization, we may well imitate the military form. Everything among Baptists goes on the voluntary principle. Therefore we may, at all times, have as good an organization as we have judgment and spirit to make.

THE CHURCH-UNIT OF ORGANIZATION.

We will commence with the church-unit. This is really the only divinely appointed body in Christendom. It is local, but every church is set by its divine constitution and spirit to reach out and to reach on to the ends of the earth. This the churches can do by co-operation. There is a well-defined doctrine of co-operation in the Scriptures, always on the voluntary principle. In order to promote co-operation in a limited area we have associations. In order to promote co-operation state-wide we have state organizations.

State mission enterprises were rather late coming into some of the states. The result was a great waste. Associations all operating in limited areas circumscribe the vision of the people. Many of them evangelized their limited territory, and then, because there was no connection outward, they ceased from their labors and stagnated. The distance was entirely too far from the district association to the boards of the Southern Baptist Convention. The inauguration of State Boards bridged this space and the State Boards have become of tremendous significance in the Baptist system of organization. They are able to touch every association in the state. They have the advantage of state feeling. This has enabled the State Boards to enlist the associations and the churches in a way that the more

remote boards could never have done. Far more than is generally appreciated, the State Boards have vitalized and saved the associations by enlisting them in the larger work.

THE STATE BOARDS AND THE GENERAL BOARDS.

The connection between the State Boards and the boards of the Southern Baptist Convention is close and exceedingly important. A State Board satisfied with attending to state evangelization would fall a victim to the same mistake that stagnated many of the associations. It would stagnate like the Dead Sea for lack of outlet. But the State Boards have, in a remarkable way, fulfilled their high mission in connecting outward and becoming auxiliary to the boards of the Southern Baptist Convention. The recent progress made by the denomination has been largely due to the co-operation between the state and general boards.

It should be kept in mind all the time that co-operation is a great Baptist word. There is no control of one Baptist unit over another. The churches are free, the associations are free, the State Conventions and boards are free, the Southern Baptist Convention and its boards are free, but they will thrive by co-operating—and the more cordial the co-operation the better.

The co-operation should be both ways. It often happens that the association should help a church in a difficulty, while every church should help through the association. The state mission enterprise has prospered tremendously by the co-operation of the associations, as well as the churches, and the State Boards have rendered invaluable service to the lesser units by helping at needed points.

THE FUNCTION OF THE STATE BOARD.

The State Board fulfills one of its most important functions in representing the Home and Foreign Mission Boards, the Sunday school interests, as well as the other interests of the Southern Baptist Convention. The general boards are compelled to depend very largely on the State Boards, not only for diffusion of intelligence concerning the larger work, but also for collections. A complete double system of agencies cannot be very well maintained on the same field. The general boards must supplement and help the State Boards. Logically, they must always have access to their constituencies. But it will be found, as a general rule, that the State Boards are strong auxiliaries to the general boards. They occupy the key position in the state. But it will be a mistake for any State Board to assume control of the interests of home and foreign missions in its state, as it would be a mistake for the State Board to seek to control associational boards; and it would be a mistake for the general boards to ignore the State Boards. Co-operation is the word, and just as in a great battle, reinforcements go here and yonder to strengthen the forces in the struggle, so the Boards should strengthen the efforts of each other whenever there is need.

CO-OPERATION THE KEY-WORD.

If we will remember the position of state missions in the general scheme of Baptist work, and then remember that everything goes on the spirit of co-operation and mutual helpfulness, we will see how important it is that all the associations, churches and the general boards should give the fullest co-operation to the State Boards. There can be no law fixing and settling everything, but the wisdom that is profitable to direct will guide us along the road to the largest success.

An Order to Destroy Camp Pastor Service

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

An Authoritative Statement of the Proposed Action of the War Department, Against Which Baptists Everywhere will Doubtless Raise a Determined Protest, Based on Profound Religious and Patriotic Conviction

Herewith I give an exact copy of the order issued from the War Department on July 24 that the camp pastors of the various evangelical denominations shall be excluded from the army camps within three months.

This order makes no claim that the camp pastors have not done a needful service. It makes no charge that they have failed to observe the requirements of military discipline. It simply says in effect that these only responsible representatives of the various evangelical bodies shall get out and leave the field entirely to the religious workers who are responsible to the Y. M. C. A. and its horizons, and the chaplains, who are directly and solely responsible to the Government and are necessarily prevented from rendering those particular services to a soldier, as his religious adviser, which are possible only to one of his own faith.

Baptists have been aware that there are influences in the Y. M. C. A. and the Federal Council of Churches which desire to destroy the integrity of the various evangelical denominations, of which spiritual bodies this class of chloroform-them-from-behind religious statesmanship is not worthy to unlatch the shoes. But we were hardly ready to believe that these parties would dare to go to the extent which it begins to appear they have gone.

The First Amendment to the Constitution, fostered by Baptists, was written to safeguard religious liberty: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech or of the press, etc."

This has been so interpreted in America that even a convicted criminal in jail is allowed to have a spiritual adviser of his own choice. It is not believable that the Christian parents of America who have given their heroic sons to save liberty and democracy shall indifferently allow this undemocratic mandate to stand without protest, for it would deprive their sons of ministries or preachers of and responsible to their own religious bodies. Not only Baptists, but members of all other religious bodies that believe in religious liberty, should quickly petition their Con-

gressmen and Secretary Baker of the War Department that this order shall be repealed.

If we are not very much mistaken in the matter, those who are out to kill denominationalism in America have "flushed the covey" too soon. A letter from Dr. F. P. Kepper, Third Assistant Secretary of War, to Dr. J. F. Love is being quoted by our Baptist papers. This letter is most significant. Dr. Kepper is the official of the War Department to whom religious matters concerning the army are referred. In his letter to Dr. Love he writes:

"For one thing, it would be impossible to get the soldiers together by denominations, and for another, the whole trend and the whole desire of the [War] Department is in the interest of breaking down rather than emphasizing denominational distinction."

It is astounding that an officer of the War Department would use his official place to try to influence the religious convictions and methods of American citizens. It is clearly in violation of the spirit of the First Amendment.

Dr. Kepper has not gotten his idea from the responsible representatives of any evangelical body. He has either evolved it out of his "inner consciousness," or else he has gotten it from certain anti-denominational quarters. Most of the thoughtful members of Christian bodies are aware of the identity of the most prominent of these so-called "inter"-denominational agencies.

Baptists are patriotic. Probably 250,000 to 300,000 Baptist boys are now in the armies and the navy of the nation. Baptists are good citizens, but both Baptists and all other free Americans will resent interference with religious liberty, from whatever quarter it comes. They are patriotic, but they will do all they possibly can to show their an-

tipathy to such an attitude on the part of the Government as would seem to be indicated by the quoted words from the Third Assistant Secretary in the War Department. They will not permit even the stress of war times to drown their voice, if it is necessary to raise it in defense of religious liberty and justice.

Washington, July 24, 1918.

From: The Adjutant-General of the Army.

To: The Commanding General, Camp ———.

Subject: Services of Clergymen as Camp Pastors or Voluntary Chaplains.

1. In view of the greatly increased number of chaplains authorized by recent legislation, and of the provision now being made for the professional training of chaplains in their duties before appointment, it has been determined, as soon as the services of a sufficient number of additional chaplains become available, to bring to an end the present arrangement at camps and posts whereby privileges within the camps are granted to camp pastors of various denominations and to voluntary chaplains not members of the military establishment.

2. Camp and post commanders are instructed to bring this decision tactfully to the attention of any clergymen who are now acting either as camp pastors or as voluntary chaplains in their commands.

3. An appropriate period, not to exceed three months, will be granted for such persons to complete the work that they now have in hand, and to make arrangements for leaving camps and posts.

4. This shall not be construed to prevent chaplains on duty with organizations and at camps and posts, with the approval of their commanding officers, from inviting clergymen to conduct services or to assist therewith upon special occasions.

5. In making public announcement at the camps and posts of this decision, attention should be called at the same time to the fact that plans are under way for bringing to the camps, for public addresses and private conferences, a number of men distinguished in their various professions (including the clergy) whom officers and men will have an opportunity to hear upon the moral and spiritual factors of the war, and upon other subjects of fundamental interest.

By order of the Secretary of War:

E. A. BROWN, Adjutant-General.

Hymn for the Men at the Front

Lord God of Hosts, whose mighty hand
Dominion holds on sea and land,
In Peace and War Thy Will we see
Shaping the larger liberty.
Nations may rise, and nations fall,
Thy Changeless Purpose rules them all.

For those to whom the call shall come
We pray Thy tender welcome home;
The toil, the bitterness, all past,
We trust them to Thy love at last.
Oh, hear a people's prayers for all
Who, nobly striving, nobly fall!

For those who minister and heal,
And spend themselves, their skill, their zeal—
Renew their hearts with Christlike faith,
And guard them from disease and death.
And in Thine own good time, Lord, send
Thy Peace on earth till Time shall end!

—From John Oxenham's "All's Well"—Geo. H. Doran Co., Publishers.

A Baptist Missionary in France

Rev. C. A. Leonard

Having waited in Paris more than a month for permission from England to proceed into the British lines to do work among the Chinese laborers there, the time in Paris being given to hospital visitation, we were sent to this locality the last of March to deliver lectures on China in American camps of this area. Large numbers of Chinese had come into the American lines, and before our pass came from London, we realized that our duty and opportunity lay at this place.

It was evident that a Mandarin-speaking missionary was needed to do Y. M. C. A. work and otherwise help in the situation, for there was a strike or riot every few days. No one could speak the two languages intelligibly, or was able to act as intermediary between the two races. The many difficulties were largely due to misunderstandings. For instance,

a quiet, good-working fellow, whose eyes were sore had been imprisoned in the "Hei Wu Tsi" (prison) to protect his eyes from the light. He and his colleagues, knowing he had committed no offense, were indignant until the situation could be explained. Urged to hurry with their work, the Chinese were told to "Come on, let's go," with emphasis on the "go." As "go" in Chinese means dog, the laborers supposed they were being reviled, and refused to work. Some, too, were being driven, whereas Chinese must be led. Considerable sickness and dissatisfaction were due to their being forced to drink unboiled water, though at home they had drunk only boiled water or tea. The amount of food was insufficient. Now boiled water and tea are furnished in abundance and there is no complaint on account of food. Straightening out these and other such difficulties added to their comfort, removed misunderstandings and increased their efficiency as laborers. The commanding officer of this camp is ready always to grant any reasonable request. For the first few weeks, much of my time was given to interpreting and visiting the Chinese at work in the field. One officer claims the work of his men has improved at least one-fourth.

A great need has been met in making it possible for these laborers to send their earnings home. It was supposed that most of them were doing this, but we found that many who have been here two years have not been heard from by their home people, and it goes without saying that they have received little money from France. Having great confidence in the Y. M. C. A., which is well known in China, the opportunity to send money home was immediately seized and last month we received no less than 15,570 francs (\$2,730) to be sent through the Paris and Shanghai Y. M. C. A. headquarters to more than a hundred needy families in China. Some who had been holding their earnings two years immediately turned them over to us. Others are saving for the first time. The amount collected last month is now on its way to China. It is hoped that the Association will find it possible to accept further money for forwarding to China, for the Chinese request daily that I

accept it. Arrangements have been made for the deposit of funds in the nearest reliable bank by individual Chinese, as some of them have no relatives in China to whom the money may be sent.

The Chinese at this camp claim they have written home, but for some reason the letters have not reached China. Their people, not knowing their address and unable to write French, have despaired of getting word to them. To meet this need we have prepared envelopes for return letters from China, the envelopes being addressed in French and Chinese with the official number of this camp and a blank for the laborer's number and name. They are widely used. The laborer needs only to fill in the blanks and enclose the envelope with his letter, explaining that it is for return letter. To each of the laborers

has been distributed writing paper and envelope for enclosing the same, and also two return envelopes for each letter. We know of two hundred or more who have written recently. The base censor of the American expeditionary forces has agreed to accept all Chinese mail which we will censor, and forward it through the U. S. postoffice to China. We are getting out on the duplicator furnished by the Paris office a printed letter in Chinese (enclosed) for the benefit of those who cannot write, and to each man is being distributed one of these and a return envelope printed in Chinese and French. These letters tell of good treatment, good pay, comfortable living conditions and activities of the Y. M. C. A. Our purpose is to see that every Chinese in camp writes a letter or sends one of these to his people.

Religious, social and educational work is delayed for lack of facilities, but some work along these lines is being done. Sick Chinese are visited regularly in the French hospital. Religious talks are made in the barracks on Sundays and at night. Some Christian literature in Chinese has been distributed. Re-

ligious services for the Christians are held regularly every Sunday morning and evening. A Bible class for Christians, meeting twice a week, has been organized with an attendance of twenty-five. Educated Chinese in this class are being prepared to lead other classes of Chinese who wish to study the Bible.

We find them much more open to religious teaching here than in China. It is really a great opportunity to give them what they need most, a true, vital, regenerating religion. Arrangements have been made for the teaching of Chinese, English and French classes. English and Chinese classes will open this week. Some of the laborers have already picked up considerable French, but most of them are eager to learn English. Both American officers and enlisted men have volunteered to lead English classes. Chinese will teach Chinese. French soldiers connected with the camp will teach French when room for these classes can be had.

In addition to my regular work here as secretary to the Chinese, lectures on China are often given in Y. M. C. A. huts.

WITH THE COLORS

YMCA

自法國華工青年會

友史言對數分義之我戰後人

抄後因刻五地學好與內一

代詳並請應連並一之同之工

叫並點查地得向切中工教

名請部收教表更動美作同

請即局分發七成設請法紀版

安通票附上年立立放之群作每

示書上稿中上華旅人自正日

負商信即國漢人旅約律之計

為送封之之之有各息人得

月聯至言人青美親或計伴

免中个語定年國愛上育資

日請郵有自一其一榮無及千

免局失出不多所馬打進三

可國知榮兼可架功石佛日

也示詳並免教先情均名鄭三

筆請約待並中事各主約法

難將我前請在國自多中國

細此們在美此此由茲國第

述信是中三都願行美洋七

錄結之好國國即不動國十

HELP YOUR COUNTRY BY SAVING WATER ON BOTH SIDES OF THIS PAPER

Facsimile of form letter furnished Chinese workmen to be sent home.

The Primacy of State Missions

The Meaning, the Tasks, the Activities and the Challenge of this Great Agency of Southern Baptists in Kingdom Extension

State Missions Defined

Rev. A. V. Rowe, D.D.

Baptists carry their mission work from three points of view, state missions, home missions and foreign missions. This seems to have the warrant of the Scriptures. In that memorable interview in which Jesus appeared to His disciples after His resurrection He said, "Ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria, and unto the uttermost part of the earth." Jerusalem corresponds to the local church, Judea corresponds to the province or state, Samaria to the home land, while the uttermost part of the earth is the far-away country with which we must get in touch in carrying out the great commission to disciple all nations. It will be seen that the difference is in the viewpoint alone, and not in the principle. Our Lord was as much a missionary on the Judean hills as he was on the coasts of Tyre and Sidon or when He sat at Jacob's well leading the Samaritan woman into a consciousness of her sin and to himself as the Christ of God. Paul was as much a missionary when he trod the high-ways of Judea burdened for the people of his own blood, as he was when he went from house to house in Rome teaching the way of life. Our divine Lord announced the great principle of missionary endeavor when He said, "the field is the world." To get in touch with this world-wide field and to supply the people of every land with the gospel of His love and of His blood is the task of the Christian set him by our Lord Himself.

STATE MISSIONS HAVE TO DO WITH THE STATE'S NEEDS.

These needs, from a material point of view, appeal to the citizen for the development of the state's resources.

Its educational interests, its commercial interests, its agricultural interests, its manufacturing interests, its political interests are so many levers for lifting the state into commanding position, and the intelligent citizenship are pledged along lines of work, co-operating for the general weal of the state and using every means possible for the uplift of the commonwealth with one object in view, the making of a great state where liberty and life shall be protected and every citizen share in the prosperity of all.

The over-mastering, all-prevailing sentiment on the part of the Christian is to bring all of these material interests of state into subjection to Christ, and this we call state missions. We shall accomplish this by the one gospel which our Lord shows us by His own example, is as much for the unsaved at our doors as for those more remote. "He came unto his own," he said, "I am not sent but unto the lost sheep of the house of Israel." He put the emphasis on the spiritual needs of those with whom he had daily contact. They were the people of His blood and His sympathies were not restrained from them and lavished on men of other lands. He never by program, or precept or example gave approval to the absurdity of neglecting what is near for what is remote. We shall do well to learn of Him.

Removing State Mission Difficulties

Rev. F. M. McConnell, D.D.

From the very nature of the case widespread confidence in our leaders is absolutely necessary among Baptists. Not only

must the people have confidence in the integrity of Baptist leaders, but they must believe in their doctrinal soundness and their all-around sanity. A secretary should be a real champion of sound doctrine, an actual defender of the faith. He should have a reputation in all the churches for sane views on all moral and religious subjects. It is fatal if there goes abroad an uneasy feeling, and brethren begin to say to each other, "I am afraid that he is not a safe leader." Newspaper articles on doctrinal subjects, written in the right way, and newspaper discussions of great denominational movements and enterprises will give him a grip on the judgment and heart of the denomination.

ENLISTMENT OF ALL NECESSARY.

When this confidence in his leadership is secured the next thing is to use it in securing the utmost enlistment of the members of all the churches in denominational affairs. No secretary can successfully do his work alone. He must have the co-operation of the other general denominational leaders, of the pastors and of both the men and women in the churches. He ought to work heart to heart with all the other denominational men. If his state has denominational hospitals he should be

an earnest advocate of all of them and do all that he can to make them succeed. He should be an unwavering, outspoken friend of the orphans home. He should be an earnest advocate of Christian education and stand for every school. He should be a pleader for both home and foreign missions.

He should never allow himself to be at heart attached to one department of denominational work more than to another. He should maintain an equal heart-loyalty for all and push his own special work, not because he loves it most, but solely because for it he is chiefly responsible.

In this way petty jealousies will be avoided before they are born. Then he can call on the other denominational leaders to help him in his work, as he helps them in theirs and they will respond. If any of them do not respond it will be ultimately hurtful to such and not to the secretary who had unselfishly rendered help.

Entering New Territory

Rev. E. B. Hatcher, D.D.

In the case of a large section of a state—say a county—what is the wisest method of occupying that section with our truths? Where should the missionary begin? Our judgment is that he ought to begin at the most important center of population in the section. If there is a large growing city or town in the territory, centrally located, then undoubtedly he should begin at that point and attempt to build up a church that will be a stronghold for that section. In case there is no large town but many small ones, let the territory be canvassed and studied, let the new man begin at some important point from which he can radiate, establishing by degrees possibly several preaching points and Sunday schools and ultimately churches that would grow and be combined into one or more self-supporting fields.

In our cities the wise location of a church can often best be determined by a Sunday school. Such a school serves to test

THE SUPREME AIM

Some years ago the state mission secretaries of the Southern Baptist Convention issued a volume under the title, "The Primacy of State Missions," setting forth various phases of the work entrusted to them. From this volume the statements herein given are taken. In the introduction Dr. John T. Christian says:

"The work is one. All missions are related and under the commands of the great commission no segregation is possible. Nothing less than world-wide evangelism, and the Christian training and culture of all converts satisfy the demands of Jesus. It is the duty of every disciple to go and keep on going till this world is brought to the feet of Jesus."

the locality. It indicates more and more whether or not the location is a wise one for a church. Planting a church is a serious undertaking and ought not to be undertaken impulsively. It is a disaster to purchase a lot, organize a church and erect a building and then discover that the site was ill-advised. In large cities in selecting a location for a church a careful study should be made not only of the character and size, but also of the drift of the population. Happy is that State Board that has a far-seeing eye; that can detect communities that have a future before them and that can arrive on the ground early and drive down the stakes at a point that will prove the center of a great population.

A CHURCH THE ONLY ADEQUATE OCCUPANCY OF A TERRITORY.

If a denomination is to occupy a state it must occupy it with churches; not simply with individuals, because in every state there are individual Baptists scattered through it, but they are disorganized and practically useless. Churches must be formed and their location must be determined according to a plan. If the State Board is back of the movement, then it must study the entire field and every step must be a part of the general schedule so far as it is possible. The pivotal points must be occupied and every movement must be considered in its bearing on the larger plan. In country districts a new church should be formed at a point where it can co-operate with other churches under one pastor rather than be formed at an isolated point too far from other churches to unite with them. The case is different of course with a church that can become independent and can support its own pastor. Some places are needy that a church ought to be maintained in it even though it can never be self-supporting and even though the State Board must always lend a helping hand.

Housing the Forces

Rev. W. D. Powell, D.D.

Our Baptist people have made many sad mistakes by building houses of worship in undesirable locations, merely because the lot was donated, or could be purchased for a small sum. Thousands of dollars have been wasted in the erection of churches in locations that grew away from them. Great care should be taken in constructing costly houses at mining camps and other places where the population frequently leaves the location, journeys on, and leaves the church house behind.

It is remarkable how many destitute and dispirited congregations can be induced to make a successful effort to build a house of worship on the offer of a small sum, seldom exceeding one-tenth of the cost of the house, and often not so much as that. This should invariably be the last payment. Young churches need some counsel and advice to prevent their going recklessly into debt, or against undue economies. It is said that seventy-five per cent of our business men have succeeded by going into debt, and often a church, composed largely of working people, would be unable to collect during one year enough money to provide themselves with such a house of worship as is requisite and adequate to their needs, but by incurring a reasonable debt, and arranging for annual payments, these amounts can be promptly met and the church possesses a most comfortable and ample home.

SOME REASONABLE EXPECTATIONS AND PRINCIPLES.

Where it is expected that the State Board is to render financial help, it should invariably be understood that the counsel of the State Board shall be sought so as to avoid, on the one hand, an economy that would militate against efficiency, and, on the other, an indebtedness which would be crushing and discouraging in its effects.

We must ever keep before us the idea that we are to help people to help themselves. Aid extended to churches is in its

effects like medicine, a little is a stimulant, while too much acts as a sedative. It requires heavenly wisdom to know when, where and how much help shall be extended. If we are lavish with gifts and loans, it will cause the people to become dependent, defective and delinquent. A modern church can in no wise meet its opportunities and its needs in an old-fashioned, rectangular building. The organized, present-day church, with its multiplied activities needs a home as much as a family or a modern school needs a home.

Relating the Forces

Rev. W. T. Derieux, D.D.

It is of interest to note how these various activities of state missions are related to each other, and to the churches of which they severally are parts. Some of them are allies merely, and maintain a separate and independent existence except for the purpose of promoting a common cause. Others are auxiliary, and are constitutionally answerable to the churches. But whatever may be the definite form of their organization, it is generally characteristic of all that they are parts of a system of labor which the organized life of the churches is intended to promote; and there is often an implied and a moral relationship even where the features of organization do not exhibit it. The ideal is that of proper co-ordination among them and a hearty co-operation on the part of all. Thus the possibility of friction and the consequent loss of power would be avoided. The primary purpose of organization is to utilize power that would be wasted otherwise, and that is most effective which reduces the loss of power to the minimum and thereby raises its value to the maximum.

In union there is strength, even though it may be sticks that are tied together, as in the fable; however, the secret of their power lies within the circumference and strength of the cords which unite them. Among the rapidly increasing agencies for carrying on the work of our churches, co-operation should be organic, and should be subsidiary to that in which the organized life of the churches finds its highest and fullest expression within a given group. This recognizes the independence of the local churches; no other doctrine does. And, to be sure, there is great need for the development of a stronger church consciousness among our people.

STATE MISSIONS UNITING RELATED FORCES.

The Sunday school and the B. Y. P. U. are fields for the activities of the churches within themselves, with a secondary result upon their attitude toward that sphere which lies out beyond themselves. The W. M. U. and the layman's movement are distinguishing features of the work which the churches primarily do outside themselves, secondarily upon themselves. The first two operate from the center to the circumference; the latter two from the circumference toward the center. Is there an overlapping of each other? Yes, where they come together and because they do come together. And the work is best done, and the agencies are most closely united, where that takes place.

The State Board's Challenge

Rev. J. J. Bennett

In this particular phase of missionary endeavor the State Mission Boards of the South challenge the love, sympathy, and co-operation of everyone who loves the Saviour's appearing. They have organized, and are still organizing at vital and strategic points more churches of the simple, New Testament type than any other equal number of agencies on earth. There are over 23,000 Baptist churches affiliating with the various State Conventions of the South. It is conservatively estimated that of this number approximately 5,000 were organized by state missionaries.

FROM THE

Foreign Mission Board

Richmond, Virginia

FOREIGN MISSIONS AT THE ASSOCIATION

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

The Baptist district association is an exceedingly important unit in the denomination's missionary organization. It had its origin in missionary plans and for missionary purposes. Its continued vitality and usefulness are conditioned upon the place which missions hold in the annual meetings. No other business has for the association and churches which are represented in it such inspirational and religious value as missions. Jesus has verily kept His promise and vouchsafed His presence for those who have faithfully planned and worked to carry His gospel to the ends of the earth.

Foreign missions in particular has value for and claim upon the district association. No other department of the work can more appropriately be called missions than this work of carrying the gospel into the vast regions where and to the vast multitudes to whom the gospel has never been sent. This is the purest form of missions. As Judge Gaines, of Atlanta, says, foreign missions is the M.A. degree in missionary thinking, planning and work. It means the first chance for men and women to hear and to know the way of Life. It furnishes the gospel supply where need is absolute. It is a long-delayed activity of those whom God has made stewards of His manifold wisdom. It is a work in which those who enjoy gospel privilege, at last stirred with gratitude and compassion, seek to give others the blessed boon.

It should therefore be a matter of grave concern to all who have the interest of the association and the churches at heart, that foreign missions should have a place and time on the program of the district association suitable to its primacy and importance. To give an all-inclusive and gigantic task like foreign missions thirty minutes in a three days' session in a district association is a tragedy enacted by good men. Almost equal to this tragedy is that of combining foreign missions with state missions, home missions, association missions, etc., and giving an hour to them all while the remainder of the three days is given to other objects all of which are included in foreign missions. This missionary omnibus report and discussion make room, it is true, for a great number of things to be considered during the session and save time for long discussion upon minor matters, but it will not insure a vital and fervent life for the association. If such a missionary program becomes popular among the district associations throughout the South, the mission work of the denomination at home and abroad will wither and the association will gradually lose its power as a directing force in the life of Southern Baptists.

I make, then, some suggestions relative to the associations which will assemble during the approaching sixty days.

First. Set this greatest of all Christian enterprises, foreign missions, in the heart of the sessions when the messengers are present and while they are alert and impressionable. Do not make a side show of a thing so germane to the Great Commission, and which includes every object to be discussed in the association.

Second. Allow time enough for discussion. No man, however brilliant and whatever his power of conversation may be, can set forth so comprehensive a matter as foreign missions in fifteen or twenty minutes. There ought to be one really great

speech for foreign missions in every association this summer and fall, and then there ought to be time for those who have gotten inspiration from the great address to reinforce it with their spontaneous testimonies and commitment to this enterprise.

Third. All this presumes prearrangement. Every moderator of a district association and every program committee-man ought by this time to have learned that the Foreign Mission Board has a representative in each district association in the South. We send to these representatives suggestions for report on foreign missions, literature for distribution at the association, etc. These men are ready to help the officers of the association make vital and interesting the foreign mission part of the exercises and thoughtful makers of the programs will confer with these representatives. Too frequently the foreign mission report is an impromptu document which deals with generalities and imparts little information and less inspiration. The foreign mission report ought to furnish in itself facts, arguments and ideals which have power to stir the hearts and quicken the minds of the messengers.

The associations this summer and fall ought to take full recognition of the fact that the Southern Baptist Convention has called upon Southern Baptists to advance for the present year seventy-five per cent upon their contributions to foreign missions last year. This advance must be made if the million and a half dollars undertaken by Southern Baptists is raised. This fact ought to be set clearly before the messengers at the associations and every association and every church represented ought to be importuned to assume a reasonable and religious part of this great task. Southern Baptists are lagging behind Southern Methodists, Southern Presbyterians and a half dozen other denominations in America in the matter of foreign mission advance. We ought to change all of this by vigorous action at the associations this summer and fall.

Another suggestion I make with equal earnestness, and that is that large attention be given the matter of missionary literature during the association. The Foreign Mission Board publishes leaflets for free distribution among the churches. It conducts a mission study work with mission study text-books and is ready to furnish pastors and other Christian leaders the very latest and best books on all phases of missions. Orders are solicited. HOME AND FOREIGN FIELDS, which is the single missionary organ of the Southern Baptist Convention, should have special presentation and no messenger should be allowed to leave the association until he has subscribed to this journal. In addition to this, a special representative should be appointed for each church in the association to take subscriptions for HOME AND FOREIGN FIELDS. This magazine is an absolute necessity to the missionary life, intelligence and activity of our Baptist churches in the South. The same representative could also represent the tract literature of the Foreign Mission Board and distribute it regularly throughout the membership of his church.

If something like the above suggestions are adopted and acted upon heartily by the associations our Baptist people will be ready to adopt a plan and apportionment for foreign missions by the time the State Conventions meet, in harmony with the million and a half dollar program fixed by the Southern Baptist Convention and which will insure the success of that program.



MISSIONARY NOTES

Secretary T. B. Ray, D.D.

Rev. and Mrs. William H. Sears, of Pingtu, China, have gone to Australia, Mrs. Sears' home, to spend their furlough.



Mrs. W. D. King, of Canton, China; Mrs. T. P. Bell, of Atlanta, Ga., and Dr. C. W. Pruitt, of Chefoo, China, sailed from San Francisco on the S. S. China on July 27. Mrs. King has been on a brief furlough and is returning to her husband in Canton. Mrs. Bell is going

to China to live with her daughter, Miss Ada Bell, at Tengchow, China. Dr. Pruitt is returning to his work in Chefoo. Mrs. Pruitt will remain in America for a few months until her son, Robert, has recovered from a surgical operation which he is to undergo.

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Miss Anna Hartwell has recently undergone a surgical operation in the sanatorium at Battle Creek, Mich. We are happy to report that she is recovering nicely and expects to be out soon.

❖❖

Rev. and Mrs. C. T. Willingham, of Kokura, Japan, arrived in San Francisco on July 18. On their way to Richmond they visited friends in Texas. We trust they will have a pleasant furlough.

❖❖

Rev. A. Scott Patterson passed through Richmond recently on his way to join his family in Florida. He is making a very satisfactory recovery from the operation for mastoiditis which he underwent in New York in May.

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Miss Hattie Stallings, Kweilin, China, writes the following inspiring news note:

"Two weeks ago we had a baptismal service for our girls and women. Thirteen received baptism. Ten of these were our school girls. This takes all now that are old enough. You know we are rejoicing. The revival started in the school. The girls who were Christians began to unite in prayer and take one girl especially each time. In two weeks everyone was nearly to the shouting stage, because all of them came confessing Christ. We do really have the strongest little praying band you ever saw."

❖❖

Rev. J. L. Hart, who has just returned from furlough to his work in Rosario, Argentina, says in a recent letter:

"On my arrival here the people almost took me off the train and gave me a most hearty welcome. I don't think I ever was happier. What a joy it was to see the manifest gratitude of those whom I had been able, under God, to lead to Jesus.

"Elias, at the First Church, seems to be the man for the place. The church of my tears and prayers has done well, even financially. Things are in a bad way here. I really do not see how the poor people live. There was a splendid harvest this year, but as there are no ships to carry it away, both wheat and corn are very cheap. Corn is being burnt in the factories, as there is no coal and corn cannot be shipped. Truly, we are living in awful times."

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On the 25th of July Dr. William P. Mathews, the examining surgeon of the Foreign Mission Board, died suddenly. He had been in ill-health for two or three years, but his friends had hoped he would be able to rally from his sickness. At his death he was only fifty years of age.

Dr. Mathews has been a member of the Foreign Mission Board since January, 1905, and during that time he has been the examining physician of our Board. He was chairman of the Committee on Appointments and gave his time unstintedly and lovingly to the service of the missionaries. It was a joy to him to find a candidate physically fit for appointment and it was always a peculiar pleasure to him to give expert counsel to the missionaries whose health had become impaired.

Dr. Mathews' father, Dr. Thomas P. Mathews, was a member of the Board for nearly twenty years and served on the same committee upon which his son served. No Board ever had two more faithful and devoted medical counselors.

Dr. W. P. Mathews was a graduate of Richmond College and the Medical College of Virginia. He had a brilliant mind and a great heart. He was a faithful member of the Second Baptist Church and was a very liberal supporter of foreign missions. He was a devoted friend and left behind him a host of friends who mourn his loss. Our Board has been greatly bereft in his passing.

RECEIPTS FOR FOREIGN MISSIONS

From May 2, 1918 to August 1, 1918

State.	1918.	1917.
Alabama	\$ 5,490.47	\$ 1,854.08
Arkansas	30.00	149.12
District of Columbia	310.78	226.32
Florida	735.84	440.33
Georgia	4,398.96	7,272.31
Illinois	221.59	27.50
Kentucky	8,899.63	10,000.09
Louisiana	1,532.89	1,675.55
Maryland	1,406.30	1,680.76
Mississippi	261.30	255.29

Missouri	3,125.27	3,113.98
New Mexico .....	.....	.....
North Carolina	1,625.21	751.01
Oklahoma	4,811.02	650.92
South Carolina	7,645.58	5,458.72
Tennessee	2,327.37	1,961.19
Texas	1,730.00	2,201.24
Virginia	6,105.00	5,361.50

Total\$50,657.21 \$43,079.81



HOME MISSIONS AT THE ASSOCIATION

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

The nervous tension of our age has reacted on our district associations. There is observable a tendency to hasten through the matters which are presented for consideration, sometimes greatly to the lessening of the value of the discussion. In some cases the period of meeting is being shortened from three days to two days.

The number of activities of the denomination is increasing which must be presented before the associations. In addition to the several missionary causes, there are the Sunday-school work, orphanage, hospital, ministerial education, aged ministers and other like causes, which claim time for discussion; while Christian education, which has always been a matter of first-rate importance, is properly forging to the front for special emphasis in the state and associational meetings of Baptists.

The purpose of this article is to plead for an adequate consideration of home missions at the associations; but home missions must and does relate itself closely to the various other causes. Conditions which bear upon the opportunity of the association to discuss one subject usually concern alike all the objects of the Kingdom.

I would enter a plea that program committees and others shall see to it that a proper perspective shall be observed in the time allotted to various subjects, and that the sessions of the body shall be continued long enough to give something like an adequate opportunity to present the ideals and needs of various denominational activities.

It is generally recognized throughout the South just now that some first-rate emphasis must be given to Christian education—to building up and safeguarding our denominational schools. It is proper that this emphasis should be reflected in the opportunities afforded for adequate discussion at the associations.

What I would insist on is that this opportunity to stir our people at the associations to rally to Christian education should be provided without minimizing the opportunity to discuss adequately home and foreign missions.

For some years past I have observed a tendency in some associations to dispose of all the mission causes by including them under an omnibus report, or under separate reports, but with a half hour or less to discuss each of the three great causes. The pressure for time to provide at least a little opportunity for each of a growing number of causes explains but does not justify this minifying of discussion on missions. I respectfully invite the attention of brethren, especially those who may serve on program committees, to this situation.

For an association to crowd home missions and foreign missions, and sometimes state missions also, into an hour or hour and a half, and that perhaps in the afternoon, when the brethren

ren are weary of listening, is to fail to give due emphasis to the great fundamental causes intended to be served by the body.

We find in a number of places that the associations give hardly any attention at all to the definite problems of home and foreign missions. Because the fiscal year of state missions and other state activities closes pretty soon after the association period, and because the brethren specially burdened with the leadership of these causes can usually be present or have a special representative, the tendency is to leave home and foreign missions for consideration during the spring campaign only. But this cuts these great causes out of consideration before the gathered representatives of the churches at any time. We know this is contrary to the thoughtful judgment of our brethren, who would have our inter-state activities discussed with equal emphasis with intra-state activities.

We beg that brethren shall remember our plea when they gather in the associations' annual meeting, for there is assuredly urgent need that adequate and unusual emphasis shall be placed on the needs of home missions at this time.

If there were space, I might suggest how this seeming minification of mission discussion could be prevented even in an association which has surrendered to the spirit of the day by reducing its meetings to two days. It will here be sufficient to suggest: (1) That often as much as an hour of precious time could be saved in organizing, (2) The usual introductory sermon could sometimes properly be preached on one of the three missionary causes represented, and the cause thus favorably treated could give place to a fuller discussion of the other mission causes in the addresses under reports, (3) It would seem that, when the necessity does arise of giving large time to special local matters and makes it necessary to crowd the great causes into a brief space, the committee would certainly insist that this crowded treatment shall at least be put in the forenoon, which is nearly always the best time for an effective discussion, and not at the end of an over-full day.

Now, as to home missions. Home missions would not, if it could, seek magnification at the expense of state or foreign missions or of Christian education or other worthy causes Baptists serve. Our desire is that the associations shall give fitting and prayerful consideration to every worthy cause.

But it is fit for me to express our conviction that home missions should be given large attention at our association this fall. Perhaps I can express myself more briefly by the device of numbering the reasons for this:

First. The Southern Baptist Convention was profoundly convinced of the need of great home mission enlargement created by the exigencies of war. It practically doubled the home mission apportionment, making it \$1,000,000. It is a matter of general knowledge that this sense of the urgency of doing great things through home missions now, was an underlying cause of the advances made by the Convention in other activities. This fact gives emphatic endorsement to the propriety of magnifying home missions at the association.

Second. Our people need to have the camp pastor service of the Home Board explained to them. There is also need that speakers shall have opportunity to show how the terrible pressure of the life of our people back home calls for our intensified and adapted service through home missions. This cannot be done without taking time to do it.

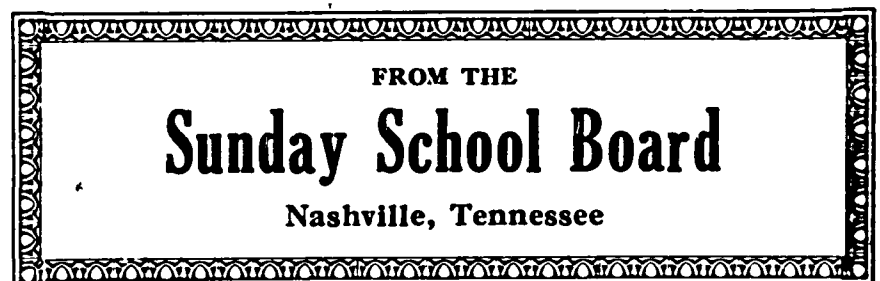
Third. Time should be given to show how the spirit of our day creates in a score of ways new challenges to the adequacy of our religious program at home. More than a hundred new towns have sprung up in the South for munitions and other war material. The tens of thousands gathered in these are one of our new problems.

Fourth. If the program for home missions is to be carried out which the Convention had in mind, our churches generally will have practically to double their apportionments to home missions, and their pastors will need equally to increase their

teaching efforts along the lines of home missions. Such great results as these cannot be expected unless the associations shall prepare for them by adequate discussion and prayerful consecration.

Fifth. Home missions is the outstanding field of service in which the ordeals and sacrifices brought upon our people by war can find an appropriate spiritual outlet. Baptists must see to it that the doors of opportunity shall be kept wide open for this spiritual reaction of sacrifice and anxiety, to bear fruition in our enlarged program for Christianizing America.

To such ends the Home Board addresses itself to our brethren everywhere and particularly to our associational representatives, to pastors and moderators, begging that earnest and prayerful attention shall be given to providing adequate discussion for home missions at the district associations. If such a presentation is had, we confidently believe that our people will come up next May with the \$1,000,000 apportionment for home missions.



TEACHING MISSIONS IN THE SUNDAY SCHOOL

Rev. E. C. Dargan, D.D., Editorial Secretary

It ought not to be necessary to urge the supreme importance of teaching missions in every department of our Sunday schools. The minds of the children in the Primary and Junior Departments should be turned in the direction of missionary interest and knowledge. For the Intermediates and Seniors the heroic and thoughtful aspect of missionary endeavor should make large appeal. The need of the Adult Department is equally imperative, for many of the grown persons in our churches and congregations are not well informed or deeply interested in the subject of missions. As an essential thing in the Bible revelation and teachings, missions can never be left out. The heart of the gospel is involved and the commands and teachings of our Lord are supreme.

The first need for teaching missions is the informed and interested teacher. This applies to every subject, of course, but it needs special emphasis in regard to missions. No Sunday school teacher is properly equipped for his task who is not acquainted with missionary work and interested in its prosecution. Teachers should make it their business to acquire all the missionary information possible and to warm their hearts by prayer and giving in regard to this cause. No teacher can hope to inform and inspire his pupils without having some knowledge and enthusiasm of his own. There is plenty of missionary literature easily to be had and no teacher can be excused for not being informed. Every Sunday school teacher should take and read HOME AND FOREIGN FIELDS. Besides this admirable magazine, our Sunday School Board issues a number of tracts on missionary subjects and all of the missionary Boards will gladly supply needed literature. The lives of missionaries, the reports of our Mission Boards, collections of speeches and sermons of distinguished men should all play their part in instructing and arousing our Sunday school teachers in this essential part of their work as Christians and as teachers.

Taking these things for granted, the question of method comes up. How shall the subject of missions be properly

—Continued on Page Eighteen

Some Facts About State Missions Every Baptist Should Know

STATE MISSIONS AND THE HOME MISSION BOARD

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

ALABAMA

REV. W. F. YARBOROUGH, D.D., Corresponding Secretary
Montgomery

Population	2,348,273
Baptist church members	208,385
Enrolled in Sunday schools	126,461
Gave to state missions last year	\$28,697.59
Needed this year	\$40,000.00

ARKANSAS

REV. J. S. ROGERS, D.D., Corresponding Secretary
Little Rock

Population	1,800,000
Baptist church members	125,000
Enrolled in Sunday schools	75,000
Gave to state missions last year	\$45,000.00
Needed this year	\$50,000.00

FLORIDA

REV. S. B. ROGERS, D.D., Corresponding Secretary
Jacksonville

Population	1,000,000
Baptist church members (white)	60,000
Enrolled in Sunday schools	38,000
Gave to state missions last year	\$20,000.00
Needed this year	\$35,000.00

GEORGIA

REV. A. C. CREE, D.D., Corresponding Secretary
Atlanta

Population	2,750,000
Baptist church members	315,801
Enrolled in Sunday schools	226,268
Gave to state missions last year	\$67,000.00
Needed this year	\$77,000.00

KENTUCKY

REV. O. E. BRYAN, D.D., Corresponding Secretary
Louisville

Population (1910)	2,289,905
Baptist church members	251,116
Enrolled in Sunday schools	128,174
Gave to state missions last year	\$63,656.18
Needed this year	\$65,000.00

LOUISIANA

REV. G. H. CRUTCHER, D.D., Corresponding Secretary
Shreveport

Population	1,800,000
Baptist church members	80,108
Enrolled in Sunday schools	40,466
Gave to state missions last year	\$22,047.49
Needed this year	\$35,000.00

MARYLAND

REV. W. H. BAYLOR, Corresponding Secretary
Baltimore

Population	1,300,000
Baptist church members	15,000
Enrolled in Sunday schools	13,400
Gave to state missions last year	\$14,500.00
Needed this year	\$20,000.00

MISSISSIPPI

REV. J. B. LAWRENCE, D.D., Corresponding Secretary
Jackson

Population	1,987,000
Baptist church members	178,000
Enrolled in Sunday school	80,000
Gave to state missions last year	\$41,000.00
Needed this year	\$60,000.00

I rejoice that the magazine is given this month to state missions, that great department of our denominational work which is so vital to our progress in every sphere of our denominational activity. State missions and home missions in essence are the same. In method they are similar and in the field of endeavor oftentimes the same.

The Home Mission Board has been the precursor of the State Mission Boards. It was in existence before most of our State Mission Boards were organized. It was a pioneer agency in the frontier country before our present effective state organizations existed. The state agencies in many cases are the vigorous offspring of home mission activities.

As the denomination has grown stronger the tendency has been to put greater emphasis on state missions. This tendency has been accentuated because the needs have grown more rapidly than our denominational forces in the states.

FRIENDLY RELATIONS.

The friendliest relations exist between the Home Mission Board and the various State Mission Boards. So far as the Home Board is concerned, this is in conformity with the instructions of the Southern Baptist Convention that we form the closest possible relations with the state agencies; but if we had no such instructions from the Convention, the Home Mission Board, for the sake of harmony and efficiency and for producing a great, virile denominational life, would seek such close relationships with the various State Mission Boards, and the State Boards are quite as anxious for this co-operative efficiency.

Nothing in my experience of fifteen years as secretary of the Home Mission Board has given me greater pleasure than the hearty good-fellowship and co-operation of my fellow secretaries of the State Boards. We have discussed oftentimes and prayed over our common problems and rejoiced together over the wonderful achievements that have come through our joint endeavors. We have a comradeship, a fraternity, begotten by our common work which makes the work worth while.

The Home Mission Board is not superior to the State Boards, nor the State Boards superior to it. Neither is subservient to the other, but both are mutually serviceable. We have no primacy in organization one over the other, but a yoke of fellowship and an equality among brothers.

THE STRONG BEARING THE BURDENS OF THE WEAK.

There are tasks too great for a single agency, hence we combine our forces. The Home Mission Board is yoked up with the various State Mission Boards just as the State Boards in turn are yoked up with the district association committees or boards. We share the responsibility, the burdens and likewise the honor and the transcendent joy of the service.

Home missions is the inter-state bond of sympathy in helping to bind the forces and develop the resources of our great Southern territory for its own betterment and for world-wide conquest. What the weak states cannot do separately they can do conjointly in co-operation with the Home Mission Board. The whole brotherhood of Southern Baptists thus becomes interested in all the state problems wherein we have a co-operative work.

The growth of the South, even before the country was plunged into the world war, was annually creating a great field for state and home missions. The field has been suddenly and immeasurably enlarged because of the war. Hundreds of thousands—yes, it is running into the

millions—of our soldiers are being trained in our midst and furnish the most compelling plea that ever came to our people. Vast industries in which the population is centered beyond any of our dreams call for redoubled energy and present an overwhelming situation for our state and home mission forces.

The great ship-building industry from Baltimore to Houston, Texas, with thousands upon thousands of people, must be looked after immediately. The great industrial plants in the interior, such as the nitrate plant at Muscle Shoals, Alabama, where the population of Florence has been more than doubled in a few months, and the munitions plant on the Cumberland River near Nashville, where a city has sprung up overnight, as it were, and thousands of other enterprises call for wisdom and aggressive and speedy handling or we shall lose the controlling influence upon these great centers of population which will suffer immeasurably in morals and Christian civilization on account of our neglect.

More than ever in our history do we need a largeness of vision, a masterfulness of grasp and a heroism of execution in the task set before us in Christianizing the South for its own sake and for the salvation of the world.



From Cincinnati Commercial Tribune.

Tired of Giving? You Don't Know What It Is To Be Tired!

MISSOURI

REV. JOE P. JACOBS, D.D., Corresponding Secretary
Kansas City

Population	3,500,000
Baptist church members	200,000
Enrolled in Sunday schools	77,000
Gave to state missions last year	\$30,000.00
Needed this year	\$40,000.00

NEW MEXICO

REV. E. B. ATWOOD, Corresponding Secretary
Albuquerque

Population	410,283
Baptist church members	7,066
Enrolled in Sunday schools	5,416
Gave to state missions last year	\$6,000
Needed this year	\$7,000.00

NORTH CAROLINA

REV. W. N. JOHNSON, D.D., Corresponding Secretary
Raleigh

Population	2,400,000
Baptist church members	283,095
Enrolled in Sunday schools	219,971
Gave to state missions last year	\$45,273.43
Needed this year	\$50,000.00

OKLAHOMA

REV. F. M. MCCONNELL, D.D., Corresponding Secretary
Oklahoma City

Population	2,202,081
Baptist church members	153,000
Enrolled in Sunday schools	100,000
Gave to state missions last year	\$36,254.11
Needed this year	\$39,000.00

SOUTH CAROLINA

REV. W. T. DERIEUX, D.D., Corresponding Secretary
Columbia

Population (about)	1,700,000
Baptist church members	153,000
Enrolled in Sunday schools (about)	100,000
Gave to state missions last year	\$52,000.00
Needed this year	\$68,000.00

TENNESSEE

REV. J. W. GILLON, D.D., Corresponding Secretary
Nashville

Population	2,300,000
Baptist church members	212,000
Enrolled in Sunday schools last year	137,442
Gave to state missions last year	\$42,766.00
Needed this year	\$47,500.00

TEXAS

REV. F. S. GRONER, D.D., Corresponding Secretary
Dallas

Population	3,896,544
Baptist church members	383,774
Enrolled in Sunday schools	225,042
Gave to state missions last year	\$144,298.61
Needed this year	\$200,000.00

VIRGINIA

MR. WILLIAM ELLYSON, Corresponding Secretary
Richmond

Population	2,000,000
Baptist church members	177,312
Enrolled in Sunday schools	123,529
Gave to state missions last year	\$63,988.57
Needed this year	\$70,000

Teaching Missions in the Sunday School

Continued from Page Fifteen—

taught in our Sunday schools? Naturally, regard must be had to the different departments and classes. The things that are suitable for one are not exactly suitable for another. Our graded schools amply show the need of such discrimination and adaptation. The same thing holds in presenting missionary topics as in teaching the regular biblical lesson. What is here said must be said generally for the teachers, leaving the specific adaptation to the best judgment of those who teach in the different departments. With regard to methods, the following four things must be borne in mind:

(1) The duty and privilege of giving to missions should be explained. It is a mistake to let the children look upon the giving in Sunday school either as a necessary burden, or as something trivial, or even a joke. It ought to come natural to a Christian to give to missionary objects and the way to make it natural, where such influences are not found in the homes, is to make it so with the Sunday school classes. Most children and young people are sympathetic and of eager interest in really important things. It is a matter for the teacher to show them that the investment of money in the enterprises of religion, especially in the spread of the gospel, is a natural thing and to be considered a privilege and a pleasure. Splendid illustration is afforded by the numerous demands made upon our people by the war. It is comparatively easy now to get the attention of all to saving and giving for great enterprises. Surely if the conquest of the Germans is important, the conquest of heathen lands for Christ is of supreme importance.

(2) Let us notice next what may be called the incidental use of the lessons. Many of the lessons are specifically called missionary lessons and furnish opportunity for the use of illustration, or argument, or appeal in regard to the mission causes. Illustrations can be gathered from missionary fields and from the lives of missionaries that will drive home some important point in the lesson. Hardly any of the lessons selected for study could fail to suggest some point or angle of the missionary work. Of course this method should be used with tact. The teacher ought not to hammer on one line so much as to weary the pupils or seem to be one-sided himself, but there are ways of doing this that need not be monotonous or regarded as approaching fanaticism.

(3) Naturally the use of special lessons on missionary topics comes up. The International Committee provides these lessons very frequently. They ought to be presented with great care. The teacher should make special preparation for teaching these missionary lessons, or those which are described as capable of missionary application. Not only should the biblical passages be carefully studied, but from such sources as were mentioned in the second paragraph of this article the teacher should derive incidents and illustrations to impress the teachings of the lesson.

(4) Finally, the Sunday school teacher should observe the two days which are specially set apart in our Southern Baptist schools for missionary teaching. The review lessons of the first and third quarters have become established among us as the days when our Sunday schools are to study and take collections for missions—home and foreign in March, and state missions in September. The Sunday School Board makes every effort to push these days by the distribution of special literature and programs. The lesson writers make special study of the Scriptures assigned and the teachers in every department ought to give the most earnest heed to the suggestions made in our literature. For these special days preparation should be begun far in advance. To wait until the Saturday before the missionary day is obviously a very poor policy. At least three or four Sundays in advance the teacher should call attention to the coming day and the teachers' and workers' councils should confer about the program and select the children who

are to take part. These programs, carefully prepared as they are, are often spoiled by hasty or inadequate preparation or a very imperfect rendition. Another thing is that they are often too artificial. The speakers are expected merely to memorize the facts and verses given and these do not become a part of their mental furnishing. Every effort should be made to make the programs vital and real. These missionary days have done a great deal in awakening interest and securing money for our Mission Boards. But all must agree that there is much room for improvement in the ways of carrying them out.



A BAPTIST CLUE

Knitting to women is now second nature, their reflex action. It is, therefore, doubly interesting to know that "once upon a time" the ball of thread was called the "clue" and that it was supported by a metal hook called the "clue holder." Thus it is that we speak of a clue as a thread to unravel mysteries, a suggestion that opens up new avenues of thought or activity. Perhaps in all Southern Baptist life there is no clue equal to the annual associational meeting, for there it is that tangled threads may be unravelled, there it is that reports "provoke others to good works," there it is that new methods and plans are outlined and the year's efficiency largely determined. There are 909 associations in the Southern Baptist Convention, most of which doubtless hold their annual sessions for at least two days—one to review the past year and one to lay hold on the new.

It is safe to say that in most of these meetings the women take a prominent part, if only in the spreading of the proverbial "dinner on the grounds." Sometimes they are so very timid or so very "cumbered with much serving" that it is difficult for the leader of W. M. U. work in the association or state to gather them together for even an hour's discussion of strictly W. M. U. plans. Still many such meetings are held, either by the courtesy of the general association at one of its sessions or in a neighboring school-house or under the friendly trees and from such "hourly" gatherings many new societies have resulted, many old ones have taken new courage and much mission literature has been distributed. In the more progressive associations, the women meet for a whole day in a near-by building and join with the general association only at the meal hour. Thus the women come to know each other better and also have the second day for attendance upon the general association. The most progressive of associations are doubtless those in which the W. M. U. organizations meet at a separate time and place from that of the general association. There are at least three blessings resulting from this plan: (1) Two parts of the association have the stimulus of a Baptist gathering; (2) there is no feeling of rush or of trespass upon the program of the other meeting, and (3) the W. M. U. workers are free to attend all the sessions of the general association. Any all-day annual associational meeting of the W. M. U. is truly a clue to the work of the new year. Let us see what may there be unravelled, what there revealed for future use.

First, it is the time for rejoicing over past victories, commonly called the time for reports. Fidelity to and accuracy in reporting are cardinal W. M. U. principles. "Rapid firing" will keep the reports from being tedious, as for example, by having a representative stand from each society which gave dur-

ing the year to state, home and foreign missions, a representative stand from each which conducted definite personal service, and so on for each item of the report.

Then it is the time for emphasizing the standard of excellence. One superintendent does this by having each society bring its standard of excellence chart to the meeting. These are displayed on the wall and a representative from each society stands by her chart as she records its victories.

It is also the occasion for teaching best methods. This is often done by charts, demonstrations and discussions. It is a remarkable opportunity for securing subscriptions and renewals to mission periodicals and other literature. An acrostic by the children will often prove the value of such literature.

At these meetings the plans for the new year are fully explained by charts, talks and discussions. When a devoted Christian woman once understands the need for such and such a thing, she will work the plan that promises to relieve that need. A splendid opportunity is also afforded for the enthusiastic singing of the year's hymn and of the hymns for the various W. M. U. organizations. They say that the "singing soldier" is the one who wins! At these associational meetings, there should undoubtedly be at least one soul-stirring talk on missions. Whatever else a woman may be, she is "all heart," and if her society is to study and give to the point of sacrifice during the new year, her heart must be set on fire for the salvation of the world even as her Lord's was and is.

The association is the place where the members confer with their associational officers. Here they receive their reports and understand better their difficulties and how they may help to solve the problems that weigh on the hearts and minds of those officers. Here they elect their new officers, go over with them their duties for the new year and pledge to them their unfailing co-operation and prayers. Here they meet with many women who are not active in the society or with many who are not even members of any society and thus they have the opportunity of enlisting them in the cause of missions. It is true that every associational meeting of the W. M. U. should be planned with the unenlisted women in mind and the effort should be made to have them all at the meeting. Thus in a very real sense it should be made the annual rally of the Baptist women of the association. If this is done the community will get a fine impression of the strength and earnestness of the Baptist women in the association, and certainly it is also true that those who attend will see that the meeting is a real clue to help them in their mission work.

PROGRAM FOR SEPTEMBER

STATE MISSIONS

- Singing of State Song
- Lord's Prayer
- Scripture Lesson—Fruits No State Should Produce: Galatians 5: 19-21; Ephesians 5: 3-6; Fruits Each State Should Produce: Galatians 5: 22-25; Ephesians 5: 9, 1-2
- Repeating of Slogan—"Ye shall be witnesses of me in all Judea": Acts 1: 8
- Prayer for Alabama, Arkansas, District of Columbia and Florida
- Roll Call—Let each member respond by telling what she considers the greatest religious need of her state
- Prayer for Georgia, Illinois and Kentucky
- Solo—"My Old Kentucky Home"
- Talk—Our Duty to the Orphans in Our State
- Repeating of Slogan
- Talk—The Necessity for Christian Hospitals
- Prayer for Louisiana, Maryland and Mississippi
- Talk—Training of Leaders in Denominational Schools
- Talk—Our Duty to the Negroes in Our State
- Talk—Americanizing the Foreigners in Our State
- Hymn—"America"
- Prayer for Missouri, New Mexico, North Carolina and Oklahoma
- Repeating of Slogan
- Talk—Our Religious Duty to the Soldiers Encamped in Our State
- Prayer for United States Soldiers, Sailors and Aviators and for Our Allies
- Talk—Work of Our State Mission Board and the Co-Operation Given by It to the State W. M. U. Work
- Discussion—Victories from State Mission Work
- Prayer for All Workers under State Mission Board
- Business—Plans for Fall Work—Reports from the Stewardship Chairman and from the Recruiter of Emergency Women—Offering
- Prayer for South Carolina, Tennessee, Texas and Virginia
- Repeating of Slogan
- Prayer on Bended Knee for Our State



W. M. U. ITEMS

With the coming of the fall there is renewed interest in all W. M. U. work and especially in mission study. Increasingly have the societies, whether in city, town or country, formed the habit of holding such classes. In chapter 8 of the Manual of W. M. U. Methods (price 60c postpaid from Baptist Sunday School Board, Nashville, Tenn.), the plans for organizing and conducting mission study classes are set forth as well as the many blessings, at least eighteen of them, which may be obtained thereby. In the new Union Year Book (one copy free to each society president and circle leader from state W. M. U. headquarters)

CONDENSED REPORT OF FIRST QUARTER, from May 1, 1918 to August 1, 1918, OF WOMAN'S MISSIONARY UNION

MRS. W. C. LOWNDES, Treasurer

Complete Report in October Royal Service

States.	Foreign	Home	S.S. Board	Marg. Fd.	Tr. School	School Fd.	Cash Totals	Boxes	Totals
Alabama	\$ 825.89	\$ 541.07	\$ 74.87	\$ 26.25	\$ 406.96	\$ 2.80	\$ 1,877.84	.....	\$ 1,877.84
Arkansas	1,828.54	1,678.52	.....	8.00	36.76	.....	3,551.82	.....	3,551.82
Dist. of Columbia..	74.80	15.25	.....	10.00	292.00	.....	392.05	.....	392.05
Florida	221.51	307.09	9.02	9.21	13.49	.....	560.32	.....	560.32
Georgia	1,736.72	1,212.79	42.63	55.00	1,457.60	131.25	4,635.99	.....	4,635.99
Illinois	92.57	400.68	.....	14.15	.....	155.56	662.96	.....	662.96
Kentucky	1,670.31	946.78	43.99	41.10	281.54	200.28	3,184.00	.....	3,184.00
Louisiana	270.28	298.78	.....	2.75	.....	.....	571.81	.....	571.81
Maryland	262.00	202.42	.50	6.00	55.50	42.50	568.92	.....	568.92
Mississippi	1,356.99	1,254.70	.....	.....	80.50	.....	2,692.19	.....	2,692.19
Missouri	1,224.60	1,032.21	.....	6.45	130.54	.....	2,393.80	.....	2,393.80
New Mexico .....	.....	.....	.....	.30	.35	.....	.65	.....	.65
North Carolina	3,578.27	13,047.10	.....	.....	488.57	.....	17,113.94	.....	17,113.94
Oklahoma	1,551.62	922.00	.....	.....	.....	.....	2,473.62	.....	2,473.62
South Carolina	2,813.68	1,676.36	98.52	86.87	1,159.10	230.02	6,064.55	.....	6,064.55
Tennessee	641.17	456.39	.....	.....	.....	.....	1,097.56	.....	1,097.56
Texas .....	.....	.....	.....	.....	10.55	.....	10.55	.....	10.55
Virginia	6,580.54	4,619.21	130.00	347.00	778.00	130.00	12,584.75	157.05	12,741.80
Louisville Campaign .....	.....	.....	.....	.....	1,968.00	.....	1,968.00	.....	1,968.00
Gifts to Ward Children.....	.....	.....	.....	.....	.....	.....	592.13	.....	592.13
Totals	\$24,729.49	\$28,611.35	\$ 399.53	\$ 613.08	\$ 7,159.46	\$ 892.41	\$62,997.45	\$ 157.05	\$63,154.50

In addition to above, contributions to Judson Centennial, \$1,732.39; Church Building Loan Fund, \$8,300.56; Emergency Fund, \$40.00. Total, \$10,072.95.

will be found an up-to-date bibliography, which can but be helpful in the selection of the book or books to be studied. It is the custom of all standard societies to hold at least one such class each year. In her Hot Springs address, Mrs. W. C. James, the W. M. U. president, said that she could see the time approaching when every circle in a standard society would have at least one mission study class each year. A new stimulus for such classes will undoubtedly be found in the certificate for mission study which was agreed upon at Hot Springs. A facsimile of the certificate is given on page 28 of the Union Year Book mentioned above. It is truly a laudable missionary ambition to study for one of these attractive, meaningful certificates.



The fall, preferably October, is the usual time for promotion day in the graded W. M. U. system. In chapter 2 of the Manual of W. M. U. Methods, mentioned above, definite reasons and suggestions for such a day are discussed at length.



As the societies enter upon their new fall work, they will do well to secure an enlarged standard of excellence chart for 35c from the W. M. U. Literature Department, 15 W. Franklin St., Baltimore, Md. If the chart is displayed at each monthly meeting and enthusiastically kept up-to-date, the benefit will be marked in the society's increased efficiency. Clear directions for the monthly marking of this chart will be found on pages 36-38 of the Manual of W. M. U. Methods.



If sixteen members of a society will each give just one Thrift Stamp, then that society will have a War Savings Stamp for the Fannie Heck Memorial in the Church Building Loan Fund. Usually the rule of one-third as of three holds true and it is, therefore, reasonable to believe that at least one-third of our organizations, that is, about 5,000, will each give a War Savings Stamp or \$5 to this altogether beautiful and pre-eminently deserved memorial. Then the cup of joy will be truly full if there are 10,000 emergency women, each giving a War Savings Stamp or the \$5 to this memorial.



Recently the W. M. U. corresponding secretary has had three opportunities to meet with the Alabama workers. First, there was the week at Pelham for the state encampment. About seventy-five women were present for one or more days, several remaining for the entire week. One distinctive feature was that practically all parts of the state were represented and that by leading women. Almost any subject that was discussed seemed to prove the honor of tithing and the rewards of mission study. A new link with the foreign mission work was welded by the presence of Miss Addie Cox, recently appointed to China. The second place visited in Alabama was Demopolis. Perhaps no group of Baptists in all the state understands as that one does how hard very often it is to secure a good foothold and an adequate church building. Their present splendid equipment spurs one on to renewed effort for the Church Building Loan Fund. Two weeks after the visit to Demopolis, there was the opportunity to meet with the executive committee of the W. M. U. of the Birmingham association in its regular monthly gathering. About sixty women, representing twenty-eight of the thirty-three churches, were present and spent the morning discussing the plans for the September annual meeting of their association. One of these very definite plans is to secure at least 400 women and young people to sign the stewardship card and at least 200 to sign the emergency card. Could there be a finer plan? Try it and see!



The last week in July was spent by the W. M. U. corresponding secretary in Mississippi, the occasion being the encampment at Hattiesburg and the fifth Monday meeting at Laurel. It is needless to say that both were enjoyed and the hospitality at each place sincerely appreciated. At the encampment the Manual of W. M. U. Methods was taught to a decidedly representative group of women. Twenty-one agreed to take the examination. One of the most welcome persons at the encampment was Miss Elizabeth Kethley, recently chosen to represent the women of Mississippi on the foreign field.



While at Hattiesburg there was an opportunity to attend three exceedingly interesting meetings at Camp Shelby. One of these was a musical given at the detention camp by Mr. Charles Butler, who is associated with the Baptist camp pastor, Rev. E. D. Solomon. The colonel of the regiment introduced Mr. Butler to those raw, home-sick recruits by saying that he knew no man who could entertain soldiers better than Mr. Butler. It rejoiced one's heart to see the men soon respond to the music with hearty clapping and spontaneous cheers. Another visit to the camp was to the little "Community Chapel" which the Home Mission Board has built, under the direction of Mr. Solomon, just outside the camp line. The building was not quite completed, but comfortable enough seats were made of planks resting on nail kegs. With closest attention the audience, largely composed of Baptists from the Hattiesburg encampment, listened to Dr. J. B. Gambrell as he explained what that chapel should mean to the spiritual life of Camp Shelby. One soldier, who had recently been baptized by Mr. Solomon, was present. The following Sunday night the religious service was attended at the detention camp. It was under the

direction of Mr. Solomon. One cannot soon forget the tramp, tramp of those soldier boys as fifty or more of them marched down to the front and gave their hand to the pastor to express their desire to become Christians and to serve the Captain of their salvation.



STEWARDSHIP CARD

The Executive Committee has published a Stewardship Card to be used in the campaign during this year. On one side is printed the stewardship pledge that was published last month; the other side contains the following brief plea for the tenth, as the minimum standard in our offerings:

STEWARDSHIP CAMPAIGN

Slogan: "A tenth committed to the tenth."

A tenth of Southern Baptists contributing a tenth would signify an annual income of at least ten million dollars; should the remaining nine-tenths contribute only one-third as much per capita, the aggregate income would be not less than forty million. By dividing this sum equally between home expenses and outside causes, each would receive twenty million, which would be almost double the amount reported last year for home expenses and nearly six times the amount contributed to other objects.

Christians should be willing to adopt this minimum standard for several reasons:

First, inasmuch as God furnishes all the resources, we should not be content to make a smaller return to Him.

Second, in this day of grace it would be unreasonable to expect a lower standard than was required of the ancient Jews.

Third, the records show that those who heartily dedicate at least a tenth to God, receive both spiritual and temporal blessing.

Fourth, those that observe this standard are found to grow both in the grace of giving and the grace of God.

Fifth, should all Christians observe this rule, the revenues of the Kingdom would be adequate to meet all demands.

Will you not enlist with this elect band? If so, please sign the covenant on the other side and help to get at least a tenth of the members of your church to do likewise.

Any pastor or layman that desires to present this cause to his church, is requested to write for these cards and other stewardship literature.

While it is hoped that the State Boards will help the Laymen's Missionary Movement to organize by district associations for a simultaneous drive all over the South for one or more weeks next spring, it will be stimulating to have some live churches here and there in advance demonstrate the practicability of this scheme. If our pastors, laymen, women, and other agencies would only give to this cause the thorough co-operation that was granted to the Red Cross and Army Y. M. C. A. drives, success would be assured. These ought we to have done, but shall we leave the other undone?

A STRIKING EXAMPLE.

The following statement is a striking illustration of what may be accomplished when the pastor indoctrinates his people on stewardship and live laymen give him the co-operation to which he is entitled.

The Fifth Avenue Baptist Church of Knoxville, Tenn., was organized June 10, 1917, with forty-two members. On Sep-

tember 30, 1917, it called Dr. J. L. Dance as pastor and he began his work October 21, 1917. He preaches stewardship in a most convincing way and urges all to adopt the tenth as the minimum standard in their offerings. The church adopted this as its financial plan. It has erected a temporary building at a cost of more than \$2,000, purchased a piano, has more than met all its apportionments to the boards, pays its pastor \$2,090, and has money in the treasury with every obligation met. It has not received a penny's help from any outside source. The membership has increased to 200. The men have a monthly meeting that is attended by nearly all the laymen; in this conference all matters are freely discussed with the pastor and unity of sentiment is reached before these measures are presented to the church.

When the Stewardship Covenant of the Laymen's Missionary Movement was first presented, forty-five members signed it and the layman in charge expects to increase the number to one hundred, or one-half the membership.

Let other laymen get the blessing of doing a similar service in their churches.



ITINERARY

Among the secretary's journeyings for the past month was a delightful visit to Pelham Heights, the assembly grounds of Alabama Baptists. In addition to hearing some most informing and stimulating addresses, it was a rare privilege to meet an elect company of laymen in conference regarding the Lord's work. Even more delightful were the joint conferences with the women on topics of mutual interest. While they held the balance of power, they did not exercise it, but gave us belated brethren the fullest recognition.



The secretary was confirmed in his endorsement of the Associational Baptist Men's Union by a visit to the second meeting of the Sweetwater Union, at Madisonville, Tenn. About 125 men were present from all sections of the association, and they projected some most practical plans for enlisting the churches. A plan of organization will be published soon and may be had on application to the secretary.



On a visit to the Valley Association, Virginia, it was found that fifty-eight of the sixty-six churches were represented. Special attention was given to the condition of the churches, and the reports showed an advance of \$4,827.85 for missions. The laymen had a good hearing and a committee of five was appointed to help carry out the three-fold program.



TESTIMONY OF A MISSIONARY

The following testimony of one of our young lady missionaries in China is furnished by request.

If the Baptist laymen of the South had her conception of stewardship and her spirit of sacrifice, the full two and a half millions for home and foreign missions would be readily supplied.

"Perhaps it may seem strange to you to know that I came to China without having made an absolute surrender of my life to Christ. Missionaries are always thought of as being entirely consecrated, but it is not always true, and it was not true in my case. I was willing to give up everything at home and come to China and was willing to do all that I could to bring the people to a knowledge of Jesus, at least I thought I was, but there was always a consciousness that I had not surrendered my will to Christ. In most things I wanted to obey him, but I wanted to reserve a margin for doing as I pleased about some things. Needless to say, I was not a victorious Christian, nor a satisfied one. There was constantly with me a sense of lack of power and a lack of peace and joy in my heart. With everything that I had loved and which had been dear to me in the past removed and nothing to take their place, it is no wonder that I became very unhappy. It would take too long to tell you how it all came about, but there came a day when I made a full surrender of myself and everything which I possessed to Jesus Christ. It was a clean sweep, no reservations; I might tell you of the many changes which this has wrought in my life, but I think you will perhaps be interested in the matter of how it affected my giving.

"I had always been giving a tenth, even more, but I thought that since I had given up my loved ones and everything at home, no more should be expected of me. When I saw large districts in my field with thousands of souls and not one to witness for our Saviour among them, I had

always blamed the people at home for not giving more that we might be able to employ more workers, but after I accepted Christ—not as my Saviour—for I had done that long ago, but as the absolute Lord of my life, I began to see that I was not doing my duty toward these, my adopted people. Now I am giving a third instead of a tenth of my salary and besides giving the usual amount to the school and church here. I have been able to rent and furnish three chapels in these destitute districts and employ as many workers on small salaries. There are many more districts absolutely without the gospel, but I cannot reach them. I could not even with all of my salary.

"To say that it has not meant some sacrifice to do this would not be true, but I still have plenty to eat and wear, with a little left over. If by means of these chapels and these workers, souls are brought into a saving knowledge of Jesus Christ, and I meet them "over there," do you think I shall regret, for one moment, the small sacrifice it meant here?

"I used to think that I must save up my salary so as to have money in case of sickness or emergency, but if the Lord wants it, he shall have it, and I can trust the future and its needs to him. However, I save a little as it is. Money seems to go further when the Lord is directing it.

"If you know people who find it a hardship to give, persuade them to give themselves to the Lord first, and then they will give their money and it will be the greatest joy that they have; I know, for I have tried it."



MEN'S MONTHLY MISSIONARY MEETING

For some years the secretary has claimed that the pastor would find it a means of enlistment to turn over one prayer meeting a month to the laymen. To be sure, the pastor should be consulted in the preparation of the program and at every meeting should be expected to make the closing remarks.

With the endorsement of the pastor and the assistant pastor, two such meetings have recently been conducted in the First Baptist Church of Knoxville. Interested laymen were appointed to invite other laymen to attend; the attendance and interest were gratifying. At each meeting about ten different men had some definite part in the program. At the first, the resources, mode of government, educational facilities, religious condition, missions, missionaries, needs, and outlook, of Argentina, were discussed. At the second, Rio, Brazil, was the field and a helpful discussion was conducted on the Carroll Memorial Publishing House, the Rio College and Seminary, and the general missionary work. This report is given in the hope that it may be found suggestive.



CONDITIONS IN FRANCE

The Missionary Review of the World considers the religious conditions in France more encouraging than they have been in many years and makes this interesting statement: "If the spiritual forces of France will rally and make themselves felt in this time of national distress, the nation of so many noble qualities and with such a remarkable history may find in the present baptism of blood the entrance into a new and larger life. The loss of material wealth may usher in the recovery of spiritual riches."



A GREAT OPPORTUNITY

It is claimed that every mission field is represented by foreign students in American universities, colleges and high schools. There are now about 1,400 Chinese, 1,000 Japanese, 200 Korean, 300 Filipino, 150 East Indian, 2,000 Latin American, and 200 Armenian young men and women who have come to pursue their studies in the United States for periods from one to eight years. Many of these students are the product of mission schools, and yet at least one-half of the entire number of these foreign students are not professing Christians when they reach America, but most of them are open-minded.

If American Christians were zealous and tactful in their efforts to win these students to Christ, many of them would return to their homes as Christians and vigorous defenders of the gospel. They are destined to be the future leaders of their nations in politics, business, education, and religion.

Some foreigners have come to America expecting to find everything Christian and thinking that they would be overwhelmed with Christian influences. Sad to say, many have returned without even being invited to attend church.



WAR WORK

Dr. John R. Mott, who has recently returned from France, gives the following interesting data:

Up to March 31, 1918, the Y. M. C. A. had sent 2,138 men and 202 women overseas for work in the war zone; in addition to these, 2,989 secretaries have been appointed for camp work in America, where 538 huts have been built at a cost of \$3,934,481.75 and with an operating expense of \$4,333,385.67. In Paris 12 buildings are in use and 505 centers have been established outside the French capital. This fall a combined drive will be made by the Y. M. C. A. and Y. W. C. A. for \$115,000,000 for this war work.

Munitions for the Missionary Meeting

AMERICA, AWAKE!

*America, awake! The storm clouds gather o'er the land,
This is no time to dream—to play
While freedom is at stake, stern work awaits thy hand,
Thy task is great, do not delay.*

*America, awake! 'Tis vain to dream of peace
Until our task is nobly done;
Arise! strike for thy life, and do not cease
Until the world is safe—the victory won.*
—Rev. Albert R. Adams, Buffalo, in Truth.

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There is nothing in the Christian revelation which warrants us in hoping that we shall be given tasks within our powers. What is promised is that power will be available sufficient for our tasks. The only thing open to us is to go forward. We must pray to be made big enough for what we have to do. We must ask that there may be a growth in moral stature sufficient to deal with the problems which material progress has created. And in going forward we shall find salvation, for we shall be driven to lift our eyes beyond the world to God.—Oldham.

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THE HOPE OF THE WORLD.

Surely the future looks black enough, yet it holds a hope, a single hope. One and one power only can arrest the descent and save us,—that is the Christian religion. Democracy is but a side issue. The paramount issue, underlying the issue of democracy, is the religion of Christ and Him crucified, the bedrock of civilization, the source and resource of all that is worth having in this world that is, and that gives promise in the world to come, not as an abstraction, not as a huddle of sects and factions, but as a mighty force and principle of being. The Word of God delivered by the gentle Nazarene upon the hillside of Judea, sanctified by the Cross of Calvary, has survived every assault.—Colonel Watterson in Literary Digest.

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Sergeant Meeks was giving the men their first drill in the manual of arms. Some got onto it fine. Others couldn't comprehend. He had explained to the men the nomenclature of the rifle and of course had showed them how to find the "balance" of their piece by holding it out on the hand and seeing at what point it balances. One rookie was "nobody home." Sergeant Meeks became exasperated. Going up to the rookie he shook his fist at him and said, "Tell me, where is the balance of your rifle?" The rookie looked puzzled a minute and then ventured, "I don't know. This was all the supply sergeant gave me."

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THE DANGER OF DELAY.

One of the most interested listeners in Canton during the revival meetings conducted by Mr. Sherwood Eddy, was Admiral Ch'ing, the real leader of the Constitutional party, which is at present opposing the Northern Government. After hearing the message of hope for China several nights he finally made an appointment with Mr. Eddy for the next morning at eleven o'clock. But that same night, on the way home from the meeting, Admiral Ch'ing was assassinated, and the next morning Mr. Eddy stood at his coffin instead of talking to him about Christianity. This is but one touching episode of the many that Mr. Eddy has to tell about the remarkable growth of the "New Doctrine" among the leading, thinking Chinese. This man missed Christianity by a night, but many did not delay.

Everywhere Mr. Eddy went he left behind him a number of the best men in the community who had been converted in name and deed through the influence of his speeches and of the individual helpfulness of the friends who brought them to the meeting and who are now responsible for their standing firm and developing into real, propagating Christians.

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"Years ago in India a missionary became discouraged in his work. He wrote to a friend of his, 'I am leaving India, I am accomplishing nothing. God wants a better man than I am, and I am going home to make room for him.' The old friend replied, 'You are perfectly right. God does want a better man where you are, but He wants you to be that better man.' The missionary learned his lesson, stayed on and became the better man."

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THE CHRIST WE NEED.

*Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear Thy voice, O Son of man!*

*In haunts of wretchedness and need,
On shadowed thresholds dark with fears,
From paths where hide the lures of greed,
We catch the vision of Thy tears.*

*From tender childhood's helplessness,
From woman's grief, man's burdened toil,
From famished souls, from sorrow's stress,
Thy heart has never known recoil.*

*The cup of water given for Thee
Still holds the freshness of Thy grace;
Yet long these multitudes to see
The sweet compassion of Thy face.*

*O Master, from the mountainside
Make haste to heal these hearts of pain;
Among these restless throngs abide,
Oh, tread the city's streets again*

*Till sons of men shall learn Thy love
And follow where Thy feet have trod;
Till glorious from Thy heaven above
Shall come the city of our God.*
—F. Mason North.

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Missionaries in China are concerned because of the absence of patriotic teaching in the schools of the land. The present Chinese flag is new, and lacks historic association calculated to arouse patriotic fervor. A concerted effort is being made to introduce drills, salutes for the flag, and other forms and exercises for the inculcation of patriotism. The following pledge of loyalty has been introduced with fine effect: "China is my own land; she has given me my freedom and citizenship...I will do nothing to desecrate her soil, to pollute her air, or to degrade her children who are my brothers and sisters. I will try to make her cities beautiful, her fields productive, and her citizens healthy and glad, so that China may be a desirable home for her children in days to come...As a sign that I accept these principles of citizenship as my own, I salute the flag."

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An educated Japanese once made this significant statement to an American friend: "We do not worship our Emperor as you people of the West understand worship, but we do reverence him to such an extent that we are ready to die for him. If the Christians had the same devotion to their King, they would take the world." It was only a logical sequence that he should add: "And they ought to have it, too."

According to the latest *China Mission Year Book* the Christian community in China, including enrolled inquirers, now numbers over half a million. There are 618 centers with resident missionaries, while the total number of places where Christian worship is carried on is 7,078. There are 5,517 foreign missionaries and 20,460 Chinese Christian workers in the employ of missions and churches; 151,490 pupils in mission schools; and 330 mission hospitals served by 383 missionary and 118 Chinese physicians. The number of Chinese ordained missionaries is 710, a number which has doubled during the last ten years.

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The deepest missionary appeal of our own day rests upon two absolutely incontrovertible propositions. The first is that the religion of Jesus Christ is absolutely indispensable for the salvation of mankind. The second is that, that being true, everybody who calls himself a Christian must be willing to share in the sufferings and sacrifices that are necessary until the religion of Jesus Christ is possessed by all mankind.—Rev. Raymond Calkins, D.D.

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THE SOLDIER'S PRAYER.

In more than seven months among United States troops of almost every class I think I have found but one man who was really afraid he was going to be killed. They realize, however, that they are coming face to face with a possibility that before has been only most remote. They are talking not of a religion to save them from hell, but one that will fit them to face the biggest job ever put up to men and make them ready for the great adventure if it comes to them. I think the average American soldier would be perfectly willing to adopt the following reconstruction of his childhood prayer:

*"Now I stand me up to fight;
I pray thee, Lord, I do it right.
If I must die while in the trench,
I pray thee, Lord, I may not flinch."*
—A Y. M. C. A. Secretary.

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All great and noble souls experience times of depression. Life seems humdrum and only one weary routine. The skeptical query as to the worth of living obtrudes itself upon us. The distinguished statesman, Mr. Gladstone, tired out by the cares and perplexities of office, once exclaimed, "I'm leading a dog's life!" "A Saint Bernard dog's life," instantly remarked a quick-witted friend. The happy conceit took hold of Gladstone's imagination. He pictured to himself these splendid watchers of the Alps. He never again complained that he was leading a dog's life. Often the routine service is our most heroic achievement.—Nichols.

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In December, 1917, there were published in China 2,000 newspapers, 400 of which are of considerable importance, the rest chiefly of local consequence.

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JESUS AND I.

*"I cannot do it alone;
The waves run fast and high,
And the fogs close chill around,
And the light goes out in the sky,
But I know that We Two
Shall win in the end—Jesus and I.*

*"Coward and wayward and weak,
I change with the changing sky,
Today so eager and bright,
Tomorrow too weak to try;
But He never gives in,
So We Two shall win—Jesus and I.*

Partners With God

A Page Devoted to the Principles and Practice of Stewardship

(The Editor will be glad to receive brief communications from those whose experiences in giving will prove helpful.)

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The Unfailing Cruse

*Is thy cruse of comfort failing?
Rise and share it with another,
And through all the years of famine
It shall serve thee and thy brother.
Love divine will fill thy storehouse,
Or thy handful still renew,
Scanty fare for one will often
Make a royal feast for two.*

*For the heart grows rich in giving,
All its wealth is living grain;
Seeds which milder in the garner,
Scattered, fill with gold the plain.
Is thy burden hard and heavy?
Do thy steps drag wearily?
Help to bear thy brother's burden,
God will bear both it and thee.*

—Selected.

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The Lawyer and the Pastor

By Rev. J. W. Bashford, D.D.

A short time ago the writer listened to a conversation between a very spiritually-minded, large-giving lawyer and his pastor. The lawyer's Sabbath school class habitually reported collections much in excess of all others. The pastor, noting the fact, the lawyer replied:

"Why don't you preach upon the duty of the Lord's tenth? It was sanctioned by the Saviour and proportionate giving was emphasized by Paul. The people need reminding, and it pays soul and purse."

"Ah," rejoined the preacher, "that is it; I don't want to teach the people to give from the wrong motive."

"Well," replied the lawyer, "we lawyers would be kept busy if there were such neglect of justice and common sense in men's business partnerships as there is in that partnership every man holds with God. For instance, A comes to me and says, 'I am running a business in which B is silent partner. I understand if I give him his portion of the gains, it will be better for me—will pay me financially in the end. But I can't think of being actuated by such motives; I prefer to say nothing about his share, indeed not to trouble myself to find out what his share is, but just liberally hand out a dollar or two when he comes around.'" Then the lawyer warmed up and said, his gray eyes dilating, "Wouldn't a lawyer smoke out such a natural-born fool!"

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When and With How Much to Begin

By Rev. C. S. Robinson, D.D.

If anyone asks for a general rule by which to fix his calculation, I feel very certain I should answer—give tithes to start with.

1. That is to say, begin with ten per cent. There must have been some worthy wisdom lying at the base of that Old Testament rule, or it never would have been adopted. All the ancient people of God brought their tithes into the storehouse. And when they began it they were simply a nation of slaves. The Israelites were

among the poorest creatures that ever wrought out a starveling existence. But they consecrated, from the earliest annals of their history, one-tenth part out of all their annual gains from harvests and from toil. Animals, money, grain and first-fruits; these they conscientiously divided and tithed for God's service.

Now it has not fallen in your way hitherto to waste much admiration upon Jacob. He is a fugitive and a vagabond, for reasons. He exhibits a most penurious and grasping spirit. We even call him the typical Jew. Of all the close, tight men he seems ever to have taken the fair lead. But while you are studying the points of his character, you surely ought to be careful lest his example rebuke you. If one of the meanest men in Bible history gave ten per cent to God's service, I cannot see how we can give less.

2. So that leads me to say that tithes, just to start with, will in many cases force a Christian on to increase as he grows in fortune. Ten per cent was the Jewish rule; the New Testament regulation is thus announced: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom; for with the same measure that ye mete withal it shall be measured to you again." This intimates that when life grows easier, and gains more plentiful, the good Lord, whose stewards we are, raises His rates of loan, and expects more liberal returns.

The main point of all is found in the calculation at the outset—begin right. If our young men just starting in life would only make some definite plan, the great end would be gained. It seems impossible to persuade elderly men to take up systematic beneficence. If it be not adopted in early life, it never is heartily afterwards. There is a mysterious result wrought out by prosperity. It deludes and betrays, always with some ingenuity peculiarly its own.

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A Pastor's Salary—How It Was Paid

By "Uncle Boston," in *The Christian Steward*

It was in a little Minnesota town. I had been invited to conduct a two days' Sunday-school institute with the little Baptist church. Invitations to neighboring Sunday schools had been extended. The institute resulted in renewed activity along Sunday school and missionary lines. Doctrinal and practical subjects were freely discussed.

Two hours were given to the question of systematic and proportionate giving. The subject was opened by a young farmer in a well-written paper on "The Lord's Treasury in Our Homes." He modestly related his experience of securing a nice little box, labeling it, "The Lord's Treasury;" he then told how he and his good wife knelt in prayer and promised the Lord to place in the little box ten cents of every dollar coming into their hands and to do so when they received any money; he told of how wonderfully they had been blessed in every way; how it was not long before they were not satisfied and increased it to fifteen cents of every dollar; he said nothing in all their religious life had given himself and his wife such real joy.

During the discussion that followed, his pastor testified to the fact that this man, who was not wealthy, only an ordinary farmer, was not only the most liberal contributor in support of his own church, but always responded most liberally to every worthy appeal for the extension of the

Redeemer's kingdom throughout the world. The blush which came over the young farmer's face showed how unexpected were such kind words in so public a place.

The conductor of the institute called for testimonials from all who were setting apart at least one-tenth of their income for the Lord's work; not more than six of the two hundred present responded; but the six bore testimony to the joy and satisfaction received from having a "Lord's treasury" in their homes. It was the privilege of the conductor to add his testimony after having had such a treasury in his home for several years, and that there had never come a worthy appeal that did not find funds ready for the Lord's call.

During the discussion it was earnestly recommended that at least four leading objects, outside of State Convention work, should be presented to every church and Sunday school at least once a year.

I was entertained at the parsonage. At the noon hour the pastor addressed the following remarks to the Sunday school missionary: "It may be well enough for you to talk about our churches taking a collection every year for the Missionary Union, Publication Society, Home Mission Society, and Christian education. If I did that in my church, my salary would lack several hundred dollars of being paid, and the Lord knows how hard it is for me to get what I now do. The church now owes me more than one hundred dollars."

I saw quickly the good man was making the same mistake that scores of other pastors make. So I said to him:

"I'll tell you what I'll do. If you will prepare the best sermon or address you possibly can on the work of our Missionary Union, and at the morning service give your people an opportunity to give what they want to for foreign missions; then three months later preach on the missionary work of our Publication Society and let your people that Sunday morning contribute for this cause; then three months later do your level best in a similar manner for our Home Mission Society; then three months later instruct your people in the same way and take an offering for Christian education, I will agree in twelve months from this time to send you a draft for every cent that is due on your salary. My salary is the only income I have, and that is not large, by any means, but I will do as I agree if you will faithfully do as I suggest." He quickly agreed.

The year passed. The pastor was attending the association. No sooner did he lay eyes on me than he began:

"Well, Uncle Boston, are you ready to give me that check for deficiency in my salary?" My heart sank for a moment; but I was willing to stand by my promise so I said: "Did you faithfully carry out your part of the agreement?" "Yes," he said, "I made the best preparation I could and gave my morning congregation a chance to respond to the four objects you named."

"Then," said I, "let me know how much is due on your salary, and I will send you a draft for the amount on my return home." I waited anxiously for his reply, and these were his words:

"I have been a Baptist pastor for twenty years, and never has my salary been paid so promptly as during the past year. My church does not owe me one cent, and better than that, there is a most delightful missionary atmosphere prevailing among my people. I never had so many baptisms in any single year of my ministry. My people very generally have established a Lord's treasury in their homes—so has their pastor. I want to thank you for your suggestions made at our Sunday school institute a year ago."

This incident is simply an illustration of what would result in hundreds of our churches if pastors only realized their responsibility in instructing their people and giving them an opportunity to contribute for all our leading missionary enterprises.

From the Front-Line Trenches

"Koo Kei, Ta Hwei Shua Hwa!"

Mrs. T. O. Hearn, Laiyang, China

I have just returned from a five days' trip to a village fifty Chinese miles from here. Dr. Hearn is the only white person who ever visited the village before he and I visited it together last week.

I took with us a Chinese Christian woman. In this village we saw raw heathenism and superstition, rank and thriving. The people seemed almost wild.

My little daughter, Joy, went with us and created a sensation because she has long, golden hair, instead of black, like the Chinese all have. The Chinese woman, Joy and myself walked through the village, and at sight of us children screamed with fright and women looked and acted as if they were frightened.

The men were a little better to deal with, as many of them had gone to school and knew there were white people in the world, but the women did not have the slightest idea that there was any other country except China or any people different from the Chinese.

I was very anxious to get acquainted with them, so I could ask them to gather in some place for a meeting. I went close to a group of women who were gathered around a door watching us, and asked them if they had eaten their rice—a perfectly proper greeting in China. The crowd scattered at once. One woman raised her hands and exclaimed: "Koo kei, ta hwei shua hwa!" (Mercy on me, she can talk!) I took advantage of the chance to open a conversation with her, and assured her I was a woman like she was, and, of course, I could talk. Soon others ventured near, and one old gray-haired woman laid her dirty, toil-hardened hand on mine for a minute, then turned to the others and told them I was made of flesh all right.

I talked to them for some time and then invited them all to a room in another part of the village, that Dr. Hearn had rented on a previous visit to the village.

After a time quite a large crowd gathered there, and Dr. Hearn began talking to them about the numerous gods of China. He asked them if there was a god of wealth in their village, and they replied every family had one and

worshiped it. Then he asked them if they had any poor families in the village, and they replied there was nothing but desperately poor people in the village.

Then he asked them if any of them had ever burned money for their dead relatives to spend in another world, and many of them began telling how much money they had spent in buying things to burn for their departed relatives to use in another world. Then Dr. Hearn began telling them of the living God, who can see and hear them, and who loved them enough to send His Son to die for them, that they might be saved.

They listened and looked dazed. I then told them how to pray and urged them to pray to God and beg him to lead them out of darkness and teach them how to know the real from the false. We talked all we could to all the people we could as long as we stayed, then we left that village, but we intend to go again and see if we can lead some of them to Christ, who can save their souls and dispel the gloom of heathenism.

"Saved by Grace"

Miss Florence Jones, Pingtu

In the autumn of 1915 the wife of the official here sent word inviting me to visit her, as she was not well. Her trouble proved to be some little ailment that I could attend to without calling the doctor, and when she was able to be out again she paid me a visit. From this we became pretty close friends and during the winter we exchanged quite a good many calls.

She was not a strong woman and every time she had any little thing the matter with her she sent her red sedan chair, carried by four men, for me. A man wearing a fur hat and coat and riding a horse, always came just ahead of the chair and presented her card. And if she sent for me every day they went through with this same performance.

During the spring and summer of 1916, as all will doubtless remember (those of us who passed through it will never forget it), there was a revolution all over China because of the fact

that Yuan Shi Kai tried to make himself emperor. This Pingtu section was greatly torn at that time.

About two weeks before we had our all-night battle here between Yuan Shi Kai's and the Revolutionary soldiers, the official, thinking perhaps it would not be safe to have his wife here in case things grew worse, sent her and the children with all their worth-while belongings to Laichow, a more peaceful place than Pingtu. She was well attended on the journey of almost thirty-five miles, in a shantsa (or mule litter) by soldiers and servants.

The battle took place on the night of May 31 and June 1, to write of which would require a volume in itself. Suffice it to say, we missionaries felt shaky enough, but the Chinese were truly almost scared to death. The firing commenced about sunset and almost immediately men, women and children from everywhere simply poured into our yards. Those who couldn't get through the gate quickly enough climbed over the walls. The firing never ceased a second all night, and the poor, frightened people never closed their eyes. They simply squatted, huddled together, on every foot of ground that was under shelter, all night long, crying and moaning.

The official's wife became very ill in Laichowfu, and as the hot summer came on grew worse. After a few days she sent a special messenger, asking when I was coming home, and the day I started home they sent a telegram, saying she wished to see me, so the next morning after my return home the red chair was at our gate bright and early. When I entered her room, I saw she was very low, but she finally roused up and after greetings were passed between us we talked a little about various things. She did not seem to tire of talking about Jesus and heaven. Of course, all was done for her that could be done for a person in her condition. I was with her until noon, and when I came away left her in good hands, telling them that if they needed me to send for me at any time.

After supper they came and I went over and stayed until midnight. For two or more hours after I reached her bedside she was very bright. Once when I sat down by her bed she reached feebly for my hand and with a smile said, "My good friend." I acknowledged the fact that I was glad to be her friend, then said, "You have another Friend who is a far greater friend than I, have you not?" She looked at me a second and then with a smile she said, "Yes, that friend is Jesus." I asked her if she were trusting him and she said, "Yes, I am." They sent me word next day that she passed away some time after midnight.

During her illness there were no heathen rites performed except one day when the native nurse went over there with an old priest outside the gate reciting prayers for her. We think her old father-in-law had that done. She did not believe in those things. But after she had passed away her husband burned loads of incense, etc. I suppose, being the official, he thought he had to do this to save his face. The great masses of the people would not understand it if he did not carry out their custom. I believe she is one of the redeemed who has gone on before, and will be there to greet us when we have passed over.

Writing of the mass movement in India, Missionary Benson Baker, of Meerut, says: "We have baptized something like five thousand people this year, people whom we just had to baptize. We are holding back all we can, and how in the world I am going to provide for instruction for all these Christians I do not know. This Jatiya Chamar movement is opening up in three different circuits in a wonderful new way and the people are coming to us by the hundreds and thousands. Please tell me what I am to do."



MISSIONARY TRAVEL IN LAIYANG, CHINA.

Miss Milne, who is charge of the Missionary Home at Chefoo, is in the front wheelbarrow, and Mrs. Hearn and Joy in the rear. Miss Milne came to help Mrs. Hearn in the women's meetings in recent evangelistic campaigns.

The Shantung Evangelistic Band

Rev. S. Emmett Stephens.

Sickness and financial difficulties in the families of two of my young colleagues caused them to drop out for the present, and three have gone to the Shantung Christian University, thus leaving only seven with me this year.

Through the goodness of God, Mrs. Stephens is with us, thus adding much to the efficiency of our force of workers. Her work with the women and children is most valuable. The daily teaching of the children has created much interest, and caused mothers and grandmothers who otherwise would not have heard the gospel mes-

and "Take Time to Be Holy," and we sang a beautiful Chinese Christian funeral hymn. This took the place of the usual meaningless heathen music, and the talks and prayers were a happy substitute for the ordinary ignorant offerings which cannot help either the living nor the dead. Brother Dju paid his mother a fitting tribute by reminding his neighbors of her faithful life as a Christian.

The Dju Gia meetings resulted in some interesting conversions. A Mr. Shu was sleeping in the tent to assure its all being there the next morning, and during the night had an old-time "camp-meeting conversion." He is a business man of some education and ability who did not

ty-five, and his ever faithful testimony to the power of the gospel, refreshed our hearts from day to day. He is now teaching a free night school to help the young converts who are not able to attend the day schools.

A Great School Opportunity

Rev. John Mien, Campos, Brazil

Can you imagine a family of twenty-three children—none of whom can read or write? This may be an extreme case, but not an unusual one, for all through Brazil one can find large families where not a child of the family can read or write. Our Campos mission can produce many such cases and our crying need is a school in connection with each one of our thirty-four self-supporting churches.

The center of our educational work is, of course, our Baptist College, located in the city of Campos, the center of a large sugar industry.

The municipality of Campos is one of the most important in Brazil, because of its exports, and the most important in the state of Rio because of its sugar industries. It covers an area of 2,700 square miles and has a population of about 180,000. There are twenty-seven sugar factories with an ever-increasing output. In the last three years the output has doubled, going from 600,000 sacks of sixty kilos each, to about 1,200,000 sacks, and this year it is estimated that the output will be 1,500,000. It holds second place of all the sugar-producing centers of Brazil—Pernambuco being first with an output of 1,800,000 sacks. Relatively speaking, however, Campos is first as a municipality, as the Pernambuco estimate is for the whole state. During the last four years the exports of Campos have increased 300 per cent, and the price of sugar has tripled.

Farmers and sugar producers are believers in good roads, though they have not by any means



Missionary T. O. Hearn preaching to a crowd of people in Laiyang.

sage to attend the meetings. Some of the most interesting and encouraging conversions have been among the children.

We worked in Laichow city during January and the first part of February, preaching on the streets, in the city chapel, and doing much personal work with the merchants and others. Formerly there was very strong opposition to the gospel in this old city, but now the people are not only open to listen, but many manifest a real interest in Christianity.

The most encouraging experience during the days spent in the city was the reception given us by the Government Middle School for boys. The principal invited us to give them a forenoon of music and preaching. The following Sunday we took our instruments and played some, but preached more. I spoke for an hour and a half on "The Value of the Soul," and at the close of the sermon ten young men held up their hands, indicating their decision to take Jesus as Lord.

The school closed a few days later and I was asked, along with Dr. Gaston and Mr. Morgan, to address the graduating class. I spoke on "The Value of the Bible," and presented each of the twelve young graduates with a neat New Testament in Chinese. The principal then had us to a most elaborate Chinese dinner, and expressed much interest in the gospel. He said to me: "I want all my students to become Christians, for this will give them a true foundation for life."

Our meetings began in Dju (Jew) Gia, with the funeral of the evangelist's mother. He purposely planned it thus, for the Chinese often keep their dead many days, sometimes many years, before the funeral. His mother first heard the gospel in Dr. Gaston's hospital, then led her profligate son to Christ. The son is now one of the most promising evangelists in this county, a man full of great zeal and all good works.

This funeral was a worthy beginning, for all the countryside turned out to see and to listen. Our band played "Nearer, My God, to Thee,"



Shantsi travel in Laiyang—Miss Milne returning to Cheefoo.

believe in the Holy Spirit. The spirit came upon him with such power when he began to pray that he wept over his past sins at the time, then took great delight in telling others of his wonderful peace and constant joy after conversion. One man, seventy-five years of age, who has been a diligent persecutor for years believed, and the "town bully," a gospel hater for a long time, quieted down and came to almost every meeting. This means almost certain conversion soon. A boy about fifteen believed, and spent most of his time about the tent preaching to others. His clear conception of the plan of salvation was remarkable. His mother believed. The constant expressions of hope and joy heard from the evangelist's father, a man seven-

reached their ideal. The factory owners have voluntarily agreed to pay a tax of 300 reis or 8 cents on every sack of sugar they produce, and the farmer who sends the cane to the factory pays 100 reis or 3 cents on each ton of cane. This voluntary revenue alone produces \$107,500. All of this is used for the repairing and remodeling of the roads in the municipality.

The city of Campos proper is situated on the River Parahyba, twenty miles from the sea. The name Campos means fields or plains, and is well adapted to the locality, which is one great plain. It was the first city in all South America to have electric lights, the plant being installed in 1883 through the assistance of the last monarch of Brazil, Don Pedro II. We sometimes think



Members of the Baptist Sunday School at La Union, Mexico.

they are using the original machine, as we very often are obliged to work by candle light at night, and there is absolutely no electric force during the day, excepting that which is used for the electric car system. It is the junction of five railway lines. We are eight miles out of the city of Rio, one day's journey from our Victoria field, and we can get into our Minas mission in less than twenty-four hours. The growth of the city has been phenomenal during the last ten years, and especially since 1915, since which time the number of commercial houses has doubled. It has one Catholic hospital—Santa Casa—with about one hundred and fifty beds, which are always full, but they have not a single trained nurse. We are absolutely forbidden to distribute any literature or tracts within its walls. The Baptists of this mission are planning and working to establish an evangelical hospital in this city.

My Visits to La Union

Rev. C. L. Neal, Toluca, Mexico

My first visit was made in January, 1913, accompanied by Mr. Rebollo and two other men. It happened that day the volcano of Colima, about fifty miles away was in eruption, and we

had not gone very far before the volcanic sand was raining down on us, hiding the sun as with heavy clouds. By four o'clock it was like twilight and at six it was impossible to see each other. The donkey with the food strayed from us, and the guide, leaving the road to hunt the donkey, lost his bearings. We were in the mountains and the guide knew we were near a gulch, and was afraid to go on lest we fall in. Over the gulch was a rude bridge, but how to find that bridge was the question. The guide got down on his all-fours and moved around forward and backward, from one side to the other, feeling in every direction with his arms and legs for the gulch and bridge. We were two hours finding the place to cross, and when found, one dropped behind another, holding to the foot of the man in front, and thus we crawled across. Once on the other side we took hands and walked. We had lost so much time that we thought surely the people would not wait for preaching, but they had, and we had a nice service.

The next day we went up into the mountains to baptize thirteen candidates. They had already dug out a baptistry in one of the mountain streams so that it would be full of water and ready. On reaching the place we found it entirely filled with the volcanic ashes and sand. No chance to baptize there. We crossed over

the ridge to another stream, dug out a hole, and as the day was passing and we could not wait for it to fill, we formed a line of men and with our hats passed the water along until the hole was filled. It was enough to bury the candidate when he was laid flat on the ground. I send a picture of the awkward manner of baptizing. One old woman 93 years old was baptized, walking all the way over the mountains without complaining.

They gave me nice, planed boards to sleep on. I found it rather cold without a mattress, but I was too tired to know how hard it was.

The little church organized has grown and prospered although the people are ignorant, scarcely any of them being able to read.

They soon got an Indian pastor and the work that begun on one ranch has extended itself to other ranches. On these big ranches there are from one hundred to three hundred workmen, and the houses are all grouped together, forming a little village with a Catholic temple, but seldom with a school. Then a larger village is formed with a church and perhaps a school and some stores and a market in the district of several ranches. La Union is the name of one of these larger villages with about two thousand inhabitants.

My second visit was made in January, 1918. The little church of 13 members had grown to 50 members. The little house in which the services were first held had proved inadequate, so they made the adobe and the members did the work and built a little chapel. Every family on the ranch had been converted except one, and the members of it were attending the services. People from the village and other ranches were coming to the services. The people had grown dissatisfied with their ignorance and at their own expense had sent for a teacher to come and teach their children, and some of the married men were taking advantage of the opportunity afforded them to learn to read. They have outgrown the little chapel and are going to buy another lot and make a larger house of worship.

I gave a Bible study about an hour long, and Mr. Rebollo preached about half an hour, and still they stayed and talked after church, and it was that way each night we were there. The Bible studies seemed more interesting to them than my sermons ever were.

Mr. Rebollo baptized three while we were there and three others came ten miles to be baptized, but got there too late, for it was almost sundown, and we could not go back into the mountains so late.

A trip of twenty-one miles over the mountains, on foot, carrying your baggage and with restricted diet and a bed of corn tops is not just like traveling on a Pullman with a dining car in front, but I enjoyed the trip and the religion of those people and the enthusiasm with which they received the Bible studies.



House in which La Union Church was organized. House and grounds covered with volcanic sand and ashes.



A baptism in the mountains of Mexico, where there was not "much water."

An Open Door Closed

Rev. C. T. Willingham, Kokura, Japan

Recently one of the evangelists working with me came to me and consulted about opening up work in a place that has grown rapidly within the past seven years. Large tracts of land have been bought and enterprises are being started that will bring many more hundreds of people to work in the factories of Tobata. The evangelist urged that the mission begin work there at once. I have long wished to do this, but had to reply that for this year our appropriations had been cut to such an extent that it would be difficult to even keep up the regular work that had already been engaged in for several years. How we do need supplies to take advantage of the opportunities! Who will help us more than hitherto?

During the past fifteen months the Northern Baptist Mission in Japan has lost four prominent, faithful workers—Dr. J. L. Dearing, Miss M. A. Whitman, Capt. Luke Bickel, and Rev. Frank C. Briggs. Capt. Bickel, who was in charge of the Gospel Ship plying among the islands of The Inland Sea, died last May. His work was unique and far-reaching. Mr. Briggs was asked to take charge of the ship and carry on the work. In December he broke down, and passed away in January. Thus our sister mission is greatly weakened in her numbers and influential forces.

♦♦♦

Miss Sarah Funderburke

Evangelist Ray Palmer

As my friend Sarah Funderburke has recently been appointed a missionary to China by the Foreign Mission Board of the Southern Baptist Convention, I desire to say a few words in her behalf.

Miss Funderburke was born in Dudley, S. C. While still a child she came with her parents to Claxton, Ga., where she received her high school and business education at the Tattnall Collegiate and Business Institute. Afterward she studied under private teachers for several years and did primary work in the school room as well.



MISS SARAH FUNDERBURKE.

In 1912 she entered the W. M. U. Training School at Louisville, Ky. For some time she has been actively engaged in missionary work; for a time she did state mission work, and then settlement work. Since September, 1917, she has been pastor's assistant at the First Baptist Church, Fitzgerald, Ga.

Miss Funderburke was converted at ten years of age; at twelve she felt a definite call to dedicate her life in service to the Master. For many months she has had a burning desire to be a foreign missionary, the idea having so gripped her that she recognized it to be a call from God. As pastor's assistant at Fitzgerald, Ga., she has accomplished a marvelous work. She has translated simple service to the Master into a fine art. Her humble, patient, sympathetic, optimistic, prayerful life has won the hearts of all the people; she does not know defeat or discouragement.

By gentle, tender ministries among the poor, the sick, the lonely and broken-hearted, she has proved herself a sister to all in need, in beautiful, lowly, lovely service. China will be enriched by the Christ-like mission of this clear-headed, great-hearted soul from South Carolina.

The fervent prayers of a multitude follow Sarah Funderburke to her far-away field.

♦♦♦

Tong Tsing En—A Remarkable Chinese Christian

Rev. E. F. Tatum, Shanghai

Let me tell you about Mr. Tong.

In 1916 the president of the Shanghai Baptist College and Theological Seminary, Dr. F. J. White, went on furlough to the U. S. A. Someone had to be found to act as president during his absence. We had the faculty of twenty-one, and men of note in China and America to make the selection from.

Several names were suggested, but no agreement was reached till the name of Prof. Tong was presented. Thus he was called to an acting position of the highest responsibility in our institution. He accepted and filled the position to the satisfaction of the friends of the institution.

Did you think that we had one Chinese brother equal to such a task? Let me tell you who he is and where we found him.

Mr. Tong's parents lived in the country near Ningpo, China, where the Northern Baptists have a mission. His father was a boatman of humble circumstances. His mother was a Christian and a member of the West Gate Baptist Church, and this fact accounts in a great measure for what follows.

When a child, Mr. Tong was given an opportunity to study for seven years in the mission day school, and he proved to be a prize-taking pupil. After this he attended the mission high school and finished the course.

Later he gave himself to the special study of Chinese with the view of taking the first of three degrees awarded by the Chinese Government. At the third annual attempt, when three thousand were competing, he was twentieth in a list of fifty who were successful. In some cases candidates were known to compete for this degree for ten or twenty years.

Through his own effort and the help of personal friends, Mr. Tong acquired the ability to speak and write English well.

He says that he joined the church at the age of sixteen, having little idea as to what it meant to be a Christian—he simply had a desire to be a good man.

Some years later, Dr. Lee, a Chinese evangelist who was mighty in the Scriptures, conducted a revival at Ningpo. Mr. Tong was much moved by his preaching and was led to dedicate his life to God. He says that from that time he has had an abiding desire that in his life he may glorify God and serve his fellowmen.

He has served in part in the following ways: He taught two years in the day school. Then he was asked to take charge of the high school, to which he gave an unbroken successful service of twelve years.

About this time there came to him what he calls a temptation. A lucrative business position was offered him at Chefoo, China, if he would discontinue Christian work. He said no. Soon after this the Shanghai Baptist College and Theological Seminary was established and Mr. Tong was elected as one of the first professors in the Seminary. With the joint faculty he gave his hand, head and heart to the various and multiplied problems that arise in the establishing and upbuilding of such an institution.

Knowing English and having associated with foreigners all his life, yet thoroughly Chinese in



MR. TONG TSING EN,
Acting President Shanghai Baptist College
and Seminary.

his sympathies, we intuitively turn to him to bring us the Chinese point of view. His service has been marked by diligence, good-will and efficiency. When asked to go a mile he went twain.

After routine duties are done, he has time and strength for extras. He is a pastor and loves the church and its work. He is regular at the meeting for prayer. He qualified to prescribe for simple diseases and, one day each week, dispenses to scores of poor people who come to him. He is in demand to conduct revivals.

A Chinese scholar is expected to know about 4,000 characters, and much time must be given to acquire and retain this knowledge. Mr. Tong selected 600 characters to make a short and simple method of reading and writing. He issued text-books and recommended night schools for the common people, whom he delights to help. He issued catechisms and Christian books for teaching religion. He also issued a periodical in which wholesome and practical subjects were presented. Hundreds have taken certificates in this short method of reading and writing.

May the Lord multiply his kind in China and America. When we come to have 10,000 like him in China we may consider the question of withdrawing the foreign missionary force from China.

But did you know that we had one man like that? I trow not. I wanted you to know it, and share with us the joy of the fact!

ACQUISITION MAKES THE MONEY.
DISTRIBUTION MAKES THE MAN.
DISTRIBUTION WITHOUT ACQUISITION DISSIPATES THE MONEY.
ACQUISITION WITHOUT DISTRIBUTION DISSIPATES THE MAN.
—Tanner.

From the Home Base

The Teaching of Spanish in the Public Schools

G. Brittain Lytle

The mayor of New York is entirely right in favoring the teaching of Spanish in the public schools of the city. The idea is wise and opportune.

But not alone in the city of New York, but in all the public schools and educational institutions of the whole country Spanish should be taught with diligence. And in order to do this the work should begin without needless delay and the movement be prosecuted vigorously to establish the teaching of Spanish as an indispensable course in the educational systems of the whole country.

It is an incontrovertible fact that Spanish is spoken with predominance, if not exclusively, in three-fourths of the hemisphere in which we live, and not only in the great continent of South America, but also in Cuba, in the Philippines, in the West Indies and in Mexico. The great republics of South America are our nearest neighbors, and for numerous reasons those with which we have closest intercourse. And though the two American continents have ever been geographically united, the lapse of centuries has multiplied motives for drawing us closer together from mutual interests, commercial and political, which have been facilitated by the Panama Canal. And now, in the bond of sympathy that has grown out of the cataclysmic struggle in which are being welded by danger and necessity the links in the chain of our common humanity of independence and liberty, we have come to be in a large degree mutually useful to and dependent on each other, as Americans.

The war has made of the two continents of America a single entity in its feelings and commerce. The commercial relations, already of themselves important, will be still stronger in the future by reason of the practical interests of all the countries.

But better than that has been the fact that the high ideals and splendid absence of egotism with which our country has thrown herself into and continues to struggle in the war, has removed entirely any apprehension or distrust with which the countries of the south were wont to regard the great potency of the north. Hereafter the South American countries can never entertain any fear of any kind of aggression on the part of the United States through ambition for territory or otherwise. It is already written, as a result of the world war, that the two Americas will live more united and more cordial in every sense in future than in the past. In consequence it is necessary under every conception—commercial, social and political—that these languages, Spanish and English, should be acquired reciprocally as the two languages of America. That is, the young and middle-aged inhabitants of all the Americas—North, South and Central America—should speak fluently the two national languages of all the Western Hemisphere, excepting only Brazil, whose national language is Portuguese, a language also of the Latin family of which Spanish is denominated the living, modern head. In the Spanish-American countries they are learning English. It would be to acknowledge, therefore, our lack of intellectuality or appreciation not to meet our progressive neighbors half way. It speaks eloquently of young people of America to hear them converse fluently in both American tongues.

The foregoing is a translation of an article occurring in *El Heraldo*, a progressive and flourishing weekly newspaper published in New York City, which in turn had reproduced the article

from an issue early in June last of the *New York American*, published in English. It has nothing to say relative to the importance to the missionary cause of having our missionaries qualified equally well in English and Spanish, in order to do the most effective work, and do it promptly in the vast fields long "white unto the harvest" in Central and South American countries. This splendid and extraordinarily inviting missionary field would almost appear to have been naturally and providentially reserved for the great Southern Baptist denomination whose splendid development and intellectual and spiritual preparation, with only the lack of the linguistic attainment, would seem to give it priority of claim to this stupendous and glorious work.

Wherefore, brethren, let our foreign missionaries be like Paul, equipped with the language of the people to whom they are to extend the gospel message.

A Plea for More Educated Ministers

Victor I. Masters, Superintendent of Publicity

Southern Baptists have always had a unique attitude toward the education of their ministers. This attitude has been an outgrowth of their history and of the molding influence of two great religious statesmen—Dr. James P. Boyce and John A. Broadus.

These two leaders molded the unformed Baptist spirit into definite expression when they made of the Southern Baptist Theological Seminary an institution which would at once encourage and produce the highest theological scholarship, and take care to provide the best practicable training for the man whose scholastic opportunities and foundations were meager.

Back of what Broadus and Boyce did was our Baptist democracy, developed in the school of an experience which had included contemptuous mistreatment by learned ecclesiastics, and a Baptist depreciation of the value of such learning, which many pioneer fathers extended to all learning. Some of these stalwarts of the backwoods pulpits even thanked God for their ignorance.

In the second decade of the twentieth century, it is beginning to dawn on us that, though an uneducated ministry may usefully serve an uneducated people, it cannot serve effectively an educated constituency. Our common assumption that the educated among the preachers must be secured for the town and city pulpits, and the country churches allowed to have the "leavings", is pernicious and unworthy of a great religious body. But the fact is, of about 9,000 ministers really in pastoral service, only about 5,000 serve the rural field of 20,000 churches, and fewer than 1,000 of these have enjoyed special vocational training, and not one-half this number have really studied at a theological seminary.

When Boyce and Broadus started our first great school of the prophets, the general public was not half as generally educated as now. What will Baptists do to meet this situation? Our theological schools are full and should be fuller. But there is little present hope that they could take care of all the preachers who need theological training, even if these could be brought to take it. There is promise in the proposed Missionary Training School at New Orleans, for which there will be a great field, without lessening by a student the full attendance at Fort Worth, Louisville, and elsewhere.

But, looking at it from the other end of the line, has the time not come when we can with

confidence urge upon our churches that a young man who is not willing to do his utmost to secure an education to equip himself for so great a service, is not fit to receive ordination at their hands? The churches are feeling keenly that uneducated preachers are failing to hold and lead the educated sons and daughters of their members, who are often being lost to the church. Is this not just the needed factor to enable us to forever break the back of the prejudice every leader has observed among many of our people about requiring some real training on the part of preachers? I believe it is, and I thank God.

Today we have educated farmers, mechanics, electricians, business men, dairymen, dressmakers, etc. Shall it be true that the men whom we set apart to lead the people in the highest values, the things of the spirit and of eternity, shall alone be considered adequate for their tasks without study and preparation? They must be "apt to teach". How can they be who have not learned?

If Baptists are to continue to command and lead the people they have evangelized and coaxed into educating their sons and daughters, they must surely go forward in their demands for an educated ministry. And they must begin with the local church, which, under God, must pass upon the fitness of the men who say they have been called into the gospel ministry.

Necessity is upon us. If we do not do something, we will lose even more of our people than the alarmingly large number we are already losing to the world, to pernicious false faiths and to other evangelical bodies.

True we have many able and educated preachers, but those who are serving four-fifths of the rural and small village churches are not educated. In this day of education, can we hold our own without giving this some of the large attention it abundantly merits? We cannot. The time has come in pulpit and press, particularly in District Associations and ordination councils, to sound a positive and constructive note here, while at the same time we humbly and fervently pray the Lord of the harvest to send forth more laborers into his harvest.

Baptizing Indians in Army Camps

Rev. G. L. Phelps, Superintendent Indian Missions

Rev. John Smith, Robert Hamilton and myself have made several trips to Camp Bowie, Texas, where there are more than one thousand Indians in training for the great world war. A great many have been restored and twenty-three have been baptized. We have had to work in this army camp at great disadvantage because of army regulations, yet all the officers connected with the Indian companies have shown us every courtesy within their province.

There are one hundred and fourteen Indians in the Oklahoma state penitentiary here at McAlester. This writer, in company with two Indian ministers, went to the penitentiary and secured permission to hold a service for the Indians. The officials went out of their way to assist us in arranging for this service. One full-blood Seminole was converted and baptized. A large galvanized tank served as a baptistry. It was the most solemn baptism I ever witnessed. The tank was out in the open, but was inside the walls and it was in view of hundreds of the convicts. The candidate was a life-timer; his wife and children were permitted to witness the baptism.

It is wonderful what the story of redemption can do for men whether in the army or in prison.

My policy is, "Preach the gospel to every creature, baptizing them."

The Rejuvenation of An Old Association

Rev. C. M. Murchison, Yanceyville, N. C.

The Beulah Association is the old mother of other associations which are stronger today than the parent. The lavish giving to others from herself brought her at one time almost to the point of exhaustion, but she has made a recovery well worthy of the determined spirit of her youth. In the beginning she was an association of startlingly small numbers but of great resolutions. According to the best information obtainable, her organization was effected in 1834, consisting of only three churches and one pastor.

The seventy-seventh session was held at Lambeth Memorial Church in 1911, and it was on this occasion that the writer became acquainted with the situation, and at the same time a member of the body.

There were only fourteen churches remaining to her membership, all of them small—there being only two villages in the association, each of less than 500 inhabitants. The statistics generally were as follows:

Total membership of the 14 churches, 888.

Total contributions to all missions, \$458.25.

Grand total reported in minutes, including pastors' salaries, and general expenses, \$2,673.73.

There were one settled pastor serving five churches, one pastor living forty miles away serving four churches, one Wake Forest student serving three churches, one church served by a pastor from a nearby town church, one served by a very old minister, and one without any pastor at all. Rather a conglomerate of pastorates for a small association, yet this may be said to be a condition typical of the rural districts of the Southern Baptist Convention.

There were three W. M. U.'s reported as in existence, with contributions of approximately \$75.00. The Sunday schools were twelve, with a total enrollment of 579, the highest single enrollment being only seventy-one. Not a church could boast of having a preaching service more than once a month. The largest pastor's salary paid by any one church was \$225.00.

A rather discouraging proposition this for a man contemplating accepting a pastorate within such an environment. The president of Wake Forest College, whose home association this had been, whispered to the new man, as the letters were being read, "If you can live for two years you will come out all right, I think."

Six years later—1917—the eighty-third session was held at Providence Church, Caswell County. Of it I might say in the language of the inventor of the telegraph, "See what God hath wrought." The roll call showed twenty-two churches responding, with a total membership of 2,161; twenty Sunday schools with an enrollment of 1,513; twenty-two W. M. U. Societies, with a fine membership, a mighty power for good, making contributions to all missions of \$678.50. Every church in the association was included within a compact field with a settled pastor. Seven located pastors, serving twenty-two churches, with no outsiders coming in to disrupt or disorganize the work, carefully and prayerfully arranged. Three of the fields own their pastoriums. Two others will quite soon. One pastor owns his own home.

The contributions for all missions were \$1,238.28. For the orphanage was given \$549.51. The total for all objects was \$8,273.25. One church has full time preaching and pays more for salary than fourteen churches paid six years ago. Two churches have half-time preaching. There is not a church without a pastor or a pastor without a church.

A group of churches belonging to the Flat River Association, where they were not especially needed, and consequently not very active, were led by their pastors, Rev. J. A. Beam and Rev. D. F. Putnam, to see an opportunity at their very doors for developing themselves and

helping out in the efforts of a weaker association. This encouraged both parties to the contract. The results already are very apparent. The association which gave these churches very reluctantly is also stronger today than before.

Another contributing cause to this wonderful development has been the work of the W. M. U. under the quiet and prudent superintendency of Mrs. C. M. Murchison. The contributions for missions from these societies amounted to more than from all the churches six years ago.

A third contributing cause has been a judicious executive committee. They have worked with two objects in view: co-operation of forces, and co-ordination of resources. No church was recommended for help unless co-operating with other churches to form a field. No pastor was recommended to churches or for appropriations unless he agreed to live on the field among his people.

The majority of the pastors are college men, some of them seminary graduates or matriculates.

The Beulah is in line with the progressive associations of the state or Southern states. There are two country churches in the association that are well able to have a pastor each for full time, living among their membership. Within the next few years they will see the opportunity and measure up to it. Then there are others that might easily form fields of two churches with one pastor between them. These are our next problems to be solved.

It is believed by a few of us that some of the problems confronting the Baptists of the South relative to the country churches are being solved among our churches in this association in a quiet way. Where there has been much discussion and theory elsewhere, here is actual practice speaking for itself.

Campaign in Elkhorn Association

Rev. J. W. Beagle, Enlistment Evangelist

The month of April brought the writer into thirty churches in the above association, where he had the opportunity to see the new day dawning in Kentucky.

One afternoon the enlistment man with his co-workers came to David's Fork church, some eight miles from Lexington. He found about thirty people present. The workers paved the way for the enlistment of all our people in being and becoming more like Jesus, hearts were gripped, and while they were doing what they were asked to do, they felt they were not asked to do enough and they gave twelve hundred dollars more. The spirit of this meeting spread from church to church. The enlisting of more of our hearts, lives, and money seemed to possess the people in this campaign, hence twenty-one people gave one hundred dollars or more, the largest sum being two hundred dollars. Nineteen gave fifty dollars or more, and the number of smaller sums made possible the sum of eleven thousand dollars to reach the boards from the different agencies in April.

A new day is rapidly dawning when individuals will give more than the entire church of which they are members are asked to give. This happened in many instances in this campaign. Old standards are passing and new ones are being ushered in. To God we give all the glory.

Young People's Department

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

WHAT SHE FORGOT

*She forgot to come to the meeting
Of her own dear Mission Band,
But remembered to go down street,
For candy, I understand.
She forgot to put the pennies—
For she told me so herself—
Pennies for State Mission work,
In the mite box on the shelf.
She forgot to ask God's blessing
On the meeting here tonight.
If I had so little mem'ry,
I'd use that little right,
Wouldn't you?*

—Selected.



STATE MISSION AND GO-TO-SUNDAY-SCHOOL DAY

One of the great days in Southern Baptist Sunday schools is the last Sunday in September. On this day a special program is rendered by members of the Sunday school, the primary objects being to get every possible person to attend on this day, to learn more about the work of state missions, to stimulate interest in Sunday school efficiency plans, and to take a collection for the State Board of Missions.

Leaders of Sunbeam Bands, R. A. and G. A. chapters, and Y. W. A. So-

cieties can render an exceedingly valuable service by assisting the superintendent and teachers in the preparation of the program for this occasion. Copies of the material to be used have been sent to the superintendent, so far as names could be secured, and extra copies may be had by writing to the secretary of your State Mission Board.

The young people's auxiliaries do not exist for the sake of their own organization. They are a means to an end, that end being the carrying of the gospel to all the world, "beginning at Jerusalem." What a wonderful help the members of these societies can be in the preparation of a program that will be worthy of the great cause of state missions! Practically all are in the Sunday school—or ought to be—so it will be natural and proper for the teachers of classes, the superintendents of departments, and the leaders of these auxiliaries to work together in the closest fellowship, dividing the work of preparation, of drill, of canvassing for funds in such a way as to make this the greatest day in the history of the Sunday school of which they are members.

Go to work at once on your programs!

LEADER'S NOTE BOOK

September is our state mission month and also the month of home-coming, of school-beginning and of a definite settling down to work. Try to make the September meeting full of enthusiasm. Review the work of the year in your G. A., R. A., or Sunbeam Society, comparing it with last year and noting your progress toward the year's aim. Offer plans for reaching it and secure the co-operation of the society. It is also a good time to secure new members, and let us be sure when they are brought that there will be a program of sufficient interest to make them want to come again.

For the little children, have them to represent the various secretaries at work for state missions. First, the state mission secretary, then the treasurer, president of State Convention, Sunday school secretary, B. Y. P. U. state secretary, educational secretary, editor state denominational paper, orphanage management. Then have the officers of the W. M. U. of your state introduce these visitors, pin their names on them and later review with suitable questions.

In G. A. and R. A. meeting discuss Baptist principles, of independent churches, of voluntary union into associations and a State Convention. Give out slips of paper with names of various officers of State Convention. Each must tell who his man is, where he has his office and something of his work. If the one holding the slip cannot tell, it must be returned to the leader and later handed to another. An old-fashioned "cutting down" match might be held after the names are once gone over and explained.



Ku-Ku-Loo-Ya

A Continued Story

(Read by Four Sunbeams.)

First—The first thing that Ku-ku-loo-ya could remember was the time when his uncle and three other braves set out on a long, long trail. This uncle was He-oks-te-kin. He told the boy they would be gone many moons. They must ride over high mountains and cross swift rivers. Their moccasins would be worn; they might be long without food. They must pass through fierce and war-like tribes. When Ku-ku-loo-ya asked why they must go, He-oks-te-kin answered, "We go to find the white man's treasure. The white man knows the way to heaven. He has a book. Our people are in the dark. We do not know the path to those other hunting grounds. We want the white man's Book of Heaven."

Second—Slowly the fall and winter passed. Spring came before the Indian boy one day discovered, far away, the outlines of two braves against the horizon. Only two returned. Two had died in the white man's country. But the young braves were heavy hearted; they had not brought the Book of Heaven. The white men had been kind, but the one thing they wanted had not been given them. There were many gifts, and Ku-ku-loo-ya did not understand their sorrow.

Third—A few years after this strangers appeared in the Nez Percés camp. They were

white men. They had heard of the Indians who had come so far for the Book of Heaven only to be disappointed. They were gladly welcomed and for a few years all went well. Then enemies stirred up the evil passions of the Indians. There was a bloody massacre. The Christians were killed and scattered far.

Fourth—Ku-ku-loo-ya grew to be a man. He wondered if ever again he might hear of the Great Father. He remembered the white teachers of long ago, but he had children of his own before one came again. It was the same teacher Ku-ku-loo-ya knew as a little boy—but how he had changed; he had become an old man. Eagerly was he welcomed by the Indians. Many had never forgotten his teachings. Ku-ku-loo-ya was baptized and took the name of Jonathan Williams. That winter nearly two hundred Indians were baptized. Ku-ku-loo-ya became an elder in the church and the name he was best known by was "Elder Billy." He lived to see his tribe sending missionaries to the tribes around them.

Fifth—

*Now from the once wild Indian
Exultant strains are heard,
For he accepts the Saviour
And trusts His written word.
Old superstitions vanish
With all the Powers of Night,
And he who was in darkness
Now spreads abroad the light.*

—Selected.



The State We Love

An acrostic. Each child carries letter which begins his quotation.

The Son of Man is come to seek and to save that which is lost. Luke 19: 10.

How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? Rom. 10: 14, 15.

Every knee shall bow to me and every tongue shall confess to God. Rom. 14: 11.

Son, go work today in my vineyard. Matt. 21: 28.

That repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. Luke 24: 47.

And ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth. Acts 1: 8.

They shall be mine, saith the Lord of Hosts, in that day when I make up my jewels. Mal. 3: 17.

Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes. Is. 54: 2.

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Mal. 3: 8.

Even a child is known by his doings, whether his work be pure and whether it be right. Prov. 20: 11.

Little children, let us not love in word, neither in tongue; but in deed and in truth. 1 John 3: 18.

Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law. Rom. 13: 8.

Verily, verily, I say unto thee, Except a man be born again he can not see the kingdom of God. John 3: 3.

Every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Matt. 7: 8.

—Selected.

Mission Bible Lesson for Juniors

The Man Who Found His Brother. (Suggestions for leaders.) Bible lesson, John 1: 35-42. Lesson outline:

1. Testimony of John the Baptist (verses 35 and 36).

2. Result of his testimony: The two disciples heard him and followed Jesus (verse 37).

3. Jesus receives them: 1, He turns to them; 2, Opens way for their questions; 3, Invites them to visit him; 4, Keeps them with him (as it was only two hours before night, it is possible that they spent the night with him) (verses 38-39). What must Jesus have told them in those hours together? (Luke 9: 23-25 and 62.)

4. Result of their talk with Jesus: 1, Andrew finds Peter; 2, Tells of his belief in Jesus as the Saviour; 3, Brings Peter to Jesus (He must have spoken with convincing earnestness) (verses 40-42).

5. Jesus foretells Peter's work and gives him a new name. Peter brought 3,000 to Christ in one day (Acts 2: 14 and 41).

This outline should be worked into story form for the smaller children and the following truths developed. 1, Bringing others to Sunday school helps state missions. Maybe some child you bring will be a great preacher, teacher or missionary and tell thousands about Jesus.

The spirit of missions in the New Testament had its first expression in what we call state missions.

Andrew found his own brother Simon and said unto him: "We have found the Messiah." And he brought him to Jesus.

In state missions we are finding our own brethren and bringing them to Jesus.

For the advancement of state missions in his day Paul, while a missionary among the heathen, said, "to the Jew (state missions) first and also to the Greek (foreign missions)." And again, "I could wish that myself were accursed from Christ for my brethren, my kinsmen, according to the flesh."

And it was our Divine Master who said to his people: "Ye shall be witnesses of me, both in Jerusalem (city missions) and all Judea, (state missions) and Samaria (the states around—home missions) and unto the uttermost parts of the earth (foreign missions).

In those last great hours, after His resurrection and just before His ascension, the Master said that the gospel "should be preached in His name among all nations beginning at Jerusalem."

State missions is the basis of all missions, not only in the Scripture, but also in common sense and experience.



A Missionary Hunting Trip

This suggestion from Mrs. Griggs Van Voorhis will interest any group of young people. Ask each one to find a missionary verse. Make for yourself a list of missionary verses—and the Bible abounds in them. After all have given their verses, have each of your verses located and read, requesting the one who reads the verse to show what is its missionary application. Two sides may be formed for a contest, the ones failing to find a verse having to sit down, and the ones failing then to locate and explain the verse given out by the leader having to sit down.

"Last Sunday afternoon," said Miss Florence in the Junior meeting, "I asked you all to learn a missionary command from the Bible for our meeting today. Now I wonder how many remembered to do it."

A dozen bright faces looked up quickly and a dozen eager hands waved in the air.

"Good," said Miss Florence. "Now, Ralph, you may tell us what you learned."

"Go ye into all the world, and preach the gospel to every creature."

"O dear, he's said mine," said Eva in a disappointed whisper.

"And that's mine, too," said Edna.

"And mine," said Ruth.

"Mine is something like it," said Robbie: "Go ye therefore and make disciples of all the nations."

"Yes, that is really the same command," said Miss Florence; "only Matthew tells it one way and Mark the other. Hasn't anyone learned a different one?"

There was silence in the room as the children looked into each other's faces.

"I don't believe there is any other," said Robbie at last.

"No other command in the Bible that has to do with missions?" said Miss Florence in surprise. "Why, there are hosts of them. Now someone tell me the Golden Rule."

"All things therefore whatsoever ye would that men should do to you, even so do ye also unto them," said Eva eagerly.

"That doesn't say anything about missions," said Robbie.

"Now just think a minute," said Miss Florence. "Suppose you were a child in one of these far-away heathen lands, ignorant and ill-treated, perhaps, and taught to bow down to ugly stone idols. Don't you think it would bring a wonderful joy and blessing into your life if someone came to you with the story of the dear Saviour we know so well and taught you how to live as he wants us to?"

"O yes, I 'spect it would," said Robbie.

"Then if we really live up to the Golden Rule we must do for those in heathen lands as we should like to be treated if we were in their place," said Miss Florence. "Now who can tell me which commandment Jesus said was the greatest?"

It took a long time to think this out, but at last Ralph's hand went slowly up. "Wasn't it this," he said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength?"

"Yes, indeed," said Miss Florence.

"Now if we love God in that way we cannot bear to think of any life without him, and we shall not rest content until everyone in this whole fair earth shall know and love him, too. Now what commandment did Jesus say was like unto the first?"

"Thou shalt love thy neighbor as thyself," said Edna.

"Do you see any missions in that, Edna?" said Miss Florence.

"Well, if we love other people as well as we do ourselves, we shall want them to be just as happy in Jesus as we are," said Edna.

"That is right," said Miss Florence. "And Jesus showed us by a very beautiful story that our neighbor is the man who needs us, no matter who he may be. Now I just wanted to show you this afternoon that missionary work is not something dim and far-off and hard to understand, but is a real part of the dearest, most familiar teachings of our Saviour? You will not forget it, will you?"—May Griggs Van Voorhis, in *The King's Builders*.



"Empire Day" in Oyo, Nigeria

Clara U. Keith, Oyo, Nigeria, West Africa

Did you ever think how going to a new country gives one new holidays? Well, it does, and these school children look forward to their special days with just as much joy as any children. But what do they do on these days?

Come with me for a day. This is May 24; it is ten o'clock; we are at the entrance of the Residency, the beautiful home of the British officer who rules over this part of Nigeria. It is

FOR THE LEADER

The Children of Toil

*Out of the lanes and alleys,
Out of the vile purlieu,
Summon the wee battalions,
Pass them in long review.*

*Grimy and ragged and faded,
Say, if you choose, with a tear,
These are the ones of His kingdom,
And thus do I keep them here."*

*Here where the tenements breed them,
Gather them, gather them in,
Heirs to the kingdom of Heaven,
Bound in a maze of sin.*

*What have ye done to uplift them,
These whom He loves so well?
Oh! tiny and worn, unkempt and forlorn,
What shall our answer tell?*

*"Suffer the little children"—
Is this the answer we bear?
That they live their lives in the haunts
and hives,
The children of dumb despair?"*
—Selected.

upon a high hill; the day is lovely—just as bright and clear, and we can see all over Oyo. How pretty the many pinkish-tinted grass roofs appear against the green, how beautiful the hills on the other side with the palms waving us their welcome! But nearer us and just as shiny in their welcome is the row of a hundred or more little faces beaming and eager.

Everyone has come now. We see them arranged by schools in a great long row ready to march forward two abreast. In front are the Isokun Baptist school boys; next, a few of the boys of the church Missionary Society Training College and the children of their day school; then come the children of the Wesleyan School; they are marching now and we go around and get up the hill first because we want to see them.

At the Resident's house we find him dressed in uniform and the district officer dressed in uniform; there is a visitor from Lagos and a visitor from Ilorin, and missionaries until we have ten white people. But we are not staying in the house. We go out under a great big tree near a very high pole. You all say, "Oh, yes, a flag! We have one."

But the boys! They have been moving, too, and now we see them in a great half-square standing with caps in left hand and anxiously waiting. A policeman, called "oni number" here, comes forward and takes a rope and instantly every boy salutes, the flag goes up—not the Stars and Stripes—oh, no—but the British flag, for this is a British protectorate. The flag floats above us as we sing, "Olorun Doba Wa," or "God Save the King."

But what is that peculiar, lovely bird which comes up as we sing and stands with one foot lifted as if he, too, salutes the flag and people? Why, that is a crown bird; did you never see one before? He certainly feels the occasion is for him.

Now the Resident speaks. He is reading a message from the governor of the colony to the school children. It is finished, and everyone is throwing up his hand with a "Hip, hip, hooray! Hip, hip, hooray! Hip, hip, hooray!" For the king of England, again for the district officer and the man from Lagos. Perhaps you don't all understand why everyone laughed so when the man from Lagos said he was not in a habit of getting three cheers; but he is the auditor for the government men. Now the Resident is called forward while all the children pass in a single line and salute.

My, but aren't we getting the special day feeling! It is only eleven o'clock, but it has been

a delightful day. Let's go on to the C. M. S. compound for the remainder of the day, for anyone could gladly spend it all there just looking at their buildings and everything so beautifully laid out. Such pretty flowers and trees, great big school buildings and nice dormitories, and a large dining room where all the boys can eat like people, and a chapel with polished seats in it and a big organ and cement-coated houses for their tutors, and two of the nicest big mission houses. Come, we will go in and have lunch, for all of us always eat out here right where we are at meal time, just like in the country at home. Food is so good. The war certainly has not affected this country yet, nor can it as long as we can get all the milk and butter we want, and such nice corn meal and vegetables and eggs. We are in a fine country!

We want to go to rest, though, for our day begins all over again at four o'clock. Ah, the tea bell. Eat again? Yes, we get hungry quickly out here, and must have food frequently. We did not go all over the compound at noon. We missed the playground. We are to have our afternoon fun there. Why, here are all the boys now, but in a less orderly group than this morning, and all the white people and two more, for little Master Basil Gbandele Laowyaw Lockett's mother has brought him to show his interest in sports.

Now they begin running, first to see who will enter, as different groups are chosen in this way for races. Now come the contests, quarter-mile run, hundred-yard dash, high jump, three-legged race, hand spring; contests for the girls, a needle race and carrying eggs in spoons. Do you notice the difference in these little people and the ones out in town—how much cleaner they look? While we wait for the awarding of prizes they are going to sing some native songs. Hear them begin: "Oba, abake," etc.

After we sing this next one, they'll give the prizes:

*"E je ka to na re re o
E je ka to na re re
Oro mimo Bibeli lo wipe,
Onigbagbo la ka si le oba,
E di gbagbo mu
E ni to wu ti ko gbagbo
Ko ma se fe O lodumare
E je ka to na rere."*

They are calling now! I didn't know our little boys won in the high jump, and they are calling again. They were so far behind in the three-legged race I did not notice the end. I didn't know they won and the little boy in the hundred-yard, too! Didn't they do fine!

Ah, here we are "Hip, hip, hooraying" again; this time for the ones who have looked after the whole day and made it such a happy one for the Oyo school children. Yes, and we are singing again, but this time in English. Now with three cheers for the king of the United Kingdom we are leaving. As we are going through the town just look at the houses and houses and the children and masses of children in this big town who have never been to school yet, and that means they have not been taught anything about Jesus; for if they don't come to school, they don't come to church often. Aren't we anxious for them to go?

But here we are at Isokun. It may not look so interesting here after a day at the Residency and Agunpopo. We have pretty trees and some flowers, and our compound is all clean now, but I'm afraid you will think our grass-roofed school building and our grass-roofed dispensary and boys' house a great contrast. But never mind, they belong to us Southern Baptists, and we must be glad our people have given us enough for these and we can have a station here. It won't be long after the war is over, until we, too, will have some pretty buildings and everything so lovely that when you come back in about ten years to work here as a missionary you will not think it possible this could be the same place.

Come now, I'll take you everyone into my room, where we will finish celebrating, because

some patriotic missionary of the by-gone days painted an American flag on one door and the Union Jack on the other, and it is already decorated for the occasion.



OUR PUZZLE CORNER

I. A MISSIONARY OF NORTH CHINA.

First name: 1, An insect; 2, A beautiful garden; 3, Part of a plant; 4, A drink; 5, Worn on the head; 6, A wild animal.

Last name: 1, A girl's name; 2, Sixtieth part of an hour; 3, A pronoun; 4, A dime; 5, A farming implement.

Sent by Alice Hamilton, Cowart, Va.

II. A MISSIONARY OF CENTRAL CHINA.

First name: 1, A food for horses; 2, A conjunction; 3, A prophet; 4, A large bird; 5, An untruth.

Last name: 1, A boy's name; 2, The present time; 3, What falls at evening; 4, A woman in the Bible; 5, A vowel; 6, Something to drink; 7, A sharp tool.

Sent by Mary Hamilton, Cowart, Va.

III. A MISSIONARY OF SOUTH CHINA.

First name: 1, A girl's name; 2, A kind of fish; 3, A vegetable; 4, A great waterfall; 5, One of our states; 6, The way to turn; 7, A fruit.

Last name: 1, Something we do at Sunday school; 2, A name given to Peter; 3, A conjunction; 4, Something cats catch; 5, Something we need at night; 6, A direction; 7 and 8, Are twin brothers and walk under the same umbrella.

Sent by Elizabeth Hamilton, Cowart, Va.



ANSWER TO AUGUST PUZZLE

I. HIDDEN NAMES.

1, Johnson; 2, Rawlinson; 3, Carr; 4, Tucker; 5, Westbrook; 6, Evans; 7, Pierce; 8, Tatum; 9, Andrews; 10, Lyne; 11, Hamlet; 12, Marriot; 13, Sallee; 14, Mack Daniel; 15, Hipps; 16, Mack Millan; 17, Rogers; 18, Taylor; 19, Parker; 20, Britton; 21, Napier; 22, Kelly; 23, Moorman; 24, Webster; 25, Bryan; 26, Lanneau; 27, Priest; 28, Teal; 29, Bagby; 30, Crocker.



NAMES OF THOSE ANSWERING JUNE PUZZLES

Georgia—Myrtis Whaley, Irma Vaughan.

Kentucky—Douglas Durham, Alden Durham.

North Carolina—Annie May Jordan; Inez Abbott.

South Carolina—Charles Wallace.

Virginia—Elizabeth Crowder.



NAMES OF THOSE ANSWERING JULY PUZZLES

Arkansas—Cynthia Vaughn Johnson.

Georgia—Myrtis Whaley.

Louisiana—Verda Bagwell.

Missouri—George Russel Howerton.

North Carolina—Inez Abbott, Minnie Bell.

Tennessee—Lora Hale McGregor, Floyd Thomas, Hilda Hall.

Texas—Henrietta Terrell, Margaret E. Bell.

Virginia—Elizabeth Hamilton.

NOTE: So many puzzles are being sent in that it is impossible to publish them all at once. We are glad to have them, but can use only those that are strictly missionary. Be sure to write on one side of the pages and send answers with the puzzles. All puzzles and answers should be sent to Miss Elizabeth N. Briggs, Raleigh, N. C.

Bible Arithmetic

(For Leader and Nine Little Readers.)

Addition. What sum in addition do we find in 2 Peter 1: 5-8?

Subtraction. What must we not subtract from God's Word? (Rev. 22: 19.)

Multiplication. What does the Apostle Jude say should be multiplied? (Jude 2.)

Division. What should be rightly divided? (2 Tim. 2: 15.)

Weights and Measures. What kind of weights and measures does God approve? (Deut. 25: 15.)

Fractions. Of what great body are we a part? (Rom. 12: 5.)

Interest. What rate of interest may we expect in our investments in heavenly things? (Matt. 13: 8.)

Percentage. What per cent will be ours? (Matt. 19: 29.)

What Profit? What Loss? (Mark 8: 36.)



Missionary Mottoes and Charts

Mrs. E. C. Cronk, writing in *The Missionary Review of the World*, gives some practical and happy suggestions for the making of missionary mottoes and charts. Your boys and girls will greatly enjoy the task of preparing this material for use and placing it on the walls of the assembly room.

Among other things of a former generation, which this generation has relegated to the attic, are the mottoes, marvelously wrought by the deft fingers of our grandmothers out of many colored zephyrs. Yet the value of mottoes abideth, and wise is the missionary worker who makes it count as much as possible for missions. Business men have secured many hours of coveted privacy by simply hanging in plain view of the friendly loafer, "If you will kill time, kill your own, not ours." The Government spent three million dollars in advertising the recent Liberty Loans, a large part of which was put in posters with striking mottoes.

A splendid missionary program may be arranged by adapting these mottoes:

Take the one, "Our Dad's at the Front Fighting Your Battles: Back Him Up." Cut out pictures of the children of your missionaries, and paste them on this poster.

"America, Wake Up," may be used in connection with striking facts about home or foreign missions, together with pictures making the application.

"If You Cannot Enlist, Invest," will make an attractive and appropriate motto with which to present a missionary enterprise, or several facts about what amounts invested in missions will accomplish.

Less dignified, but equally striking, is: "If You Cannot Go Across, Come Across."

The words that we see constantly before us have a wonderful influence on our lives. Delegates at a student conference last summer heard Robert E. Speer tell of a text which had made a profound impression on his life. It was not a text on which he had heard some great minister deliver an eloquent discourse, but the text which he had seen every Sunday on the walls of the church in which he worshiped as a boy.

A platform that may exert wide influence is furnished by the wall space of the auditoriums in which meetings are held. One woman who exerted an influence, which can never be estimated, on a great convention, was not on the platform at all. She spoke not a word that was heard by the audience, yet she spoke, in a way never to be forgotten, from the charts and mot-

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.

September 1.—Topic, "Why Men Are Not Saved." See paragraph by Miss Sophie Lanneau on page 5, "How Long?" Call attention to the statement made by Missionary Willingham, on page 27, "An Open Door Closed." Then show from concluding paragraphs of Mr. Kelly's article, page 5, "How the Remedy May Be Applied."

September 8.—Topic, "The Christian's Armor." See page 21, "The Testimony of a Missionary." Have this testimony read by a member at the conclusion of the program, showing how this consecrated young woman literally "put on the whole armor."

September 15.—Topic, "How May I Know That I Am a Christian? How May Others Know?" The story of Mr. Tong Tsing En, on page 27, may be given effectively at the close of the program to show the power of Christianity in the lives of heathen people.

September 22.—Topic, "State Missions, or the Redemption of the Commonwealth." Assign to one member the task of summarizing briefly, and placing on the blackboard, the figures given by Dr. Gillon in his study of ten years' of progress (pages 6, 7). Let another member give the substance, in a three-minute talk, of Dr. Gambrell's discussion (page 9). Have a third member select striking statements from the article, "The Primacy of State Missions," and quote them in rapid-fire fashion. Give the figures for your state on pages 16-17.

September 29.—Topic, "The Tithe a Practical Minimum." See page 23, "Partners With God."

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

For these meetings some particularly happy suggestions are found in the "Young People's Department." Let the leader especially note the suggestions for assisting with State Mission Day program.

W. M. U. and Y. W. A.

September is State Mission month, and also the month in which many of the Associations will meet. In addition to the outline program furnished by Miss Mallory in her department (pages 18-20), the special state mission material will be found valuable and easily adapted for use in the monthly meetings.

SUNDAY SCHOOL

Interest in the Sunday school during September centers about our great Go-To-Sunday-School and State Mission Day. See page 29 for suggestions as to co-operation between Sunday school workers and young people's leaders. Also note the suggestion on page 32, "Missionary Mottoes and Charts."

PRAYER MEETING.

The associational period is fraught with great significance for the entire year. Pray especially for the meeting of your association, and plan to make the most of it—if it has not yet been held, by preparing for it; if it has been held, by discussion of its proceedings. Read also Dr. Dargan's article, "Teaching Missions in the Sunday School," and pray for the greatest offering for state missions ever made by your church.

toes which she had placed on the wall. Every bare wall is a missionary opportunity. Societies would do well to appoint one member who should have charge of the wall space for their meetings.

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

North China

TENG CHOW, Shantung Province.—Miss Ida Taylor, W. W. Adams, Mrs. Adams, Miss J. W. Lide,* Miss Florence Lide, Miss Ada Bell, T. F. McCrea,* Mrs. McCrea.* HWANG-HIEN, via Chefoo.—T. W. Ayers, M.D., Mrs. Ayers, Miss Anna B. Hartwell,* W. C. Newton,* Mrs. Newton,* W. B. Glass, Mrs. Glass, Miss Clifford Hunter, C. N. Hartwell, W. W. Stout, Mrs. Stout, Miss Grace McBride, Miss Blanche Bradley. PINGTU SHANTUNG, via Kaichow.—W. H. Sears,* Mrs. Sears,* Miss Florence Jones, A. W. Yocum, M.D., Mrs. Yocum, Miss Pearl Caldwell,* Frank Connely, Mrs. Connely, David Bryan, Mrs. Bryan. LAICHOW-FU.—Miss Mary D. Willeford, Miss C. A. Miller, Miss Alice Huey, J. McF. Gaston, M.D., Mrs. Gaston, E. L. Morgan, Mrs. Morgan, C. A. Leonard,* Mrs. Leonard,* Miss Bertha Smith, S. E. Stephens, Mrs. Stephens. CHEFOO.—Peyton Stephens, Mrs. Stephens, C. W. Pruitt, Mrs. Pruitt,* Miss Ida Pruitt, J. W. Lowe, Mrs. Lowe. LAI-YANG.—T. O. Hearn, M.D., Mrs. Hearn. TAIAN-FU.—Miss Attie Bostick, J. V. Dawes, Mrs. Dawes.

Interior China

CHENGCHOW, Honan.—W. W. Lawton, Mrs. Lawton, A. D. Louthan, M.D., Mrs. Louthan, D. W. Herring, Mrs. Herring, Miss Lila McIntyre,* Wilson Fielder, Mrs. Fielder. KAIFENG.—W. E. Sallee, Mrs. Sallee, H. M. Harris,* Mrs. Harris,* Miss Loy J. Savage, Miss N. L. Swann, Gordon Poteat, Mrs. Poteat, E. M. Poteat, Jr., Mrs. Poteat, Miss Blanche Rose Walker. POCHOW.—Wade D. Bostick, Mrs. Bostick, G. P. Bostick, Mrs. Bostick. KWEITEH.—Sidney J. Townshend, Mrs. Townshend.*

Africa (Southern Nigeria)

OGBOMOSO.—George Green, M.D., Mrs. Green, A. S. Patterson,* Mrs. Patterson.* SAKI.—L. M. Duval,* Mrs. Duval,* Dr. E. G. MacLean, Mrs. MacLean. ABEOKUTA.—Mrs. W. T. Lumbley, S. G. Pinnock,* Mrs. Pinnock, Miss Olive Edens. OYO.—B. L. Lockett, M.D., Mrs. Lockett, G. W. Sadler,* Miss Clara Keith.

Italy

ROME.—D. G. Whittinghill, Mrs. Whittinghill, Via Del Babuino, 107; Everett Gill, Mrs. Gill,* Via Antonio Guatani, 22. Baptist Theological Seminary, Via Crescenzo, No. 2.

South Brazil

RIO DE JANEIRO.—Caixa 352.—W. E. Entzminger, Mrs. Entzminger, S. L. Ginsburg, Mrs. Ginsburg,* Caixa 828.—J. W. Shepard,* Mrs. Shepard,* A. B. Langston, Mrs. Langston, S. L. Watson, Mrs. Watson, Miss Ruth Randall, Caixa 1786. SAO PAULO.—W. B. Bagby, Mrs. Bagby, F. M. Edwards,* Mrs. Edwards,* A. B. Deter, Mrs. Deter, J. J. Taylor, Mrs. Taylor. PORTO ALGERE.—A. L. Dunstan, Mrs. Dunstan. CURITYBA PARANA.—R. E. Pettigrew, Mrs. Pettigrew. CAMPOS.—John Mein, Mrs. Mein, Miss Genevieve Voorhies,* Rua Dr. Alberta Torres, No. 99. BELLO HORIZONTA.—D. F. Crosland, Mrs. Crosland,* O. P. Maddox, Mrs. Maddox. VICTORIA.—L. M. Reno, Mrs. Reno, E. A. Jackson, Mrs. Jackson. NOVA FRIBURGO.—A. B. Christie, Mrs. Christie. SANTOS.—T. C. Bagby, Mrs. Bagby.

North Brazil

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Shall Home Missions be Crowded Out?

At this critical period in the world's history, when so much depends upon keeping the fires burning brightly at home and in the hearts of our boys who are the destined arm with which America strikes her blow on European battle fields for humanity and liberty, shall Home Missions be crowded out from adequate discussion at our Associations?

The loyalty and devotion of every true Christian answer; No! The Southern Baptist Convention has placed unprecedented emphasis on Home Missions. It practically doubled the Home Mission apportionment. This determination to do great things for Home Missions became a point of departure for other increases.

It is tremendously important that Home Missions shall have adequate discussion at the Associations this year, but in the multiplicity of other causes, there is in many places a real danger that this great need of the hour shall be crowded out.

To moderators, Associational Representatives of the Home Board, Pastors and Loyal Laymen, we make an appeal:

Our work for our boys in the army and navy; the increased effort necessary at home to help our people to stand in the power of God's might; the great problem and opportunity created by the drawing together of hundreds of thousands of workers in more than a hundred war-work and ammunition plants in the South; the necessity now of standing for the truth of God's word as represented by our denomination, with a constructive program of our own, which is conformed to and conserves the faith of our Baptist churches, make a challenge such as our missionary effort has not before been subjected to.

We ask and plead:

1st. That our Associational Representatives shall do their utmost to see Missions has an informing and appealing discussion before the representatives of the churches.

2d. That State members of the Home Board and moderators of Associations shall in every practical way facilitate the efforts of the Associational Representatives to this end.

3d. That the Associations shall adopt the increased apportionment necessary to meet the increased need and apportion it among the churches.

We appeal to our Associational Representatives and others for a full discussion of Home Missions before the Association, for we verily believe that such a discussion of the Home Board's needs will insure the \$1,000,000 apportionment next May.

BAPTIST HOME MISSION BOARD, Healey Bldg., Atlanta, Ga.

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