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HOME AND FOREIGN FIELDS

Continuing
The Foreign Mission Journal
The Home Field



ORIGINAL AMERICANS OF A NEW GENERATION.
Owen Ironwagon and Douglas Redcorn, Sons of Two Baptist Osage
Indian Deacons.

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161 Eighth Avenue, North, Nashville, Tennessee

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HOME AND FOREIGN FIELDS

A Missionary Journal
Presenting the Work of the Southern
Baptist Convention

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

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I. J. VAN NESS, Corresponding Secretary

G. S. DOBBINS, Editor

Editorial

IN that excellent book, "Missions Striking Home," Mr. McAfee has a remarkable chapter on "The Home Principle in Missions." The point of his argument is that a church which is not gripping the life of its own community can never make much headway in sending the gospel to distant lands. "An unsaved America zealously saving the nations beyond the seas, simply shows its incapacity even to comprehend the saving mission for anybody." This does not mean that there is any conflict between home and foreign missions, but that a program which would offer a gospel to others the application of which is a practical failure at home misses completely the conception of Jesus. The month of January is the logical time for stock-taking, and we delight to present in this number of HOME AND FOREIGN FIELDS a survey of the effort of Southern Baptists for the Christianization of the South through the labors of the Home Mission Board. In sermons, programs and addresses this material should be widely and effectively used.

TWO armies have been fighting for righteousness, brotherhood and peace. The first army has done its work gloriously and is returning in proud triumph. The second army sees its work just begun, with victory in the not distant future if the loyalty and devotion which were lavished so generously upon the comrades of the first army were now directed to it. And why not? To make dominant the gospel in the life of the nations of earth is a more gigantic task than to make the principles of democracy dominant in a limited area of Europe. If it was worth billions of money and millions of lives to win the war against autocracy and militarism, is it not worth equally as much to win the war against sin? The winning of the war in Europe was a vast undertaking, but we know, in this calm hour of victory, that the winning of this world to Jesus Christ is incomparably greater. If you believe it, make bold in this hour of opportunity to challenge the church of which you are a member to enlist in no less whole-hearted fashion for this world-war which Jesus bids us wage!

THE mid-winter and early spring months constitute the seasons of anxiety and opportunity for home and foreign missions. A magnificent and exciting finish to a great campaign at the last hour of the Convention year is to be expected as the returns pour in to Atlanta and Richmond in April; but we must not place our chief reliance upon these eleventh-hour

gifts. Too much is at stake to risk the exigencies of weather and health conditions. A careful, well-made plan should be determined upon in a conference of pastor, deacons and other church officers at a special meeting in January. Then with details thoughtfully and prayerfully worked out, the plan should be submitted to the congregation, with enthusiastic expressions of approval from leading laymen. A worthy offering will certainly result. To wait until April, preach a sermon and take a haphazard collection, will almost as certainly result in the giving of a sum which discredits church and pastor.

NORTHERN Presbyterians announce that \$7,000,000 of the \$10,000,000 Ministerial Relief Fund which they have set as their goal has been secured. Southern Baptists have just entered upon the campaign for \$3,000,000 for this purpose. We must succeed, and that right early, both for the sake of the worthy cause which we have long neglected, and to redeem ourselves in the eyes of brethren with whom our negligence has discredited us.

A LAD who had spent a week away from home for the first time, upon returning remarked with satisfaction: "Well, there's the same old tree standing in the front yard!" Month by month our soldiers will be returning from camps and overseas, and they are going

to be mighty glad to see the old familiar landmarks of home. But they will have a new vision of the world and a new outlook on life. They will be readier than any like number of men in the nation's history to lend a hand in enterprises that call for leadership and challenge to unselfish service. The church that fails to have on a worthy program of community and world-wide evangelization will lose its best opportunity of a generation. What a day for a great Sunday school, a great B. Y. P. U., a great missionary objective!

AN approximate estimate places the number of one-room Baptist church buildings in the South at 14,000. Many of these are not only inadequate, but are dilapidated. For practically four years church building operations have been greatly diminished, and for two years have been almost at a standstill. Indications point to the prospect of the erection of thousands of new houses of worship and the repairing and remodeling of other thousands within the next few years. Shall old errors of architecture be perpetuated? No wiser statesmanship could

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be displayed than that of the Home Mission Board in its Department of Extension as it plans to help needy congregations not only to build, but to build types of houses that will serve the church's need for well-rounded religious activities.

"How long ago was it that your last full-blooded pagan ancestor died?" Is there not enough superstition left amongst us to justify the question? A missionary was in conversation with a friend who spoke of the fatalism brought to light by the war. He then went on to speak of the taint of superstition in so many enlightened people, such as spilling salt, sitting down thirteen to a meal, touching wood when someone thanks God for a mercy, the refusal to begin an enterprise on certain days, the carrying of charms to prevent sickness, etc. "Why," said the missionary, "this is all of the essence of the primitive beliefs. It is pure animism and paganism. I suppose, if people only knew the misery of the daily fears of pagans, they wouldn't dally with such. All such superstitions are like the taints brought from cast-off refuse by flies and deposited in our dishes. People do not joke any longer about fly danger; I trust they will be ashamed of their lurking superstitions." Read Galatians 4: 8-11.

IT might have happened, though it did not: Occasion: the Lord's Supper; scene: the church auditorium, well filled with members. The cup is being passed, the rule being that the member at the end of the pew partakes and passes it to the next one, and so on till all are served. But one man, right in the middle of the pew, gets hold of, sips a portion—and then grimly holds on to the cup. "Pass it on," said the man beyond, but he would not do it. "Pass it on," said the deacon, in a low but earnest voice; but he would not do it. The pastor, seeing that there was some trouble, tip-toed to the pew, and taking in the situation, said: "Pass it on; the cup was intended for others besides you; don't stop it; pass it along." But the man clung to it all the harder. "Absurd!" you say. Yet not so absurd, nor yet at all comparable in selfishness and meanness to the man who has received the gift of eternal life through Jesus Christ, but refuses to pass it on.

THERE is an illuminating and rebuking story being told of a bright-eyed Japanese girl who was about to return home from a trip to America. She was delighted with all things American. "But," she said wistfully, "there's one thing I miss that makes your home seem queer to me. You know I have been with you to your church and I have seen you worship your God there. But I have missed the God in your home. You know, in Japan we have a god-shelf in every house, with the gods right there in our homes. Do not any of the Americans worship their God in their homes?" You have been thinking that you ought to have family worship; why not make this the one New Year's resolution that you will not break? We must remove this fault from our Christianity which even the heathen criticise.

To see ourselves as others see us is sometimes a helpful exercise. In a meeting of the Yorkshire Baptist Association, New Zealand, a paper was read in which were given quotations from three eminent friends regarding the strength and weakness of the Baptists. The Congregationalist said: "Your strength is your correspondence with the original practice of the New Testament; you make the moral meaning of baptism unmistakable. But your special emphasis is a bar to Christian reunion, you lay stress only on individual faith, whereas baptism also symbolizes divine grace." The Wesleyan replied, "Your strength is your devotion to evangelical truth and rich Christian experience. Your weakness is theological narrowness, excessive individualism, lack of a connectional system,

and too little use is made of lay preachers." The Quaker friend replied, "Your strength is your evangelical emphasis, your public confession of faith with definite and dramatic entrance into the church, the stress on personal decision, and the stand for supremacy of conscience. Your weakness is your theological narrowness, your Scriptural literalism, the making baptism essential to membership, the want of a circuit system, and the lack of sufficient definite teaching to young people." It is refreshing to note that our brethren in far-away New Zealand are counted worthy to bear the criticism of "narrowness" which we Baptists in America have come to accept as a tribute to fidelity to Christ and the Scriptures.

DURING the recent United War Work campaign a busy school teacher wrote a personal note to the parents of every child in her room—about sixty—explaining the purpose for which money was asked and asking that the child be instructed as to how much it should subscribe, the limit being \$5.00 for any pupil. Suggestions were then given for making the money, so that the gift would be the child's very own. In March, Southern Baptist Sunday schools will observe Missionary Day. Why should not every Sunday school teacher begin now to make plans for the offering of his or her class? Subscriptions made three months in advance could be paid weekly or monthly, and many times the usual amount raised—and many times the blessings conferred upon those who earn their gifts.

THOUGHTFUL observers state that the tide for victory began to turn so immediately following the President's national call to prayer and humiliation that we can scarcely think of it as a coincidence. Beginning Sunday, January 5, Southern Baptists are called upon to observe the "Week of Prayer" which has come to be such a mighty power for missions in thousands of churches. The pastors of the South are asked to preach on "The Stewardship of Life and Money"—an intensely vital subject in this hour—and the Foreign Mission Board has mailed material of a thoroughly practical nature to all pastors whose names were available. Let us make this the greatest week of prayer in Southern Baptist history.

WORLD DEMOCRACY AND FOREIGN MISSIONS

Rev. H. H. Hibbs, D.D.

What Part have Missions and Missionaries Played in the Upheavals which are Shaking the Nations of the Earth? Dr. Hibbs Cites Facts and Proofs which Cannot be Controverted

There is a great caste system in every nation in the world, and there has always been and will always be until Christianity has done its perfect work in teaching every man not only that he is his brother's keeper, but that he is also his brother's brother. We may be our brother's keeper and conceive it to be part of our duty to him, as his keeper, to teach him to keep his place in the world as our subordinate, as our servant. In India the offal of cattle is purer than distilled water upon which the shadow of a low-caste man has fallen. A Brahman would let a wild dog lap the water at his feet but would throw a stone at a low-caste man who wanted to draw near to the same well with him to slake his thirst.

Only a little while ago the natives were not allowed to walk on the sidewalks but were compelled to walk in the streets in Johannesburg, Africa. Tell it not in Africa, publish it not in the streets of India, that we here in our splendid democratic South, have Jim Crow cars and disfranchise many thousands of our fellow citizens because they are black; and what is more

significant, we all justify our conduct on perfectly good Christian grounds. Do you not suppose the Brahman justifies himself on perfectly good grounds in holding himself above his low, ignorant, unclean neighbor? One of the desperate problems in the world is how to lift up the low brother by means of the high brother and yet not degrade the one above. Man has been trying to solve this question through all the ages, and has tried all sorts of means, especially wealth and education, art and culture. Another great cleavage in this world is that caused by the division of the peoples into races and nations. In the boundaries of nations, history has, up until now, not paid enough attention to racial distinctions; but now there is a great movement in the world to make the national boundaries coincide with the division of the world into races, as far as it is possible. The Czecho-Slovaks and Poles are demanding a new nation each, where their racial genius may have a chance to assert itself. Patriotism has always been one of the great powers in the world, but it has been just as strong a force in the life of a strong nation in exploiting a weak nation, as it has in one nation protecting itself against another. Patriotism needs regeneration and sanctification as much as any other force in the world. The strong nations must be taught that they are the weaker nations' brother and keeper.

"God has through this war marvelously ushered in a new era of government. Morocco is developing rapidly along economic, social, and intellectual lines, under France, even during the war. More highways, railways, and public buildings have been built in Morocco during the four years of the war than in the forty years that preceded the war. Algiers has developed on every line since the war began, also in the line of tolerance and favor towards Christian missionaries; and our Methodist brethren have one of the finest and most strategic points for winning the whole of North Africa in their new mission on the Algerian coast."

Albania, in Europe, is just now under French and Italian rule beginning to have a chance in life, and is appreciating it. All her people knew before of a strong nation was learned by the exploitation of the unspeakable Turk rule. If these things are done by France and Italy during the war, what can and will be done after the war by all the great Christian nations if they continue in the good Christian way of helping the weaker nations instead of exploiting them for their own selfish ends? Bishop Gore, of Oxford, said here in Birmingham the other day that "We in England have shamefully exploited the black man in the past, but have learned better now."

In all probability the greatest good that will come to the world as a result of this war will be that the strong nations will learn that they are their weaker brother nations' keepers; their weaker brother nations' brother. What has foreign missions had to do with this principle, working now so mightily in the world among individuals and nations? Much in every way, and how mightily I shall now try to prove by a few illustrations.

It is now a well-known fact that the Kaiser expected at the beginning of the war to start a "holy war" in the world by turning loose the two hundred million Mohammedans against the Christians. He had laid all his plans to do that, and Mr. Morgenthau, our Ambassador to Turkey, in his articles in the *World's Work*, tells us about it. "The Sheikh of Islam, under the order of the Sultan and the Kaiser, sent forth the order for this 'holy war,' " as quoted by Mr. Morgenthau: "Take them and kill them wheresoever you come across them. Behold, I have delivered them into your hands and you shall have supreme power over them. He who kills even one unbeliever of those who rule over us, whether openly or secretly, shall be rewarded by God. Let every Moslem in whatsoever part of the world he may be, swear a solemn oath to kill at least three or four of the infidels who rule over him, for they are the enemies of God and the faith," etc.

The times were very propitious for just such a war, we are told, for the Mohammedan countries, one by one, were falling

away to the Christian countries, and these Christian infidels were now the masters of nearly all the 200,000,000 Moslems. There was great unrest among all these people. Why did they so signally fail to respond to this call of their holy leader, the Sultan of Turkey? Why did millions of them turn against their religious rulers and fight against the Sultan of Turkey and the Kaiser? Arabia, the protector of Mecca, rebelled and now glories in its warfare with the Allies, and has high hopes of national freedom and development under an English protectorate.

I heard a Turkish medical missionary say a few months ago, in an address made here in our city, that it was a well-recognized fact in the East that the reason for the failure of the holy war was the life and labors of love of the missionaries through all the years that are past. The unselfish lives they have lived and the many uplifting things they have instituted and fostered among the non-Christian peoples of the East, caused them to restrain their hands when it came time to join in a war against their best friends. In one case the influence of one lone young woman missionary, away back in Turkey, held in leash the wicked German officers, and prevented them from doing their diabolical will upon the Armenians.

Some time ago, since the war has been in progress, a traveler was in an Indian city at a great mass-meeting held by Madam Besant, the great apostle of theosophy and unrest in India. She made a great speech, and mightily stirred the natives against their rulers, the English. She said many things about the misrule of the British in India. The traveler noticed that the British officers, who had the rule of the people of India, seemed very calm and undisturbed. He could not understand their attitude and asked them, "Explain your indifference to this great and terrible agitation here in this country, and at the time of this war, when the empire needs the aid and co-operation of all its people." "Ah, let them go; they do no harm; not one of them would, for anything, see India severed from the British crown, and every fellow is ready to fight for the preservation of the unity of the empire," they replied. With all the imperfections of the rule of this great Christian nation over the peoples of the world, all her colonies are content and happy under her sway. Why? Because wherever her commerce and army goes, her missionaries go, and she rules largely as her missionaries preach.

Democracy has been described as the force active in the world that brings the plain man into his own; would it not be more correct to say, as we see it working in the world today, that democracy is that moral force active in the life of men and nations by which those of high degree lift up their brother of low degree to their own level. This uplifting process among men has been the very heart of missions from Jesus Christ to William Carey, and from William Carey until today.

A MEETING of the Foreign Mission Conference of North America in New York recently disclosed the vastness of the work now being undertaken in the dark continent. The report shows that in all there are 119 societies engaged in the work. Of these eleven are African, thirty-six American, thirty-six British, twenty-nine continental, one Indian, and six international. "The modern missionary, as seen by these reports," the *Christian Work* comments, "has to be a student, not only of geography, health conditions, productiveness and the habits, beliefs and customs of the people, but must earnestly and skillfully lay hold of every problem as it arises, counting nothing small or worthless in trying to uplift and enlighten a race which has been so long enshrouded in darkness. The vision of the whole world made safe for democracy which has been so clearly acclaimed by President Wilson gives to all missionary workers a new motive and a new inspiration."

Home Mission Retrospect and Outlook

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

A Summary of Progress, Prospects and Problems as Faced by this Mighty Agency of Southern Baptists for the Bringing In of Christ's Kingdom Among Men

As compared with 1908, Southern Baptists in 1918 exhibit the following increases: In money raised for all purposes, 100 per cent; value of church property, 113 per cent; membership, 41 per cent; money raised for home purposes, 50 per cent; money raised for missions, 74 per cent.

That is great growth, splendid. The evangelical bodies of America from 1906 to 1916 grew 24 per cent. Southern Baptists from 1908 to 1918 have grown 41 per cent. At the same time they have doubled their giving and almost doubled the missionary offerings.

In home missions, which has materially helped and conditioned all this general advance, the progress has been even more marked. In 1918 we gave to home missions 162 per cent more than in 1908. The advance was from \$265,000 to \$694,000.

In baptisms the Home Mission Board fell off in 1918. The work of its missionaries had been showing a steady and remarkable growth yearly for almost every year of the ten. But the baptisms fell to 31,000 in 1918, from 37,000 in 1917, and 43,800 in 1916. Still, taking the average for the three years, the baptisms resultant on the effort of the missionaries increased 100 per cent in the ten years.

One of the deep-seated characteristics of Baptists which gladdens my heart more and more every year of my life, is their abiding passion for evangelism. We expect our Mission Board to show superior evangelistic results through their missionaries. The first time the Home Mission Board reports showed an indication that the results of soul-winning effort were not steadily climbing, the promptest cognizance of the fact was taken by the Convention and a renewed enlargement of the efforts of its workers and their increase in numbers was fraternally urged.

The Convention did not bother itself to dwell upon the fact that the Home Mission Board missionaries for more than ten years have never failed to secure at least three times as many converts and baptisms as are reported by any other Home Mission Board in America. And, though I have repeatedly called attention to this significant leadership, and expect to continue to do so, I am rather glad the Convention did not notice the pronounced leadership of Baptists in home mission converts, even when we slip back from our own best. Soul-winning is too urgent a business of the churches and of our every mission agency to take much gratification in a mere leadership, while hundreds of thousands of our people do not know our Lord Jesus Christ as Saviour from sin.

Under that part of the heading which says "Outlook," there is much to be said; there is much, so much, to be done! The impressive tangible token of the large work which the Home Mission Board has undertaken for the present fiscal year is the \$1,000,000 apportionment designated for home missions by the Southern Baptist Convention.

The Convention understood the gravity and magnitude of the tasks which confront Southern Baptists, and the fitness of the Home Mission Board to grapple with those tasks. When the Convention met, the hearts of the nation were deeply stirred and every faculty taut in connection with the world war. Our own Baptist boys were in the camps or moving across the seas to the foreign front, several hundred thousands of them. About one in five of all the soldiers were from Baptist homes or of Baptist predilection. The universal and almost instinctive response of the denomination was to do something large and measurably commensurate with the need of these boys of ours for spiritual counsel and guidance. With hearty unanimity

\$1,000,000 was voted for home missions to take care of the soldiers, of the people back home, and of all the various regular activities of the Board.

The Board has conducted a great service to help the boys in the camps, confronting in the War Department official in charge of religious work among the soldiers, an accredited authority who has not shown himself friendly to the Baptist views of army work. Much of the year has been spent by Dr. B. D. Gray, our corresponding secretary, and by Dr. George Green in trying to get such rulings from the department as would not cripple the Baptist war service.

How we wish our success had been fuller than it has been! The happenings of the year in the Government's attitude on religious and welfare activities in the army deserve and are going to receive careful scrutiny in future years, for our very freedom in religion is involved. But we greatly rejoice to say that our Baptist war service not only came promptly into marked efficiency, so that it attracted the favorable comment and congratulations of the other evangelical Christians, but it has maintained itself until now, and will through the succeeding months of the fiscal year.

At one time there were about 100 camp pastors. When the much-mooted Keppel order made necessary a complete shifting of the line-up, so far as service of the responsible evangelical bodies was concerned (though Catholics, Jews, Christian Scientists, immigrant, and non-Christian groups, were not hindered!) the Baptists reduced their workers to about sixty. To meet the requirements issued by the Third Assistant Secretary of War, the workers were no longer called "camp pastors," though that is probably the best name, and assuredly indicates the needed service, but "Baptist war workers."

Harassed though this service has been by the uncertainty incident to the changing orders (the original intent of which seems to have been to get rid of the denominational service), our war workers had up to November 11 led 33,333 men to the profession of faith in Jesus Christ, besides ministering in ways too numerous to mention to the soldier boys, and to their people at home or while visiting their boys.

The space is not adequate to tell in detail of all this service, or of that in the ten regular departments of the Home Board's work.

Under Dr. W. W. Hamilton, who has become the superintendent of evangelism, the evangelistic service of the Board bids fair to make splendid and great growth. The "psychology" of events, if one may borrow a term from the environmental salvationists, call for a great wave of Baptist evangelism to follow the world war. It is better to say, the Spirit of Almighty God is wooing us mightily to such a revival, by tokens I cannot set down here, but which will be found in the heart of many a reader of these lines.

The enlistment work of the Board is shaping itself preparatory to going forward into fields white unto harvest and neglected by Baptists these many years. The coming of Dr. S. Y. Jameson into the position of superintendent of enlistment has been hailed as a favorable omen for this work, whose potentialities are immense. Baptists must do a great helper-service for our many retarded churches, or else have their historic aptitude for serving rural needs called prominently into question.

God help us and pity us, if we must wait until unfriendly uplift agencies shall goad us by their criticisms into this service, which we know how to do far better than any welfare agency in the world can ever know! The Home Board is preparing to lead forward in a great service of helping the churches into

a fuller life, and is already doing a splendid work on a restricted scale.

The Home Board, through Dr. L. B. Warren, superintendent of church extension, is this year closing up the work of raising the million-dollar loan fund. Dr. Warren is actively prosecuting the campaign, and we are very hopeful. The Board calls on our people everywhere to respond to the appeals for this fund, by which it is expected to do much to blot out the reproach of more than 3,000 houseless churches in our Convention.

In Cuba and Panama, the work prospers. In the school field we have about forty schools, with 225 teachers, and more than 6000 scholars—thirty-six schools in the mountains, five among foreigners, and several in Cuba. In the Indian field, nine missionaries labor with wild tribes, and twelve among civilized tribes. In the Negro field, forty-five workers are building up churches and bringing in several thousands of converts.

In the field of educational publicity the Board is rendering a larger service than ever before. The superintendent of publicity has not had to work to create a demand for informational and educational material in the printed page. The demand of the brotherhood has steadily kept pace with the service or moved on before it, challenging the Board to spread broadcast material that will help our people to understand the strange forces which, taking advantage of the war stress, are spying on our liberty in Christ, seeking to thwart and destroy it. But for the valued aid of Dr. Gray, and the heads of the various departments, it would have been impossible to render the increased service in this sphere. As I write this, I feel the tug of the brotherhood calling for a larger service still, and rejoice that it is so. This we shall do our best to render, for the work, for the truth, and for the Kingdom.

There are evidences in many quarters that Baptists of the South are deeply stirred. They are seeking to understand those things the grasp of which is necessary to doing wisely the work

of reconstruction which lies ahead. They are ready to do great things for home missions, and for every other cause which shows its fitness to transmute into effective action their passion for truth and religious liberty, and for the salvation of the lost.

The Home Mission Board never before had entrusted to it such large responsibilities as it has at this hour. We ask the prayers of our people everywhere for the Board, that it may have wisdom; for its corresponding secretary, that he may lead wisely in these days of stress; for its every official worker in the departments, that he may be given all diligence and zeal and wisdom adequate to the best service, and for all of its devoted missionary workers everywhere, that they may know how to interpret Christ and his truth in these days when many trumpeted spiritual panaceas promise much, but lead only to blind pockets, confusion and despair.

It is a time to pray, and a time for great giving. It would be calamitous now, when Baptists need as never before to strengthen the agencies which stand for, conserve and further principles which our people prize as they do life, if they should allow these agencies to be crippled or discredited for lack of support. No church unionist, or enemy of spiritual religion, could wish any better of a Christian body, which against all their blandishments, stands for the old pat'is of the eternal God, than that its members shall be drawn to give their money to other objects while they neglect the more vital things of their faith.

If there be any who would thus rejoice in a Baptist failure to strengthen their own spiritual agencies so that they may lead forward in overcoming subtle snares and angel-robed spiritual lies, they will be disappointed. Southern Baptists, we pray and we believe, are going to come up in a great support to home missions during January, February, March, and April, and on April 30 they will have in the treasury of the Home Mission Board every dollar of the \$1,000,000 apportioned—with no debt, and with a clean slate for a greater home mission effort next year than ever before in our history.

Two Weeks In Japan

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

The First of a Series of Letters Written from the Foreign Fields which Our Corresponding Secretary is Visiting

Two weeks in Japan do not warrant dogmatic opinion upon the people, their customs and institutions. There is in every case a racial mystery that is not penetrated quickly and easily. It is true, however, that racial contrasts and characteristics impress one upon first acquaintance more than they do after greater familiarity. Especially do the outstanding features of a people's native life impress one who has long felt a deep interest in them and at last stands among them as a sympathetic observer.

After many years of prayerful attitude toward the Japanese people, the writer has for two weeks walked among them, visited the chief cities of the empire, their great schools and historic temples, and observed with keen and unflagging interest their manner of life as exhibited on the streets, in public places and commercial houses, besides reading their daily papers (in English), and by a thousand questions of those of long residence, seeking interpretation of what he has seen and heard without understanding. Perhaps in the case of no other living race are the contrasts and characteristics more marked for an American than those which exist in the case of Japan. Every scene has been engaging, every hour full of incident and revelation, and much that has been learned bears directly upon the great missionary enterprise and has value for those who covet success for it. We pass over those things which are only significant for their novelty and which concern the curious only, to notice briefly some things which are more significant.

It is quickly discernible that the nation is at present agitated by the same things which are uppermost in the public mind in America. The headlines in the morning papers, the conversation on the cars and in the hotels, indicate the fact that the great war has shaken up the mind of the East. We have in these facts a new demonstration that there is a community of interest throughout the civilized world. Japan has realized that she cannot live to herself and has assumed with America and her allies a burden of responsibility for the world. A new contact has been created between the East and the West. A mutualness of interest, a new approach and closer sympathy have been created. A fresh realization of the fact that common interests exist, makes room for unbiased conference and the unprejudiced consideration of the higher things for which the missionary enterprise seeks audience. Missionary opportunity has evolved which thoughtful and earnest Christian men and women dare not fail to improve. The war has made possible great and immediate expansion of Christian missions in Japan.

Another fact which shows the common effect of the war upon the East and the West is, that while not to the same extent, yet to some extent, and we hope, to large extent ultimately, the war is cheapening German rationalistic thought and method in educational institutions. All observing men who are interested in Christian missions have looked with alarm upon the growth of rationalistic scholarship in the schools and among the intellectual classes of Japan. Indeed, education has far

outrun evangelization among these people, and the great universities of Germany, England, and America, where the traditional Christian faith is held with least reverence, have largely influenced the mind of scholars and teachers in Japan. The war will create disillusionment here as it has done in America, and the situation is already developing a new courage in the Christian schools here as in America, and these may be expected to enforce a more positive Christian influence and impart a more positive Christian doctrine because of conditions which have developed. The intellectual atmosphere is clearing and it may be expected that the thought of Japan will more and more converge upon the great Christian verities and that the thinking of the masses will more and more be drawn into the main channels. This fact stresses the importance of our Christian schools, creates enthusiasm for them and should command a new support of them.

The war has here also, as in America, revealed a moral and patriotic obtuseness on the part of certain classes. Profiteering is rampant and more money has led to more extravagance. I quote the following from an address by Baron Shibusawa, which is characteristic of the thinking of many of the leading statesmen of Japan: "What is urgently needed of business men is their character-building, as most of them are sadly lacking in moral training, and they should be taught the duty they owe to their country. Otherwise they will be overwhelmed by a social cataclysm and damaged beyond all repair." It is apparent that there is a growing realization that Japanese character must secure from some source moral reinforcement and that the old religions do not supply this. It is this for which

Christianity comes to Japan and this offers those who conduct the Christian mission enterprise their great opportunity, and it is an opportunity which must be embraced without delay.

Another matter of missionary significance is the new missionary activities and methods of Buddhism in Japan. The like of Buddhist imitation and plagiarism of Christianity has not often been seen. Although in all the long history of this religion there have been no such things as Sunday schools or song books, the priests have in the last two or three years appropriated our methods with astonishing and ridiculous avidity. They have adopted and adapted our hymns and tunes bodily, substituting only such words as "Shaka Muni" (Buddha) for the name of Jesus, and other verbal changes which will lend these hymns to the Buddhist propaganda. They have started Sunday schools and are using in them helps identical with ours in form and style, using the text of the Buddhist literature in place of the Christian Scriptures. I was shown some of their Sunday school periodicals the other day, and I could not distinguish them from the Japanese Christian periodicals of the same grade. This means that consternation has befallen the camp of Buddhist priests; but it may also mean that by this use of Christian methods the situation may be turned against us if Christian men and women do not press the battle to the gates now.

Southern Baptists ought within two years to double their missionary force and equipment in Japan; if they will do it, they may indulge the most optimistic expectations as to missionary results. The opportunity is ours if we will embrace it. The times, changes, and currents of thought seem to conspire to make a great missionary opportunity—and this for Baptists in particular.

Winning the Lost In Our Midst

W. W. Hamilton, D.D., Superintendent of Evangelism



Rev. W. W. Hamilton, D.D.

After the war! The newer South! Peace! These are words which become increasingly meaningful to every man and woman among us. An almost tragic pressure of intellectual, social, political, and religious problems will now be upon us, and the question for us to answer is, Will Baptists of the South be strong and wise enough to spiritualize the quickened life of our land and solve the problems which are at hand? We must be ready when our boys come home to offer them the moral equivalent of war. We must meet them with a worthy program of world conquest. We must present to them the duty of enthroning Jesus in their own hearts and lives, and we must call them to the task of proclaiming to the nations that if Christ but make them free, they shall be free indeed.

Our department of evangelism offers the denomination one of the readiest and one of the most important agencies for the work now given us to do. Under the guidance of God, this department seems to have come to the Kingdom for such a time as this, and we shall surely be disobedient to the heavenly vision if we fail to use it.

This is in accord with the Baptist spirit and is in keeping with their history. Our pastors and churches and denominational agencies have always been dominated by the evangelistic, the missionary purpose, and have carried everywhere and in every way the message of salvation. The results show that God has given his approval, and our people will never be willing to turn from that which has been our life and growth and power.

In addition to the work done by churches and pastors and evangelists, our State Boards helped to prepare the way for the larger expression of evangelistic interest. Following the presentation at two or three annual meetings of this desire for a Southern Baptist Convention Department of Evangelism, the

final action was taken in 1906 at Chattanooga. No one who was present can forget the addresses delivered on that occasion, and the enthusiasm with which the Convention expressed its desire for the quickening of the life of our churches and its unwavering allegiance to the gospel message.

The department of evangelism was put under the control of the Home Board, and in the fall of the year 1906 the writer of this article gave up his pastorate in Louisville, Ky., and accepted the task of planning and organizing and directing the work. Necessarily the first years were given to foundation laying, but at the end of three years there were eleven evangelists, and they reported for the twelve months preceding 3082 additions, 1989 baptisms, and 146 young men and women as volunteers for the ministry or mission work.

Following the decision of the writer in 1909 to resume the work of the pastorate, Dr. Weston Bruner was elected to the position of general evangelist, and under his direction the department of evangelism reached far larger proportions and showed far greater results. For the years from 1906 to 1918 the reports show for the department of evangelism a total of 116,397 additions to Baptist churches, 85,537 baptisms, and 9461 volunteers for the ministry and missionary service. The largest results were reported in 1916, with twenty-eight evangelists, 20,709 baptisms, and 27,714 additions. Dr. Bruner's resignation in that year and the decrease in the number of evangelists in 1918 to seventeen (and since then to twelve), caused the 1918 report to show only 11,286 additions, 9011 of these by baptism.

At the Hot Springs (Ark.) meeting in 1918, a "Memorial on Evangelism" was presented to the Convention which had been adopted by a "Conference on Evangelism." This memorial was read by Dr. L. R. Scarborough, chairman of the committee, appointed. It cited the fact that we were "not meeting this opportunity and performing our duty in a fashion

worthy of this high call and task," and called "our people back to a new emphasis on evangelism, urging our Boards—Associational, State, and Home—to increase their evangelistic forces and enlarge their soul-winning programs."

At its June meeting the Home Board asked the writer if he would again take the direction of the department of evangelism. Feeling that he had been drafted by the denomination for a difficult and exacting and responsible and yet for a glorious task, the call was accepted and the work resumed in September.

The evangelistic staff must be gradually increased to at least forty or fifty; the program of individual and city and county and state meetings must be planned; the soul-winning purpose must be quickened among all of our teachers and workers and churches; the truest, sanest and most virile kind of ministry must possess us all. This Home Board evangelism must be scriptural, doctrinal, denominational, constructive, compassionate, spiritual, heroic, self-sacrificing, and must exalt Jesus as Saviour and Lord. This is the desire of those to whom it has been entrusted.

A GOLDEN OPPORTUNITY

Rev. W. Y. Quisenberry, D.D.

Shall We, for the Truth, Be Less Concerned than are False Prophets for Their Error?

Why not undertake to reap the golden harvest that is all about us as Southern Baptists? There has never been before in the history of the South as much ready money as there is at this time in the hands of the common people. This fact is so evident that it needs no proof. Even the negroes are buying elegant clothing, fine buggies, and high-priced automobiles. Nearly every child in the cotton states has money.

Now the opportunity, as I see it, is for Baptists to do real, intelligent, Christian colportage. In my judgment, with the right kind of colporteurs, tens of thousands of dollars worth of Bibles and Baptist literature could be easily placed in the hands of the people, and these books would be read and re-read in the country homes, and mold and direct the lives of our people.

We have lost the art of the personal appeal which was so largely followed by the Master himself and by Paul as he went from house to house beseeching men to be reconciled to God, and disputing with them concerning the Kingdom. Many a lost sinner could be won to Jesus by these Godly colporteurs in their heart-to-heart contact. Many a family altar could and would be established by the visit of the right kind of colporteur. Many a student would be won for our denominational colleges, and many a country boy might be won for the ministry as he comes in contact with this man of God. Our denominational papers could be very largely increased in their circulation, the general boards as well as the state boards, and the woman's work would have a great opportunity to supply their rich literature to those who need it most, and who perhaps would be most influenced by it.

I wonder how many who are reading these words have stopped to think of the marvelous progress made by the Mormons within the present generation. It is said they control the political vote of five states and have the balance of power in two others, and at one time last year they had \$22,000,000 in their church treasury for religious propaganda. Each one of this sect tithes. They have made this large growth not by the public ministry so much as by the printed page distributed by their colporteurs as they went from house to house selling their literature where they could, and giving it where they could not sell it. The Seventh-Day Adventists have won their largest victories by means of colportage. Not long since they shipped from their publishing plant into one of the Southern states to their colporteurs two freight cars filled with their literature, at one shipment. They are nothing like so many in numbers as

we Southern Baptists, but they are giving many times more per capita for the spread of their doctrines than we. Their growth has been largely by the printed page and the personal appeal. Then remember the phenomenal progress made by the Christian Scientists; their great success has been achieved very largely through a system of colportage, women being very largely the colporteurs. Yet to my surprise when I asked one of our state secretaries how many colporteurs were at work in the state, he said *one*. Now in my judgment there ought to be at least one Godly, intelligent, energetic, tactful colporteur in every district association in the South. He could and would reach many of the non-contributing churches and individuals as no preacher can.

It is surprising to one who has not tried it how many books can be sold by going into the homes with the books and showing them and telling a word of their contents. I remember once going to a home where there were a father, mother, and eleven children. When I drove up, I introduced myself to the father, who was sitting on the porch. He said they did not need any books and would not buy any, but insisted that I come in and talk awhile with him. After talking some time, his wife came out and insisted that I spend the night, saying that she had five sons, none of whom were Christians, and that she would like to have me stay and speak with them about their souls. After this appeal by the mother, I consented to stay. After supper, before retiring, I asked if I could not have a word of prayer with the family, and when the Bible was brought it was a very small one with exceedingly fine print, the s's made like f's. After I had read and prayed, the old gentleman suggested that I might show the books to the family. Up to this time he had refused to let me open them, saying they did not need any. When I had shown the books he asked me to select one for each of his children, and when I had done that, he said, "Old woman, would you like to have one?" She said, "You know, husband, I have always wanted a family Bible." He turned to me and asked, "You haven't got one of those, have you?" I said, "Yes," and before I went to bed I had sold this family \$17.05 worth of books. I learned afterward that two of the children were led to Christ as a result of this visit and the books sold.

This is only an illustration of what can be done, and in my opinion ought to be done now while there is so much money in the hands of the people, and when they are reading as never before. If we Baptists do not supply the people with that which is good, the world, the flesh, and the devil will supply them with that which is not good. Why should we not have some real, live, Godly men and women working along this line? Is there any good, real reason for not doing it?

THERE is a story of a train-boy who passed through the car and gave to every passenger one peanut. A few minutes later he came back laden with the savory-smelling tubers which he cheerily offered at "five a bag." His stock was quickly exhausted, amid the smiles of appreciative customers. Try this on your church! Give them a taste of missions through palatable morsels of news, stories, illustrations, pictures, etc., taken from HOME AND FOREIGN FIELDS, month after month; then when the time comes for your missionary offering, see how gladly and generously they will respond. We invite your cooperation, through the "Making Missions Real" page, in passing on plans and methods which you have found worth while.

MR. A. T. PIERSON says: "The power of God is at the disposal of praying souls. Prayer has gone up to heaven, found acceptance, and returned in answers of almighty power as moisture goes up in vapor and returns in rain. Supplication, when it is in accordance with scriptural conditions, commands divine interposition."

At Work Among the Indians

A Survey of Baptist Home Mission Work for the Indians, by the Workers in the Field



Our Indian Missionaries.

Reading from left to right: Miss Mary P. Jane, Rev. Robert Hamilton, Miss Grace Clifford, Rev. D. Noble Crane, Mrs. D. Noble Crane, Interpreter Orlando Kinsworthy, Mrs. Orlando Kinsworthy, Rev. Harry Bock, Sr.

REACHING THE OSAGES

Rev. D. Noble Crane

Rev. C. W. Burnett began work among the Osages about January, 1905. He baptized nine and received one by letter and organized the Osage Baptist Church in 1906, with ten members. Old Grandma Newatchie, who is now about ninety years old, and who has remained faithful during all the years since that time, is still living.

Rev. Burnett was succeeded in the work by Rev. John A. Day, who labored faithfully from August, 1906, to September, 1913, during which time he baptized twenty-four, and received four by letter. Rev. Day was a good missionary and was faithful to every trust committed to his care. Many of the Osages remember him with love and confidence.

Rev. Day was succeeded in the work by Rev. Robert Hamilton, who assumed the work in October, 1913, and was on the field until September, 1915, after which time he became missionary pastor to the Government schools among the five civilized tribes. During Missionary Hamilton's stay with the Osages he baptized one, and received sixty-four by letter from the Chilocco Indian School, near Arkansas City, Kan., composed of boys and girls from all the tribes in Oklahoma, especially of the five civilized tribes of Eastern Oklahoma.

Missionary Hamilton was succeeded in the work at the Osage Baptist Mission by Rev. D. Noble Crane and wife, September 29, 1915, who had for five years been stationed at Hominy, Okla., and

while doing missionary work among the Osages at that point, had also served the white Baptist church one-fourth time and built the membership up from fifteen members to 168 members, and under his leadership had erected a church plant costing \$4500.

Since Brother Crane's administration of affairs as missionary at Pawhuska, there have been fourteen Osages received by baptism, seven received by letter, and three received by statement. In 1915 the Osage Baptist Church contributed for all purposes \$354, apportioned to each object fostered by the Baptists in Oklahoma. In 1917, the year we entertained the Oklahoma Baptist Indian Association, for all purposes, we raised and expended \$834.45, \$600 of which amount went for the association. During the present year, to date, we have raised for all purposes \$143.23.

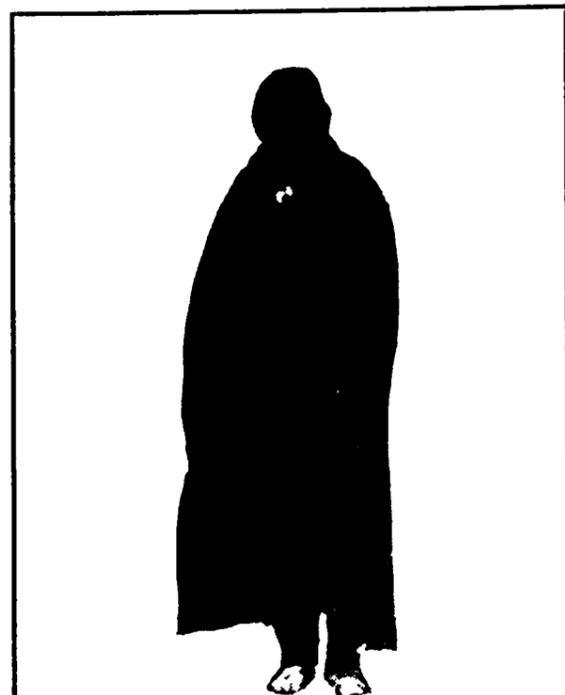
Our Osages have invested thousands of dollars in Liberty Bonds and Red Cross funds. Over 100 of our Osages are soldiers in the United States army, and some of them are in all departments of the service.

The field is Osage County, in Northern Oklahoma, on the Arkansas River, joining the southern line of the state of Kansas, and is larger than the state of Rhode Island. It has some of the finest oil and gas properties in the world, which, together with their leasing properties makes the Osage Indians the richest people in the world. Osage County has a population of something like 25,000, 2250 of whom are Osages, full, and mixed bloods. The Osages are nominally Roman Catholics,

since the Catholics have been doing missionary work among them since 1845; but it is a very small per cent of them that have the remotest conception of what Roman Catholicism is. The Osages are given almost wholly to the heathen custom of the degrading peyote feast.

There is not a more difficult work in Africa, China, or the Islands of Pacific. These Indians are a semi-civilized people, some educated to the eighth and tenth grades in the common schools, and some have been taught some of the industrial pursuits, but because of easy money coming to them through the Government, refuse absolutely to profit by what they have learned in the schools. Designing men, who seek them because of their money, have so demoralized them that the Indian is a negligible quantity in the civic life of a community. It requires great grace, grit, and perseverance to accomplish anything for an Osage in a spiritual way. Our little church is composed of about fifty members, but there is not one-third of them who are dependable members, when it comes to the vital interest of the Lord's Kingdom. We have a small Sunday school composed of from twenty-five to thirty attendants, white and Indian, which has been mentioned throughout the year. Preaching services are held each Sabbath, noon and night, and a prayer service mid-week.

The workers are Rev. D. Noble Crane, a native Mississippian; by education, training, and adoption a Texan, and by choice, since 1890, an Oklahoman. He was first a missionary by appointment under Woman's American Baptist Home Mission Society, Boston, Mass. Then he became a missionary under appointment of the Home Mission Society, New York. Third, under appointment of the Home



Nuvatsky.

First Indian convert and member of native church—now about 90 years old.
A faithful Christian.

Board, Atlanta, Ga., since 1910. His wife, Mrs. D. Noble Crane, is an Illinois woman, educated at Mt. Carmel Normal School, and the Woman's Baptist Missionary Training School, Chicago, Ill. She has been in the Indian work for more than thirty years. She is one of the trio of Bonham girls connected so long with Bosane Indian School, Muskogee, Okla.

A third worker is Miss Grace Clifford, a North Carolina woman, trained at Oklahoma Baptist College, Blackwell, Okla. She has been connected with the Osage Baptist Mission for the past nine years, and has rendered faithful service.



"WHEN YOU START TO BUY A FOOL, DON'T PUT YOUR MONEY INTO AN INDIAN"

Rev. G. Lee Phelps, General Missionary to Indians

This association is almost exclusively full-blood Cherokees. There are twenty-six churches, with a membership of 1750. Three missionaries were employed last year, all debts were paid, with a nice balance on hand to start the new year with; the letters reported 130 baptisms during the year; a larger number of churches had contributed to the denominational work than ever before. I think this is due to the apportionment, as last year was the first apportionment ever made to the Indian churches. I am more and more con-

vinced that all the churches want some definite amount set for them to raise.

When the report on temperance was read, a young man arose and made a very passionate address, during which he and all the audience wept, and when he sat down the interpreter told me a part of his speech. He said that strong drink had made for him a real hell to live in; that some years ago while drunk he had struck his own father a blow, from which he died; that he was so drunk that he only had a faint recollection of the terrible deed, but that the deed had tormented him day and night ever since, that Jesus had forgiven him, but that even Jesus could not undo the crime.

If any of you think that the Indians of Oklahoma do not love the Lord and love the Bible and love the church and her missions you are mistaken. The Indians and their part in the work will be heard from in the future.

There are still folk who seem to have doubts as to whether the Indians are capable of achievements. Not long ago, I was talking with a very intelligent white man about the Indian work, and he said, "The Indians are not mentally capacitated for much service, are they?" I said, "My friend, when you start out to buy a fool, don't put your money into an Indian."

While at the Cherokee association we were somewhat inconvenienced for a place to sleep. I had shipped my bed, but the express company had failed to deliver it; so one night after midnight I crawled into bed with a full-blood Indian preacher while he was asleep. Next morning when I awoke he was talking Cherokee to me,

and I raised up on my elbow and said, "No savvy." Then he began talking in very broken English. He said, "What you think it, about big war?" I answered, "Oh, I don't know; what you think?" He said, "Me think it Kaiser he make it big gun forty years; whip it whole world. America heep big sleep; when wake up, lick it Kaiser in one day."



CONTRASTS IN A MISSIONARY'S LIFE

Mrs. D. N. Crane, Missionary to Indians

The pastor-missionary was away helping at another place, and his wife and the lady missionary had retired. The night was beautiful, the moon making out-of-doors as light as day. About 11:30 o'clock a knock at the door awakened Mrs. Pastor. Hastily dressing, she opened the door, to admit a young married couple, both members of our church. The girl spoke, "I am in great trouble, and I want to have a talk with you and the missionary." So I called our assistant, and soon she was with us in our room, the bright moonlight showing our faces to each other plainly.

I questioned the girl, "What is your trouble? Are you sick? Is the baby sick?" "No," she replied; "we are all well, but I have been so troubled all this evening, and I want you to pray with me."

Oh, how gladly we knelt, and poured out our hearts to our Father in heaven—

Continued on page eleven



Deacon Orlando Kinsworthy

Is a product of the Haskel and Carlisle Indian schools. He was converted while in school, and was recently ordained a deacon. He is interpreter for the missionaries.



Nicestiwala and his wife.

This Christian Indian is a member of the Osage church. His recollection of events dates back to 1833, "when the stars fell."



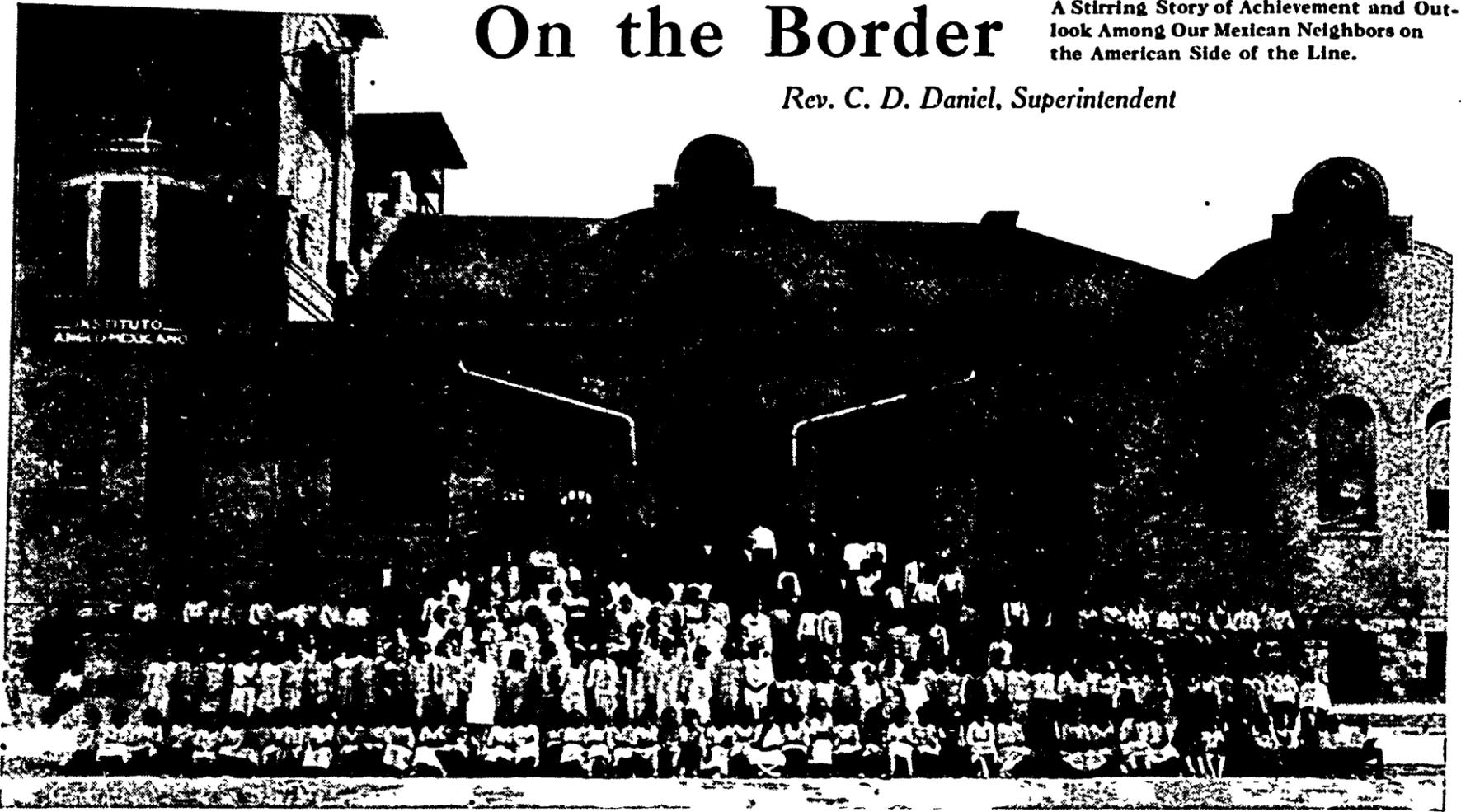
Deacon Raymond Redcorn,

Full-blooded Osage. He was ordained in 1917 by Dr. V. I. Masters and Rev. D. Noble Crane. He and his family are faithful to the church.

On the Border

A Stirring Story of Achievement and Outlook Among Our Mexican Neighbors on the American Side of the Line.

Rev. C. D. Daniel, Superintendent



El Instituto Anglo-Mexicano, El Paso, Texas.

Dr. W. D. Powell, respected, honored, and loved by thousands of Baptists, organized the First Mexican Baptist Church of San Antonio, which was the first in Texas. During many years the church was pastorless, or poorly pastored; several times becoming almost extinct. But God raised up a man for the evangelization of this magnificent metropolis of the Southwest, which contains a greater number of Mexicans than any other city in Texas. Of San Antonio's 45,000 Mexican population, some 15,000 are permanent residents; many of them wealthy.

Bro. Felix Buldain, a native of Spain, of French descent, is the pastor. He was educated for the Romish priesthood; was eleven years an active priest; had several interviews with the Pope; traveled extensively in European and Latin countries on special papal missions; was converted to a saving knowledge of Christ by a conscientious study of his Latin Catholic Bible, which also made a Baptist of him, without human intervention, while he was yet in Europe. He was baptized in Mexico by Rev. J. E. Davis during a revival that he conducted for Mr. Davis; came to the pastorate of the San Antonio church in 1912; was ordained to the gospel ministry in the First Baptist Church of San Antonio, during the pastorate of Dr. S. J. Porter. Brother Buldain has access to a greater number of intellectual, wealthy Mexican homes, and preaches to a greater number of this class than any other three preachers in or out of Texas. While a poor, ignorant Mexican's soul is worth just as much as the wealthy, the influence of the wealthy is vastly greater. This

great gospel preacher's influence is sadly limited by the lack of an adequate building and equipment. Baptists will honor themselves and the cause of Christ by immediately supplying this most urgent need.

Brother Buldain is preparing an exposition of the Bible, which he will begin publishing as soon as satisfactory arrangements can be made with some publisher. Because of his profound knowledge of God's Word, his scholarship and logical mind, it will be the most valuable Bible literature in the Spanish language. Some wealthy child of God would honor the cause of the World's Redeemer and immortalize himself by financing this publication.

M. C. Garcia, orator and scholar, was born and educated in Mexico. He was superintendent of public education in the state of Chihuahua; was consul in El Paso during the presidency of Madero; became a free thinker because of the abuses and corruptions of the Romish hierarchy in Mexico; was converted to Christ in San Antonio under the ministry of Brother Buldain. He is now an able minister of the gospel of Jesus Christ and is Brother Buldain's assistant.

The second largest Mexican population in Texas is El Paso, which is the most solidly built city of its size in America.

From its organization the El Paso Mexican church has been a soul-winning body, though it has lost heavily from the emigration of its members.

"El Instituto Anglo-Mexicano," supported by the Home Mission Board, is located in El Paso. All impartial visitors declare it to be a splendid evangeliz-

ing agency. Indeed, there is no greater anywhere. Over 300 pupils have been matriculated during this session. Miss Lidia Gonzalez, one of our girls, is now attending Baylor Female College, at Belton, and is giving splendid account of herself. Several others will be ready for college at the close of this session.

The teachers are Prof. A. Velez, Misses Lillie Mae Weatherford, Gladys McLanahan, daughters of Buckner Orphans' Home, and Maria Estrada. Too much cannot be said in praise of this splendid group of teachers. They are preparing material for the regeneration of Mexico; for these hundreds of boys and girls are to become future fathers and mothers, teachers, preachers, lawyers, physicians, governors, presidents, laborers, etc., of that great, beautiful, rich country.

Some wealthy Christian should donate a \$15,000 memorial building to this Home Board educational plant for a girls' dormitory. Fifteen girls from a distance were turned away this session because we had no place for them. If we are to keep pace with others, we must take care of the daughters of wealth who knock at the doors of our school for admission.

The Foreign Mission Board's Mexican Baptist publication plant is located in El Paso, under the direction of Rev. J. E. Davis.

Brownsville contains the third largest Mexican population in Texas; Brother George Berumen Mixim is the pastor. Brother Mixim was born in Mexico, of French parentage. He is scholarly and brilliant, an honored graduate of Mexico's



Rev. Felix Buldain,
Formerly a Catholic priest, now pastor Mexican church, San Antonio, Texas.

military college. He has become one of Brownville's first citizens, and has advanced the cause of Christ in a great fashion. Fifteen of his members joined the American army to help "make the world safe for democracy," six of whom went over, three of whom made the supreme sacrifice.

Brethren Mixim, of Brownsville; Buldain and Garcia, of San Antonio, and Velez, of El Paso, are a splendid quartet of invincible gospel workers, worth more than any score of American preachers to Mexicans. If God ever saves the Latins from the bondage, idolatry, and degradation of popery, it will be through the instrumentality of the Latins themselves, American sentimentalists to the contrary notwithstanding.

My space is too limited to tell of the magnificent work of S. P. Mireles, of Laredo; J. E. Garcia, of Corpus Christi; G. L. Guevara, of Del Rio; V. R. Gonzalez, of Kerrville; L. Ortiz, of Uvalde; Silvestre Rios, of San Angelo; A. M. Lopez, of San Marcos; P. C. Bell, of Bastrop; W. A. Moye, of Waco; D. H. LeSuer, of Austin; J. W. Nubrough, of the Gulf Coast country, and others.

For Texas-Mexican evangelization, the Home Mission Board pays \$6000, the

State Board \$13,000, and the Mexican churches \$2100. Total, \$21,100.

The missionaries have baptized during the year 204 believers; received by letter, 53; by restoration, 74. Total received, 331. We have 17 Mexican mission houses, worth \$60,977.

In conclusion, I must add a brief word with reference to Brethren Bell and Moye.

Brother Bell has led a greater number of Mexicans to Christ than any other American preacher in Texas, with the exception, perhaps, of Brother Moye. During much of the time he and his beautiful, accomplished young wife have lived in their car, evangelizing the Mexicans in the mines, on ranches and in other towns for fifty miles around their home church in Bastrop.

Brother Moye is a student in Baylor University; is pastor of the Waco Mexican church; is camp pastor to the Mexican soldiers at Camp McArthur, and will evangelize the Mexicans in Dallas, Fort Worth, and other places, with the aid of two young Mexican preachers. He also teaches Spanish in Baylor University. If you do more work than he does, you will have to get up and go some, and then some more.

He recently baptized a wealthy, intelligent Yaqui Indian, from Setevoy, Sinaloa, Mexico, by the name of Juan Duran. Brother Duran joined the American army, because of his love for freedom, and at Camp McArthur, through the instrumentality of Brother Moye, found freedom, by faith in Jesus Christ. When mustered out of the service, he will return to his native Mexico, to tell of Jesus and his love.



Work Among Indians

Continued from page nine

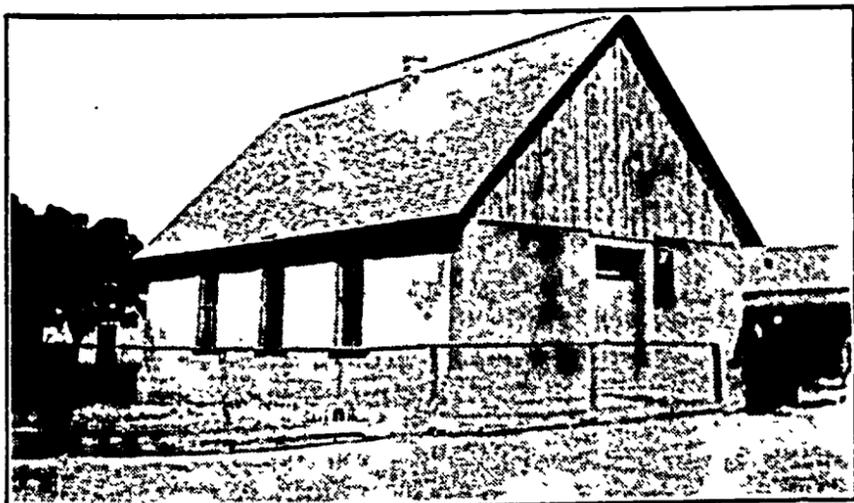
the missionary, the homekeeper, then the young husband, and finally the troubled girl. Our tears fell with hers, as she told her Lord that she had not been doing her duty, and she knew that was the reason her "heart was so full of trouble and sorrow," and she wanted him to forgive her



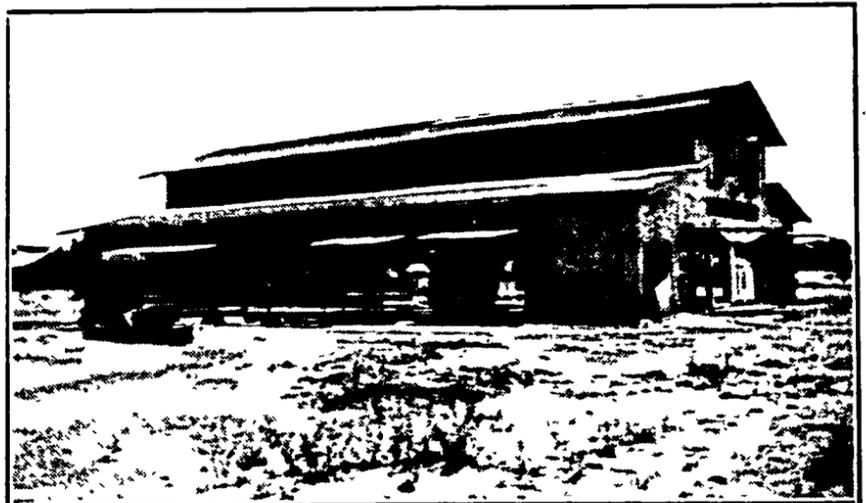
Rev. Matias C. Garcia,
Superintendent Public Education in State of Chihuahua, Mexico; Consul in El Paso, Texas; now a Baptist preacher.

and help her to be a better Christian, and show in her home and everywhere she went that she was a true Jesus-woman. I never heard such a "calling on the Lord" before, and he was surely in our midst in that midnight hour. We felt the lightning of the load on the young woman's heart as we listened to her pleading that the "trouble might be taken away, and she be helped to work more for her church and her family, and not be a useless Christian any more."

She had become careless about attending our services, and had made excuses when asked to do something for Jesus. But since that little prayer meeting we have seen the change in her life, and she told the missionary yesterday that when her husband was called to go to camp, her heart was so broken that she went in her room alone, and prayed, "O God, make me willing for my husband to go to fight for our country. Let me have you to help me bear for him to leave me and our little ones," and she felt a great peace come into her heart, and knew the Lord would help her in this new and great trouble. It is worth while to bear a missionary's burdens if once in a while we witness such a "crying unto God," and the acknowledgment that he hears, and answers.



Texas-Mexican Mission Station, Del Rio, Texas.



American Baptist Tabernacle, Rio, Texas.

LEADERSHIP AND THE RURAL SUNDAY SCHOOL

Prof. Jeff D. Ray, D.D.

If the Undeveloped Country Church is Our Greatest Baptist Problem, the Efficient Rural Sunday School is the Most Hopeful Solution. Professor Ray in this Article Deals Practically with a Matter Fundamental in Missions

Confessedly, the average rural Sunday school is far from what it ought to be. It has a hard time keeping alive, and while it does live its work is done in a very lame and halting way. No one familiar with the facts doubts that in spite of their glaring weaknesses these country Sunday schools do great good; neither does anyone familiar with the facts doubt that with wise use of their facilities and opportunities these rural Sunday schools could be far more useful than they are.

If called upon to point out the one paramount hindrance to the efficiency of the rural Sunday school, where would you put your finger? Is it in the building? Is it in the lack of equipment in literature, maps, charts, and blackboards? Is it in bad roads and poor transportation facilities? Is it in petty personal jealousies? Is it schism growing out of the over-emphasis of inconsequential doctrines? Is it a needless, often foolish, and sometimes wicked multiplication of religious centers? Is it the lack of general education and especially ignorance of the Bible?

Most, if not all, of these handicaps are found in the average rural Sunday school, and the handicap they put upon the school is truly lamentable beyond words. But I do not believe we have yet mentioned the capital source of weakness. Serious as these are, I have been led by both experience and observation to the conclusion that the most serious hindrance of the rural Sunday school lies in the *absence of efficient leadership*. With the handicap of inefficient leadership stalking abroad you may remove every other hindrance and your rural Sunday school will continue to live, if it lives at all, at a poor dying rate. Put efficient leadership at the helm and all these others will either be removed or a road to success found in spite of them.

Now, if our diagnosis is a correct one, what shall we propose as a remedy for this source of weakness? The first step is to find the man. That man does not exist except potentially. The ideal, or even approximately ideal, leader in a local Sunday school is not made and handed down ready for use. They do not come full-grown and full-panoplied as Minerva is said to have leaped from the head of Jupiter. The Latin proverb teaches that the poet is born and not made. The skillful Sunday school leader is both born and made. It is folly to spend time trying to train a man for this task who was not born with the instinct of leadership. It is equally foolish to suppose that an instinct for leadership makes training for such leadership unnecessary or unimportant. The higher the native gift of leadership, the more immediate and gratifying will be the response to intelligent training. Practically every country church has this man in embryo. I remember hearing B. H. Carroll say thirty years ago that he prayed ten years that the Lord would send him a good Sunday school superintendent, and that at the end of the ten years, he found that the man he had been praying the Lord to send, had been in his church all the time. As a rule, the leader the rural Sunday school needs is at this moment a member of that Sunday school.

Now if this key man is already in the Sunday school—a mute inglorious leader hidden somewhere amongst the baggage—what shall be done to put him successfully in his proper place? May I mention five steps?

(1) Discover him. This implies on the part of pastor and others interested a careful, prayerful survey of the church membership. When he is found he may, like Paul's man in Macedonia, turn out to be a woman. But when agreement is reached as to the best prospect, then follow it up.

(2) Call him out. He is generally not a volunteer. When you approach him, he will probably rival Moses in making excuses. He will show you many things that he thinks disqualify him. All he says along that line, and perhaps more, will be true, but you are not looking for an ideal man. If he says, as he doubtless will, "I am not fit," show him that you started out to look for a man who could be made fit. The best Sunday school superintendents known to me are men who have been called into the service over their own earnest, honest protest. The great trouble with the rural school is that pastor and people so often sit back and see some glaring misfit butcher the Sunday school simply because he likes the job. Find your man and call him into the service. Perhaps neither he nor the man whom he succeeds will take very kindly to it at first, but if they live long enough they will both get over it.

(3) Now that he is in, put the responsibility of leadership upon him without any strings to it. Nothing will develop leadership more than a sense of responsibility. Give him to feel that he is in deep water and must either sink or learn to swim.

(4) But while making him feel that he is master in his field, let him have the unlimited and unqualified co-operation, backing and encouragement of pastor and people. In football, each player is definitely, acutely responsible for his end of the line—but even the most brilliant football star rejoices in and is helped by an enthusiastic, lusty bunch of rooters in the grandstand.

(5) Put him in the way of finding the *skill* in leadership that he needs. Without controversy, this is the most important and the most neglected step in the whole process. Now, how shall this end be attained?

The road is so plain and the way so easy that I marvel that so many are overlooking it. Much is said, and with good reason, about the great quantity and the high quality of literature our Sunday School Board is publishing. But I wonder if we have measured and properly appreciated the good that Board is doing in training leaders for our local Sunday schools? This phase of the Board's work is a by-product, but like some by-products in the industrial world, it has become an essential commodity. The Board's almost incidental work of eliciting and training leadership is, in my thinking, of supreme importance and immeasurable value. It is a species of blindness that keeps the rural Sunday school from availing itself of these leader-training agencies. But a good brother says, "I did not know the Board had any department for training Sunday school leaders." Specifically, it has not. It has no department that could be properly called by that name. But it has several departments that produce leadership as a by-product.

In the first place, take its constant pressure for classes in teacher-training in the local church. More than one school within my observation has been literally made anew by one leader developed as the pastor or other qualified person carried a class through two or three of the books in the Board's teacher-training course. The average rural superintendent is raw material—often very raw. He has heard nothing and seen nothing of the modern methods of teaching and modern ideas of Sunday school organization. A glimpse into that world will quicken in him every instinct for leadership.

To this teacher-training work in the local church fostered by the Board let us add the possible visit to the church of the Board's Sunday school specialists and add also the opportunity of sending the superintendent and other workers to one of the Board's ten-day training schools held at some central point where will be gathered as teachers a group of men and women who give themselves wholly to this work and we have three splendid methods of developing leadership. We are losing tremendously because most of our rural Sunday schools have never been led to see the value of these agencies and therefore do not avail themselves of their help.

We can do better. We ought to do better. We must do better. May I venture the prophecy that we will do better?

THE TASK, THE FORCES, AND THE OUTLOOK

Facing the New Year and the Season of Supreme Effort and Opportunity for Missions, an Editorial Survey Presents Briefly a Summary of Liabilities and Resources

SOUTHERN BAPTISTS have set for themselves the greatest program in the denomination's history. Let us look at the proposed objectives, the means to be depended upon in the year's campaign, and the prospects for victory.

"For which of you," asks our Lord, "desiring to build a tower, doth not first sit down and count the cost, whether ye have wherewith to complete it?"

And again, "What king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand?"

In the midst of the most critical conditions in our nation's history and in the life of Southern Baptist missionary enterprises, let us count the cost and take stock of our resources.

LIABILITIES.

Stated in terms of liabilities, the figures are:

For Foreign Missions	\$1,500,000
For Home Missions	1,000,000
For State Missions (based on gifts for 1917 with no increase)	697,247
State Mission advance, etc.	302,753
Total	\$3,500,000

Allowing for a commensurate increase in the state work, and for such enterprises as the Tuberculosis Hospital, the Negro Theological Seminary, the Baptist Bible Institute, etc., the total stretches toward \$3,500,000 for all objects.

RESOURCES.

Stated in terms of resources, the figures are:

Members of Baptist churches in the South	2,844,301
Sunday school pupils and officers.	1,835,811
Ordained Baptist ministers, approximately	11,000
Number of B. Y. P. U.'s.	5,850
Number of W. M. U.'s.	16,198

Gave for all mission purposes last year. (Approximately 70 cents per capita.)	\$1,973,916.27
Additional amount required this year. (Approximately \$1.25 per capita.)	1,526,083.73
Total	\$3,500,000.00

In view of this aggregate of resources, we know that the raising of \$3,500,000 is a reasonable and worthy objective for 2,844,301 white Baptists in the South—less than two dollars each for State, Home and Foreign Missions.

THE BAPTIST ARMY.

The first item in our list of resources, therefore, is the army of nearly three million Baptists. When the Red Cross workers went out on their gigantic drive, the slogan was: "One hundred per cent loyal," and the millions who contributed justified their faith and zeal. Two things must be confidently expected: That they who are rich shall give much, the number of large givers being greatly increased; and that they who out of their want cast in of their living shall come to be a great

multitude, so that from thirty-five to forty per cent loyal we shall actually approximate one hundred per cent.

THE COMMISSIONED OFFICERS.

The next item of resources is the noble band of ten thousand and more Baptist preachers in the South. Surely at a time when sacrificial living and giving are dominant, they can be depended upon not to count their lives as dear unto themselves, but with surpassing heroism and devotion to answer with their heart's blood the call of Christ. God give us now a heroic ministry! At this point we shall fail or conquer. Weak or timid or self-centered or cowardly men in our pulpits would be an unspeakable calamity and disgrace. Strong, consecrated, prayerful, bold, devoted, energetic men of God, with the call of God in their hearts, the love of Christ and men in their souls, and the power of the Holy Spirit in their lives, can and will lead to a holy victory.

THE RESERVE CORPS.

A third item in our list of resources is the Sunday school army. Eighteen thousand schools, with an enrollment of approximately two millions of men, women and children, officered and taught by the choicest spirits in every community, constitute a mighty corps of reserves to be thrown in at the strategic point of battle in every great drive for the kingdom. In connection with this, let us also remember the 4,454 Senior and 1,396 Junior B. Y. P. U.'s—the officers' training camps of the churches, where magnificent resources of life and means are being developed, the power of which can now be felt throughout the South. Not as an incidental thing, but as a supreme purpose, the Sunday schools and young people's organizations are being developed and wielded as a mighty missionary force, through direct teaching, through the appeal of organized class movements, missionary committees, special days and programs, and other definite and powerful agencies.

THE W. M. U. AND AUXILIARIES.

Another resource of incalculable value is the W. M. U., with its graded auxiliaries. As one thoughtful woman expressed it, "We are no longer to be thought of as collectors of pennies, but disseminators of spiritual influences for the bringing in of God's kingdom." How mightily they have wrought, and how the fire has spread as these faithful, tireless bands of Baptist women have kindled the spark of missions, fanned it into flames, and furnished the fuel for its steady glow in thousands of communities.

THE LAYMEN'S MOVEMENTS.

Likewise, we can turn with confidence to that great and growing division of consecrated laymen, under the banner of the Laymen's Missionary Movement. The kingdom of God is waiting on the uprising of the laymen of the churches to throw themselves with sane enthusiasm into the task of making Christ known throughout the world. The past year saw the largest single gifts ever made by individual laymen.

THE COMMANDER-IN-CHIEF AND HIS STAFF.

Add to these resources our great-hearted secretaries, both of the general boards and the state boards, and pessimism regarding the outlook gives place to an optimism born of sound judgment and accurate reckoning. Back of every resource mentioned, sufficient for every difficulty, stands the living Christ, the Generalissimo to whom has been given all power and authority. Can we do it? Will we do it?

"O Voice of God, we hear Thee above the shocks of time,
Thine echoes roll around us, and the message is sublime;
No power of man shall thwart us, no stronghold shall dismay,
When God commands obedience and love has led the way."

FROM THE

Foreign Mission Board

RICHMOND, VIRGINIA



Rev. T. B. Ray, D.D.

Associate Secretary

The Foreign Missions of Southern Baptists Laid Out With Strategy

Secretary T. B. Ray, D.D.

No Board of which I know has its Missions better placed than the Foreign Mission Board of the Southern Baptist Convention. In this time of world upheaval we must seize our opportunity to enter into new fields, but it is a comfort to realize that while we must enter new fields, we have no occasion for abandoning any of the old fields which have been so dear to us for so long. In the great readjustments that are to take place, it will be found that Southern Baptists have their foreign mission lines flung out in strategic order and in positions of first importance.

In the Orient we have planted our work in China and Japan.

China holds within her borders one-quarter of the human race. She is a virile nation. She has been an ally in the great war and turns toward the United States with peculiar attention and appreciation. Surely nowhere can be found a more favorable or a wider opportunity for preaching the Gospel.

Japan, with a population about half that of the United States, is esteemed to be the leader of the Orient. Certainly, there can be a no more necessitous call to us than that which comes from this other Oriental ally. If we were not there already, we would enter Japan at once. We need to enter with greater force.

Where could missionaries be placed more favorably than those we have in the Latin-American world to the south of us? The war has drawn the two Americas together in a remarkable way. From the Rio Grande to the southernmost point in South America the call of a friendly people and a people in distressing spiritual need comes to us. On the fields of this wider friendship we must win new laurels for our King.

Not many have realized as they should the peculiarly fortunate position of our African Mission. Nigeria is one of the richest and one of the most important of the British Protectorates. Through it goes one of the leading highways into the

Sudan—that vast, unreached region of Central Africa, where the mightiest battle with Mohammedanism is to be fought. Our Mission Stations are encamped on this great highway. We, in a very important sense, are holding the left wing of the Christian forces in Central Africa. How sorely do we need reinforcements!

The eyes of all of us are upon Europe. We are filled with a new expectancy for that battle-torn continent. The day of her redemption draweth nigh and we must have a part in it. Fortunately, we are in position to take a large part in the redemption of Europe. The new Italy, where we have labored since 1870, is to play a mighty part in European life in the days to come. It is no accident that the center of Roman Catholic life is in Italy. It is there as a tribute to leadership. It is there because the genius of the Italian fixed it. This fact must not be ignored as we lay out our work—and it has not been ignored. We are on the ground in Italy, ready for a great advance.

Then, too, we are in Bohemia, the leading state of the Czecho-Slovak Republic. In Prague we have been supporting for some years a good work. Just as the war broke out, we were erecting there a good church building. This nation of about ten millions in the heart of the continent, is destined to play a great part in European life. The percentage of literacy is higher in Bohemia than in any other European State. John Hus, the Bohemian, was the great pioneer of the Reformation and his spirit lives until this day. In this new, liberty-loving Republic, surely we can thrive. We are on the ground ready for service.

Touching Czecho-Slovakia on the east and within the borders of the Austria-Hungarian Empire are millions of Ukrainians, that vast people that spread themselves on eastward across the steppes of Russia. We can join hands with that vast people who are fifty million strong. They are the southerners of Russia. They have many characteristics like unto our own. They breathe the free air of the wide-spreading fertile plains. They are like the freedom-loving, big-hearted men of our Southwest. Perhaps, in the Providence of God, we are called upon to serve this people. We seem to be in po-

sition to extend a hand to them quickly when the opportune time comes.

Opportunities thrust themselves upon us from everywhere. We cannot accept all of them. Every one will, no doubt, have a special advocate. We shall have to choose our fields. When the choice is made, we should enter them with force enough to make a real impression. In connection with the well-laid out work we have already, by following the natural course of progress, we can find our share in the great world task.

Our immediate task is to provide the one million, five hundred thousand dollars for the work of the Foreign Mission Board this year. By doing this we can take care of the old work and do considerable towards opening up the new. If we get the one and one-half million dollars Southern Baptists will not do what they should be expected to do—but—but—we must do that much.



Missionary Miscellany

Rev. Hendon M. Harris, of Kaifeng, China, who has been on furlough for a year has accepted service under the Y. M. C. A. in behalf of the Chinese laborers in France. We bid him God-speed in this important work.



We are glad to announce that Misses Leonora Scarlett and Elizabeth Rea, of Wuchow, South China, arrived in Chicago on the 14th of November. While on furlough Miss Scarlett will be at 221 Avalon Ave., Highland Park, Mich., and Miss Rea at 5923 Sangamon St., Chicago, Ill.



A recent letter from Dr. J. L. Downing, formerly of Para, Brazil, written from Porto Rico, gives an interesting account of the work he has been doing as a surgeon in the United States Army. His heart still beats in behalf of missions. We hope he will, before a great while, be back in our service.



Miss Pauline White sailed for Brazil on the S. S. Saga on November 26th. She will not be able to go direct to Bahia, but will first go to Rio and take a coastwise steamer back to her Station. For the next few months she will study the language in the home of her brother, M. G. White, Bahia, Brazil. Afterwards, she will take up her work in Pernambuco.



The kindly stork has been good to us of late. On September 7th he brought to the home of Rev. F. F. Soren, pastor of the First Baptist Church, Rio de Janeiro, Brazil, a son named Lloyd Judson, and on September 28th, he brought to the home of Rev. and Mrs. Jno. Mein a son who has been given the great missionary name of Wm. Carey. On November 11th, he brought to the home of Dr. and Mrs. J. L. Downing, Oak Grove, Missouri, a daughter, who has received the name of Ruth.

To the happy parents of all these new arrivals we extend our hearty congratulations.



Miss Genevieve Voorheis, recently of Campos, Brazil, was married on November 11th, in Brooklyn, N. Y., to Mr. Albert G. Wilson. Mr. and Mrs. Wilson met while they were in

South America and Mr. Wilson's business will require their presence in South America a considerable portion of the time. This fact consoles us somewhat over the loss of Miss Voorheis from our missionary force. Her husband, as well as herself, is deeply interested in missions and we are sure they will help forward the cause wherever they happen to be in the Latin-speaking world. We pray that God may greatly bless them in all their ways.



On November 16th we were overwhelmed by the news contained in a cable from Yangchow, China, to the effect that Dr. Jno. T. Anderson had been drowned. The details of this sad event have not been received.

Dr. Anderson was born in Woodruff, S. C., November 20, 1887. He was a son of Rev. W. A. Anderson. He first attended Furman University and afterwards took the B. S. degree from Wake Forest College. He graduated in 1914 with the M.D. degree from the University of Louisville, and was house physician at the Good Samaritan Hospital, Lexington, Ky., for a year. After his appointment in September, 1915, he spent a year of further preparation in the New York Post Graduate School, and six months in the hospital work with the Department of Health, New York. He sailed with his bride, Miss Minnie Middleton, whom he married on August 24, 1916.

After a year in the Language School in Peking, he took up work in the hospital at Yangchow, China. At Yangchow he and Dr. R. V. Taylor had made great plans for the future of the medical work in that Station. He seemed upon the threshold of a great medical mission career. He was a man of a rare Christian spirit and his ability as a physician had already been quite satisfactorily demonstrated. His loss to our service is little short of a calamity. Our hearts go out in tender sympathy to his wife and baby and to his loved ones in the homeland.



Receipts for Foreign Missions

From May 1 to December 1, 1918

	1918.	1917.
Alabama	\$ 11,567.16	\$ 8,570.12
Arkansas	103.80	1,685.12
Dist. of Columbia....	1,137.57	764.59
Florida	1,749.47	1,716.38
Georgia	17,429.28	19,982.72
Illinois	721.59	631.53
Kentucky	25,143.31	32,702.84
Louisiana	3,363.45	5,729.30
Maryland	2,986.98	5,775.10
Mississippi	6,781.80	5,168.54
Missouri	12,041.05	11,920.75
New Mexico	954.16	195.72
North Carolina	17,936.37	16,192.30
Oklahoma	6,288.91	950.42
South Carolina	18,480.89	19,995.29
Tennessee	9,174.09	5,966.34
Texas	7,103.08	3,035.94
Virginia	33,392.12	32,147.79
Total	\$176,365.09	\$172,031.60



One of the effects of the war in Italy is said to be the emancipation of its women. Rev. B. M. Tipple, Methodist missionary in Rome, says: "The old feeling prevalent in Italy that her women should be cloistered is losing ground and the ideals of Great Britain and America are rapidly coming to the front. Today woman is taking her stand beside man, and in many cases, she is carrying on his work."

FROM THE Home Mission Board

ATLANTA, GEORGIA



Rev. V. I. Masters, D.D.

Superintendent of Publicity

Home Mission Paragraphs

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

Beginning December 1, Superintendent of Evangelism Hamilton and Dr. U. S. Thomas, with Singer J. W. Jelks, began a city campaign at Douglas, Ga. Following this, Dr. Hamilton was announced to hold a meeting at Milledgeville, Ga.



The Home Board is glad to report that the Italian mission building in Tampa, which replaces the building burned there some months ago, will be ready for occupancy by the first of January and will be better adapted for the purpose than the old building was.



Rev. Richard Carroll, during the month of November, organized an evangelistic campaign among Negro Baptists in South Carolina which resulted in bringing 580 conversions in the churches by baptism. Brother Carroll is a great and acknowledged power for good.



The publicity department of the Home Mission Board has prepared an unusually full and effective set of tracts about the work. We trust our people will not forget that these tracts are free to all workers and for distribution in churches. Make your request known to us by postal card.



We note with great gratification the excellent work now being done in several states to improve our rural Sunday schools. The Sunday School Board is co-operating with the state workers in this greatly needed and admirable service. Tennessee and Virginia are among the states from which most encouraging reports are coming as to the effectiveness of the service.



We are glad to announce that we have just received from the press the third edition of the book, "Baptist Missions in the South." It is attractively printed. Though the increased cost of printing has almost forced us to increase the selling price of the new edition, we have decided to hold it at the same price of our other mission study books. It may be had in cloth for 60c; paper, 40c. Heretofore the book has sold in cloth at 55c.



We are glad indeed to announce a new tract on "Stewardship," from the pen of Dr. J. T. Henderson, general secretary of Southern Baptist laymen. It is an admirable tract for churches to use in developing a sense of responsibility in getting among the members. It is free. We suggest that a good number for a pastor to order is about one for every five members. This conserves economy and at the same time puts the tract in reach of every member of the church.



Dr. Ray Palmer, who has been a faithful and successful evangelist of the Board for a number of years, has offered his resignation, to take effect January 1. The sympathy of many friends

throughout the South will go out to Dr. and Mrs. Palmer in the death of his daughter, Miss Celia Floy, which occurred in Portland, Ore., in November. Miss Palmer was acting as volunteer nurse in Portland and contracted the influenza, which has brought sorrow to so many homes in the past months.



There has developed a remarkable demand throughout the South for our two tracts, "Those Two Hundred Denominations" and "Ten Years of Evangelical and Catholic Growth." We are now receiving from many brethren a request to put in tract form an article by the superintendent of publicity on "Unity or Union—Which?" Dr. W. B. Crumpton, the honored nestor among the Southern Baptist secretaries, known far and wide for his great skill in preparing and using tracts, leads the request. We expect to have the tract ready before this comes to the reader.



Here are two books we wish every Southern Baptist could read: "The Meaning of Christian Unity," by W. H. Cobb, and the "Winning of Religious Liberty," by Dr. Crooker. These books may be had from the Baptist Sunday School Board, or the publicity department of the Home Mission Board. I wish there was room to review them. There is not. They are of exceptional value. The book on Christian unity shows conclusively that real Christian unity is of the heart and not of the intellect, which, interpreted, means that Christian unity is about as far as it can be from church union.



Southern Baptists in every state will soon be in the campaign for home missions. The Board will use every ounce of its energy, through every worker it has available, toward putting the great cause on the hearts of the brotherhood. But we realize that our reliance must be very largely on the constituted leadership in each state. Acting in good faith on the instructions of the Southern Baptist Convention, which went with the \$1,000,000 apportionment, the Board is conducting its work for the year on a greatly enlarged scale. We hope and pray that every state will accept the enlarged apportionment and every church double its gifts.



Mr. Ellis, a Northern Presbyterian, calls himself the "Religious Rambler." This gentleman has traveled over the earth much in the last few years and has given the American public his observations in syndicated articles, which have been published in both secular and religious papers. It was a queer nook of the world in which Mr. Ellis did not find evidence that the American Christian denominations must unite in order to be saved. He has become a great apostle of unionism. One would think he would be free from captious littleness, since he berates other people so regularly with allegations of their littleness. Recently Mr. Ellis is reported to have attended the great Northfield conference of Christian workers. This conference is interdenominational and not rabidly anti-denominational, as Mr. Ellis and many others who call themselves

RESCUING THE PEARL OF THE ANTILLES

Cuba is divided into six provinces which, in their scheme of government, correspond to our states, though territorially they are much smaller. Southern Baptists have work in the four western provinces: Santa Clara, Matanzas, Havana, and Pinar del Rio. These provinces have something over 20,000 square miles and a population of 1,750,000.

From Guane, our most westerly organized church, to Sancti Spiritus, our most easterly, the distance is about 400 miles. We find in this territory every condition of culture and social position, from the university graduate to the poor countryman, who is tied to the soil in such a way that his economic future seems almost hopeless. To all classes we try to minister, though we must confess that there is an upper social class that no evangelical mission has reached to any appreciable extent.

Sixty churches and stations, under the care of twenty-eight ordained preachers and twelve teachers, are the contribution Southern Baptists are making to the spiritual welfare of this varied population. Taking the population as a whole, there is one preacher to about every 70,000. In the words of a disciple of old, we might well ask, "What are these among so many?"

Twenty-seven organized churches, strung along a territory 400 miles long and fifty miles wide, seem insignificant at first thought, but when we think of their far-reaching influence, it is much. They are twenty-seven cities set upon hills that cannot be hid. They are twenty-seven lighthouses that send out their steady gleam across the dark wave of superstition and spiritual ignorance that was strongly entrenched in Cuba before our forefathers settled Jamestown. For each of these churches is a center from which radiate activities that reach far out into the surrounding country. A tract falls into the hands of a countrywoman, a tract that treats of the Bible. She is not happy till she secures a Bible from the mission station, twenty miles away, and when she has it, she sets up a mission in her own house to which the neighbors come to hear her read from the wonderful new Book. This occurred in San Juan last year. Or a flourishing country town, whose only communication with the outside world is a bridle trail across the savannahs, hears of the Baptist church and school that have been established at Consolacion, thirty miles distant, and they send a committee in the name of the town to ask the preacher to come and preach to them also. It is the old Macedonian cry repeated once again

How Missionaries of the Home Mission Board are Salvaging with the Gospel the Beautiful Island of Cuba, Sin-Cursed and Priest-Ridden for Centuries

Rev. M. N. McCall, Superintendent



A Cuban Baptist Sunday School and house of worship.



Our Baptist Sunday School at Colon, Cuba. (Pastor Silva under X at rear.)

by hungry souls in a needy world, and the Macedonian does not simply stand up and cry across the intervening space; he sends an escort with a saddle horse to bring the modern apostle to him.

The circumstances of different mission centers differ. In some places there is a lone worker in a town of from 20,000 to 40,000, and he has his hands full at home. In other places the town is small and the missionary finds time to go out into the surrounding places. At Vinales, for example, the pastor spends half his time away from home. He makes a round of about fifty miles on horseback every week, sowing the seed. Some of the seed sown by the wayside took such strong root that this year a new church was organized that bids fair to become one of the strongest country churches on the island.

At our last annual meeting, now nearly a year ago, a summary of the year's work was as follows: Churches and stations, 64; sermons and addresses, 4380; religious visits, 21,746; added to membership of churches; 191; total present

membership, 1919; enrolled in Sunday schools, 3150; enrolled in day schools, 758; contributed by Cuban churches, \$4065.20; tracts distributed, 184,000 pages. The church membership at the present time no doubt passes the 2000 mark.

Advance has been made in school work this year. There are thirteen day and boarding schools at the present time. One of these has more than 100 boarding pupils. A new boarding school for girls was established in one of the suburbs of Havana. This is getting well started, and we are expecting great things from it in the not distant future. The mission school is too good an agency for evangelization to be neglected, for it gives the opportunity to teach the Bible to every pupil every day. The fruits of such work appear immediately and continue to appear through the years.

The pastors of the churches are natives, with one exception. This is as it should be, for the native has many advantages over the foreigner. In the end he will have the burden to bear, and the sooner it is put on him the better. True, he labors

under some disadvantages from early environment, but these can and will be overcome. Cuban pastors for Cuban congregations is the ideal plan. They know their people and their people will support them more readily than they will a foreigner. There must be Americans enough to teach and advise and guide, but Cuba must be evangelized by Cubans wisely directed. Recognizing the importance of native workers, we are trying to meet the need through the theological department of our Cuban-American College in Havana. There are eleven students this year, the largest number we have ever had. Other young men wished to join us, but could not for lack of funds. We have a limited number of scholarships created by the Board, the young men receiving a small monthly allowance and doing mission work in connection with their studies. We have an unusually fine set of young men this year, and think they are one of the best investments we are making.

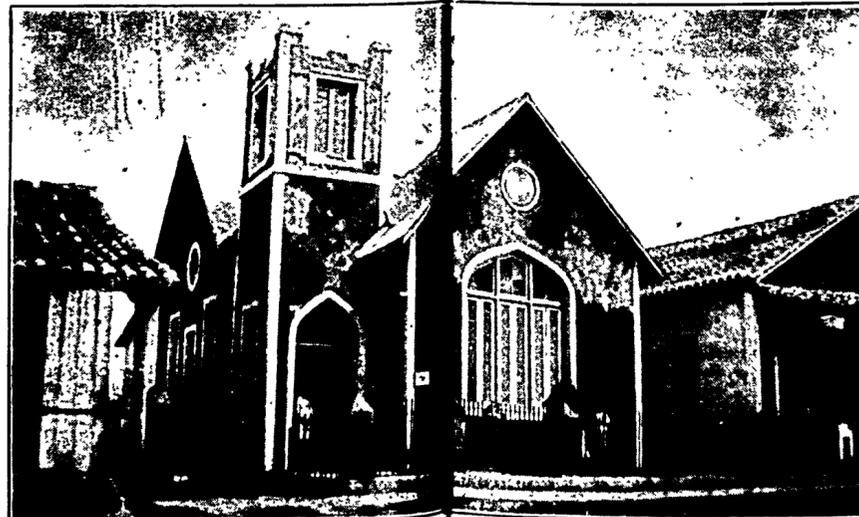
Attendance at the annual meetings this year have been somewhat smaller than usual, for high prices have made times hard with the workers, but the spirit has been fine, and the churches have forged ahead in the matter of self-support, in spite of hard times. This is one of the great questions before us, how to make our churches self-sustaining and self-propagating. The spirit of it is taking hold of the native brethren more and more, and while we cannot yet report a single self-supporting church, constant progress is being made, and with patience they will come out all right in the end. They are weak, but they will become strong by and by.

Our American force is comparatively small, and are all in Havana. Rev. M. N. McCall is superintendent of the field and pastor of "El Calvario" Baptist Church; Rev. V. B. Clark is theological teacher and is developing a flourishing suburban mission; Rev. W. B. Miller is principal of the Cuban-American College, and incidentally, pastors the English-speaking congregation. The wives of these three work with their husbands at their respective tasks. Misses Bell, McConnell, Garnett, and Sewell keep busy at teaching and city mission work. Miss Chastain is on a year's leave to attend the Training School in Louisville, when she will return to her post. Rev. J. G. Chastain is loaned to us for a while, and goes about among the churches in special enlistment work.

The year's work has been, on the whole, successful and prospects for the future are bright.



A group of American workers in Havana, gathered together on Christmas day.



Baptist meeting house at Consolacion de San Juan where the outlook grows daily brighter.



Baptist day school at Sancti Spiritus, where the work progresses splendidly.

Home Mission Paragraphs

Continued from page fifteen

interdenominationalists, seem to have become. Some speaker in the conference criticised the Y. M. C. A. for giving the soldiers cigarettes. Whereupon Mr. Ellis indignantly possessed himself of his hat and took his superior righteousness out of the hall. He proceeded promptly to make capital out of his performance. The "Religious Rambler" paraded the story of his indignant retreat before the public the next week. We are seeing some strange things in the name of religion. Whatever comes, men of this stripe cannot possibly long keep the prominence they now have without openly becoming the enemies of real Christianity. Southern Presbyterians do not produce such men. We hope and believe the specimen is rare among Northern Presbyterians.

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Dr. W. W. Hamilton, superintendent of evangelism, during November had with splendid results a revival meeting with Pastor S. T. Matthews, at the Central Church, Greenville, S. C. Evangelistic Singer C. M. Cambron led the singing and proved a great power for good in the meeting. *The Baptist Courier*, speaking of Dr. Hamilton in connection with the meeting, says: "We wish that Dr. Hamilton could spend a year in South Carolina. He is equal to the best evangelist our denomination has produced and is pre-eminently fitted to be the leader of the evangelistic department of the Home Mission Board." As a result of the meeting at Central church there were forty conversions, thirty of whom were received by baptism.

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Three city campaigns are contemplated for the winter and spring by Dr. Hamilton, superintendent of evangelism, as follows: Nashville, Tenn., beginning February 21; Charleston, S. C., March 23; Newport News, Va., beginning April 30. A number of the Home Board evangelists will participate in these campaigns and some other evangelistic preachers will be associated with them. The evangelistic department of the Home Board has been proven most adapted to all classes of soul-winning service among Southern Baptists. But it is particularly a unique value which is more evident in the city campaigns than elsewhere. Arrangements are in progress to increase the personnel of the evangelistic staff of the Home Board as rapidly as possible. Announcements will be made from time to time.

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Pope Benedict XV, after the war has been won by the Allies against the Central Powers, and particularly by Italy against Austria, says that he is with Italy in his sympathies. That is, he so expressed himself, if the following skim-milk, soft-pedaled phrase can be so interpreted. To one of his cardinals, Pope Benedict wrote as follows: "In our letter of October 1, 1917, to the rulers of all belligerent countries, we expressed the wish that the territorial questions of Austria and Italy should be settled according to the just aspirations of the populations." Of course, if Austria had won, the pope's enigmatical expression could with equal course be produced by Romanist precedence evidence that he was in favor of Austria. When one is "infallible," we suppose one must be able to utter things that can be quoted on either side of any question with equal force.

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Dr. Louis B. Warren, superintendent of the department of church extension, has been since the first of September working in Texas in the interest of the church building loan fund. Dr. Warren closed his Texas campaign about December 15. The Baptist women of the South, who have set out to raise \$300,000 of this fund, have already raised \$258,000. The Women's Mission Society gave their principal attention to this work last year. During the present year the

Sunday schools and churches are expected and urged to give largely to the loan fund. The Home Mission Board has not had anyone engaged besides the superintendent of church extension in raising the church building loan fund. It being impossible for Dr. Warren himself to cover all the territory in raising this fund, he has appealed, and the Board appeals, to the brotherhood at large to give great attention to raising this fund. Between now and next May it is hoped that every church and every Sunday school will give a substantial offering for the establishment of this urgently needed fund, whereby Baptists will be able to do much to get rid of their standing reproach of more than 3000 houseless churches in the South.

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Mr. Fred B. Smith, international secretary of the Y. M. C. A., along with Gypsy Smith, evangelist, spoke in Atlanta for the United War Drive. Gypsy Smith is reported to have used his time largely in railing on the denominations in an open, frank way. Mr. Fred B. Smith was more astute and plausible. He is an effective speaker. But this gentleman also must pay his respects toward the impotence of denominational Christianity. He is quoted in the papers to have said that "Denominationalism could not run the railroads in America in a way to win the war," and a lot of other meaningless words of that kind that a mixed audience swallows. An adequate reply would be that denominationalism did run the railroads of America. It produced the type of American character that made the railroads and everything else marvelously potent. Unionism in Russia absolutely failed to "run the railroads." But the case of Russia was not suitable to help Mr. Smith in his sneer at the denominations. How long will the Y. M. C. A. keep before the public the pose of being a "helper" to the denominations, while its most prominent representatives sneer at the denominations whenever they think the sneer will go down with the people!

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The Romanist hierarchy is astute in politics, but we think the hierarchy oversteps prudence in some of its current performances, as it always outrages every instinct of justice and liberty. It is pushing itself forward in the United States, taking advantage of the great stress of the country in war. It has one chaplain out of three in the army, which it had no manner of right to have. It got itself into the army camps substantially as a church which could preach its dogma, while the great evangelical bodies who have made this country the great country it is, were cut off from this advantage. It got itself into the combined drive, to the outraging of the wishes of a great mass of the best citizens of America. Many are watching keenly to see if it will stick up its insolent head at the peace table, covertly creeping in through compliance of United States authorities. This all may be good politics, but I very much doubt it. Democracy does stay asleep in the face of many impositions, but the Romanist impositions, which are five times more numerous than this paragraph shows, have come to the front too numerous and rapidly for the good of this greatest of all politico-religious cults. Democracy does wake up after awhile.

The Word and Way, of Kansas City, Mo., reproduces an editorial from the *Catholic Register*, a prominent Romanist publication, in which this Catholic paper gloats over the selfish advantages which he declares his church politicians have secured through the democratic party, in connection with the great war. The paper gloats over what it terms the success of Tumulty, Secretary to the President, in getting the educational system of the Philippines under Catholic control. It is in great joy over what it terms the success of Tumulty in arranging "that the religious activity of the great American army shall be under the direction of the Knights of Columbus." It says, "This means the addition to the church for the Romanist hierarchy of 1,000,000 of the

country's bravest and best young men, or at least their strong preference and sympathy for the Catholic church. We must make the most of this opportunity." Elsewhere the Catholic paper adds: "All these things show that President Wilson and the democratic party are sincere in their friendship for the Catholic church." How does the reader like the above? Is it true that the democratic party through its Northern wing is the Catholic party? If it is proven to be true, things are going to happen in the South in the political complexion of this section. It seems that the Catholics succeeded so well in sticking their greedy hierarchical nose into the Government barn and have fattened so admirably, that they expect a million conversions among our soldiers! How does evangelical America like that? It is this same political and religious group, which had the insolence and impertinence to inaugurate a great "Commission for the Abatement of Religious Prejudice in America." This commission held meetings in the cities of the country, including the South, in which the secular papers gave them very respectful attention and much advertising!

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Dr. C. E. Perryman, enlistment worker of the Home Board in Louisiana, recently held three services in a lagging church that had been having preaching one Sunday in the month and paying \$200 a year. After the three services, he left them paying their pastor \$1200 for his full time, and brought them to secure a pastor's home. It has been our contention all along that if we would take care of the pastors and stimulate the churches to do their duty by the pastors, we might with confidence depend on the pastors to take care of missions and benevolence. This Louisiana church, as most of the others, justifies this position. Formerly, it gave not more than \$150 to all denominational activities; now it is giving \$700 to denominational activities. From this place Dr. Perryman went to another, and brought the church from half-time preaching and \$600 salary to full-time and \$1200 salary. In two or three days he moved on to a third place, and brought the once-a-month church to half-time preaching, and from \$175 to \$500 salary, in three church services. There were also a number of conversions and additions. They advanced from \$75 for missions to \$700. This is enlistment work. This is the work so fundamentally essential to our Baptist usefulness and progress, but which we have been so slow to take hold of. Please God, we shall do better.

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There are many wrongs to right in these days. I have called attention to a few of them in these paragraphs. But I am deeply impressed that Baptists will never right these wrongs, except in the spirit of humility and prayer and in a great wave of evangelism throughout the South will bring us into the atmosphere in which we can safely be indignant against wrong without falling into wrong. The Scripture says, "Be angry and sin not." In order that our indignation against every move of new theology world-religion may not degenerate into sin, how we need to humble ourselves before God and ask for his blessing upon us that we may mightily hold up Christ before the weary, sinning world!

Japan has a National Sunday School Association. Their secretary is Rev. H. Kawasumi. Mr. Kawasumi just reported to the World's Sunday School Association about the giving of medals for Sunday school attendance and made the interesting statement: "Last Christmas we gave medals for those who attended Sunday school without rest through the year. There were 3,602 and those who continued five years were nineteen. Of the teachers who had taught classes through five years there were seventy-seven, and for ten years there were eighteen." There are about 200,000 in the Sunday schools of Japan.

FROM THE

Woman's Missionary Union

BALTIMORE, MARYLAND

Miss Kathleen Mallory



Corresponding Secretary

Brazilian W. M. U. As An Organization

Genevieve Voorheis Wilson

(This article by Mrs. Wilson is called for in Monday's program of the January Week of Prayer. The other article by Mrs. Edwards will also help greatly with that same program.)

DEAR SISTERS:

Having expected an article on the above subject to be submitted by another much more competent to handle it, I find myself embarrassed by the necessity of undertaking it personally, especially in view of the fact that at this time I am away from home and have no data on the subject with me. This organization is our "little sister" and should be dear to us.

Just about ten years ago the Woman's Missionary Union of Brazil or, as we Brazilians say, the General Union of Baptist Women, came into existence during the annual Baptist Convention held that year in Pernambuco. It was born of necessity. A very small affair it was at first but full of holy enthusiasm for the help that it hoped to be in the development of our inexperienced Brazilian Baptist women.

The motto chosen was, "Prepared unto every good work," 2 Timothy 2: 21, which motto continues to the present day. The writer feels grateful for having been privileged to suggest this motto for adoption by the new organization. Rio was selected for headquarters for the Central Committee, being perhaps the most central point and the seat of our publishing house.

The Central Committee, composed as a rule of the resident women missionaries in Rio together with a few of the best educated native women, labored for the production of literature, simple, practical, to the point. At this distance it would be impossible to understand the difficulties in the way of an easy march for our little sister. The enormous distances, lack of facility in travel, great length of time required to transmit literature to the out-of-the-way places—these and many others made it seem expedient to some to consider the field as two separate missions, the northern and southern. Therefore, it may not be quite correct to

speak at this time of the Brazilian W. M. U. in the sense of an organization like our Southern Baptist W. M. U., which adequately meets the needs of the entire field.

In the north Mrs. Muirhead and Mrs. White have gotten out some excellent studies for their women. In the south, in addition to suggestions frequently published on the Woman's page of *O Jornal Baptista*, there have been distributed among the societies three or four brief manuals relative to the organizing of societies, practical plans of work and the like, a series of devotional studies prepared by Mrs. Reno and, more recently, a translation by the present writer, of a most inspiring little work on "Soul Winning."

While unable to quote any figures relative to the progress of the work and development of our Baptist women in Brazil, we remember the wonderful inspiration and gratitude of our hearts on last hearing the reports, particularly concerning the personal work of the members in visits in the homes of unbelievers and to the sick. The crying need everywhere is for prepared leaders.



My First W. M. U. In Brazil

Helen Eustis Edwards

About fifteen of us were together in our small church hall. This hall is three times as long as it is wide and boasts one window above one of the doors, but decidedly nearer the ceiling. This was our Liberdade (Liberty) Church home. It was 19½ o'clock (7:30 P. M.). As Donna Idalina, our secretary-treasurer-organist, called the roll, the women answered by numbers, 3, 2, 4, 1, 0. My natural curiosity was aroused and later, much to my surprise, I learned that it was a report of the number of evangelistic visits which the members had made during the previous month. The opportunity soon came to make some of these visits with D. Ida, our president, who is one of the most prayerful women it has been my privilege to know. Before starting out, we went into her parlor and

spent a little while on our knees. Our Brazilian Christians either stand or kneel to pray but perhaps they sit oftener than we do for singing. I have known the time when a full half hour was spent on our knees in a season of prayer. Is this not a difference to think about? Can our minds wander off more easily when we are in the more comfortable position?

D. Ida and I first visited a woman in a small dry goods store just across from the praca (small park) from the church hall. She listened intently as did her husband who soon came out from a back room. D. Ida is not one to hedge about her mission at any time but strikes right in. We sat in front of the counter and while D. Ida spoke to them about the true way of salvation, which they had never heard of in the Roman Catholic Church, I prayed and smiled. One or two customers entered during our visit and while the woman waited on them D. Ida kept right on talking. Several chil-

A Story of Christike Devotion

A score of years ago a young woman went as a missionary to the Congo region, in the heart of Africa. After years of faithful service, she was about to return home for a vacation. Her luggage had been put on board the steamer, when she was suddenly stricken with Congo fever, and died in a few hours. When her trunk was opened, there was found on the inside cover of her Bible, drawn in the most beautiful characters, in different colored inks, this poem, written by George Macdonald:

I said, "Let me walk in the field."
He said, "No; walk in the town."
I said, "There are no flowers there."
He said, "No flowers, but a crown."

I said, "But the skies are black,
There is nothing but noise and din."
And He wept as He sent me back.
"There is more," He said. "There is sin."

I said, "But the air is thick,
And fogs are veiling the sun."
He answered, "Yet souls are sick,
And souls in the dark undone."

I said, "I shall miss the light,
And friends will miss me, they say."
He answered, "Choose tonight
If I am to miss you, or they."

I pleaded for time to be given.
He said, "Is it hard to decide?
It will not seem so hard in heaven
To have followed the steps of your Guide."

Then into His hand went mine;
And into my heart came He;
And I walk in a light divine,
The path I had feared to see.

It was said of her that "the natives of the Congo River simply adored her; her consecration, her purity of life, and her personal love for them made her like a queen among them."

dren clung to their mother's skirts most of the time. We left them with the invitation to come to church.

The next home was around the corner in a basement. As we went in, a young girl was stitching rapidly on a machine. She did not stop at first but, after taking us in from top to toe, she listened as did her grandmother. In another home in a back alley, the mother kept on at her ironing while D. Ida talked to her. There was a paralytic sitting near the door and I tried to talk to him and to play with the children. Sometimes we would sing. D. Ida always carried her "Cantor" (song book) in her handbag with her Testament. Senhor Gaspar, her husband, went Home last May and I am confident that she is bearing her loss like a Christian soldier. Our small band of women and girls each give fifteen cents a month in dues, which is a large amount for some of them.



Program for January

Home Mission Outlook

Hymn—"We Praise Thee, Oh God"

Scripture Lesson—Surveying the Territory: Numbers 13: 1-3; 17-30; Conquering Strength: Psalm 28; Acts 1: 8

Prayer that All Home Missionaries May Claim the Promise in Matt. 28: 20

Roll Call—Let each one respond with the name of some Home missionary as given on the inside page of the front cover of this magazine

Repeating of Slogan—The Lord will give strength unto his people; the Lord will bless his people with peace. Psalm 29: 11

Hymn—"America"

Talk—Two Songs and Their Author: "America" and "The Morning Light Is Breaking"

Hymn—"The Morning Light Is Breaking"

Talk—Home Missions as Basal to Foreign Work

Repeating of Slogan—Psalm 29: 11

Discussion—(1) What is meant by the frontier? (2) Has our debt to the Indians been paid? (3) Why are Southern people unusually fitted to guide the Negroes? (4) Why are mountain missions worth while? (5) Why is this a strategic time for the Americanization of the foreigners in the South? (6) Are city churches more essential than rural ones?

Talk—Last Year's Victories for Our Home Mission Board

Hymn—"Guide Me, O Thou Great Jehovah"

Sentence Prayers of New Year Resolves

Business—Offering; Plans for New Year's Work; Reports from Observance of January Week of Prayer

Repeating of Slogan—Psalm 29: 11

Prayer of Thanksgiving for (1) Victories in Europe; (2) Progress of World Missions; (3) Victories and Obligations of Home Missions

FROM THE

Laymen's Missionary Movement

KNOXVILLE, TENNESSEE



J. T. Henderson

Corresponding Secretary

A Question of Thinking

A man's thinking is a large factor in his life; it is basal to character. We sow a thought and reap an act; we sow an act and reap a habit; we sow a habit and reap a character; we sow a character and reap a destiny. The following admonition of Paul is based on this principle: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Thinking upon any worthy cause kindles interest. "Come now, let us reason together." "While I was musing, the fire burned." The government, during recent months, has recognized this principle and has done thorough educational work before launching the campaign for cash. The only plan to wake up a man on any vital proposition is to provoke him to think; indeed to think of doing a thing is the first step toward doing it. If a man near the edge of a precipice gets to thinking seriously of falling, he would better withdraw at once.

Thinking not only determines but reveals character. What one delights to think about discloses what he is. "As one thinketh in his heart, so is he." The good man "delights in the law of the Lord and in His law doth he meditate day and night." This ideal is the fruit not only of a work of grace but of growth in grace. The will needs to assert itself and hold the thought to noble things; this calls for a high class of reading.

Optimistic thinking is not only a mental and spiritual tonic but a physical restorer. "A merry heart doeth good like a medicine." The wise doctor would tone up the mind as well as the heart; he wants good mental action as well as good heart action. Christian science has recognized and overworked this principle.

I would venture three suggestions to the laymen:

First, we laymen should do *more* thinking about vital matters. Most of us are very weak just here. "Israel doth not know, my people doth not consider." Thinking is hard work and we shirk. How many of us have availed ourselves of the necessary information and seriously

thought out our obligation to the various enterprises of the Kingdom. Have we gone into these causes as we go into the merits of a business proposition? Have we thought them through and reached a conclusion that we can defend? The enterprises of the Kingdom will stand the test of the most rigid scrutiny; we can afford to "turn on the light." It is the Christian man that is not *up* on missions that is *down* on missions.

In the second place, our thinking needs to be *sound*. Our premises must accord with the infallible Word of God. Some men that are learned in language and science, hold distorted views of Christian duty. An intelligent man that is in debt, insists that he must be *just* before he is *generous*; his thinking on this subject is unsound. He regards the support of Christ's cause a charity instead of an obligation that takes precedence of all others. Sound thinking would lead him to recognize the primacy of the Kingdom.

Another brother, who is considered intelligent, thinks there is enough need at home to exhaust all our resources of men and money; when every unsaved soul in our own city has been redeemed then it is in order to go outside. His thinking is defective; he not only disregards the Commission but violates a well-established policy in business. No wholesale merchant waits until he has sold every retail store in his city and county before he seeks a market outside.

Other illustrations might be given. We need the knowledge that comes from reading our Bibles, religious papers, and good books to guide our thinking.

In the third place our thinking needs to be on a broader scale—in world terms. It is time we should recognize that we are citizens of the world. Archduke Francis Ferdinand, the Austrian heir and his wife, were assassinated on June 28, 1914, at Sarajevo, Bosnia, and thirty-two nations were thrown into the bloodiest war of all time. A lad throws a stone thirty yards and thereby changes the center of gravity of the universe. Each of us is linked up with everybody else. Our calculations must be big enough to include mankind. The Methodists have got the idea and are after one hundred and fifteen millions for their benevolent work.

More thinking, sounder thinking, bigger thinking is my plea.

A GREAT SUCCESS

The Every Member Canvass made by about forty of the leading men of the First Baptist Church, Jackson, Mississippi, on Sunday afternoon, December 1, was an unusual success. The plans were thoroughly outlined by N. T. Tull, Superintendent of Budget and Laymen's Work in Mississippi. Judge O. B. Taylor did most effective work as chairman of the committee, and Pastor W. A. Hewitt added inspiration at every step.

The General Secretary arrived on the ground Friday evening before and did his full share at the supper. Following the banquet, several spoke briefly and then the secretary for some thirty minutes made a plea for the tenth as a minimum in offerings. Twenty men signed a stewardship pledge, and thirty-two enlisted with the Emergency Band. By urgent request the secretary was released from other engagements and remained over to speak twice on Sunday. Despite the prevalence of influenza and the consequent absence of many on Sunday morning, about thirty additional members signed the stewardship covenant.



NEW FIELDS

The sway of the papacy has been greatly weakened in Italy, France and Belgium; the dignitary on the banks of the Tiber has lost prestige; these countries esteem America as their saviour in the hour of crisis. President Poincare said, "We have suffered together and won together and are united forever." For these reasons the American preacher that enters these countries with a pure Gospel will have a warm welcome and a sympathetic hearing.

When Russia finds herself and becomes established in a stable government, which America shall help her to install, it will be the greatest mission field for Baptists in the world.

The Holy Land has been delivered from the oppression of the unspeakable Turk and the Moslem faith with its blighting effects has been badly shaken. This land of our Lord will no doubt be under the protectorate of a Christian nation and the preacher of righteousness will be allowed the utmost freedom. It is hoped that Mount Zion will again resound with the praises of Jehovah and that the mountains round about Jerusalem will echo the songs of the Redeemed.



LAYMEN'S CONFERENCE

Gen. G. W. Scofield, chairman of the Laymen's Executive Committee for Florida, is planning for a conference of laymen in connection with the meeting of the State Convention at Tampa in January. This conference is to assemble the evening of January 13 for an educational and inspiration session. At an early hour the next morning, the laymen will come together for a conference regarding their special program for the year. This meeting will close when the hour arrives for the opening of the state convention.

It is hoped that Florida laymen will come in large numbers to this meeting, and then remain through the convention.



STEWARDSHIP IN THE AIR

Most stimulating reports of growing interest in this vital matter are coming from numerous churches.

John B. Payne writes that Blue Ridge Church, Georgia, has twenty-nine tithers. This band has employed an associational missionary, and has made a record in finance since August that is a joy to them all.

Dr. R. J. Bateman of the First Baptist Church of Meridian, Mississippi, launched a stewardship campaign at a luncheon with about fifty of his laymen on November 30. The secretary of the Laymen's Missionary Movement spoke on Stewardship while these men enjoyed the meal. At

the close fourteen pledged themselves to pay at least a tenth of their income to the Lord's work and fifteen joined the Emergency Band. These laymen requested the pastor to continue this good work by preaching an appropriate sermon Sunday morning, agreeing to back him up in a united and hearty way. The sermon was strong, the Lord was in the midst of his people, and men stood for the first time and bore testimony.

Between eighty and ninety committed themselves to the tenth as a minimum and the end is not yet.

The spirit was carried into a missionary society of young women the next day, and their offerings for that meeting approximated one hundred dollars as compared with three or four dollars at former meetings.



A DELIGHTFUL CAMPAIGN

Seldom has the representative of the laymen had a more pleasant experience than his recent campaign with Dr. C. L. McGinty and the laymen of the First Baptist Church of Cartersville, Georgia. The pastor is strong and aggressive, and his men respect his leadership. The campaign opened with a discussion of the Scriptural plan of church finance on Friday night before a good representative of the membership and was continued through Sunday with accelerated momentum. The echoes on Sunday night gave evidence of a vigorous canvass and gratifying results.



DISTINCTLY ENCOURAGING

The recognition accorded the laymen at the recent state meetings of Tennessee, Mississippi, and Kentucky was very gratifying.

In Tennessee the Convention unanimously elected our chairman, J. H. Anderson, president; this was done over his protest and before his arrival. He was also made chairman of the new board that was created to direct all the denominational activities of the State. Chairman Anderson and the secretary were given ample time at a most favorable hour to discuss the obligation of laymen.

In Mississippi the representative of this cause was given a hearty welcome and when his hour to speak arrived, the time limit was removed. N. T. Tull, Superintendent of the Budget and Laymen's Work in Mississippi, was thoughtful and courteous to the visitor.

In Kentucky the best hour of the General Association, from eleven to twelve the second day, was given to our cause.

We laymen should show our appreciation by loyal service the coming year and by helping the pastors to secure a large attendance of laymen at the conventions next year.



INSTALLED IN EGYPT

It is of interest to note that the Laymen's Missionary Movement is operating in Egypt, as indicated by the following:

"In January, 1918, Elder Dewairy and his friends formally organized the movement in Cairo. A rich lawyer-layman was chosen chairman; Mr. Dewairy, general secretary; a well-known merchant, treasurer.

"The first Convention of the movement was held at Assuit and was attended by over 400 delegates from different towns. At this meeting Dr. Zwemer gave an address on the Laymen's Movement in America."



CULLMAN, ALABAMA

The last campaign before the signing of the armistice at the eleventh hour on the eleventh day of the eleventh month, was with the Rev. Clay I. Hudson and his loyal church at Cullman, Alabama. This Stewardship campaign opened at the eleven o'clock hour, was renewed at 3 p. m., and continued at night. At the mere men-

tion of it, a goodly number of choice men came forward of their own accord at the close of the evening session and asked permission to enlist with that elect company, known as the Emergency Band.

The campaign was to close with a great rally of men Monday night, but the notable cablegram which greeted America on that Monday morning revoked all plans, and the joyous celebration of peace had the right of way.



COVETOUSNESS

Dr. E. M. Poteat says: "In the New Testament few sins, if any, are more terribly denounced than covetousness. 'For this ye know of a surety that no covetous man hath any inheritance in the Kingdom of Christ.' And yet Francis Xavier, who heard thousands of 'Confessions,' said that never once in all his experience had a man, of his own motion, confessed the sin of covetousness."



A FITTING CLIMAX

The discharge of the indebtedness against the magnificent church building at Morristown, Tennessee, was celebrated in a most profitable way. Dr. S. Tunnell, the aggressive pastor, suggested a program running through eight days, including two Sundays, when every enterprise of the denomination should be presented by a representative of that interest. The series opened on Sunday night, November 17, with the discussion of an enlarged program for men and culminated the next Sunday with a great dedicatory sermon at 11 a. m. by President Mullins, followed at night by a thrilling musical program by Prof. Schroetter, of Virginia Intermont College, assisted by Miss Gillispie.

The erection of this fifty-thousand-dollar-building was a large achievement for the church; the pastor and some of the men indicated that these same large ideas must now be transferred to the benevolent and missionary enterprises of the Kingdom.



A WORTHY STANDARD

The gift of \$50,000.00 each by Chairman J. H. Anderson, of Knoxville, and by Col. A. R. Swann, of Dandridge, Tennessee, to Carson and Newman College, is not only in keeping with the spirit of this new day but sets a worthy standard for thousands of other prosperous laymen as they plan their gifts to educational, benevolent, and missionary work.



NOT FOUND WANTING

The following from *Men and Missions* is a sensible statement: "It has so often been said by the critic of the Christian church, 'Christianity has been tried and found wanting.' The reverse is the truth. Christianity has never been given a fair trial, even in the most liberty-loving land of religious freedom and equality. The Sermon on the Mount has been applauded but not incorporated into the fibre of our civilization."



IN DEMAND

Men and Missions has the following to say regarding the addresses of Drs. Zwemer and Poteat: "The addresses of Drs. Zwemer and Poteat have been full of patriotic fire and stirred their audiences greatly. Missionary enthusiasm was kindled, spiritual life was strengthened and the whole subject of Christian stewardship placed on a high and splendid level. Following those meetings, the divisional office has been overwhelmed with invitations for these men to speak on all possible occasions. They could be used to good advantage for the next six months in the 1,100 Protestant churches of Greater New York alone."

Partners With God

A Page Devoted to the Principles and Practice of Stewardship

The Scorn of Job

"If I have eaten my morsel alone!"

The Patriarch spoke in scorn.
What would he think of the Church were he shown

Heathendom, huge, forlorn,
Godless, Christless, with soul unfed,
While the Church's ailment is fullness of bread,
Eating her morsel alone?

"I am debtor alike to the Jew and the Greek."

The mighty Apostle cried,
Traversing continents souls to seek,
For the love of the Crucified.
Centuries, centuries since have sped;
Millions are famishing; we have bread,
But we eat our morsel alone.

"Even of those who have largest dower

Shall Heaven require the more;"
Ours is affluence, knowledge, power.
Ocean from shore to shore;
And East and West in our ears have said,
"Give us, give us your Living Bread,"
Yet we eat our morsel alone.

"Freely as ye have received, so give."

He bade, who hath given us all,
How shall the soul in us longer live,
Deaf to their starving call,
For whom the blood of the Lord was shed,
And his body broken to give them bread,
If we eat our morsel alone?
—The Bishop of Derry and Raphoe.

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AND all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord. Lev. 27: 30.

A thoughtful study of God's Word on the right use of money discloses this doctrine as the foundation upon which the whole superstructure of stewardship rests. We must begin here if we would make progress.

Kindred references: Gen. 14: 20; 28: 22; Luke 11: 42; 1 Cor. 9: 13, 14; Heb. 7.

—Selected by U. V. Whipple, Cordele, Ga.

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Christian Stewardship

By Edwin M. Potat

Stewardship covers all that a man is, or has, or may acquire. Life itself is a trust to be wholly administered according to the will of God. He gave us life, and he gives us the new life, conferring upon us the sovereignty of freedom of choice in both realms. The sentiment of gratitude for so immeasurable a benefit and so august a prerogative ought surely to induce the believer to use these in absolute conformity to the will of him who conferred them.

Jesus commended the poor widow because she cast in all her living (according to the Greek, every whit of it). A calculating self-interest would say that she ought never to have done it; that her act was the abandon of fanaticism, and not the sanity of true religion. She had no right, so worldly wisdom goes on, to take the risk of burdening her relatives or society with her support. Pauperism is a vice, and our experience shows it to be almost if not quite incurable. To wisdom of this sort one would like to hear the reply of the woman herself. Bishop Wilson once called upon a widow, and when he was commiserating her upon her deep poverty she lifted up her last crust of bread and said:

"All this, and God. By which she meant, "I would rather have only this crust of bread and God than to have millions and be without him." And when the poor widow left the temple precincts in the happy destitution of a perfect trust in God, she felt rich indeed, in the language of Paul, as having nothing, yet possessing all things!

There are then two ways of becoming inconceivably rich. One is by adding field to field, million to million, billion to billion until the selfish grasper at last can say, "The earth is mine." The other way is to renounce the desire to possess, and to give oneself wholly to God. Jesus did this, and in the prayer of John 17 he said, "All mine are thine." "I make over to thee without keeping back any part for myself (Ananias and Sapphira) absolutely everything." And immediately he is flooded with the answering consciousness—"all thine are mine." The man who seeks to possess the earth by dispossessing all others, including God, increases his burden of administration terribly. The man who possesses the earth by renouncing it escapes responsibilities correspondingly, making God the administrator of his world, and leaving himself only the task of finding the will of God for the narrower circle of his own life. And he conceives himself here as a steward of the manifold grace of God.

In the 6th of Matthew, Jesus implies that the man who so conceives the Kingdom of God and his own relations to it will have the food and the clothing and the shelter that he needs. "All these things shall be added unto you." And he who taught us to pray, "Give us this day our daily bread" will not forget the needs of those who forget themselves in a passionate service of the Kingdom. The hand can never get the benefit of the food it holds by arguing selfishly with the head, saying, "I must keep this for myself." It can get that benefit only by feeding the food to the head. We are members of his body, and the one way of our getting the life-substance of the things we hold to give them back to him.

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BRING ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. Mal. 3: 10.

On the condition here stated, God pledges the material welfare of his child, and why not? His love is unbounded and his resources are inexhaustible. A working faith in this doctrine guarantees the Christian against want.

Kindred references: Prov. 3: 9, 10; 11: 24; Matt. 6: 33; Luke 6: 38; 2 Cor. 9: 6-11.

—Selected by U. V. Whipple, Cordele, Ga.

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A Simple Study of Tithing

W. James Robinson, Kansas City, Mo.

1. Dedicating the first tithe to the Lord is not a Mosaic law. At least 400 years before Moses lived this rule was practiced. God certainly did incorporate it in the Mosaic law for the maintenance of the priesthood. It was never abrogated and is, therefore, still in force and binding on all people.

2. No one should argue, and no intelligent tither does, that a tithe is all any should give for the Lord's work. The rich should give more. Some of them could easily give all their income, save the necessities of life, and still have an abundance for bequests to all dependent on them.

3. Experience proves that the tithe is practical. If this amount was used for the actual Kingdom interests, the Lord's work would go forward by leaps and bounds.

4. Sincere tithing is a mighty safeguard against covetousness and its kindred sin, extravagance. These two sins are deadly enemies of the financial and spiritual interests of the Kingdom.

5. By giving God the first tithe it saves many of us from imaginary necessities and enables us to heartily enjoy what we have after tithing.

6. I know of no better way of discharging the obligation of stewardship. We are not our own. All we have and are is to be held and so administered for the glory of God. By using the tithe and increasing our resources we will ever increase the Kingdom's resources.

7. I do not believe that God has obligated himself to give great wealth to all sincere tithers. There are greater blessings than an abundance of silver and gold. He will do what is best.

8. The consciousness of having done well is wealth indescribable.

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CHARGE them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy. 1 Tim. 6: 17.

The church must warn men and women against the search for riches; unless we teach this doctrine to our children in their youth, God has an unequal show with them after their worldly ideas.

Kindred references: James 5: 1-3; Deut. 8: 13, 14; Prov. 30: 8; Mark 10: 22-45.

—Selected by U. V. Whipple, Cordele, Ga.

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"Money the Acid Test"

No book of recent years has dealt with the vital principles of stewardship more clearly or convincingly than this study by Mr. McConaughy. Accepting the view of life that it is intended by God that man should enter into a sacred partnership with his Creator, the author shows how in every relationship involved money is the acid test of character. This little story goes to the heart of it:

"I was told by a member of a firm of wholesale grocers, in a city in the West, that one day one of his partners sent for him to come to his bedside. The other man was nearing the Great Divide, and in the white light of the eternal world things were looming up before him in their true perspective. Taking his partner's hand, he said earnestly: 'I want you to see to an inscription for my tombstone. You know I never married, for I had no time to spare from business to spend with a family; but I made money. I never joined a social or fraternal club, for I was too busy making money. Now, when I am gone, have this inscription cut:

"BORN JUNE 7, 1859,
A HUMAN;
DIED ———, 191—,
A WHOLESALE GROCER.""

Pastors should read this book and pass it on to their laymen. It will cause any honest, thinking man to face about in some of his conceptions and practices if he has never accepted the Christian stewardship view of life.

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DO we then make void the law through faith? God forbid: Yea, we establish the law. Rom. 3: 31.

Yet the Christian world has made void the great moral law of the holy tithe through faith. Listen: We can be brought into the glories of stewardship only by this law of the tithe as our schoolmaster.

Kindred references: Matt. 5: 17-20; Luke 16: 17; Gal. 3: 24.

—Selected by U. V. Whipple, Cordele, Ga.

Making Missions Real

A Page of Best Methods

What plans have you used successfully to create more interest in missions in your church, your W. M. U. and auxiliaries, your Sunday school, your B. Y. P. U.? If you found the idea worth while, pass it on! For the best illustration, suggestion, program, method or device for emphasizing missions, we will give the sender choice of any book on missions not to exceed one dollar in value. (See October number of HOME AND FOREIGN FIELDS for list of books.) For each suggestion printed, one year's subscription to HOME AND FOREIGN FIELDS will be given. Write as briefly and definitely as possible.—EDITOR.

Missionary Program by Oxford B. Y. P. U.

For many years B. Y. P. U. leaders have felt the need of supplemental material to be used in their programs to create missionary interest and impart missionary information. HOME AND FOREIGN FIELDS definitely proposes to fill this need. Mr. Auber Wilds, of Oxford, Miss., sends the following suggestion for the use of the magazine which is capable of indefinite development and variation:

On Sunday night, August 25, the B. Y. P. U. of Oxford, instead of having the regular missionary program as it was given in the *Quarterly*, had a most interesting program selected from HOME AND FOREIGN FIELDS.

The meeting was led by the president, Miss Brummett. After several appropriate songs were sung, the president read the Scripture reading found in Acts 26: 14-18. The *Quarterly* was not discarded altogether, but the HOME AND FOREIGN FIELDS was the basis of the program. After the Scripture reading, the following topics were discussed:

1. Our young people in the home land (taken from the *Quarterly*).
2. What must I do to be saved? (from the *Quarterly*).

The following topics were taken from HOME AND FOREIGN FIELDS:

3. Young people in the home land.
4. Messages from the foreign fields.
5. A Mexican mission trip.
6. The consolation of Christ.
7. Young people in foreign lands.

Everyone enjoyed the program very much, and we found that HOME AND FOREIGN FIELDS, used especially in the missionary meeting, makes the meeting much more interesting and helpful.

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A Missionary Survey

One of the chief purposes of HOME AND FOREIGN FIELDS is to furnish material for use in the various meetings of the auxiliary societies of the church. Mrs. E. D. Nall, of the Woman's Missionary Society of the Sanford (N. C.) Baptist Church, sends the following suggestion as to the effective use of the magazine in a "survey" that is full of human interest. The paper is made up of skillfully-selected statements and incidents from a recent number of the magazine, and was read in the meeting of the W. M. S. In the same way a delightful "survey" might be made for the January meeting, the topic for which is "Home Mission Outlook." The prize for this month is awarded this contribution.

One day, while thinking of the great tasks set before us in bringing the world to know Jesus, I found myself "somewhere in America" at a great gathering. The first utterance startled me, when the speaker quoted Dr. F. B. Meyer as having said: "America is the greatest mission field in the world, for there all nations are centered."

It was a gathering of representatives from all the states, discussing their work at home, and its

real aims, the enlarging and strengthening of the forces at home to be sent out in the world, just where the needs were greatest. The next speaker dealt with state missions. He said:

"State missions is the very fountainhead of the mission stream that must be made to flow in ever-increasing volume unto the uttermost parts."

At this meeting were visitors, too, from our foreign fields, who were there because they were anxious to know what we, the fountainhead, were doing unitedly. Through the columns of the HOME AND FOREIGN FIELDS we were familiar with the fields of each visitor there, but they reminded us vividly of their needs.

A missionary from Nigeria had brought with her a native convert, which first attracted our attention—a girl in her teens, straight and slender, quick and graceful. Coiled about her ankles were ornaments of brass wire. She wore a necklace of beads and about her neck she wore strands of hair from an elephant's tail. From this hung charms, the teeth of dogs or monkeys, small brass pendants and tiny ebony carvings. These she thinks will drive away evil spirits. From her belt hung a fringe of leaves and grass. The huge tassel at the back served as a cushion when she sat down. Her hair had been plaited over wire or bamboo bands and bent into fantastic shapes. But her eyes were filled with wonder at what she saw and heard and a wonderful story was in her heart to relate to her people at home.

What, do you think, is our relation and duty to her people, and to the men and women who have gone to carry to them the Light of the world?

Mrs. Hearn, from China, was there, and while she felt that all the world must know China's need, she told us this little experience of hers. Let me tell her story in her own words:

"I went on a trip with my husband to a village where he was the only white person they had ever seen before. I took with us a Chinese Christian woman. In the village we saw 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 except the Chinese.

"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.

"They listened and looked dazed. I 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 to as many as we could before we left the village, but we intend to go back again and try to lead them out of heathenism."

What do we, who have been so blessed, owe to these less fortunate people? What account shall we render to him?

Sophie Lanneau was sitting right by Mrs. Hearn and continued the story of China's need. She told how her heart ached as she witnessed in a great city richly dressed women going into the temple and kneeling before idols, and the vast number of well-to-do middle-aged men also, kneeling before the idols, and going away with such a satisfied air. How she longed for them to know of the true God who alone can satisfy the needs of their souls.

A woman who had labored for years in Brazil had brought with her a native girl—one of a family of twenty-three, and not one could read or write. It was not unusual there, she said. She told us that one great need in her field was hospitals—evangelical hospitals.

What is our relation and duty to these sick of body and sick of soul?

A representative of the South Mexican field told of the deplorable condition there, and said that ten years of peace would not restore the moral condition.

What do we owe this neighbor of ours?

The Indians were not to be left out, and an old Indian from Oklahoma wanted to tell us that fifty per cent of the students in their schools were Baptist-inclined, and that every converted Indian's message to us was: "Send more men to tell others of the 'Jesus Way.'"

But when the visitor from Japan spoke, there was a tremor in her voice as she said, "Dr. Willingham was with you such a short time on his visit home, that perhaps he could not deliver the message to all of you that he expressed in Japan one day when a poor man to whom he had given a Bible came to him repeatedly, telling him of the great truths he was learning from the book, and the joy it was bringing into his life."

When we think of Dr. Willingham let us think of "More Bibles, more Bibles for Japan."

Before good-byes were said, all joined in singing "Our Nation for Jesus."

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A Picture Meeting

Ask every member of the society to bring some missionary picture, and tell something about it. It may be a scene in the homeland, a scene in China, or some other foreign field; an illustration of some heathen custom, the picture of some foreign or native missionary, etc. Whatever it is, let it be shown, and a word said about it. The society should sit in a compact body—in a circle, if chairs are available—and at the close the pictures might be passed from hand to hand. Let the pictures be mounted on cardboard and brief information neatly written at the bottom. The pictures might then be fastened together on a blackboard, and placed in a convenient place in the Sunday school auditorium where they will attract attention. If a special topic is under discussion, as "China," "Church Building," etc., the pictures will, of course, be related to this subject.

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A Scrap-Book Apiece

Some societies have a pleasant system of assigning to each member of the missionary committee a missionary country upon which he or she collects all kinds of pictures, clippings, and the like, and pastes them in a scrap-book provided for that purpose. At the close of the term of office these scrap-books are presented to the society, each being prefaced with a written message from the editor, and the whole forms a fine addition to the missionary library. As an adjunct to the labor, the several committeemen may be asked to correspond each of them with a missionary in the country or field being studied for the scrap-book.—Adapted from "The Missionary Manual."

Messages from the Foreign Fields

As In the Days of His Flesh

Miss Margie Shumate, Shiu Hing, South China

In China one almost daily sees things which remind one of Bible times; the same Oriental setting, many of the same customs and the characteristics of the people often make me feel as if I were in Galilee, living among the people with whom the Saviour lived nearly two thousand years ago.

The fact that the "scenery" in front of my home consists of the Shiu Hing city wall tends to remind me of the walled cities of Palestine. The four city gates are closed at night and guarded as vigilantly as if an invading army were expected. There are soldiers' barracks on the wall, and in time of political disturbance cannon are hoisted up and the wall is used for defense, much as was the wall of Jerusalem in olden times.

The methods of agriculture and preparing food are much like they were in Palestine when Jesus was on earth—the plowing with oxen, the threshing-floor, the grinding of the grain by means of placing it in a hollowed-out stone and using an instrument propelled by the hand or foot. Then there are many "Chinese Zebedee's" sons who are fishermen, and it is a common scene to see them "casting their nets into the sea," or, rather, into the river and fish ponds here inland. More than once I have watched them draw up the nets and gather out the large fish while the small ones and other things which they do not want are cast back into the pond. It makes the scenes of the Bible live before one's eyes, and the parables of Jesus have an added interest.

Never do I hear the heathen wailing for the dead (and by the way, the sound of it is enough to make one's hair stand on end), but that I think of the funeral customs in Palestine in Bible times. Some of the mourners are often hired to wail, while all the relatives, no matter how distant, must have a part in the wailing if they happen to reach the home of the deceased during the period of mourning. They do not spare their lungs.

I have stood "on the house top" in a certain village in my field, and seen a procession with torches go out in the night to meet the bride, who usually arrives at her new home after night-fall. The pictures of the ten virgins usually lead us to think the virgins were clothed in white robes, but those that I saw had red robes, and I am not sure that either the bride or bridegroom of Bible times had to be carried around on anybody's back, but the sedan chair which carried the bride spoken of above was let down outside the village and the bride was carried into the village and to her new home on the back of an old woman. This custom is often practiced, and never fails to amuse me when I see it.

And now I can understand how trying to him the crowds which constantly thronged the Master must have been, and why it was that he felt the need of getting away from them at times and of finding a solitary place in which to rest. If I can keep them quiet, I do not mind a crowd when I am speaking, but I find nothing more nerve-racking in doing evangelistic work in the country places than to have a curious, noisy crowd follow me around from place to place with no way to get away from them except to go in a house and bolt the door. I know what it means to scarcely have an opportunity to eat, but on the other hand, I have been in places where I had more "opportunities" to eat than I cared for, and have suffered in consequence. More than once "heathen delicacies," concoctions which I

will not undertake to describe here, have been forced on me two or three times during the course of a day, and in spite of entreaties and protests, I had to eat.

Then, too, I find the methods of presenting the gospel much the same as it was when Christ was here. He sat by Jacob's well and gave the Water of Life to one woman. He sat by the sea and taught the people. He sometimes went into their homes. His work was not confined to the temples. Here in China we preach wherever we find people to listen. Often as we have stopped to rest in the tea houses which are to be seen along many country roads, we have opportunities to talk with women who also have stopped to rest there, or perhaps to give a tract to some old grandfather or perhaps some other man who seems to be interested in us. Often I have talked with women out under a tree where they were busy making straw mats. More often we go into a village and into the alleys where their homes are, but instead of going into their homes, someone brings stools and we sit down in the alley, perhaps with an ill-smelling cess-pool near-by and countless pigs, dogs and chickens everywhere. Soon a crowd gathers, many with babies in their arms or on their backs, some with their sewing or mending, and we give them the gospel there.

More than once where I spent the night in a village, we would take our stools out to the threshing floor and sit there in the moonlight, while large crowds of dusky figures gathered around us and listened eagerly to all we had to say. I think the queerest place I ever talked was to a group of women standing in the middle of a creek. They were carrying grass from the mountains and had put their burdens down on the bank and were cooling their feet in the water while they were eating their luncheon of cold rice, which they carried in little bags. They were careful to scatter some of the rice on the bank for the spirits to eat first before they dared eat. They called to us as we passed, and we stopped on the narrow foot-bridge and talked to them. There are nearly always good opportunities on boats which are usually crowded.

When I see the multitudes in darkness and without hope, most of whom are living in poverty and squalor, with few joys even in this life. I cannot but pity them and pray that the Lord of the harvest may speedily send out more laborers into his harvest which is indeed white and ready for the workmen.



A Visit to Wang Jia Chuang

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

Mrs. Chang was a patient in the hospital only a few days, but she was deeply impressed with the gospel, and insisted that she be baptized very soon. She said: "I want you and Miss Whang to go to my home and tell the gospel to my sons." We promised to go two weeks from the day she left the hospital. Breakfast was ordered at 5 o'clock, so as to give us an early start. The clock struck eight, and no coolies came. Miss Whang, coloring up just a little, said: "The devil is trying to obstruct the way; I will make arrangements for other coolies."

After we had traveled about twelve lis from the city, and were beginning to feel our best, and rejoicing because we were able to make this lovely trip, the wheel came off the wheelbarrow, and gave us a sit-down on the ground. We sat

there a few minutes, and Miss Whang said: "Let us walk to the next village and leave our wheelbarrow for repairs, and hire another one, for the devil is trying to get us to turn back." The two men picked up our wheelbarrow and we walked to a near village, where we had no trouble in hiring a new wheelbarrow. When we reached Mrs. Chang's, about noon, there were more than fifty people waiting to see us. They said they were afraid we were not coming.

One of the most impressive features of the day was the devotion of the sons to their mother, who sat in a reclining chair listening to the gospel, and helping us to explain to them.

Because of the long distance, and of our slow traveling, we had to take an early start homeward. They were disappointed, for, they said, "We have many friends who are coming later to hear you." They are business people and cannot leave their shops early. There is no preaching chapel at this place.



Shanghai College Tenth Anniversary Celebration

President F. J. White

A red letter day in the history of Shanghai College was the tenth anniversary celebration, held last spring. There was the largest attendance at these celebrations that the college has ever experienced; especially notable was the large attendance of influential Chinese, the people that we most want to see. There was also a very large attendance of the parents and friends of the students. The whole day was filled from eight o'clock in the morning until after six o'clock in the evening.

During practically the whole day several exhibitions were open to students and visitors. Notable among these exhibitions were those of the Christian Home Club, one of the most useful clubs among the student body, a club that aims to help the students in every possible way to prepare to found real Christian homes—Christian in cleanliness and sanitation as well as in godliness. The exhibits in this department included health exhibits, how to care for the teeth, how to avoid diseases, etc. Also how to care for children, and how to train children. There was also a line of books on sale on the subject of setting up a real Christian home. The exhibit of the sociology department also was very interesting, with its maps and charts showing the sociological conditions of this part of China, and what might be done to help them. There were also exhibits showing the work of the pupils of the summer school at the Yangtzepoo Social Center. In addition, there were the exhibits of the departments of natural sciences and an exhibit of the history and plans of the institution. All of these exhibits were very interesting to the visitors, and no doubt did a great deal of good.

Perhaps the most striking event of the whole service was the conferring of degrees on the men who have graduated from the institution. Forty men have already graduated from the institution, and of these forty, twenty-eight were present to receive their degrees. Practically all of these men have already shown their ability and their earnestness by the work that they have been doing. It was a wonderful sight to see them come back in the freshness of youth to start again from their Alma Mater. The charter from the state of Virginia was just secured during the last year, and the degrees were conferred on this occasion for the first time.

After tea the final event took place on the college campus, a pageant entitled, "The Old China and the New." It was an exceedingly interesting contrast of the old school and the new school, the old army and the new, the old doctor and the new doctor, the old religion and the new.

With the closing of this anniversary the college enters upon a new period of its existence. Here-

tofore it has been largely experimental, but from this time on the college has a real basis upon which to build; a basis of a plant that, while not entirely adequate, is not a mean one; a basis of faculty, while not large enough, is one that is prepared to give the students a real preparation for life; a basis of a student body that is at least as good as that of any other Christian college in China; a basis of alumni, men who have actually been accomplishing work for their country and for the Kingdom; a basis of friends of the institution who evinced their friendship by coming to take part in the anniversary exercises, friends who alone will secure the future success of the institution.



The Gospel in Rome's Stronghold

Mrs. Susy Whittinghill, Rome, Italy

We are just back from a visit to Bisaccia, a town on a hill-top shorn of trees, while the surrounding hills seem almost scraped of verdure, such is their bareness. It is in a wheat-growing district, so that while driving for miles through golden grain, where women and huge white oxen worked together, I felt as if I were really in the heart of the South. This is the town where our Baptist brethren suffered active persecution a few years ago for their faith. We visited the spot where the rocks were thrown, where 400 soldiers, sent by the authorities, came to the relief of the faithful, where our minister hid while awaiting this help and protection, and then we saw the barn which sheltered the native pastor for forty days when none of the citizens would lodge him. Now, all is changed; not only has the violent persecution ceased, but also the feeling of antagonism has vanished. Our minister, a jovial man, not only is respected, but is liked by many. The chapel is a nice building with trees before it, quite like an American church. On Saturday we visited the building where on week days there is a school for poor children taught by a regular teacher in summer, and in the winter the pastor holds a night and day school. Sunday morning four were baptized. The church was well filled, though the congregation was formed almost entirely of women, as all the men except a few elderly deacons are in war. The sisters were all dressed in their quaint costumes and my hat was the only one present, but when I proposed to take it off, the pastor's wife said, "No, no; we like to see you in your native costume."

I think you can hardly realize what an ordeal it is for a woman in South Italy to submit to the act of baptism, here where women are regarded in an almost oriental manner. For them it is unseemly for a woman to be in evidence; how much more scandalous to take a bath in public! as outsiders call our ordinance. If the candidate is married, she must only be baptized with her husband; if she is a virgin, no young man will want her as a bride. As every young girl's principal idea in this part of the country is to be married and every energy is put forth at a tender age to begin to make the wedding outfit, you can well believe what a strong faith it must require to make all else seem unimportant. One of the candidates was a girl who has helped us this summer, who decided, in spite of public derision, to accept Christ. Her steadfastness of purpose and joy were wonderful.

I was anxious for all to go well and smoothly so as not to give outsiders a chance to criticise, and also that the ceremony might be beautiful and impressive. When I saw that the brethren candidates were bare-footed, that as the baptistry leaked a woman at the last moment poured two barrels of water into the baptistry, that the harmonium was breathless and the wine for the communion was in an old tonic bottle, my heart sank. I asked myself, "Oh, why cannot our churches be better equipped? Why make these precious services almost ridiculous?"

Then, as if in answer to my thoughts, the minister from a neighboring town baptized with great decorum, while the candidates, in heavy white cotton gowns, were dignified by their very simplicity, and somehow I found myself thinking of the primitive church. The harmonium in the hands of the powerful minister led the really fine singing of a good old gospel hymn. Then came the sermon addressed to the new members on "The Baptism of Fire," telling of what they must bear and go through for his sake. It was a very stirring talk. The newly-baptized sat with shining faces and with a happy look of inward peace and determination of pressing forward. Then the Lord's Supper followed, which, in spite of the coarse tablecloth and medicine bottle, was solemn and impressive.

The local pastor and his wife showed us gracious hospitality, and on Sunday only nineteen brethren sat down to the table together! The roomy kitchen and dining room (in one, on the ground floor, opening out on the street) seemed to be the center for all in need, one afflicted brother receiving most of his meals at this home, backward scholars coming regularly for especial coaching, illiterate but loving mothers wanting letters written to their soldier boys. So the pastor's days pass busily, continually dropping the seed of the gospel while preaching and living a practical Christianity.

I was able to talk to some of the women, trying to help them not to care too much for public opinion, but to come out on the Lord's side, and I think soon other baptisms will follow.

Oh, you who are strong in faith and surrounded by all that makes it easy to see and act right, will you not sometimes love and pray for those weaker ones that they may have courage and light?



Special Meeting at Dju Yung

Rev. R. T. Bryan, Shanghai, China

The mission asked Mrs. Bryan and myself to give ourselves to the whole mission for Sunday school and evangelistic work. It was hard to tear ourselves out of some of our special Shanghai work, but it had to be done for the good of the mission as a whole.

Our first request came from Dju Yung, a country station of the Chinkiang field. The request was a double one—to help ordain a pastor for the church and to help in a special meeting.

Dju Yung is twenty miles from the railroad. We left the railway station about ten o'clock in the morning in chairs carried by four men. Some of the workers rode donkeys and our baggage was carried on wheelbarrows.

We stopped on the way at one of our little country churches. So many of the people became Christians in this particular locality that the Christians demanded a part of the temple where idols were worshiped. The people met together and agreed to divide the temple and gave the Christians the better half, including two very old and large trees at their door. We have an evangelist and family living in the temple with a small school and some church members. After a little rest and lunch, we spoke to the Christians and enquirers and continued our journey, praying that the time may soon come when many more of the temples, not only in part, but in whole, may be used for the worship of the true God.

We arrived at Dju Yung about dark. We have a very good church building, but no place for foreigners to live. The members had arranged to rent for us several rooms in an old Chinese house, but the rooms were dark, dirty, and inhabited by more than one kind of life. We decided to sleep in the little rooms of the church. Fortunately, the weather was cool and the rain gave us some good rain water.

The meeting began on Sunday with large and attentive audiences. Mrs. Bryan and her teacher began at once to get the women together for

meetings, and they did some good work among them during our five days' stay. We had two excellent Chinese preachers and they agreed to take turns in doing the preaching, with me to sum up at the conclusion with a ten minutes' talk, but they seldom left me the ten minutes. It was also my work to conduct the Bible class each morning. Brother Crocker, who is in charge of this work, was the leader in the singing, assisted by Mrs. Bryan at the organ and other Christians who could sing. The introduction of Christian music into China is one of our best results. We are singing them into the Kingdom of God.

The watchword of the meeting was "personal work," and the daily Bible teaching was on that line. We had some sweet times together. Many pledged to try to win another soul for Christ. Our great aim is to get some active working life inside our churches. Mrs. Bryan and others also did some good work among the children. The audiences grew larger each day and the number of enquirers increased. By Thursday twenty-one had been enrolled.



Found in Fashion as a Leper

Rev. Sam Higginbottom

There was an Indian famine orphan girl, Frances Hoffman, seventeen years old, in the Reformed Episcopal Orphanage at Lalitpur. She was a bright, happy girl, popular with teachers and with the other girls. She was engaged to be married to a Christian preacher. For her it was a good world.

There came on her hands some sores that were strangely persistent. The lady missionaries got out their bandages and salves, but nothing they could do checked the spread of these sores. When they had done all they could without cure, the ladies called in the civil surgeon, who looked at the girl and said, "She is a leper." It would not do to keep this leper with the other girls, so the superintendent wrote to ask if she could be admitted to the Leper Asylum of which I have charge. I wrote back to say she could be admitted.

Arrived at the asylum, we all went in. It was not into the beautiful quarters we have now, but into a miserable, tumble-down collection of dilapidated mud huts, not fit for the habitation of any living thing. This fair young girl, dressed in her white clothes, looked around this fearful place and caught sight of a group of creatures crouched under the trees. She took one look and then threw her head on her brother's shoulder and sobbed as though her heart would break. She asked: "Is that what I am coming to? Am I going to be as one of those?"

A few days later my wife was over with me at the asylum and we spoke to Frances. I told her I could not understand why she was afflicted in this way. I said: "After all, much has come into your life to make it richer and fuller and better. Those missionary ladies taught you much that would be of great value if you would bring it into the lives of these girls and women here in the asylum, who seem to have so little." I urged her to have a school, to teach these women some of the hymns she knew. She said she would try. My wife supplied her with school requisites and she started in to help the other leper women.

When the very hot weather came, my wife had to take our baby off to the hills. So I went over to our Woman's Hospital and asked Dr. Binford, the lady in charge, if she would go over to the Leper Asylum to cheer the women up a bit. She went one day and took Miss Wishart with her. As they returned from the asylum I met them, and Dr. Binford said: "Mr. Higginbottom, Miss Frances opened her heart to me today. She said when she first went into the Leper Asylum she did not believe there was any God; or, if there were a God, he could not be

a God of love and afflict any human being as he had afflicted her. "But now," she continued, "every day I live I thank God he made me a leper, because as a leper he has given me a work to do for him that otherwise I would have known nothing about."

As one went through the women's quarters and saw the women, clean and neat and tidy, with hope in their faces and songs in their hearts, nearly every one of them having learned to know Jesus and having confessed him, it was evident that the consecrated life of this Indian leper girl had borne abundant fruit for the glory of God and the help of his afflicted children.

Today, eleven years after she first entered the asylum, she is the same sweet Christian. She shows traces of the awful suffering caused by the disease, but behind the furrows of pain one sees the radiant calm of one who has found Jesus able to save.



Fifty Days of Soul-Winning

Rev. S. Emmett Stephens

On April 17 we left Laichow for Gwoa-shi, a large village thirteen miles to the north, and famous for having the largest boys' school conducted by Christians in all the country. This means that the teachers are Christians and that the patrons do not object to having the missionaries examine the school. The teachers may preach the gospel to the students as much as they like, and each day they have a Bible lesson and prayer. We found the boys well grounded in much fundamental Bible truth and quite familiar with many Bible stories, but when thirty-three of them stood the first morning we had preaching in the tent, saying they took Jesus as Saviour, serious trouble began. They were reviled as they passed along the streets, and in three days the persecution became so bitter that some of them quit school, and their parents said many ugly things about the "foreign devils" and their religion.

By this time the tide was running high and the tent was full day and night. The old-time scholars and "somewhats" of the town bethought themselves to do something. They came to the meetings in large numbers, especially the once well-to-do who are now spending most of their time smoking opium and gambling. After a few more days of faithful preaching the Word of the Cross, these fellows decided it was time for a change, so they came, begging us to stop preaching the resurrection and the necessity of the new birth, and insisting that we agree to help new converts with their financial and other temporal troubles, thus opening the door for large numbers of respectable people to come into the church, and so "save their face." They said it seemed such a pity to spend so much energy and not get large results, and that it was too bad for their "honorable town" to have as its representatives in the Kingdom of God only such simple folk as were being converted.

At the close of three weeks of hard preaching, there were the faithful ones who believed and dared to stand up for Christ in the face of all opposition, among them seven of the school boys who believed at first.

We next spent ten days at Ping-li-dien, where there is an organized church, and what a contrast! Many came to hear, and at the end of eight days, when we were about to leave for our next engagement, a tent full of people stood, thus expressing their desire that we remain with them at least two more days, and blessed days they were!

The conversion of an intelligent young mother was most encouraging. When her husband heard she had believed, he prepared to beat her, but she refused to resist him, as in the past, knelt in front of him, saying she would do anything he said except not to believe in Jesus. He was so overcome by this wonderful change in his former

fighting wife that he told her she might go to the tent as much as she pleased. Thus the door was opened to a new home, and the man's mother joined his wife in the new life. They are now attending church together and very happy in the Lord.

A number of merchants became very much stirred up, and the local evangelist is having good times teaching the Bible and hymns in some of the stores at night. They are asking for another meeting.

From this place we went to Djou-ting, where we had glorious meetings and the worst persecution of all. Numbers of men from the various walks of life came to the meetings and manifested much interest. Our success was too great for Satan to be idle. At the end of two weeks the head man of the village began serious opposition on Sunday afternoon by calling in many people from the surrounding villages and starting a Japanese graphonola near the tent. When he saw we took no notice of his scheme, he "went us one better," and started a Chinese band of various noisy instruments. This brought quick results. I went to my room, fell on my knees, and prayed thus: "O Lord, show me quickly what to do." The answer was brief and immediate: "Take advantage of Chinese superstition." I took a scrap of paper and went for them. Standing some distance from the crowd, I would gaze for a moment at a man, then write something. I finished four of them, then turned to leave. Two of my co-workers who had followed me to see that no harm came to me, asked me what I had written. I replied: "This is only for me to know now." One of the frightened fellows heard this and said to the others: "We are ruined; he refuses to tell his own men what he has written."

I returned to the tent and told the band to play a few of our liveliest hymns. In a very short while the tent was full and running over on all sides, and still they came. This was decidedly the largest gathering of the entire three weeks, and how they did listen! No mention was made of their recent conduct, but we did our best to show them the power and glory of the Lord Jesus. This won us complete victory for the last week in this village, and it resulted in stopping some very bitter persecutions that had been going on for a long time in a nearby village.

Thus ended our second round of fifty days in the country. Some dared to come out boldly for Christ in the face of all opposition, and many were made to desire in their hearts to believe. Hundreds heard the gospel in the tent, and thousands listened with interest to the messages of light in the many villages round about these three central preaching places. To God be all the glory.



Cheering Progress and Pathetic Need

Mrs. E. G. MacLean, Saki, Africa

We had our trip to the outstations which are on the main road, and while all things move slowly in Africa, we were encouraged by signs of growing interest.

Okeho town is literally a new creation, and it is an opportune time for us to go in and possess. Omodele, our senior worker, is there and is gathering around him a band of young men who are seeking the better way. One of the more promising boys has come in to the Saki Day School, for as yet Okeho has no proper equipment of any kind. We hoped to start a house for the native worker last dry season, but the Government has not yet decided on the spot, so we must stand and wait.

At Ilero, a town five miles away, they begged us to give them a teacher, and as there was no trained worker available, we sent a man who had four years in the Day School, but was too old to take our full course for workers. Having no provision for such work, we made up a small

sum ourselves, and ten young fellows in Ilero are each giving six cents a month toward his allowance. This may seem a very small amount, but for a heathen town to ask for a teacher and to help in ever so small a way toward his support is, to us, an excellent beginning. In one corner of a piazza, seated on mats, with a few books, slates and pencils, Akande is laying the foundation of what promises to be a great work.

Agun Rege is a Mohammedan town where our worker has been only a few months, but he has a class of the brightest little boys and girls you could imagine in dark Africa. Their eyes sparkled as they sang for us, read their lessons and showed their handiwork.

At Ago Are we have had a worker for two years, but no buildings or equipment. Mr. Sadler left five pounds toward a worker's house and that was commenced last October. The mud walls are completed, Dr. MacLean has given the windows and doors, and the Saki church gave seven dollars and a half toward the grass roof. So now we have a place where the work has a center, though as yet rather humble and inelegant.

Though poorly equipped, these outstations are making good beginnings, which, with proper care and home support, would develop into strong work.



Japan for Christ

Norman F. Williamson

"As goes Japan, so goes the Orient." The above statement has been made by many of the world's Christian statesmen, and with that challenge standing out before us, how can any Christian be indifferent to the progress of Christianity in the land of cherry blossoms?

Japan is facing a definite and distinct religious crisis. This fact is recognized not only by the missionaries and Christian workers, but also by the Japanese leaders and statesmen.

After months of waiting—waiting because the Board did not have the money and so could not promise to send me—at last I have my appointment, and, through the goodness of God, I sailed for Japan the last of August. I go to Japan because of a deep and abiding conviction that it is God's plan for my life. I have come to love Japan and the Japanese people. In behalf of this beautiful land and interesting people, I appeal to you for six definite things: First, that you will read more about Japan; second, that you will form mission study classes and let the first book you study be one on Japan; third, that you pray for Japan and for all the workers there—and you cannot pray intelligently for the missionaries and native workers in Japan unless you know more about our mission work than most of our Southern Baptists know; fourth, that you give of your means, that more missionaries may be sent out, and that all of our missionaries have better equipment for carrying on their work; fifth, that you mothers and fathers dedicate your sons and daughters to the Lord, and if he wants them for service in the front trenches, then do not make it harder for them to go by withholding your consent, but give them your "God speed" and "God bless you," and send them "over there," rejoicing with them that God has called them to such a great task of honor and responsibility; and sixth, I appeal to you young men and young women, not only of the South, but of the world, that you lift up your eyes and look upon the far harvest fields, and draw near enough to the Lord of the harvest, so that if it is His will for you to go there to labor you will be in calling distance. The need itself ought to be sufficient call, for there are millions in Japan who have never heard Christian preaching. There are hundreds of young men and young women in Japan who are finding their old religions inadequate, and as these young people face the future, it is so dark and uninviting and unattractive that they do not care

to live; so many of them take their lives. How can we refuse to go and tell them about Him who is the light of the world? Without Christ life is truly a dark, gloomy, uninviting affair; but with Christ, life is glorious and happy.

The old religions are loath to let go their hold on the people. Buddhism is putting up a hard, stiff, aggressive fight to hold and win Japan for Buddha. There are now Buddhist Sunday schools, there is a Y. M. B. A. (Young Men's Buddhist Association), copied after our Y. M. C. A., and many of our Christian organizations have been copied in the same way. The struggle is raging; who shall win? Shall Japan be for Buddha or for Christ?

My words may mean little to you, but read thoughtfully these words of Jesus: "The harvest indeed is plenteous, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that he send forth laborers into his harvest." "Go ye, therefore, and make disciples of all the nations." "If ye love me, ye will keep my commandments."



A Cry from Those That Sit in Darkness

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

Some people believe in missions because of humane motives. They say that the superstition and cruel customs of heathen life ought to appeal to Western civilization to come here and free these people from the bondage of baneful customs which have come down to the present from the past generations. Ex-President Taft came in contact with the orientals during his years of experience in the Orient, and he was an ardent advocate of foreign missions, though a Unitarian in belief. I could mention many customs that torture these people with untold cruelty, but I mention only one—it is so vividly before me—I saw so much of this custom in a recent trip into the interior.

The Chinese believe that the spirit of the child may be decoyed away by the wicked one, and unless this spirit can be induced to return, death will follow. The spirit being the source of life, as this spirit leaves the child will pine away and die if they cannot appease the wicked spirits so they will release the child's spirit. You can often see in China mothers and fathers walking the streets or wandering in the country, crying in anguish for the spirits of their children, using methods to fool the evil spirits, and thus release the spirits of their children. No one who looks into the faces of these parents can ever doubt their earnestness and heart-sorrow. Sometimes the child will be neglected in their efforts to satisfy the demands of the wicked spirits as these seek the life of the child. It is not a question of caring for the little one—it is a question of appeasing the spirits, and the little one will get all right. Doubtless many a little life has been sacrificed through neglect because of this superstition.

Recently I was walking along the street in one of the leading cities of South China. I saw a mother and daughter waving the garments of a little child over the fires that were burning by the altar of their gods, calling out with a pitiful voice for the spirit of the sick child. There they stood waving the clothes of the sick child over the flames caused by burning paper to the wicked spirits, hoping that they could be induced to release the child's spirit, and thus save its little life from the destructive power of the demons, calling all the while in anguish for the spirit to return.

The next day as I was walking along the roadside, I came to an overhanging banyan tree. Under the limbs of this tree was an altar; from its lower branch there hung a bell, and nearby two women were standing with bamboo poles and the garments of a child. They were striking the bell and waving the child's clothes between the bell and altar, calling for the spirit of a sick

child to return. These poor mothers, all lacerated in heart, had been moved to leave the bedside of their little ones and seek to appease the angry demands of the evil spirits.

"The entrance of thy words giveth light; it giveth understanding to the simple." Jesus is the true light who would light up every man that comes into the world. Shall we not give the light to those who need it so much?



A Buddhist "Dilemma"

Rev. C. T. Willingham, Kokura, Japan

(This item was sent to Home and Foreign Fields just prior to Mr. Willingham's death. How we shall miss his words from these pages!)

An inquirer came to us once and asked a question which I have since heard is frequently put forward by Buddhists in order to show how Christianity is at variance with their teachings. The question was this: If a man was in a boat with his wife and mother and some accident should happen causing the boat to sink and he was able to save only one of the women in the boat, which one should he try to save—his mother or his wife? The Japanese answer would invariably be, save the mother. This is easy for them, for their belief is that even when the son marries, if the new wife is not acceptable to the mother, she should be sent back to her home. This follows from their strict teaching concerning filial piety. On the other hand, many of them know that the Christian teaching concerning the wife goes so far as to declare, "For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh." Therefore, if the Christian says a man should give his first attention to saving his wife, they say such an answer shows he is contrary to the recognized Japanese code; if he says first save the mother, they say that while professing to be a Christian, he is not willing to follow its teachings, and is therefore insincere.



A Bible Conference That Brought Results

Rev. J. W. Lowe, Chefoo, China

Our first Bible conference opened in Tengchow on August 11, and continued fourteen days. Although the weather was hot and the rains copious, the people remained till the close of the conference. The beach at Tengchow is an ideal meeting place. The nights were always cool; the sea-bathing was fine, and was greatly enjoyed by all.

The old Chinese forts, the temple, the islands, the bay, and the splendor of the sunsets were scenes long to be remembered by everybody.

The success of the conference was due in large measure to the efforts of Mr. and Mrs. S. E. Stephens. During the heavy rains Mr. Stephens might be seen moving about in his bathing suit looking after the comfort of the campers. Stephens was always ready with anything one wanted from a file to a good square meal. The optimism, enthusiasm, courage and zeal of our leader and his noble wife were an inspiration to us all.

I mention the Chinese speakers first because they were first. The attendance was always good, but no one was absent when Miss Dora Yu or Pastor Sen spoke. To listen to these spirit-filled Christian leaders as they revealed to us the great truths of the Word was an experience which can never be forgotten. Everybody gave the closest attention and all were taking notes. To see women and girls taking notes of a speech in China was a brand-new experience for me. Miss Yu gave us a short course in Biblical theology.

Pastor Sen spoke powerfully on the Holy Spirit in the life of the believer. The other speakers were Pastors Gao and Dzang, Dr. Elterich, Messrs. Glass, Abbott, Stephens, and this scribe.

"Studies in the Acts," "Exposition of the First Epistle of Peter," "Messianic Passages in the Old Testament," "The Holy Spirit," "The Plan of Redemption," "Sunday School Work," "Pilgrims' Progress," and "Sanitation" (the last two illustrated). The interest manifested in all these topics was most encouraging.

They were from among the best in our churches. There was a daily attendance of more than 200. Of this number 150 were delegates from our churches. There were pastors, Sunday school superintendents, teachers, evangelists, students and others present. The cash offerings were \$87. The generous gift of Mrs. S. E. Stephens toward the expenses of the conference has made the financing of the enterprise possible. It was in addition to the amount raised during the conference.

The instrumental music furnished by Mr. Stephens' band boys, the solos, and the quartets by some of the delegates were much appreciated. Miss McCurdy delighted all with her beautiful solos. One good brother remarked that he had heard his first singing and preaching at this conference.

There was certainly created a deeper, keener appreciation of the spiritual leadership of the Chinese Christians, a deepening of the spiritual life of individuals, and a greater interest awakened in Bible study.

The next conference will be held in Tsingtau next year.



Introducing a New Missionary

Rev. Sidney J. Townshend, Kweitch, Honan, China

Allow me to introduce myself to readers of HOME AND FOREIGN FIELDS. I was appointed and this field taken over by the Board January 1 of this year. I was then in England on furlough. Failing to get a passport for my wife, I returned alone, arriving here May 1, after an absence of just over two years.

My wife and self were sent out to China in 1906 by some Baptist churches in the south of England. Owing to the growth of the work here and other causes, we felt obliged to look for a new support, and as we had always been associated in China with Southern Baptists and our field was right in between two of the Interior Mission stations, Kaifeng and Pochow, it was the natural thing to apply to them.

Now we are one with you all in the great work of evangelizing the heathen, and we want to know you and to get our work brought before our new constituency.

I am the only missionary of the Board in this large field, which is about forty miles east to west and about the same north and south. There are four outstations and a church membership of 140, which I expect to increase to nearly 200 this fall. We have two primary schools at present. Next year we hope to have five. Our greatest need is for workers. We need another family for evangelistic work, a man and woman for school work, with land, school house and residences for these.

Some of our old friends in England are continuing to send their contributions to us for the support of native workers, but we need several more for our outstations and for other places which have been crying out to us for years to go over and help them. Under the old regime, Kweitch was the governing city of nine counties, of which Southern Baptists have work in four only. We are in great danger of losing the privilege of working the others; in fact, we have been forestalled in some already.

Americans in the Making

Miss Mary E. Kelly, Christopher, Ill.

An Italian woman, who has been reading an Italian Bible with so much interest, was quite anxious to learn to make tatting; so I went over to her house one day to teach her. She is very bright, and learned in the first lesson, but I went

can do nothing; my man dead two months, and I got seven children." I felt so sorry for her as I looked at her and her fatherless brood of little ones—the oldest only twelve years old, and the youngest sixteen months. On inquiry, I found



The eight children, all in a row.

back the next week to see how she was getting along. She was so delighted over having learned to make tatting, she said she wanted to learn to read English. I told her all right, I would teach her. I have a Gospel of Matthew in Italian and English, and am using it for a textbook. She is so interested in it and asks many questions as she reads. One day she said, "This is not like the Catholic church, but I believe it. I would like so much to go to your church, but somebody would write to my country about it, and my mama would hear it, and it would kill my mama. She is old, and I don't want to hurt my mama. I can read and pray at home." I told her what Jesus said about loving father or mother more than him.

So many Italian women have told me the same thing. So many have mothers in Italy whom they love dearly, and do not want to cause them sorrow. While we were in Hirron an Italian woman died. Because she was married by the county judge, the priest would not allow her funeral in the Catholic church, neither would he conduct it. As they were starting to the cemetery, her sister fainted and had to be worked with several hours before she was able to be taken home. Her husband said it was because she was afraid it would kill her mother when she heard that her daughter was buried outside of the Catholic church.

I am greatly interested in an Austro-Italian widow, who has eight children, "all in a row." They are as bright as can be, and will make the world either better or worse. They are good, obedient children now. She has her hands full, washing to support them. The oldest girl, twelve years of age, makes \$2.00 a week working for an Italian neighbor.

The first time my attention was called to this woman was during the Y. M. C. A. drive, just before Thanksgiving. Another lady and I were on the committee to see what the foreign women would do for it. When we came to her house, she said so sorrowfully, in broken English: "I

the father had typhoid fever when he died, so would get nothing from the mines. They did not own a home, and the only way she could make a living was by washing.

At the Thanksgiving service a collection was taken for the poor. When I found this poor widow was to have a share of it, I was so glad and thankful. We decided to just give the money to her; we felt she would use it wisely. When we took it to her, we could not make her understand until I called in an Italian neighbor to interpret for us. When we told him what we wanted, he said, "That is good! That is good! She is a good woman, and has a hard time of it; washing to feed and clothe so many little ones." When he told her, her joy and gratitude were beautiful to see. It was something so new and unexpected to them for the church to give to the poor, instead of the poor having to give to the

church. I find it has been a great help to me in winning the confidence of these "strangers within our gates," as she lives right in the midst of them. I had been on this field but a short time.

I went to see them New Year's Day and found little Carlotta, a black-eyed, bright little girl—number 8—who came December 27 to make her home with them. Some Italian women were there caring for the mother and children. They had cooked food and brought to them. She said everybody was so good to her. Fortunately for her, she and the children all have good health, and she was soon washing again.

I have had a good deal of clothing given me for the children, and that has been a great help to her, and she appreciates it so much. She is as handy with her needle as with her washboard, and can make a nice suit of clothes for one of the boys out of an old pair of pants. The other day she showed me, with much pride, two pretty dresses she had made for the two oldest girls out of some old dresses I had taken her. The oldest girl has to work all the time for one of the neighbors, but the second girl and the three oldest boys come to sewing school and Sunday school, and seem so interested in everything. The woman has an Italian Testament and tracts that she reads.

For all that she has such a hard time getting along, I have never heard her murmur or complain; but always she tries to make the best of everything. I have been there so much, she speaks pretty good English now, and it is good to see the smiles that light up her face when she sees me.



She has a hard time getting along but she never murmurs or complains.

ENLISTMENT WORK IN MISSISSIPPI

T. J. Moore, Field Worker, Hattiesburg, Miss.

Like all other sections of our great Convention, this state is suffering from vacancies in pastorates—made so by so many of our noble fellows responding to the call for religious army workers. But, notwithstanding this, we are "lengthening our cords and strengthening our stakes."

Our layman enlistment worker, Bro. N. T. Tull, whose specialty is to present and install the "Mississippi budget and single envelope plan for church finance," has spent a busy and effective year. He is endeavoring to reach with the plan the larger towns and cities first, while I, as time allows, am seeking to lead our small town and

country churches to adopt the same system. I can give only a relatively small part of my time to the details of this work. I am endeavoring to prove by demonstration the value of the system. I will give you some results of work I have done this year:

Three churches in one association were given twelve days of my time last February. Last year they all gave between \$400 and \$500 for all away-from-home benevolences. This year, in eight months, they have already sent in \$1200. Three small churches, having a membership of 60, 63, and 126, respectively, were paying to all benevolences about \$100 a year. Now they are sending monthly to our mission secretary \$50 for the year, \$600. I spent seven days with these three churches. I spent four days with another very backward church, and installed the systems. They engaged their pastor for half-time instead of fourth-time, and are paying more each month for benevolences than they have paid by the year heretofore. I gave three months of this year to church-to-church campaign work, and thereby reached with inspiring services about 200 churches within ten district associations.

I gave five weeks to revival meetings in country or village churches, in which thirty-five were baptized.

During September and October, I visit the district associations. In this state we have fifty-three and fifty of them meet in annual session during these two months. I make an average of two a week.

Everywhere I go I strongly urge the taking and reading of our denominational papers. During the past six weeks I have sent in near 150 names of cash subscribers to our state paper and a few more for the HOME AND FOREIGN FIELDS. I have club rates and combine the two.

A Peculiar Custom

Rev. H. C. Morrison, D.D.

Among the peculiar customs of the Romish church is the annual "hanging and burning of Judas, the traitor." This ceremony begins on Good Friday, though the execution actually takes place on Saturday morning. The merchants make the effigy as an advertisement. It is life-size and is suspended on a pole some fifteen feet high and circled round, and indeed well-nigh covered, with firecrackers, with a fuse extending down to the ground. There are also samples of merchandise—such as handkerchiefs, hose, bits of dress goods, etc.—attached to the effigy. The multitudes are present and the streets blocked with people, and just at 10 A.M. the fuse is lighted, and immediately the poor "traitor" is in a fearful state of combustion, while the crowd is throwing stones, knocking off the merchandise, and scrambling to secure some portion of it. And thus the *melee* continues until the image is blown and knocked to pieces. Meantime the bells all ring, pistols are fired, and the city becomes a pandemonium, ending with the final demolition of Judas.

Striking Sayings

Gold that *rests* is gold that *rusts*.

What a man does with his money determines what his money will do for him.

What *better* can you do with money than to invest it in the *betterment* of men?

The church will never *fill up* her conquests till she *empties* her coffers for Christ.

God leads no backward movements.

God builds no roads for retreat.

The goals of God are all ahead of us.

Faith makes no provisions for failure.

Doubt carries no keys of conquest.

Triumph is the only program that Christ has for His Church.—Dr. Charles Coke Woods.

Young People's Department

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

HAPPY NEW YEAR

What will you do in the year that is new,
Little maid?

Will you make it a happy New Year to you,
Little maid?

Will you keep your heart full of sunshine, dear,
Though skies be cloudy and days be drear?

Will you help the mother, and lighten her care?
Be ready in duties to take your share?

Will you aim to make little ones happy and glad,
Be cheerful and hopeful when others are sad?

Will you aim to have life hold a little less pain
For those whom sickness and want enchain?

Will you strive to be gentle, brave, and sweet,
And to follow the Master with willing feet,

Little maid?

If this you do in the year that is new,
'Twill be truly a happy New Year to you,
Little maid?

—Emma C. Dowd, in *Our Youth*.



Leader's Note Book

The Leader of any Young People's Society in the church can be of real help in carrying out mission programs in the Sunday school by first using the material in her own Society and then presenting it before the school. The following is a suggested program that would impress the teachings of "Sons of Italy" after the book had been studied by the Society:

The following simple dramatization of the last chapters of "Sons of Italy," as arranged by Mrs. R. D. Lickleider of Lincoln, Nebraska, commends itself for its effectiveness and the ease and expedition with which it may be prepared.

1. Italian Madonna and Son.
2. Group of Dark-haired Kindergarteners.
3. Group of Older Girls.
4. School Teacher.
5. Representative of Labor-camp School.
6. Representative of Y. M. C. A.
7. Social Settlement Worker.
8. Neighborhood Mother.
9. Missionary.
10. "America."

Italian mother presents her son to America, quoting "The Immigrant Madonna," page 132.

America receives the boy graciously and proceeds to demonstrate to the mother what she will do to develop the child into a good American citizen. Removing a screen, she reveals a kindergarten class at work and the teacher explains in a few words how the homes are reached through the little ones. A sewing class then comes into view, giving a glimpse of the industrial work. This is led by the missionary. America then introduces the following characters:

1. A young man who gives a condensed account of what the public school will do in the development of the child. (P. 136.)
2. Another who tells of the work in the labor camp. (P. 136.)
3. Y. M. C. A. worker. (P. 138.)
4. Social Settlement worker. (P. 147.)
5. A mature woman who will make the experiences of the Neighborhood Mother her own and tell them in the first person. (P. 145.)

After viewing these scenes and listening to the recitals, the Italian woman makes a final plea to America in behalf of the aliens, using the paragraphs in quotation marks on p. 220. America closes by giving the high points of the "Challenge of Immigration," pp. 198-200, also pp. 220-221.

No costuming is necessary, except that the Madonna should wear a bright-colored scarf and America be dressed as Columbia.



The Home Mission Dimes

A Reading

First Dime—I am the School Bell Dime. Whenever you send me out the school bell begins to ring somewhere in the beautiful mountains. I am running 34 schools, but every day I have to see boys and girls turned away because my schools are full and I do not have any more dimes to start others. I just know I am the busiest dime in the whole missionary dollar.

Second Dime—I am the Building Dime. I try to help the 4,000 churches in our S. B. C. who have no houses to worship God in, or they are so poorly built that the people can hardly use them. You would laugh, and you would cry, too, if you could see some of the places they have stayed in while they were waiting on you and me to help them get a home. Some of my churches need paint and others are about to fall down. I am worked so hard and worn so thin that 'In God We Trust' is almost rubbed off my face.

Third Dime—I am the Evangelism Dime. go into the cities, towns, country, mountains, and mining districts, carrying the glad news of salvation to those who know not Jesus. I pay the salaries of 29 workers who tell and sing of Christ. Oh, there are so many people in our own so-called Christian America who know not God!

Fourth Dime—I am the Indian Dime. Do you know that there are now in America about 300,000 Indians, and one-third of these people live in the State of Oklahoma. We have 18 missionaries among these red-skin people. They are so happy to hear of the "Jesus Road," as they express it.

Fifth Dime—I am the Immigrant Dime. Just think of the many foreign people to whom I must give Bibles and tell of Jesus. There are one million strange people coming to our "Land of Freedom" every year. Our missionaries are preaching to them in eleven different languages. If we don't Christianize them they will make thousands of Catholics of our people.

Sixth Dime—I am the Negro Dime. Yes, there are millions of Negroes in the South and the majority of them are Baptists, because we have preached the gospel to them. Our Home Board and Negro Mission Board pay the salaries of 40 workers with me.

Seventh Dime—I am the Cuban Dime. I go into a lovely island where sugar cane grows in abundance and everything is lovely, but oh, how many of its inhabitants pray to the Virgin Mary! I have hard work trying to support our workers, our colleges, etc.

Eighth Dime—I am the Canal Zone Dime. I have exciting times in my work here in this narrow strip of land where the United States has dug the wonderful canal of which you have all heard. Thousands of people have been living there from all over the world and we, as Bap-

tists, were first to begin working among them. I help support five churches with only 518 members. The people are so busy they forget God.

Ninth Dime—I am the Enlistment Dime. I am working in a rather new department of our Home Board. We have 25,000 Baptist churches in our territory, and numbers of them do not give anything to missions and only have preaching once a month. Now, my business is to help these churches get good wide-awake pastors to live near the church and teach people to give many more dimes to carry on the work of the Kingdom.

Tenth Dime—I am the Business Dime. I stay in the office and am not wasted, either. You cannot find another agent anywhere that handles as big a business as I do at so small a cost. I furnish tracts, programs, and advertisements. I pay the printer, the expressman, the telephone company, and all other bills that may come in. I stick the postage stamps, pay salaries of office force and keep all accounts.—*The Foreign Mission Journal, March, 1916.*



Near-Sighted Polly

Miss Alice had written a set of resolutions for her Sunday-school class. Each girl had been given a copy before the old year said good-bye, and on New Year's Sunday they brought back the papers. Five were signed and one was not. The unsigned one belonged to Polly Sanders. "Oh! didn't you think you would like to 'resolve' with the rest of us?" asked Miss Alice.

"I didn't see any use in it," Polly answered, shrugging her shoulders.

Then Agnes Brent said, "Mamma thought it was so reasonable. She said there wasn't a thing in the list that we ought not to be glad to do."

"Let me read them, and find out which resolution troubles Polly." And then Miss Alice read:

"Resolved 1, That I will, beginning with the new year, try to be in my class every Sunday.

"2. That I will study my lesson before coming to Sunday school.

"3. That I will be quiet and attentive, always remembering that I am in God's house on his day.

"4. That I will be careful to bring my contribution to the class collection every Sunday.

"5. That I will be very careful to give all I can for missions—"

"There!" Polly interrupted. "I can't see why I should 'resolve' that. I can't see why I should give money for the heathen, and father says so, too. I can't see why I owe 'em a single cent."

"What ails your eyes, Polly? You keep saying 'I can't see' and 'I can't see,'" said Lutie Burgess with a roguish laugh.

"She's near-sighted," said Caddie Brown. "My sister Louise couldn't see the figures on the blackboard, at school so's to read 'em, and mamma had to buy her some spectacles."

Agnes clapped her hands softly, as she exclaimed, "If Polly is so near-sighted that she can't see why we ought to give to missions, let's take a collection and buy her some glasses."

"I can't see that I need spectacles," Polly began half angrily, and the other girls laughed so heartily to hear her favorite expression again that Miss Alice had to check them.

"I think we all need spectacles when we undertake to work for Jesus," she said, as they became quiet. "Our eyes are not strong enough to see as He sees. Things that look very clear to Him we can't see at all. One of the things we do not understand is how He is going to enlighten all the people who are so ignorant and so far away from Him as the heathen nations are. So we have to go to His Word and there we read, 'Go ye into all the world and preach my Gospel to every creature.' Now we have a pair of spectacles that shows us 'the figures on the black-board,' we will say," and Miss Alice

smiled at Caddie Brown. "We cannot see how God is to do His part,—that isn't our business. But we see what our part is, and that we must either go, or help send others. Isn't that clear?"

"Yes'm, yes'm," answered the girls.

"All these duties are plain and simple when we look at them through the glasses God gives us, aren't they? Now, Polly, can you 'resolve' with us when you look through that text?"

"Why, yes, I'm willing to help, but father says it'll take a million years, and I can't see—"

The girls began to laugh again, but Miss Alice said softly as she clasped Polly's hand: "Lord, open thou our eyes, on this first Sabbath of this new year."—Selected.



NEDDY'S NEW YEAR

A little shape came floating in

And paused by Neddy's bed;

"I'm half afraid to speak to you,

And yet I must," it said;

"I'm your New Year—and oh I wish

I didn't have to be!

Because I've met outside the door

Your last Old Year, you see.

"He looked so weak and tired and sad,

And carried such a pack

Of angry words and foolish scrapes

Upon his weary back!

"Don't, don't go in!" he cried to me;

'For though you're young and strong,

That boy will make you just the wreck

That I am now, ere long!"

"He stumbled on, with sigh and groan.

I could not take, alas!

His wise advice, for come I must

Before the hour should pass.

But oh, if you would only try

A different plan with me,

I'm sure you'd be surprised to find

How happy we could be!"

Ned blushed; he knew the shape was right.

"I'll try!" he murmured low;

And when once Neddy says a thing

He means it, too, you know.

Quarrels and scrapes were put aside.

The year was free and glad.

And Ned vowed "'twas the jolliest year

A fellow ever had!"

—Priscilla Leonard in *Sabbath School Visitor*.



"Go Ye"

Ruth Dewberry

"I think I'll go to China, just as Cousin Bessie did," exclaimed Lucy, the oldest of three children who were sitting upon the door-step discussing the departure of their Cousin Bessie, who had left as a missionary to China only the day before.

The church had given her a big "send-away" supper, and there they had heard Bessie say, "The feeling came in the night. It seemed as though a firm hand wrote upon my heart in golden letters the two words, 'Go Ye.'" These words had made such impressions upon the children's youthful minds that they had all three quite decided to become missionaries. The question was, "Where shall we go?"

"I shall go to Africa," announced Bobby, who was next in age to Lucy. "Black Mammy's mother came from there, and she said her folks worship fire. I know that they need me to teach them about God, 'cause Black Mammy said so. . . . Where are you going, Little Sister?"

At this question the youngest child, who was only eight years old, raised her golden head. "I sha'n't go anywhere a tall, Bobby, dear," she

said. "I shall just stay at home and serve God the best I can here."

The two older children were perfectly shocked. "Why, Little Sister, don't you want to serve God?" they exclaimed; "don't you want to be a missionary, like you told Cousin Bessie?"

Little Sister arose serenely and pulled her sun-bonnet over her yellow curls. "Course I do," she answered happily, "and I am going to be a little missionary right here at home. Cousin Bessie said that it didn't matter where you were, just so you were teaching God's Word. It'll be years before you can help, but I can begin now—today. I have my little Bible, and I'm going down to Widow Grey's this minute. I know she isn't an infidel or heathen, but since her boy has gone to war, I believe she's forgotten to pray or trust in God. Why, she doesn't even go to church any more! Our mother doesn't moan that way over Brother Jack, neither does Aunt Ada over Uncle Sam. It's just because they love and trust in our heavenly Father. So good-bye!"

Then she tripped down the gravel walk, leaving two astonished children on the door-step and a smiling mother looking out of the kitchen window. Before Little Sister returned, she had found for the poor widow what had been lost so long. It was her love and trust in God. And now, dear children, can't we all do just as Little Sister did? Even if we are too young to "Go into all the world," we can "Go" here at home.

[This little story was sent in the Prize Essay Contest, and while it did not receive a prize, we are publishing it. The author is Ruth Dewberry, Birmingham, Ala.]



America and the World

An Exercise for Six Young People

By C. Harold Lowden with Suggestions by Mrs. F. L. Richdale.

Have a young lady dressed as America, with two large American flags draped from her shoulders, seated on a raised platform. The exercise will be more effective if a screen or curtain can be used, although this is not absolutely necessary. In the event of this being used, America should be seated when the curtain is raised. She then stands and recites the following:

I represent America,
The land of wonders rare,
In whose grand opportunities
All nations have a share,
Abundant in its harvest,
With wealth beyond all thought,
Yet giving with a lavish hand
The blessings God has wrought.

As she finishes the last line a young girl dressed as France, or if this is not practicable, carrying a French flag, approaches with a bowed head. America turns and upon seeing her recites the following:

America:

Ah! who is this who enters
So filled with fear and dread?
My child, accept my welcome,
Fear not to raise your head!

France:

Please pardon my intrusion,
O kind and noble friend,
But France, you know, is starving,
And must on you depend;
Our land, once bright and happy,
Today is bowed in grief,
And knows none but America
To come for her relief.

America:

O France, 'tis true you suffer,
Yet with what fortitude;
'Tis by your noble spirit
Our people are imbued;
Your cause, we know is our cause,
And with you we shall stand
Until the force of evil—
Is banished from your land.

French girl goes over to America, who wraps a part of one of her flags around French girl. America turns toward entrance and sees four girls either dressed, or carrying flags, to represent Belgium, Armenia, Japan and China. She turns toward them and recites the following:

America:

But who are these who enter?
Whom do you represent?
I bid you hearty welcome,
But ask by whom you're sent.

Belgium:

My home across the ocean,
Once happy as your own,
Is now forever vanished,
My people all have gone;
I ask for your protection,
O turn me not away,
For, through your help, my nation
Can see a brighter day.

America:

Be calm, dear Belgian sister,
Our blessings are for you;
We glory in your courage,
Your love of what is true.
Accept my heart's devotion
And take the clasp of hand
As pledge of warmest friendship
For your grief stricken land.

Armenia:

America, protect me, please
From murderous hands, so cruel,
For, underneath the Stars and Stripes
I fear not Turkish rule;
My mother, father, brothers, friends
Have all been foully slain,
You surely will not bid me go
And bear these things again.

America:

No, sister dear, a sadder fate
Could not befall a race!
To suffering Armenia
We gladly give a place
The yoke you bore in other lands
Forever cast away,
And bask yourself in liberty—
'Tis freedom's dawning day.

Japan and China:

From far off "Sunrise Kingdoms"
We come to make our plea,
Not for release from bondage,
Nor from restraint to flee,
But, asking for the story
You oftentimes have told
Of Jesus Christ, the Saviour
By Whom you are controlled.

America:

Ah friends, my heart is burning
To tell you what I know
About the Saviour, Jesus,
To Whom my all I owe;
In Him is Love and Mercy,
With Him is Joy and Peace
Through Him the vilest sinner,
May find a sweet release;
The Nation that accepts Him,
And does His Holy will,
Must surely be exalted,
And freed from error's ill.

Accept Him now, my sisters,
As Counsellor and Guide
He'll prove your greatest blessing
No matter what betide.

Japanese and Chinese girls go over to America, who wraps a part of one of her flags around them. America stands, and holding her flag, brings to view a white cross which she has had concealed, and all join in singing the first and fourth verses of "We've a Story to tell to the Nations."

(This exercise could be used in the mission program of the Sunday School.)



Our Bible Games

"Let's play our Bible game," said ten-year-old Alice, nestling up to her mother. "You begin, Grandpa."

Grandpa returned from a mental excursion into the past, and as a mighty blast swept the trees, he said, "And he arose and rebuked the wind, and said unto the sea, 'Peace, be still.'"

Mother followed with "And he saw them toiling in rowing for the wind was contrary to them."

Then Alice, "Ask and it shall be given you."

"A new commandment I give unto you, that ye love one another," repeated grandma, softly.

"And all things whatsoever ye ask in prayer, believing, ye shall receive," put in father, with conviction.

The boy of fifteen remembered his teacher's talk in class that day, and said, "Am I my brother's keeper?"

"Now B, grandpa," prompted Alice.

"Yes, child," said grandpa. "Be strong in the Lord, and in the power of His might."

"Blessed are the peacemakers," continued mother.

Then there was a wait for Alice to think. All at once she burst out with, "Be ye kind one to another."

"Better is a dinner of herbs where love is, than a stalled ox and hatred therewith," said grandma.

"Be ye steadfast, unmovable, always abounding in the work of the Lord." This from father.

"Can't seem to think of any," said the boy.

"Oh, yes, you can. Don't hurry."

After a pause, the boyish voice gave, "Blessed are the pure in heart."

"You could hardly have done better," said his father.

Long before they reached the W's, the room was dark, but the game was so pleasant that no one cared. Indeed, the darkness and the storm were the best setting for the thoughts that gathered around the dear familiar words. Even the children felt the influence of the tender and the strong messages.—Eliza F. Miller, in *Continent*.

The Sweet Story.

Mrs. JEMIMA LURE. Copyright by Rev. of Fleming H. Revell Company PHILIP A. GIFFORD

Expressively, but with animation.

1. I think, when I read that sweet sto-ry of old, When Je-sus was
2. I wish that His hands has been placed on my head, That His arm had been
3. Yet still to His foot-stool in pray'r I may go, And ask for a

here a-mong men, How He call'd lit-tle children as lambs to His fold,
thrown a-round me, And that I might have seen His kind look when He said,
share of His love; And if I thus earn-est-ly seek Him be-low,

CHORUS.

I should like to have been with them then.
"Let the lit-tle ones come un-to Me." } But thousands and thousands who
I shall see Him and hear Him a - bove.

wan-der and fall Nev-er heard of that heav-en-ly home; I wish they could

know there is room from them all, And that Je-sus has bid them to come.

OUR PUZZLE CORNER



Puzzle I. What seven branches of Home Mission Work do these pictures represent? How many other branches can you name?

Puzzle II. Who Am I?

By my first initial you will see
I am just as busy as a —
Though my next initial thought will flee
To the jolly miller of the —
The name by which you all call me
Begins with the big letter —
The next is little letter —,
'Tis found in near, also in far;
In the words stay, and tray, and play,
Is found my next small letter —.
In the words my, and ply, and fly,
Is found my long, last letter —
You have guessed that my name is ————,
Now what do I do, and where do I stay?



ANSWERS TO DECEMBER PUZZLE

SOME MISSIONARIES IN NORTH CHINA—WHO AND WHERE.

- (1) Mr. and Mrs. W. B. Glass, Hwang-Hien.
- (2) Miss Ada B. Bell, Teng-Chow.
- (3) Mr. and Mrs. Stout, Hwang-Hien.
- (4) Mr. David Bryan, Pingtu Shantung via Kaichow.
- (5) Mr. and Mrs. Newton, Hwang-Hien.
- (6) Miss Mary D. Willieford, Laichow-Fu.
- (7) Miss Attie Bostick, Tain-Fu.
- (8) Miss Bertha Smith, Laichow-Fu.
- (9) Miss Clifford Hunter, Hwaing-Hien.
- (10) Mr. and Mrs. Gaston, Laichow-Fu.
- (11) Mr. and Mrs. Lowe, Chefoo.
- (12) Miss C. A. Miller, Laichow-Fu.
- (13) Miss Grace McBride, Hwang-Hien.



NAMES OF THOSE ANSWERING NOVEMBER PUZZLES

- Alabama.—Hermoine Wooley.
- Georgia.—Myrtis Whaley, Agnes Curry, Mable Adeline Ellis.

Kentucky.—Douglas Durham, Winston G. Keith, Alden Durham.

North Carolina.—Annie May Jordan, Pauline Waddell, Daisy Lee Glasgow.

South Carolina.—Elizabeth Daniel, Charles Wallace.

Texas.—Theresa Horne.

Tenn.—Velma Stringer.

Virginia.—Mary Hamilton, Eva M. Sanders, Gladys A. Robinson, Shesley Tredway, Carry Stoll, Hope Fitzpatrick.



A Hive Full of Honey

"I can't give but a nickel at a time," a little mission band member said to her lady manager, "just twelve nickels a year. O, it is so little I don't see how it could help at all." "But, my dear," her lady manager replied, "have you not heard that many littles make much? It isn't only your part that helps, but all the little parts together—the nickels that grow into the dimes, and the dimes into the dollars." So it is, my little workers, we must not grow discouraged because it is only a small amount we can give. We must give it cheerfully, remembering that there are other amounts to be added to it that will in time grow to a precious store. Did you ever think about the bee? How industrious it is! Yet in a bee's whole lifetime it gathers but one teaspoonful of honey. But many bees working together soon fill the hive with its treasure of sweets. So many little boys and girls working industriously in their mission bands, working like real little bees, early and late, will soon have a hive full of honey, a precious store of nickels, dimes, and dollars. How much such precious store can help to gladden and sweeten the sad lives of sorrowful ones "over the seas."

While the busy bees are gathering honey
You may be gathering missionary money.

The most successful toilers are those who will cheerfully work to serve God in small things.—Selected.

The MISSIONARY PILOT

The purpose of the Missionary Pilot is to assist those whose duty it is to prepare programs for the various meetings of the church and its societies by indicating the articles in HOME AND FOREIGN FIELDS which may be used to best advantage. Files of the magazine should be carefully preserved.

SENIOR B. Y. P. U.

January 5.—"When Shall I Give My Life to Jesus?" See page (In "Messages from Foreign Fields") 26, "Japan for Christ." After the closing illustration, contrasting the lives of Byron and Judson, let the leader read this challenge of young Missionary Williamson's, who has just given his life to Japan.

January 12.—Bible Study Meeting, "Job." See page (In "Messages from Foreign Fields") 25, "Found in Fashion as a Leper." Have this story told, at the conclusion of the program, illustrating the sustaining power of the Gospel. See also page 22, "The Scorn of Job."

January 19.—"One's Religion Should be Personal and Voluntary." See page 22, "Christian Stewardship." Show in conclusion of the discussion that the holding of this truth involves the conception of the use of one's means and life as pointed out by Dr. Poteat.

January 26.—"William Carey." This topic varies from that originally planned, which is "Home Mission Outlook." It is suggested that as a part of the program one or more members be assigned the task of reading through this number of Home and Foreign Fields, and then presenting a brief "survey," calling attention to items of greatest interest and importance. Ten minutes thus given will prove helpful and stimulating.

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

Make this "Home Mission Month," planning to use in the opening devotional services material in this number relating to Home Missions. For the first meeting let the leader tell about the Home Board's work among the Indians; for the second meeting the work among the Mexicans; for the third meeting, the work of the evangelistic department. Or these articles may be placed in the hands of members, who will tell briefly the things of chief interest. For the missionary meeting use the material provided by Miss Briggs in the Young People's Department.

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

In response to the call for a week of prayer beginning January 5, it is expected that thousands of Baptist women will gather for these services. In the November and December numbers of the magazine material was provided which can be used to advantage in the programs for these prayer meetings. In this number Miss Mallory, in the W. M. U. Department, furnishes additional suggestions. The missionary topic is "Home Mission Outlook," and an abundance of supplemental material will be found throughout the magazine. See especially the suggestion on page 23 for a "survey" which can be made entertaining and effective.

SUNDAY SCHOOL.

Let this be "Home Mission Month" in the Sunday school. The superintendent may assign to classes or individuals the task of bringing before the school in five minutes during the closing exercises five striking facts about Home Board Evangelism; on the next Sunday, five striking facts about Home Board Indian work; on the third Sunday, five striking facts about Home Board work among the foreigners; on the last Sunday, what the Home Board is asking the churches. See also exercises suggested in Young People's Department, pages 29, 30 and 31, "The Home Mission Dimes," and "America and the World."

PRAYER MEETING.

Let the leader use the article by Dr. Masters on page four as the basis of discussion and prayer. At another meeting let a special call be made for the attendance of all the laymen of the church, and using Secretary Henderson's material, devote the hour to study and prayer on subject of stewardship.

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The Home Mission Apportionment

APPRECIATING the urgency and greatness of the Home Mission opportunities and obligations growing out of or augmented by the World War, the Southern Baptist Convention, with enthusiasm and unanimity, adopted \$1,000,000 as the apportionment for Home Missions. This has been apportioned among States in proportion to their strength. Many of the State Conventions and General Associations have already adopted the apportionment, and practically all of the others will have done so by the time this is published.

The apportionment is as follows:

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

We have learned to give, during the war, as we had not before known. When we gave our boys we found that it was an easy thing to give our money, though many of us had been saying that we had none to give.

From now on to the end of the fiscal year Southern Baptists, who have given nobly to the war and to welfare agencies, will be on trial before God and before the country as to how great things they will do for the definitely spiritual service of saving the souls of men and conserving the truth of Christ, and building up the Kingdom of God.

Our confidence in our people is unshaken that they are going to make a great response and raise \$1,000,000 for the greatest year of effort and most potent in results which the Home Board has ever undertaken.

The above apportionment will mean in most associations and churches that they will double their gifts to Home Missions. If your church has unfortunately not adopted its apportionment, and you want to do your part in this service, you should double your gifts to Home Missions, if you are an average church. Many should do more than that.

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