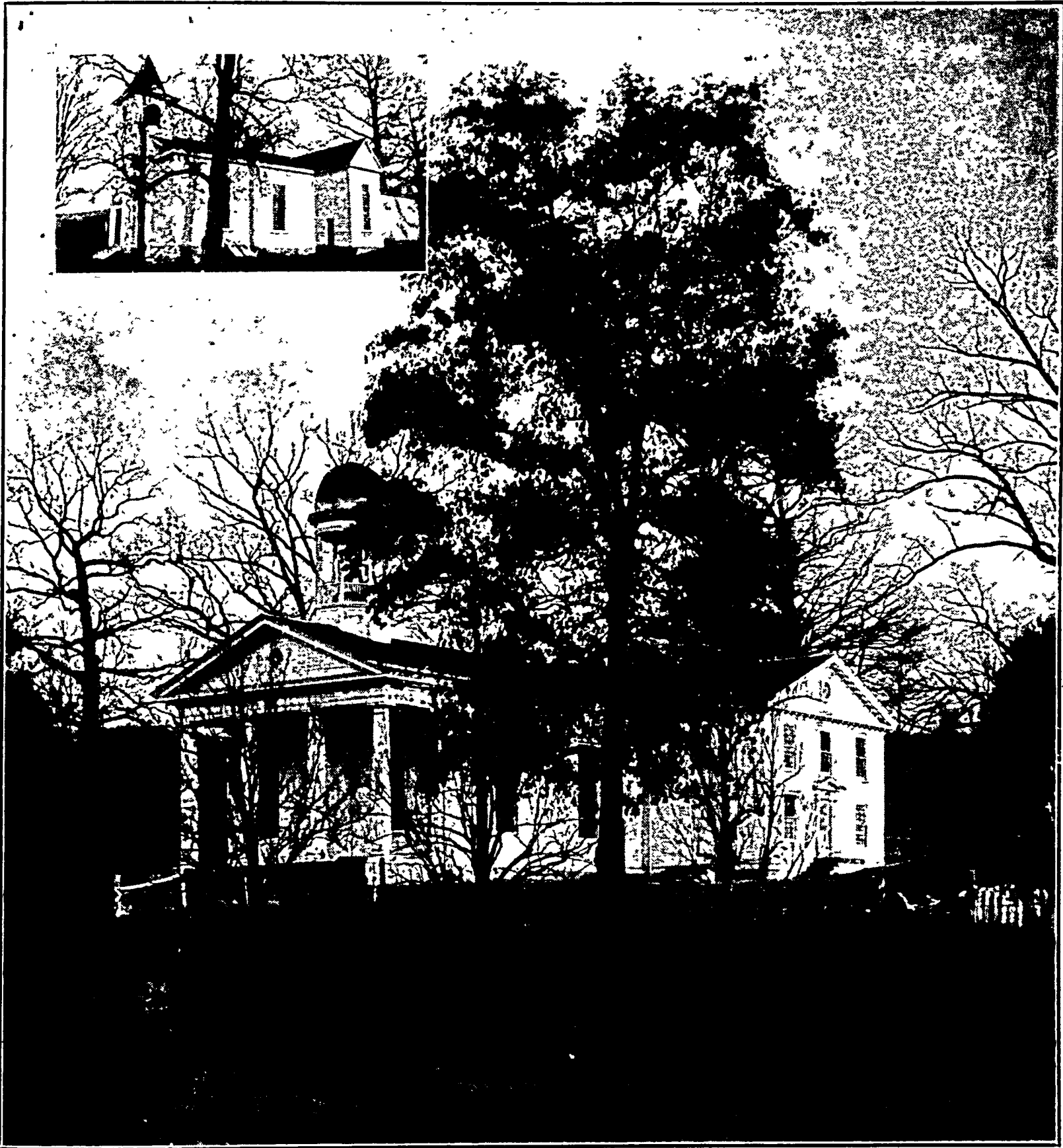


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HOME AND FOREIGN FIELDS

Continuing
The Foreign Mission Journal
The Home Field



THE OLD ORDER AND THE NEW

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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*

PRICE: 50 Cts. PER YEAR

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

NASHVILLE, TENNESSEE

I. J. VAN NESS, Corresponding Secretary

G. S. DOBBINS, Editor

Editorial

THE numerical leadership of Baptists in North America has not been due anything like so much to efforts to propagate denominational life and institutions as to the reaction of an open Bible on open minds in a free country. Community of interests and not ecclesiastical organization being the tie that binds, it is only natural that great co-operative movements should arise and gain headway slowly among Baptists. Thus it is that we have been outdistanced in some matters by denominations which have centralized leadership and highly organized machinery. Great bodies move slowly, but with irresistible momentum. When, therefore, three million Baptists, representing some ten millions of population in the South, become aroused to a great need, that need will be eventually met. No cause in the homeland could appeal more strongly to these like-minded believers than that of providing homes for the four thousand and more homeless Baptist congregations. Could there be any finer witness to the power of New Testament truth than this vast number of baptized believers whose growth has so outrun their ability and the ability of their brethren to provide places of worship? The campaign for one million dollars for their help is drawing to a close, with success in sight. In this number of HOME AND FOREIGN FIELDS Dr. L. B. Warren, superintendent of the Home Board's Department of Church Extension, in co-operation with the editor, has set forth facts and appeals which ought powerfully to aid the movement. Read with care these exhibits of "Church Building Loan Fund Results," and make use of the material in every effective way.

It is not a question these days of getting possession of money, but of making one's dollars have more cents. A foreign missionary dollar goes a long way—not in distance merely, but in results. It is spent with great care, in the first place; and then, with barriers removed which formerly made the work slow and painful, your dollar carries the message of the gospel to more lost souls than any other dollar; it carries enlightenment into the midst of the densest mental and moral darkness; it alleviates suffering where there is the greatest misery; it establishes Christian institutions where there is the direst need. Although it takes more dollars to carry on the work, never forget that they have more cents—and sense!

FEBRUARY, March and April will be months of intense anxiety to those who are genuinely concerned for the cause of Southern Baptist missionary enterprises. With the largest amount ever attempted for Home and Foreign Missions, we face unusual difficulties created by the disorganization—in some instances amounting almost to demoralization—due to the influenza epidemic. For months thousands of churches and Sunday schools have been prevented from carrying on their normal activities, in many cases being forced to discontinue all services for a time. Now is the time for every lover of the Lord and his work among Southern Baptists to plan and pray and work without ceasing that obstacles may be surmounted and a great and worthy offering made.

"SOMETHING Better Than Money." Did this headline of Dr. Ray's startle you? Is there something we need to do for missions that is of more consequence than the giving of money? The missionaries think so. Our Lord says so. "If ye shall ask anything in my name, that will I do." Prayer can be offered at home and answered in China, Japan, Africa, South America, or earth's remotest bounds, as easily as for one's next-door neighbor. This is not theory, but actual fact, as proved over and over, month by month, letter by letter, item by item, in the records of missionary history—history that

is being made daily. The call for deepened consecration which is being so insistently made is at bottom a call to prayer. "You cannot work well unless you stop working sometimes and pray; you cannot pray well unless you stop praying sometimes to work."

A CORRESPONDENT writes asking, "What do you consider the neediest of missions fields?" In rapid review there passed before the mind the great continents of earth—our own land, with all its spiritual poverty and error; our next-door neighbors of Latin America, with their spiritual bondage and blindness; war-torn, famine-stricken Europe, where, within a shell of outer Christian profession, there has been the rotten kernel of infidelity and formalism; the Christless multitudes of Asia, the depths of whose destitution no imagination can fathom and no pen picture; the Dark Continent, whose "open sore" grows more foul with corruption as Mohammedanism gains firmer grip. How can Christian men and women close their eyes to such a picture, or look on it with complacency?

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As the jeweler places his gem on the dark velvet background the better to show off its lustre, so does God show to us today this awful picture as the background of the promise of Christ's dominion "from sea to sea, and from the River unto the ends of the earth." What is the neediest field? Perhaps the answer is, The heart of the so-called Christian who has no concern for making known to all men the Gospel of Jesus Christ, which alone can save a perishing world.

WHAT preparation is usually made in your church for the taking of the offering for Home and Foreign Missions? Do you wait until the last Sunday in April, and pass the hat after a special sermon? There is a better way. In this number of HOME AND FOREIGN FIELDS we give a symposium from brethren on widely-separated fields which shows the various ways in which successful churches have planned for and taken their offerings. Study these suggestions, and adapt to your church the features that are best suited. Two things are perfectly clear—there must be spiritual preparation on the part of the membership, and some wise plan for reaching every individual in the church. With these two guiding principles, pastor and people ought to think and pray together until they have worked out the details of a plan which will insure the greatest offering this spring that the church ever made.

THE war of the kings has ended, but the war of the King goes on. "He will not fail nor be discouraged till he have set justice in the earth." The peace conference will decide upon matters that will help outwardly, but there must be something that will strike deeper than any decisions made by the wisest and best of men. J. Lovell Murray, in his *Call of a World Task*, states well this truth which needs constantly to be emphasized when he says: "The one positive factor is Jesus Christ. He alone can supply the upbuilding, redemptive, vitalizing force that will save human society. But He can not function except through His followers. He can not conquer the world if He is defeated in the lives of His individual disciples. Not on the fields of Flanders or Galicia or Mesopotamia, but on the battlegrounds of men's hearts is raging the ultimate warfare of the hour."

THE Service Candidates' Committee of the Society for the Propagation of the Gospel (Church of England) reports that it has received the names of fourteen hundred soldiers who desire to have the opportunity of preparing for ordination at the close of the war and their entrance into civil life again. In our churches, pastors and Christian workers should press with quiet prayerfulness the claims of the Christian ministry upon young men returning from camps and overseas. God calls, but he gives us a share with him in calling out the called. The experiences of the past year should turn many young men and women to a consideration of the ministry or missionary service as the investment which God would have them make of their lives.

"MISSIONARY Day in the Sunday School" will be observed this year on the fifth Sunday of March. A program full of good things will be mailed within a few weeks to every superintendent in the South whose name can be secured. The plan calls for at least a month of active preparation. Let every pastor, teacher and worker co-operate with the superintendent in making this a great day. After so many interruptions, the special day can be made a rallying date for the bringing together of the forces in a great forward movement for spring and summer activities.

TRACTS will not take the place of "tracks," and the printed page cannot equal in power the spoken words from the heart and lips of servants of the Lord who seek to carry the Sav-

our's message to others. But the wise use of tracts will mightily supplement the personal appeal. Have you secured your supply of the attractive and effective printed matter to be had free from the Home Mission Board and the Foreign Mission Board? If not, this very day write for copies. If you are a pastor, a deacon, a Sunday school superintendent, a teacher, a B. Y. P. U. or W. M. U. worker, a commanding officer or a private in the ranks, you ought to have a supply of this ammunition. It will do your own soul good as you read, and will give you a fine and sensible means of interesting and helping others without appearing officious. Write for a sheaf of these tracts today!

"IS YOUR church service flag in the Hall of Fame?" Dr. Warren's question contains a beautiful and happy suggestion. These service flags have meant too much to us in the heart-wrenching months of the past year for them to be cast aside. Let us perpetuate the memories and achievements for which they stand by establishing a memorial in the Baptist Hall of Fame, the money to be applied to the building of church homes for the homeless, and an everlasting service flag maintained in the beautiful book which is to be circulated year by year containing the names of those thus memorialized. Read what Dr. Warren has to say, and take the matter up in your church.

INDICATIONS point to an unprecedented era of church building and remodeling activity during the next five years. It is of utmost importance that the right type of architecture be secured. The Educational Department of the Sunday School Board is prepared to render aid of the highest value to building committees. This service is practically free, and information may be had by addressing a card to the Department.

THERE is an old proverb which says: "Never stop the plough to catch a mouse." Many of the visionary schemes of church union, federation, "liberty churches" and the like, are but the consuming of time in mouse-chasing which ought to be put in at ploughing. Let us not be deceived: The best crops come from the field where the unromantic ploughman has stuck steadily to his job.

A GREAT GOD-GIVEN TASK

Rev. J. E. Martin, D.D.

"Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt."—Exod. 3: 10.

LEADING his flock to the far side of the desert, the shepherd came to the mountain of God. Suddenly his attention was arrested by a flaming bush which the rush of leaping fire did not destroy. With keenest interest he drew near to observe this strange sight. Divine voice warned him that the ground was holy and to remain where he was. What must have been the emotions and feelings of Moses as he listened to the thrilling words of the Lord concerning the salvation of his people! Joy filled his soul that their prayers had been heard and that at last they would possess a land of their own to work out their glorious destiny. But when he heard the words of the text he shivered with nervous terror at the awful task for one man to be God's instrument in answering the prayers of His people.

Moses was called to a great, God-given task of home missions with terrific difficulties and problems to overcome. His people were profitable slaves to a powerful ruler who would never give his consent to their escape without being forced to do so. The people of Israel were untrained for co-operation

with Moses; they were afraid of their masters; they loved the flesh-pots of Egypt; they were in dread of the invisible and the unknown land of promise. It was hard for men who were made small by their cruel environment to see the divine promise of a land of abundance and freedom. They were satisfied with the small, cruel present and hesitated to respond to the call of Moses. After a marvelous leading of God's presence and a fascinating story of deliverance from Egyptian bondage, we find the Hebrew children murmuring because they are required to sacrifice something and endure certain hardships. Gradually, but surely, Moses and the people of Israel were transformed by this great home mission undertaking. As we study with deepest interest and admiration this wonderful man of God and his people on their march to a national growth of world-wide power and age-long influence, we see clearly the glory of our God-given task to our home people. We are called of God to save our Southland for Christ and to make it a mighty power for salvation to the ends of the earth.

Our difficulties and problems in seeking the salvation of our people are not the same in many respects as those of Israel but they are great. Some have been partly removed and we must strive to overcome others. After long years of bitter conflict the saloon and all intoxicating beverages are surely being driven from our midst, freeing millions for gospel influence. The anti-mission spirit that has dwarfed our churches and put its fatal blight on our land is disappearing through object lessons of the war and efficient teaching of press and pulpit. A new day is with us. Lack of unity and co-operation has been a great source of weakness. We have been more ready to criticize than to serve; more concerned about the letter than the spirit. Our religion was too local and too easily satisfied with small things; and the command that we should be witnesses from Jerusalem to the uttermost parts of the earth found no place in our lives.

The great war has taught us by tragedy and sorrow how to serve in a great cause with time, talent, money, honor and blood. The sections of our land most remote from centers of trade and knowledge, have learned that no man or community lives apart from the rest of the world. The war drives and the conscription of soldiers destroyed the backwoods,—if there were any, and aroused the sluggish communities to heroic and patriotic action.

We now understand and appreciate trained and efficient leadership better than before the days of war. We need in every church a God-called, efficient pastor and consecrated, trained members. Time-serving, unprogressive, self-satisfied men in the pulpit or pew will never help us to win the South for our Saviour. There are hundreds of churches without pastors and buildings. There are hundreds of places where there are now no churches at all, but where there could be if we had sacrificing leaders aflame with the passion for mission work. Our Baptist people ought to be in much prayer for laborers to fill the many places in all our splendid Land of Promise. Let us pray that among the many thousands of fine young men returning from camp and battlefield, God may call choice preachers and laymen for our Great Task. These returning have had great experiences of reality and contact with the stern duties of saving our country and civilization. We need men everywhere who with personal sacrifice and heroic consecration will say to men, "Come and let us suffer alike and do great things together for God." We have had too much of the leadership that says to the people, Go! and the leader does not pay the price himself. Days of material prosperity and the love of the flesh-pots of Egypt will cause us more trouble than did the longing of the Israelites to return to their former slavery cause Moses. The Home Mission Board, in co-operation with the Mission Boards of all our States, must emphasize the need of great personality and character in attacking this tremendous task. The war taught us that the inventions, plans, money and machinery of men were effective only in proportion to the

courage, skill and strong personality of the men behind them. Great tasks develop great men when they obey the call of God and pay the full price of unlimited service.

Baptists have been accused of being a cheap denomination, with cheap houses, poorly equipped institutions, small offerings to the various causes and placing a discount on the giving of money in the worship of God. This charge is not altogether true and yet we are bound to admit that we have been guilty of selfish and covetous support of our churches and their work.

The world would not be rejoicing in this New Year of 1919 as a year of glorious peace if we had not unsparingly spent billions of money for the cause of liberty. The bravest soldiers cannot fight without costly equipment. Heroic English soldiers died in the early days of war because they did not have artillery protection; their lives were the blood price of lack of preparedness for defense. In this great and crucial hour of all human history and the grandest hour for Baptist principles that the world ever saw, we can not win the South for Christ without consecrated money. From the days of Cain and Abel till this good hour, one of the supreme tests of the individual and of a body of God's people, is the way they worship with their money. We shall never come to our full strength until every member and every church lives up to God's standard—that of giving not less than one-tenth of all our income. Every pastor in the South ought to tithe and teach tithing constantly. Where you find a prosperous and winning church today you will find tithers in that body. There is a church in Tennessee with over four hundred members. About one-eighth of the membership tithe and they gave nearly eighty per cent of a budget of nearly twelve thousand dollars last year although many of the wealthiest members did not tithe. The condemnation of Malachi 3: 8 and 9 rests heavily upon us. Let us pray God to lead all our people to try his promise in the tenth verse of the same chapter. We ought to make tithing the standard of giving in all our churches and Baptist people ought to be as orthodox on this teaching of God's Holy Word as they are on Believers' Baptism. If we are to evangelize the multitudes in the homeland and train them for larger service at home and missionary conquest of the earth, we must pour millions of dollars into the treasury of the Lord for better home church support; for Baptist education; State, Home and Foreign Missions. It is not for lack of money in our favored and prosperous territory that we suffer, but we are spending the Lord's money on ourselves. It is an inspiring hour to hear of the great undertakings of our people all over the South to build up our churches and all their interests and hasten the coming of God's kingdom on earth.

Profound impressions sink deep into the soul as we reverently study the passionate prayers of Moses for his people and for God's help in trying to do what he was called to do. Recently in the State Mission rooms in Louisville, a committee met to plan a campaign for fourteen hundred thousand dollars for Baptist education in Kentucky. The General Association had named the sum and committed to this body of men the greatest task ever assigned in the history of Kentucky Baptists. Every man felt the need of divine guidance and we have never been more conscious of the presence of God's Spirit. Unceasing, heartfelt prayer is the call of the hour for all our churches that they may realize their part in the salvation of our loved homeland and for the millions of unsaved men and women. As God heard Moses in all his petitions and gave him courage to face Pharaoh; wisdom to lead two millions of slaves into a strange land; tact to train a murmuring and disobedient people and faith to see the certainty of victory, so He will lead us in trying hours before us.

Moses was called to do the impossible from the human view of things. The ages have honored and loved him because he obeyed God and attempted a task too big for him. One of the greatest lessons the war has taught us is not only to do big things but to love big undertakings. Our nation is

covered with glory because of the great things done to save our liberty and that of the world. Let every man of us feel the thrill and power of the glory of our big task to win our whole land for our Master.

The next five years will bring great changes in all the world, and we will not escape many of these changes in the South. Baptist churches and members ought to double in number and increase many fold in power and usefulness.

Our Baptist principles and doctrines are gripping the sick and sorrow-stricken world. An open Bible, saved by the grace of God through faith in Jesus, believers' baptism, free church movement and loving, loyal church membership are some of our doctrines that appeal to the hearts of men with great force today. Ritualism and state religions are on the decline in the world. The fact of sin in all its hideous and destructive power is burned into the hearts of men by the awful days of conflict and they see the need of Calvary as

never before. Doubts are vanishing and Christ is being lifted up as the supreme sacrifice for the salvation of men.

We have a great land of rich soil, valuable minerals and untold sources of wealth. Our cities are growing rapidly and making tremendous progress in commercial activities. Up-to-date farming is increasing the prosperity of the South wonderfully, manufacturing and various industries assure us of a great future. Our trade relations will cover the continents and seven seas. Great ships making swift trips to lands afar, giant airships flying at marvelous speed, voices calling through air from across the seas will make us near neighbors of all the world. We love our beautiful Southland with passionate devotion and thank God for the Great Task laid upon us to make it completely a Christian stronghold and missionary powerhouse for the world. Let us thank God for our part in this great enterprise and joyously give of heart, time, talent, health, money and life.

"Why Home Missions Now"

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

There is nothing new in the gospel which Home Missions has to offer for the trying days of reconstruction following the World War. It is the same gospel which has always saved.

It saved the American pioneer when he battled with nature and loneliness in the wilds. It saved men and wrought for social sweetness and justice when we builded cities and colleges and railroads. It gave hope and courage to the bleeding and helpless South in a former day of reconstruction. It enabled the South to rise from sackcloth and ashes to strength and leadership.

Another war—a World War—a war in which America fought for the noble and the right, if any nation ever did. Now another day of reconstruction—a day in which every power of soul and every social resource having been exercised to the fullest, reaction finds society confronted by many new problems—a day in which the unparalleled devotion which won the victory in war, is challenging to greater exertions to win the more difficult victories of peace. What has the message of salvation by the faithful home missionary to offer such a day as this?

FURNISHES DYNAMIC FOR IDEALS.

Probably there was never so much idealism "on tap" in the world as there is now. Even Germany, with its inconceivable brutality in war, strengthened the arm of its men for their terrible and inhuman deeds, by its philosophy of the "survival of the fittest" and "natural selection." At the other extreme, poor, bleeding Russia is suffering from a plethora of Christless idealism. In fact, in Russia almost every man would seem to have his own theory for "saving society," and to be anxious to preach his "salvation" to any who will hear. Bolshevism is the apotheosis of godless idealism, which weaves a web of whims that are impossible because they repudiate God and Christ and justice and morality.

This plague of godless idealism in Germany and Russia and Austria, will tax all the moral resources of civilization. These nations will need the best which Christian countries can give to help save them from their fat-hearted folly. Other nations are becoming affected by this plague. What means the continual growth in the United States of uplift-theories and organizations, which discredit or reject the mystical elements of Christian faith, while at the same time they parade their deeds of social welfare as the fruits of Christian idealism, in so many words discrediting the mystery of the faith which is in Christ in comparison with their deeds of "service."

Surely there were never so many of these theories and idealistic organizations as there are now. Many of them have the

vogue of the support of prominent persons, and great favor in the public prints. Others camouflage their insignificance by assuming high-sounding names; they "get away with" their uplift propaganda by virtue of the present public gullibility toward anything claiming to be welfare work.

These schemes for human welfare without Christ, are as powerless as a locomotive without steam, or an electric car without contact with the trolley. They are worse than that. Every one of them that sets itself up to be or to take the place of an inner union of the soul with God, is blasphemous and Antichrist, and its work in deluding men's souls is all the more dangerous, because of the fair robes in which it has adorned itself.

What has the home missionary to offer to cure this Bolshevik idealism?

He has the vital message of Christ, the message of the new birth and the new heart and life through faith in Christ. It is old and it is simple.

This message is meaningless babbling to the itching ears of puffed up and self-willed men. But it is the power of God unto salvation to everyone that believeth. Vain-minded, learned men have not been able to fathom it, but it is the newest and most dynamic thing which can come into human lives.

Man by wisdom does not know God, even though it be the wisdom of the Darwin theory, or of Hegel, or of Nietzsche with his Superman, or of Treitschke, his co-conspirator for the destruction of Germany's soul, or of the scores and hundreds of American educators in universities and colleges and some seminaries, who have drunk at those poisoned fountains and are now passing on this gospel of spiritual death to American students.

But, blessed be God, there is a balm in Gilead! The stone which the intellectual pride of these builders refuses is become the headstone in the corner. The one thing society most needs today to cure it from the sore sickness of a powerless Bolshevik idealism is the gospel of redemption. Home Missions, through the lives and voices of the 1,500 consecrated men and women who serve under the Home Board offers to Southern Baptists a dynamic which can and does make ideals practicable and realizable, and which will scrap and burn up those ideals which are evil.

REMEMBERING DUTIES AS WELL AS RIGHTS.

One of the threats to civilization today is the large attention men give to demanding their rights, as compared with their concern that they may know and perform their duties. We hear much in educational circles about increasing the self-ex-

pression of the student. But the "self" they have in mind does not include the inner life. The hidden life of the soul is dwarfed without God. Christ came to give life and to give it more abundantly. But the expression of that life is conditioned upon bringing the body and its passions and the fleshly heart and its lusts and desires under subjection to the mind of the Spirit of God.

The expression of the highest "self" can be had only in the subjection of the baser "self." But it is on the plane of this lower self that men clamor for most of their personal rights. There are rights men must fight for, but they are rights which are consistent with the highest devotion to unselfish duty and service.

The gospel which the home missionary carries even to the most remote and needy, is the only force which can raise men to where duty and obligation will chasten and limit the lust of unregenerate individualism. Home Missions is needed more now because the subtlest evils are now pressing on that ever made siren music for human ears.

CONSERVES RELIGIOUS LIBERTY.

Religious liberty cannot be preserved except by that gospel which the home missionary preaches. The gospel of Christ makes men free. It is the only thing that does. The fundamental law of America guarantees religious liberty, but shrewd enemies have found means to limit and cripple the operation of that law. The State has no right to function in religion. Its only right is to encourage religion of all kinds equally, except as a religious belief may undermine public morals and the fealty due the State.

Before the World War, the Roman Catholics were already maneuvering successfully in America to get public money to pay for their propagandist education of their children, contrary to the purpose of the Constitution. During the war, various "movements" have been seeking to use the government to enable these movements to further the interests of Church Union, and they have had success, further destroying liberty. Also the Romanists used the time of war ferment to secure for themselves the privilege of functioning as a religion in the army, while the great evangelical bodies, two of which represent more population than the Catholics do, were denied the same privilege. The Y. M. C. A., under the leadership of Mr. Mott, professed that it functioned for the evangelical denominations. But the Y. M. C. A. did not and could not so function. It was the medium which the President offered these bodies through which they might work for the morale of the soldiers, not allowing these bodies to do the work they wanted to do for their boys. It was a good service and the evangelical bodies supported it in a great way, but it is only fair to say that they suffered a handicap and an injustice, while the Y. M. C. A. and the Roman Catholics were pleased.

The friends of Church Union by politics later announced a plan for "Liberty Churches"—God save the mark!—at government munitions and construction plants, the "liberty" apparently meaning that the liberty of the religious bodies would be taken away from them to erect churches at these places for their people and minister to them. This "Liberty Church" program is now being put into effect in a number of places.

These are a few of the recent developments of forces in America that would direct the religious life of the people by privately securing the aid of the government to further their schemes, while they ignore the denominations and the principle of liberty. Taken together, these things constitute a grave threat to religious liberty. Apparently these men have despaired that the gospel of Christ, unaided, can do its work. They seem to think Christ needs their help rather than the loyalty and devotion of the churches, though He committed the gospel to the churches rather than to these gentlemen.

It is significant that the forces at work to "save" the churches from failure and to legislate recalcitrants into whatever of

heaven their liberal creed has left, and the churches into "efficiency," are wont to magnify the environmental in religion rather than an inner experience of grace. They show more interest in "service" than in salvation. Their spiritual leaning toward "New Theology" is suggested by the fact that they do not go out and win new converts, but seek to capture for their fanciful program of union by elimination the converts who have been won by others.

If we are to win the fight for religious liberty in America against these steady encroachments, we must in every city and hamlet and countryside of our fair land, preach the gospel which makes men free, and we must teach our people the silliness of these portentous sophistries. In doing so, we shall both save the people and the soul of our spiritual bodies.

The man or woman who gives to Home Missions now gives to help preserve liberty and real Christianity in one of the most crucial periods we have ever confronted in America.

THE BEST ATMOSPHERE FOR RECONSTRUCTION.

If the ferment of war and reconstruction brings new and strange forces, it also brings a new opportunity. Baptists have always made great growth in times of war and ferment. We shall do so now, if we shall be faithful and use our opportunity. We face new dangers, but, on the other hand, there are many hopeful and gracious omens. Our boys who faced death in France have had serious thoughts about God and religion. Many who have not decided for Christ, will now be ready to do so if we will show them the way.

Our people as a whole have been up against some of the most serious experiences that come to men and women. They have given their own flesh and blood, where life itself was involved in the gift. From hundreds of thousands of homes the prayers of mothers and loved ones have ascended, in a cry of faith and heart-ache which God heard.

God has let the scourge of influenza try the hearts of tens of thousands of others. America has suffered much, and the hearts of millions are tender to the truth of Christ, if only we will show them the way.

In the war times we spent money freely preaching Christ in the camp. This great work will continue, but on a decreasing scale, as the soldiers go back into civilian life. But their needs will be as real there as in the army. If they did not know Christ before they went, they may not know him when they return. Shall our interest abate when they return home?

Now that God has opened the hearts of masses of the people in a new and gracious way, and false theories and religions are bidding for them as never before, shall we be slack in our duty?

By our love of religious and civil liberty, by our fealty to and jealousy for the Christ our Saviour, by our enlarged outlook and sacrifices that have been born in trial and suffering, by our duty to safeguard the truth of God's revelation to man, by our respect for our precious faith and its mandates, let Southern Baptists do great things for Home Missions now.

One of the things which would most thrill our denomination to its center today, and would give pause to any who may be laboring to bring men's consciences into subjection to State interference and to their astute schemes of Church Union, would be for Southern Baptists to pile up the greatest offering for Home Missions between now and May which they have ever given.

One million dollars? Yes, that and more, for we are well able. It would be a great thing for us and for the future spiritual life of the South, if we would, as a thank-offering, and as a pledge to God and the world of our undying devotion to Christ and liberty and the separation of Church and State, give far more than \$1,000,000.

Pastors, elect women, laymen, Sunday-school leaders, Baptists all, let us do it!

IMPRESSIONS OF JAPAN

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

Some Revelations, Surprises and Convictions that Came to Our Corresponding Secretary in his Tour of the Sunrise Kingdom

We have finished our missionary tour of Japan and are now on the road through Korea en route to China. The tour has covered much of the two main islands of the Empire, consumed nearly a month, during which more than a score of sermons and addresses were delivered and about the same number of conferences held. In this paper we give some of the impressions which this missionary tour of Japan had made upon us. There is, of course, a temptation to indulge in a recital of the impressions which the unfamiliar customs and characteristics of the Japanese people have made. However interesting this might be it would not secure the ends which we seek in these articles. It must be borne in mind that we are making a missionary study of Japan and we indulge the hope that the Christian reader of this paper is, by his interest in religious matters, inclined to such a study.

Let me say, then, first of all, that we are taking with us from Japan that which came to us as a surprise, namely: present conditions in Japan are favorable to an absolutely unlimited Christian propaganda. This applies to whatever form of Christian service may be contemplated, from the kindergarten to the college and theological seminary and all forms of humanitarian and evangelistic endeavor. An overflowing kindergarten can be had in any one of the numerous cities, and young men and women swarm to the Christian colleges and academies which have equipment and promise advantages. These institutions gather patronage much more rapidly and easily in Japan than in America. I am in favor, and heartily in favor, of the educational work which we are doing at home. Nevertheless, I am giving the results of my observations, and one of these is that educational work in Japan at this period of its development can be conducted with less difficulty, and money invested here will reach a greater number of individuals than anywhere my observations have extended. This is one of the great surprises which has come to me on this tour of mission fields; stations and schools of all denominations in Japan. The field for Christian service is wide open and there is no limit but such as we fix for ourselves.

Another observation is that there is scarcely any mission field of my acquaintance where fixed missionary policy and a strong evangelical note are more needed. As we have said in a former article, education has outrun evangelization in Japan and the thinking of the schools has been strongly affected by German thought and scholarship and by the religious views which in some instances dominate the greater American universities. Of the great numbers of bright young Japanese who have gone to America for their training, by far the greater numbers have gone to the universities where the more radical views obtain and are promulgated. Radicalism and agnosticism have been flaunted while evangelism was delayed.

There is a challenge in this fact to the men and women who are conducting the smaller denominational colleges in America. It is my impression that Christian Japanese students should not be encouraged to go abroad for their training until they have been confirmed in their Christian lives and grounded in sound views of Christian truth. We have been in danger of seeing Christianity defeated in Japan by the very agency which in other lands has been its great helper. I call the attention of the presidents of our Christian schools in the South to this field of great educational opportunity. I hope that there may be established a close co-operation between the schools at home and the Baptists schools on the mission fields. The

sound religious and denominational views and the positive Christian influence which obtain in our Southern schools are needed by the young men who go from Japan to America for study. These schools represent the type of religion and doctrine which have made America so strongly Christian and must make Japan Christian. Rationalistic views of religion have grown up with Christianity in America, but they are the sprouts on the stalk and not the fruit-bearing stalk itself. There is similarity but radical difference. Japan needs a fruit-bearing Christianity, and this is her greatest need, a need greater than mere learning, although the right sort of school has a tremendous work to do.

German scholarship, ideals and method are discredited. This presents a most inviting opportunity for the quick and effectual presentation of a positive Christian note through the schools and in the press of Japan. The situation is hopeful. The war has brought Japan and America into more sympathetic relations and deepened the desire of thoughtful Japanese to know the secret of America's power and the source of her vigorous and altruistic ideals.

The clash of distinctive denominationalisms has, up to the present time, been mild indeed. This is, for one thing, attributable to the delicacy of handling a people so deferential and courteous as are the Japanese. The missionaries have felt that they must tread softly and speak gently where differences of opinion existed. However, the history of Christianity teaches plainly that with the growth of constituency and advance of investigation, opinions, interpretations of Scripture and definitions of truth inevitably clash sooner or later. Already Christianity in Japan is entering upon its initial stage in spite of the capitalization of Christian sentiment by some. Indeed, zeal for premature and fictitious union has precipitated this discussion. As recited in a former article, the Union Movement split up the only self-supporting church Southern Baptists had in Japan, left a small but courageous element upon whom the denomination can rely, and in the Union church which was formed, started what is nothing else than a new denomination. When I left America the brethren were discussing my little and unpretentious book, "The Union Movement." I could not, of course, with propriety take any part in the discussion. Moreover, I did not feel that it was necessary since I had stated as plainly and as frankly as I could my views in the book and was willing for my brethren to sit in judgment on me after they had read what I had said. I was gratified at the generous and brotherly treatment which I received on all hands. Reference to this discussion is made here only for the purpose of saying that my observation of conditions in Japan confirms the judgments advanced in the book. Indeed, I have heard and seen things which tempt a man to speak with more heat than I have spoken in the book or wish to speak at any time concerning a matter which involves differences of opinion among Christian brethren. It requires some self-restraint to recite in moderation such facts as the dismemberment of the Moji Church through the activities of the advocates of the Union Movement. Our Baptist work at several points in Japan is much embarrassed by the loss to the Y. M. C. A. of certain native pastors and evangelists whom we have in much earnest care and at much expense educated for our work.

There is, however, an undimmed hope for the situation. We have a royal and a loyal band of missionaries. Some of our native pastors cannot be bought and cannot be persuaded to set anything else above their high calling as ambassadors of Christ. They have conscience for duty and conviction of the truth and give us confidence concerning the future of our work. One of these, an editor, who was educated at the Southern Baptist Theological Seminary at Louisville, said the other day in an editorial discussion of the Union effort in Japan, that for his part, he was going straight on teaching what Dr. Dargan taught him at Louisville. I dare say that that is good enough to satisfy Southern Baptists.

Preparing the Way of the Lord

How Successful Churches, Led by Wide-Awake, Consecrated Pastors, Get Ready for and Take Their Home and Foreign Mission Offerings

The Music of Missions in the Major Key

Rev. O. J. Wade, Texarkana, Texas.

The church in a thriving young city has marvelous opportunities for making its influence felt unto the ends of the earth. Pastor Wade and his people have caught the vision, and are going step by step toward the ideal of Jesus for a church which bears his name. How they do it makes interesting reading.

How do I prepare for and take my Home and Foreign Mission offering? Well, I never allow the offering to take itself. A collection won't collect itself. There is very little of the automatic about a mission offering. A mission offering should not only be worthy of the cause, but should represent the ability of the people to give. I make some suggestions:

1. I try to learn some things myself, and then seek to inform the people. I usually distribute the tracts sent out by our Boards. I never thought they were intended for the wastebasket. It is sinful to throw away a good tract. It might be well, however, for our Boards to remember that it is possible for a tract to arrive altogether too late, or, to arrive, panting and out of breath, just in time to hear the benediction.

2. If an offering is to be made on Sunday morning, I call the men of the church together on the Saturday evening preceding for conference and prayer. Ask your men what the church ought to give. See to it that high standards are set. Urge those present to do their best.

3. The *How* of a mission offering will depend somewhat on the financial plans of the church. Where missions is put in the budget I still think a pastor should give all information possible and should preach on missions and give to those who have made no subscription to the budget an opportunity to make an offering. To use the cattleman's phrase, there should be a great "round-up" in the spring for Home and Foreign Missions.

In my own particular church we have put everything in the budget but missions. Next spring I shall seek to give all needed information far in advance of the offering. Then I shall try to preach on missions and pass the pledge cards and ask the people to make their offering. We shall make an effort to see those who may be absent.

4. All organizations are informed and requested to make an offering. Mission Day in the Sunday school ought to be a great day. The B. Y. P. U. should have a mission program and make an

It has happened thus: On the last Sunday in April, with a small congregation present, without previous preparation or announcement, without a pencil, an envelope, or a scrap of paper, the pastor has preached, and at the close of the service asked that the collection for Home and Foreign Missions be taken! This is a good example of how NOT to do it. How to do it a better way is made clear by brethren whom the editor has asked to describe their plans and methods.

offering. Some, of course, will contribute through regular church channels.

5. I have never feared that I would induce the people to give too much. As a rule the pastor will not find it necessary to stand guard over the pocketbooks of his people. The music of a mission offering should be in the major key.

6. I would also suggest that a stimulating gift by the pastor might be as helpful as a stimulating sermon. The vision of the preacher is usually the vision of the people. Others may give more than he, but none should give more cheerfully.



A Missionary Church on a Mission Field

Rev. J. W. Bruner, Roswell, New Mexico

It has not been long since the Home Mission Board assisted the brethren at Roswell to erect their church building. Now, in proportion to ability, it is one of the great missionary churches of the Convention. The pastor shows how he and his people preclude failure and guarantee success by adequate preparation for the Home and Foreign Mission offerings.

Experience and observation have thoroughly convinced me that the responsibility for mission offerings rests upon those who have in charge preparation for and the taking of the collections. A careful preparation and a tactful, spiritual presentation of the subject by the pastor mean a good mission collection regardless of time, season or conditions.

PREPARATION.

1. I so plan my work and preaching as to have two months' preparation.

2. In the preaching for the two months I make frequent references to mission work by using illustrations on consecra-

tion and sacrificial giving from the lives of missionaries and those who are supporting the mission cause, in this way centering the thoughts of the people on the mission work and mellowing their hearts for the reception of the final appeal.

3. Remember the missionaries and the mission cause in every public prayer, many times praying especially for those who are referred to in the sermon.

4. Get the mission tracts in every home, some weeks in advance. Make occasion to write the members on some other subject, enclosing one or two tracts for each member of the family. I find it is a good idea to put on the tract the name of the person for whom it is especially intended, thereby giving your recommendation. The young people will appreciate this and read the tract. Some of the work can be done through the Sunday school and literature committee. I have also found that it is good to refer to a certain tract in the sermon and have the committee instructed to give it out at the close of the service. It is a mistake to put out too many tracts at one time and with no definite aim.

5. Preach for about two or three Sundays, just before time for the collection, some red-hot mission sermons without labeling them missions or allowing the objector to know that I have in mind the mission collection. The day of the mission collection is too late to get the best results from mission sermons.

6. Make it a point to talk personally with some of the main givers; get it on their hearts and insist on their making their giving an object of prayer before time for a decision.

7. Discuss the matter in the deacons' meeting, and if they can be made conscious of the responsibility resting on the church, have them set a standard for the church. Never allow this standard to be put too low, but always hold it above that which is expected, even by the deacons. This will furnish something to work to and help many members to decide what they should give.

TAKING THE COLLECTION.

1. Send out letters to the membership, setting forth facts, the aim, and making the strongest appeal possible. Enclose in these letters one of the small mission envelopes for each member with his name on it and express the hope that every name on the church roll may be checked with an offering.

2. Make a list of those that are not in the habit of doing much and ask them to

give what the average would be on the standard set for the whole church.

3. Insist on the members not sealing the envelopes or making a final decision until the appeal is made in the last service and all join together in an earnest prayer. Many times the mind will be changed and the amount increased in this last service.

4. Make the appeal, call for the announcements of special offerings, make comment on the sacrifice of some, get all we can in the public service.

5. Follow up the public service with an every-member canvass of those who have failed to respond.

The above plan is used both with and without the budget system. Where the budget is used the call is made in the above manner for the extra free-will offering.



Scriptural Methods that Guarantee Results

Rev. T. C. Crume, Covington, Ky.

The church that puts missions first will grow and prosper. In five years the Latonia church has grown from a membership of 150 to 600; has erected a commodious and beautiful house of worship; it has an A-1 graded Sunday school, and three B. Y. P. U.'s. The history of this church in this period is witness to the truth that seeking first the kingdom, all needful things will be added.

THE SURE AND SCRIPTURAL WAY.

I hail from old Kentucky, and of course I believe in and practice the "Budget System." This system gives missions a definite place in the life of the church 365 days in the year. It is a sin against God to limit our efforts in this direction to special days or even special months. The task is too big and too great for that. The great Apostle to the Gentiles teaches us that this important matter of world evangelization should have our attention and deepest concern every day in the year.

OUR SYSTEM IN BRIEF.

We have a State Budget Committee which, after prayer, careful study and conference with associational representatives, sets the minimum amount to be raised by the state for all missions and benevolences. This amount is then apportioned among the associations, and the associational committee in turn apportions the associational quota among the churches. The churches of course are not forced or bound to raise this "suggested" budget, but they are in most instances ashamed not to do it. The fact is they take great pride in going up to the association with a full report.

Now, as a church, we get a large placard from the budget committee of the association, showing the amount we are apportioned for each interest. This placard is placed in the auditorium of the church where all can see it. Copies are given to each organization of the church, and are hung in every class room. It is read from the pulpit and published in our weekly church paper. The following Sunday a special sermon is preached on "Our Budget." This is usually the last Sunday in November. The first Sunday afternoon in December we send out thirty or forty men to take the annual "every-member canvass." These men, going two and two, thoroughly trained for the task, take pledges for the "current expense budget" and "associational budget," and leave a package of duplex envelopes. We have two budgets and keep them absolutely separate. We seek a definite pledge for missions from every member of the church, regardless of age or circumstances, and try to teach the people that they should give even more for missions than they do for church expenses, because the world need is of necessity greater than any local need. However, we haven't been able to convince all of our people of this fact, but we gain ground every year, and always "go over the top" with both budgets.

It is not enough to stop here. We "supplement" the budget system with special sermons, special appeals, special days, special seasons of prayer, mission journals, tracts, etc. These things do not hurt or hinder the budget system, but supplement it. We need the special days for information, education, and inspiration, but we must not depend on them for the accomplishment of the main task.

VALUE OF THE BUDGET SYSTEM.

1. It does the business, regardless of the "flu," rainy days, etc.

2. It reaches "every member," "every week," and "every year." No one is missed, slighted or left out.

3. It puts the Lord's work on a sound, common-sense, Scriptural, and business basis. It says to the old, spasmodic, haphazard way—"Get thee behind me, Satan."

4. It gives a definite task. If we aim at nothing, we usually hit nothing.

5. It educates the people to give regularly and systematically.

6. It increases contributions. Our church gives four times as much for missions as it did under the old system. We always go beyond our associational apportionment, and this year we are sending one of our own girls to the W. M. U. Training School at Louisville, and expect to see her through. Not only so, but we

have pledged ourselves as a church to educate any of our young people, entering the ministry or mission work, who may need help.



Placing the Responsibility Where It Belongs

Rev. Jno. A. Brunson, Pastor
Grace Baptist Church, Sumter, S. C.

It has been said so often the pastor is the key to the missionary situation, that it may be overlooked that the key is valueless without a lock into which it can fit and thus open the door. The pastor rests under high and holy responsibility, but ultimate responsibility for financial plans and their success goes back to the deacons and the church membership at large. Pastor Brunson, himself a former missionary, gives this simple but effective plan used in his church.

I have very little to do with the finances of the church of which I am pastor. The deacons and finance committee attend to that part of the work, and I am left free to study the Bible, to pray, and to preach.

The plan that they have adopted is simple and effective. Near the beginning of the new associational year they come together, usually with the pastor, and fix the annual budget. This budget which contains an itemized statement of the amounts needed for pastor's salary, for church expenses, and for each of the denominational enterprises to which contributions are regularly made, is printed on one side of a card. On the other side of the same card is a note of explanation with blank spaces for figures and name. One of the cards is sent to each member of the church with the urgent request that he, the recipient, indicate in one of the blank spaces the amount he can and will give weekly, sign his name in the other blank space and then return the card to the treasurer.

The contributions thus received each week are prorated by the finance committee among the various objects named in the budget. If, however, the weekly income is inadequate to meet the demands so that some of the budgetary objects are allowed to fall in arrears, then the chairman of the finance committee apprizes the church of the fact and asks then and there for a special contribution. His request is usually heeded, a generous response is given, and all arrears to date are met.

In pursuit of this plan Grace Church last year exceeded its apportionment by 65 per cent. The pastor took no part in the work, save to contribute what amount he was able. He deserves no credit. The deacons and finance committee did it all, with the co-operation of the members of the church.

Is Your Church Service Flag in the Hall of Fame?

Rev. L. B. Warren, D.D.

A Happy Suggestion that Should be Taken Up by Hundreds of Churches and Sunday Schools

The first SERVICE FLAG to be placed in the Hall of Fame is that of the First Baptist Church of Hillsboro, Texas.

Since the establishment of this memorial to their soldier boys and Red Cross girls, other churches in Texas have in like manner honored their beloved.

* * * *

Every church in the South has its Service Flag.

Within the border of red is the field of white.

Upon the field of white are the stars of blue, of red, of gold.

The stars of blue for the boys in khaki who left their homes to follow the stars and stripes. The stars of red for the little sisters of the Good Physician who went to nurse the fighting men who fell. The stars of gold for those who fell to rise no more. Wonderful chemistry of God! The star of blue baptized in the red of sacrifice becomes the star of gold.

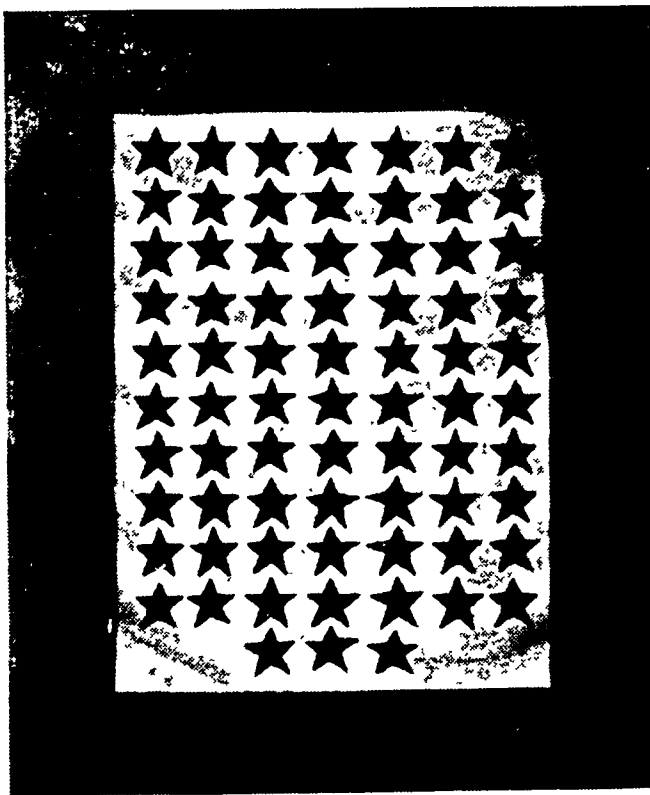
In almost every Southern Baptist Church there hangs such a Service Flag.

The war is over. Our boys and girls are coming home. A welcome service will be given them. In the great hour of their return the Service Flag will be the central ornament. Then, after a week, a month—the service flag will be taken from its place of prominence and it will be seen no more. The bit of sacred bunting so replete with memories of the heroic living and the heroic dead will be missing from the sight of those who held it dear.

* * * *

Each of these Service Flags should be placed in the Hall of Fame. The names of these Southern Baptist boys and girls, whether they went across the seas or whether their service was rendered in the shadow of the flag at home, deserve memorialization in the Hall of Fame.

The soldier went to fight for Liberty. The Red Cross nurse, to give her tender ministrations to the weak. What more fitting than to link the names of these valiant and sympathetic ones with the names of the



THE HILLSBORO SERVICE FLAG.

churches which will be made strong by the money invested in the memorial to their honor.

* * * *

Seventy-three stars are on the Hillsboro Service Flag. Each star represents a name. In less than a half century each name will be linked with the name of some church which has been built by the \$500 invested. For this Service Flag Memorial will be instrumental in the erection of more than seventy-three churches in the next half century.

Look at the faces of the two upon the Service Flag. The soldier boy rests in the red-poppied, blood-stained soil of France. The little nurse was on the firing line when the armistice was signed.

Read the names of the seventy-three boys and girls who are immortalized by inclusion in the Hall of Fame.

Are the names on your Service Flag less worthy of perpetuation by inclusion in the Hall of Fame?

* * * *

How can the Service Flag be placed in the Hall of Fame?

1. Send the names of those represented by the stars on the Service Flag.
2. Send the names and pictures of those represented by stars of gold.
3. Sign and send this pledge:

L. B. WARREN, Supt.,
Church Building Loan Fund,
Baptist Home Mission Board,
Atlanta, Ga.

Dear Brother Warren:

Our CHURCH has voted the establishment of a Memorial Church Building Loan Fund in honor of our Service Flag and we will take annual collections in this behalf.

.....
Name of Church.

*By
Pastor.

.....
Address.

Date.....

*No personal obligation is assumed by the party signing.



MISS LEE CRAIG

LOUIS CLIETT

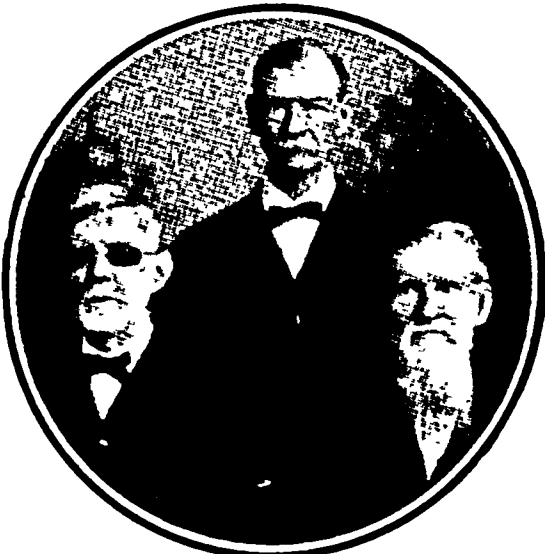
Six Ways of Establishing Memorials

Many inquiries have recently come to the Home Mission Board asking information as to the different ways in which memorials can be established in the Hall of Fame.

Six ways are here presented for the consideration of those interested, the establishment of the different memorials in each case being illustrated from the current issue of the Hall of Fame.

1. Thrift Stamps.

This memorial was established by the Woman's Missionary Society of the College Hill Baptist Church of Lynchburg,



William A., Samuel H. and Thomas C. Miller.
Established by Thrift Stamps.

Virginia, the members of the Society contributing the Thrift Stamps which they had purchased until their Thrift Stamp contributions reached the sum of \$500. The Thrift Stamps were sent to the Home Mission Board in establishment of the memorial.

2. War Savings Stamps

This Memorial was established by Mr. B. K. Bobo of Lyon, Mississippi, in honor of his mother, Mr. Bobo sending to the Home Mission Board War Savings Stamps in a sufficient sum to establish the Memorial.



Mrs. L. E. Bobo.
Established by War Savings Stamps.



First Baptist Church, Winder, Ga.
Established by Liberty Bonds.

3. Liberty Bonds

This Memorial was established by the congregation of the First Baptist Church of Winder, Ga., the treasurer of the church having sent to the Home Mission Board a Liberty Bond in the sum of \$500.

4. Legacy

This Memorial was established by the estate of Dr. Sinclair in accordance with the legacy left by him for the cause of the homeless churches.

The item for insertion in the will of one wishing to aid the work is as follows:



Dr. Alex. G. Sinclair.
Established by Legacy.

"ITEM No..... I give and bequeath to the Home Mission Board of the Southern Baptist Convention, a corporation chartered under the laws of the State of Georgia,Dollars, to be used by said corporation as a part of its Church Building Loan Fund. I direct that this sum shall go to the establishment of the..... Memorial."

5. Annual Payment Plan

This Memorial is established by the gracious women of Hattiesburg upon their pledge to make an annual offering for the cause of the homeless churches. The goal of the Society is to retire the subscription within five years, but if a longer time is

taken, love of the work will become more ingrained in the hearts of the contributors and praying for, and giving to the cause will become a habit and the work will correspondingly profit.

6. The Annuity Plan

This Memorial is established by Mr. John A. Carlisle, of Roanoke, Alabama, in honor of his wife, the \$500 paid in establishment of the memorial being invested in an Annuity Bond.

In this connection it is well to call the attention of prospective investors to the fact that after the close of this convention



Woman's Missionary Society,
Hattiesburg, Miss.

Established by Annual Payment Plan.

year, April 30, 1919, the present high rate of interest can no longer be offered.

* * * *

What is to be done for our homeless churches must be done at once. During the past thirty days seventy-five Woman's Missionary Societies have established Memorials and more than that number of churches have enrolled themselves in the Hall of Fame. Hundreds of other churches and Woman's Missionary Societies should send in their pledges at once, the pledges to be redeemed in any one of the ways outlined above.



Mrs. Myrtle Olive Carlisle.
Established by the Annuity Plan.

The Homing of the People

Rev. W. P. Throgmorton, D.D., Marion, Ill.

"Go up to the mountain and bring wood, and build the house; and I will take pleasure in it and be glorified, saith the Lord." Haggal 1: 8.

Why should every church have a house of worship?

For the same reason that every family should have a dwelling house. The family can exist without the dwelling house, but it will live at a poor rate. The church can exist without a building for worship, but it will live a precarious life.

The family needs a shelter; needs family rooms; needs a kitchen; needs the various apartments for convenience and comfort.

A church is a working, business-doing body. It needs an assembly room; needs a baptistry; needs dressing rooms; needs Sunday school and B. Y. P. U. rooms, etc. All in order to the best and most efficient work.

The old-fashioned, oblong square building for worship is far better than none. It is the best that a multitude of churches have. But church buildings ought to have conveniences, according to the needs of the work and according to the church's ability to have them.

Every church should strain itself, if need be, to secure the house it needs. Its members should give and give again and sacrifice that a suitable house of worship may be erected. A pastor should not let his people rest till he sees them properly housed.

Extravagance is needless. A house of worship should be spacious enough to accommodate the people, not simply for its ordinary services but for its extra occasions, such as revival meetings, and big days of various kinds. It should be made comfortable in every way; especially should it have comfortable seats, good ventilation, plenty of light.

After space enough, look well to utility. Let everything mean utility. Money in a great tower, when Sunday school rooms or other facilities for work are needed, is a foolish waste. It is misusing the Lord's money.

Still, beauty must not be forgotten. Beauty in architectural design may be had in a building not at all costly. Shape, and height, and windows, and doors, and furnishings, all count. People who have regard for beauty in their own homes and grounds or in the clothing which they wear, should spend a little to make their house of worship beautiful.

Many of our churches are not financially able to build such houses as they need. Their temptation is to build at as



little expense as will give them a shelter. In consequence, many churches are cramped for room, and do not stand out in their communities as they should.

Say what we may, a family is judged more or less by the house in which it lives. If a church has a shack of a building in which to worship God, when its members generally live in respectable houses, the community rates the church accordingly. People know that such a church does not make the kingdom of God first.

When a church, however, is not actually able for such a building enterprise

will add twenty-five dollars to it." The church members says, "We must not miss that," and soon the sum of one hundred dollars is raised.

Another man says, "I see you lack three hundred dollars yet of having all you need. If you will raise two hundred dollars I will lend you the other hundred and give you three years' time on it." Quickly the two hundred dollars is secured.

This Home Board Building Loan Fund works just that way. A loan of a thousand will often insure the erection of a \$15,000 house. A gift of \$500 will do wonders.

A church with a house already erected, but greatly encumbered, is discouraged. The way out seems dark, but the Home Board is asked for a loan. It says, "We want to help you. You raise so much now, and we will lend you the balance and give you long time on it." The church is awakened, does what it is asked, gets the loan, and moves right on, happy and prosperous in its work.

Many a one-thousand-dollar house has been completed because of a loan of one hundred dollars, when otherwise the work would have been discontinued, at least for years. A small gift often accomplishes a like result.

Our Home Board wants a full million for building loan purposes. It wants to see all our homeless churches housed. It wants to help the country church, the village church, the town church and the city church, that is needy. It can do this just as our people furnish the money.

Let us give it our money. We spend money for the pleasure it brings us. We buy a horse because it will give us pleasure to own him. We could do without him, but the prospective pleasure of ownership makes us pay out the money.

What ought to give a true Baptist greater pleasure than to invest his money in Baptist houses of worship? Certainly not the ownership of a good horse or an automobile that he could get along very well without. We think of a man just now who some time ago put two thous-



Rev. W. P. Throgmorton, D.D.

as it ought to have, it should have help from other churches. "Bear ye one another's burdens," is the law of Christ.

Hence, the Baptists of the Southern Baptist Convention have established and are enlarging a Building Loan Fund, in charge of the Home Mission Board of Atlanta, Ga. This Building Loan Fund is to aid needy churches.

Often a very small loan or a very small gift will decide a church to build. The very fact that help is probable, will lead many a church to undertake a building. It is always an inspiration to feel that a strong hand is back of you.

We have all seen how a little help promised conditionally, arouses people to do their best. A man says to a church, "Raise a hundred dollars more, and I

and dollars into a house of worship, and he is sure that this investment yields him more real joy than the same two thousand dollars would in any piece of property.

We are sure that giving aid to weak churches in building good houses of worship is laying up treasures in heaven, and that it will add to the joy of the givers "in that bright kingdom by and by."

The Baptists of the Southern Baptist Convention cannot spend money for a better purpose than to house weak Baptist churches. It means the establishment of our cause in places where now we are weak. It means a Baptist church in many a community where now there is none, and every real Baptist knows that no community has all it needs to have till it has a Baptist church sheltered by a good house of worship.

Do we Baptists think less of our cause than other denominations do of theirs? Surely not; and yet we are suffering some of them to outstrip us. The Southern Methodists have a cash fund of \$976,000.00 and are pushing for more. We have more members than they have, and we have as much of this world's wealth as they have.

The Disciples have a cash fund of \$1,975,000.00. Where did this money come from? From the pockets of their people. We have twice over as many communicants in the South as they have in the whole country, and more too. No doubt, we have twice the money they have. What is the matter with us? Let us be in a hurry to finish the million asked of us without delay, and then raise more.

The great trouble with our Baptist people is that we have not been fully awakened on this question of church-building. Get a Baptist to see what he ought to do, and he will do it. The first question of his Christian life was, "Lord, what wilt thou have me to do?" And his meat and drink is to do the will of his Father in heaven.

Pastors should have this work of church-building on their hearts. They know what it means for a congregation

to have no house, or to have a shabby house, or to have a good house. So they should lay what is on their hearts on the hearts and consciences of their people. They should no more miss urging the work of church-building than they miss urging state missions or the duty of obeying Christ in baptism.

When David saw that the Lord's house was a mere tent and that he himself was dwelling in a house of cedar, he felt ashamed, and declared that something must be done. He wanted to honor God by providing for his service and worship, a better structure. A spirit like that is the spirit of Christ today.

The Financial Campaign for Home Missions

B. D. Gray, Corresponding Secretary

We have only three months before our year closes. Our receipts are something ahead of what they were at this time last year, but our apportionments have been far beyond what they were a year ago.

It will require our best efforts to reach the million dollars for Home Missions, but it can be done if we throw all our forces into the contest.

We look to our State Secretaries of Missions to lead the forces in a great way. They are our agents and we look to them primarily for the collection of Home Mission funds.

Our W. M. U. and young people too, if they can be fully and heartily enlisted, will bring great revenues into the treasury. The Week of Prayer in March with the opportunity of special gifts and thank offerings ought to be the greatest season we have ever had. And our laymen, under the leadership of Secretary Henderson, have their opportunity for great and glorious service in this campaign. It is a man's job and the task is upon them. May hundreds and thousands of them meet the issue with abounding liberality.

All our workers must sound forth the call for enlarged and enthusiastic giving to Home Missions.

So whenever we see a Baptist church with no house or with a shack for a house, we should feel stirred up in spirit and wish it were otherwise. Then as opportunity appears, and we have ability, we should let our good wish take form in action.

Here and there all over our territory we see the need. Are we moved to wish for the better? If so, we have opportunity to let our wish take form. Our Home Board calls to us to help its Building Loan Fund so that our wish may be brought to realization. And nearly every one of us has the ability to do something.

Will we do it?

We want a large number of our brethren to write inspiring articles to the denominational papers and we know that we can rely upon our editors to make the papers ring with their noble appeals.

We shall have a beautiful supply of good tracts and circulars for use by pastors and laymen and Societies and Sunday schools. The great Missionary Day in the Sunday school for Home and Foreign Missions gives promise of yielding the largest returns in the history of this significant season.

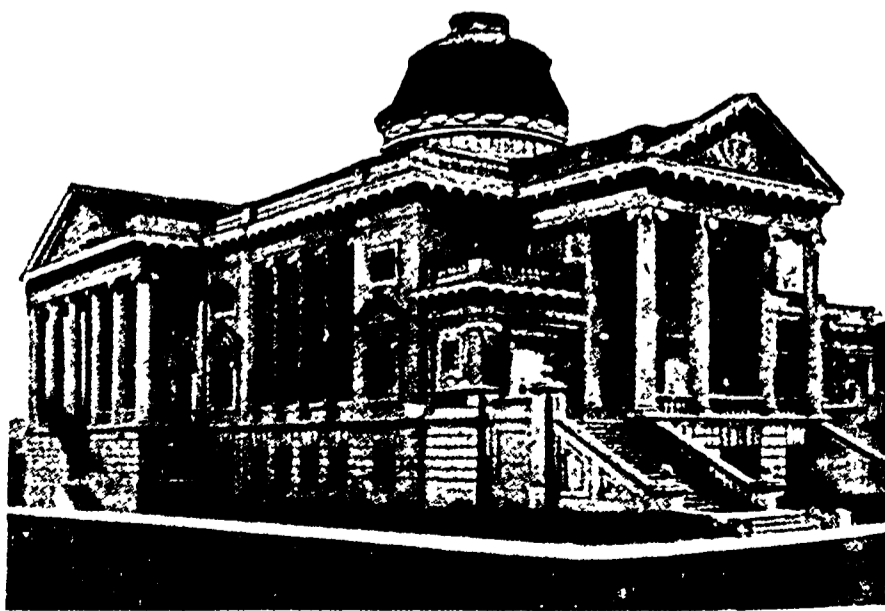
This is a day of large things. We must have many gifts running up into the thousands. There are scores and hundreds of Baptist laymen and not a few women able to give thousands of dollars. We appeal to them for their very best.

Then the great body of our people with their small but multitudinous gifts must come to our help.

Everything is propitious. The year's work has been great. The war is over. Our people are in splendid financial condition, especially the farmers, who have more money than they ever had; and the call is imperative. Let us quit ourselves like men.



"The old-fashioned square building for worship is far better than none, but"



"Beauty in architectural design may be had in a building not at all costly." (Gaston Avenue Baptist Church, Dallas.)

Hillsboro's Six Memorials

Sunday, November twenty-fourth, was a red letter day in the First Baptist Church of Hillsboro, Texas.

It was a time of rejoicing, primarily, because Dr. M. T. Andrews, the great pastor of this great people, had returned from Camp MacArthur and was with them for the day.

It was further a season of rejoicing for the church because opportunity and responsibility were met together and glorious victory was the result.

* * * *

Upon this day the church established six memorials in the Hall of Fame.

1. The first memorial was established to Elder Jeremiah R. Clarke, the pioneer



Elder Jeremiah R. Clarke,
The pioneer pastor.



Dr. W. B. Magarity,
The pastor who built.

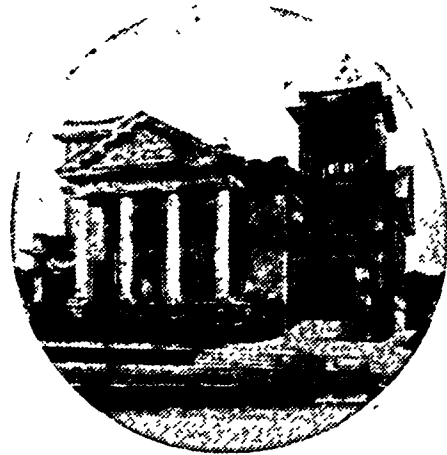
pastor of the church, whose sterling integrity and giant strength laid the foundation of a glorious future.

2. The second memorial was in memory of Dr. W. B. McGarity, under whose able ministry was erected the great church house in which the congregation worships at the present time.

3. The third was in honor of Dr. M. T. Andrews, the present pastor, and of Mrs. M. T. Andrews.

4. The fourth memorial bears the name of the First Baptist Church of Hillsboro, Texas.

5. The fifth memorial was to J. J. Robert, M.D., senior deacon, who—"wise as a serpent and harmless as a dove"—piloted the church through the



First Baptist Church,
Hillsboro, Texas.

treacherous waters of ecclesiastical controversy in the not distant past.

6. The sixth memorial was to the Service Flag of the church, to the seventy-three boys and girls who had enrolled themselves as champions of Liberty, avengers of wrong, and ministrants to those who needed ministry.

* * * *

Each memorial was in the sum of five hundred dollars.

* * * *

How are the six memorials of \$500 each to be paid? The \$3,000 is not to be paid in one year, nor two years, nor in five years. The pledge of the church is as follows:

"Our CHURCH has voted the establishment of a Memorial Church Building Loan Fund in the sum of \$500, and we will take annual collections in this behalf."

Six of these cards were signed.

The Church Building Loan Fund, ministering to the cause of homeless churches, gains more largely through a church subscription covering a period of years than through a cash contribution, although the amount be the same in either case.

If the sum of \$500 be paid in cash, the church, having done its immediate duty for the cause of the homeless, dismisses the matter and turns its attentions to other things. If, on the other hand, a church pays \$500 into the Loan Fund treasury, a contribution covering a period of years, by the time the sum is



J. J. Robert, M.D.,
The senior deacon.

paid in full the membership of the church has been educated to think of, to talk about, to pray for and to give to the Loan Fund, until the cause has become incorporated into the life of the church. The Disciples last year received seventeen times as much through "annual contributions of the churches" as they did by gifts of individuals.

* * * *

There are many churches in the South whose present glory is due to the sterling worth and abundant sacrifice of former pastors. Should these worthy ones not have a place in the Hall of Fame?

Many churches are blessed with pastors whose faithful preaching of the Word



Dr. M. T. Andrews,
The present pastor.



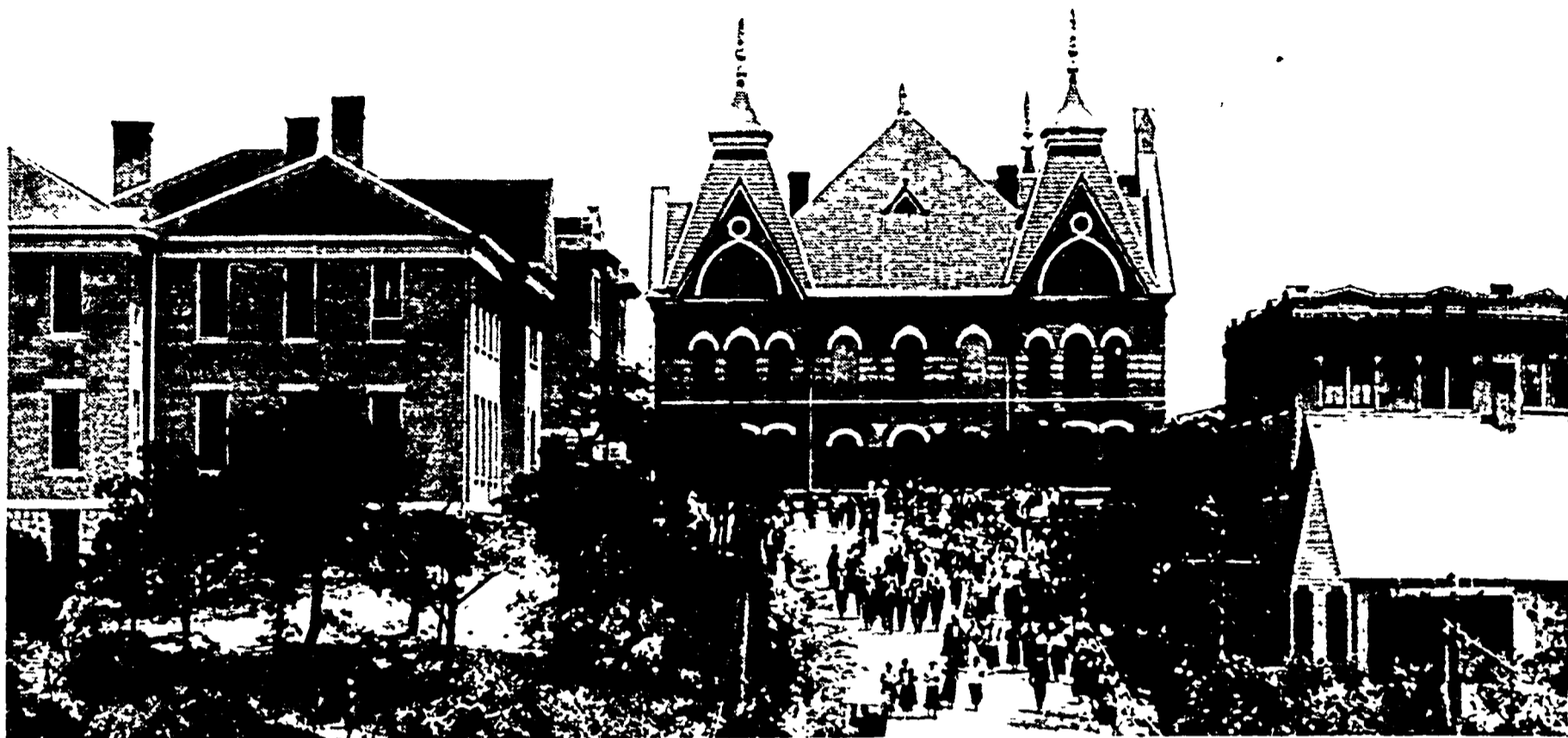
Mrs. M. T. Andrews,
Decidedly the better half.

and loving shepherd hearts have made great the work. Should these not be honored while yet they live?

Many of our churches owe their present exemption from disaster to the wisdom and fidelity of some consecrated layman, living or gone to his reward. Should he not find immortalization in the Hall of Fame?

* * * *

The cry of the homeless churches is as insistent today as was the cry of blood-stained Belgium or beleaguered France. Four thousand homeless bands have filed their petitions for aid in a sum passing the half million dollar mark. Is it not glorious that by the same act aid can be given them and honor conferred upon our loved ones?



En route to the Skating Rink Church.

The students of the Normal, fifteen hundred strong, have their choice of the Baptist skating rink and the modern church houses of the other denominations.

What a Prominent Business Man Thinks of the Church Building Loan Fund

"I am intensely interested in your work. I wish I could do more. I have been trained to think along financial lines and this work appeals to me as being one of the best propositions ever fostered by the Board.

* * * *

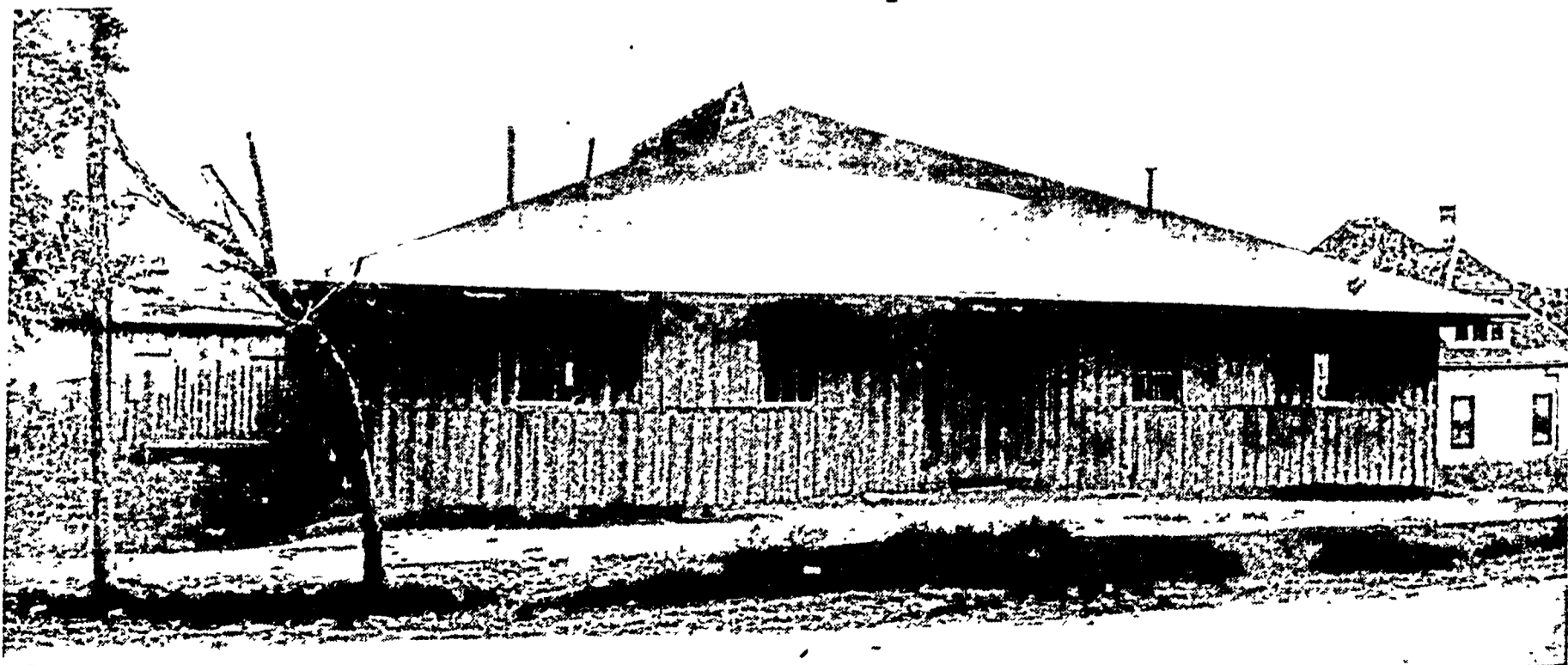
"Further and deeper than my shallow view of it, I can see one of the greatest missionary movements the world ever saw. If it were possible to house every homeless Baptist church in the South, the money they would turn into our treasury would

stagger us with amazement, while the ingathering of souls through these churches would be enough to make us all rejoice.

* * * *

"I want to make this assertion: A little homeless church of fifty members worshipping in a barn, if suddenly given a modest home worth \$2,000, will gather in more souls the following year than many city churches of three to five thousand members with a home worth \$100,000."—*John G. Read, Hillsboro, Texas.*

A \$500 Contribution Accompanied His Letter



Skating Rink Baptists.

The shack in which the Baptists have worshipped for the past ten years—in which they have sought to minister to nearly three thousand students in annual attendance on the local educational institutions.

Seventy Memorials—\$35,000—the Texas B. W. M. W.

Mrs. Davis and Mrs. Beddoe planned it. The Executive Committee endorsed their plans. Mrs. George W. Truett started the collection and Mrs. R. F. Stokes carried it to a glorious conclusion.

* * * *

The meeting was full of pep and punch and morale.

Dr. Geistwite, in his great speech at the B. Y. P. U. banquet, said that morale could not be defined.

Dr. Dargan followed him and gave sixteen perfectly good definitions in less than sixteen seconds. When it comes to defining the undefinable (and unscrewing the inscrutable) the doctor's batting average is an even thousand. One of these sixteen definitions was. "Morale is doing what ought to be done when it ought to be done."

* * * *

That is how the convention of Texas Baptist Women Missionary Workers

for their husbands. Others were taken by Sunday school teachers for their classes. Others were subscribed by Woman's Auxiliaries and Young Woman's Auxiliaries.

In twenty minutes \$35,000 was raised. It was a wonderful lesson in efficiency. It was a wonderful exhibition of faith. It was a beautiful picture of individual sacrifice.

* * * *

As Mrs. Stokes was speaking and receiving the responses of her sisters in the

radiance, the tenderness, the sympathy and the sacrificial spirit of Southern Baptist womanhood.

This Southern Baptist mother,—this most beautiful mother in the world,—has lips that are somewhat tremulous with yearning for the little ones she loves. Her eyes hold wonderful messages of tenderness and comfort. Her voice is vibrant with willingness to lay all on the altar of sacrifice. Her arms are outstretched as arms that yearn to receive a precious burden and hold it close. Her hands are beautiful with the beauty of unflinching service.

* * * *

It is not strange a pastor wrote the other day, "I am not discouraged because my application for a loan cannot be granted because of lack of funds. I read that the Baptist women of the South are behind this work and what they undertake they will perform. I will apply



Mrs. Annie F. Beddoe,

Secretary of the B. W. M. W., whose wonderful genius for planning and execution makes hard tasks easy.



Mrs. George W. Truett,

Who started the great collection by pledging her Society for \$2,000, and who thrilled the General Convention by her stirring appeal for the Homeless Churches.



Mrs. R. F. Stokes,

Whose wizardry in handling the great collection was reminiscent of the princely Dr. William E. Hatcher.



Mrs. F. S. Davis,

The infinitely gracious president of the Baptist Woman's Missionary Workers of Texas.

showed their morale. Thirty-five thousand dollars had been pledged for the cause of the homeless churches. Thirty-five thousand dollars had to be raised. Therefore Mrs. F. S. Davis, the President, and Mrs. Annie F. Beddoe, the Corresponding Secretary, planned that it should be done between 11:40 and twelve o'clock noon on December 3, 1918.

At 11:30 the subject of the homeless churches was introduced. At 11:40 Mrs. Davis called Mrs. Stokes to the platform. At 11:41 Mrs. Geo. W. Truett, of the First Baptist Church of Dallas, pledged her Society for \$2,000. In the remaining nineteen minutes Mrs. Stokes kept things moving in a masterful manner reminiscent of the wizardry of the princely Dr. William E. Hatcher.

Seventy Memorials of \$500 each were given. A few of these were taken by mothers for their daughters and by wives

faith, here could be seen a woman with tear-filled eyes, here one who was bending forward with eagerness lest some word be lost, and here one who in her emotion grasped the back of the pew in front of her with such intensity that her knuckles whitened with the strain. It gave the beholder a vivid picture of the Southern Baptist Mother, the most beautiful mother in the world, a picture composite of the

again, confident that through their efforts funds will soon be in hand to help us who so need assistance."

* * * *

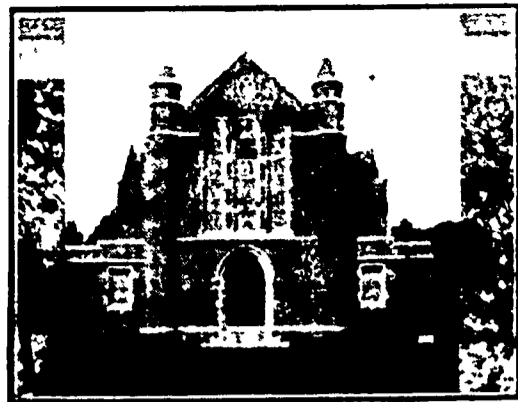
Most of the Woman's Missionary Unions of the South have gone over the top. A few have not. The recent action of the Baptist women of Texas must prove an inspiration and an incentive to those who have not yet subscribed.

Mary of Bethlehem was chosen of God to be the mother of His Son. Mary of Magdala was last at the cross and earliest at the tomb. Mary of Bethany also sat at Jesus' feet. Womanhood is synonymous with fidelity and Southern Baptist womanhood will urge the cause of the homeless churches until every homeless band is housed and until every little one of Christ finds shelter.



The Enon Baptist Church, near Roanoke, Va.

This beautiful building, known as "the white church among the oaks," is the fruit of the remodeling genius of Pastor George Braxton Taylor. The building is fitted with practically all of the conveniences afforded by the great city churches.



The Lower Northampton Baptist Church, Bay View, Va.

This building costing \$20,000 is complete in every detail; electric lights, steam heat, oak finish, oak furniture and hardwood floors; eight Sunday-school rooms. Dr. Wharton of Baltimore, declares this is the best country church he ever saw. D. W. Littleton, pastor.



The Baptist Church, Donelson, Tenn.

A beautiful "Old English" design. This open country church has eight Sunday-school rooms, six of which open into the auditorium. The building is lighted by electricity and heated by furnace.



The Olive Chapel Baptist Church, Apex, N. C.

Declared by Dr. Weston Bruner to be "the best equipped country church in the South." This open country church has 465 enrolled in its Sunday-school, and the school has for a number of years held place on the Standard Honor Roll of the Southern Baptist Convention.

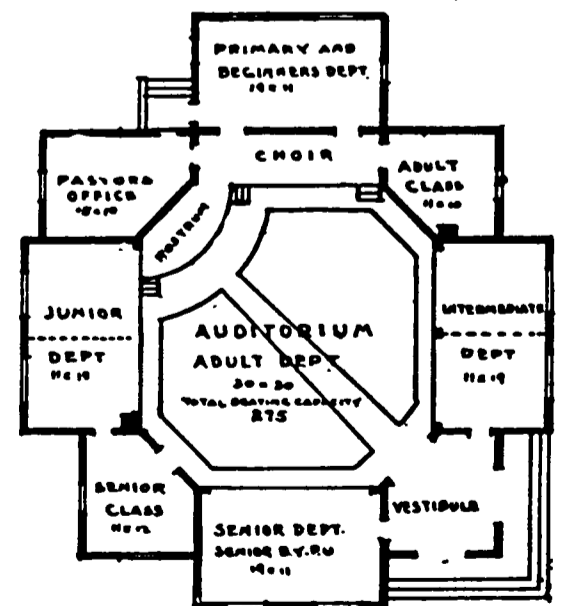


The Mt. Vernon (Ky.) Baptist Church.

A beautiful stone and brick building. Lighted and heated by gas; offers fair Sunday-school equipment; attractive driveway offers shelter from sun and rain; besides this building the church owns a good parsonage and has preaching every Sunday.



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

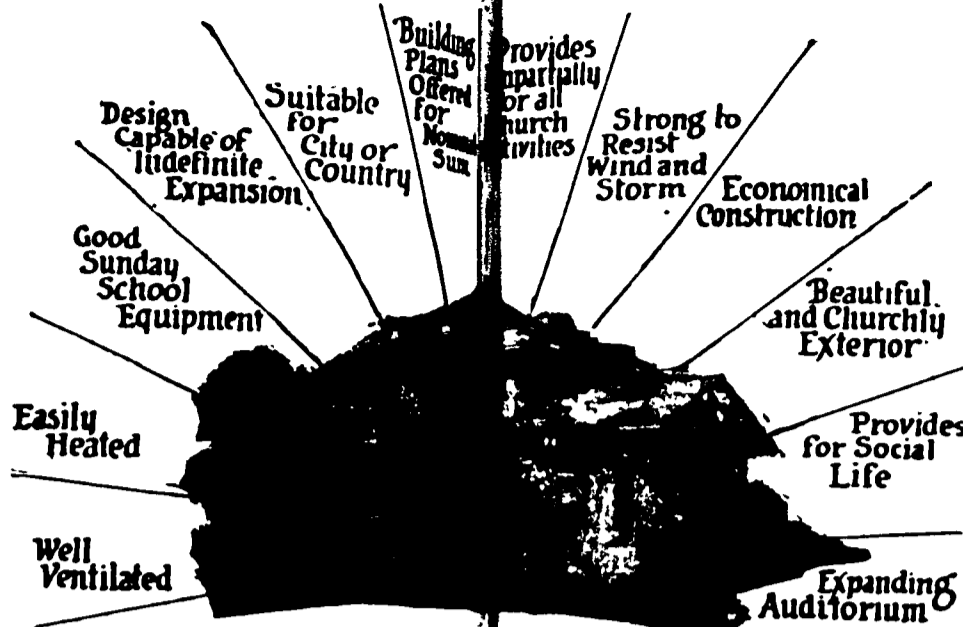


A wonderfully compact and attractive house of worship, of the newer type, moderate in cost and satisfying in design.



The Dallasburg Baptist Church, Wheatley, Ky.

A combination building which provides amply for preaching, teaching and social life; heated by a furnace, lighted by acetylene gas, bowled floor. Opposite this building is a good parsonage with several acres of ground, where resides the happy family of Pastor W. S. Cockley who serves the church for full time.



Country Churches of Distinction

BUILDINGS WHICH ARE THE FRUIT OF A NEW DAY

Rev. P. E. Burroughs, D.D.

The country church building must have a direct bearing on the life of the country church. No church can live a normal life and foster the activities needed in its community in a one-room building. The one-room "meeting house" of the other years is utterly unequal to the demands of the present day.

Inadequate housing is both the cause and the result of the retarded development of our country churches. An inadequate and poorly adapted church house tends to produce poor and dwarfed church life. Dwarfed church life discourages all thought of better and enlarged equipment.

All of the leading denominations have in recent years taken account of the problem of a suitable housing for the country churches. Our own Home Mission Board has, in direct help to struggling churches and in the cultivation of a sentiment for better buildings, wielded a vast influence in securing adequate and modern

equipment for our country churches. Some of the State Mission Boards also have building funds which have been used to encourage better housing.

But more is needed than gifts or loans. The most urgent need of the average country church is high ideals and a right conception of the type of building needed for modern church life and activities. Good designs, sane plans which provide adequately for the varied activities of country churches, especially the modern graded Sunday school, are quite as important as financial help. It may be just as well not to build at all as to build wrong. Hence the Sunday School Board, as a part of its program for Sunday school betterment and as a contribution to general denominational efficiency, has established an Architectural Department which undertakes to offer guidance to churches in the planning of new buildings and in the remodeling of old buildings.

We are pleased to present herewith some country church buildings which in exterior design and in interior arrangement illustrate the better trend as regards church buildings in country hamlets and in country districts

Dr. Burroughs' New Book on Church and Sunday School Buildings

Rev. C. M. Creasman

I have just completed a study of Dr. Burroughs' new book entitled, "Church and Sunday-School Buildings." This is certainly a timely book. I wish I could say a word to every church in the South which is contemplating building a new house of worship or remodeling or repairing an old one. My word would be this: "Don't do anything until a building committee from the church has thoroughly gone through Dr. Burroughs' book." This word, if heeded, would doubtless prevent many blunders which may be made in the near future.

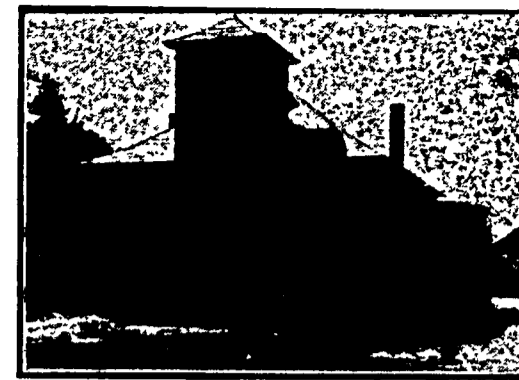
We have come to a time when in many places our churches must be remodelled, and in many other places

new buildings must be put up. Church and Sunday School architecture therefore, has become a very important part of our work, and the Sunday School Board is alive to the situation through its Architectural Department. Dr. Burroughs' book deals with every phase of the subject of church and Sunday school buildings. It contains complete drawings of forty-eight buildings, covering the most inexpensive, moderately expensive, and the most expensive buildings. These plans provide for buildings to accommodate schools of all sizes, from fifty pupils up to as large

as the attendance ever gets. Special attention is given to each department of the Sunday school and every convenience and necessity has been provided for.

Three chapters of the book deal with remodeling old buildings and practically every problem that could arise is dealt with in a way to make the solution easy. Five chapters are given to practical hints about seats, tables, curtains, partitions, baptistries and other articles of equipment.

This book will do much good in any church where it is used. The price is remarkably small for a book of its kind, only \$1.25. Order from the Sunday School Board, 181 Eighth Ave., N., Nashville, Tenn.



The Estill Springs (Tenn.) Baptist Church.

An attractive village design providing eight rooms for Sunday-school purposes, six of which open into and supplement the auditorium. The building previously used was destroyed by fire with no insurance. The plucky community led by Mr. W. D. Hudgins, made real sacrifice to get this building.



The Union Baptist Church, near Palmyra, Mo.

This modern building stands on a site which for nearly 90 years has been used for church purposes. It offers ample provisions for the church and Sunday-school life of the 75 members. The building is heated by a furnace and lighted by the Alco Lighting system.



The Bols D'Arc Baptist Church, near Virden, Ill.

A neat structure providing well for preaching, teaching and recreational life. Electric lights, furnace, screened windows, concrete walks, etc. Observe the well-ventilated ground floor which serves many good purposes. J. F. Phillips is the enterprising pastor.



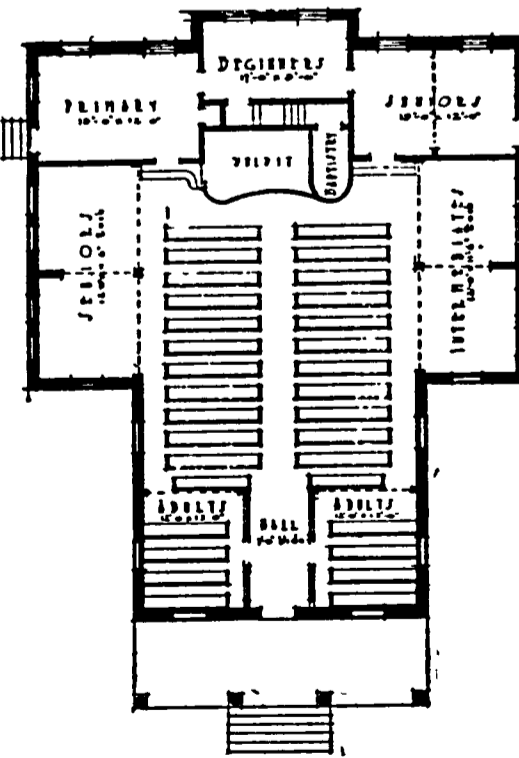
The Flat Rock (Ill.) Baptist Church.

This building, erected under the leadership of Pastor T. J. Wheeler, cost \$15,000, this being \$750 each for the twenty members of the church. The church is the fruit of the aggressive missionary work being done by the Southern Illinois Baptist Association.



The Harmony Baptist Church, near Kevil, Ky.

Declared by Dr. S. E. Tull to be "a model country church building." Offers ample accommodation for preaching, for modern graded Sunday-school work and for needed community service.



R. H. HUNT, ARCHITECT.

A model inexpensive building, with handsome exterior and modern Sunday-school facilities.



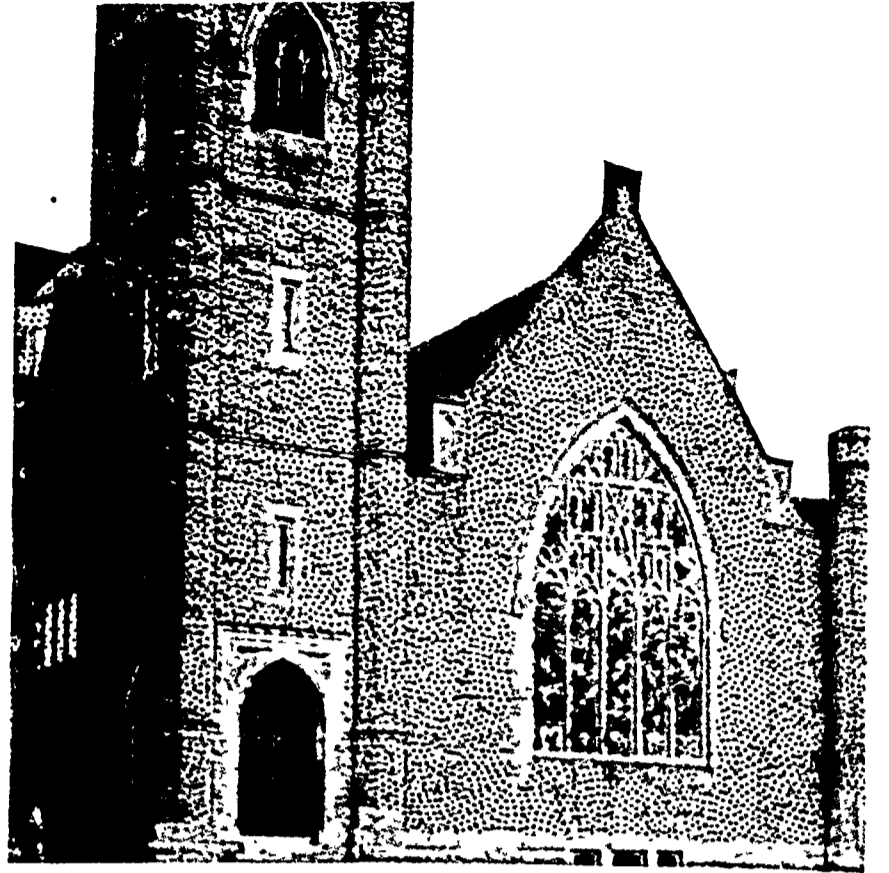
The Zion Baptist Church, Parkley, Va.

An open country church building which would ornament the streets of any city; eleven Sunday-school rooms, eight of which, four on main floor and four in balcony, open into the auditorium thus increasing its normal capacity to upwards of 500 seatings. The church owns a parsonage and ranks among the forward-looking churches of the Old Dominion.



M. E. Church, South.

Cost \$60,000 five years ago. Pastor Howard Wells, D.D., one of the strongest preachers in the Baltimore Conference.



Presbyterian Church.

Cost \$54,000 twelve years ago. Pastor B. F. Wilson, D.D., one of the strongest men in the Southern Presbytery.

“The Home Board Came to Our Rescue”

C. H. Miller, M.D.

Harrisonburg, Virginia, is renowned for its beautiful churches.

Thirteen years ago the Presbyterians built a church costing about \$54,000. Seven years ago the Methodists built a church costing about \$60,000. The United Brethren in Christ have just dedicated their church costing about \$70,000.

For twenty-five years the little band of Baptists, mostly poor, have been worshiping in a building costing, lot and house, less than \$5,000, and trying to take care of the many Baptist girls annually coming to our great State Normal School.

In the fall of 1916 this old building was torn down and work begun on a new church.

Then followed winter, war, embargoes, a stricken pastor, high prices, migration of labor to ship yards and munition plants, assignment of the contractor, legal proceedings, etc.

Facing these crises, almost ready to throw up our hands and cry, “Kamerad,” we appealed to the Home Board. (Thank God for such an institution in our denomination.)

They came to our rescue, and soon the handsomest church in the city—not the largest—will be dedicated free of debt.

O ye rich Baptists, leave some of your money to the Home Board, to house homeless churches that shall rise up and call your name “blessed” a thousand years after you have gone to your reward!



First Baptist Church, Harrisonburg, Va.

FROM THE
Foreign Mission Board
 RICHMOND, VIRGINIA



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

Associate Secretary

Enlarged Opportunities Call for Enlarged Program

Secretary T. B. Ray, D.D.

It is perfectly plain that we must enlarge our program. Our article last month demonstrated that our work is laid out in such a way that we are in fine position for enlarging our program. The converging of unprecedented opportunities into this epochal hour of the world's history ought to challenge us to more heroic effort. If we are at all sensible to the life currents that beat about us, we must respond now. If we can ever hope for an opportune moment in which to give our message, that moment has arrived.

The first letter I received from Dr. Love from Japan, after he had practically completed his visit to that country, contains the following statement: "There is gradually settling down upon me the depressing realization that Southern Baptists are allowing other denominations to far outrun them in carrying the good tidings to the waiting millions in Japan and in making secure the future of the denomination here."

As he goes further into the non-Christian world, this realization will become more and more depressing, because what he says of our occupation of Japan is true of our work in practically every field into which we have entered. It is a stern, relentless—all but accusing—fact which we must not blink. We must either enlarge our program or open ourselves to the criticism that we are unfaithful to our trust. If we really believe that we have a truth which no others possess and which we ought to present to the world and then fail to throw our utmost strength into the presentation of these truths to the world, there can be but one conclusion about us—we love dialectics, but are lacking in the discipline of faithful service. Our purpose to deliver our peculiar message to the world calls for a very expensive program—a program far, far more expensive than any we have yet outlined.

Hear the words of a native African which I quote from a letter recently received from him. Nathaniel Oyerinde was born in a heathen home in Nigeria. The disfiguring marks of his tribe are scarred upon his face and forehead. He

was converted out of heathenism and trained in our school in Ogbomoso by Dr. C. E. Smith. He graduated from Virginia Union University in Richmond, Virginia, and is back home now teaching and preaching in Ogbomoso. He is a devoted man of God. Remember who he is and note well his words:

"There were five men to graduate last June from the Seminary and from more than ten places have come letters begging for teachers. We have neglected too long the coast people and yet we are not pushing vigorously in proportion to our opportunity right here in Southern Nigeria. We can mention a dozen or more large towns between Saki and Ilorin on the one hand, and between Saki and Porto Novo on another, where no man has been with the tidings of salvation. The work and our opportunity have grown bigger than our program."

We are face to face with it. The time for enlargement is at hand. In the light of all the facts before us, no other interpretation could be put upon the call that comes to Southern Baptists in this hour.

The practical step to take now is to insure, beyond all doubt, the raising this year of a million, five hundred thousand dollars for Foreign Missions. We must do this, or else the Board will be embarrassed as it has never been. And above all things in this hour that calls so loudly for advance, we must not suffer the embarrassment of a debt. The Board has made appropriations far beyond one million dollars and has issued letters of credit for the same. The credit of the denomination is at stake. Those letters of credit must be honored when they are returned. To halt now would be like a regiment ordered to charge a breastwork and when in a few yards of its goal, should falter. Hesitation at such a critical moment would mean that the regiment would be shot to pieces. Our denomination must not falter now.

Let us pull ourselves together for the most strenuous and thorough-going campaign for Foreign Missions we have ever waged. We are in the last quarter of the Convention year. We must muster every force at once. We must lose no motion. We must leave nothing to accident. Let no one put off until the last Sunday the

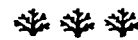
taking of the offering for Foreign Missions. The weather might upset all his plans. If we reach this year the one million, five hundred thousand dollar goal, the Convention has set for us, we must bend absolutely every energy to the task. Let us pray down the power of God upon us and then let us organize our plans so closely that every dollar will be gleaned.



Receipts for Foreign Missions

From May 1, 1918, to January 1, 1919

	1919.	1918.
Alabama	\$ 15,126.84	\$ 8,595.02
Arkansas	104.80	1,707.62
Dist. of Columbia....	1,172.88	769.59
Florida	1,965.29	1,736.48
Georgia	20,054.42	20,058.72
Illinois	721.59	646.53
Kentucky	32,096.81	32,852.84
Louisiana	4,027.61	5,729.30
Maryland	3,536.06	5,843.42
Mississippi	7,443.32	5,268.54
Missouri	12,662.05	12,526.83
New Mexico	1,097.39	195.72
North Carolina	18,575.12	16,428.80
Oklahoma	6,322.91	1,050.42
South Carolina	21,497.97	22,112.83
Tennessee	9,189.09	5,991.34
Texas	7,191.08	3,046.74
Virginia	35,407.12	32,168.29
Total.....	\$198,192.35	\$176,729.03



Missionary Miscellany

Secretary T. B. Ray, D.D.

Mrs. C. W. Pruitt sailed from San Francisco on the S. S. China on December 28, for Shanghai, China. From Shanghai she will go to Chefoo to join her husband, who returned to Chefoo several months ago.



Mrs. C. G. Lumbley, of Abeokuta, Africa, has recently gone on her furlough. She had remained at her post beyond the time when her furlough was due, but the condition of her health has compelled her to seek recuperation in England.



Miss M. E. Moorman, of Yanchow, China, arrived in San Francisco on December fourth. After spending three or four months in Los Angeles, California, she will go to Owensboro, Kentucky, where she will spend the remainder of her furlough.



A cablegram received from Rio de Janeiro, Brazil, announces that Miss Pauline White has arrived in Rio after a safe voyage. She has, no doubt, by this time reached Bahia, where she is to remain for several months while studying the language.



Rev. C. A. Leonard and family, who were expecting to sail from San Francisco on January 11, for their Station in Laichowfu, North China, were unable to leave Shreveport on account of the fact that several of the family were sick with influenza. All of the patients are better, but it was necessary to delay the sailing date.



We are in receipt of a card announcing the marriage of Miss Christine Coffee to Rev. R. E. Chambers, both of Canton, China. The mar-

riage occurred in Tokyo, Japan, on October 24. Miss Coffee was returning from a brief furlough and Dr. Chambers met her in Tokyo, where the happy event was consummated. We congratulate these good friends with all our hearts and wish for them the greatest happiness in their married life.

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The members of the African Mission have been greatly afflicted with Spanish influenza. Dr. George Green, of Ogbomoso, had the most serious case. His heart was weakened and he has had difficulty in rallying from the effects of the disease. It may be that he will have to return to America earlier than he anticipated in order that he may have the opportunity of recuperating in a more favorable climate.

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At its meeting in December the Board appointed Rev. Wm. H. Carson and wife, of Alabama, Miss Susan Anderson, of Georgia, and Miss Cora Caudle, of North Carolina, as missionaries to Africa. The Board has asked these young people to take up at once the study of the Yoruba language under Mr. and Mrs. S. G. Pinnock, who are now temporarily located in Baltimore, Maryland. These young friends will have an unusual opportunity for getting a good start in the language before they reach their field. They will be able to get their first lessons in the language without the usual handicap of the difficult climate. They will probably sail for Africa next summer.

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We were made glad recently by a word from Chaplain Geo. Sadler to the effect that he expects to be released soon from the army and will be ready to return to his work in Africa. We were also greatly pleased to know that he has been recommended for the Distinguished Service Cross. His colonel, who cited him for this honor, speaks as follows: "First Lieut. Geo. W. Sadler, Chaplain 30th Infantry, while on duty as chaplain of the Thirtieth Infantry and during the advance from the Bois de Bouge on Cunel from the 9th to the 16th of October, at the risk of his personal safety, showed great bravery and self-sacrifice in assisting in the relief and evacuation of wounded from the field under heavy machine gun, shell fire, gas and during darkness."

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For about two years we have been cut off by the war from our missionary, Jose Novotny, of Prague, Bohemia. Our connection has just been reestablished by a letter which has been received from him. In the letter he says: "By the grace of God, we are free. The terrible war is at an end and our church is not only here but at least doubly as strong as before the war. Our chapel is ready and the outlook for the future is clearer than ever before. It cannot be described how we have suffered during the war."

"I tried to do my best under the most difficult circumstances. I did not get my usual salary and did not dare to accept anything from the so greatly suffering members."

This heroic brother has been living within the bounds of Austria, but he is a Czech and like all of his nation has been quite friendly toward the cause of the Allies. He is located at the center from which we ought to conduct very extensive operations in behalf of the Czecho-Slovak nation.

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A cablegram from Dr. C. W. Pruitt, of Chefoo, announces the death of Miss Grace McBride, who has been serving as a trained nurse for about three years in Hwanghien, China. Miss McBride had volunteered to do Red Cross work with the American Expeditionary Forces in Siberia. In Siberia she contracted typhus fever, which dread disease carried her away.

Miss McBride was born in Mansfield, Ohio, on December 11, 1885. She attended the High School in Mansfield, the Woman's Mission-

ary Training School in Louisville and after unusually excellent preparation for the work of a trained nurse, she was appointed by our Board as missionary nurse to Hwanghien, China. She sailed for China in March, 1916. She was a woman of rare spiritual endowment and had already demonstrated her ability to not only do

good work as a nurse, but to train others in her profession. When the call came from the U. S. Government to missionary medical workers for volunteers to work in Siberia, Miss McBride volunteered at once. She was a rare, good and devoted woman and our work suffers a great loss in her passing.

FROM THE

Home Mission Board

ATLANTA, GEORGIA



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

Superintendent of Evangelism

Evangelistic News Notes

A most unusual Christmas was that which the Lynchburg First Church gave to its former pastor and his family. Dr. W. W. Hamilton was invited back to supply for a few Sundays, and when he and the family arrived they were amazed to find the parsonage ready for them from the parlor to the kitchen and every arrangement made for their comfort and pleasure.

Every room in the house had been furnished for the occasion, supplies sufficient for weeks were on hand, supper was ready and a cook in the kitchen, flowers and fruits and cakes and candies were there in abundance. Christmas wreaths were in the windows, and a large committee was on hand to welcome the pastor and his family back home.

Two glorious weeks were spent as guests of the church, and it was harder than ever to turn away to the work which requires absence from home and sacrifices innumerable. May God give to the Lynchburg First the very man needed for the time and place, the man of his own choosing!

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The pastor's son, Wistar Hamilton, Jr., was married during the holidays, the father officiating, to Miss Martha Jane Watson, of Darlington Heights, Virginia, who has recently been a student at the Louisville Training School. Thus was added another surprise to Mr. and Mrs. Hamilton, and Christmas joys were made to overflow.

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The Evangelistic Staff of the Home Mission Board now includes the following:

Evangelists W. W. Hamilton, 1004 Healey Building, Atlanta, Ga.; J. A. Scott, American National Bank Bldg., Oklahoma City; J. E. McManaway, 211 N. Leach St., Greenville, S. C.; J. W. Michaels, (Evangelist to the deaf) Box 107 Ft. Smith, Ark.; J. C. Owen, 45

Highland Ave., Asheville, N. C.; T. O. Reese, Marbury, Ala.; L. C. Wolfe, Box 205, Muskogee, Okla.; U. S. Thomas, 2123 Linden Ave., Knoxville, Tenn.; W. J. Ray, Birmingham, Ala.; Raleigh Wright, Greenville, Texas.

Singers: J. L. Blankenship, 423 S. Clinton, Ave., Dallas, Texas; Carl M. Cambron, Flintville, Tenn.; P. S. Rowland, Marbury, Ala.; James W. Jelks, Macon, Ga.; J. P. Scholfield, Altamont, Kansas, and W. P. Martin, Victoria Ave., Lynchburg, Va.

The Negro Evangelists are: J. W. Bailey, Marshall, Texas; C. LeRoy Butler, Wilsonville, Ala.; Richard Carroll, Columbia, S. C.

Other evangelists and singers will probably be elected at the next meeting of the Board. Superintendent Hamilton expects to have at least thirty workers on the staff by the time the Convention meets in Atlanta in May.

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Secretary E. B. Atwood, of New Mexico, is hoping to have state-wide evangelistic meetings some time during next summer.

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The Sunday School Board has offered to publish tracts for the Evangelistic Department of the Home Board and can furnish them to the workers in unlimited quantities and without cost. This is only another evidence of the desire which the Sunday School Board has of rendering the greatest aid where greatest opportunities offer.

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The pastors of Houston, Texas, have united in a request for city-wide meetings to begin April 20th. Twelve churches will enter into the campaign and want that many evangelists and ten gospel singers.

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The Charleston, S. C. city-wide meetings will begin March 23rd and continue until April 13th. All of the white

churches of the city will unite and it is expected that the Negro churches will have a similar series of meetings at the same time.

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At the last meeting of the Board Evangelists Raleigh Wright, of Greenville, Texas, and W. J. Ray, of Birmingham, Ala., and Singer W. P. Martin, of Lynchburg, Virginia, were elected.

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The influenza situation does not seem to hinder evangelistic work among the Negroes. One evangelist reports 1500 additions by baptism and letter.

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A Baptist church in Georgia writes to the Board offering to pay the full salary of an evangelist. This is the church at Tennille and the pastor is Rev. S. F. Lowe.

The new report blanks adopted by the Department of Evangelism include among other statistics subscriptions for HOME AND FOREIGN FIELDS and subscriptions for denominational papers. This is surely a great work.

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A Bible Readers' League is to be organized by the Evangelistic Staff in places where they hold meetings. A pledge will be made by all who join this league that they will read the Bible daily.

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The Evangelistic Department is asking its workers and all others who will unite with them to make the six o'clock hour in the evening a time of special prayer for the evangelists and pastors and churches. All who will do so are asked to pray for a nation-wide revival.

FROM THE

Woman's Missionary Union

BALTIMORE, MARYLAND

Miss Kathleen Mallory



Corresponding Secretary

Program for February

Church Building Loan Fund Results

Lord's Prayer in Unison

Hymn—"Come We That Love the Lord"

Scripture Lesson—Acceptable for Worship:
Psalm 15; Joy in Worship; Psalm 122

Repeating of Slogan—"We will not forsake the house of our God." Nehemiah 10: 39

Roll Call—Let each respond with some Bible incident showing God's presence with groups of worshippers

Hymn—"The Church's One Foundation"

Talk—The Value of the Church to a Soldier

Prayer for all in U. S. Service

Prayer for Peace Conference

Reading of Article: "Is your Service Flag in the Hall of Fame?" (Page 9).

Repeating of Slogan—Nehemiah 10: 39

Talk—Everything to Gain (For help, see pages 10, 13, 14, 15, 18).

Reading of Article: "The Homing of the People." (Page 11.)

Discussion—(1) What would life be without our Christian experiences? (2) The Help Our Local Church Has Been to Us. (3) Which is more necessary: every necessity at home or every equipment at church? (4) Has our society done all it can do for the Church Building Loan Fund?

Repeating of Slogan—Nehemiah 10: 39

Business—Offering; Plans for March Week of Prayer; Appointment of Committee to Complete C. B. L. F. Effort

Hymn—"I Love Thy Church, O God."

*The Soul of the Soldier

God gave my son in trust to me,
Christ died for him—he should be
A man for Christ. He is his own,
And God's and man's, not mine alone.
He was not mine to give. He gave
Himself, that he might help to save
All that a Christian should revere—
All that enlightened men hold dear.

"To feed the guns!" Ah, torpid soul,
Awake, and see life as a whole!
When freedom, honor, justice, right
Were threatened by the despot's might,
He bravely went for God to fight
Against base savages whose pride
The laws of God and men defied;
Who slew the mother and the child;
Who maidens pure and sweet defiled.
He did not go to feed the guns—
He went to save from ruthless Huns
His home and country, and to be
A guardian of Democracy.

"What if he does not come?" you say;
Well, then, my sky will be more gray,
But through the clouds the sun will shine,
And vital memories be mine.
God's test of manhood is, I know,
Not will he come—but did he go?

—James L. Hughes.

*This poem and the two following camp-life incidents are needed for use with the W. M. S. program for Wednesday of the March Week of Prayer. The other article, "The Negro Pro and Con," is called for in Thursday's W. M. S. program of that week. The story of Mrs. McCall, "Josefa," is needed for the W. M. S. program on Cuba for Monday of this March Week of Prayer. Be sure to keep all of these materials for use that week.

How We Observed Mother's Day in the Camp Chapel

The men were on the line in great throngs. They knew that it was Mother's Day and some were thinking of her, and some were trying to forget. Some Christian women stood on the street and sang to them as they passed slowly by or lingered near for a moment. One talked to them as they stood in a group about her, another sang to them of home and heaven, while another read to them Kipling's "Mother O' Mine."

They were glad to go within the chapel with them for a service. They had no flower nor tiny bow of ribbon to tell where that mother was, but they had a conscience sensitive and a heart filled with yearning for that mother. It was not hard to show them their mother's Christ that night.

The men were asked to speak just a word of tribute to their mothers and they took the service and as they talked every heart was touched. This is what they said:

One manly fellow arose with an effort and told of the promise he had made on leaving home and how he had not been true to that promise. "I never saw this church before tonight," he said, "but somehow I feel that it will be easier for me to live the right kind of life if I have a place like this to come to. I shall write my mother tonight and beg her forgiveness, for I am going to be true to my promise after this night."

Another said: "My mother has gone to be with God since I came away and I know I shall never see her sainted face again. I never dreamed what she meant to me until she was gone. I can't express the anguish I feel when I realize that there is no mother to pray for me now, but I want to live so that when I am called to go I may be able to meet her with a clean record and pure life behind me."

One, scarcely more than a child, only seventeen years old, stood up with his body quivering from head to foot and and this is what he said: "My mother and father are both dead. I can't remember what a mother's good-night kiss means to a boy. I've been awfully bad; nobody ever looked after me, but my mother was a Christian and I know she must have prayed for me some time. I want to become a Christian tonight so I can meet her in heaven some day."

On and on they went. If the mothers of our land could only have stepped in the back and listened to the tributes their boys brought that night methink 'twould have sounded like an angel's song to them, and, if the mothers above could listen, the hallelujahs that ascended to the Throne must have been sweeter than ever before.

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An Incident in an Influenza Camp

We thought that he was dying. All day he had lain in a stupor and the doctors were very grave as they made frequent visits to his cot. Occasionally he would arouse and murmur some endearing name. He thought I was his mother and the minute I would leave his bed his delirium would become almost terrible. I was not a nurse, only a helper from town, so the doctor asked me if I could sit by him until his mother came. He said, "This boy's homesickness is worse than his pneumonia." And, though I knew that his mother had been wired to come, I wondered if I could hold out until she got here from far-off Illinois.

After the first few hours his stupor became more intense and I could scarcely get him to take his nourishment. He still insisted that I was his mother, yet in his subconsciousness he missed that subtle sort of inexpressible understanding that always exists between a mother and her boy. I had a boy of my own at home;

just a baby he seems to me, and my heart was broken for that mother whose lad of scarce twenty-one lay dying in a far-away hospital.

We were afraid to tell him that she was coming. I doubt if we could have made him understand. When one is as near the Borderline as he was that night, words do not mean anything. I did not leave him for one minute and did everything I could have done for my own save one and that's the thing he needed most, the mother's hand, the mother's touch. The doctor came but shook his head. "If she doesn't come soon it will be too late," he said. "There's no need for him to die but it seems to be one of those cases where the doctor has done his all; poor chap, likely away from home for the first time." As he left the room my soul went up to God to spare that boy till his mother could come, and I prayed just like I prayed for my little son when he was sick.

She came at twelve o'clock. The picture will be with me forever. As she stooped over his snow-white cot and stroked his brow almost as white, she whispered, "Leslie," and his blue eyes opened wide. "Leslie, mother's here," she said and the boy who had been so near the Great Divide an hour before reached up and took his mother's hand and with a pathos that broke all our hearts said, "My mother, how did you know I wanted you so?" as great sobs shook his form.

The boy is almost well now. He improved from the very minute she came. I was so completely exhausted in body and mind that I was forced to rest for a short while. The hours of constant watching had well-nigh overtaxed me so I did not see either of them for several days, but when I saw that mother next and she with tears streaming down her face and her arms about me cried, "God bless you, you saved my boy," I had my reward.



The Negro Pro and Con

Ella Broadus Robertson, Ky.

Robinson Crusoe, on his desert island, set himself to make a list of his trials and blessings, balancing them against each other, and found himself quite happy and thankful by the time he had finished. It is a good plan, in many situations. Let us apply it to the Negroes as we see them.

I. Look first at those about us, as individuals:

1. They are ignorant—
They are teachable.
2. They are superstitious—
They have great capacity for religion.
3. They are wasteful—
They are poor and needy. (The poor are always wasteful.)
4. They are semi-civilized—
They can be further civilized.
5. They have been filled with prejudice against the whites—
Race feeling is natural, and can be mitigated by kindness.
6. They have a latent treachery—
They have great power of devotion.
7. They are morally lax—
Their domestic life should stir our pity.
8. They are prone to drink and to drugs—
We owe it to them to restrain them.
9. They are perpetual children—
They have the virtues of children, affection, humor, responsiveness, cheerfulness.
10. They tax our patience—
They train us while we train them.

How many of us are like the dear lady who said this: "I try not to let a day pass without

saying something to my servants to help them turn to better ways?" We can read the Bible with them, we can put other good reading in their way, and we can facilitate their going to church. We can win their confidence, so as to be able to advise them.

II. As a Race in the South

1. They resent interference—
They welcome help.
2. They have a growing conceit—
They have a new self-respect. Compare an adolescent child.
3. Their needs are appalling—
They are doing much to help themselves.
4. Education often makes them ridiculous—
Each generation takes more kindly to education.
5. They are better off than many whites—
"These ought ye to have done, and not to leave the other undone."
6. We get sometimes poor thanks—
"Freely ye have received, freely give."

What is your attitude towards this undeveloped race in our midst? Are we anxious to Christianize them?



Two Illustrations Pro and Con

I. Aunt Sally, dressed in her Sunday best, was one of the most imposing and pious-looking people in the world; pious-talking too. On Monday a violent feud was revealed between her and Uncle William, the furnace man. "I'se afraid o' that woman!" he said; "she done sprinkled pepper all down the cellar steps to hoodoo me. Every time I turn roun' she done some charm against me." On the other hand, Aunt Sally got up out of her bed and went to spend the night with a friend—"Cause William he done put a pile o' white powder right under my chair, an' soon's I set in it, I commence to draw up; yes'm, I drawed all up; an' if I'd done stayed in that room I'd 'a been dead 'fore morning!"

The mistress of the house, fortified by the master, investigated. Under the dreadful chair was a little pile of ashes, put there by her own careless hands, and magnified into a hoodoo. The poor woman was a cocaine victim.

II. A three-year-old child looked up from his breakfast porridge and asked, "Mother, did you know that God holds this whole world in His hand?" "Yes, darling, I knew it," she said, "but who told you?" "Uncle William," the child replied, "I was talking to him while he was putting in the coal."



Josefa, a Free Lance in Cuba

A True Story by Mrs. M. N. McCall, Cuba

Josefa Munoz, our heroine, is a free lance in the cause for Christ. It was no fault of hers that she was a "slacker" until she was a married woman but the fault of those who "withheld their hand" so the Word for enlistment had no chance to reach her.

She was born in Spain and it was through English missionaries that she had an awakening. Her interest in the Gospel was first aroused through hearing the gospel songs of some protestant neighbors. Curiously she listened and her ideas of Protestantism changed. How could people who did not believe in God and His love sing such songs? She enquired more about this religion and had a strong desire to attend the

service to satisfy her curiosity and that inward craving for the unknown.

Finally, through the pleadings of the neighbors, her husband's consent to do this was obtained with great difficulty. "It does not mean," they told him, "that she is to be changed." She went and was so pleased that she never lost an opportunity of being in her place. The English missionaries were watchful over this unfolding soul, encouraging, teaching and directing, until Josefa was converted and she was ready to put on the whole armor and to enlist in holy warfare.

Josefa was unable to read and begged Demecio, her husband, to read the Bible to her—paying him in wine to do so. One day in a fit of anger he refused to read and suggested that she learn to read for herself. This she eagerly did with her husband for her first teacher. The eager scholar soon learned to read the Word, thereby making herself independent of his whims.

On account of Demecio's opposition and corrupt life, she was advised to wait for baptism. Finally, they came to Cuba seeking more profitable employment, and there Josefa fell in with our missionaries and was baptized. Her husband was a sore trial to her but she never gave up praying for him and trying to win him to the Saviour. She at last succeeded in making him a "soldier" and is trying to keep him up to the mark and make him worthy of his high calling. Reader, wouldn't we have given up such an unpromising recruit?

Josefa cooks for a living, but always considers that a means to sustain herself while she strives for souls, being faithful in season and out. She has won many to the Cause. Reader, how many souls have we for our hire? Often she will leave a place after a few months when her employers do not show any interest in the gospel. She must be up seeking those who will hear. Her one requirement of new employers is she must be off Sunday and Friday evenings to attend the services of her church. Josefa enters most of her battles singing. She would win others as she was won.

Dear readers, shall we not send this valiant free lance munitions of war? And there are many others.

"And Sitting Down They Watched Him There"

(Matthew 27: 36)

Oh, come with me to Calvary, where stood the cross

The cross of Jesus Christ, long time ago,
Outside the city walls, in old Jerusalem,
To be with Him, oh, haste and let us go.

Go back through all the years until we reach the cross

And see His foes who had, for Him, no care

Whose hardened hearts like mountain stone could feel no grief,

At ease, and sitting down, they watched Him there.

Oh, look again! not these alone, but loving friends

Were standing close by Him and near His cross;

No ease, no rest for them, with breaking hearts they stood,

For Him they counted all beside as loss.

Come back with me, down through the years till now and here

We forward look to Christ our coming King,

Where once His cross, shall be His throne, in glory light—

Oh, crown Him Lord and let His praises ring.

—L. D. Harrington.

FROM THE

Laymen's Missionary Movement

KNOXVILLE, TENNESSEE

J. T. Henderson



Corresponding Secretary

Report of the Secretary, for December, 1918

To the Executive Committee:

Sunday, December 1, was spent with the First Baptist Church of Jackson, Mississippi; the General Secretary spoke briefly to the Baraca Class at 10:30 a. m. This class is taught by Judge Sidney J. Smith, Chief Justice of the Supreme Court of Mississippi. The Secretary spoke at 11:00 a. m. on "Stewardship;" met the canvassing committee at 2:00 p. m. for conference and spoke again at night on "The New Day." At the morning hour thirty additional members indicated their purpose to dedicate to the Lord's cause at least one-tenth of their income. This number, added to the twenty men that signed a similar pledge on Friday night before, brought the aggregate up to fifty. This church has already furnished thirty-two members for the Emergency Band and an active layman hopes to add others. The church has adopted a budget of \$11,200. A letter from Judge Taylor, the chairman of the Canvassing Committee, indicates that the final returns brought about \$14,000 in pledges. N. T. Tull, superintendent of Budget and Laymen's Work, outlined the plan of this campaign.

On Wednesday, December 3, the Secretary had the privilege of visiting the General Association of Kentucky, which met at Campbellsville. The Laymen's Missionary Movement was given the best hour of the entire Association, from 11:00 to 12:00 the second day. The expressions of interest by both pastors and laymen, following the discussion, were very encouraging. Invitations to visit churches came in large numbers and are still coming.

The second Sunday in December was spent with the First Baptist Church of Union, South Carolina. At 9:30 the Secretary addressed the Baraca Class of fifty men on "The Call of the Hour;" at 11: a. m. he spoke on "Financing the Kingdom," and at 7:00 p. m. on "Stewardship." At the close of his address twenty members expressed their purpose to dedicate at least one-tenth of their income to the Lord's cause, and eleven laymen enrolled with the Emergency Band. A zealous layman consented to serve as captain of this band and hopes to increase the membership.

Thursday, December 12, was spent at the annual meeting of the Georgia Baptist Convention, which was held in the First Baptist Church of Macon. The report on the Laymen's Missionary Movement was read and briefly discussed by Judge Collins. The Secretary followed in a talk of ten minutes. Both ministers and laymen, in a private way, expressed decided interest in the effort of the Executive Committee to stress Stewardship, better support of the pastors, and improved methods of church finance. The Secretary had numerous invitations to visit churches.

The Secretary arrived at Starkville, Mississippi, on Friday, December 13, and made a talk on "Church Finances" at 7:00 p. m. This was a very unfavorable evening and the attendance was not large. On Sunday morning the Secre-

tary spoke at 11:00 a. m. to a fine audience on "The Principles of the Laymen's Missionary Movement." At the close of the talk twenty-one canvassers came forward and several expressed their purpose to adopt the tenth as the minimum standard in their offerings. At 2:00 p. m. the canvassers met for conference; while only ten pairs were needed, there were twenty-six men present. At the mere announcement of our Emergency Movement, eight men enlisted with this band and others are expected to enroll. The Secretary left in the afternoon for Tupelo, Mississippi, where he spoke at 7:00 p. m. on "Stewardship." The report of the Every-Member Canvass of Starkville, has not yet been received, but the outlook was encouraging, inasmuch as several of the laymen indicated their purpose to make advances, ranging from fifty to two hundred per cent.

On Thursday, December 19, the Secretary attended a very interesting conference at Maryville, Tennessee. It was called in the interest of the drive for \$300,000 for Carson and Newman College.

On Friday, December 20, the Secretary attended a banquet at the First Baptist Church of Owensboro, Kentucky, which was attended by fifty-one laymen. This banquet was held in the interest of the Every-Member Canvass to be conducted the following Sunday. The chairman of the canvassing teams and the toastmaster at the banquet was Mr. E. T. Franks, who is president of the principal bank of the city and who was the leader in conducting the war drives in that county. A letter has just been received from the pastor, Rev. W. C. Boone, stating that they were able to go considerably beyond their budget and indicates that all are happy over the results of this campaign. The Secretary was handed eleven Emergency pledges and was assured by some of the men that the number would be more than doubled.

On Sunday, December 22, the Secretary spoke at 11:00 a. m. at the Walnut Street Baptist Church of Louisville; at 4 p. m. attended a conference with Secretary Bryan, Geo. E. Hays, and Dr. Ben Bruner. This was a conference regarding the spring drive in Kentucky for Home and Foreign Missions. It was agreed that the two laymen, Hays and Bruner, should outline a campaign that would seek to touch and enlist all parts of the state. The Secretary spoke again at night at Walnut Street; three new members were added to the Emergency Band, making a total of twenty-six members. Mr. R. C. Bowden was made captain of this team and expressed his purpose to double this number.

Friday evening, December 27, was spent at a banquet in the First Baptist Church of Greenwood, South Carolina. There were seventy-nine men present. C. B. Bobo of Laurens, State Chairman for South Carolina, was present and spoke for fifteen minutes. The Secretary followed him in a talk on "Financing Our Church." He remained over Sunday and spoke at 10:30 a. m. to the men's class of the South Main Street Baptist Church, requesting these men to furnish a band of at least ten members for our Emergency Band. He had the assurance from two of the leading men that this would be done. He spoke at 11:00 in the First Baptist Church on

"Stewardship;" met the canvassing committee at 2:00 p. m. and went out on the canvass as a member of one of the teams. The echoes at night were very encouraging and there was strong indication that they would more than cover their budget by Wednesday night, when they hoped to have their final report. At night the Secretary spoke on some of the leading principles that the Laymen's Missionary Movement stresses. One of the laymen furnished the Secretary twenty signed pledges for the Emergency Band and requested that additional blank pledges be sent him, in the hope that he could add several other members. One hundred and eleven members of this church have already signed a Stewardship Covenant and this does not include the children of families in which the father signed the pledge.

The Secretary traveled during December 3,675 miles, was handed \$53.04 on expenses, attended four conferences, assisted in three Every-Member Canvasses, and made twenty-one addresses. The office sent out about twelve thousand copies of the editorial, "The Laborer is Worthy of His Hire," a large amount of other literature, and made suggestions through tracts and personal correspondence to various churches regarding the Every-Member Canvass. On his trip to South Carolina definite arrangements were made for a convention of Baptist men for the state to be held at Greenwood on March 18, 19. The Secretary leaves next Monday to attend the State Conventions of Alabama and Florida. In connection with this trip he is to visit five churches in Florida and attend a convention of Baptist men, running through two sessions immediately preceding the meeting of their State Convention in Tampa.

Respectfully submitted,

J. T. HENDERSON,
General Secretary.



SELECTIVE DRAFT

It is now recognized that President Wilson's policy for providing an efficient army with promptness, and an adequate home base, was wise. Every citizen was expected to show his loyalty by serving in that place for which he was found by experts to be best fitted; his capacity and environment were both taken into account. To be sure, this draft was not so speedy than an enthusiastic patriot would be denied the honor of presenting himself as a volunteer. There was a multitude of heroic spirits in this noble class. These men were not allowed to enter upon active service until they had taken a course of intensive training.

A modified selective draft is the plan for securing an effective army of spiritual conquest. This was the method suggested for providing the board of deacons in the church at Jerusalem. "Look ye out among you seven men of honest report, full of the Holy Ghost and of wisdom, whom we may appoint over this business."

It is easy for Baptists to overdo the voluntary element; the Psalmist says. "Thy people offer themselves willingly in the day of thy power." Our volition should be subject to the will of God as expressed in His Word and through the medium of His church.

The purely voluntary often signifies inefficiency; brethren are elected as messengers to important meetings on the sole ground that they volunteer. In many cases they have little capacity to grasp and appropriate the vital measures that are considered and have less ability to report these matters to the church with impressiveness on their return. Should not the church under the wise leadership of the pastor carefully select some brethren of capacity that need development, and as the Lord said in regard to providing guests for the supper, *compel* or *constrain* them. Let the appeal of the church be so strong that these men of affairs, as faithful stewards, will be compelled to respect it. It is rarely wise for

a layman to set himself against the unanimous will of his church endorsed by his pastor.

The wise pastor gives himself diligently to the study of his laymen, seeking to discover valuable gifts; by a tactful selective draft he will bring them into a training camp that they may be equipped for the important work he has in mind for them.

This will call for consecrated tact and patience; most laymen are not very responsive to a call of this kind. The minds are full of business and it is true that two things cannot occupy the same space at the same time. It is worth the effort, however; a wise pastor can lead many of them to dismiss business for a spell and let the Lord's cause have the right of way.

If it can't be accomplished along this line, I see little hope from a human standpoint of ultimate triumph.

We must "covet earnestly the best of gifts."



STEWARDSHIP

Dr. T. B. Ray strenuously urged the pastors of the Southern Baptist Convention to make January 5-12 Stewardship Week, stressing the stewardship of prayer in their sermons on the first Sunday and the stewardship of life and substance the second. A large amount of valuable literature was sent out from the Foreign Mission Rooms, some of which was intended as a help to the pastors in the preparation of their sermons, but most of it was meant for distribution among the membership. It would be gratifying to learn that this call was generally observed and that a great quickening of interest had been the result.

Dr. Ray, however, advises that the Executive Committee of the Laymen's Missionary Movement shall not abandon its purpose to make April 6-13 Stewardship Week for those churches that have preaching every Sunday and that the pastors of churches that meet only once a month be requested to preach on Stewardship at their April meeting, stressing the enlarged demands upon the Home and Foreign Mission Boards.

If state secretaries will furnish the name and address of one wide-awake preacher and layman in each association, where they would like to see a Stewardship campaign organized, the office of the Laymen's Missionary Movement will send a leaflet containing suggestions for organizing such a campaign.

The preacher and layman suggested, with the representatives of the Home and the Foreign Mission Boards, and the leader of the woman's work in each association could organize an effective drive. Our committee would desire to cooperate with and supplement the state boards in such a campaign. We cannot have too many agencies and angles of approach, if there is unity and harmony of effort.

Our committee is solicitous that laymen who have consecration and a worthy experience in Stewardship shall be utilized as largely as possible.



BAPTIST MEN'S UNION

This Association of the Baptist Men of Knoxville met in their quarterly meeting Sunday, January 6, 3:00 p. m. at the First Baptist Church. The Union held no meeting in October because of the influenza; as a result, there was evidence that the interest had waned to some extent. Due in some measure also to very limited publicity, the attendance was not quite up to the standard. Most of the churches, however, were represented, the reports indicated both purpose and progress, the spirit of fraternity was delightful, and the men went away profoundly impressed.

Some organizations of men in the churches were reported.

The two chief speakers were Prof. Harry Clark of the University of Tennessee and Mr. E. C. Mahan, a prominent business man.

Prof. Clark was entertaining and impressive in his remarks on "Taking Stock." He rightly

claimed that the Union had something to its credit as a result of its operation during the past year. It had brought an enlarged conception of the layman's place in the kingdom, had deepened our sense of loyalty to the pastor, had developed a delightful spirit of unity and fellowship, had discovered to us our capacity to do team work, and had given us the courage to undertake big things in His name, as for instance the raising of \$300,000 for Carson and Newman College.

Mr. Mahan in his "Suggestions for the New Year," said a number of striking things that were penetrating and thought-provoking. When he got through with us we all felt that it meant service and sacrifice to be a worthy disciple. He dwelt chiefly on our relation to God as Father. He is interested in us even more than our earthly fathers, entrusts large interests to us; oftentimes we ignore our Father's claim, are unfaithful and ungrateful children, and the Father is grieved with us.

He made a telling plea for faithful stewardship.

Judge Brown was re-elected President, G. A. Atchley was made Vice-president, J. V. Rymer and J. T. Moore were re-elected Secretary and Treasurer, respectively.

The pastors are back of their men in this Union. One preacher said: "I mean to have fifty of my laymen here the first Sunday in April," and another remarked: "I will try to bring a hundred." Why should not the Baptist men of every city in the South organize such a Union?

It is good for fellowship, education, and inspiration.



RELIEF CORPS

This is another name for the Emergency Band. It is having substantial, but not rapid growth. The goal first set was 10,000 members; this would mean an extra asset of \$50,000 subject to call the first of May each year, should there be a need for it.

It now seems probable that some of the states will reach their allotment before May.

Let us bear in mind the following facts:

This Band is a *minor* matter with the Laymen's Missionary Movement. Stewardship is the main issue and the growing recognition among laymen that they should be faithful stewards is the hope of the hour.

The men who enlist with the Emergency Band are doing the reasonable, if not the generous thing in supporting the regular budget, but are

Be Strong!

Be strong!

We are not here to play, to dream, to drift.

We have hard work to do and loads to lift;

Shun not the struggle—face it, 'tis God's gift.

Be strong!

Say not the days are evil—who's to blame? And fold the hands and acquiesce—O shame!

Stand up, speak out, and bravely, in God's name.

Be strong!

It matters not how deep entrenched the wrong,

How hard the battle goes, the day how long,

Faint not, fight on! tomorrow comes the song.

—Selected.

glad to unite with thousands of others in putting up an extra \$5.00 each annually to relieve an urgent situation.

If an interested layman in every church would take this matter to heart and were re-enforced by the strong backing of his pastor, it would require only a little while to enroll at least a twelfth of our men in this "reserve force." This would signify a band of 100,000 dependable men, or an asset of \$500,000, subject to call. This would save any situation that could ever arise with our two general boards.

It may be suggested that \$5.00 is too small. The amount is not limited. One member sent \$100; others \$25 each; some \$10. Besides \$5.00 is more than ten times the average amount per capita given to the regular budget for Home and Foreign Missions by a Southern Baptist.

When a proper effort is made under favorable conditions it has been found easy to enlist as many as a twelfth of the male members.

While it is in order at any time to put this over, we are announcing March 9-16 as Emergency Week.

Some are writing for leaflets and pledge cards. Here is a valuable service that hundreds of laymen can render. Who will try his hand? It will bring a blessing. Some are doing effective work and reporting fine bands. South Side, Birmingham, holds the first place with sixty-one members and they mean to add others.



PASTORAL SUPPORT

In response to the announcement that was made in various papers, there has been a large demand for the tract "The Laborer is Worthy of His Hire." Nearly 15,000 copies have been sent to all sections of the South.

In their desire to be of service to the pastors, the local members of the Executive Committee have decided to provide the money, by personal gifts, that may be necessary to publish another edition. In making orders it is suggested that one copy for each family will meet the demand. Orders for this tract continue; are coming daily and it is hoped they may continue. In helping the pastor we advance every worthy cause.



A CORRECTION

In the report of the luncheon with a company of the laymen of the First Baptist Church, Meridian, Mississippi, published in the January issue of this journal, the printer makes the number of men present *fifty*; the reporter meant to say *fifteen*. The striking feature of the report is that all except one agreed to pay at least a tenth of their income to the Lord's cause and the full fifteen enlisted in the Emergency Band.



Miscellaneous

Are Home Missions needed? In Philadelphia every second person was born outside the United States and half the native-born had foreign parentage.

King George reads his Bible daily. When a colporteur in India says to a native, "This is the book your emperor reads every day," he sells out his stock instanter.

The foreign missionary contributions of America have increased from \$8,459,653 to \$20,437,861, in eleven years, largely due to the work of the Laymen's Missionary Movement.

"Asia" says that the Filipino woman is so far in advance of any of her Oriental sisters as to be in a class by herself. This is one result of the Christian valuation of womanhood. Are foreign missions needed?

FROM THE

Board of Ministerial Relief

DALLAS, TEXAS



Rev. Wm. Lunsford, D.D.

Corresponding Secretary

The Proposed Annuity

Rev. Wm. Lunsford, D.D.,
Corresponding Secretary.

The new Convention Board of Ministerial Relief and Annuities proposes to provide an annuity, that is, a yearly allowance of \$500 at the age of sixty-eight for all who become members of the Annuity Plan. This provision is not only for pastors, but for field, editorial and educational workers of the denomination. Unmarried women missionaries of the Foreign and Home Mission Boards are privileged to join this plan and enjoy its provisions. Mark you, the provision is not for a pension but for an annuity. There is all the difference. A pension is an annual allowance in money in which the beneficiary has no financial co-operation. An annuity is an allowance which the beneficiary himself helps to create by making to the same an annual contribution. What led the Convention to make this provision for its pastors and workers? It was to relieve apprehension with regard to the future. *There is no endowment so helpful to the minister as that of a healthy optimism. No misfortune is so to be dreaded as that of dependence.* The danger of dependence rests upon two hazards. First, dying prematurely. Against this risk, the minister is in honor bound to make such provision as his resources will permit. This danger can be met only by some form of insurance. The second danger arises out of the hazard of losing one's income earning capacity from increasing age. This hazard can only be met by some form of old-age annuity plan to protect the family and especially the wife in case she survives her husband.

There are several things to be considered in connection with ministerial relief in any form.

1. The one indispensable factor in any church is the preacher. You can dispense with tall steeples, ornamented windows, elaborate decorations, carpeted aisles, rich-toned organs, and still if you have a preacher you can have a church. You can do without everything else but you cannot do without the preacher. So if you want to undermine religion you need not waste time in attacking the Bible. All you have to do is to undermine the preacher; discourage him; starve him out;

make his outlook upon the close of life gloomy and apprehensive. It has been well said that the prosperity of the kingdom on earth is bound up with the steadiness of ministerial service. To strike at that steadiness is to strike at the whole enterprise of church life and progress.

2. The preacher is the only man in society who has not an enforceable income. Not only is his salary so small that he cannot provide for the advancing years and the infirmities of age, but he cannot enforce the payment of his insufficient salary without destroying himself, without losing that indefinable something that belongs to the ministry and when lost can never be restored. The ministry is not a business. It is not even a profession, though we often so speak of it when speaking in general terms. And because the ministry is not a business, we do not deal with the minister as we do with other people. We do not think of him as we think of other people. We do not pay him as we pay other people.

3. Then, think of the *restrictions* laid on the minister. He is not allowed to make money outside of his calling. "This one thing I do," must not only be his motto but his practice in life. Disaster usually sweeps away the minister of the gospel who seeks personal fortune.

Because of the things herein set forth, the average minister is pointing straight to an old age of anxiety and possible dependence. Now the men who have consecrated their lives to the work of the ministry until they have become old and feeble are entitled to the love and care of their brethren. They received the meagre salaries which have always attached to their calling. The very nature of their work and the smallness of their financial remuneration makes it impossible for them to provide for the period of advancing years and disabling infirmities. And the spirit of the age, not only in the business world, but in the life of the churches, is to provide for the men who have worn out their lives in toil and service. This is indeed the age of beneficent enterprises. The people of this nation are just beginning to find themselves in a great way in the matter of giving away their money in relieving human suffering and need. This too, in the face of unheard of prices for necessities, unprecedented taxation and

financial calls and burdens of one kind and another. This spirit of benevolence took hold of the industrial world, not because it was moved by sympathy, but by a sense of justice alone. More than anything else, the preaching of the past twenty years has brought about this new sense of social, industrial and religious justice. The time has come when our Baptist churches must do justice to the men who have worn themselves out in the service of the ministry. We must provide for them a modest means in their advancing years. This the Annuity Plan proposes to do.

The minister himself provides one-fifth of his annuity at sixty-eight, and the denomination provides the remainder. He pays according to his age so much per annum. The denomination does the rest—it brings to him a period of rest and ease which he, himself, has had a part in creating.

Whether it be for members of the Annuity Plan or for those who will never join it, let us provide them a brief day of rest and quietness in old age. Let us appreciate them more and love them more.

Dr. Quayle relates a beautiful story told to him by a preacher's daughter.

She said her mother was sick with inflammatory rheumatism and the pain was so great she could not stay long in one room, and they moved her around very tenderly. One day her mother said, "Take me upstairs," and the preacher said: "Why, mother, we cannot take you upstairs, the doctor says the least jar might send the rheumatism to your heart." She insisted, so that they carried her upstairs, and her husband and daughter came tagging on behind. It looked as if she would die on the way. Finally she got upstairs, and went into a little room that had only one window, and they said: "What makes you go into the poorest room in the house?" and she smiled.

The next day was Sunday. The little room looked straight into the back of the church, through a window and up into the pulpit, so that when she was lying in bed, propped up on the pillows, she could see her husband when he came into the pulpit on Sunday morning. She had climbed the stairs that she might see her husband open the Holy Book again, and as she did so, she lay there smiling. The next day she had passed inside the gate.

Let us hope that we have come to a time when we are going to love our preacher with a new love, when we are going to love him so loud that he will know that somebody is hungry to see him and hungry to hear him and hungry to love him, and by and by when he is tired out, when his work is done, we will give him a chance to rest, and say to him: "Beloved, sit down and rest awhile—until you are so rested up that you can climb the stairs yourself and land at the top in the arms of God."

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.

To Give is to Live

*Forever the sun is pouring its gold
On a hundred worlds that beg and borrow;
His warmth he squanders on summits cold,
His wealth on the homes of want and sorrow;
To withhold his largess of precious light
Is to bury himself in eternal night.
To give is to live.*

*He is dead whose hand is not open wide
To help the need of a human brother;
He doubles the length of his lifelong ride
Who gives his fortunate place to another.
And a thousand million lives are his
Who carries the world in his sympathies.
To deny is to die.*

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A Missionary Declamation Contest

J. E. Russell, Louisville, Ky.

"Will you be at home some evening this week, Dr. Clark?" inquired Mr. Jones, the Sunday school superintendent, of his pastor. "I need your help in finding some way to quicken the missionary interest of our Sunday school."

"I'll be only too glad to have you call," replied Dr. Clark. "How would tomorrow evening do? I was planning to be at home then."

"Tomorrow night suits me all right," answered the superintendent. "I'll be around sometime after eight."

Pastor and superintendent were close friends as well as co-workers, and such conferences as they were planning were of very frequent occurrence. Sometimes it was the pastor who took the initiative and sometimes, as in the present case, it was the superintendent.

As they sat together in Dr. Clark's study the next evening Mr. Jones, after a little preliminary visiting, remarked, "I don't feel that our Sunday school is anywhere near as wide-awake when it comes to missions as it ought to be. Isn't there some way we can stir things up?"

"After you spoke to me yesterday," answered Dr. Clark, "I picked up the last number of the *Missionary Review of the World*, where I noticed a plan which another school has tried and which I believe would work well in our school."

"Let's hear it," said the superintendent.

Dr. Clark picked up the magazine from his table and as he turned over the leaves to find the place, he remarked, "The officers of the school referred to here got to thinking about the way the insurance companies had offered prizes for the best essay on fire prevention, how the D. A. R.'s had stirred the community by patriotic declamations, and how the W. C. T. U.'s had conducted a successful temperance contest. So they decided to have a Missionary Declamation Contest."

"That sounds good," said Mr. Jones, "how did they go at it?"

"Here's the account. I'll read it to you," said Dr. Clark: "We put up in the Sunday school building a poster telling all about it, and a register for entries. There were two classes

for entry. Class A was open to boys and girls under fifteen, and Class B to those over fifteen and under eighteen. Twenty-five leaflets were exhibited from which choice of declamations was to be made. Contestants were also given the privilege of writing their own declamations, subject to the approval of the committee. Admission was by ticket, though no charge was made. Each contestant was given twenty-five tickets marked with his number, it being understood that those who had their full twenty-five tickets brought in on the night of the contest, by persons who were present, scored one additional point. As a result the house was full of people. The offering for missions taken while the judges were meeting, was the largest one we ever had. The judges were invited guests not connected with the congregation. A missionary library of six volumes was presented to the winner and a generous friend gave a copy of "Livingstone, the Pathfinder," to every contestant. The results were so far-reaching we have decided to make our Missionary Declamation Contest an annual event."

"What man has done man can do," remarked the superintendent, as his pastor closed the magazine. "Let's try the plan. The only thing that bothers me is where to find the declamations."

"I'll attend to that as my part of the contest," said Dr. Clarke. "I have a number of good things on hand about missions which will do for declamations, and I'll write to our Board in the morning and get some more."

"And I," said the superintendent as he rose to go, "will get ready a poster announcing our plan, and next Sunday we'll start with the entries."

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Mrs. Prisbie Turns Critic

Susan Hubbard Martin

"No," said Mrs. Prisbie, as she stirred the starch slowly, "I've made up my mind not to come to the missionary society any more. You see Mrs. Tripp, it's like this, I'm a busy woman; I have to work for a living, and I haven't got time like the rest of you to go to places where it don't bring me in any benefit."

Mrs. Tripp gasped. She was a little, brown-haired woman quick in her movements with wide-awake, keen, blue eyes.

"But missionary meetings, Mrs. Prisbie," she cried, "surely they are not without benefit."

Mrs. Prisbie went on stirring her starch. She wore a clean gingham dress and a big apron. Her gray hair was combed into a tight knot at the back of her head. Her comfortable motherly face was dotted thickly with perspiration.

It was Monday morning and she had a big wash under way.

"They hadn't ought to be," she replied slowly, "but I'm going to tell you the truth Mrs. Tripp, your last meeting was so dull I couldn't keep my mind on it. I kept wondering through most of it whether that blue dress Beulah bought at the fire sale would wash, and whether those towels I am doing up for Mrs. Powell would lose their color—they had such a pink border. Now, I am real interested in the heathen. I

want to see 'em all saved, but I'm not going to dress, leave my work and come all the way down the hill to attend a missionary society that's as dull as the one last time I was there. Mrs. Pembroke read out of that book on Mexico until I couldn't keep awake. Now, if she'd got up and told about the Mexicans that would have been interesting—but to read about 'em in that slow, prosy voice of hers, why it would put to sleep a whole regiment of soldiers, let alone a poor, tired woman who has six wash-days a week. And then the prayers. You hadn't ought to have such long ones. I like prayers—I'm a praying woman myself, but when the society gets old Mrs. Northrup to lead you never know when she's going to stop. I feel this way about it: You can tell the Lord what you want to do and what you want Him to do in a few sentences just as well as in a great many. I take it, the Lord is busy too, seeing after His children, and He don't want His time taken up any more than I want mine, the way old Mrs. Northrup does it. And then the singing. You hadn't ought to sing such doleful hymns. A missionary society is accounted useful by the life it manifests and how can you put any ginger into it by singing such hymns as 'Hark from the Tomb,' and 'On Jordan's Stormy Banks I Stand?' It dragged terribly if I do say it.

"You ought to get some live person to make a suitable selection and sing it instead of depending on a lot of middle-aged women that never had any voices to begin with. And why wouldn't it be a good thing to get Mrs. Simons to speak a piece? She spoke one at the church sociable the other evening and you know how well it took. There's plenty of missionary pieces in the papers. Why couldn't we get her to speak one of them for our society?"

"I'm sorry, Mrs. Tripp, to be so plain spoken, but time's money to me and I can't waste it going to missionary meetings that don't do me any good."

Mrs. Tripp for a moment did not reply—but she was a sensible woman and she saw the point.

"The meetings are dull," she acknowledged finally, "and I don't blame you for not coming—I'll see what I can do about it."

* * * *

"Yes, I've been to the missionary meeting," said Mrs. Prisbie to her neighbor, Mrs. Ross, as she laid aside her bonnet. "It was a real fine meeting, too. Mrs. Pratt spoke on Japan and she did it so well I could almost smell their cherry blossoms. It must be a real pretty place if it is full of heathen. And Mrs. Simons she spoke a piece about a missionary barrel and how the minister's wife when she got it, decked herself out in old silks and frayed petticoats and outlandish hats and said that 'Solomon in all his glory was not arrayed like one of these.' It was as good as anything I ever heard, and Nora Perry sang. I declare I feel real uplifted. I did say I wouldn't go to any more but when I told Mrs. Tripp how I felt about it, she called a meeting of the society and they voted to not read any more books, but to speak face to face, and to vary the program a little. It's a wonderful change for the better. I told 'em I'd be glad to pay my dues regular and help on the next missionary box. I always knew missionary meetings could be made interesting if a little preparation and thought were spent on them. We're too ready to give the Lord and His work the tag end of our efforts."

Mrs. Ross smiled.

She had heard something about Mrs. Prisbie turning critic. There was a pause and at the end of it Mrs. Prisbie sighed happily.

"I'm certainly glad if we've got rid of the old kind of missionary meeting," she added briskly.

Mrs. Ross spoke up—

"You've got rid of 'em all right," she replied, "but you're the one that's done it."

"Well," remarked Mrs. Prisbie complacently as she folded her work-worn hands, "maybe I do deserve a little credit."

Messages from the Foreign Fields

Social Conditions in Argentina

Rev. Thos. Spight, Buenos Aires

One of the reasons which influenced me to give my life to Argentina was the opportunity of preaching the gospel in one language to representatives of practically every nation, thus fulfilling the commission in a more ample way than it would be possible on some fields.

The fact that some seventeen different countries are represented in the membership of our church in Constitucion, Buenos Aires, and still others are in other of the churches, will give some idea of how complicated the social problem is.

To mold all these different types of social life into one harmonious whole in which brotherly love prevails is a task for which the gospel and only the gospel is sufficient.

Each nationality adds its own peculiar social problems to those of Argentina proper, especially is this true of the larger cities where the foreign population is so large.

We will try to confine this article to the distinct social problems of the Argentines, so far as that is possible. Let the mutual influences of contact, however, be kept in mind.

What the outcome will be is hard to tell, unless we are able to evangelize and teach the people in a larger way than is possible for the limited number of missionaries and scanty equipment which Southern Baptists have hitherto sent to this very important field.

After twelve years and more of work in Argentina, I feel prepared to say that the Argentines are not "Indians with an exterior varnish of culture," as Count Luxburg would have the German government believe.

They are of Latin origin, and hence their culture is in the main of the Latin type. They are, in general, kind-hearted and generous, except where brought too much under the hardening Spanish influences. I often wonder at the kind-heartedness of some of the Argentines when I remember "the pit from which they were dug." They are patriotic to the point of taking as personal any insult to their country.

There are many noble features to be found which we cannot mention now, but suffice it to say that when we deal with the dark side of their character, which, by the way, is darker than the darkest of their faces, we do not despair but confidently expect to see more and more miracles of saving grace performed by our God, which will regenerate individuals and transform society.

There are four sins which are damning the Argentines—yea, five which the Lord our God hates: gambling, indifference, vanity, unchastity, and a lying tongue. At least the last three are intimately related to perhaps the greatest social problem of Argentina, *i. e.*, home life.

If I may express the impression gotten from an able article in the centennial number of *La Nacion*, Argentina's greatest daily paper, written by a prominent Argentine lady educator and author of school books, etc., on "The Argentine Woman and Social Work," I would say that the Argentine child is little more than a homeless orphan. There are certainly noble exceptions to the rule, some of which it has been my privilege to know. I have just read something of what Mrs. Ernestina A. Lopez de Nelson has to say on the subject, regarding the deficient education of the women, which she considers as one of the primary causes of this condition.

Summing up what she says of the education of the girls of the three classes of society, we find that the least educated are the daughters of the rich, the better educated are those of the middle

classes, but even their education is very inferior, while the daughters of the working class are "left in deplorable abandonment." The latter part of this statement is perhaps too strong, if taken literally.

This brings us to consider a sore need in Argentina; that of single ladies prepared for the task of getting into the homes of the middle and upper classes and teaching them the gospel, for the gospel is their only hope to regenerate the life and transform society and to build real homes, the foundation of the nation. You may ask, "What is the missionary's wife doing?" She is doing her best to be an ideal wife, mother and home-maker, and besides her example, to teach the women and lift them up. If she makes no home, having the opportunity, she can teach no one else to make a home. If she were to fail as mother, her children would probably grow up without Christ, without home and without mother, as has been practically the case in certain instances. I want to appeal to Southern Baptist women to rise up and provide means with which to send young lady missionaries and teachers for present and future mothers of this other Southland.

I want to appeal to Southern Baptist gentlemen to provide funds for the establishment and equipment of schools for boys and suitable buildings for our churches which will not offend the esthetic taste of this people, that by teaching and preaching we may have hopes of the real Argentine Christian home, father and mother, whose children will rise up and call both them and you blessed.

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A Triumph for Christ in Soochow

Miss Sophie S. Lanneau

Our Methodist friends here have worked for years in a school for the daughters of upper-class families. Many of the girls who accepted Christ were unable to gain their parents' consent to join the church. Some, however, became earnest Christians, and succeeded more or less in overcoming the opposition of their home people. Miss Foo was one of these. Her father is an official. Although he belongs to the old school of Chinese officialdom, he has adopted a good many modern ideas. He told his three daughters that he would grant to them individually "the three liberties," "liberty of speech, liberty of the press, and liberty of religion," magic phrases of this new day in China. So Miss Foo joined the "Jesus Church." She talked about "the doctrine" at home, to her parents, her sisters, and to the servants.

The second sister, "Rose," came to "We Lin," our Baptist school, probably because our rates are less expensive. She also has become a Christian, and is a member of the Baptist church.

Miss Foo became ill with tuberculosis, and for over a year has been steadily growing worse. Last month she had terrible hemorrhages. The worst was on a Saturday night, when Rose was at home. She told me how she was waked up in the night, by the sound of crying, a man's voice, sobbing loudly as well as the sound of women's weeping. It was her father, heart-broken over the girl's condition, more demonstrative even than the mother. Everything was done that could be done for her. The missionary doctor was called in; a Chinese doctor here and another from Shanghai were consulted. They all said that the end was near, there was no hope. The father wrote Rose to stay at school, not to come home—that the disease was very contagious.

He wanted to protect his other girls from the germs which the new-style doctors talked so much about.

So Rose was not present when her sister died. She was sent for the next day. A week later she returned to school and told me all about it, much that was strange to our way of thinking, but much also that rejoiced my heart. I shall try to tell it as nearly as I can in her own words:

"They all say it was strange, sister wasn't afraid like other people about to die. She fainted three times in the last few days, but she wasn't scared. When folks faint they always see black devils, but sister said she didn't, she saw all white, no devils at all. Mother said it must be because she was a Christian.

"At first, when we knew that sister was going to die, my father was not willing to have a Christian funeral, as sister asked. But he decided to do everything as she would have it, finally. He invited Pastor Li to conduct the funeral. When our family friends heard of our trouble, they sent the usual funeral presents of paper money to be burned for the dead. Every time a servant came in from a friend's house with a basket of this money, my father would drive her away, saying, 'Take that stuff away, we can't use that, it's no good at all.' The friends then changed their offerings, and sent flowers, wreaths and crosses, like those that the Christian girls sent. Mother took the ancestral tablets from the big room downstairs and put them out of sight upstairs.

"When they were getting ready to put my sister in the coffin, my father kept reminding the servants, 'Be sure to put her Bible in the coffin with her.' You see, she kept a little Testament by her pillow all the time, so they put it in the coffin with her.

"Just the night sister died, four or five of her best friends dreamed about her. My father wants to dream about her so much, but he doesn't have any dream. He says, 'O, if I could only see her in a dream, even, I wouldn't mind if it did frighten me. If I could only see her face once more!' Pastor Li told him that he must believe in Jesus, and then he would surely see sister in heaven some day. At the funeral Pastor Li told about sister's life, and preached the gospel beautifully. Father and mother said it was good doctrine. The girls from the Methodist school, the ones of sister's class and some others, were there.

"In the funeral procession we didn't have any heathen things. The people all came to see it, and they all said, 'How strange! No spirit-chair, no great images to lead the procession, no spirit-money! What's come over the Foo family? Why, the coffin looks like a bride's chair with all those beautiful flowers!'

"We went in the procession to a place where coffins were kept. My father had engaged a separate room to place my sister's coffin in, and had had it all newly whitewashed and clean. The coffin will stay there till next year, then we shall take it to the Methodist cemetery out in the country. We would have taken it to our old home in Honan Province, but father says let my sister lie buried with the Christians."

If you in America who may chance to read this could get the least idea of what it meant to the Chinese to go counter to the customs of ages, you would realize that this funeral in Soochow was a distinct triumph for Christ. I do not say that the parents are ready to accept Christianity for themselves, but I do know that their hearts are more in need of its comfort than ever, and that we should pray for them in faith. You folks at home may think of us missionaries as having wonderful faith. Mine is pitifully weak. It's harder for me to expect these old official families to break with their social ties and join the despised Christians than it is for you folks to believe that the kaiser will suddenly become a trustworthy friend of all the oppressed peoples of the world. So while you are praying, you'd

better put in some prayers for me and the timid Chinese Christians here, that our faith may grow, and that this family may in the loss of this Christian daughter gain for themselves the richest of grace in Christ Jesus, her Saviour and ours.



A Martyr to a Lost Cause

Mrs. Lizzie P. Hearn, Lai Yang, China

In 1645, when the Manchus who had invaded China succeeded in placing on the throne as emperor the son of their leader, the loyal Chinese officials found themselves in a most perilous position.

Proud of their race with a pride excelling the pride of other nations, and filled with a boundless contempt for all outsiders, they now found themselves conquered by hated foreigners.

And the Manchu emperor, wishing to make the yoke heavy, sent forth a decree, saying all the Chinese must wear the Manchu style of clothing. Moreover, their hair, which they wore long and coiled on the top of their heads, they must release and allow to hang down their backs. A broad band must be shaved entirely around their heads, just leaving the hair to grow on the top and posterior part of the head. The hair must be plaited to form the queue, and worn to show their subjection to the Manchus.

Chinese of all classes, from the coolie to the official, must conform to this rule. Oh, hated badge of servility! Oh, their glorious ancestors! How would they ever endure to look down on the humiliation of their degraded descendants? Could they bring themselves to thus dishonor their honorable ancestors?

Many felt that they could not, so various tortures were invented to force them to yield, such as holding the victims by the hand and feet over a fire till they were slowly roasted to death, cutting off their ears, tongue, fingers and toes.

When a few had thus been put to death many others decided to wear the humiliating badge of servility rather than face such a death of horror. However, some preferred to die a death of inexpressible torture to life in bondage to the Manchus.

In Lai Yang City lived an official, a true, loyal Chinese. Tsoa Law Yie, they called him, and the name is known and honored through all the county at the present day, almost three hundred years after his death.

Tsoa Law Yie knew how those who refused to shave their heads and wear the odious style of clothes were being put to death. He knew, also, that he would never wear anything but the time honored style of garments that his ancestors had worn before him, and he would continue to wear his hair coiled on the top of his head as was fitting and manly that a gentleman should wear it.

He quietly waited at home till the messengers came to him. He was urged to conform to the rules as so many officials and private citizens had done and was promised honors if he would do so. Tsoa Law Yie would not be persuaded.

Finally a large iron kettle was filled with oil, a fire was kindled beneath the kettle, and when the oil began to boil and bubble, Tsoa Law Yie was told how one official who refused to conform to the rule was gently lowered into a like kettle of boiling oil; first, his feet, and gradually more and more of his body till, finally, he was completely immersed in the bubbling oil.

Then Tsoa Law Yie was again urged to yield for the sake of bringing peace to his country. He was told that if he would shave his head and wear the Manchu style of garment his influence would cause many, many others to conform to the rules and peace and quiet would soon reign.

With quiet dignity Tsoa Law Yie watched the bubbling oil. "My ancestors have ever been free men, and shall I dishonor them by wearing on my person a mark of subjection? If my influence will cause others to follow me, so must it be." He finished speaking, and then before the men standing beside him realized his intentions, he ran and cast himself into the kettle of boiling oil. A martyr to his love for China! His cause was lost, but even the men who had come to thus torture him if he refused to conform to the rule, were overcome by his bravery.

In this land of hero-worship this story passed from mouth to mouth. No need of newspapers to publish it. In that day and time they had no newspapers, but the story of Tsoa Law Yie's heroism spread.

Finally it reached Peking, and the principal ministers of the government—an equal number of Manchus and Chinese—decided to build a temple in his home city and place his image within, for he was now worthy to become one of the gods. In due time the temple was built and a huge image of Tsoa Law Yie sits in state there still.



Image of Tsoa Law Yie.

Every year on the anniversary of his death the great official of Lai Yang City goes to this temple to worship him and to burn incense before his image.

"Yes, he has been dead almost three hundred years," the old caretaker admitted to me one day, when I reminded her of this fact as we stood looking at the image. "But he is still important. He still has power," she finished, convincingly.

In China gods are easily made, but it is not so easy to convince their worshipers that they have no power to forgive their sins or merit to save their souls.

The years rolled on after Tsoa Law Yie became a god, his cause triumphed in the end—and yet not his cause, for although the Manchus have been swept off the throne, it is likely that the present form of government would be little more pleasing to him than the rule of the Manchus.

But changes have come to staid, sedate, aristocratic old China, and now in this city, the home of Tsoa Law Yie, where in years past only idols and ancestors were wont to be worshiped, there are three chapels where people gather to worship the living God, and to search the Scriptures to learn more of him whose merit saves all who trust him.

South of the Rio Grande

Missionary John Self Cheavens

From Piedras Negras to Durango the distance, in round numbers, is five hundred miles. In the good old days of the "nefasta tirania" of Don Porfirio Diaz one could leave Piedras Negras after supper, take breakfast next morning in Torreon, and have a late dinner in Durango the next day. But things have changed. By "indirect and crooked ways" the road leads into the isolated interior of Mexico today.

Traveling in Mexico is like casting lots—the final result is always a little uncertain. Each train carries an armed guard, and one can judge of the danger by the size of the guard. Just before leaving Saltillo I noticed one of the "soldaderas" (a *soldadera* is the wife of a *soldado*—soldier), with her head on the rail just in front of the wheels, taking her noon nap. If an engine had bumped into the train there would have been one *soldadera* less in Carranza's army. One of the students awakened her and she moved over a step or two, but not out of the shade of the train.

Five days were spent in Gomez Palacio, Lerdo and Torreon. I went to Sunday school in Gomez Palacio and taught a class, then visited a sick woman who has willed half of her property to the Baptist church in Gomez. That afternoon I preached in Lerdo, just a few miles from Gomez, and accessible on the street railway. At night I went to Torreon and talked to the folks about self-support. One of the students preached. At the close of the service five persons made a profession of faith.

Two strenuous days were spent in Durango. I preached on Thursday afternoon to a small congregation. No night meetings are held because of the poor police service. One is apt to be held up and robbed after sundown in that part of the city. The next afternoon we had a fine service. I preached, then we had the ordinance of baptism administered to eight candidates. Late in the afternoon we left Yerbani and proceeded to a bridge which had checked the progress of our journey the day before. Just before we got there once more the grind of brakes, and all heads went out of the windows to see what the trouble was. There it was—fresh horse tracks in the mud! It was evidently a large body of men; friends or enemies, we could not tell. The train stopped, the guards climbed down. One slim soldier said, as he came down from the top of the freight car: "Voy a resignar." An American "rookie," under similar circumstances, would have said, "Here's where I quit," but he wouldn't have quit, nor did that slim peon, who was "the man with the hoe" until he took the rifle.

The soldiers deployed to right and left, and the train went forward slowly. Soon we sighted the horsemen. Our lieutenant ordered the bugler to blow the "countersign." Twice he did so, and no answer. He was about ready to fire, when, faint and far, came back an answer from the column in front, and a horseman came back at a gallop. They were government troops who had been pursuing the bandits. So we had no battle.

Two days more were spent in Torreon, teaching Sunday school, preaching, arranging for some repairs to be made on the school building, counselling the brethren. Tuesday morning I left on the train for Monterey, as no train was scheduled for Saltillo. I got up at 4; the train left at 5 a. m. We were twenty-four hours getting to Monterey. It was daylight when I got to the hotel, but I went to bed anyway, and got two hours' good sleep. I took dinner with Rev. Alejandro Trevino and had a good visit with him. Wednesday night I reached Saltillo, and Friday night, after a quick run, I got home to Uncle Sam's side of the Rio Grande.

A Chinese Bible Training School

Rev. W. E. Crocker, Chinkiang, China

It is an axiom in missionary work among the Chinese that eventually the people must be evangelized by their own kind. It would be practically a hopeless undertaking to attempt to evangelize all China through foreigners only. The handicap of expense, of lack of knowledge of the ways and thoughts of the people is too great.

Nearly every appeal made in the homelands for support for schools and colleges is made on the ground of providing a means of training and sending out native men to preach to their own people. The great emphasis placed on educational missions in late years has much of its force in this plea.

Some years ago, in the Chinkiang field, feeling the need of evangelists and preachers and book-sellers who should at least have some clear knowledge of the Bible, we organized a small Bible school to meet our immediate needs. We had a company of young men, and some others who were helping in the work among us, and at first we began by teaching them, the local pastors giving their spare time to helping teach. We used a small chapel located at Sia Shu, about fifteen miles along the railway from the city of Chinkiang. At first the students had only four days of study, the other three days being given to work in out-stations under the supervision of older workers. Brother Marriott and myself gave three or four days a week each to helping in the teaching, going to and fro on the train, the fare for which was only about one cent per mile.

The work has gone forward now for over five years, and has grown. Some of the students were sent to the Seminary in Shanghai for further study, and some went into the work in the country. At first the Board of Managers consisted of Brother Marriott and myself with four Chinese appointed by the Mandarin Association. Later the board was enlarged to twelve, four being elected by the Kiangsu Association. At first there were only four churches behind the school, now there are more than thirty churches, or all the churches in the two associations in this province. At first there was no paid teacher specially for the school. Now the president is called to give his whole time to this work, Mr. Chiu, who came from Dr. Bryan's Cantonese church in Shanghai. At first we had twelve students; now we have seventeen men and eight women, and expect a larger number in the spring term.

At its last meeting the board of managers of the Shanghai College and Seminary voted to raise the standard of entrance so that the class of men who study in the Bible school cannot enter there. That action puts all of this kind of work on our school for our Central China Mission. Brother G. P. Bostick of the Interior Mission in Honan and Anhwei recently came to us and held a week's meeting with our students and workers, doing us great good. He also brought with him a proposition to consider uniting with them in this kind of Bible school work. At its last meeting the executive committee of our mission appointed a committee to take up the question with the other two missions in the northern part of China. If this co-operation materializes the Bible school will extend its usefulness into a larger field.

Our aim is to teach the Bible text in Chinese, giving the whole Bible as thoroughly as possible. As the students come directly from the churches and often have not had much teaching before in the Bible, we try to get them to know the Scriptures. We emphasize the Chinese language. They are taught a little geography, church history, systematic Bible doctrines, etc. They do practical work while in the school. The motto is, "This one thing I do." Our idea is a school of religion and not of education simply. It may take many years to get the Bible school sup-

ported altogether by Chinese contributions, but it is our desire, having started that way, to keep going.

This year two students have finished the work of the Bible school and will go into the work. Last year there were two also. The men who have gone out are proving to be good workers so far, and we have some promising men now in training. This fall there were seventeen men and eight women students. They come from both north and south of the river, and some from the Shanghai section.



Is He Called?

Rev. G. P. Bostick, Pochow, China

One of the burdens of our hearts and prayers in all mission fields, I suppose, is that we may see men, especially young men, giving heart-and-life evidence of a divine call to the ministry. The young man, whose statements on what he considers his call are here given, is about twenty-one, the son of people who have been Christians for

Pass on the Word

*As fiery cross from clan to clan
Passed swift and sure from man to man,
Pass on the Word!*

*The Word that ages past received,
The Word that ages past believed,
Pass on the Word!*

*The Word that tells of duty clear,
The Word that tells of death so near,
Pass on the Word!*

*In city slum, in opium den,
On mountain side, on sea, on fen,
When fortune's wheel turns high, turns low,*

*In sickness' ebb, in life's full flow,
Pass on the Word!*

*Take up the message, pass it on
To others as life's course is run.
Run straight, run sure, and never cast
The call aside, while life shall last.
Pass on the Word!*

—E. L. C.

ten or more years, and his grandmother on his mother's side, while becoming a Christian at near seventy, seems to have had a remarkable experience, and is now past eighty, joyfully awaiting her Master's call.

I recently requested this young man Hwang to pray over the matter earnestly for some days, and then write me his thoughts about his life's purpose. He is ready to enter high school after a few more months. The following is what he wrote:

"When I talked with the pastor (meaning his talk with me a few days before), I had not fully made up my mind as to my life's work, but after our talk and after praying often for several days that my duty might be made plain to me, this morning early I felt the movings of the Holy Spirit and suddenly had the words of the Master impressed afresh upon my mind, when he said: 'All power is given unto me in heaven and in earth; go ye therefore into all the world and disciple all nations.' I also recalled the words of our own great sage, Confucius, when he said: 'All within the four seas are brothers,' and I have thus fully decided my purpose in life.

"I, the small student, dwell between heaven and earth, which revolves daily seven and a half myriads of miles (Chinese miles), and the inhabitants are myriads of myriads, while those

who know and follow the Lord are far less than a third of the whole. As your pupil contemplates these vast hosts as under the control of the devil, he has fully made up his mind that when he shall have finished his school work to give his life to the preaching of the gospel of God's grace, according as he may appoint. Wherever he may direct, I will gladly go, only obeying his voice. I also beg the pastor to pray the Lord that when I am through Kaifung (high) school, I may be enabled to enter some Bible school, so as to obtain a better knowledge of his teachings and to obtain that eloquence whereby I may combat the enemies of truth and righteousness—that I may become wiser and wiser and may have an unmovable purpose in him and a very great zeal for the Lord and his work. Thus may the Lord graciously use his servant.

"However, I realize that neither learning, natural wisdom nor eloquence can, in themselves, insure success in this work, but may be greatly helpful in his responsibilities. In the Old Testament, Moses, and in the New, Paul, were men of great wisdom, but in their work for God they relied not upon these, but upon their diligence and faithfulness in the purpose of the Lord; while Peter and John were, it seems, not men of learning in the world's way of counting, but were at the same time mighty in the truth, and so proved the power his, not theirs. The supreme matter in preaching is not human learning, but a diligent seeking unto the Lord. These traits are proven and secured in much prayer. Prayer in regard to preaching is of great importance. But for the present we are to study in order to become as nearly perfect in knowledge as possible, but only that we may use these in combatting error. Please pray for me."



A Remarkable Answer to Prayer

Rev. John Sundstrom, Kong Moon, China

MR. CHEUNG, a merchant in the city of Kong Moon, is no ordinary Chinese business man. Whether you meet him in his store or on the street, his open, honest, smiling face greets you. You are further assured by his hearty handshake that his is not the mechanical kind of a smile which any shrewd business man will put on, but you are made to feel that he is sincere. You feel that here, at last, you have met a Chinese business man that you can trust!

Has Mr. Cheung always been so? No. What or who has made him what he is? Has he studied Confucian ethics? Yes; but that did nothing to change his life; nor Buddhism, though he is quite familiar with that doctrine; but the One met him who changed the persecuting Saul into Paul the Apostle, and here lies the secret of his life. He is a Christian, born from above.

He is a gifted man also, and full of energy; and what is of value is that he is using his gifts for the extension of the cause of Christ as well as in his business. His evangelistic gift is of a high order, and it is a matter of regret that he does not give his whole time to evangelistic work. The forcefulness of his arguments and his intense earnestness compel attention.

There is one dark cloud which overhangs his otherwise bright sky. Though he has succeeded in clearing his parents' home of all the idols, his mother has not fully accepted his Saviour. When he was going to send the ancestral tablet to the same scrap heap as the idols, she objected, and no arguments or persuasions could make her yield. She did believe that somehow the soul of her husband resided in that tablet.

While in his home town three weeks ago attending the "Five Districts Association," the annual conference held there this year, I visited his home in company with nearly a score of the native preachers. After treating us to tea and cakes, he said he wanted to give his testimony. He gave an impressive talk and told

us how marvelously God had answered prayer in behalf of his mother. She had been suffering from a peculiar disease of the bladder, yielding to no treatment of any kind. She was treated by the foreign physicians of the Presbyterian hospital, who frankly confessed their inability to cure her.

Seeing there was no human help, he laid her case before God. Then in boldness of faith he told his mother that if she would turn to the living God and trust in Jesus he would heal her; if he did not, she could oppose the gospel till the day of her death. To this she agreed, and after praying for her he returned to his business in Kong Moon, but told her to keep praying. In a short time he heard from her, that she was entirely restored, and so she is, to which we all can testify who were in her home that day. She said that she is now praying to and worshipping the true God; but to the grief of her son and all of us who were there she feels she cannot discard the ancestral tablet. We prayed for her and argued with her, but she seemed firm in her belief that her husband's soul is there, and, consequently, she must show her respect for him. Only the Holy Spirit can bring light to her mind. Please unite with her son in prayer for her full surrender.

When Satan invented ancestral worship he did thereby secure for himself the worship of hundreds of millions of human beings, the worship alone ought to be rendered to the Creator.

I wish to re-emphasize the need of opening more Christian schools in China. Nothing will bring larger results in the future than that. It is comparatively easy to convince the young of the fact that ancestral worship is idolatry and that idolatry is devil-worship. No so with those whose hearts have become as hard as the material they bow down to. We must have your help in opening schools, and we ought to have it now.

Friends in Christian America, speed the blessed gospel light! Bring it in any and every way you can; please don't delay, there is no time for delay. If anything could make angels weep it is the fact that church members in Christian lands pay so little heed to Christ's parting commission and leave the heathen to die in ignorance of the Saviour that bought them. Are you doing all you can?



Ching Ming—a Chinese Holiday

Rev. W. E. Crocker, Laiyang

The Chinese have a great many holidays. They have one that always comes near Easter. This they call Ching Ming, or Clear-Bright. At this time the schools all dismiss for a few days, and the people take off their winter cotton waddings and put on lighter clothes.

According to an ancient tradition these villagers were keeping three days without fire—all must be clear and bright during these three days. One of the inquirers was boiling water and preparing some food for the native evangelist and myself; and on the second day he came in very much excited, saying that the people saw smoke going up from his house, and because of this they feared the gods would bring down some terrible curse upon the village, and if anything happened they would have to hold him responsible for it. I asked the evangelist who was helping me in the meeting, to invite one or two of the leaders in and we would talk the matter over. The chief objector came in, and after talking for awhile he seemed to be satisfied that nothing serious could happen by burning a little straw to boil us a little drinking water, even though it was Ching Ming, and very politely said, "Since it is for you it is all right." He stayed for a service and left in a seemingly fine spirit—but it would be interesting to know what

he and the others said to the man after the meetings were over, and we were gone.

Upon asking the origin of Ching Ming, I was told that a certain official had showed great bravery and skill in war, and after the war was over the Emperor was to bestow special honor upon him, with others, and promote them to high positions. Upon the occasion when these braves were to receive their honors, this man, whose name was Kiei Tsitie, was forgotten; and because he was not invited, he was greatly grieved, and with his aged mother on his back fled to a certain mountain. When the Emperor arrived for this special meeting, he observed that Kiei Tsitie was not present. He was sent for, but could nowhere be found. Upon being told that he had gone to this mountain with his old mother, the Emperor took a band of soldiers and went to find him. But he could not be found, and so it was decided to set fire to three sides of the mountain, with the hope of driving him out; but he and his mother were burned to death! And as a memorial it was decreed by the Emperor that each year at this time there must be no fire for three days.

In this same village they came to me for some medicine for a two-months old baby. I began to ask how the baby was affected and whether they had been giving it any medicine. They assured me that they had been giving it nothing but dried scorpions and cat's blood! I visited a little school and while talking with the teacher I asked if he had no blackboard. He says, "Woa shi tsai yu"—"I certainly have," and very proudly produced a small slate.

I am just in from a month's work in the country, holding meetings at each of the churches. While out I visited and enrolled our eighteen schools. We now have in all our schools 280 pupils; 110 of whom are over 12 years of age; 41 are church members, and 81 from Christian homes. A goodly number of these boys and girls will be ready to enter the church during the year. Mrs. Hearn and Joy were with me on this trip, and Joy got the measles. She is now well. Am glad to say that quiet reigns in our immediate vicinity, and we are having splendid opportunities for the prosecution of our work. Please pray for us.

Young People's Department

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

A Song of God's House

Glad in the house of God,
Upon His holy day,
We lift our hearts in song,
His wondrous praises say;
And while we sing He hears,
And when the song is done,
O very, very near He seems
To ev'ry list'ning one.

Low in the house of God,
Upon His peaceful day,
With bended heads we kneel
Our earnest pray'rs to pray;
And while we pray He hears,
And close, so close He seems,
That all the way He walks with us,
Back to our happy homes.

—Grace W. Conant, in *Berean Primary Quarterly*.



Leader's Note Book

We come again this month to a topic that we leaders rather dread. It is not that we fail to realize the importance of the work of church building, but the subject lacks the easy adaptability to the interests of children. But we shall find in it a wonderful opportunity to implant in the minds of the children a love for their own church home and a desire to have a share in making it beautiful and keeping it so.

It might be well to have a blackboard list, allowing each child to take his turn in writing the name of the most beautiful house he ever saw. Some will write of public buildings, such as state capitols, courthouses, public libraries, etc. Others will choose handsome residences. Talk with the children after the list is complete and get them to tell why the people who

built these houses thought it necessary to make them so beautiful. Pin pictures of some such buildings on the board as you discuss the matter. If any child has mentioned a church, pin up the picture of a very dilapidated-looking church and let the children make their own comment. Ask why that is not good enough to go to once a week just to have Sunday school and church service. Draw from them the fact that the building represents more than just the outside, and more than just trying to "show off." It represents to those who see it, the importance of what it is to be used for. To a stranger passing through a town and seeing fine homes and public buildings and schools, then noticing the church buildings all out of repair and uncared for, the thought would naturally be that the people of that town were more interested in their own comfort and pleasure than in honoring God.

Let the children reach this conclusion with as little help as possible. A thought one has to work for is so much more lasting. A Bible lesson on what David thought of God's house would further impress the idea. The old hymn given in the Department may be cut up and read by different children with the Bible verses read in the order suggested by others.

For older boys and girls ask them to bring Bible references on "The House of God," and give incidences connected with the building of the Temple, repairing the Temple, Christ and the Temple, etc. If special work for the local church can be given young people of this age it will help to develop the spirit of ownership and of responsibility. Mending the worn hymn books, clearing out a "rubbish corner" so

usual in our churches, beautifying the grounds, collecting material for a history of the church, any or all of these will be of benefit to the young people and to the church as well. If a "Church History" is begun, visits to the oldest members of the church should be made and their help secured. This will mean pleasure to both ages.



The Two Letters

Elizabeth N. Briggs

"They are both for father," said Thomas as he held the two letters out toward his mother. Thomas was just learning to read real grown-up writing on the outside of letters and he was very proud of it.

His mother took the letters and looked at them closely.

"I do not know the handwriting of either," she said. She turned them this way and that, with the woman's idea that letters could be read through the envelope.

"Didn't father say for you to read his letters while he was gone to see if any of them was 'portant?'" asked Thomas.

"Yes, I am going to read them," answered his mother.

She seated herself by the window as if the reading was to be a lengthy affair, though neither letter was thick. It really took her only three minutes to open and read them both, but as she finished the second, she folded her hands and looked with unseeing eyes out of the window.

The first letter was from a church in a large town offering her husband what seemed to her a wonderful salary. The other was a call to enter another frontier and take up again the difficult pioneer work. The two children playing in the yard waved to her, but for once she did not wave back.

After awhile she arose and went to the window across the room. What she saw there would not have seemed worth a second glance to many people, but to her it was a fulfilled dream. It was only a plain, barn-like little church with a small belfry at one end and at the other an equally small extension that was both pulpit and baptistry. The sight to Mrs. Andrews was glorified by the work, the sacrifices and the prayers that she knew had gone into the building of even that little box-like church. She knew how many years she and her young husband had struggled along without even this place in which to hold services. She remembered as if it were yesterday the time when they had come to this dreary little town to live. Seven years ago it was. Thomas was only a baby and they had to make the last ten miles in a wagon without springs. But she was in a measure used to roughing it, for she had been a country girl and willing to endure any hardships by the side of her strong young husband.

A smile came to her face as she remembered the jokes they made of their queer housekeeping arrangements. Big Thomas Andrews had been a cowboy of the old type before his conversion. He knew more about horses than books, and work was easier for him than study. But the voice of God seemed to speak very clearly to him and to turn him aside from his old out-of-door life to that of carrying the Gospel message to others as neglected and careless as he had been.

After a short pastorate near her home, there had come a call to Tom Andrews from the Home Board. They wanted a man who knew the West, who loved the men of the West, and who could sympathize with their needs and their wants. Having lived in the new West, Tom Andrews realized what unattractive and often uncomfortable surroundings his young wife would find herself in, but she would not let him consider her in his decision.

"I am just a part of your life," she had told him. "You are to decide what is right for you and that will be right for me."

She was determined to bear her share without a murmur, and she had done so up to this day. When they slept in the wagon for a week she had made merry over their funny home. When they finally secured a queer little goods-box of a house, she insisted that she was a little girl again, only now she had a real, live doll for her play-house.

For five years they had held the Sunday and mid-week services in their home, now somewhat larger than the first tiny house. With the growth of the town there had been more and more work for the young preacher. New people had to be looked after, and help given all through the county. Now he was away on a week's preaching trip such as he often had to take.

But it was through such willingness to help that Tom Andrews had won the love of the men and women of the whole county, and it was these in turn who had made it possible for the little church to be built. The money had come so slowly and in such small amounts that it seemed many times as if there would never be enough.

"If only the Home Board could help us," they had said again and again. But the Board

It's Never Your Church—It's You

If you want to belong to the kind of a church

That's the kind of a church you like,

Don't go and pack your clothes in a grip

And start on a long, long hike.

You'll find elsewhere what you left behind,

'Cause there's nothing that's really new;

It's a knock at yourself when you knock your

church,

For it isn't the church—it's you.

A church is not made by those afraid

Lest some one else gets ahead;

When every one works and nobody shirks,

You can raise your church from the dead.

And if you work for the Lord—not praise,

Your brother will help you, that's true;

Your church then will be what you want it to be.

For it's never your church—it's you.

—*Western Christian Advocate.*

was then in debt and barely able to pay the few hundred dollars of his promised salary. There was no fund to draw on for even a small loan.

Now, however, the dream was realized, and the little church stood out in all its bare, unpainted homeliness to tell to passers-by that there were in that town those who loved the Lord and had built this simple house in which to meet to worship Him. The effort and sacrifices and love that had gone into the building of the church had glorified it in the eyes of those who had shared them. But the real glory came from the Presence of Him who had promised to be with even two or three who should meet in His name, and to the little membership that first formed the church, there were constantly being added such as were being saved.

No wonder Mrs. Andrews loved the little church, and felt a pang at her heart at the thought of leaving it. The two letters rustled at the tighter clutch of her hand, and she opened and read them again. The one from the prosperous church in the larger town offered her husband a salary twice as large as he was getting. The other from the poor, struggling little congregation in the little new town that was hardly more than a settlement, said: "We want you to come and help us build a church. We cannot offer you any comforts, but we feel that you are the only man who can take hold of things here and rouse the people to do this work."

"Why cannot a younger man take that place?" questioned the little woman. "We have the chil-

dren to think of. They must go to school. We have done our share in building up places. Another will come in and reap where we have sown, so why should not we enjoy the benefits of another's work?"

Then a strange thought came to her. Why not keep back one letter until the better place had been accepted! She looked at the two dates. Yes, the letter from the larger town had been written two days before the other, but because of the irregularity of the mails, they had reached her at the same time. Was there a special Providence in this so her husband would have to make his decision with both offers laid side by side before him?

Going to her own room, she shut and locked the door. Kneeling there she prayed long and earnestly that she might not say or do anything that would affect her husband's decision. She renewed her vow to God that her life should be hidden in her husband's life, and she pled for him that his life might remain hidden in Christ's. With new strength she left her room and went about her waiting household duties.

When big Thomas Andrews came home that night he found his usual rush of welcome from the children, and the look of joy on his wife's face. After the round of questions he told of the wonderful blessings that had been poured out during the meetings that week.

"It is the work I am intended for, little woman," he said. "I almost feel that things are getting too easy for me here. I shall have to be moving on to the wilds again."

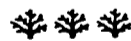
Then with a smile she went to the mantel and took down the two waiting letters.

"You might read these then while I get supper on the table," she said.

Six weeks later little Mrs. Andrews sat in another goods-box of a house—only now there were three live and rather large dolls to tuck into it. Around them were gathered their new congregation and her big husband was standing up to preach them his first sermon.

"Set apart for God" was the theme of that sermon. As the little wife listened to the earnest words she knew he was speaking from the experiences of his own life. "We must be willing to set ourselves apart before God sets us apart," he was saying and she rejoiced that she had said no word to hinder his willingness. For a moment her thoughts turned to those who might so easily give of their abundance to make life less hard for such devoted workers as her husband, but her gentle heart could not condemn them. "If they knew and understood they would give," she told herself.

(Retold from a true account. This young Home Missionary had then baptized more than a thousand people.)



Jimmy's Text

One day it was pouring down rain, and Aunt Carrie was getting short of stories. Jimmy Bates said: "Let's play church."

There were five Bates children and two cousins. They put rows of chairs together for pews, and the big armchair for the pulpit, with the hassock for a step to get up.

The pulpit was so fine that each wanted to be the minister. But Jimmy said he ought to be, because he knew most texts, so he must be the "goodest."

"Why, Jimmy!" said Aunt Carrie.

But the others said he might if they could take turns passing the plate.

The plate was mother's card tray. They had buttons for money. They began by singing a hymn.

Then Jimmy, with grandpa's spectacles way down on his nose, mounted to the pulpit. How they all envied him!

"My friends," began Jimmy.
"You should say 'brethren,'" said little Helen, softly.

"And brethren," added Jimmy, crossly, "my text this afternoon is, 'Do unto others as you would'—"

"O, Jimmy," wailed a voice in the first row, "you can't have that. You know you took my ball away from me this morning, and I wanted it so."

"Never mind," said Jimmy. "My text today is, 'Judge not'—"

"But, Jimmy," piped up another voice, "you said you guessed Benny Green played truant yesterday because he wasn't in school."

Jimmy swallowed very hard, and, thumping the back of the chair with his fist, he said: "Here's another, 'It is more blessed to give than to receive.'"

"O, Jimmy," howled the whole congregation, "not that. You ate up all the jam at the dolls' tea party, so we didn't have any!"

At this the poor little minister broke down and cried. Aunt Carrie said: "I know the best text of all, 'Love one another.'"

Just knowing texts isn't much use, unless we try to live them.—*Exchange.*



The House of Our God

I love Thy kingdom, Lord—
The house of Thine abode,
The church our blest Redeemer saved
With His own precious blood.

Lord I have loved the habitation of Thy house,
the place where Thine honor dwelleth. Ps. 26: 8.

Take heed therefore unto yourselves and to all the flock, to feed the church of God, which he hath purchased with his own blood. Acts 20: 28.

I love Thy church, O God!
Her walls before Thee stand,
Dear as the apple of Thine eye,
And graven on Thy hand.

I was glad when they said unto me. Let us go into the house of the Lord. Ps. 122: 1.

Keep me as the apple of the eye, hide me under the shadow of their wings. Ps. 17: 8.

For her my prayers fall;
For her my prayers ascend;
To her my cares and toils be given,
Till cares and toils shall end.

My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God. Ps. 63: 1.

For a day in thy court is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness. Ps. 84: 4.

Beyond my highest joy
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise.

I will pay my vows unto the Lord now in the presence of all his people. Ps. 116: 8.

When I remembered these things, I pour out my soul in me: for I had gone with the multitude; I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday. Ps. 42: 4.

Jesus, thou Friend divine,
Our Saviour and our King,
Thy hand from every snare and foe
Shall great deliverance bring.

Christ also loved the church and gave himself for it;

That he might sanctify and cleanse it with the washing of water by the word,

That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. Eph. 5:25-27.

Sure as thy truth shall last,
To Zion shall be given
The brightest glories earth can yield,
And brighter bliss of heaven.

NOTE.—This exercise may be used in the closing services of the Sunday school, or in B. Y. P. U. or Sunbeam Band. Let each verse be sung, and then the scriptures given.



OUR PUZZLE CORNER

Puzzle I. SOMETHING WE ALL SHOULD SHARE IN.

1. Place of Christ's first miracle.
2. Mother of the last Judge of Israel.
3. The man who touched the Ark and died.
4. A woman who gleaned in the fields.
5. One of the spies who brought back a good report.
6. The king for whom the shadow on the dial turned back.

1. The youngest of twelve brothers.
2. The land in which Abraham was born.
3. A man who came near being offered up as a sacrifice.
4. Jacob's father-in-law.
5. The man who read the handwriting on the wall.
6. The name given a man after he had wrestled with an Angel.
7. A man who owned a vineyard the king wanted.
8. A city whose gates were carried away by one man.

1. The tribe from which the priests were chosen.
2. The first of the Judges of Israel.
3. The brother and spokesman of a great law-giver.
4. A great captain who was cured of leprosy.

1. A ruler who trembled at the preaching of Paul.
2. The father of the man who had charge of the sacred furnishings of the Tabernacle (Numbers 3: 30-31).
3. A king who for a time ate grass like the oxen.
4. A woman who judged and delivered Israel.



ANSWERS TO JANUARY PUZZLES

PUZZLE I.

Work among the Indians; Among the Negroes; Evangelism; Mountain Schools; Church Building Loan Fund; Work among the Immigrants; Publicity.

PUZZLE II.

B. D. Gray, Secretary of the Home Mission Board, Atlanta, Ga.



NAMES OF THOSE ANSWERING DECEMBER PUZZLES

Georgia.—Myra Witherington, Mable Adeline Ellis, Anna Cody Lansdell, Marie Witherington, Agnes Curry.

Kentucky.—Douglas Durham, Alden Durham, Paul Garvey Wright.

New Mexico.—Newman Lee Duncan, Mildred E. Duncan.

South Carolina.—Margie Daniel, Lucile Edwards.

Texas.—Grace Jennings.

Virginia.—Sadie E. Pearsal.

From Clinton, Louisiana, there came two replies but no names were signed to them.

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.

February 2.—"Where Can I Make My Life Count for the Most? Let two members close the program, the first presenting briefly reasons for believing that one's life can be made to count for the most as a worker in the homeland, the second giving reasons for believing that it can be made to count for most on the foreign field. See especially Dr. Master's article on page 4, and Dr. Ray's on page 19.

February 9.—Bible Study Meeting—"Daniel." Following the last topic, "Rewards of the Soul-Winner," have some one read the beautiful story given by Miss Mallory on page 21, "An Incident in an Influenza Camp." Some one else might recite, "The Soul of the Soldier," on page 21.

February 16.—"Baptist Young People and Denominational Loyalty." See Dr. Love's "Impressions of Japan," page 6.

February 23.—"Adoniram Judson," and "Church Building Loan Fund Results." There is an implied connection between these subjects, and it is suggested that Dr. Warren's article on page 9 be discussed, and a movement started to establish a memorial in honor of the church's war heroes.

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

Miss Briggs has some good suggestions for the Juniors in the Young People's Department. With the assistance of the group in charge, let the leader prepare an "exhibit" on homeless churches and their needs. Use a scrap book, or large sheets of cardboard fastened together with strings or ribbons tied through holes punched in the sides. The pictures in this number may be mounted, and the desired information neatly written in blank spaces provided.

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

See Miss Mallory's suggestions and program on pages 21 and 22. For the missionary topic an abundance of material has been provided, to a part of which reference is made in the outline program referred to. See particularly Dr. Warren's article on "The Church Service Flag in the Hall of Fame," and discuss the practicability of establishing such a memorial in your church.

SUNDAY SCHOOL.

More and more Sunday schools are using the program given in the Young People's Department for their closing exercises one Sunday in each month. Junior or Intermediate classes could prepare easily the scripture verses suggested, and lead in singing the hymn, "I Love Thy Kingdom, Lord," in which all would join. See page 32, "The House of our God."

PRAYER MEETING.

It is suggested that at one prayer service in February the leader have presented the various plans described by which successful churches get ready for and take their Home and Foreign Mission offerings. Then let a clear outline be given by the leader, after conference with the pastor and deacons, of the plan proposed this year by his church. Pray earnestly that there may be the greatest offering in the church's history. Another meeting might well be devoted to the Church Building Loan Fund campaign, at which the needs and results as given in articles in this number will be discussed, and prayer made for the successful closing of the campaign.

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Our Fundamental Need Now

Premier Clemenceau, of France, has said that the victories of peace, now to be won, will be more difficult than were the victories of war, which taxed humanity's soul and brawn for four years. He spoke the truth.

Our nation is putting off the trappings of war, but it never needed the complete armor of God for men's spirits more than it does now.

What shall men do with their new-won liberty? God has the reply: "Righteousness exalteth a nation"—but only if it is righteousness in men's hearts. Shall triumphant Democracy bless or curse the world? It can bless only if its heart is right with God. Its heart can only be right as it comes to God through Christ for salvation.

In a day when good deeds are more acclaimed than ever in history, the fundamental need of Democracy is real Christianity. Without Christ, Democracy will spell Bolshevism—whether of fanatical, long-hardened ignorance or proud-minded, self-assured learning.

Never did Baptists need so much as now to preach the incarnation, the atonement, the resurrection and ascension of Christ our Lord. Never before were so many subtle forces combined to deny His deity. The devil loves any good thing which helps hide the best. He is capable of loving prohibition or the great welfare work done for the soldiers, if it will only fill men's hearts so they cannot see Christ or the need of a cross.

The fundamental need of Baptists now is greatly to strengthen every agency that rings true to the mystical elements of our faith. Oh, for a great passion among us to enthrone Christ!

The Home Mission Board offers its every resource, it offers every one of its 1500 faithful workers' voices and hands and hearts to honor Christ in winning souls and also in holding them up to know and serve Him.

Facts of the work! They are varied and inspiring. But underneath the facts is our great jealousy for our Lord and the spreading and maintenance of His truth.

Let Baptists give to Home Missions now and till May as they have never before done. We are well able to give, and our loyalty to and our zeal for the gospel for salvation will be judged by how we give.

B. D. GRAY, *Corresponding Secretary.*

BAPTIST HOME MISSION BOARD, Atlanta, Georgia

The Best Time for Mission Study



EVEN though the Epidemic of Influenza upset many plans for Mission Study during the last four months, we should not abandon our purpose to engage in this profitable exercise. The late winter and spring season is the very best time of the year for Mission Study Classes. We urge that leaders recast their plans and put their Classes into operation at once. ¶ We have a fine array of Mission Study text-books and Helps for all departments of church life. If you have not seen a copy of our recent catalogue send for it. It will interest you greatly. ¶ Remember that the knowledge gained in Mission Study is the best fuel for feeding the missionary fires in the churches.

Educational Department, Foreign Mission Board, Richmond, Va.